A STUDY OF THE VOCABULARY OF EDUCATION

IN PROVERBS 1 - 9

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A Thesis
Submitted to the
UNIVERSITY OF NEWCASTLE UPON TYNE
for the degree of
DOCTOR OF PHILOSOPHY

CHOU-WEE PAN
August, 1987
ACKNOWLEDGEMENTS

Thanks be to God who inspired and sustained me throughout my research. Without the strength given to me by Him I would not have started and completed this work.

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I am greatly indebted to Graham Harvey who read all my drafts and offered numerous helpful comments to improve the image of this thesis. I am equally grateful to Dr. Wilfred Watson who offered many valuable criticisms on my final draft.

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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 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.


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


AV Authorized Version of the Bible.

BA-B Biblical Archaeologist, University of Michigan.


Bib Biblica, Rome.

BJRL Bulletin of the John Rylands University of Manchester, Manchester.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Reference</th>
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<tbody>
<tr>
<td>BM</td>
<td>Beth Mikra, Jerusalem.</td>
</tr>
<tr>
<td>BT</td>
<td>The Bible Translator, London.</td>
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<tr>
<td>BZAW</td>
<td>Beihelfte zur ZAW, Berlin.</td>
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<tr>
<td>CBC</td>
<td>The Cambridge Bible Commentary, Cambridge: CUP.</td>
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<td>CBQ</td>
<td>Catholic Biblical Quarterly, Washington D.C.</td>
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<td>CJ</td>
<td>Concordia Journal, St. Louis.</td>
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<td>Con</td>
<td>Concilium.</td>
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<tr>
<td>CTM</td>
<td>Currents in Theology and Mission, Chicago.</td>
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<tr>
<td>DJ</td>
<td>M. Jastrow, A Dictionary of the Targumim, the Talmud Babli and Yerushalim, and the Midrashic Literature.</td>
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<tr>
<td>DJD</td>
<td>Discoveries Scrolls in the Judaean Desert, 7 vols.</td>
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<tr>
<td>DSB</td>
<td>Daily Study Bible, Edinburgh: Saint Andrew.</td>
</tr>
<tr>
<td>DSSE</td>
<td>G. Vermes, The Dead Sea Scrolls in English, 2nd. edn.</td>
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<tr>
<td>E</td>
<td>English Versions of the Bible.</td>
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<td>ESC</td>
<td>A. Even-Shoshan, A New Concordance (2 vols.), Jerusalem: Kiryat Sefer.</td>
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<td>Abbreviation</td>
<td>Description</td>
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<tr>
<td>ET</td>
<td>Expository Times, Edinburgh.</td>
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<td>G</td>
<td>W. Gesenius, F. Buhl, Gesenius' Hebrew and Chaldee Lexicon.</td>
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<td>HBMI</td>
<td>D. A. Knight, et al., The Hebrew Bible and its Modern Interpreters.</td>
</tr>
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<td>HBT</td>
<td>Horizons in Biblical Theology, Pittsburgh.</td>
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<td>HJPJC</td>
<td>E. Schürer, The History of the Jewish People in the age of Jesus Christ, 3 vols., rev. edn.</td>
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<tr>
<td>HUCA</td>
<td>Hebrew Union College Annual, Cincinnati.</td>
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<tr>
<td>IB</td>
<td>The Interpreter's Bible, 12 Vols., Abingdon.</td>
</tr>
<tr>
<td>IBD</td>
<td>The Illustrated Bible Dictionary, 3 parts, IVP.</td>
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<tr>
<td>IDB(S)</td>
<td>Interpreter's Dictionary of the Bible (Supplement), New York/ Nashville.</td>
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<tr>
<td>Int</td>
<td>Interpretation, Richmond.</td>
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<tr>
<td>ITOT</td>
<td>R. N. Whybray, The Intellectual Tradition in the OT.</td>
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<tr>
<td>JBC</td>
<td>The Jerome Biblical Commentary.</td>
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<td>JH</td>
<td>M. Hengel, Judaism and Hellenism.</td>
</tr>
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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.
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.
NEB   The New English Bible, with Apocrypha, Oxford University Press, 1970.
NIV   The New International Version of the Bible.
OT    Old Testament.
OTL   The Old Testament Library, London: SCM.
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<tr>
<td>OTS</td>
<td>Oudtestamentische Studiën, Leiden.</td>
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<td>OTW</td>
<td>J. L. Crenshaw, OT Wisdom.</td>
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<tr>
<td>PA</td>
<td>K. T. Aitken, Proverbs.</td>
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<td>PB</td>
<td>G. Boström, Proverbiastudien.</td>
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<td>PC</td>
<td>A. Cohen, Proverbs.</td>
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<td>PCB</td>
<td>Peake's Commentary on the Bible.</td>
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<td>PG</td>
<td>B. Gemser, Sprüche Salomos.</td>
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<td>PJ</td>
<td>E. Jones, Proverbs and Ecclesiastes.</td>
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<td>PK</td>
<td>D. Kidner, Proverbs.</td>
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<td>PM</td>
<td>W. McKane, Proverbs.</td>
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<td>PO</td>
<td>W. O. E. Oesterley, Proverbs.</td>
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<td>PP</td>
<td>O. Plöger, Sprüche Salomos (Proverbia).</td>
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<td>PS</td>
<td>R. B. Y. Scott, Proverbs/Ecclesiastes.</td>
</tr>
<tr>
<td>PWM</td>
<td>W. McKane, Prophets and Wise Men.</td>
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<td>RA</td>
<td>C. G. Montefiore &amp; H. Loewe eds., A Rabbinic Anthology.</td>
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<td>RB</td>
<td>Revue Biblique, Paris.</td>
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<tr>
<td>RSV</td>
<td>The Revised Standard Version of the Bible.</td>
</tr>
<tr>
<td>SJT</td>
<td>Scottish Journal of Theology, Edinburgh.</td>
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<tr>
<td>TB</td>
<td>Tyndale Bulletin, Leicester.</td>
</tr>
<tr>
<td>TBC</td>
<td>Torch Bible Commentaries, London: SCM.</td>
</tr>
</tbody>
</table>

TGUOS Transactions of the Glasgow University Oriental Society, Glasgow.


ThLZ Theologische Literaturzeitung, Leipzig, Berlin.

TOTC The Tyndale Old Testament Commentaries, IVP.


UF  Ugarit-Forschungen, Neukirchen-Vluyn.

VT  Vetus Testamentum, Leiden.

VTS Supplements to Vetus Testamentum, Leiden.


WI  G. von Rad, *Wisdom in Israel*.

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


ZAW Zeitschrift für die Alttestamentliche Wissenschaft, Berlin.
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## ACKNOWLEDGEMENTS

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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 outstanding 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 נומ in Proverbs is far removed from its original meaning in

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ancient Wisdom tradition. In ancient Wisdom tradition הָנוּנָה is very close to knowledge, skill, perceptiveness and ability to plan. However in Proverbs הָנוּנָה 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 (תורשיה, מומז, עטה, עチーム, בינה, יבנה, חונדות, שלל, עמות, יבנה, חונדות) 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 הַיַּלְדוּת, the word הַיְלִי (7:16), thought to be a Greek loan word (ὁγνυμ), 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" (חדרון חינון). 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 (7יון חינון) and higher school (7יון חינון or חינון חינון): 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 (gymnasium) 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 יִשְׂרָאֵל 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

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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 ווטש for biblical instruction and a בית הלומד 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 widespread Jewish religious education to counter the threat of alien civilization [65]. This can be attested by a rabbinic anecdote of the Cynic philosopher 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 by 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)
   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.ДЕנ, 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 checklist 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 its 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 דַּוִּי in Hebrew is much broader than the range of connotations of the word 'life' in English. In Hebrew דַּוִּי refers to 'good health, long life, material prosperity, mental tranquillity, security, success'; in post-biblical Hebrew it even refers to 'immortality'. Another example is יִתְנַ 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: יְהוָה, יִתְנָךְ, יְרוּשָׁלָיִם and מִלָּה. 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 יְהוָה

In Instruction literature, he who gives instruction usually addresses the addressee as 'my son' (יהוה 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' (/vnd j=l; 4:1; 5:7). Who is this 'son' (יהוה), or who are these 'sons' (/vnd j=l)?

יהוה is one of the most common words in the OT (4850x) [1], generally speaking יְהוָה connotes a sense of progeny or relation.
2.1.1 יִֽיִּֽוְּ in family relationship

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

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

2.1.2 יִֽיִּֽוְּ 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 יִֽיִּֽוְּ יִֽיִּֽוְּ, "Children of Israel," and Judeans are called יִֽיִּֽוְּ יִֽיִּֽוְּ [5]. Even in Rabbinic Hebrew the Palestinian Jews in Babylon are called יִֽיִּֽוְּ יִֽיִּֽוְּ, "sons of the West (Palestine)" (tbNid.51b). Inhabitants of a town are called יִֽיִּֽוְּ יִֽיִּֽוְּ, "sons of the town"
(mMeg.3:1); and inhabitants of a city are called יִֽהְגָּוֹ, "sons of the city" (mKid.2:3).

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

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

As a member of the whole of mankind, an individual is commonly called יִֽהְגָּוֹ, 'son of man' (Ps.8:5(4E) and especially in Ezekiel (pl. Dt.32:8; Qo.1:13) [9], יִֽהְגָּוֹ (Ps.144:3) or יִֽהְגָּוֹ, 'sons of man' (e.g. Ps.4:3(2E); 49:3(2E); 62:10(9E); Lm.3:33) [10].
71 is also used for groups with certain characteristics. Thus for example the valiant soldier is called ֵלֶּבֶן 71, 'son of strength' (e.g. 1S.14:52; 18:17; 2S.2:7; 1K.1:52; 2K.2:16). Rebels are called ֵלֶּבֶן 71, '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 ֵלֶּבֶן 71, 'sons of light' (1QS. 1:9; 2:16; 3:13,24f) [12]. On the other side, members of the opposition are called ֵלֶּבֶן 71, 'sons of darkness' (1QS. 1:10; 1QM.1:1,7,10,16) [13].

71 is also used to express individual(s) who fall under a specific fate or threatening calamity. For example those who are afflicted are called ֵלֶּּכֶּה 71, 'sons of affliction' (Pr.31:5). Hostages are called ֵלֶּּכֶּה 71, 'sons of pledges' (2K.14:14) [14].

2.1.3 71 means "disciple, subordinate or servant"

71 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 71 is used (e.g. Jos.7:19; 1S.4:16; 2S.18:22), in 1S.25:8 and 2K.16:7 71 is parallel with ֵלֶּּכֶּה, 'servant'.
2.1.4 71 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 71 in Proverbs.

71 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 71 have no bearing on the use of 71 in Proverbs.
The first meaning of רָאָם is 'father' as the progenitor of רְאָם (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 responsibility 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).

רָאָם 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 רְאָם 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 רְאָם means a member of certain vocational/ professional groups, רָאָם 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 (lMc.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.

鲁迅 is a honorary title of respect for an older man (e.g. Is.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 "鲁迅", 'my father', 鲁迅 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].

鲁迅 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 DN

In the OT DN usually means 'mother' as parent of someone (e.g. Gn.20:12; 32:12; 44:20; Ex.2:8; Ps.51:7). DN כֶּדֶר, "son of (one's) mother", is often used parallel to מֵאָב, "(one's)brother" (e.g. Gn.27:29; Jd.8:19; Ps.50:20; 69:9). If the MT is correct, then DN 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].

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

- 40 -
division [25]." In Ez. 16:3ff  דָּוִד (together with the word  בָּדַע) 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]. דָּוִד 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 יְהוָה אֱלֹהִים, "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 יְהוָה אֱלֹהִים, "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 "I would not obey my instructors (הָבֵל) or listen to my teachers (מַלְאוֹן).

Pr. 5:13.

בֵּל occurs only once in Proverbs (5:13). בֵּל is the Hiph'īl participle of בָּלַע. The most common meaning of בָּלַע is "to point out, direct, show, teach, instruct [30]." בָּלַע 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' (נֵבַע) 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. נבָע is often used in the context where the Law (נְבָע), commandment (נְבָע), and decree (נְבָע) 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 נַבָע, "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).

נְבָע, a cognate of נבָע, has a general meaning of "instruction" given by a higher authority, it can also refer more specifically to the Pentateuch [32]. נְבָע [33] is usually translated as 'teacher'
however, I suggest that it is better to translate 'instructor', so that the distinction between נוֹנֵן and מַלְמָלֵל, '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, מַלְמָלֵל 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 (מלמ) lies. In Pr.5:13, מַלְמָלֵל (parallel with מַלְמָל, 'teacher') means an 'instructor', he is the one who instructs the student.

2.5 מַלְמָלֵל

 Malone also only occurs once in Proverbs (5:13). Malone is the Pi'el participle of Malone, 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. Malone 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). 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 told not to learn the way of the neighbouring nations. Undoubtedly, learning has to do with the environment and examples around a person.

The Pi'el of 7n5 is used as the causative of 7n5 with the meaning of "to teach, train, cause someone to be accustomed [34]." The word 'to teach' (Pi'el of 7n5), is often parallel with the word 'to lead, guide, direct" (Hiph. of 777, 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).


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

In Pr.5:13 מָלָם here means 'teacher'. These two words connote a different emphasis on teaching. מָלָם is a more authoritative word than מָלָם. Even in Modern Hebrew, מָלָם is a much more common word for teacher, it connotes a strong sense of respect. Whereas מָלָם, 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 מָלָם for teachers in general [37]. A rabbi may be called מַסָּרָן מָלָם. The title accorded to someone holding a rabbinical degree is מַסָּרָן. The title of honour given to one's teacher is called מַסָּרָן מָלָם.

In summary, it may be said that מָלָם connotes the authority of a teacher. His instruction is authoritative, students are expected to follow them strictly without dispute. Instead מָלָם 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, מָלָם connotes the idea of apprenticeship.
In Wisdom literature sometimes הובדל refers to a teacher.

Besides being הובדל, 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 (ֶלכדש אמת). The words of the wise (דברי חכמה) 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 חכמה and דברי אמת. The teaching in Proverbs is also called דברי חכמה (1:6; 22:17; cf. 24:23). In Pr. 13:14, 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 is called man of discernment, and pleasant words promote learning (לחק). Pr. 16:21.
The heart of דֶּבֶר leads shrewdness to his mouth,
and his lips promote learning (לְעָמִּים).

Pr.16:23.

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

In Pr.1-9, חָכָם חָכָם 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 דֶּבֶר also clearly refers to a sage who is a teacher.

Do not neglect the discourse of חָכָם חָכָם,
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 מירָיוֹן is parallel to the aged (מלשׂי) 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). מִלְיוֹן 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, חכמת 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 (אpark), 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 (אpark), pay attention to my wisdom,
give heed to my skill.

Pr.5:1.

My son (אpark), 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 (בְּנֵי), to a father's instruction;
pay attention and gain understanding.

It is unusual to have בְּנֵי 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 1:7-9 refers to the students whom the teacher addresses. The word 1:7-9 is maintained (or chosen) because the teacher here is giving his testimony of how his parents taught him. The phrase "a father's instruction" (בֶּן רֵאָל) 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 (1:7-9), to your father's instruction
and do not forsake your mother's teaching.

1:8.

My son (1:7-9), 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 מָלָם, מַלָּם . When מָלָם is
used, it usually connotes that the teacher is wise, knowledgeable
and skilful in teaching. In early Rabbinic Judaism מַלָּם refers to
"the finished and recognised scribe, the ordained rabbi [52]."
מַלָּם suggests to us the authority of a teacher, his instruction has
to be followed undisputedly. מָלָם 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 (יָעָה), 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].
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 זְכָרָה 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 זְכָרָה" reminds students of the supreme authority and unfailing love of YHWH. The word זְנוֹת 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 זְנוֹת" 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 "לֹא יִשָּׁה, 'Listen, my son' (Pr.1:8; 4:10; cf. 4:20; 5:1; 23:19) and ליִשָּׁה סִימוֹנִי, 'And now listen, sons' (Pr.5:7; 7:24; 8:32) in Proverbs clearly resemble the expressions "לֹא יִשָּׁה, 'Listen,
Israel' (Dt. 5:1; 6:3; 9:1; 27:9) and '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 דָּבָר (8:22-26; cf. Sir.24:9f; Wisd.8:3f). The earth was established by wisdom (3:19f; 8:27ff). As a דָּבָר 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' (בָּן), he is the 'instructor' (מַכֵּר) and the 'teacher' (מָלֵמָה) and the 'wise man' (מָכָר). 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:

![Diagram](image)

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

The people who are at the top of Fig. 1 are those who teach (בָּנָי, מַלֹּם, מַלוֹדְדָה, רַבּ), and ב who is at the bottom are those who are taught. הב and ד are may be understood as physical parents. מַלוֹדְדָה, מַלֹּם and רַבּ refer to teachers. They are seen as fathers to the students, and they address their students "my son(s)". The word-pair ב/ד may also be seen as parallelism, in which ד is semantically null.

In the present form of Proverbs ד may refer to YHWH; he is the מַלֹּם, מַלוֹדְדָה. Possibly ד refers to the Jewish tradition and Scripture.
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. 8:10ff 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 an 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 dependent 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 of 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.

יָשָׁה, '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 (וַיָּשָׁה), my son, to your father's correction and do not forsake your mother's instruction.

Pr.1:8.

Listen (וַיָּשָׁה), my son, accept my words, that the years of your life will be many.

Pr.4:10.

Now then, my sons, listen (וַיָּשָׁה) to me; do not deviate from my words

Pr.5:7.

And now, my sons, listen (וַיָּשָׁה) to me: happy are those who keep my ways, Listen (וַיָּשָׁה) to instruction and be wise, and do not neglect it.

Pr.8:32f.
Sometimes "עָשִׂית is used together with בַּשָּׂכֵר, 'listen, pay attention' to emphasize the importance of attentive listening.

Listen (עָשִׂית), (my) sons, to a father's correction,
pay attention (בַּשָּׂכֵר) and gain understanding.

Pr.4:1.

Now then, my sons, listen (עָשִׂית) to me;
pay attention (בַּשָּׂכֵר) to the words of my mouth.

Pr.7:24.

On some occasions בַּשָּׂכֵר is used together with the phrase דִּבְרֵי יְהֹוָה, 'incline your ear'.

My son, pay attention (בַּשָּׂכֵר) to my words,
incline your ear (דִּבְרֵי יְהֹוָה) to my sayings.

Pr.4:20.

My son, pay attention (בַּשָּׂכֵר) to my wisdom,
incline your ear (דִּבְרֵי יְהֹוָה) 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 '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 shall be right things.

For my palate shall utter truth,

and wickedness is an abomination to my lips.

All the words of my mouth 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 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 (יָשָׁן) to the voice of my instructors or incline my ear (יָתָן) 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 (יָתָן) my commands with you;
turning your ear to wisdom,
and inclining your heart to expertise.

Pr.2:1f.
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.

Pr. 3:1f.

Get wisdom, get understanding;
do not forget my words or swerve from them.

Pr. 4:5.

My son, keep my words,
and store up 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 them around your neck;
write them on the tablet of your heart.
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 (יהלך my commandments;
Keep my commandments and you will live,
(keep) my instruction as the apple of your eye.
Bind (תרשד) them on your fingers (Nationalking);
write (תנכתב) them on the tablet of your heart (צל לילה).

Pr.7:1-3.

My son, keep your father's commandments,
and do not forsake your mother's instruction.
Bind (תרשד) them on your heart (ице) always,
tie (נשע) them around your neck (넊יה).

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 לֵב 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 לֵב has a close association with יָדֶה, 'to think, plan' (e.g. Pr.6:18; 16:9; 19:21) לֵב is a place where knowledge is received, hence it closely related to יָד (e.g. Pr.14:10; 15:14; 28:15; 22:17), יָדֶה (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 (ודְי, e.g. Pr.10:8; 11:8; 11:29; 16:21) or discerning (יוֹדְי, e.g. Pr.15:14; 18:15) heart. Due to the close relation between לֵב and intellectual qualities, sometimes לֵב refers to wisdom, discernment, knowledge or the like. He who is lacking in wisdom and knowledge is called לֵב-וֹדְי (e.g. Pr.6:32; 7:7; 9:4,16) or לֵב-יוֹדְי (e.g. Je.5:21; Ho.7:11). לֵב also often refers to seat of memory (e.g. Is.44:19; 65:17; Je.31:33)

From the context it is clear that לֵב 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 יְדָמָה, '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: דָּבֶּר, יָבֵשׁ, חָכָם, לֵשׁ, וּלְעֵד, יָאֵל, הַמִּשָּׁרֵי, לֵעָל, וּלְעֵד. These ten terms describe different types of student in Pr.1-9.

3.1 חָכָם

In Pr.1-9 חָכָם 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 חָכָם is used in a compound phrase וּלְעֵד חָכָם, "sayings of the wise", in parallel to other genres of teaching: חָכָם תְּלֵיָתָה, מִשָּׁל. A detailed discussion of this will be given in chapter four. Our main task in this section is to determine who is this חָכָם.

3.1.1 חָכָם in the OT

3.1.1.1 חָכָם means "skilful"

חָכָם is a person who possesses חָכָם. In the context of the building of the tabernacle, YHWH filled the craftsmen with his
Spirit, knowledge, ability, knowledge and all craftsmanship (Ex. 31:3).

It is clear that knowledge 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 to spin goat hair (Ex. 35:25,26), here means skill in spinning. The man and woman who possess are called (28:3) and (35:25) respectively. The 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 understanding, knowledge, in all kinds of metal-work, wood-work, and craft (1K.7:14. cf. 2C.2:12(13E)) [1]; again means skill. The primary meaning of means ability or know-how. Therefore, sailing is called the of sailors (Ps. 107:27), trading skill is called the of merchant (Ex.28:4,5,7,12,17. cf. 27:8,9), enchanting skill is called the of astrologers (Is.47:9-13), governing skill is called the of kings (Is.10:13). In Pr.24:3a, means either the building skill of builders or the managerial skill of one who manages the family [2].

As for , 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 and called (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 חמד" (1K.7:14). In another place he was said to be a skilled craftsman (2C.2:12(13E)). And he worked alongside the שומרים, 'skilled craftsmen', whom King David had prepared (2C.6:6(7E); 1C.22:15). Those skilful craftsmen who set up idols are described as ודים והricane (Is.40:20) and חכמים (Je.10:9). The wailing women who are able to perform their professional mourning skilfully are called חכמים (Je.9:16(17E)) [4]. The skilful warrior who can conquer a mighty city is called חכמים (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 חכמים 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 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 סcribes, '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 strengthening their defence and multiplying their treasure by commerce, YHWH would reduce them to null. From the context it is clear that מַעַל 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 מַעַל 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 מַעַל 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, מַעַל is used to describe something negative. In Je.4:22 the prophet rebukes the people of YHWH as מַעַל for doing evil and not knowing how to do good.

3.1.1.2 מַעַל means "shrewd, clever, witty"

In the story of Ammon and Tamar (2S.13), Jonadab was a very shrewd man (v.3, כָּל הַשֶּׁם מַעֲלֶה). He was the one who suggested the dirty trick by which Ammon had his evil desire satisfied. מַעֲלֶה used here in a neutral (non-ethical) sense, means crafty, or
intelligent [13]. In the same way is used in the story of Sheba's revolt (25.20). The woman in Abel Beth Maacah convinced all the people in the city with her to offer the head of Sheba to Joab in exchange for the destruction of the city (25.20:22). In his final words to Solomon, King David charged his son to deal with Joab and Shimei according to his (1K.2:6,9). here refers to ability to decide what should be the penalization and how should it be repaid. Therefore, generally speaking refers to mental ability.

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

Qo.10:10.

attacks the city of the mighty,
and pulls down the stronghold in which they trust.

Pr.21:22.

makes more powerful than ten rulers in a city.

Qo.7:19.

I also saw under the sun this example of 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 מֵכֵן, and he saved the city by his מֵכֵן. But nobody remembered that poor man. So I said, מֵכֵן is better than strength." But the poor man's מֵכֵן is despised and his words are no longer heeded.

Qo.9:13-16.

There is a constant stress that מֵכֵן is more important than physical strength. For very often מֵכֵן 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 מֵכֵן means "knowledgeable"

In many passages of OT, מֵכֵן is closely related to יד (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, מֵכֵן 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 מֵכֵן 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 דִּמְשָׁם (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' (סְעֵדִים) mentioned in the lists of Israelite officials are דִּמְשָׁם and then suggested that דִּמְשָׁם is a technical term denoting a group of intellectual elite 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 (וּלְדִים)" and "the young men (חָנֳנִים)" (1K.12:6-14) [18].

In the Prophets though דִּמְשָׁם 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 דִּמְשָׁם denotes a professional class of royal
counsellors and politicians [19]. Only one thing is clear: in the context of leadership מנהל 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 מנהל 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 מנהל ו بشأن 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 מנהל he was able to govern the people in justice (1K.3:28) and to conduct his foreign affairs prudently (1K.5:26(12E)). His מנהל 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 מנהל 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 מנהל 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 מנהל 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 נבון, 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. נבון very often is understood as the something close to knowledge (יונן) (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 נבון, knowledge and understanding in constructing all kinds of crafts (Ex.31:3; 35:31). Hiram from Tyre was a man who full of נבון, 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 (נבון) 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 נבון refers to '(experiential) knowledge'. This understanding can be easily attested by some of the quotations from Proverbs:

 nhãn-יונן has great power,

and a man of knowledge (יונן-יונן) increase strength.

Pr.24:5.
The tongue of חכמה commends knowledge (דעת).

Pr. 15:2a.

The lips of חכמה spread knowledge (דעת).

Pr. 15:7a.

It was believed that only חכמה had knowledge. Since knowledge and חכמה have such a close relationship, increase in knowledge means increase in חכמה (Qo. 1:12-18), and a חכמה 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 מַכְּמִן means "discerning"

מַכְּמִן is called a man of discernment (יהב).  
Pr.16:21a.

A wise man (כח) comes very close to a man of discernment (מַכְּמִן). מַכְּמִן is also closely related to discerning man. מַכְּמִן is found on the lips of the discerning (יהב).  
Pr.10:13a.

מַכְּמִן reposes in the heart of the discerning (יהב).  
Pr.14:33a.

A man of discernment (מַכְּמִן) delights in מַכְּמִן.  
Pr.10:23b.

A discerning man (מַכְּמִן) keeps מַכְּמִן in view.  
Pr.17:24a.

In the OT, מַכְּמִן is commonly used in parallel to מַכְּמִן (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 מַכְּמִן 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 wise and DD17 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 דּוֹהַ 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 (דּוֹהַ) in them.

If they were wise (דּוֹהַ), they would understand

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.

דּוֹהַ means here the perception and ability to understand the cause and effect of an event. This is also how דּוֹהַ is used in Je. 9:11(12E): a דּוֹהַ is one who can understand (דּוֹהַ) the reason why Judah was destroyed. The leaders whom Moses had chosen were said to be wise (דּוֹהַ), understanding (דּוֹהַ) 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 דָּהַ?  
Who knows the explanation of things?

Qo.8:1a.

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

To sum up the above discussion, דָּהַ 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, דָּהַ 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 דָּהַ is used in Proverbs and particularly in Pr.1-9 where our main interest lies.

3.1.2 דָּהַ in Proverbs

When דָּהַ is used in Proverbs, it commonly means a sage or sagacious person. דָּהַ 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 מנה 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 מנה also refers to a good learner. As a good learner, מנה 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, מנה is often used as the antithesis of מים מים speaks of a humble and teachable attitude towards correction and teaching, מים refers to an arrogant and unteachable person (9:7-9; 13:1; 15:12; 21:11). מנה can also be compared to ככם: ככם refers to a person who is cool in temper, foreseeing, knowledgeable and eager to learn; ככם 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 מנה is honour and wealth, but the consequence for ככם is only shame (3:35; cf. 14:24). מנה can also be compared to האי: again מנה is one who is humble and teachable, like מים, מים is arrogant and
boastful. However, unlike הָלָל who is knowledgeable, יְהוָה is ignorant (10:8; 12:15; 10:14; 14:13; 17:28; cf. 29:9). וִיהוָה is never used as an antithesis of יְהוָה. Whenever וִיהוָה is mentioned alongside יְהוָה, the appetite and capability of learning of both of them are emphasized. The difference between them is that יְהוָה is knowledgeable and experienced, וּיהוָה is simple-minded, unknowledgeable and inexperienced. When וּיהוָה and יְהוָה are mentioned together, they always refer to the same person (3:33-35; 9:9; 23:24). In these contexts וּיהוָה helps to emphasize that יְהוָה is one who lives out all the teaching and instruction he has received [27]. Three times יְהוָה is used together with יְהוָה. In 16:21 "the wise (יְהוָה) in heart" is called יְהוָה. 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 יְהוָה and יְהוָה are people who are educated, experienced, yet they always have, a good appetite for more wisdom and knowledge. However, sometimes יְהוָה can be used to denote the wisdom teacher, but this is not the case for יְהוָה.

In the present form of Proverbs, יְהוָה 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 יָכָלִי " (15:33; cf. 30:3; 2:9,10). יָכָלִי 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 דָּבָר in Pr.1-9

As we focus on how דָּבָר is used in Pr.1-9, the prologue of Proverbs, it is not difficult to realise that דָּבָר 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 דָּבָר is listed together with מִיָּדָן, דַּעַת and מְלַבָּה and in Pr.9:9 it comes very close to פַּלַד and is opposite to פִּיל. In 1:5 דָּבָר 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, דָּבָר 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 קָשָׁה [31] reveals that when קָשָׁה 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 קָשָׁה emphasizes that the מְלָכָה is the good student who also practices what he has learnt.

We have pointed out that in some contexts מְלָכָה is used for the wisdom teacher as well. In Rabbinic literature מְלָכָה is commonly used as the technical term for teacher [32]. Therefore probably the מְלָכָה 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 77\textsuperscript{3.1}

Though 77\textsuperscript{3.1} 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, 77\textsuperscript{3.1}, 77\textsuperscript{3.1}, and 77\textsuperscript{3.1}. All of them appear in the introduction to Proverbs (1:1-7).

3.2.1 77\textsuperscript{3.1} in the OT

Grammatically speaking 77\textsuperscript{3.1} is the Niphal participle of 77\textsuperscript{3.1}. As a finite verb, the Niphal of 77\textsuperscript{3.1} occurs only once in the OT (Is. 10:13). In many passages 77\textsuperscript{3.1} has a meaning of 'to pay attention to' or 'to consider, ponder'. Students in Proverbs are warned to 'pay attention' (77\textsuperscript{3.1}) to their table manners when they dine with a ruler (Pr. 23:1). Daniel was asked to 'consider' (77\textsuperscript{3.1}) 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' (77\textsuperscript{3.1}) the answer (Jb. 23:5). In his lament the psalmist asks YHWH to 'consider' (77\textsuperscript{3.1}) his sighing (Ps. 5:2). In his farewell song, Moses charged the people to remember the days of old, and to 'consider' (77\textsuperscript{3.1}) the generations long past (Dt. 32:7). When the Hithpa'el of 77\textsuperscript{3.1} 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. יִדְגָּר) God's wonders. Ps.107:43 says that whoever is wise, let him heed the merciful deeds of YHWH and 'consider diligently' (Hithp. יִדְגָּר) 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 יִדְגָּר is used together with יִנְעַל (Dt.32:7; Is.43:18; cf. Ps.50:22), יִנְעַל (Is.14:16; 52:15; Je.2:10; Ps.94:7; cf. Jb.3:1) and יִנָּשׁ (Is.52:15; cf. Jb.3:1) [34].

Occasionally יִדְגָּר 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" (יִדְגָּר) 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" (יִדְגָּר), they will not be found [35].

More commonly יִדְגָּר has the meaning 'to realize, notice, understand, know'. Very often יִדְגָּר is used together with יָדַע (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' (יִדְגָּר) that YHWH was calling for Samuel (1S.3:8). David saw that his servants were whispering among themselves, he 'realised' (יִדְגָּר)
that his son was dead (2S.12:19). The wisdom teacher looked out from his window he 'noticed' (נָצָה) 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' (יָכַן). 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' (יָכַן) the vast expanses of the earth? Tell me, if you know all this" (Jb.38:18). When the psalmist tried to 'understand' (יָכַן) the prosperity of the wicked, it was oppressive to him until he entered the sanctuary of God, then he understood (יָכַן) 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' (יָכַן) my thoughts from afar." A man's steps are directed by YHWH, how then can, anyone 'understand' (יָכַן) 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' (יָכַן)." The Lord wanted Isaiah to tell the people that they might listen and listen, but they would not 'understand' (יָכַן); 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' (יָכַן) 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'.
(יהוה) it clearly (Je.23:20; cf. 30:24). When the Hiph'il of ידוע 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. ידוע) 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. ידועו) 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. ידועו) the people said to them all...... (Ne.8:7-9). Daniel was 'instructed' (Hiph. ידועו) by an angel (Dn.9:22; cf. 8:16; 10:14). At the end time those who are wise will 'instruct' (Hiph. ידועו) many (Dn.11:33). King Uzziah sought YHWH during the days of Zechariah, 'who instructed' (Hiph.Part. ידוע) him in the fear of God (2C.26:5) [38]. Similarly in 1C.25:8 ידוע 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 (שלל) for every kind of wisdom (המכים), endowed with knowledge (יודע, ידע), understanding (ידועו) knowledge (יודע), and competent to serve in the king's place.

Dn.1:3,4.

To these four young men God gave knowledge (יודע) and learning (שלל) in all books and wisdom (המכים); and Daniel could understand (ידועו) visions and dreams of all kinds.

Dn.1:17.

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

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

He (Hiram) was full of wisdom (חכמה), understanding (חכמה), knowledge (יודע) 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 (יודע) 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 (יודע) with understanding (בינה), Huram-abi.

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

The words שכל, ידוע, חכמה, חכם, בינה, ביני are closely related to each other. The words בינה/בינה 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 (ハプリ) of his hands). In Ez.28:4,5, נעל and נעל 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 7:2 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' (דד) 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 נעל) the vision, the archangel Gabriel came and said to him, "understand (דד), 0 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, נעל/נעל means 'insight' or 'foresight', וו 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 (נעל) holds his tongue. In Jb.32:7-9, Elihu said, "I thought, 'Age should speak; advanced years should teach wisdom (נמל).' But it is the spirit in man, the breath of the Almighty, that gives them understanding (דד) [42]. It is not only the old [43] who are wise (דד), nor only the aged who understand (דד) what is right (ונשת)."
7721 occurs a total of 21 times, 9 times in Proverbs, once in Qoheleth, 11 times in other books of the OT. 7727, the participle of the Hiph'il of 772, in the majority of its occurrences has the same meaning as 7721. 7727 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' (7727) at it. Again in 1C.25: 7 7727 is used in the same way. But in 1C.25: 8 it would be better to translate 7727 as 'instructor' or 'teacher' (cf. 2C.26: 5) [45]. Though 7721 is not used in describing the 'skill' of musicians, it is used to describe the 'skill' of David's speech (15.16: 18). Jonathan, David's uncle, was a counsellor (7727), a man of 'insight' (7727) and a scribe (7727, 1C.27: 32). 7727 is used here to describe a prudent and competent court official --- counsellor, scribe. In Gn.41: 33,39 7721 is used with the same meaning. Pharaoh felt that there was no one so 'discerning' (7721) and wise (7721) as Joseph, so he appointed Joseph to be the commissioner over Egypt [46]. 7721 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 (7727), understanding (7727), and experienced (7727) 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 (דְּכָנָן) and discerning
( devuelve) heart, so that he could administer justice. devuelve is also
used to describe the discerning quality of leadership (Ezr.8:16).

It is not necessary that devuelve always refers to someone in
leadership. In general devuelve 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 (דְּכָנָן), nor riches to the
'intelligent' (ד devuelve), nor favour to the learned (לְבָנָה); 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 (דְּכָנָן) and understanding (לְבָנָה) to the
nations, who would hear about all these decrees and say, "surely
this great nation is a wise (דְּכָנָן) and 'understanding' (ד devuelve)
people" (Dt.4:5-6). In the prophets' attack on old wisdom
(cf. Is.5:21; 29:14), they preached that the source of לְבָנָה/ devuelve 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 devuelve.

They are skilled in doing evil,
they know not how to do good.

Je.4:22.
The people are foolish, senseless and Z\(\text{77:21}\) because they do not know YHWH and revere him.

To sum up it may be said that in the OT Z\(\text{77:21}\) 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 Z\(\text{77:21}\) in Proverbs

When Z\(\text{77:21}\) 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 Z\(\text{77:21}\),

but a rod is for the back of Z\(\text{35:7017}\).

Pr.10:18.

In Proverbs Z\(\text{77:21}\) is the antithesis of Z\(\text{35:7017}\) (cf. 11:12; 15:21). Z\(\text{35:7017}\) 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]. Z\(\text{77:21}\) 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
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 יָדֵי נִפְרָד often means a good learner [49]. יָדֵי נִפְרָד is always used as an antithesis of יָדֵי נְסָל (14:33; 15:14; cf. 10:23; 17:10, 24).

The heart of יָדֵי נִפְרָד seeks knowledge,
but the mouth of the fool (לַעֲבֹד) feeds on folly.

Pr. 15:14.

יָדֵי נִפְרָד keeps wisdom in view,
but the eyes of the fool (לַעֲבֹד) wander to the ends of the earth.

Pr. 17:24.

The delight of יָדֵי נִפְרָד is in יִתֵּנָה and he lacks concentration in learning. יָדֵי נִפְרָד thirsts after knowledge and wisdom, he is vigilant and attentive in his learning.

A rebuke impresses יָדֵי נִפְרָד
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 7721 in Pr.1-9

Who is the 7721 in 1:5? We have seen that 7721 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 וללוכי is one who is foolish and lacking in wisdom and knowledge, 7721 is one who is intelligent and knowledgeable. When an antithesis is formed between 7721 and יל (14:33; 19:25), it is not the contrast of their knowledge (for, יל is also knowledgeable) [50], it is always a contrast between the arrogance and unreceptivity of יל and the humility and receptivity of 7721 [51]. 7721 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 7721 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.
It is now clear that יָנוּשׁ 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 יָנוּשׁ refers to the status of dependency, 'unselbständige' (p.99). Thus a יָנוּשׁ 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 יָנוּשׁ is used with three meanings, namely, 'the young,' 'attendant, retainer,' and 'army officer, squire'.

3.3.1 יָנוּשׁ in the OT

3.3.1.1 יָנוּשׁ means "the young"

יָנוּשׁ 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 יַעֲר (Gn.41:12). Most likely Benjamin was a few years younger than Joseph when he was brought to Egypt, he was a יַעֲר too (Gn.43:8; 44:22,31-33) [56].

Stager pointed out that "a יַעֲר 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 יַעֲר, they will have no mercy on children (יַעֲריהוּפָיִם, lit. fruits of the womb)

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

Is.13:18.

In Is.13:18, יַעֲר, יַעֲריהוּפָיִם [58] and יִיָּלָד are closely related to each other. This is a prophecy of how the future generation of Babylonians will be destroyed without mercy and compassion. יַעֲר is used here with a general meaning of young generation just as יַעֲריהוּפָיִם and יִיָּלָד, 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 (יַעֲר חַיָּב), or an old man (יִפְרִי) who does not live out his years; he who dies at a hundred will be thought a mere יַעֲר; he who fails to reach a hundred will be considered accursed.
When יְנִי (יְנִי) 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 יְנִי, ruddy and handsome, and he despised him" (1S.17:42). Though this time יְנִי 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)?

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

Let his flesh become fresh with youth (ירִשְׁנָה)

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]. יְנִי is parallel to דִּאֶפֶךְ, 'youthful vigour' [63], both terms convey the idea of youthfulness [64]. In Ps.88:16(15E), the psalmist complains,

From my youth (ירִשְׁנָה) I have been afflicted

and close to death;

I have suffered your terrors and am in despair.
here refers to the days when the psalmist was young [65]. Again, יָנִים 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 shining 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 (ָנֶפֶשׁ) and maidens (ָנָפֶשׁ),
    old men (ָנָפֶשׁ) and נוּרֵים.
Let them praise the name of the Lord,
    for his name alone is exalted.

יָנִים is commonly used in the OT with other terms such as כְּ, וַכִּּלִּים, כְּלֹהֲלוֹת, קָדֵחַ, to express totality in a meristic list [66]. In Ps.150:12 the expression of נוּרֵים - נַפְּרוֹת and נוּרֵים refers
to the whole of mankind including male, female, young and old. In Lm. 2:21, we have " gün - זכר - נערה. In Est. 3:13 we have "ל性命 - נбурת - נערה. In Je. 51:22 we have "חירות ->Total Permutation - תואר. Sometimes is not used, for example:

" יהוה - תואר - כיון - איש - שבת (Dt. 32:25).
" איש - את - עלול - דום (Je. 44:7).
" זכר - בוחר - תואר - סה - נשים (Ez. 9:6).
" עלול - בתולים - איש - זכר (Je. 6:11).

In the simplest form of the meristic list we have " זכר - נערה" 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 נון נון נון (men and women," or נון נון לווא שיאו (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 זכר is used, it always pairs up with the aged, 'ל燮' and ישם [67].
3. When זכר is used, it usually pairs up with עלול, בוחר, נערה (Je. 6:11; 31:13; Ez. 9:6).
4. Sometimes the merismus is clearly indicated by כל and נון (Gn. 19:4; Jos. 6:21; Est. 3:13) [68].

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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 

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 יְמִנָּה in the polar word-pairs יְמִנָּה - יִטְנֵי and יְמִנָּה - שְׁבִי 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 (יְמִנָּה) their officials;

mere children (יְמִנָּה) will govern them.

People will oppress each other --

man against man, neighbour against neighbour.

The young (יְמִנָּה) will rise up against the old (יִטְנֵי),

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 נְעַלְיָה in v.4, the general picture is clear. Some scholars interpret נְעַלְיָה 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 נַעַל in v.4. No matter which meaning we take, נַעַל clearly has a meaning of 'the young' with strong emphasis on their inexperienced, untrained and incompetent character [74]. Undoubtedly the נַעַל in v.5 has a similar emphasis. The parallelism in v.5b says that the uprising of the נַעַל against the יִפְתָּח is the uprising of the base (or the nobody) against the honourable.

In 1C.22:5, David said, "My son Solomon is נַעַל and 77, 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, נַעַל here refers to the youthfulness and inexperience for he is 77, 'tender, delicate, soft', in fact some commentators and translators have translated 77 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 נַעַל and inexperienced (בַּיַּלְדוֹת 77, lit. tender hearted) and not strong enough to resist
them. Though at that time Rehoboam was more than 40 years old (2Ch.12:13) he was inexperienced, timid and weak [76].

H.-P. Stähli [77] pointed out that the main emphasis of יַעַל 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 יָעַל. But YHWH told him not to say, "I am only a יָעַל" (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 יָעַל יָעַל 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 יָעַל he meant that he was inexperienced (v.7) [79].

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

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The suggestion of Macdonald — יי 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 יי used of one of lowly birth, he is fully aware that the OT hardly ever says anything about the lower classes [80]. In 15.2:26 (cf. 2:11; 3:1), Samuel was called a יי, but his brothers were called יי (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 יי is used instead of יי, it connotes intimacy [81]. The worst of all is in Qo.10:16,17:

Woe to you, O Land whose king is a יי
and whose princes feast in the morning.

Happy are you, O Land whose king is יי,  יי,
and whose princes eat at a proper time —
for strength and not for drunkenness.

Translators and commentators either translate יי as "the son of nobles, nobly born" [82] or "the son of free men [83]." Possibly יי is a cognate of יי, "be or be set free [84]." In the Mishnah (mGit.4:6), יי means "a free man [85]." Definitely, a free man was the opposite of a slave [86]. In the present form of MT, יי always means "the noble". (Ne.2:16; 5:7; Je.27:20; 1K.21:8,11) יי in Qo.10:17 connotes the idea of 'noble birth'. In the OT (even in Rabbinic Hebrew and Modern Hebrew) יי is never used to denote 'a slave', it may mean a servant, but a servant with rank, יי 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 (יהו) 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 יְהוּ in Qo.10:16 does not have the connotation of noble-birth, perhaps it may even connote the idea of low birth.

Since יְהוּ is one who is immature and young, it comes very close to יל (Ex.2:6f; 2K.2:33f), יה (Jd.13:7; Is.4:21f; Ho.11:1; Pr.7:7; Is.13:18), יִתְנָה (Is.40:30; Lm.5:1) and יִתְנָה (Is.3:4; Je.6:11). The most common opposite is יִתְנָה (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 יִתְנָה (Jb.29:8).

3.3.1.2 יְהוּ means "attendant, retainer."

The second meaning of יְהוּ is 'attendant' or 'retainer'. In the story of Abraham entertaining the three visitors, his personal attendant, יְהוּ, was assisting him (Gn.18:7). The prefixed
definite article points to a special יָעַר, who has a distinctive rank compared with other servants in general. His main duty is to attend to his master. Two יָעַר went with Abraham when he went to sacrifice his son Isaac (Gn. 22:3, 5, 19). The Levite in Jd. 19 travelled with his יָעַר (vv. 3, 9, 11, 13, 19). Balaam travelled with his two יָעַר (Nu. 22:22). Saul went out to look for his father's donkeys with a יָעַר (15.9:3-10, 22; 10:14). Jonathan has a יָעַר with him when he went shooting (15.20:35-41). The יָעַר beside Boaz during the harvest was the foreman of his reapers (Rt. 2:5, 6) [88].

The attendants of King Xerxes are also called יָעַר (Est. 2:2; 6:3, 5). Samson was given a יָעַר not a יָעָר (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 יָעָר of Moses, a יָעַר (Ex. 33:11).

The word יָעַר, 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 יָעַר has the general sense of 'attendant, one who ministers to someone,' quite different from the much more specialist function (and rank) of the יָעָר[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 יַעַן seems to connote the idea of 'disciple'. In the case of Joshua, he later succeeded Moses as the leader of the Israelites. The יַעַן, 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 (יַעַן) and two daughters. Meanwhile the boy (יַעַן) Samuel grew up in the presence of YHWH." Samuel was called יַעַן, but his brothers are called יַעֲנֵי. 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 יַעַן (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 יַעַן יַעַן (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, יַעַן can mean armour-bearer (Jd.9:54; 1S.14:1,6; 2S.18:15). In the book of Nehemiah we are told that the יַעַן 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 יַעַן 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 רַע is a high-ranking servant [95].

The discovery of the רַע seals' suggests that in semi-nomadic society רַע were stewards of estates employed by tribal chieftains. Most likely during the monarchy period, רַע became a title of high office in the king's service. These officials owned the seals [96]. Ziba, the רַע of king Saul held a distinguished position (2S.9:9-10) in charge of the household of Saul (לֵו יִבְנֵי רַע, 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 רַע means "knight or squire"

The most valuable contribution of Macdonald towards the understanding of the word רַע is his discussion of the use of רַע in military contexts. In this context רַע often means 'a young knight' or 'squire'. It is not our intention to repeat the detailed discussion of רַע 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 יוע, '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 בכשיש על הנגד (lit."the דְּוָּנָּן 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 דְּוָּנָּן 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 יוע 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 יוע may mean a young person, an attendant, a retainer or a young knight. When יוע 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 יוע 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 יוע 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 יַעַי in Proverbs

In Proverbs יַעַי 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 יַעַי, one of the four types of people (אורח, יַעַי, מָנוּר, יַעַבֵּד) the author(s) of Proverbs has in mind. Who is this יַעַי?

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

Do not withhold discipline from a יַעַי;
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 יַעַי in the way he should go,
and when he is old he will not turn from it.

It is clear that a יַעַי 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 יְנוּ in Pr.1-9

In Pr.7:7 the author uses the word יְנוּ to highlight the character of יְנוּ, he has similar weakness to יְנוּ --- lack of wisdom, knowledge, understanding and experience (cf. 1:4) [104]. Toy, followed by Oesterley, suggested that יְנוּ 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 יְנוּ in Pr.10-31 refers to a child or an unmarried youth. It is doubtful, however, whether יְנוּ in Pr.1-9 is a married young man. For יְנוּ only occurs twice in Pr.1-9 (1:4; 7:7), and it both cases there is no indication that יְנוּ is a married young man.
We have pointed out earlier that נעב 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 נעב in 1:4 connotes both the ideas of youth and of discipleship. נעב 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, נעב on its own does not provide any information on whether the student is of 'noble birth' or 'lowly birth'.

3.4 נעב

נהב occurs nineteen times in the OT, fifteen times in Proverbs, eight times in Pr.1-9. נהב 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 נהב that they may receive prudence. They are constantly invited by personified Wisdom to come to her to receive wisdom.
3.4.1 יְנֵן in the OT

Most likely יְנֵן is related to [יְנָנָה] [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 [יְנָנָה] 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 [יְנָנָה] mean 'to let oneself be persuaded, deceived, fooled' (Niphal: Jb.31:9. Pual: Je.2:10; Ez.14:9; Pr.25:15). Sometimes [יְנֵן] may also mean "to seduce" (Ex.22:16(15E); Jd.16:5; Je.20:7 [108]). יְנֵן is one whose mind is open to persuasion (both good and bad) and is easily deceived or seduced.

יְנֵן (pl. מִיְנֵנָה, מִיִּיְנֵנָה or מַיִּיְנֵנָה) 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 יְנֵן 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 יְנֵן [110]. It seems that יְנֵן 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 יִנְנוּ.
Ps.19:8(7E).

The entrance of your words gives light,
it gives understanding to דְּרוּנִי.
Ps.119:130.

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

The Lord protects דְּרוּנִי;
when I was in great need, he saved me.
Ps.116:6.

In Ps.116:6 it is mentioned that the Lord protects יִנְנוּ. 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 יִנְנוּ indirectly. This is an expression of humility contrasting the greatness of YHWH with his own insignificance. In Ps.116:6, יִנְנוּ 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 (יִנְנוּ יָשִׁיעֵי) who keep the Law.

1QpHab.12:4 [112].
in 1QpHab.12:4 יֶהָב means the pious and humble of Qumran. Perhaps in 1QpMicah,

Interpreted, this concerns the Spouter of Lies

[who led the] Simple (יֶהָב) [astray] [113]

יֶהָב has the same meaning as well [114]. Therefore יֶהָב can mean a childlike person who is humble, teachable, and always prepared to learn. It is most likely that this usage of יֶהָב 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 יֶהָב 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). יֶהָב can also be used with a positive sense for one who has a childlike nature of humility and receptivity.

3.4.2 יֶהָב in Proverbs

In Pr.10-31 יֶהָב appears six times (14:15,18; 19:25; 21:11; 22:3; 27:12). Four times, יֶהָב is used as the antithesis of וֹדֶשֶׁה
(14:15,18; 22:3; 27:12). דָּוִד is one who well trained, educated, knowledgeable, thoughtful in every step he makes, prudent in avoiding danger. כִּבּוֹד is the opposite of דָּוִד. 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 (utility), and כִּבּוֹד will learn prudence;
rebuke a discerning man (ינוע), and he will gain knowledge.

Pr. 19:25.

When a mocker (utility) is punished, כִּבּוֹד gains Wisdom;
when a wise man (ינוע) is instructed, he gets knowledge.

Pr. 21:11.

In 19:25 and 21:11, it is clear that though כִּבּוֹד is ignorant, but he is teachable. utility is unteachable, he does not learn even when he is punished; but כִּבּוֹד will learn when he sees utility is punished. It is important to note that in these two verses the stress is on the synonymous teachability and receptivity of כִּבּוֹד and those of יְהוָה and יִנְעָה. In 19:25, "כִּבּוֹד will learn prudence" is parallel to "יקבּוֹד will gain knowledge". In 21:11, "כִּבּוֹד will gain wisdom" is parallel to "יקבּוֹד gets knowledge." As far as the teachableness and receptiveness is concerned, כִּבּוֹד is very much like יְהוָה and יִנְעָה, and unlike utility who is incorrigible. In Proverbs יְהוָה is never used as the antithesis of כִּבּוֹד.
In the Pr. 1-9 תִּשְׁגַּח appears eight times (1:4, 22(2x), 32, 7:7; 8:5; 9:4; 6,16). תִּשְׁגַּח is described as one who lacks הַדִּמְעָה (1:4; 8:5) and הַנְּבוֹא (9:6). In Pr. 1-9 no antithesis of תִּשְׁגַּח is mentioned. Once תִּשְׁגַּח appears together with כַּסְפִּיל and הָלַע: How long will you תִּשְׁגַּח love your simple ways? How long will דְּלֵי delight in mockery, and כַּסְפִּיל hate knowledge? Pr. 1:22.

Another two times תִּשְׁגַּח appears together only with כַּסְפִּיל: For the waywardness of תִּשְׁגַּח will kill them, and the complacency of fools (כַּסְפִּיל) will destroy them. Pr. 1:32.

You who are דְּלֵי, gain prudence; you who are foolish (כַּסְפִּיל), gain understanding. Pr. 8:5.

In Pr. 1:20-33 כַּסְפִּיל and מָכַר are invited to come to Wisdom (1:22), in Pr. 8:1-11 כַּסְפִּיל and מָכַר (8:5) are invited, but in 9:1-6 only מָכַר (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 דִּיקֵנ. Probably דִּיקֵנ are the first group that reject the invitation, later דִּיקֵנ כָּסָלוּלָם follow them and at the end only דִּיקֵנ are interested in the invitation. It provides a picture of דִּיקֵנ and דִּיקֵנ כָּסָלוּלָם as hopeless for education. דִּיקֵנ as proud and arrogant, not prepared to humble themselves to accept the invitation [115]. דִּיקֵנ כָּסָלוּלָם 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 רֻעַ is used together with רֶעַת:

For giving prudence to דִּיקֵנ,

knowledge and discretion to the young (לַעֲעֹד).

Pr. 1:4.

I saw among דִּיקֵנ,

I noticed among the young men,

a youth (לַעֲעֹד) 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 רֻעַ are דִּיקֵנ, and most of the רֶעַת are דִּיקֵנ כָּסָלוּל, 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 רֻעַ and דִּיקֵנ כָּסָלוּל 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.

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 הנ снова, he saw a young man who lacks understanding (חכם-לב) among the people (or the young men, בניים), and he behaves like יד. This יד is one of the חכם because he lacks understanding (חכם-לב). יד on its own is not necessarily equivalent to הษา, but יד who lacks understanding (חכם-לב) is הווה. As far as their need for education and their receptivity is concerned יד comes close to הווה. Their common weakness is חכם-לב.

To sum up the above discussion, in general יד is one whose mind is simple. This is also how יד is used in Talmudic literature (tShab. 32b, 69a, 152a) and Modern Hebrew [119]. The greatest difference of יד from כל and הנ is that יד is always used with a neutral sense, without any negative connotation. יד 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 יִנְדָּה 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 יִנְדָּה mean in the context of Pr.1-9. It is important to note that all the occurrences of יִנְדָּה 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 יִנְדָּל and יִנְדָּה. It is most likely that יִנְדָּל 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 appealed 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. יִנְדָּה are one of the three groups (the other two groups are יִנְדָּל and יִנְדָּלכִּים) of people wisdom addresses in public. It may be said that יִנְדָּה 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, יְדוּעַ (one who lacks wisdom and knowledge) refers to one who does not revere YHWH and lacks the knowledge of YHWH.

3.5 יְדוּעַ-

3.5.1 יְדוּעַ-

In OT יְדוּעַ only occurs in Proverbs; altogether it occurs 11 times [122]. It is exclusively a wisdom term and it is closely related to יְדוּעַ and יַעֲשָׂ.

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

לֶא in an education context usually refers to mind, the seat of intellect where comprehension, analysis and memorization take place [124]. Hence יְדוּעַ-לֶא refers to "lacking in intelligence, understanding, judgement, knowledge and wisdom."
A phrase, בְּלַ֣י הָאָֽלֶל, which has a similar meaning to בָּלָ֖ד is used in Je.5:21:

Hear this, you foolish (הלל) and בְּלַ֣י הָאָֽלֶל people,
who have eyes but see not,
who have ears but hear not.

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 (נְעֹד, v.25) and sins (נָשָׂא, v.25), they are also called the wicked (ושש, v.26).

3.5.2 בָּלָ֖ד in Proverbs

There are seven occurrences of בָּלָ֖ד in Pr.10-31.

Wisdom is found on the lips of נבון,
but a rod is for the back of הָאָֽלֶל.

Pr.10:13.

בָּלָ֖ד despises his neighbour,
but נבון שְׂנָא holds his tongue.

Pr.11:12.

Folly (תַּלֹּ֣שְׁיָה) is a joy to בָּלָ֖ד
but נבון שְׂנָא keeps a straight course.

Pr.15:21.
35-לון is often used as the antithesis of a man of insight, understanding and discernment (גיוס or the like). בְּלֵו-לון is close to חלון, 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 בְּלֵו-לון is close to על עליה, '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 (פִּידָע) is choice silver;
the mind of the wicked (שֵׁי) is of little worth.
The lips of the righteous (פִּידָע) nourish many,
but שֵׁי die for בְּלֵו-לון.

Pr.10:20,21.

In religious contexts בְּלֵו-לון is related to יִלְדָע, "foolish man", who is the antithesis of פִּידָע, "righteous man". Pr.10:21 is to be understood in a religious context. בְּלֵו-לון refers to the sinful and evil character of יִלְדָע, which is the opposite of פִּידָע. This
usage of בְּלֵי-לָעֹד in a religious context comes close to the meaning of בְּלֵי נַעֲרָא in Je.5:21 which we have mentioned earlier.

3.5.3 בְּלֵי-לָעֹד 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). בְּלֵי-לָעֹד is weak towards the lustful temptation, he does not foresee and understand the consequence of adultery. In 7:7 בְּלֵי-לָעֹד comes very close to יִverages.

In Pr.9, together with יָזְעַע and בְּלֵי-לָעֹד are the objective of a tug-of-war between Dame Wisdom and Dame Folly (9:4,16). In this passage בְּלֵי-לָעֹד is close to יִverages, he who lacks תֹּומָא and הָגְזָא (cf. 9:1,6).

In the present form of Proverbs, תֹּומָא and הָגְזָא are related to "the fear of YHWH" (9:10); hence, בְּלֵי-לָעֹד refers to one who does not fear YHWH. This usage resembles the usage of בְּלֵי נַעֲרָא in Je.5:21, where בְּלֵי-לָעֹד refers to he who does not fear YHWH, whose nature is evil and sinful, and it comes close to the wicked (יִverages). 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 בְּלֵי-לָעֹד,
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." יתנ and יט 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 יט lacks wisdom and knowledge, he is very much like ית, he easily accepts whatever teaching given to him. If there is a difference between ית and יט it is: ית emphasizes the open character of the simple to teaching of all sorts, whereas יט highlights the lack of intelligence, perceptiveness, judgement, knowledge and wisdom of "he who lacks of heart".

There are 76 occurrences of יט 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 יט, it is used figuratively. The other 70 times occur in Proverbs (49x) Qoheleth (18x) and Psalms (3x) [126].
3.6.1 ביטחון in the OT

In Jb.8:14; 31:24; יבש[127] is parallel with מטה, 'trust'. יבש 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 יבש is closely related to ששת, 'wicked', חסנ, 'folly' and מזל לולס, 'madness, folly'; they are the opposite of יהב, 'wisdom' (Qo.7:23ff). However, sometimes יבש in a positive sense refers to one's trust and confidence in God (Ps.78:7; Pr.3:26) [128]. In Jb.4:6, יבש is parallel to חסנ, 'hope', it refers to one's confidence in his pietistic life-style [129]. Scholars are divided in the translation of חסנ 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 חסנ 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; יהב is the name of the constellation Orion. In LXX, יהב 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, בִּירָר was rendered 'giant', it seemed to identify the constellation Orion.

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

In Assyro-Babylonian Mythology [131] Ningirsu or Minurta (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 קסיל. But in Hebrew he was called קלעם, 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 קסיל? 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 קלעם in Hebrew because of his boastful and lustful character. Here, the myth of Orion has provided us some useful information on the meaning of קסיל: קסיל is one whose character is boastful and lustful.

Other than the occurrences we have mentioned, קסיל 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 (חכמה) die;
the שבעה and the senseless ( zupełnie) alike perish,
and leave their wealth to others.

Ps. 49:11(10E).

Senseless man (שבעה) does not know,
シェル does not understand.

Ps. 92:7(6E).

Take heed, you senseless ones (שבעים) among the people,
you שולחן, when will you become wise (שכל)?

Ps. 94:8.

In Psalms שכל comes very close to שבעה, one who lacks knowledge,
human intelligence and common sense, he is like a beast (Ps.73:22;,
Pr.30:2) [136]. שכל is used as the opposite of חכמה, 'wise', and
שמש, '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)
שכם is used as the antithesis of חכמה. The basic characteristic of
שכול 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) 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 in Proverbs

In Proverbs דו"ו is used eight times as the antithesis of כッシי
(3:35; 10:1; 14:16,24; 15:2,7; 21:20; 29:11). is also used as
the antithesis of "man of understanding and discernment" (10:23:
ancestor; 14:33; 15:14: בוניו א"ו 17:24: מטייל). They usually occur
in contexts citing the love of wisdom of discerning man and the
lack of interest in learning of כッシי. is used twice as the
antithesis of כ십시י (12:23; 13:16), usually in contexts contrasting
the shrewdness of מוסי and the love for showing off folly of כッシי.
Only once is כッシי used together with (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 מוסי,
'folly', with כ西红י are interesting: three times מוסי describes the
speech of כ西红י (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 כ西红י (15:14;
26:11). כ西红י is described as one who has no desire for education
and wisdom, he is unteachable, the only thing he desires is מוסי
(15:14; 17:10,16,24; 18:2; 26:11). It seems that מוסי is a summary
of the character of 570-כדיל [138]. Due to his incorrigibility 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 גנפכיל 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 כדייל who are so unteachable.

When גנפכיל 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 כדייל.

And in 10:23:

It is like sport to כדייל to do wickedness
and so is wisdom to נבון שן.

כדייל is the antithesis of נבון שן, wickedness (נמר) is the antithesis of wisdom (נכון). Clearly this saying is set in a religious context where נכון is related to revering YHWH and pious
living, as the opposite of doing wickedness (נושא). So in Pr.10:23 כשל 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 כשל 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. כשל are people who refuse to turn away from evil.

In summary we may say that in the OT when כשל 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 לוחם, ידוע and ויתר. 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 כשל is used in an ethical/religious sense, כשל refers to one who does not live a pietistic life, he delights in doing evil and wickedness. The use of כשל and כשל as the 'Orion
constellation' also suggests that כספי 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 כספי in Pr.1-9

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

YHWH's curse is on the house of שמש, but he blesses the home of רוח洢ים.
Though he mocks לいま, he gives grace to the humble.
חכמה will inherit honour, but כספי will exalt (their) shame.

Pr.3:33-35.

Pr.3:33-35 is the conclusion of the instruction in Pr.3:21-35. כספי here is the opposite of כלם. In this conclusion, כלם is close to the righteous (roleId) and the humble, and כספי is close to the wicked (לימה) and the mocker (לימה).

In the Wisdom personification passages כספי is often used together with יתש (1:22, 32; 8:5; 9:13), both of whom lack
knowledge and wisdom. In 9:13 כסילים and חסדים 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. כסילים and חסדים are close to 'knowing nothing' (ם ידיעת ומימה, lit. means 'do not know what', 9:13b). Both כסילים and חסדים are invited to learn wisdom (1:22; 8:5); however only חסדים respond to the invitation [143]. כסילים hate knowledge and wisdom, they are complacent (1:22, 32).

In these three Wisdom personification passages, חסדים is closely related to the fear of YHWH, a pietistic life-style and the knowledge of YHWH. Therefore, כסילים 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 כסילים is one who is insolent, dull, stupid, unreceptive to correction and education. This is also how כסילים 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 כסילים is 'idiot' or 'fool'. כסילים is unlike ידיעת, 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 חסיל 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. חסיל 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 חסיל does not value education which is based on the Law of YHWH.

3.7

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

3.7.1 חסיל in the OT

In the OT the verb [חסיל/חסיל] means 'to mock, scorn' [144] or 'to talk freely or big' [145]. In Gn. 42:23, most scholars agree that חסיל means 'interpreter', he is an official who knows many languages, he belongs to the educated elite [146]. In 2C. 32:31, the context suggests that חסיל means 'ambassador, envoy'; they were the educated elite in Babylon. In Is. 28:14, חסיל refers to the rulers in Jerusalem [147]. From the derivatives of [חסיל], it
may be deduced that יִלְעֹל 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 יִלְעֹל only appears twice in the OT; once in Isaiah (29:20), once in Psalms (1:1).

The ruthless (בּוֹן) will vanish,

and the יִלְעֹל will disappear,

and all who have an eye for evil (ךֵל שֶפֶךְ יָנוּר) will be cut down.

Is. 29:20.

Here יִלְעֹל is parallel with יֵנִים, 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 יִלְעֹל refers to one who 'disdains any piety' [150]. Others suggest that יִלְעֹל 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 יִלְעֹל 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 מִלְשָׁנִים (mockers, Po'lel participle of יִלְעֹל) 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 (דִּבְשֵׁי),
or stand in the way of sinners (דֵּילָה),
or sit in the seat of דֵּילָה.

Ps. 1:1

In Ps. 1:1 דֵּילָה come close to דִּבְשֵׁי, "ungodly, wicked people" and דֵּילָה, "habitual sinners" as the enemies of God; they will be destroyed by YHWH. Their antithesis is דִּבְשֵׁי (1:5,6) to whom God will grant prosperity [153]. In Hebrew דֵּילָה means not only 'seat' (as translated by AV, RSV, NEB) or 'place of sitting down' but also 'session' or 'assembly' [154]. Possibly יָל 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 יָל, יָל and דִּבְשֵׁי, דֵּילָה. No matter whether or not יָל is derived from Ugaritic DRKT, it is clear that דֵּילָה 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 פ in Proverbs

In Pr. 10-31, ה is used five times as the antithesis of פ (13:1; 15:12; 20:1; 21:11; 29:8).  ה is used once as the antithesis of פ when contrasting the vanity of פ seeking wisdom to the reward of  ה seeking knowledge (14:6). פ 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 פ, there are others who see it as a list of unpleasant characters who have a common behaviour [159], or definition of  ה [160]. No matter which interpretation we take, the general sense is clear, פ is proud and arrogant. פ acts with ה, '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 פ is the cause for social unrest, he destroys the harmony and peace of the social order. In 24:8,9 פ is close to
one who plots evil (שָׁם) who is also called 'intriguer' (הָעָל מַלְוָה) [161]. They are clever. Unfortunately, they use their cleverness to plot against others. חֹלָל, '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 (נַשִּׂים). 24:8,9 points in the same direction we have observed above that של 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, של 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 [יָסַל] as 'to talk freely or big' and the noun as 'babbler'. It is true that של may have the meaning 'babbler', but it is unwise to translate all the occurrences of של in Proverbs as 'babbler'. In many places 'babbler' would be an awful and misleading translation for של. For example in Pr. 13:1,

A wise son (hears) his father's instruction,

but a של 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 של respectively. של rejects rebuke because of he is arrogant, he despises correction. This has nothing to do with his babbling. In Pr. 15:12,

A של does not like to be reproved;

he will not go to the wise.
The translation 'babbler' for יֵלָד provides no explanation for resenting correction. From the rest of Proverbs, it is clear that יֵלָד 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 יֵלָד is an arrogant person rather than a 'babbler'. The worst mistake is in Pr.9:7,8. Though Richardson rightly points out that יְלֶלֶת is the antithesis of יֵלָד, he fails to realize that in the context of Proverbs when the antithesis is drawn between יְלֶלֶת and יֵלָד. Here a contrast between their teachableness and unteachableness is given (Cf. 13:1; 15:12; 21:11). In the context of Pr.9 יְלֶלֶת is wise because he fears יְהֹוָה (9:10), יֵלָד is arrogant and he despises the knowledge of יְהֹוָה and does not revere יְהֹוָה (cf. 1:22). Lastly, in Pr.3:34,

אָז לָלְכוּם הוּא יִלְיָם והָעַֽוֹדִים יִתְחַפְּּשׁ

Though there are some disagreement on יָלְכוּם and הָעַֽוֹדִים among scholars [164], their disagreement is not with the words יָלְכוּם and
In the context the noun פל and the verb פל 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 פל 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 כל with פל, כל is stupid and dull, he is ignorant but not arrogant, he is unable to think like פל. כל turns away from education and correction because of his ignorance, he does not know its value; but פל turns away from education and correction because of his contemptuous attitude.

In summary we may say פל 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 פל 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 פל and נחש.
3.7.3 יֵלֵּין in Pr.1-9

יֵלֵּין occurs four times in Pr.1-9 (1:22; 3:34; 9:7,8). In Pr.1:22 יֵלֵּין refers to one who delights in scoffing. In the context of Pr.1:20-23, it is clear that יֵלֵּין 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 יֵלֵּין is close to כְּשֶׁל, יֵלֵּין is the opposite of a humble person (3:34), both of them are the opposite of כְָּנָב יֵלֵּין and כְָּנָב כְָּשֶׁל are those who refuse to revere YHWH and live a pietistic life, they are also called the wicked (עָשָׂר). Their opposite, כְָּנָב, is a humble person who revere YHWH and lives a pietistic life, he is also called the righteous (דָּוִד) [167].

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

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

In conclusion, it may be said that "ל 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.
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 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 חַלִּית,
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
חַלִּית, and the inspired man (lit.'the man of the spirit') as a
madman (עָרָע). Here חַלִּית is close to עָרָע. חַלִּית refers to one who
is blockheaded, who talks foolishly and arrogantly like a madman [170].

My people are לְיוֹנָה,
they do not know me.
They are senseless (סַלְכָּם) children,
they have no understanding (סִימְנוֹן).
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 (לְיוֹנָה) because they do not know the Lord. לְיוֹנָה is close to לְכָנ, "senseless, and it is the opposite of יִזְכָּר, "understanding"; so לְיוֹנָה is used to denote one who is foolish and lacks understanding. This meaning could also be deduced from its cognate לְיוֹנָה which has generally been translated as 'folly'. However, in the context of Je.4:22 לְיוֹנָה 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, לְיוֹנָה is closely related to קָנָה, 'unclean' and opposite to נְפַד, 'holy'. In Ps.107:17, לְיוֹנָה is related to ושע, 'transgression' and גַּנְע, 'iniquity'. In Zc.11:15 the evil ruler who oppresses the people is called the foolish (לְיוֹנָה) shepherd.
The officials of Zoan are nothing but fools; the wise counsellors of Pharaoh give senseless 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 advice, because they do not know the Lord and his plan for the nations. הילא 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 הילא in Proverbs

In Pr.10-31 הילא occurs seventeen times [171]. It is used as the antithesis of דון or זכרון 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. הילא 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 לִיִּדַע "because he (לִיִּדַע) 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 לִיִּדַע will never be made leader and decision maker in the community [173]. Twice when לִיִּדַע is used as the antithesis of הָעָנוֹן, 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 לִיִּדַע is used as the antithesis of הָעָנוֹן, once לִיִּדַע describes a hot-tempered person (12:16) in contrast with הָעָנוֹן who overlooks an insult, at other times לִיִּדַע is one who spurns parental discipline in contrast with one who pays attention to correction (15:5).

There are many similar characteristics of לִיִּדַע and הָעָנוֹן. 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 בְּרִית and יִלְּשׁ. 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 בְּרִית is used as the antithesis of יִשְׂרָאֵל, 'an upright man' (14:9) and קִדְמֵי, 'a righteous man' (10:21). In Pr.10 בְּרִית 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 יִשְׂרָאֵל. Therefore, בְּרִית in Pr.10:21 comes very close to יִשְׂרָאֵל, 'a wicked man'.

In summary we may say that in Pr. 10-31 בְּרִית is one who lacks understanding and judgement (כַּל הָלָם, 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 בְּרִית. 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 לַיְלֵי in Pr. 1-9

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

לֹא יִכָּכְבוּ תַּקּוֹנָה אֵל

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

The fear of YHWH is the beginning of knowledge,

but לַיְלֵי despise wisdom and discipline.

Pr.1:7.

Looking at 1:7b alone, it seems that לַיְלֵי is understood in the
way of the old wisdom: they are those who despise חֲכָמִים and רֻפָאִים, and hate education. However, as we look at it with 1:7a, it is,
clear that לַיְלֵי 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].

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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 matching of wisdom and צֵלֶל (1:1-7) appears together with צֵלֶל and צֵלֶל (1:22-33; 8:1-11; 9:1-18), but in 1:1-7 neither צֵלֶל nor צֵלֶל 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 צֵלֶל and צֵלֶל. Probably צֵלֶל in 1:7 is a collective term which includes צֵלֶל and צֵלֶל: 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 פִּידִי

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

3.9.1.1 ל ipt means "right, true, legitimate"

The primary meaning of ל ipt 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 (ל ipt)'?" (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 (ל ipt), so that others may hear and say, "It is true (ונרק)." Often ל ipt is used in parallel with יִשְׂרָאֵל. Is. 45:18,19 say that YHWH is not God of chaos (יִתְנָה), 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 ל ipt and declares what is מִדֶּרֶךְ. It is significant that in these two verses יִתְנָה is used twice, and it is used as the opposite of ל ipt and יִשְׂרָאֵל. The primary meaning of יִתְנָה is 'straight, level, upright' [181]. It is clear that in Is. 45:19

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when YHWH says, "I, YHWH, speak נָבַע and declare נַעַרְשַׁנָּה," 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 נָבַע,

and he loves him who speaks what is נִגְרָשׁ.

Pr.16:13 [183].

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

Offer sacrifices of נָבַע

and trust in YHWH.

Ps.4:6(5E).

Then will you delight in sacrifices of נָבַע,

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 נָבַע.

Dt.33:19a.
In these passages יְּתָן has the meaning of 'right', 'true', 'correct' or 'legitimate' [184]. Sacrifices of יְּתָן 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], יְּתָן can also mean 'legitimate', 'genuine' or 'true'.

"The days are coming", declares יְּהוָה,

"When I will raise up a Branch of יְּתָן
from David's line."

Je.23:5a [187].

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

3.9.1.2 יְּתָן in human relationships

So far we have discussed how יְּתָן is used without moral connotations. However, more often יְּתָן 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, יְּתָן 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 נָסָי 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 פָּרֶה (15.24:17) than Saul because he refused to kill Saul who was, as king, "יְהוָה's anointed one" (15.26:23).

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

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

פָּרֶה 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 פָּרֶה would be testified by checking on his flock (Gn.30:33). Again here פָּרֶה means 'honesty'.

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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 righteousness 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 righteous person. 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  יָשָׁר in government

In the OT יָשָׁר is often used to describe the fair and just rule of government. Closely related with this usage is the forensic usage of יָשָׁר[192]. In these contexts וֹשָׁב is the most common term related to יָשָׁר. Achtemeier [193] pointed out even in these contexts "the demands of communal relationship are determinative. That which is right in a legal sense is that which fulfills 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 יָשָׁר, and in so doing, they themselves were יָשָׁר (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 יָשָׁר 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 (וֹשָׁב) to the weak and fatherless; he maintains the rights (יָשָׁר) 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 (נשך) not guilty (נשך), 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 (שמע) ;

do not show partiality to the poor

or favouritism to the great,

but judge (שמע) your people with הנשך.

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 (שמע) the people fairly (נשך). Do not pervert justice (שמע) or show partiality. They must follow הנשך and הנשך 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 הנשך and הנשך for all his people." A king like Solomon who maintained justice and הנשך 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 הנשך in the nation. Constantly they appeal for a return to הנשך --- 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 הנשך, the
nation continued to decline. Later, their hope started to focus on the coming of a just and ḫy king --- the Messiah. He will establish the justice and ḫy in the nation, he will restore judges and counsellors as in the beginning of Israel's history where justice and ḫy prevailed. Peace and prosperity will return to the nation (e.g. Is. 9:6(7)); 11:4,5; 60:17; Je.31:23; Zc.9:9).

3.9.1.4 ḫy in forensic context

In the forensic context ḫy refers to 'one who is in the right', 'the innocent party', and ḫy 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 ḫy or guiltless person (repid) to death, for I will not acquit (Ḥy) the guilty. Do not accept a bribe, for a bribe blinds those who see and twists the words of the ḫy.

Ex.23:7,8.(cf. Dt.16:19)

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

When men have a dispute, they are to take it to court, acquitting (Ḥy) the ḫy and condemning the ḥšr.

Dt.25:1.
Acquitting (נשאול) the יושב and condemning the יושב, YHWH detests them both.

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

It is not good to be partial to the יושב
or to deprive the יושב of justice.

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

You oppress the יושב and take bribes
and you deprive the poor of justice in the courts.

Am. 5:12.

Woe to those.....who acquit (נשאול) the יושב for a bribe,
but deny justice to the יושב.

Is. 5:23.

I am innocent (נשה)
but God denies me justice.

Jb. 34:5.

In the forensic context יושב is used as the antithesis of יושב. יושב and יושב are generally translated as 'the innocent' and 'the guilty' respectively. We must note that even in this context the meanings of יושב and יושב are still very much related to the concept of community relationships. יושב is in the right because he fulfills the demands of the particular relationship with יושב. And
יהוה is in the wrong because he does not fulfill the demands of that relationship.

3.9.1.5 יְהוָה in the relationship between God and Man

Because Israel stood in a covenant relationship with יהוה, יְהוָה was also a religious concept. To be יְהוָה, Israel had to fulfill the demands of her relationship with יהוה, and this included obedience to the law of יהוה [197].

In covenantal relationship the basic requirement on man is complete trust towards יהוה and total dependence on him. Gn.15:6 tells us that "Abram put his faith in יהוה, and יהוה counted that faith to him as יְהוָה." Hb.2:4b says, "The יְהוָה will live by his faith [198]." A יְהוָה nation is also called a nation that keeps faith (Is.26:2) [199]. In the covenantal relationship יהוה has also given Israel the Law to guide them into holiness, for this is the demand of maintaining the covenantal relationship. Therefore, יהוה commanded Israel, "Consecrate yourselves and be holy, because I am יהוה your God. Keep my decrees and follow them. I am יהוה, 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 יהוה. Therefore, in the OT יְהוָה is also a person who keeps the Law of יהוה, and offers the prescribed sacrifice at the right time, place, and by the right
means (Dt. 6:25; Ps. 30,31). בדיל here has an ethical, pietistic or religious connotation.

Rejoice in YHWH and be glad, you בדיל; 
sing, all you who are בדילו .

Ps. 32:11.

Sing joyfully to YHWH, you בדיל; 
it is fitting for the בדילו to praise him.

Ps. 33:1.

In the convenant relationship בדיל (or בדילו ) is close to בדילז (1K. 3:6; Ps. 11:2,3; 64:11; 97:11; Jb. 8:6; Is. 33:15). בדיל 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 בדיל is one who trusts in YHWH, keeps his law, and lives a holy life. 

Noah was a בדיל blameless (בודיל) 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 בדיל and 
blameless (בודיל).

Jb. 12:4.

בודיל is also commonly close to בדילז. בדיל has a meaning of 'complete, perfect' (Jb. 22:3; 9:20,21; Ps. 15:2), and it commonly is
translated as 'blameless'. So מִיֵּשׁ here means one who is perfect in a sense that he lives according to the law of יְהוָה, his life is respectable and beyond reproof. In the example of Job, we are told that he was a blameless (כָּרָ税务总局) and upright (יָשָׁר) 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 מִיֵּשׁ, יָשָׁר is the most common. We have pointed out in the forensic context, יָשָׁר means 'the guilty'. However, in the context of life-style and attitude (especially towards יְהוָה), יָשָׁר always has strong ethical and religious connotations.

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

Ps. 7:10. (9E)

The Lord tests the מִיֵּשׁ and the יָשָׁר,
and his soul hates him that loves violence.

Ps. 11:5.

Though grace is shown to the יָשָׁר,
they do not learn מִיֵּשׁ
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 נְפֹלָי of the רֹעֲשׁ will be credited to him,
and the נְפֹלָי of the זֹעֶל will be charged against him.

Ez. 18:20.

זֹעֶל, 'the wicked, evildoer', is set against רֹעֲשׁ '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). רֹעֲשׁ is one who respects the lordship of YHWH in his life, he lives an upright, righteous and irreproachable life. With this meaning, רֹעֲשׁ is also used as the opposite of בַּלָע, "wickedness, depravity, iniquity." For example in Ez. 3:20 we have: "when a רֹעֲשׁ turns from his פִּדָּה and does בַּלָע" (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 פִּדָּה
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 (זֹעֶל) by turning from my God.

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All his laws are before me;
I have not turned away from his decrees.
I have been blameless (דָּוִד) before him
and have kept myself from sin.
The Lord has rewarded me according to my דוד,
according to the cleanness of my hands in his sight.

Zp.2:3 says that those who humbly seek YHWH and do what he commands are those who seek and pursue דוד (cf. Is.51:1; 58:2; 64:4(5E)). דוד 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 דוד in the OT [201]. However, all the quotations she has quoted can be fitted nicely into the various meanings of דוד we have mentioned. There is no support for translating דוד as 'the afflicted'. One will never become דוד by suffering, however, it seems that sometimes the יושב prospers and the דוד 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 "right, true, straight" 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 "ruler and judge of the universe (e.g. Is.5:16; Je.11:20) [203]. " 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 always refers to his deliverance, salvation, vindication, or victory for his chosen nation --- Israel (e.g. Jd.5:11; 15.12:7; 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 " as applied to YHWH which, anyway, has little connection with the way " is used in Proverbs.

To sum up the above discussion, we conclude that:

There are three main categories of meaning of "; 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, " means 'right, true, straight'; in some passages " can also mean 'legitimate, true'. There is no ethical connotation in this usage.

2. In the relationship between men, " means 'honest, respectful' in human relationship. " means 'just and fair' in government, and in the forensic context " means 'innocent' as opposed to 'guilty'.
3. In the relationship between God and man, פֵּדְתָּא means 'pious, religious, holy'.

4.9.2 פֵּדְתָּא in Proverbs

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

A faithful witness tells the truth (פֵּדְתָּא)

but a false witness tells lies.

Pr.12:17.

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

Kings delight in lips of פֵּדְתָּא

and he loves him who speaks what is מַעֲבֲדָה.

Pr.16:13.

This time פֵּדְתָּא is close to מַעֲבֲדָה, 'straight, true, right'.

In 16:12; 25:5; 28:12,28; 29:16; 31:9, פֵּדְתָּא has the sense of 'just and fair government' [205]. In 11:21; 17:15,26; 18:5; 24:24,
"Pyy" means 'innocent' as opposed to 'guilty' in the forensic context [206).

In Proverbs "Pyy" 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 "Pyy" is a fountain of life.
Pr.10:11a.

The tongue of the "Pyy" is choice silver.
Pr.10:20a.

The lips of the "Pyy" feed [207] many.
Pr.10:21a.

The mouth of the "Pyy" brings forth wisdom.
Pr.10:31a.

The lips of the "Pyy" know what is fitting.
Pr.10:32a.
י 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 י 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 י than on his words in all the occurrences of י. The strongest emphasis is on the reward י will receive (half of the total occurrences of י 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 י refers to a religious person. In this context י is the opposite of נונ, 'sinner' (11:31; 13:21, 22; cf. 13:6), נון, 'godless man' (11:9), יי, 'evil man' (12:13; 14:19; cf. 15:28), and commonest of all י, 'wicked man' [209]. י comes close to י, 'good man' (13:22; 14:19) and he whose way is י, 'perfect, blameless' (13:6).

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

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YHWH does not let the righteous (יִרְדָּם) go hungry,
but he thwarts the craving of the wicked (יָשָׁן).

10:3.

In regard to the consequences of the life of יִרְדָּם and יָשָׁן, Pr.10 clearly spells out:
The fear of YHWH gives an increase of days,
but the years of the wicked (יָשָׁן) are cut short.

10:27.

YHWH is a fortress to him whose way is blameless (דַּנְי),
but destruction to evildoers.
The righteous (יִרְדָּם) will never be removed,
but the wicked (יָשָׁן) will not dwell in the land.

10:29,30.

Hence, in the religious context יִרְדָּם 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 יִרְדָּם in Pr.1-9

In Pr.1-9 יִרְדָּם is used once, in 9:9 and דַּנְי is used three times, in 2:20; 3:33; 4:18.
Instruct a יudiant and he will be wiser still;
teach a ידוע and he will add to his learning.

Pr.9:9.

ידיוע is used here parallel to יudiant as a student (cf. 23:24; 11:30).

ידומ in Pr.9 is closely related to the fear of YHWH and his knowledge. Hence ידוע 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 (ידע),
righteousness (צדק), justice (משפט)
and uprightness (צדקא).

1:3 (McKane's translation).

The fear of YHWH is the foundation and beginning of all these (1:7). Here ידוע refers to the godly life one lives before YHWH. ידוע 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 צדקא --- every good path.

Pr.2:6,9.
In Pr. 2:6,9 when the promise and reward of education is mentioned, פִּתְחָה, שָׁמֶשׁ and מְדִינָה are closely related to the fear of YHWH and the knowledge of God. In Proverbs פִּתְחָה is closely related to שָׁמֶשׁ (e.g 1:3; 2:9; 8:20; 12:5; 16:8; 21:3,12), מְדִינָה (e.g 1:3; 2:9; cf. 11:6; 16:13; 21:18) and דֵּבָע (e.g 2:9,20; 13:22; 14:19). They all refer to one who lives a pious life. In contrast to this, צְלוּחָה is antithetical to פִּתְחָה in more than half of the total occurrences of פִּתְחָה. Three times צְלוּחָה is used as the opposite (13:21,22; 14:34).

In the present form of Proverbs פִּתְחָה 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 פִּתְחָה (e.g 3:33; 15:9,29; 18:10; 21:3) [210]. The life promised to him who pursues פִּתְחָה (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 פִּתְחָה is used, it usually carries a strong emphasis on practising the Law. פִּתְחָה 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 נְדָע in Rabbinic Judaism, namely, 'charity, alms' [212].

In conclusion it may be said that, other than the morally neutral usage of פִּתְחָה, פִּתְחָה usually does not refer to something
abstract, passive or static, it refers to an action. It is something concrete. In human relationships יְהוָה refers to the fulfilment of the demand of a relationship. In forensic contexts, יְהוָה 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 יְהוָה refers to the fulfilment of man's covenantal obligations to God. To be righteous before יְהוָהוָה means to live according to the prescription of Laws. On the other hand, יְהוָה of God refers to his fulfilment of covenantal relationship. יְהוָה of God is not something abstract and static, it is active and refers to action. This is why the deliverance, salvation and victory of יְהוָה is commonly called his righteousness (יְהוָה). Even the use of יְהוָה for 'charity, almsgiving' in Rabbinic Judaism suggests that יְהוָה refers to something active and concrete. It is, also true in Proverbs, יְהוָה usually relates to an irreproachable life-style. The close relationship between יְהוָה and יְהוָה in Pr.1-9 suggests that יְהוָה is not only a man who reveres יְהוָה and knows his laws well, he is also one who lives out what he has learnt. True wisdom and knowledge is to revere יְהוָה, 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.
There are seven occurrences of יהו in Pr. 1-9 (2:22; 3:25,33; 4:14,19; 5:22; 9:7). In Pr. 9:7-9 יהו is used in a significant way, it comes close to יה, it is the opposite of פֹּז (as it often is elsewhere) and יהוה. Who is this יהו?

3.10.1 יהו in the OT

According to van Leeuwen there are 343 occurrences of יהו 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 יהו is generally used as an opposite of פֹּז 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 פֹּז refers to one who lives according to the expectations of communal relationships, יהו refers to one who does not do so. יהו 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 נֵבֶש (e.g. Dt. 25:2; Is. 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 פֹּז [215], but judge who does not perform his duty
fairly is called a יִשְׁמָר (Pr. 17:23; cf. Qo. 3:16), for he has failed to fulfil his obligation to society.

Very often, especially in post-exilic literature, יִשְׁמָר has a religious sense. (נ)יִשְׁמָר is wickedness and sin against God (e.g. Ps. 10:15; Jb.34:8,10; Qo.7:25; Mal.3:15,19). יִשְׁמָר comes close to עָבְרָה (e.g. Dt.9:27; Ps.1:1,5; Ez.18:20; Dn.9:5), יֵעָל (e.g. Je.14:20; Ez.18:20), חָיָה (e.g. Ps.71:4; Jb.16:11; Ho.10:13), הָאָרָךְ (e.g. Ps.28:3; 141:9f; Is.55:7), יוֹדֵע (e.g. Ps.10:15; 37:9f), נֵכֶר, 'godless' (e.g. Jb.20:5). It is opposite to יַעֲקֹב (e.g. Ps.45:8; Ez.18:20,27), יַעֲשֹׁה (e.g. Is.2:9; Ps.97:10) and נָחֲלָה (e.g. Pr.8:7). יִשְׁמָר does not fear God (Qo.8:13), he hates YHWH (2Ch.19:2; cf. Ps.68:2; Jb.8:22), he does not serve YHWH (Mal.3:18), and he is the enemy of YHWH (Ps.37:20). In Zc.5:8 the 'iniquity' (נַעֲשָׁה) of Judah is personified as יִשְׁמָר [216]. יִשְׁמָר 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 יִשְׁמָר in Proverbs

There are a total of eighty-seven occurrences of יִשְׁמָר and its derivatives in Proverbs [217].
In Proverbs  edm is most often the opposite of  (60% of the occurrences of  ).  , 'upright,' is also commonly used as the opposite of  (e.g. 11:11; 12:16; 14:11; 15:8; 21:18,29; 29:27).

Among those words that are close to  the most common is  , 'evil' (e.g. 4:14; 14:19; 24:19,20; cf. 12:12; 13:17; 21:10); others are  , 'treacherous person' (2:22; 21:18),  , 'sinner' (11:31) and  , 'arrogant person' (9:7).

As in the other parts of the OT in Proverbs  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,  is one who is actively involved in all destructive works in society. In Proverbs,  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  (e.g. 17:23; 28:15; 29:2,7; cf. 16:12).

In religious contexts  closely relates to  (10:16; 11:13),  (11:7), יְהֹוָה (29:27).  is the opposite of  נְחַפָּה יְהֹוָה , 'the fear of YHWH' (10:27) and  (e.g 10:3; 6,16,25,27f,30). Thus  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 יְשַׁע (10:3) and he shortens the life of יְשַׁע (10:27). The sacrifice of יְשַׁע is an abomination to YHWH (15:8; 21:27). YHWH is far from יְשַׁע and does not listen to his prayer (15:29).

3.10.3 יְשַׁע in Pr.1-9

There are nine occurrences of יְשַׁע and its derivatives in Pr.1-9. All the occurrences of יְשַׁע 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 integrity will remain in it.

But the wicked (יְשַׁע) 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 (דִּבְרֵי יְשַׁע), the righteous (דִּבְרֵי יְשַׁע), the upright (דִּבְרֵי יְשַׁע), and the
people of integrity (דִּמְנִים); in contrast with the wicked (רַע) and the treacherous (דִּמְנִים). 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 רַע will not come to him. YHWH will keep him from all evils. Indirectly, we are told that the רַע 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 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 שֶׁשֶּׁ, רוּם and צֵדֵק in Yahwistic terms [221]. שֶׁשֶּׁ here is the one who commits adultery. He lacks the רוּם, 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, שֶׁשֶּׁ 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 שֶׁשֶּׁ in Pr.9:7-9?" it may be said that שֶׁשֶּׁ here refers to one who is not interested in learning the knowledge of YHWH. We have argued that פֶּרֶץ is used to emphasize the pious life-style of לֹא, he lives out what he learns [222]. As the antithesis of פֶּרֶץ, שֶׁשֶּׁ 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, לֹא is the antithesis of שֶׁשֶּׁ. לֹא is caring, שֶׁשֶּׁ is selfish and rapacious (5:10). לֹא is cool in temper, שֶׁשֶּׁ is hot in temper (5:11). לֹא practises giving alms and encourages others to do the same, שֶׁשֶּׁ 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 לֹא goes to the house of study (לֹא בְּתֵ programma) and practises what he learns, שֶׁשֶּׁ
neither goes to the house of study nor practises the teaching. Here ימי is also understood as one who is not interested in learning the knowledge of יְהֹウェָה, and is actively involved in all evil deeds.

In Qumran literature ימי is often used in the way ימי is used in the religious context of the OT. As with the use of ימי in the OT, the most common antithesis of ימי in Qumran literature is בָּלָה [223]. The most typical example is the use of יִשְׂרָאֵל in antithesis with יִשְׁרָאֵל, 'the Teacher of Righteousness', in the commentary on Habakkuk (e.g. lQp Hab. 1:13; 9:9; 11:5) [224]. The Teacher of Righteousness revered יְהֹウェָה. He was full of the wisdom and knowledge of יְהֹウェָה. He lived according to the laws of יְהֹウェָה, and he also taught others to do likewise (cf. Pr. 2:1ff). However the Wicked Priest was proud. He forsook יְהֹウェָה 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 (lQp Hab. 8:8; 9:2).

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

(a) Hostile (בישר)
(b) Open-minded (עדים)
(c) Receptive (נער)

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 (לע, חדייל, קסיל), (b) those who are open (לע, חמי, חסייל), and (c) those who respond enthusiastically (ullah, לוב) 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 בָּלָה 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 נָהוֹד are stupid as the לְשׁוֹן but they are arrogant as the בָּלָה. They are stupid, but they are not prepared to be taught. The לְשׁוֹן 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 נָוָה are young men, possibly sent by parents to study under the teachers. The נָוָה probably refers to adults who are open to teaching. They are recruited into the teachers' classes by the teachers' public invitation. The expression נָוָה 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 גֵּרֵּנִים and the דַּנְנִים. They understand the value of education. They enjoy learning and have a good appetite for learning. דַּנְנִים can also refer to wisdom teachers in some passages, suggesting that the דַּנְנִים themselves probably are (junior) wisdom teachers. They are now learning under a senior teacher, another דַּנְנִים. If this is correct, then the דַּנְנִים in Pr.1-9 refers to the most senior students, who themselves are junior wisdom teachers. The גֵּרֵּנִים refers to senior students. The גֵּרֵּנִים are the young students sent by parents. The יַנְנִים 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 פִּיְרַנְיָה, and those who reject
it are called the Fry. The consequences are: the Fry will be blessed, and the Fry will be punished by and YHWH.

In the Second Temple period, the Fry 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).
The aim of this chapter is to survey teaching style. In Proverbs (mainly in the Instruction literature) and are used to express this. Often occur with the first person singular suffix, '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, 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, give heed to my skill.

Pr. 5:1.

Pr. 5:1 is the only instance of the possessive pronoun 'my' (Hebrew '. suffix) attached to and . 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, חכמת and חכמה 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,

\[
\begin{align*}
\text{בֶּן לָכֶרֶךְ חָכַּמְיָה} & \quad 4:20 \\
\text{בֶּן לָכֶרֶךְ חָכַּמְיָה} & \quad 5:1
\end{align*}
\]

it seems that Cohen is closer to the truth. Most likely חכמה, 'my wisdom,' and חכמה, 'my skill,' are a compressed way of expressing חכמה, 'my wise words,' and חכמה, '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 (אמרתי)

and store up commands (מקוהתי) with you,

turning your ear to wisdom (חכמת),

and inclining your heart to expertise (הכליות).

2:1f

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

Listen, (my) sons, to a father's המתרמה,
pay attention and you may gain לבנה. For I give you good חכמה,
do not forsake my חכמה.

לבנה, חכמה, the teaching of teachers, and חכמה, 'insight', and חכמה, 'learning' are the intellectual qualities that teachers transfer to students through their teaching. Therefore it would be inappropriate to include חכמה and חכמה 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 תב andra

4.1.1 תב in the OT

תב (pl. תבנ) occurs 49 times in the OT but only 7 times outside of Psalms, Job and Proverbs. תב 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 תב. The feminine form תבנ 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 תב. In the OT תבנ, תב and תבנ are found mainly in late literary contexts [4].

Basically תב 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 תב appears in its plural form with suffixes or in plural construct form, among them the construction יִתְנַו יִתְנַו and יִתְנַו יִתְנַו 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). תב is used closely related to תב (e.g. Ps.19:4(3E); Jb.33:1-3; Pr.4:20) and תב (e.g. Ps.19:3(2E); Jb.33:1-3; Pr.1:2). The תב of God is close to the תב of God in Job 22:22 and to תב of God in Job 23:2.
In Proverbs יָם means 'words' in general. For example:

Pleasant words (יָם) are a honeycomb,  
sweet to the soul and healing to the bones.  
16:24.

A knowledgeable man restrains his words (יָם),  
and a discerning man has a cool temper.  
17:27.

(If) you are snared by your own words (יָם),  
trapped by your own words (יָם) [5].  
6:2.

Very often יָם 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 (יָם) of knowledge.  
19:27.

Apply your heart to correction [7]  
and your ears to words (יָם) of knowledge.  
23:12.
In both verses quoted above, correction (יומא) is closely related to words (יומא) 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 יועֵד יומא, 'words of knowledge', and teaching as יומא, 'correction' are closely related.

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

4.1.3 יומא in Pr.1-9

In Pr.1-9, יומא 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 יומא in this context has a special connotation. The other seven times יומא refers to the teaching of teachers.
My son, if you accept my words (מַלֶּךָ)
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 (תִּנְצָח) 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 (לְקָרוּ),
that the years of your life will be many.

4:10.

My son, pay attention to my speech (לַבְּשֵׁנ),
listen closely to my words (לְקָרוּ).
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 (תִּנְצָח).

5:7.
My son, keep my words ( fldאכ) 
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:iff.

Now then, sons, listen to me,
pay attention to my words ( fldאכ). 

7:24.

Sometimes the teaching is called חנומיל אמץ, 'words of insight, discretion' (1:2). In educational contexts the meaning of אמץ comes very close to חנומיל (1:2; cf. 19:27; 23:12), חנומיל (2:1; 7:1), חנומיל (7:1,2). The difference is that חנומיל, חנומיל, חנומיל refer to particular forms of teaching, whereas חנומיל refers to teaching in general. Pr.1:2 tells us that Proverbs is a collection of חנומיל אמץ. 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 חנומיל and חנומיל both refer to the teaching. חנומיל, usually used with a general sense, refers to the teaching. Perhaps it refers more to the content and form of teaching, whereas חנומיל connotes the determinative potential of the teaching.
In the present form of Proverbs the יְהוָה of teachers is closely related to 'the fear of יְהוָה'. For example in Pr.2:1ff, the introductory formula calls students to accept the teacher's words (יְהוָה), and challenges them to seek for יְהוָה and יְהוָה as if for silver and hidden treasure. The reward of their hard work is that 'they will understand the fear of יְהוָה and find the knowledge of God. For יְהוָה gives יְהוָה, and from his mouth come יְהוָה and יְהוָה (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 יְהוָה'. 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 יְהוָה and their authority does not come from their sagacity but from יְהוָה. When students accept the words of teachers they are accepting the words of יְהוָה, their reward is from יְהוָה (2:5f). When they reject the words of teachers they are rejecting the words of יְהוָה, their punishment is from him as well (Pr.3).

In Pr.1 and 8, the personified Wisdom proclaims her words (1:21; יְהוָה; 8:8; יְהוָה) in the public places. All are invited to listen to the teaching of יְהוָה. Those who respond will be rewarded for their response, those who reject her reject יְהוָה.
You will be saved from the הַדָּר הַשָּׁוא, from the הֶלֶךְ הַשָּׁוא whose words (וֹמֵא) are smooth (וֹלוּךְ).

2:16.

To keep you from the הַדָּר הַשָּׁוא, from the הֶלֶךְ הַשָּׁוא whose words (וֹמֵא) are smooth (וֹלוּךְ).

7:5.

Twice נאמ refers to the 'words' of the הַדָּר הַשָּׁוא.

With much of her נפל she persuades him and by her smooth (וֹלוּךְ) words (וֹמֵא) she compels him.

7:21.

In 7:21 נפל, 'teaching', has been specially chosen to contrast her teaching with teachers' teaching (7:24) [9]. Her 'teaching' is also called her 'smooth words (וֹמֵא)'. It is clear that her smooth words (וֹמֵא) 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 הַדָּר הַשָּׁוא 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 '727 in the OT

'727 is a much more common word than יָדָה/יָדָה in OT [11]. '727 can mean a discourse, a saying, or a word [12]. Frequently, '727 can also mean a matter or an affair [13]. Sometimes '727 simply means 'something', it functions as an indefinite pronoun [14]. In general '727 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 '727 as 'word, speech', for the other meanings are out of the scope of our discussion here.

Like 'רָאָס, '727 may refer either to the speech of man or the speech of God. Other than this general use of '727, frequently it has a technical meaning in particular contexts. In the Prophetic literature '727 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 יָדָה יָדָה [16]. In the prophetic literature יָדָה יָדָה 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 יָדָה יָדָה is used very closely with
because they are both the revelation of YHWH. However, in the OT, compared with הוהי, יהוה has a dynamic, creative and destructive element [18]. Je.18:18 says that הוהי הוהי is in the custody of the priest, while הוהי יהוה is given through the prophet [19].

In Deuteronomy and the 'Deuteronomistic work', סיבנ generally refers to the commandments. The Decalogue is designated as 'the ten סיבנ' (Dt.4:13; 10:4; cf. Ex.34:28). "The use of the term סיבנ 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 סיבנ (Dt.1:1, 18; 4:10,36; 5:5; 28:14), and an individual commandment is called a סיב (Dt.12:28; 15:15; 24:18,22). Sometimes, סיב can also denote all, the commandments (Dt.4:2; cf. Jos.1:13). In Dt.30:11ff יudad (v.11) and יעבד (v.14) are identified as the sum of Deuteronomy [21].

In Ps.119, יעבד is used interchangeably with יתומא, יהוה, יהלוי, יתומא, ימר, ימר, ימר and יתומא In the OT, usually יעבד and יתומא refer generally to the word of YHWH. יתומא and יתומא 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].

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By the word of YHWH (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 יהוה 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). יהוה יהוה is also active in the covenant and salvation-history of God. By the יהוה יהוה the covenant is established and maintained, and by it

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YHWH accomplished his salvation. Kilappert [24] says that the first creation narrative does not only speak of the creative power of the יְהֹוָה, 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 (יְדִיב) to the earth;
his word (יִדְרַע) 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 (יִדְרַע), and melts them;
he makes his wind blow, and the waters flow.
He declares his word (יִדְרַע) to Jacob,
his statutes (תִּנְתֵּן) and ordinances (דְּרַשָּׁה) 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 יָדָה as 'word/speech', יָדָה 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 נִמְצָא (1:1). In the epilogue the editor [26] writes:

Besides being wise, Qoheleth also taught the people knowledge (יָדָה), weighing, studying and arranging proverbs (משלי) in great care, Qoheleth tried to find felicitous language, and what he wrote was upright and true. The words of the wise (משלי) 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 (משלי). His teaching is designated as the נִמְצָא (משלי), 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 (משלי) 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 knowledge. 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 קנב in Proverbs


He who despises a כָּרִי will pay for it,

but he who respects a commandment (לְמַעֲרֹר) will be rewarded 13:13.

כָּרִי and לְמַעֲרֹר 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 'דבורי חכמה'. 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 דבורי חכמה 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 דבּ in Pr.1-9

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

My son, pay attention to my words (דבּ),
listen closely to my sayings (יַנְמוֹנָ נ).

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The difference between the verb וָדַע and the verb לֹא is that when וָדַע is used "the primary concern is with the content of what is said," whereas when לֹא 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 "לֹא is used first to announce or declare to the reader that someone is going to speak, then וָדַע 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 וָדַע is used it calls attention to what is being said; but when לֹא is used, it refers to speaking as a whole [32]. "לֹא 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 לֹא (about 1440 occurrences) are much more common than וָדַע (about 100 occurrences), and לֹא 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 נאם and זבר also exists between the nouns forms of נאם and זבר when they are used with their general senses. However, when זבר is used with a technical sense, it seems to have a different emphasis from נאם. In his thesis, Irwin [36] points out the זבר of prophets has the determinative potential to accomplish the purpose of the זבר regardless of the existence of any resistance, and זבר is the revealed divine צורם. In Wisdom Literature, זבר closely relates to many forms of wisdom teachers' teaching, such as אינך, מ用品, ומורה and עמל. אינך, מ用品 and עמל are commonly used to refer to the wisdom teachers' teaching in general. In 1:6,

To understand מ用品 and מ用品

and their צורם.

מ用品 and מ用品 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 מ用品 is similar to מ用品 which refer to skilfully composed teaching, it also connotes the dynamic and compelling potential of the teaching. While נאם is used generally to denote the teaching of wisdom teachers, זבר connotes the dynamic and compelling potential of the teaching.

In the public proclamation of personified Wisdom, when Wisdom proclaims her➥ in the open (1:21), she calls for attention, and promises that she will make her זבר known to whoever responds
to her (1:23). The mode of the address and the deliberate use of
the word הוריש 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 הוריש of Wisdom is like the הוריש of the prophet, which
is the הוריש of YHWH and has revelatory quality. It reveals the
desire and design of YHWH for the people --- he who repents and
reverses 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 הוריש connotes the
revelatory and compelling potential of the teaching, whereas הורישה connotes the content, message of the teacher.

4.2 הוריש AND הורישה

4.2.1 הוריש in the OT

הוריש occurs more than 200 times in the OT [38]. First, הוריש
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 נְָּבִיָּו may be given by prophets or may be even by a wise friend (Jb.22:22) in given situations. נְָּבִיָּו may also have a meaning of 'manner' [40].

Most of the time נְָּבִיָּו 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 נְָּבִיָּו is used to refer to the whole body of laws --- the Law [42]. Jensen [43] argues that in Isaiah נְָּבִיָּו 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 נְָּבִיָּו in Proverbs

In Proverbs נְָּבִיָּו occurs 12 times, 6 times in Pr.1-9, 6 times in Pr.10-31. In Pr.10-31 most of the time נְָּבִיָּו refers to someone's 'instruction', 'teaching'. In Pr.31:26 נְָּבִיָּו refers to the instruction of the 'wise wife'. Many scholars think that נְָּבִיָּו 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 ניות of the wise is a fountain of life, turning a man from the snares of death." The ניות in 28:7, "He who keeps ניות 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 ניות praise the wicked,

but those who keep ניות oppose them.

Pr.28:4.

Some scholars think that ניות here refers to the Law of YHWH [47]. In McKane's opinion after Yahwistic reinterpretation ניות refers to the Law of Moses, in other words ניות originally referred to the instruction of the wise [48]. Other scholars think that ניות refers to the instruction of the wise [49]. Undoubtedly, in the present form of Proverbs ניות in 28:4 means the Law of YHWH. However, before Yahwistic interpretation dominated the interpretation of Proverbs, ניות 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 prophetic 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 prophetic 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 הָיָה 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 הָיָה " (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 הָיָה we take, in the present form of
Proverbs נלן is seen as YHWH's instruction. When נלן refers to the Law, it is understood as the unchanging instruction of YHWH that passes down from the tradition. When נלן refers to the fresh teaching of wisdom teaching, it refers to the fresh revelation of YHWH to his people.

4.2.3 נלן in Pr. 1-9

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

My son, do not forget my נלן,
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 נלן.

4:1f.
My son, keep my words,
    and store up my commandments;
keep my commandments and you will live,
(keep) my נִנְנָה as the apple of your eye.
Bind them on your fingers;
    write them on the tablet of your heart.

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

Listen, my son, to your father's correction
    and do not forsake your mother's instruction (נִנְנָה);
for they are a fair garland for your head,
    and a necklace for your neck.

My son, keep your father's commandments,
    and do not forsake your mother's instruction (נִנְנָה).
Bind them on your heart always,
    tie them around your neck.

In 1:8 and 6:20 we have נַמד נִנְנָה, 'instruction of your mother,' it
is used alongside נַמד נַמְד, 'discipline of your father' and
ъקנופק , 'commandments of your father'. Education started from
tfamily 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 הָלְּלוּי 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
יָדִי הָלְּלוּי is used rather than הָנָּח. Most likely the author
uses יָדִי הָלְּלוּי 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, הָלְּלוּי is the most
authoritative of these terms.

When the Yahwistic interpretation dominated the interpretation
of Wisdom in Proverbs, הָלְּלוּי was understood as הָנָּח, 'the Law (of
YHWH)'. Wisdom teachers were the spokesmen of YHWH, the הָנָּח they
taught was not merely their instructions, but the הָנָּח of YHWH. In
Ezra-Nehemiah's time the הָנָּח 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 הָלָלָה refers to 'instruction, teaching, law' in general. חֶלְלָה is commonly used to refer to the Law of Moses (i.e. Pentateuch) specifically. However, הָלָלָה 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 חֶלְלָה עֵמֶשׁ, and the Oral Law (the Talmud) is designated as חֶלְלָה שֶׁכֶלֶשׁ (lit. "the Law which is according to the mouth"). Sometimes חֶלְלָה may even generally refer to Judaism itself or all divine revelation [61]. חֶלְלָה can also be used without religious connotation to mean 'definition, designation; character, nature' [62].

In Modern Hebrew חֶלְלָה can also refer to 'custom, manner; theory, system; study; science' [63]. For example analysis is called חֶלְלָה חָלֵל שֶׁל לְסָסִים, logic is called חֶלְלָה חָלֵל פְּלוֹאִים, political science is called חֶלְלָה חָלֵל פְּלוֹאִים.

From the usage of חֶלְלָה in different periods of Hebrew, it may be said that חֶלְלָה refers generally to a system of belief, thought or theory. In religious contexts חֶלְלָה refers to a set of religious instructions for the believing community. It connotes the supreme
authority of these teachings. Hence, הוה in Pr.1-9 refers to the Pentateuch, possibly even to the Prophets, if they had been made canonical at that time. Most likely הוה 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 הוה in the OT

וה (Piel of [וה]) occurs 485 times in the OT, but never in Proverbs. הוה occurs 180 times in the OT, 10 of them in Proverbs. Most of the occurrences of הוה/וה are in Pentateuch [64].

In the OT, the most common meaning of הוה 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 הוה 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 הוה is used in the expression of God’s commandments to his people, it is closely related to the life-style (lit. 7777) YHWH expects his people to live (e.g. Ex.32:8; Dt.9:12,16; 13:16; 31:29; Je.7:23). When הוה 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 command 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, מַלְאַכָּה 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). מַלְאַכָּה is also used in the ordination of Joshua by Moses (Nu.27:23; Dt.3:28). In Is.48:5 מַלְאַכָּה is used negatively to describe the inability of idols to cause things to happen.

Lastly, מַלְאַכָּה 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 מַלְאַכָּה is the authority possessed by the subject of מַלְאַכָּה.

מַלְאַכָּה 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 נְשֵׁי מִצְוָה, '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 נְתָנָה, '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 מִצְוָת 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). מִצְוָת usually appears with the prefix נ (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 מִצְוָת is often used parallel to מִצְוָת (Ex.24:15; Jos.22:5; 2C.14:3; 31:21; 2K.17:34,37). Sometimes it is used together with בְּאָרֵץ and בְּיַדָּם.
Morgenstern points out that in the Pentateuch 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 הֶסְעָרָה and הָעֵבִּרָה, cannot forbid, or at least cannot regulate, and which the civil and social organization may even formally sanction and legitimize. These נִדְעַמּ 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].
also deals with social responsibility in maintaining 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 נשים in Proverbs

In Proverbs נשים 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, נשים, except 6:20, 23. In Pr.10-31, נשים occurs twice, and נשים occurs once.

The wise in heart accepts נשים.

10:8a.

He who despises a word will pay for it,

but he who respects a נשים will be rewarded.


He who keeps a נשים keeps his life,

but he who despises his ways [73] dies.

19:16.
In all these three passages נלומ refers to the command of teachers. It is parallel to דד and 777 in 13:13 and 19:16 respectively. The נלומ 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 נלומ.

4.2.6 נלומ in Pr.1-9

My son, if you accept my words,
    and store up my נלומ;
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 נלומ;
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 נלומ and you will live."

4:4.
My son retain your father's נְתוֹנִים,
and do not forsake your mother's instruction.
Bind them on your heart always,
tie them on your neck.

6:20ff.

My son, keep my words,
and store up my נְתוֹנִים.
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 נְתוֹנִים is generally used in the introductory formula for the commands of the teacher. In 6:20,23 the singular form, נְתוֹנִים, is used, and it is used parallel to נְתוֹנִים; apparently נְתוֹנִים is used here as a collective noun (cf. 3:1; 7:2). Elsewhere נְתוֹנִים is used in parallel with נְתוֹנִים (3:1; 6:20,23; 7:2), three times in parallel with יְנַדְּצֵה (2:1; 4:4; 7:1); and once in Pr.10-31 נְתוֹנִים is used in parallel with יִבְנֶה (13:13). Most likely originally נְתוֹנִים 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, אֶלֶךָ נָעַם 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 נָעַם they ask students to keep are the נָעַם of YHWH (cf. 12:13) [74].

In the OT, there is a close relation between נָעַם and לְלָדָה (Ex. 32:8; Dt.9:12,16; 13:6; 31:29; Je.7:23; Pr.6:20-23). We have pointed out that נָעַם in the Pentateuch refers to the personal ethical commandments involved in social responsibility. This suggests that נָעַם in the OT refers to concrete instruction or commandment which the people can follow in their lives.

In Rabbinic Hebrew נָעַם 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

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a total of 613 biblical commandments (נֵלֶעֶד) (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 (TB Mak. 236)

The number 613 usually known by the Hebrew mnemonic תָּנָרָּג, '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 TB Ber. 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' (תֵּלֶעֶד): this is the Pentateuch; 'the commandment' (תֵּלֶעֶד): this is the Mishnah; "which I have written": these are the Prophets and the Hagiographa.

Here the use of תֵּלֶעֶד referring to Mishnah provides us another clue to the understanding of the word תְלֶעֶד. Mishnah is mainly the collection of the halakhic material of the Second Temple period. Jacobs points out that

the word 'halakhah' (from the word תְלַח, '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 מִשְׁנָה is used to refer to Mishnah, it suggests that מִשְׁנָה means concrete instruction and teaching which one can easily understand and follow.

In Modern Hebrew מִשְׁנָה also refers to 'meritorious (good) deed, religious duty, obligation' [79]. It is obvious that these are the extended meanings of מִשְׁנָה as "commands of religious acts and meritorious deeds". This suggests that when מִשְׁנָה refers to commandment it is of a self-explanatory or easy-to-follow nature.

In view of the usage of מִשְׁנָה in Biblical Hebrew, Rabbinic Hebrew and Modern Hebrew, it may be said that מִשְׁנָה 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 מִשְׁנָה refers to the growing halakhic tradition at that time.

4.2.7 The difference between מִשְׁנָה and מִשְׁנָה

For מִשְׁנָה is a lamp and מִשְׁנָה 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 מִשְׁנָה is a light'
Vermes has shown that in the Targum יְדֵי is always closely related to 'light' [80]. It seems that Pr.6:23 was composed during the Second Temple period where יְדֵי was seen metaphorically as the Light that would guide Israel through the darkness. This verse definitely reflects the relation between יְדֵי and יְהוָה in the final form of Proverbs. The metaphor of יְדֵי as light and יְהוָה as lamp also suggests that יְדֵי is a more abstract term, like light one can sense it but it is difficult to grasp. Whereas יְהוָה refers to something concrete like a lamp one can hold on to. The more general usage of יְדֵי also suggests that יְדֵי is a more general and overall term for divine revelation and knowledge, whereas יְהוָה is a more specific term for God's commandments. According to Oesterley [81], when יְדֵי and יְהוָה 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 יְדֵי (Law) and the יְהוָה (commandment)." יְדֵי: that is the Written Law. יְהוָה: that is its interpretation. He commanded us to observe the Torah in accordance with the
הָלֹא. And this הָלֹא is called the 'Oral Law'. Moses our teacher wrote down the whole Law with his own hand before he died ... the הָלֹא 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' (נַחֲלָת הַלֵּבָעָן , lit. "the law which is according to the mouth") [82].

The use of הָלֹא and הָלֹא by Maimonides confirms our observation. הָלֹא refers to the whole revelation of YHWH which is more abstract, and הָלֹא refers to the interpretation which is more concrete.

We have pointed out that tbBer.5a says that הָלֹא refers to the Pentateuch, the הָלֹא means the Mishnah (cf. p.232 above). Therefore, in the present form of Proverbs, it is most likely that הָלֹא refers to 'the Written Law (of Moses)' or the whole revelation of YHWH. הָלֹא refers to the commandments of teachers. Possibly הָלֹא in Pr.1-9 was understood as the growing halakhic tradition of that time.

Secondly, when Pr.6:23 says, "For הָלֹא is a lamp and הָלֹא a light," it shows the different status given to הָלֹא and הָלֹא. 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 הָלֹא was given the highest respect.
compared to other literature, and it was seen as the Scripture with
greatest authority. Though the הולין is also important to Jewish
belief, it does not have the same status as the הולין[83].

4.3 הולין AND הולין

4.3.1 הולין in the OT

הולין occurs 50 times in the OT, more than two-thirds (30x) of
its occurrences are found in Proverbs. The verb [הולין] appears 43
times in the OT, but it occurs only 5 times in Proverbs [84].

הולין and הולין are used to express the correction and discipline
by a senior person of his junior(s). Commonly הולין is used to
express the family education of a father to his son(s), and הולין
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.
הולין 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) הולין is used to express the
discipline by the king of his people.

הולין and הולין is also used to express the discipline of YHWH. It
may be the discipline towards an individual or a nation. When הולין
is used to express the discipline of YHWH towards an individual,
7070 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 707 is used to express the discipline of YHWH towards Israel, 7070 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 707 his son,
so YHWH your God disciplines 707 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].

707 and 7070 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.2:19 707 is used figuratively to denote the punishment Judah will receive because of her wickedness. Once 7070 is used to refer to 'correction of idols' (Je.10:8) [88].
4.3.2 יומ in Proverbs

In Proverbs יומ 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). יומ may also refer to the correction of wisdom teachers. In Pr. 29:19 יומ 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].

יומ is closely related to נודע (3:11; 5:12; 10:17; 12:1; 13:18; 15:5,10,32), חועע (1:8; 6:23), נכם (6:23), for they all refer to the teaching of a parent/teacher. יומ and חועע refer to the correction and rebuke given to children/students when they have done something wrong. Whereas נדה and חועע 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.

7076 is also closely related to 7076 (1:2,7; 8:10f; 23:23), 7076 (8:10), 7076 (1:2; 4:1; 23:23), 7076 (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 7076 is not only a means to an end in education. 7076 itself is also a goal. In a later section we will return to discuss these double usages of 7076 in greater detail [90].

We have mentioned that 7076 for children usually involved coporal punishment. However for the grown up students the 7076 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 7076, 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 7076 and reject it (12:1; 13:1; 16:22). Because of their rejection of 7076, they will suffer shame, poverty (13:18).
4.3.3 יְהוָה in Pr.1-9

Listen, my son, to your father's יְהוָה
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 יְהוָה;
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 יְהוָה and be wise,
and do not neglect it.

8:32f.

In Pr.1-9 יְהוָה is often used in the opening address of the Instruction literature. Children/students are called to pay attention to the יְהוָה of the father/teacher, to hold on to it (4:13) and not to ignore it (8:33). יְהוָה 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 רָמֹם, because their folly will lead them astray (5:11f, 23).

Hold רָמֹם fast, do not let it go,
guard it well, for it is your life (דָּבָר).

4:13.

It is important to note that in the present form of Proverbs, רָמֹם is not only seen as a means to an end --- achieving wisdom, knowledge, life --- רָמֹם itself is also an end in education. רָמֹם is often used in parallel with חַכְמִי, נִבְנֵי and נְעֻז as part of the reward of education.

For attaining wisdom and רָמֹם,
for understanding words of insight.

1:2.

Choose my רָמֹם instead of silver,
knowledge rather than choice gold.

8:10.

Students are encouraged to seek after רָמֹם as they seek after wisdom, words of insight and knowledge rather than silver and gold.
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 יִשְׁלַם 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 יִשְׁלַם is seen as something more precious than silver and gold and as the wisdom and life of students.

4.3.4 חַדְוַת in the OT

חַדְוַת appears 24 times in OT, 16 times in Proverbs. Its cognate חַדְוַת appears 4 times (Ho.5:9; 2K.19:3=Is.37:3; Ps.149:7). The verb [יִכְלַט] appears 59 times, 10 times in Proverbs [95].

Firstly, חַדְוַת belongs to forensic vocabulary [96]. It often appears alongside בְּשֵׁם (Is.2:4=Mi.4:3; Is.11:3,4; Hb.1:12; Jb.22:4; 23:4), בְּלִי (Ho.4:4; Mi.6:2; Jb.13:6; 40:2) and יַע (Jb.32:12). The participle מַלְכִּי 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].

 Chattanooga 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 (חַדְוַת) Israel." Job said that he desired to argue his case (חַדְוַת) 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 (חַדְוַת, v.6).
Sometimes הִוָּכַחְתָּה is used to express the argument of a lawsuit (Is.1:18). הָכַחְתָּה often denotes the argument/defence of the innocent (Jb.13:6; 23:4;).

The underlying meaning of הָכַחְתָּה is to find out or establish the truth. In Gn.24, the old servant of Abraham prayed that יהוה would guide the girl that he has proven to be the right one (הָכַחְתָּה) for Isaac to approach him (vv.14,24). הָכַחְתָּה 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 (לְחיָתו, lit. 'way') is right (לְחיָתו) before God (Jb.13:15). In Am.5:10 מָכָה is used in parallel to 'one who tells the truth'.

הָכַחְתָּה also means 'to rebuke, correct, reprove', and מָכָה means 'rebuke, correction, reproof'. We have mentioned, in the forensic context, הָכַחְתָּה not only expresses the idea of judgement, but very often it also connotes the idea of rebuke and correction. In Lv.19:17, יהוה commanded the Israelites: "Do not hate your brother in your heart. Rebuke (נָכוֹה) 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. נֶאֶס לַאֲוָי מִכָּה, "to be a man of rebuke to them"). Sometimes מָכָה may also used to express the rebuke of God (2K.19:3=Is.37:3).
In the context of education, הָפְכָּתָה תֹּכָה often connotes the idea of rebuke and correction. הָפְכָּתָה תֹּכָה is frequently used in parallel to מָסֵר (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 לַעֲנָה (Pr.1:23,25,30). Outside Proverbs, הָפְכָּתָה תֹּכָה 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 (הָפְכָּתָה תֹּכָה) him for this is good for him.

4.3.5 הָפְכָּתָה תֹּכָה in Proverbs

In Proverbs, הָפְכָּתָה תֹּכָה is used in parallel to מָסֵר (3:11; 5:12; 10:17; 12:1; 13:18; 15:5,10,32), and closely related to לַעֲנָה in 1:23,25,30, הָפְכָּתָה and מָסֵר in 6:23. הָפְכָּתָה 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 הָפְכָּתָה 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 ידועות loves knowledge,

but he who hates ידועות is stupid.

12:1.

He who hates ידועות 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 ידועות in Pr.1-9

In Pr.1-9, ידועות is used three times (3:12; 9:7,8), ידועות 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 ידועות and ייעוד were rejected by the fool and the mocker. Those who have rejected the ידועות of Wisdom are those who hate knowledge, and did not choose to fear יהוה (1:29). In Pr.1-9 the ידועות of wisdom teachers is seen as the ידועות of יהוה. Therefore, whoever rejects the ידועות is called the wicked, and whoever accepts the ידועות 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 (מִיסֶר) and spurned rebuke (חֲמֵכָה), v.12). In Pr.3:11,12,
My son, do not despise the discipline (מִיסֶר) of YHWH,
and do not resent his rebuke (חֲמֵכָה);
because YHWH rebukes (חֲמֵכָה) 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 [מִיסֶר] and [חֲמֵכָה]

Sanders has shown the close relation between [מִיסֶר] and
[חֲמֵכָה] 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.

כֵּסֶר 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 כֵּסֶר of YHWH and the suffering of individual was
seen as the כֵּסֶר of YHWH. In Israelite family education, there is
a strong emphasis on corporal punishment, the כֵּסֶר of fathers is
closely related to chastisement. כֵּסֶר 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 תובנה/혹כיית was originally forensic vocabulary, for when it is used in pre-exilic texts it is mostly found in judicial contexts. תובנה/혹כיית 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 תובנה/혹כיית is more on revealing the truth or speaking the truth. When תובנה/혹כיית 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 to connote the idea of chastisement. The few occasions when תובנה/혹כיית 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 תובנה/혹כיית to express chastisement most likely is because of the close relationship between מוסר/יסר and תובנה/혹כיית.

In Proverbs, תובנה is used in relation to corporal punishment only once (29:15). In Proverbs, מוסר 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 מוסר 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, 707 means 'to chastise, chasten' [99], 707 means 'discipline, morality, conduct' [100]. It seems that 'morality, good conduct' are the extended meaning from the primary meaning 'discipline'. And 707 means 'to admonish, reprove' [101], 707 means 'reproof, admonition, threat of punishment' [102].

In modern Hebrew 707 means 'to chastise, punish, discipline; to rebuke, admonish; to correct'. 707 means 'ethics, moral, morality; chastisement, discipline, retribution; reproof, admonition'. It seems that the secondary meaning of 707 in Rabbinic Hebrew has become the first meaning of 707 in Modern Hebrew [103]. 707 means 'to admonish, reprove, reprimand'; and 707 means 'rebuke, threat of punishment, reprimand; chastisement, punishment' [104].

Both Modern Hebrew and Rabbinic Hebrew point to the conclusion that 707 very much refers to correction, discipline and chastisement; 707 refers to rebuke, reproof. Though in Modern Hebrew 707 may mean 'chastisement', it is not the primary meaning.
In Pr.1-9, יִשְׁלַח 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. תְּלִיעָה in Pr.1:20-33 relates to הנע, they signify the public address of Wisdom (1:23,25,30). This is the only passage in Pr.1-9 in which יִשְׁלַח is not used together with תְּלִיעָה. It is significant that תְּלִיעָה rather than יִשְׁלַח 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 (יִשְׁלַח) the behaviour of the public. What they can do is to advise (下さい) 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 יִשְׁלַח and תְּלִיעָה we have mentioned.

In the relationship between teacher and student, יִשְׁלַח and תְּלִיעָה 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 7067 of wisdom
and humility comes before honour.

15:33.

The fear of YHWH is the beginning of knowledge,
but fools despise wisdom and 7067.

1:7.

In the present form of Proverbs, wisdom teachers are seen as the representatives of YHWH. 7067 is closely related to the pious life-style. 'the fear of YHWH' is seen as the 7067 of wisdom. 7067 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 (7067) of YHWH,
and do not resent his rebuke (nawawem);
because YHWH rebukes (nawawem) him whom he loves,
as a father the son in whom he delights.

3:11,12.
4.4 AND 77

4.4.1 משל in the OT

תהלוכת משל 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 הֶבֶל, even though the way in which each is a הֶבֶל is different. A popular proverb is a הֶבֶל/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 סְמִיחָה 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 הֶבֶל/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 פִּיתָהֵה (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 הֶבֶל 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 פִּיתָהֵה (e.g. the similitudes of Enoch) [115].
While agreeing with Suter's new level of understanding of לְשׁון, Polk draws our attention to the function of לְשׁון [116]. Polk says, the לְשׁון 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 לְשׁון. Rather, the לְשׁון 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].

לְשׁון 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 לְשׁון in Proverbs

לְשׁון occurs six times in Proverbs, four are found in Pr. 10-31. Twice לְשׁון is used as the title of a collection (10:1; 25:1). In his definition of לְשׁון, McKane has restricted the definition of לְשׁון 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 לְשׁון is used as the title for the sentence collection [119]. As Suter pointed out the Sentence
Literature in Proverbs are לְשׁוֹן 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 לְשׁוֹן in the mouth of fools.

Pr.26:7.

(Like) a thorn bush in a drunkard's hand

is a לְשׁוֹן 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 לְשׁוֹן 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 לְשׁוֹן to fools; לְשׁוֹן 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 לְשׁוֹן 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 בַּלֶּשׁ [125]. One thing is clear, that בַּלֶּשׁ 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 בַּלֶּשׁ is specially chosen to connote the effectiveness of the wisdom teacher's teaching.

4.4.3 בַּלֶּשׁ in Pr.1-9

In Pr.1:1 we have the title of the book of Proverbs as מִשְׁלֵי שָׁלומֹן '. 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 "מליצה", McKane has difficulty in accepting "מלשון" as a suitable term to be used for the title [120]. However, by Suter's understanding of the meaning of "מלשון", there is no difficulty in accepting "מלשון" as the most suitable term for the title of Proverbs.

Another occurrence of "מלשון" in Pr.1-9 is in 1:6, where "מלשון" is used together with הדרי ומכים, "מליצות". Other than in 1:6, "מליצות" is only used once (Hb.2:6). From these two occurrences, it is difficult to judge its meaning. Richardson suggests that it derives from "מלשון", 'slip', and "מליצות" means 'an alluding saying' or 'a slippery saying' [129]. Canney suggests that "מליצות" means 'a product of an eloquent, lucid speaker' [130]. In Modern Hebrew "מליצות" refers to 'rhetorical language; florid style; figure of speech, metaphor' [131]. In Rabbinic Hebrew "מליצות" can also mean 'metaphor' [132]. Modern Hebrew and Rabbinic Hebrew suggest that "מליצות" 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 "מליצות" here refers to Torah, for in Midrash to Pr.1:6 מַלִּיצָה means Torah [134]. It implies that Torah is a book whose application for contemporary living can only be brought out by skilful interpretation.
In the OT נָחֲלָה is more common than נְשַׁלָּה (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 נָחֲלָה, נָחֲלָה 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 נָחֲלָה (Nu.12:8). נָחֲלָה 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]. נָחֲלָה is used together with לְשׁוֹן 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 נָחֲלָה 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 נָחֲלָה 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 נָחֲלָה is used, especially in Ps.49 and 78, in the
present form of Proverbs, where Yahwism is emphasized, possibly יֵתָּהַ תְּלֵבָה 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 סְדָמִים והכָּלָל is understood as the יֵתָּהַ תְּלֵבָה, 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 בְּנֵי מַשָּׁא and יֵתָּהַ תְּלֵבָה connote the powerful word of YHWH that will compel its readers to respond appropriately, בְּנֵי מַשָּׁא and יֵתָּהַ תְּלֵבָה 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

This chapter can be summed up with the above diagram. It may be said that in Proverbs לא המי and דֶּבֶר are used to denote the teaching of wisdom teachers in general (cf. the circle in fig. 3). Whereas חידות מליין, משלי, חכמת, משה, אמרה, מילים, וחידות are used to express the different teaching styles.

As we compare אמר and דֶּבֶר, אמר is more commonly used in the introductory formula. Sometimes אמר is used together with הנין and עת as אמר הנין (1:2) and אמר עת (19:27; 23:12) respectively.

Figure 3: The Semantic Field of the Form of Lesson
They emphasize that the teaching communicates the knowledge and insight of principles which govern nature and human behaviour. דָּבָר is used once together with נַפְס הַחֲכָמִים (חֲכָמִים חֲכָמִים חֲכָמִים חֲכָמִים), and it occurs along side מָשָׂל and מַעֲשָׂה 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 מָשָׂל and דָּבָר are used of the teaching of Wisdom teachers, מָשָׂל connotes the content of the teaching, whereas דָּבָר 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 אֵלֶּה בִּכְנֶשׁ (1:2) and אֵלֶּה יָעָשֶׂה (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 דָּבָר, and often it is used combined with the term נַפְס הַחֲכָמִים (1:7; 22:17).

All the four terms מַעֲשָׂה, מַעֲלָה, מְלַסֶּל, נַפְס הַחֲכָמִים are used to refer to the teaching of teachers towards students, they connote the authority of the teacher. When מַעֲלָה and מְלַסֶּל are compared to מַעֲשָׂה and מַעֲשָׂה, מַעֲלָה and מַעֲשָׂה are not necessarily used in relation to students' mistakes, but מְלַסֶּל and מְלַסֶּל are always used in relation
to students' mistakes. הַלְוָה and מִשְׂרָה refer to the instruction and the commandment given in teacher's teaching in any occasion. However, whenever מִשְׂרָה or וְהָכָה is used, it means that the student has committed certain mistakes, the teacher shows his disapproval by giving his מִשְׂרָה, 'reprove, rebuke,' and enforces his מִשְׁרוֹן, 'correction, discipline' on the student (cf. fig. 3).

In the present form of Proverbs, it seems that מִשְׁרוֹן refers to the Scripture, the Pentateuch in particular. Whereas מִשְׂרָה refers to Oral tradition in general.

There is a difference in the degree of authority connoted by מִשְׂרָה, מִשְׁרוֹן, מִשְׂרָה and מִשְׂרָה (cf. the line in fig. 3). מִשְׂרָה 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 מִשְׂרָה מִשְׂרָה. מִשְׂרָה 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 מִשְׂרָה 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 מִשָּׂרָה, 'reproof, rebuke', perhaps in this case her 'reprimand' and her מִשָּׂרָה, 'advice':

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In the present form of Proverbs, יָדֵיpering 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].

ליות, שליש, והם do not connote the idea of authority. They connote that the teaching is skilfully composed work of the wise (cf. fig. 3). ליות and והם 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 ליות 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 ליות, but the ליות itself has a compelling potential that causes the response in the student.

הָנְדָע 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. הֵעִֽלָּה 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, הֵעִֽלָּה may refer to the allegories, riddles or even the enigma of theodicy.
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 (בֵּין, בִּנְתָּה, לֵעָת, עֹמֵד, תְּבּוֹכָה, דַּעַת, מַעֲשָׂה, עָנָא, חָכְמָה) 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'. בְּאֵד is the only term which does not appear in these two passages, but in other passages, especially in the introductory formula of instructions, בְּאֵד 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 יָד

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 יָד in the OT

In the OT יָד [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, יָד is used to express one's knowledge and wisdom, or the ability to get a job done skilfully.
The term יָדָע (yad) [2] usually refers to 'knowledge about a matter' and 'knowledge in general'. Sometimes, especially in Wisdom literature, יָדָע refers to 'technical knowledge, ability, skill' which is very close to discernment, understanding and wisdom.

In religious contexts יָדָע 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 יָדָע in Proverbs

In Proverbs, יָדָע, 'knowledge', is closely related to הנומד, הנומד, הנומד, הנומד, הנומד, הנומד [6]. In the context of education יָדָע refers to the empirical knowledge of living in this world, the דְּבָר, the דְּבָר, the דְּבָר are said to possess יָדָע (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 נבואות a house is built,
and through נבואה it is established;
through נวาด its rooms are filled,
with all precious and pleasant riches.
Pr. 24:3,4.

In 8:12ff נวาด is closely related to חכמה, דעת, ע isNaNובות, ע isNaNובות, ע isNaNובות, ע isNaNובות, ע isNaNובות. All these qualities of a good statesman are closely related to the נวาด a statesman possesses. A successful statesman is a knowledgeable statesman (cf. Dn.1). The more נداد he has the more חכמה, דעת, ע isNaNובות, ע isNaNובות, ע isNaNובות and נวาด 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. נวาด will bring him success, riches,, honour and power.

Knowledge is lacking among the נולדה (10:14), the יד (14:18; cf. 1:4; 8:5; 9:4ff), and the כלל (12:23; 14:7; 13:16; 15:2,7,14). נולדה, 'folly', is often used as the opposite of נวาด (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 (יהו) a righteous man,
he will increase in learning.

9:9.

whoever loves ידוע loves ידוע.

12:1.

Apply your heart to ידוע,
and your ears to words of ידוע.

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 ידוע.

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 \( \text{Y77} \) what \( \text{Y7} \) 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 \( \text{Y77} \) to the simple and the young that they know what to speak, how to react in a situation. \( \text{Y77} \) will help them to avoid
mistakes of past generations, and walk in the way of success which is tested by the past. יושב 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 הפל

The wise man (םנה) listens and increase הפל, and the discerning acquires skill.

Pr.1:5.

Give (instruction) to a wise (םנה) and he will be wiser still, teach a righteous man and he will increase הפל.

Pr.9:9.

It is significant that the phrase הפל ומשלי, "increase learning", appears in the introduction and the conclusion of Pr.1-9, and it is closely related to the key word סנה. 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 הפל of the wise.


 ocorrs 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  in the OT

In the OT, refers to 'instruction, teaching'. Though some think that may also have the meaning of 'persuasiveness', it seems to overstretch the evidence in the Bible [10]. According to Whybray is a term exclusively used in the 'Intellectual tradition' [11]. Outside the OT, also means 'knowledge, instruction' (Sir.8:8; 51:16; 1QS.11:1). In Rabbinic Hebrew and Modern Hebrew also has this meaning.

5.1.2.2 in Proverbs

Other than in Pr. 7:21; 16:21,23, where has the meaning of 'persuasiveness' or the like (see below), usually means 'knowledge, instruction, teaching, learning'.

Among the 6 occurrences of in Proverbs only two of them are found in Pr.10-31.

The wise in heart are called discerning,
and pleasant words promote ( ) .

16:21.
A wise man's heart lends shrewdness to his mouth,
and his lips promote שָׁפָטָה (シュפרת) לַעֲרֵבָה.

16:23.

Many think that לַעֲרֵבָה in 16:21,23 has the meaning of 'persuasiveness' or the like [14]. On the other hand, some think that לַעֲרֵבָה 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 (םְשֶׁר, לְבֹלֶד, לְשׁוֹן, לַעֲרֵבָה). There can be no doubt that לַעֲרֵבָה in 16:21,23 should have the same meaning as in 1:5 and 9:9. McKane thinks that לַעֲרֵבָה is literally 'appropriation'. He points out that consequently in 16:21 לַעֲרֵבָה is not persuasiveness, rather it is the persuasiveness of the teacher (םְשֶׁרֶשׁ מִן, lit. sweetness of words [16]) which increases לַעֲרֵבָה in those who are taught, לַעֲרֵבָה 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 לַעֲרֵבָה itself. 16:21,23 tells us that לַעֲרֵבָה 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 (והלנה); pay attention and gain הלא.

I give you בָּנוֹת, do not forsake my instruction (והלנה).

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 בָּנוֹת הַלֵּא is used in parallel with הַלְּנֹת, while מָדָס is parallel with הַלְּנֹת. בָּנוֹת לְאָלָה and הַלְּנֹת לָהּ are what the teacher wishes to impart to his students through his instruction and correction. The לְאָלָה 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 (וֹהְלָם), but busy yourself with their maxims; because from them you will learn הַלְּנֹת, 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 לְאָלָה and you may be able to give an answer in time of need.

Sir.8:8,9

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In Sir.8:8f נל is used in parallel with זכ. 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 (מענה) of the aged, for they themselves listened (שמעו) 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 נל, 'learning', is the accumulation of experience and knowledge of the past generations. נל in Sir.8:8f refers specifically to knowledge and wisdom of serving in courts.

Many scholars note that נל is related to the verb נל, 'to receive'. נל 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 נל 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 נל פג 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 ἰηλ 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, ἰηλ is closely related to ὅνν (1:5; 9:9; 16:21,23) and ἱην (1:5; 4:2; cf. 16:21; Is.29:24). We have argued that ἰηλ 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 נָפֶל comes very close to the meaning of חַיָּה.
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 נָפֶל in Pr.4:1ff and Sir.8:8f, and the relation with the verb נָפֶל, נָפֶל in Proverbs probably means 'tradition' which is the collection of the wisdom and knowledge of past generations. נָפֶל is closely related to זוֹדֶנ and חַיָּה. Increase in נָפֶל 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 שכל [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 ידוע, 'to know' (Je. 9:23; Dn. 1:4; 9:25) and ידוע, 'to understand' (Ps. 94:8). According to BDB黑白ם
has the meaning of 'insight, understanding'. This is close to the meaning of 'knowledge' (חכם in Je.3:15, חכם in Je.34:35, and חכם in Dn.1:17) [26]. The verb 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 חכם is clearly illustrated in 15.18, where David acts with aptitude (חכם) wherever Saul sends him on military duty and so his promotion to supreme command is generally approved. He is more competent (חכם) in warfare against the Philistines than all his professional colleagues. David is a חכם in the sense that he displays competence and proves effective as a man of action [27]. חכם 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 חכם is used in a negative sense to express how the wicked Greek king would make deceit prosper by his cunning (חכם). Very much like חכם and מומן, חכם is a morally neutral and purely intellectual term which can be used both in a good and a bad sense.

5.2.1.2 חכם in Proverbs

In Proverbs, a man of חכם is a hardworking man with foresight who gathers crops in summer (10:5). חכם 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.

иш 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 יש he lives in peace and security and enjoys good health, long life, popularity and prosperity (15:24; 16:22; cf. 21:16). יש is used to describe the attractive personality and competence of a statesman (14:35) as well as of common people, in 19:14 יש is used to express the adorable character of a wife.
When the author of Proverbs says education gives חכמים 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 חכמים

A wise man listens and increases in learning,
and a man of discernment (הלך) acquires חכמים.

Pr.1:5.

Proverbs is written that חכם may acquire חכמים by reading it, which is also a purpose of education.

5.2.2.1 חכמים in the OT

חכמים 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 חכמים is related to אֲבָל, 'to bind', אֹבֵל, 'a rope', אִיבָל, '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 חכמים is used to express how God 'directs' the clouds on the face of the habitable world according by his command.

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In Proverbs, הבובלת 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 הבובלת a nation falls,
safety lies in having many counsellors (consume).

11:14.

Plans are established by counsel (עלץ)
by הבובלת wage war.

20:18.

For by הבובלת you wage war,
safety lies in having many counsellors (consume).


In these passages הבובלת is used synonymously with עלץ, 'counsel, advice' or 'ability to plan'. In both 12:5 and 20:18 הבובלת is used closely related to הבובלת, 'plans' (Cf. also Sir.37:17f). הבובלת is the ability to foresee the future and the
skill to provide solutions for problems. By נַיחַלָּה statesmen are able to secure victory in war and lead their nation into tranquillity, stability and prosperity. In this sense נַיחַלָּה comes very close to the meaning of נְאוּא. The difference between them is that נַיחַלָּה is specific to the vocabulary of Wisdom Literature, whereas נְאוּא is used generally throughout the whole OT.

When Pr.1:5 says the purpose of education is to train the נַעֵד to acquire נַיחַלָּה, it means to train the נַעֵד 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 נַעֵד

My son, if you accept my words
and store up my commands within you,
turning your ears to wisdom
applying your heart to נַעֵד.

2:1f.
My son, pay attention to my wisdom,
give heed to my הָכְסִיָּה.

5:1.

Happy is the man who finds wisdom,
the man who obtains הָכְסִיָּה.

3:13.

Students are charged to pay attention to the teacher's teaching,
think through them, and learn them by heart. For wisdom and הָכְסִיָּה
will bring them prosperity. In Pr.8, הָכְסִיָּה/הָכֶסְיָה 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 הָכְסִיָּה in the OT

In the OT, הָכְסִיָּה means 'skill, expertise, ability' or the
like [32]. הָכְסִיָּה is often closely related to חכֹם (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,
הָכְסִיָּה has a meaning which comes very close to חכֹם. הָכְסִיָּה is
also often closely related to פָּנַי (e.g. Ex.31:3; 35:31; 1K.7:14;
Is.40:19; Pr.2:6; 17:27).

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In the story of the building of the tabernacle, we are told that the craftsman were filled with the spirit of God, with Wisdom, נֶפֶשׁ 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, נֶפֶשׁ is used to refer to the 'skill' and 'expertise' of Huram (1K.7:14). In Ez.28:4f, נֶפֶשׁ refers to the trading 'skill' of the ruler of Tyre. נֶפֶשׁ 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 נֶפֶשׁ is often closely related to עַיִן (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, נֶפֶשׁ is also closely related to כְּפָר, 'power'. In many passages we are told that God created the universe with his wisdom, power and נֶפֶשׁ (Is.40:21f; Je.10:12; 51:15; Jb.26:12; Ps.136:5; 147:4f).

In Modern Hebrew נֶפֶשׁ also usually refers to 'practical wisdom, ability, and skill' in 'dealing with (technical, scientific, or moral) problems [33].
Sometimes נַעֲלָה is also used synonymously with נְעַל, 'intellectual/ mental ability, insight' (Dt.32:28; Ob.7,8; Ps.49:4(3E)) [34].

5.2.3.2 נַעֲלָה in Proverbs

נַעֲלָה 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 נַעֲלָה.

24:2.

נַעֲלָה here refers to building 'skill'. Some scholars think that the word נִתָּן, 'House', should be understood as referring to 'family' [36], in that case נַעֲלָה refers to the 'skill' in setting up and maintaining a household.

There is no wisdom, no נַעֲלָה, no plan
that can avail against YHWH.

21:30.

We have pointed out that נִתָּן, 'plan', and 'execution of plan' cannot be separated, so נַעֲלָה here does not merely refer to the
'skill' in planning, it also refers to the 'ability' to execute plan. We have mentioned earlier נָבֵל is closely related to נָבֵל. נָבֵל is often used to describe the 'skill' of successful living which can only be gained by much pains-taking learning. נָבֵל is a man who is diligent in learning (10:23; 20:5). He is the antithesis of בּוֹרֵל and בּוֹרֵל (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 נָבֵל is one who is skilful in speech. He knows when to speak and when to be silent (18:2). A man of נָבֵל is patient and slow in temper (14:29; 17:27). He walks in integrity (15:21). The prospect of he who possesses נָבֵל is security and prosperity in life (19:8).

Education helps students to obtain skill (נָבֵל) to speak well, get along with others, establish their households and ability (נָבֵל) 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 נָבֵל

Get wisdom, get נָבֵל;

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 חכמת.

Pr.4:7.

Say to wisdom, 'you are my sister',
and call חכמת a relative.

Pr.7:4.

Students are challenged to go all out to seek for wisdom and חכמת, even if it costs all their possessions; for "how much better to get wisdom than gold, to choose חכמת 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 חכמת 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 חכמת, 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 נַחֳלָה in the OT

In the OT, נַחֳלָה 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 נַחֳלָה, 'intelligence, discernment'. When they forsake YHWH and his laws, they are called a people without נַחֳלָה (--- נַחֲלָה), '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 נַחֳלָה of the intelligent to vanish. Wisdom and נַחֳלָה 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 נַחֳלָה, 'intelligence, understanding', and will accept instruction (Is. 29:14). In Daniel, נַחֳלָה 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, נַחֳלָה 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 נַחֳלָה is understood as a gift of God which comes from revering YHWH (28:12,20,28). In the OT, נַחֳלָה is often used together with עֲדָה/ עַדָּה (e.g. 1C. 12:32; Is. 29:24; Jb. 38:4), מָכֵן (e.g. Dt. 4:6; Is. 29:14; Je. 23:20; Jb. 34:16; 38:36; 39:17) and לְכָל (e.g. 2C. 2:11(12E); Pr. 1:25; Dn. 9:22). It was believed that נַחֳלָה 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, נא"ל usually means 'intelligence, ability to make right judgement' that comes from a mature mind [43]. For example, when נא"ל 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 (נא"ל), at fifty for counsel, at sixty for to be an elder, at seventy for grey hairs.....

In Modern Hebrew, נא"ל means the ability to understand, to reason, and to deduce a logical conclusion [44]. It may be said that the usage of נא"ל in Rabbinic Hebrew and Modern Hebrew is similar to the usage of נא"ל in the OT.

When נא"ל is compared to נב"ה, נא"ל is not used as an attribute of God, possibly נא"ל is a less lofty term. נב"ה usually refers to the 'expertise, skill, ability' of practical skill or life-style. Whereas נא"ל usually refers to 'intelligence, mental ability' to perceive, analyse, reason and to deduce logical conclusions or judgement. Perhaps this is why נב"ה, and not נא"ל, is used in all the passages that describe God's ability in creating the universe. In all these creation passages נב"ה is used.
together with נֶל, 'power', of God. Occasionally, as we have pointed out, נֶלֶב also refers to 'intelligence, intellectual/mental ability' [45]. Out of the 39 occurrences of נֶלֶב, only twice (2C.2:11,12(12,13E)) is נֶלֶב used to denote 'expertise, skill, ability' in architecture; but in the counterpart of the story in 1K 7:14, the word נֶלֶב is used. In Pr.2:3, נֶלֶב and נֶלֶב are used side by side.

5.3.1.2 נֶלֶב in Proverbs

In Proverbs נֶלֶב is often closely related to נֶלֶב (2:2f; 4:5,7; 7:4; 8:12ff; 9:1-6,10; 16:16; 30:2) and נֶל (8:12ff; 9:10; 28:2; 30:3). In 1:5 the discerning (נֶלֶב) is used in parallel with the wise (נֵלֶב) and in 16:21, "The wise (נֵל) in heart are called the discerning (נֶלֶב)". 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 (נֶל)'. 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 (נֶלֶב) 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. הָפַלְכוּת 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 אָמֶרֶד בִּינָה (1:2), מֶשֶל מְלַלֵיְתָה, בִּינָה וַדְּבֵרִים (1:6).

From the description above, it may be said that through education students receive הָפַלְכוּת. 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 התומך

To give התומך to the simple,
knowledge and discretion to the young.

Pr.1:4.
O simple ones, understand what יומרא is,
O foolish men, understand what acumen is.

Pr. 8:5.

The simple ones are asked to receive יומרא. The reading of Proverbs will give them יומרא. The aim of education is to impart יומרא to students.

5.3.2.1 יומרא in the OT

In the OT, יומרא means 'craftiness, shrewdness, prudence'. יומרא occurs only five times in the OT, three times in Proverbs, two times in Ex.21:14 and Jos.9:4. Its cognates בורה, 'be crafty, shrewd, prudent' [46] and דעה, 'crafty, shrewd, prudent' [47], are most frequently found in Proverbs [48]. יומרא and its cognates are morally neutral terms, they refer to cleverness of mind.

יומרא and its cognates are usually used in a pejorative sense. In 15.23:22 King Saul said that David was very cunning (עלים יומרא), for he always managed to escape pursuit. Ex.21:14 uses the phrase יומרא בני, '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. יומרא is used in Gn.3:1
to describe the craftiness of the tempting serpent. In these passages מַכְנַע and מַלְאַנְו 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 מַכְנַע 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 מַכְנַע continues to be used with the meaning of 'prudence, deliberation; subtlety, craftiness' [50].

5.3.2.2 מַכְנַע in Proverbs

In Proverbs מַכְנַע and its cognates are always used to express one who is knowledgeable:

A prudent man (מצע תִּדְרָע) conceals his knowledge.

12:23a.

Every prudent man (מצע) acts with knowledge.

13:16a.
Prudent men (Prudent men (בְּרֵאשִׁית)) 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 (15:5). He knows reproof is good for him because it points out his mistake; because reproof sharpens his thinking. In Pr. 8:12ff מְדוּעַ is listed together with חֵי, חֲנֻנָא, חַסְדָא, חֲלוֹנָא and מְדוּעַ as a quality of an intellectual, educated, trained mind.

In Proverbs מְדוּעַ 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 מְדוּעַ. Proverbs is written for them that they may receive מְדוּעַ (1:4).
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 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

In Pr. 8:12,14 is listed together with , , , and as an important possession of a successful politician. Pr.1:20ff says that those who hate knowledge (v.22,29) and reject and rebuke will suffer disastrous consequences. In other words knowledge and help one to avoid failures and troubles in life.
5.4.1.1 יָּעַב in the OT

In the OT יָּעַב means 'to advise, give counsel' (e.g. Ex. 18:18; Nu. 24:14; 25:16; 17:7,11,15; Je. 38:15), 'to plan, decide, plot' (e.g. Jd. 20:7; Is. 14:24; Je. 49:10; 50:45; Ezr. 10:2-4). The Niph'al, יָּעַבָּה, 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. 71:1; 83:6; Is. 45:21; Ne. 6:7), or 'to decree, command' as the result of deliberation (e.g. 1K. 12:6,9; 2K. 6:6; 2C. 20:21). The Hithpa'el of יָּעַב means 'to conspire against' (Ps. 83:4) [52].

יָּעַב [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, יָּעַב can also mean 'wisdom, prudence', the faculty that forms plans. When it is used in this way יָּעַב usually is parallel to חַכְמִי (Je. 49:7; Jb. 12:13; Pr. 8:12ff; 21:30; cf. also Pr. 12:15; 13:10; 19:20), חַכָּה (Jb. 12:13; Pr. 21:30), חֶשְׁמֶשׁ (Is. 28:29; Pr. 8:14) [55]. In Proverbs, יָּעַב is related to חֵסֵן (Pr. 19:20) and חַכְמָה (Pr. 1:25,30).

It is important to note that wisdom, advice, planning and action belong together, this is why יָּעַב and יָּעַב have such a wide spectrum.
of meaning. They connote different aspects of the terms in different contexts. In PWM, McKane has translated יָעַק and מַעַק as 'to make policy' and 'policy' respectively for the purpose of minimizing the distinction between 'advice' and 'plan' [56]. Irwin points out that מַעַק usually possesses 'the quality of decision', and it connotes the 'fixed attitude, decision, plan' after a consultation [57]. McKane points out that מַעַק is closely related to צֵד and מָעֳבֵר, the acid test of מַעַק is the degree of success which it achieves when it is put into operation and so there is little profit in spending time over מַעַק, 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 מַעַק. Whatever God has designed (לְעַק) he has the full power to see accomplished. As the people who communicate the מַעַק of God, the words (לְבַק) of priests and prophets are often seen as God’s מַעַק [60]. מַעַק of God is what he designs, plans (לְעַק). By his לְבַק he reveals his מַעַק. Irwin points out that מַעַק 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 לְבַק 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 מַעַק לְבַק spoken by the spokesman of YHWH is the revealed מַעַק of YHWH, and it will accomplish whatever YHWH has purposed (לְעַק).
Whybray points out that in the OT when יִצְוָה is used outside of Job and Proverbs it usually has the meaning of professional יִצְוָה 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 יִצְוָה, is derived from this usage [62].

5.4.1.2 יִצְוָה in Proverbs

In Proverbs, יִצְוָה is also used in non-political or private, contexts, יִצְוָה refers to the 'wisdom' of a wise man one receives in the form of 'advice'.

A wise man (דָּוִד) listens to יִצְוָה.

12:15b.

Wisdom (חכמה) is found in those who take advice (נִפְחַד יִצְוָה).

13:10b.

In the context of education, יִצְוָה is often related to correction, discipline (דָּרְשָׁה, 19:20) and rebuke (חֲכָמָה, 1:25,30), and יִצְוָה is put in the form of דָּרְשָׁה and חֲכָמָה.
Listen to ייעוע and accept ייעוע that in the end you will be ייעוע.

19:20.

Here, the ייעוע of the wise comes in the form of ייעוע, those who accept it are accepting the wisdom of the wise, the outcome is that they become wiser.

There is no ייעוע, no ייעוע, no ייעוע that can avail against יהוה.

21:30.

In 21:30, ייעוע, ייעוע and ייעוע are used in a negative sense to denote the wisdom, discernment and 'the ability of planning' of man against יהוה. A sharp contrast between man's intelligence and God's omnipotence and omniscience is portrayed.

In Proverbs, ייעוע also has the meaning of advice (27:9) and plan (19:21; 20:5). However, in the context of education ייעוע usually means the wisdom, skill, ability to form a plan and carry it out efficiently. It is used very close to the meaning of ייעוע (8:12ff; 21:30; cf. 12:15; 13:10; 19:20), ייעוע (8:14), ייעוע (21:30), ייעוע (8:14), and ייעוע (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 וּמִדְּנָה

To give prudence to the simple,
knowledge and וּמִדְּנָה to the young.

Pr. 1: 4.

When 1: 4 says Proverbs will give וּמִדְּנָה 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, וּמִדְּנָה 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 וּמִדְּנָה in the OT

In the OT, וּמִדְּנָה 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 מיחל always means 'ability to devise' (Pr.1:4; 2:11; 3:21; 5:2; 8:12; cf. Sir.44:4).

The verb מיחל 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].

מיחל, '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 מיחל broken off. Elsewhere מיחל has a negative sense (Is.32:7; Ps.119:150; Pr.10:23; 21:27; 24:9) [65].

מיחל 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 מיחל in Proverbs

In Proverbs מיחל 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 מיחל refers to the 'evil thought and plan' of men.
In Pr. 1-9, נומד always means 'ability to devise', it is used closely with נומד (2:10f; 5:1f; 8:12), הנע (1:4; 2:10f; 5:2; 8:12), הנע (1:4; 8:12), הנע (3:21; 8:12ff), הנע (2:11; 5:1f), הנע and הנע (8:11ff). Toy defines נומד 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 נומד is the power "to decide wisely for himself to attain a desired end [67]."

In 2:11ff the teacher tells the student that נומד and הנע 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 נומד, הנע, הנע and הנע. Therefore, students are encouraged to keep watch over נומד and הנע, and not to let them out of their sight. Then they will walk in safety and rest in tranquillity (3:21ff). נומד 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 נומד and other leadership qualities. McKane says that נומד 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 נומד comes very close to הנע, 'the ability to plan'.

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In Modern Hebrew מְדִינָה is also a morally neutral term. It has the meaning of 'purpose, plan, device, evil device' [69].

5.4.3 מְדִינָה

My son, set a guard on מְדִינָה and resourcefulness (מַדְעָה),
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 מְדִינָה and resourcefulness well in their hearts. Wherever they are and whatever they do they must always have מְדִינָה and resourcefulness in their minds. For this is a quality that cannot be missed in successful living.
5.4.3.1 נִשְׁוֹן in the OT

In the OT, נִשְׁוֹן means 'sound, efficient wisdom' [70]. It is often used alongside נַעֲבוֹן (Jb.11:6; 26:3; Pr.2:6ff; 8:12ff), נִעְיָי (Is.28:29; Pr.8:14), נַעַד (Pr.3:2; cf. 8:12ff), and strength (לְ in Jb.12:16, נַעֲבוֹן in Pr.8:12ff). In these occurrences נִשְׁוֹן 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, נִשְׁוֹן is used to refer to the success that 'efficient wisdom' will bring (Jb.5:12; Pr.2:7). In Jb.6:13, נִשְׁוֹן probably means 'help, aid, assistance' [72].

In Rabbinic Hebrew and Modern Hebrew נִשְׁוֹן is also used with the meaning 'sound, efficient wisdom' or 'abiding success, stability, salvation' [73].

5.4.3.2 נִשְׁוֹן in Proverbs

In Proverbs one of the purposes of education is to give students נִשְׁוֹן, 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 נִשְׁוֹן comes very close to נִועֵי which means 'ability to devise' [74]. In Pr.8:14 נִשְׁוֹן is used alongside נִעְיָי, and its meaning also comes close to נִעְיָי, 'ability to make
policy and carry it out efficiently' [75]. This usage is close to the Modern Hebrew use of חינוש referring to military skill or dexterity [76].

5.5 חכמים

To know חכמים and correction,

to understand the words of insight.

Pr.1:2.

For חכמים will enter your heart,

and knowledge will be pleasant to your soul.

Pr.2:10.

Listen to my correction and be wise ( mAן)

do not ignore it.

Pr.8:33.

Give (instruction) to a mAן and he will be wiser ( mAן) 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 חכמים to those who
lack it, and to increase the חכמים 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 תומאת is more precious than rubies, 
and nothing you desire can compare with her. 
Pr.8:11.

Students are constantly reminded that תומאת 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 תומאת 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 תומאת.

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 מַכָּה in the OT

In the OT מַכָּה 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 מַכָּה 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 מַכָּה (1K.7:14; 2C.2:12(13E)). The 'skill, expertise' of a sailor, merchant, astrologer and ruler are also called מַכָּה (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 מַכָּה (Je.10:12; 51:15; Ps.104:24). When מַכָּה is used with the meaning of 'skill, expertise', it usually occurs together with מַכָּה (Ex.31:3; 35:31; 1K.7:14; Je.10:12; 51:15).

מַכָּה also means 'intelligence, wit, mental ability' [78]. מַכָּה 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 מַכָּה, 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). מַכָּה is often seen as more important than physical strength. Not all
things can be accomplished by strength, but מִסְחָר 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 מִסְחָר is used with this meaning, it usually occurs with נְצָר (Dt.4:6; Is.11:2; 29:14; Jb.28:12,20,28; 38:36; 39:17).

It was believed that a man of מִסְחָר was a man of knowledge [79]. In the Ancient Near East the educated elite who had the privilege of going through all sorts of training and became knowledgeable were called the מִסְחָר (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 מִסְחָר given by יְהוָה. His מִסְחָר 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 מִסְחָר is most often used in parallel with מִסָּכָה [80]. A wise man (מִסָּכָה), 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 craftsmanship (1K.7:14). The messianic king will have the spirit of מִסָּכָה. Understanding, counsel, power and knowledge will rest on him (Is.11:2). In Qo.1:16-18, pursuit of מִסָּכָה 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 acquire 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 הָכַם and correction,

to understand the words of insight.

To receive correction in שלח,

righteousness, justice and equity.

To give מַעֲסֵה to the simple,

לְעָנָן and מַעֲסֵה to the young.

The wise listens and increases לִמּוּן

and the discerning acquires הבטלה...

1:2-5.

I, מַעֲסֵה, dwell with מַעֲסֵה,

and find out מַעֲסֵה and מַעֲסֵה.

I have לִמּוּן וְלִמּוּן,

I have הבטלה and הבטלה.

8:12,14.

In 1:2ff and 8:12,14 מַעֲסֵה is used as the summary of לִמּוּן, לִמּוּן, מַעֲסֵה, וַיְשַׁי מַעֲסֵה, מַעֲסֵה, וַיְשַׁי מַעֲסֵה and מַעֲסֵה. In each of the above sections we have shown how each term is closely related to מַעֲסֵה/מַעֲסֵה. Some of them, such as הבטלה, הבטלה, הבטלה and הבטלה are even used interchangeably with מַעֲסֵה. Therefore, there is no need for us to repeat all the properties of מַעֲסֵה 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 מַכָּה. In Proverbs, מַכָּה 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 ניָד and נֶפֶל. 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 שלל and הבandise. 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 חינונ and עיון. 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 חינונ and הבנדס. 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 יִהְיוּד 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 יִהְיוּד (v.3) is also part of the content of education. They are listed before מִשְׁלֵיהוֹן, מְדוֹנָה, מְדוֹנָה, מְדוֹנָה and לְךָו (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 יִהְיוּד, 'righteousness', מְשֻׁמֶּש, 'justice', and מִשְׁלֵיהוֹן, 'uprightness'. These three terms are related to the fear of YHWH in v.7. As we compare 2:5 with 2:9:

2:5. וְדֹרֵעַ אֲלֹהִים תְּמוּנָה אָזֶזְכִּי יִהְיוּד אֲלֹהִים

2:9. וָאָזֶזְכִּי אֲלֹהִים וְמִשְׁלֵיהוֹן לְךָו רָאוּ עֲשָׂה
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), הWithType and הWithType 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 (WithType),
and despised all my rebuke (WithType),
they will eat the fruit of their ways,
and be surfeited with their own schemes (WithType).

1:29-31.
The author has deliberately chosen the word נלעיה in contrast with the wordeny. In Pr.8, another Wisdom personification passage, it is said that eny as a leadership quality comes from revering YHWH. נלעיה occurs seven times in the OT. Only once, in Pr.22:20,

Have I not written thirty [83] sayings for you,

of נלעיה and knowledge.....

נלעיה 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, נלעיה has a polemical sense, it refers to the 'empirical wisdom' that comes from circular academic pursuit in contrast with eny 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. נלעיה is detestable before YHWH. Wisdom rebukes those who reject her eny and choose to follow their נלעיה. She warns them that they will be destroyed by their own נלעיה. 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 eny of YHWH. Pr.1:29-31 seems to be written with particular statesmen in mind. We have pointed out that the י 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 התכלת. 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. התכלת, התוכנ, התנננ and התיה 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 (דוד), the blameless (דוע), the just (︖דוע) and the faithful (_lr). The outcome of receiving this God-fearing wisdom is that students will
understand what is righteousness (תuridad), justice (عدل), uprightness (淖ים) and good behaviour ()argבוגים, 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 '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 'kindness and truthfulness' in their hearts (v.1). In the context of Yahwistic interpretation, כות and ילו are understood as the 'kindness and truthfulness' 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 פ (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 דת (v.18), לש (vv.11,25; cf. v.27), and their antitheses דת (vv.14,19), וב (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 accountable 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 (תינוק) within you.

Keep my commandments (תינוק) and live;

guard my instructions (תינוק) as the apple of your eye.
Bind them on your fingers;

write them on the tablet of your heart.
Say to wisdom (תינוק), "You are my sister",

and call understanding (תינוק) a relative;
to keep you from the strange woman (תינוק תמה),

from the smooth words of the foreign woman (תינוק כלא).
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 הולח and נלע. Undoubtedly, in the context of Yahwistic interpretation the הולח and נלע 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 הַיִדְיָה and הָיְשָׁע, 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 (מוֹרֵשׁ מִי). For my mouth speaks the truth (зна́м) and my lips detest wickedness (נשׁ). All the words of my mouth are righteousness (דּוּד), nothing in them is perverse (נַכְמָה) or crooked (שְׂכָר). They are all straight (שֶׁמְשִׁים) to the discerning, they are upright (שֶׁמְשִׁים מִי) 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 משֶׁה, זֹאת, מְנַחֵה, מַעֲשָׂה, and וּשְׂכָר, whose opposites are ושֶׁה, זֹאת הָלֹא, וּשְׂכָר.
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 הָלַיְסֶה, הָרֹמֶה, הָנָר, הָמוֹנָה, הָנְפֹרֶה, and חָדִיל have been set in a pietistic and moralistic framework of interpretation (cf. 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 (עַל יִשְׂרָאֵל , v.13), and walk in the way of righteousness (ועשׂוּמָה יְבָרֶךְ , v.20)."
YHWH begot [102] me (נascimento) 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 (םיינכט) and the favour (גווע) 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 חכמה. (vv. 1-6)

B יִלָּה is unteachable and incorrigible. (vv. 7-8a)

C מֹמֶה is teachable and receptive. (vv. 8b-9)

D Education: the key. the benefit. (v. 10, 11)

Cl The reward for מֹמֶה. (v. 12a)

Bl The suffering of יִלָּה. (v. 12b)

Al The invitation of חכמה / חָכְמָה. (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 שֵׁלָל 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 שִׁמְלָמָה 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 שִׁמְלָמָה will become wiser and receive the blessing of YHWH, but the שֵׁלָל 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 צפתות כשלול and מָעוֹן.

*צפתות כשלול* is the participle of צָפָה, 'to make noise, be tumultuous; roar; groan, bark; to be noisy, boisterous' [108]. Many have translated צפתות 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]. צפתות כשלול is ignorant (מַעָון) 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 חלומָי 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 (זָנִי) 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 נאשך/תניין 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].
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, מזבח is not an ethical-neutral term, it is a religious term. מזבח is closely related to מזבח, עזר, ומ WINAPI and משכימי.
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 נֶפֶשׁ.

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.

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For whoever finds me (wisdom) finds life (דִּינְנָה).

Pr. 8:35a

She (wisdom) is a tree of life (דִּינְנָה) 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' (דִּינְנָה) [1]. דִּינְנָה 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 דִּינְנָה 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 (דִּינְנָה) 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 (יְשֵׁעָתָם) 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 (יָמִי לִי).

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 (אֵלֶּה) 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 דוד as physical prosperity

In the OT very often דוד refers to good health and long life [4].

See, I have set before you this day life (דוד) and good, death (ned) and evil. If you obey the commandments of the Lord your God which I command you this day ... then you shall live (הוד) 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 (דוד) and death (ned), blessing and curse; therefore choose life (דוד), that you and your descendants may live (ned), loving the Lord your God, obeying his voice, and cleaving to him; for that means life (דוד) 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 דְּבַד, good and blessing. The consequence of turning away is 잡, evil and curse. דְּבַד associates closely with 'live and multiply' and 'length of days'. 잡 associates closely with 'perish' and 'not living long'.

Hence דְּבַד here first refers to good health and long life in the promised land. דְּבַד 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 דְּבַד is closely used together with living long in the promised land. In Ps. 21:5(4E),

He asked you for דְּבַד, and you gave it to him;

length of days for ever and ever.
D'Y'rris 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'.

D'Y'rr 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 (D'Y'rr) 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 (N770) 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 (D'MY N770) and years of life (D'Y'rr N770) will increase, that
means they will have 'long life'. 3:16 says that 'length of days' 
(D נ ו נ) is in the right hand of wisdom.

6.1.1.2 דällt as material prosperity

Do נ can also refer to material prosperity, riches and honour. 
In Dt.30:15-20 נ can not only associates with 'good health and long 
life', it also associates with 'multiplication' (v.16) and 
blessing' (v.19). נ 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 
נ refers to the prosperity and נ 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.

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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 (דְּרוֹר) 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]. דְּרוֹר here is closely related to riches, honour and all sorts of treasure. When wisdom says, "whoever finds me finds דְּרוֹר." דְּרוֹר 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 דְּרוֹר as mental prosperity

We have mentioned that דְּרוֹר and יהי in Dt.30:15-20 closely associate with the blessings and curses in Dt.28 respectively. דְּרוֹר also refers to the safety, security and tranquillity of society. יהי refers to the violence, insecurity and confusion of society.
In the OT the term מִלֵּדוּת is often used alongside מִשְׁתַּקַּף (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 (מִשְׁתַּקַּף and מִלֵּדוּת).

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 מִלֵּדוּת
She is a tree of life (מִשְׁתַּקַּף) to those who lay hold
of her,
happy are those who hold her fast.

Pr.3:16-18.

מִלֵּדוּת 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 מַסֵּח suggests that מַסֵּח 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 (מַסֵּח) 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/מַסֵּח/מַסֵּח 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' (תֵּבָּה, מַחָא, לֶחֶם, מִרְבּוּת) 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 הֵדַו 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 is 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 (דְּוָּד) 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 tranquility 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.
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 הַלָּל, 'no death', should be emended to הַלָּל, 'to death'. The only variation among them is the emendation of הָלָל. With no explanation how הָלָל should be emended, Toy suggests that the reading of v.28b to be:

"But the way of wickedness leads to death" [13].

Oesterley emends הָלָל to בֹּלְחַן 'abominable', and renders v.28b:

"But an abominable way (leadeth) unto death [14]."

Similar to Oesterley, BH has the reading הָלָל, 'abomination', instead of הָלָל. Gemser suggests הָלָל, 'apostasy', in place of הָלָל. Tournay suggests that הָלָל is a corruption of הָלָל, 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".

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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 י'ג to י'ג, 'the treading of'; there is an agreement among these scholars that the two clauses in v.28 are synonymous parallelism, and נֵוַ-ַ בָּיָ in the text is correct.

Dahood points out the synonymous parallel ḫym/blmt, 'life, non-death' in an Ugaritic poem, and suggests that the 'biblical כְּנָנָ and נֵוַ-ַ בָּיָ 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 (כְּנָנָ), and its way is the way of immortality. There is no doubt that in the present form of Proverbs, כְּנָנָ is not only understood as temporal prosperity, but also refers to immortality.

By the time OT Scripture received its final form, כְּנָנָ was commonly used to express 'eternal life, immortality'. Even in the
OT itself we can find examples of the use of יִשְׂרָאֵל 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 (יִשְׂרָאֵל), 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, דְּנָנָה may refer not merely to the prosperous life in this world, it also refers to immortality.

In Qumran literature, דְּנָנָה 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 (דְּנָנָה) joy in life without end (דְּנָנָה), a crown of
glory and a garment of majesty in unending light
(אנדר הלכת) [25].

IQS.4:2-8.

IQS.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 דֶּנֶם 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 שָׁדַי and נְעָר 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 Ḥוֹנִי (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, הול מy be understood as referring to lack of life in this world and in the world to come.

6.2 נְכֵלוֹת/וֹדֵה AND דָּמָה/חֵמָה

6.2.1 הָדוֹן and נְכֵלוֹת in the OT

נְכֵלוֹת is the feminine form of הָדוֹן. The basic meaning of הָדוֹן 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 הָדוֹן 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 הָדוֹן 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 הָדוֹן. Similarly, in Ex.29:33; Nu.17:5(16:20E), a non-Aaronite is
called a 77 [30]. A non-Israelite is also called a 77, 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 77 means a foreigner, it is commonly used in parallel to הָעַר (e.g. Ob.11; Lm.5:2; Pr.5:10; 20:16; 27:2).

77 can also be used as an adjective to describe something foreign. The most common one is 77 לֶגֶן, 'foreign god' (Ps.44:21(20E); 81:10(9E)). In Is. 17:10, 77 הַעַר means 'foreign slips', referring in a figurative sense to 'foreign gods and culture' [31]. Even 77 itself can be used allegorically to denote foreign gods and culture (Je.2:25; Ez.16:32). Sometimes 77 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 (77) work.

and perform his task, his alien (נָוֵל) task.

Is. 28:21.

The work of YHWH is called his strange (77) 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.
enemies [32]. In Ho.8:12, Israel was accused of considering the Law of YHWH as something 'strange and unfamiliar' (77) to them [33]. In Jb.19:27 77 is used figuratively to mean someone else other than oneself [34]. In Ho.5:7, סָדָד סָדָד means 'illegitimate sons', most probably the sons begotten in abnormal and improper relationships. In Lv.10:1; Nu.3:4; 26:61, הַרְגוֹ וָאָר (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 הַרְגוֹ וָאָר(Ex.30:9).

In the OT הַרְגוֹ וָאָר means 'foreign'. Foreigners are called הַרְגוֹ וָאָר (Ex.21:8), הַרְגוֹ וָאָר (Dt.17:15), or הַרְגוֹ וָאָר (e.g. Dt.15:3; 14:21; 25.15:19; 1K.8:41,43; 2C.6:23,33; Jb.19:15; Is.2:6; Lm.5:2; Ob.11). A foreign woman is called הַרְגוֹ וָאָר (e.g. Rt.2:10; Pr.2:16; 5:20; 6:24; 7:5; 23:27); in the plural they may be called לֶכֶל עַלְנְיֵה (Gn.31:15) or לֶכֶל עַלְנְיֵה (e.g. 1K.11:1,8; Ezr.10:2,10,11,14,17,18,44; Ne.13:26,27). הַרְגוֹ וָאָר, 'an alien city' is a city whose inhabitants are not Israelites (Jd.19:12). לֶכֶל עַלְנְיֵה means 'foreign clothing' (Zp.1:8). לֶכֶל עַלְנְיֵה means 'foreign land' (Ex.2:22; 18:3).

לֶכֶל can also mean 'unfamiliar, unusual'. In Is.28:21, the prophet said that YHWH was going to perform his 'unusual' (לֶכֶל)
work [36]. Thus ידוע 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). ידוע is always used in parallel to יל (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 Ис, 'sojourner' (Dt. 14:21).

It seems that originally ידוע was a less hostile word than יל 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, ידוע, 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 יל 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, ידוע means stranger or gentile; but יל 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 ידוע is 'foreigner', as for יל the first meaning is 'stranger' [39]. Usually יל is used to describe anything which is contemptible. For example, ד"כ ל"ד, 'illegitimate children' and ל"כ ל"כ, '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 יל is used. יל does not merely mean 'foreign', it also connotes the idea of abominable to YHWH.
Secondly, נצל is a less abstract term than 77. נצל is usually used to describe a foreign people, city, land and clothing; it is something concrete. As for 77, 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 נצל and נְדָה in Proverbs 1-9 in their original context? In Pr.1-9 there are four passages where נצל and נְדָה 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 נצל and נְדָה are used in parallel. In 5:3 נצל is mentioned alone. In 6:24 נְדָה and יִתֵּן are used together synonymously, in 6:26 נְדָה is used in contrast to נצל. In 6:29 יִתֵּן is mentioned and finally in 7:10 יִתֵּן who dressed like נצל is mentioned.

To keep you from the יִתֵּן [41],
from the smooth tongue of the נְדָה
Do not desire her beauty in your heart,
and do not let her capture you with her eyes [42].
For a prostitute (נְדָה) the price is a loaf of bread,
but a man's wife (יִתֵּן) hunts for precious life (יִתֵּן) [43].

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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 (נָשִׁים).
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 נשים is used in parallel with נֵיהַ (2:16; 5:20; 7:5), but in 6:24-35 נשים is not used at all. נֵיהַ is used in parallel to יִלּוּ מַעֲשֵׂי in the
introduction (6:24), two verses later נירידע is used in contrast with נירידע (6:26), and in 6:29 דַּרְקָנ is mentioned. Boström [48] suggests that there are two units in 6:20-35, the first one (vv.20-26) is identical with the נירידע/נירידע 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 דַּרְקָנ. 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 דַּרְקָנ. Who is this דַּרְקָנ? In the first section (vv.24-29) of this passage clearly there is a word play. The first verse starts with דַּרְקָנ, and the last verse (v.29) end with דַּרְקָנ. For the sake of consistency LXX has changed the reading of דַּרְקָנ into דַּרְקָנ. There is no need to do so because the word play in MT makes perfectly good sense. In verse 26, דַּרְקָנ, '(another) man's wife' is used; and in verse 32 the verb [נַיִּז] 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 דַּרְקָנ. Boström [51] suggests that the נירידע is also the נירידע 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 נירידע is a
devotee of the cult of Ishtar, but they regard נְכֵלָה as an
Israelite woman and not a foreign woman. However, in the OT נְכֵלָה
is never used of cultic prostitutes, the word for cultic prostitute
is נְכָלָה or נְכָלָה [54].

As we have pointed out נְכֵלָה 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 נְכֵלָה 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 יִשְׂרָאֵל in Proverbs is the same as that elsewhere in the OT --- 'foreign woman'. Here she is called יִשְׂרָאֵל because of her promiscuity. Do הָיִשְׂרָאֵל in v.26a and יִשְׂרָאֵל 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 יִשְׂרָאֵל. 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 יִשְׂרָאֵל (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

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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 מִלְחָמָה. In Pr.5 and 7 students are warned not to get involved with the מִלְחָמָה.
Who is this מִלְפֶּשׁ? We have mentioned that some scholars think that originally מִלְפֶּשׁ and מִלְפֶּשׁת refer to cultic prostitutes. However, מִלְפֶּשׁ, like מִלְפֶּשׁת, 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 מִלְפֶּשׁ used as a noun to denote 'foreign woman' [65]. Usually מִלְפֶּשׁ is used as in parallel with מִלְפֶּשׁת, especially in Pr.1-9 (2:16; 5:20; 7:5); though outside Proverbs מִלְפֶּשׁ is not used. In the OT, מִלְפֶּשׁ is used many times. In Ruth 2:10, Ruth said that she was a מִלְפֶּשׁ, 'foreign woman', a non-Israelite woman. In Gn.31:15, Rachel and Leah complain that their father, Laban, had treated them like מִלְפֶּשׁ, '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 מִלְפֶּשׁ מֵי יַעַב, 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 נָעַרְתָּ. In Pr.2:16-19; 5; 7, 777 is used parallel to נָעַרְתָּ (2:16; 5:20; 7:5). If נָעַרְתָּ means 'foreign woman', it is most logical to think that 777 here also means 'foreign woman'. The use of 777 together with נָעַרְתָּ is to connote the strangeness --- promiscuity --- of the 'foreign woman', while 777 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 (777). 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 777/777, 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
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 גֶּנֶשׁ שָנִיתָא,
from גֶּנֶשׁ שָנִיתָא whose speech is smooth (שֵׁלָה).

2:16

For the lips of גֶּנֶשׁ שָנִיתָא drip honey,
and her speech is smoother (שֵׁלָה) than oil.

5:3

To keep you from the יְלִי שָנִיתָא,
from the smooth (שֵׁלָה) tongue of the יְלִי שָנִיתָא.

6:24

To keep you from the יְלִי שָנִיתָא,
from the יְלִי שָנִיתָא whose speech is smooth (שֵׁלָה)

7:5

With much of her fair speech (שֵׁלָה) [67] she persuades him,
and by her smooth (שֵׁלָה) words she compels him.

7:21.
In his warning, the teacher asks students to pay special attention to the danger of the smooth (דְּבִי) speech of the 'strange woman'. דְּבִי 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 מֱּכָּה 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 מֱּכָּה to contrast the virtuous מַלְאָל of the wisdom teacher (1:5; 4:2) with the vicious מַלְאָל of the foreign woman [71]. Clearly there is a play on words in 7:21, her מַלְאָל is דְּבִי, 'deceptive and flattering', words. The result of accepting her מַלְאָל is death (vv.22f), but the reward for accepting the wisdom teacher's מַלְאָל is life.

In Qumran literature (4Q.184) the original stern warning against the seductive wanton woman (יְרֵיה) 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 peers 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 נִּלְלָה 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 יְהוָה,
and find the knowledge of God;
for יְהוָה 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 (הלל) from the way of evil,
    from men of perverted speech;
who forsake (הע) 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 (הלל) from נפש,
    from מיסוי whose speech is smooth,
who forsakes (הע) the partner of her youth,
    and has forgotten the covenant of her God;
for her house sinks down to death (מעת),
    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 יִתְנַה הָא the first to help students understand the fear of יְהֹוָה 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 וֹתָם, נַעַר, יְרֵא, יְרֵשׁ to indicate that these two sections are closely related. He makes it clear that wisdom, knowledge and understanding are gifts of יְהֹוָה; 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 וַיִּתְנַה (vv.12,16); both of their second lines begin with בָּדוּ (vv.13,17), and speech and path are mentioned in both sections. In the light of the first of these two sections, the יָדוּ וָנֵשֶׂא and הַעֲבָרָה could be understood as referring to the way of evil (יָדוּ יִשָּׂא) and the perverted teaching (חֶבֶל הַעֲבָרָה). 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; 1 Macc. 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 (דָּרֶךְ חָיָי, v. 9; וְדִירֵךְ טוּכִים, v. 20) is also דָּרֶךְ נַחֲמוֹת מֵאֲשֶׂרֶת (v. 8), דָּרֶךְ נַחֲמוֹת נַחֲמוֹת (v. 8), and finally דָּרֶךְ נַחֲמוֹת (v. 19). The evil way (עִלָּי יַעַשֵּׂשׂ, v. 12) is also עִלָּי יַעַשֵּׂשׂ (v. 13) and עִלָּי יַעַשֵּׂשׂ (v. 15), this way leads to מַעַה (v. 18).

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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 skillfully 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 inclusio 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 פֶּרֶה (2:16; 5:3), her way leads to מְשִׁכַּת (2:18; 5:5), not to נִפְלְע (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 "nâr" [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 (יְהוָה),
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 (事业单位) are here,
her guests are in the depths of Sheol (ughters).

As for the house of the 'foreign woman':
her house sinks down to death (מלים),
and her paths to the shades (事业单位).

Pr. 2:18.

Her house is the way to Sheol (ughters),
going down to the chambers of death (מלים).

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 ınd, ık and ı 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 ık may be no more than the second element in a word-pair, but perhaps it has bearing on the understanding of ık 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 הָדְרָת and הָדְרָה 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 קְרֵב 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. חכֹם, '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 יְהוָה given to those who revere him and live righteously. Wisdom was with יְהוָה from the beginning; by her יְהוָה created the world. Kings and kingdoms are established by her. She seeks to enter into union with those who revere יְהוָה 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 inclusio 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.
CHAPTER 1: INTRODUCTION


G. E. Bryce, op. cit.; ANET, pp. 405-40; PM, pp. 51-208.


J. Jensen, The use of tōrā by Isaiah (CBQMS 3),


H. W. Wolff, Amos geistige Heimat (WMANT 18),


W. A. Brueggemann, In Man We Trust, Richmond: John Knox, 1972.


J. C. Rylaarsdam, Revelation in Jewish Wisdom Literature, Chicago University Press, 1946, pp.18-46.


Cf. also the recent survies on approaches for OT study:


For criticisms of B. Kittel, J. Barr, J. Blenkinsopp, H. Cazelles, G. M. Landes, R. E. Murphy, R. Smend on Childs' approach, and Childs' response to his critics cf. JSOT 16 (1980).


[24] B. S. Childs, op. cit..


Cf. also many articles in *Semeia* 3 (1975) and 15 (1979).


Many other works could also be mentioned in this area, for references cf. the bibliographies given by Ackroyd and Culley.


[33] Ibid., p.49.


Cf. also:


[38] Ibid., p.13.


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WI, pp.69ff; PM, pp.1-22; PS, p.16; WP, pp.7-11, OTW, pp.45, 57.

[45] Many scholars think that long before the return from exile, they have met together in the Diaspora for study of scriptures and prayer. This kind of meeting later developed into synagogal institutions. Some scholars even think that this can be traced back into the pre-exilic period. (J. Gutmann, "The Origin of the Synagogue," in The Synagogue: Studies in Origins, Archaeology and Architecture, ed. J. Gutmann, New York: KTAV, 1975, pp.72-76.
Originally appeared in Archäologischer Anzeiger = Beiblatt zum Jahrbuch des Deutschen Archäologischen Instituts. 87/1 (1972), pp.36-40).


[49] Ibid., p.38.


[52] HJPJC, vol.2, pp.52f.


JH, vol.1, p.81.


[63] Ibid.


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[70] A list of writings which is generally accepted by scholars is given by Russell in The Method and Message of Jewish Apocalyptic (London: SCM, 1964, pp.37ff).


[77] PM, p.264.

[78] WP, pp.72ff.


[82] Cf. PM, pp.369ff; PW, pp.132ff.

[83] PM, pp.10-22.


[90] J. F. A. Sawyer(1972), op.cit..
In NT Study there are:


A. Brenner, Colour Terms in the OT (JSOTS 21), Sheffield: JSOT, 1982.


CHAPTER 2: Children and Parents, Students and Teachers


[2] E.g. Gn.4:17,25f; Ex.1:16; Nu.27:8. Sons begotten in youth are called נַעַרְךָ נַעַרְךָ, "sons of youth" (Ps.127:4), and son begotten in old age are called נַעַרְךָ נַעַרְךָ, "son of old age" (Gn.37:3). מֶלֶךְ, "son of the king," usually denotes the prince (Jd.8:18; 2S.9:11; 13:4). However, in Ps.72:1 מֶלֶךְ probably means the king
himself (A. A. Anderson (NCB), vol.1, p.519; M. Dahood (AB), vol.2, p.180.). In 1K.22:26 יִלּוּם יַי 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 יִלּוּם יַי 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 יִלּוּם יַי 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 יָנַי יַי, "his brother's son" (Gn.12:5), a cousin is called יָנַי יַי, "my uncle's son" (Jr.32:8), daughters-in-law are called יָנַי יָנַי, "your sons' wives" (Gn.6:18). יַי 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 יַי (Gn.49:22).


[5] Assyrians, Babylonians, Edomites are called יַיָּנָי יָנַי (Ez.23:7), יַיָּנָי יָנַי(23:15), and יַיָּנָי יָנַי(Ps.137:7) respectively.

"
[6] Other similar phrases are: נמא יוצר, 'sons of your own people' (Lv.19:18; Ez.3:11; 33:2; 37:18; Dn.12:1), ובין יוצר, 'sons of her people' (Jd.14:17), ובין יוצר, 'sons of their people' (Lv.20:17), ובין יוצר, 'sons of his people' (Nu.22:5).

[7] Other examples of similar usage are: Servants born in the house are called נמי בעי, 'sons of the house' (Gn.15:3; Qo.2:7). The exiles are called נמי בעי, 'sons of the exile' (Ezr.6:20; 8:35). Foreign residents are called ונמי בעי, 'sons of the inhabitants' (Lv.25:45). The common people are called ונמי בעי, 'sons of the people' (2K.23:6; Je.26:23). The poor are called ונמי בעי, 'sons of the poor' (Ps.72:4).

[8] Similarly priests are called ונמי בעי, 'sons of the priests' (Ezr.2:61; 10:18; Ne.12:35; 1C.9:30) or eponymously after their founder or eponym נמי בעי (Lv.1:5,11; 2:2f,10; 13:2; 21:1; Nu.10:8; 2C.35:14), ובין כל, 'sons of Levi' (Dt.21:5; Ezr.8:15), and ונמי בעי (Ezr.40:46; 44:15; 48:11).


[10] This usage is also applied to animals in denoting species. For example a cow is called ונמי בעי, 'son of cattle' (Gn.18:7; Ex.29:1; Lv.1:5). A dove is called ונמי בעי, 'sons of dove' (Lv.12:6; pl. Lv.1:4). Mares are called ונמי בעי, 'sons of

[11] Other similar usage of יִבְנֶּי in the OT are: the worthless, the useless or the base people are called יִבְנֶּי בְלֵי עָמִּיֵּה, 'sons of worthlessness' (Dt.13:14(13E); Jd.19:22; 15.2:12; 10:27; 25:17; 1K.21:10,13; 2C.13:7). The rowdy are called יִבְנֶּי רֶּעֶּה, 'sons of uproar' (Je.48:45). The wicked are called יִבְנֶּי עָבְרֵי, 'sons of injustice' (2S.3:34; 7:10; Ho.10:9; Ps.89:23(22E)), together with the vile brood they are called יִבְנֶּי מבְּלֵי בְלֵי עָמִּיֵּה, "sons of the fool, also sons without a name" (Jb.30:8). A murderer is called יִבְנֶּי רַע, 'son of murdering' (2K.6:32).

[12] They are also called יִבְנֶּי אָדָם, 'sons of truth' (1QS. 4:5f; 11:16), or יִבְנֶּי יְי, 'sons of righteousness' (1QS. 3:20,22).

[13] They are also called יִבְנֶּּי אֹהֵב, 'sons of the pit' (CD.6:15(8:12); 13:14(16:7)), יִבְנֶּּי בְּלֵי עָמִּיֵּה, 'sons of iniquity' (1QS. 3:21; 1QH.5:8), or יִבְנֶּּי זְכָר, '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 יִבְנֶּּי-www or יִבְנֶּּי מָטִים, '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 יִבְנֶּּי מַשָּׁא, 'son of my threshing floor' (Is.21:10). One who deserve to be beaten is called יִבְנֶּּי מֹשֶׁפֶּה, '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] הָלוֹנִי-נַבֶּר, 'son of the night', means one night old (grown overnight) (Jon. 4:10). דָּוִיד חָנוֹן-נַבֶּר, 'son of eight days', means eight days old (Gn. 17:12). יֵשׁ-נַבֶּר, 'son of a year', means one year old (Ex. 12:5; cf. Lv. 12:6; Ez. 46:13). And זַע יִתְנָה שֶׁנֶּנ-נַב (Gn. 5:32) and זַע יִתְנָה שֶׁנֶּנ-נַב (Gn. 7:6) mean 500 years old and 600 years old respectively.

[17] In Is. 5:1 הָלוֹנ-נַב, "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 יִתְנָה, "son of dawn" (Is. 14:12). Arrows are called נֶשֶׁר-נַב, "sons of the bow" (Jb. 41:20(28E)), or נֶשֶׁר-נַב, "sons of the quiver" (Lm. 3:13). Joshua and Zerubbabel are called יִתְנָה-נַב, "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).


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] IN 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.


Cf. also P. A. H. de Boer, op. cit., p. 25.


DN 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).

[26] W. Zimmerli (Hermeneia, vol. 1, p. 337) points out that the emphasis is not merely geographical and anthropological, it is also religious.
J. W. Wavers (NCB), p. 120.

[27] W. Zimmerli (Hermeneia, vol. 1, p. 483) suggests that this may also point to the unity of Israel implicitly.


[30] The other two meanings of שלל are: (a) to throw, shoot;
(b) to water, rain. Cf. BDB p. 434f; HALAT, p. 416f.


[33] שלל can be also have the following meanings (cf. HALAT, vol. 2, p. 531):
1. (early/autumn) rain (Jl. 2: 23; Ps. 84: 7).
   b. archer (2 C. 35: 23; Ps. 64: 5, 8; pl. 1 S. 31: 3; 1 C. 10: 3).
3. rebellious (← ἡμόθ, usually together with Ἰιόθ, 'stubborn')
   (Dt. 21: 18, 20; Je. 5: 23; Ps. 78: 8; Nu. 20: 10).
4. ἔλδις ἔττα, "terebinth of Moreh" (Gn. 12: 6; Dt. 11: 30; Jd. 7: 1).
   But these usages of ἔλδις do not relate to our discussion here.


[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 ἔλδις in Pr. 16: 21, 23 cf. pp. 272ff below.


[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."


[49] PO, p. 29.


[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


P. A. H. de Boer (op.cit., pp.31ff,40) thinks that DN also connotes the idea of authority.


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.

This poem is identical to the Hebrew version of Ben Sira in its concluding chapter (cf. Sir.51:3-20).


Cf. also PM, pp.351ff; 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.


[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.


[3] There seems to be no great difference in meaning between יִסְדּוּת and בָּלֵי-דָּנָה.


[5] They are also called הָשָׁמִים, the relationship with the term הָשָׁמִים see below pp. 178ff.


[8] מַעֲרֻּבָּה 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.


Cf. also pp.85ff below.


[14] Dn.5:11 is in Aramaic.


[16] ITOT, p.18, n.34.

[17] PWM, pp.15-47. Other references refer to McKane's footnotes.

[18] ITOT, p.17.

pp.15-31) has argued vigorously that דִּינָם 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) דִּינָם 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 דִּינָם 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 דִּינָם 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 דִּינָם 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 דִּינָם 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." דִּינָם 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 דַּנְאָה should be understood in a general sense 'sages' or 'wise men'.

[20] יַעַן חֵל, lit. "a hearing heart".

[21] יִתְנַה יַנְבָּע יִתֵּנְי הַלֹּא, lit. means "there was no more spirit (or breath) in her." (cf. NEB).


[28] נִבְנֶה נִבְנֶה 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.


[30] The detailed argument of how the Yahwistic/ pietistic interpretation of דַּבָּר has dominated the understanding of Pr.1-9 and Proverbs as a whole was given in chapter five (cf. pp.265ff).


[32] Cohen points out that (PC, p.2) "it is possible that דַּבָּר is used in the technical sense, usual in Rabbinic literature studying at the feet of 'teacher'."


[34] There are many other examples of יָדַע 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 יָדַע 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.


[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 ֶזָּד 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 ֶזָּד is used as causative.

[38] In many Hebrew manuscripts, LXX and Syr. there is נַּזְּד instead of נָזָד.


[40] There are many other examples such as 1K. 3:9, 11; Is. 10:13; 56:11. Cf. pp. 90ff.

[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.


[47] PWM, PART TWO.


[49] The only hint that יִדְּרֹד 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.


[58] ʾabāʾ ʾay 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).


A list of references for the use of נַעַץ with preposition נַעַץ is given by H.-P. Stähli on p.102, n.148.


[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.


W. G. E. Watson, op. cit., p. 322.

[70] H.-P. Stähli, op. cit., pp. 77-84.

[71] Lit. "stay and staff."


[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.


[78] This is attested by evidence from Egypt.


[84] BDB, p.359.


[88] In R. 2:9, 15, 21 דַּעַר may have been used as a collective noun for the workers, both male and female (E. F. Campbell, Jr., (AB), p. 93, 103, 107). But it may also refer to several דַּעַר in charge of the labourers who did the harvesting (Macdonald, JNES 35/3, 1976, p. 155; Stähli, op. cit., p. 169).


[95] I. Riesener, op.cit., p.88f.


[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 7yJ.

[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 הֶוֶּד (pp.124ff) and בֶּ֫י-תֶּדוּ (pp.133ff).

[105] PT, p.387; PO, p.168.


[108] Most modern scholars understand [הֶוֶּד ] as "to seduce".
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 נינ.

Many translators and commentators have translated נינ by "ignorance/ignorant" (Cf. JB, RSV, NIV, Wevers, Eichrodt, Zimmerli).

DSSE, p.242.

DSSE, p.231.

DJD IV, p.66.

Cf. pp.154ff.

PO, lxxvff; PM, p.273, 342, 563; KB, p.788.

We shall show below that יִנֶּעַ in 1:4 refers to the students in the class of wisdom teachers sent by parents.
[118] PO, p.40.


[121] Cf. Chapter five.


[127] לְּפָנָי may also mean 'loins' (Lv.3:14, 10, 15; 4:9; 7:4; Ps.38:8; Jb.15:27).

[128] M. Dahood (Bib 46, 1965, p.320) suggests that יָשַׁר 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."


Cf. E. Dhorme, Job, p.131f.


[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.


[136] TDOT, vol. 2, p. 204


[139] 14: 33 וְכֵּ֣בֶרָה נִנְהְיָּ֛ה הָכְּלָ֖מֶן וְכַֽעֲלָיִםֲּו הָוֹדָֽע

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 לֶלֶךְ before בְּלֵּךְ this is followed by JB and NIV. BH, Toy, Oesterley and Mckane suggest to substitute הנון for הָוֹדָֽע. It is clear that the general sense after the insertion or emendation is: "כַּעֲלָיִם lack wisdom in their hearts, what they have is הנון."
[140] PM, p. 552; PC, p. 142.

[141] PT, p. 274; PM, p. 459, 460; PO, p. 104; PJ, p. 131; PW, p. 79.


Jb. 16: 20; Ps. 119: 51; Pr. 14: 9; 3: 34.

[145] This meaning is suggested by H. N. Richardson, "Some Notes on יִלּ 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 [יִלּ] 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 יִלּ as 'intermediary' (op. cit., p. 167) this does not affect our argument that يִלּ 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.


[151] In Is.28:14 יְהֵן הָבִי is used.
J. N. Oswalt (NICOT), p.539; R. E. Clements (NCB), p.240-2;
F. L. Moriarty (JBC), P. 299; IB, p.327.


[153] H. J. Kraus, Psalmen I (BKAT XV/1),
Neukirchen-Verleg: Neukirchener, p.3f.

[154] A. A. Anderson (NCB), vol.1, p.59; Cf. also M. Dahood (AB),
vol.1, p.1f.


pp.231f; A. Weiser(OTL), p.104; IB, p.19f.
[158] PM, p. 541; cf. PC, p. 131.


[161] PM, p. 399.


[163] H. N. Richardson, "Some notes on וַיָּלָה and its derivatives"

[164] Some scholars suggest the emendation of מַלְלָה לְדִי for מַלְלָה לְדִי. LXX, Targum, Vul. read מַלְלָה לְדִי for מַלְלָה לְדִי. 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).


[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 יִרְשָׁד" (PT, p.509). Cf. PM, p.636 and PW, p.168.

[176] Many commentators and translators emend יִרְשָׁד to יִרְשָׁד 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.


[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.


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).
Undoubtedly, something of the sense of 'victory' and 'salvation' is hidden in יְשַׁשׁ.

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.

M. Dahood, Psalms 1-50(AB), p.50; Psalms 51-100 (AB), p.10.
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;

J. Swetnam, "Some Observations on the Background of יְשַׁשׁ in Jeremias 23,5a," Bib 46 (1965), pp.29-40; R. T. O'Callaghan, op.cit..

[187] A similar phrase occurs in Je.33:15a.

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 SEDEQ," 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;

[190] IBD, ibid.

Cf. Rt.1:8ff; Lv.22:13; Dt.25:5ff.

[192] On the forensic usage of PNY see pp.170ff below.


[194] When PNY is used to describe an attribute of God, very often
it is used in parallel with NM or NMNM (cf. Ps.19:10(9E);
51:6(4E); 89:15(14E)=97:2; 143:1; 96:13=98:9).

[196] BDB, p.667. cf. also Jb.22:19; 27:17; Ps.94:21 where ḫṣ is close to ḥ׳y.

[197] IDB, vol.4, p.82.

[198] ḫṣ may be translated as 'faithfulness', in the context it is clear that the meaning is that the ḥ׳y survives by his complete trust and dependence in YHWH.


[200] ḫṣ in Syr. and Tar..


[204] IDB, vol.4, p.82f.


W. Zimmerli, OT Theology in Outline, p.142f.


Concerning the origin of YHWH's identification with ŽY:


[207] LXX has ἤππει is stead of ἤππει, "the lips of the ἤππει 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.


[210] The reward and blessing cf. chapter six.


[219] PS, p. 43; PM, p. 288; PT, p. 52; PC, p. 12.

[220] PM, p. 313.

[221] PM, p. 313.
CHAPTER 4: TEACHING STYLE


[5] In MT we have the phrase י"וד י"טס, lit. means "by the words of your mouth." The translation given sounds rather strained, but it shows clearly how י"טס is used.

[6] Most commentators and translators render י"טס as 'instruction', but in Hebrew it usually connotes the idea of 'correction, discipline'.


[11] 1430 times, according to HALAT.


[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.


[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.


In modern Hebrew כִּיָּד can also have the meaning of 'manner' (DS, p. 244; DA, p. 2767).

[41] According to THAT (vol. 2, p. 1031), כִּיָּד 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).


[49] PT, pp. 496f; PC, p. 186.

[50] McKane's translation, cf. also NEB and NIV

[51] G. R. Driver suggested that 7777 probably came from Accadian ḫazīān, 'magistrate' (quoted in PM, p. 641). But most commentaries and translations prefer to retain MT.


[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.


[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 נִנָּה.


[63] DA, pp. 2767ff; DS, p. 244.


[70] On some occasions it is used with the adjective יָּשָׁר (Dt. 5: 28; 6: 25; 8: 1; 11: 8, 22; 15: 5; 19: 9; 31: 5). According to ESC (p. 698) 2C. 19: 10 was the only exception without the prefix י.


[72] Ibid., pp. 62f.
Some scholars (Toy, BH, Gemser) emend 7377 to 737 (cf. 13:13a). Dahood (Proverbs and Northwest Semitic Philology, p.40) relates it to Ugaritic drkt and renders it 'his authority'.

PO, pp.14,19.

DJ, Vo.2, pp.823f.

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).


DA, p.1457; DS, p.132.


PO, p.45.

Ibid.
The two instances in Jb.12:8 and Pr.7:22 may derive from other words than [דָּם].


J. A. Sanders, Suffering as Divine Discipline in the OT, Rochester, 1955, p.6.

Je.10:8; 'דומל ידומת' 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 יִדּוֹת of the idols, "it would be the only instance in the Bible of יִדּוֹת stemming from a source other than God or man." (Sanders, op.cit., p.20).


[94] J. A. Sanders, op. cit., p. 110f. Cf. also Mt. 5: 10-12; 1Pt. 4: 1ff, 12ff; 2Cor. 11: 23ff.


[99] DJ, vol. 1, p. 583.


[106] PK, p.120f.

[107] PM, p.275.


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 [ḇōṣ], 'to be like' and 'to rule'
originally belong to the same semitic root, and [ḇōṣ] 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 [ḇōṣ] is related to [ḇōṣ],
'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,

[113] op. cit., p. 197.

[114] Ibid., p. 198.


[116] In the past, scholars (e.g. Herbert, McKane, Landes) were aware of the function of הֵスマホ, however, in their discussions they showed little concern of it. They usually focus their attention on the different genres of הֵスマホ and its unifying element --- 'comparison'. Only recently T. Polk provides us with a comprehensive study of the function of הֵスマホ.


[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).

[120] For the structure, rhythm and parallelism of the sentence literature cf. PT, pp. viiff.

[121] Cf. pp. 252f.

[122] גכם, Gemser thinks it may be the composite form of הלל (הלל) and הלל (הלל) (PG, p. 73). Driver follows Delitzsch in altering ליל to ליל and re-divides מִשְׁפָּט to מִשְׁפָּט (since the parallel מִשְׁפָּט 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 ליל (from הלל, with the same sense as הלל, 'to dangle'). Plöger does not deny the possibility of reading it as ליל. No matter which way we take it, it is a description of 'hang limp.'

[123] PC, p. 175; PS, p. 159.


[125] PT, p. 475; PG, p. 73; PR, p. 108.


[128] McKane says, 'If י"וֹנָב 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 qērī'ā, ḥāḵīḵā, bērī'ā, yēḇīḇhā, and others to propose his suggestion. Cf. also HALAT, vol.2, p.558.


[133] PO, p.5; PM, p.267; PC, p.2.


[135] 'A riddle can be an obscure and metaphorical mode of expression, the meaning of which must be guessed' (TDOT, vol.4, p.321).

[137] TDOT, vol.4, p.322.

[138] PS, p.36.

[139] FM, p.267; cf. also PJ, p.58; PT, p.9; PC, p.2.


[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."

CHAPTER 5: TEACHING CONTENT

[1] BDB, pp.393ff; G, pp.333ff; HALAT, vol.2, pp.373ff; TDOT, vol.5, pp.448ff; THAT, vol.1, pp.682ff. Sometimes יָשַׁב also has the following meanings:
1. put (down), place (1K.8:12; Je.24:1).
2. sweat, perspire (Pr.10:9; 14:33).

[2] BDB, p.395; G, p.205; HALAT, vol.1, pp.219ff; TDOT, vol.5, pp.448ff; THAT, vol.1, pp.682ff. Sometimes יָשַׁב also has the following meanings:
1. claim (Pr.29:7).
2. sweat, perspiration (Is. 53:11).


מָכַל: Pr. 1:4; 2:10f; 5:2; 8:12.

מֵעַם: Pr. 2:6, 10f; 17:27; 24:3f.

מֶלֶן: Pr. 1:4; 8:12.

מֶלֶג: Pr. 8:12ff; 9:10; 30:3.


[16] The translation is mine.


Cf. also J. G. Smith, Ecclesiasticus (CBC), CUP, 1974, p.49.

[21] PM, p.266.

[22] PM, p.266.

[23] PO, p.4; cf. also PJ, p.57.


[25] [לכש] also has the meaning of 'lay crosswise, exchange' (BDB, p.968; KB, p.922), which is beyond the scope of the discussion here.


[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.


[33] ES, vol. 7, p. 281. In personal correspondence, in 1986, Professor C. Rabin has also kindly confirmed the mentioned connotation of נַעֲלֵיהָ in Modern Hebrew.

[34] The distinction between נַעֲלֵיהָ and נַעֲלֵי cf. pp. 290f below.


[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.


[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 $\hebrew{7726}$ during our correspondence in 1986.


[46] [377] occurs three times in the OT. Pr.15:5; 19:25; 1S.23:22.

[47] $\hebrew{7726}$ 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.


In Irwin's Ph.D thesis submitted to the Division of Theological studies in the Graduate School of Drew University (The Revelation of הָלְלִי in the OT, Madison, New Jersey, 1965), he argues that the primary meaning of הָלְלִי is 'plan', of הָלִי '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 הָלִי, and 'purpose' for הָלְלִי. Irwin has over emphasized one of the meanings of הָלִי/הלל, and forces this meaning into every context. He fails to let different contexts suggest the various meanings of הָלִי and הָלְלִי. For example, he is aware of that "a few of the writings which have a decided Wisdom flavour do use הָלְלִי 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 הָלִי and הָלְלִי by saying that "such usage of הָלְלִי 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 (הָלְלִי)" (p.190).
[53] מָעַל 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;

2. Wood.


[56] PWM, p.66.


[58] PWM, p.67.


[65] TDOT, vol. 4, p. 89.


[67] PC, p. 2. Cf. also PM, p. 448.

[68] PM, p. 347.

[69] DS, p. 121; DA, p. 1256; DM, p. 381.


[72] E. Dhorme, op. cit., p. 65; Gordis, op. cit., p. 73.


[77] Cf. pp. 81ff.


[80] Cf. pp. 87f, 267f.


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[83] Here I have followed most translations and scholars to emend MT's דַּיְּשֶׁ֣רְיָהּ to דַּיְּשֶׁ֣רְיָהוּ. דַּיְּשֶׁ֣רְיָהוּ literally means 'three days age'. It may be rendered 'formerly'. MT margin has דַּיְּשֶׁ֣רְיָהוּ, '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.


[87] PM, p.291.


[90] Cf. p.70.
[91] PM, p.296; cf. also PT, pp.70ff; PS, p.48.

[92] PM, p.310.


[95] 'This' refers to the preceding verse: 14:20-27 concerned with the pursuit of wisdom.


[97] PM, p.345

[98] PO, p.59.

[99] PT, p.164.

[100] PS, p.67.

[101] PM, p.348.

[102] ἴπ can also mean 'acquired', 'possessed' or 'created' in view of vv.24, 25 it is better to render 'begot'.
[103] וְלֵכַד בִּשְׁנַךְ here most likely refers to "first of his creative modes" (PM, p.354). We have adopted McKane's translation for this phrase.

[104] נִדָּן lit. means depths.

[105] LXX, Syr. and Vul. read שִׁגוֹז for גִּימְנָס (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 גִּימְנָס, 'little mother', should be rejected (PM, p.356).


[107] Or 'she has slaughtered her beasts' (RSV, NJB).


Thomas and McKane think גִּימְנָס 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.

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


[7] דֵּנִּי תַּפְּנֵי lit. means 'length of days'.

[8] fuller discussion of 'tree of life' see below pp. 349f.


[16] PM, pp.451f.


[18] GK, 152g.


[20] Ibid..

[21] PC, p.79.

[22] PS, p.91.


[26] The translation is from The Mishnah, by H. Danby, OUP, 1933, p.460.


[28] Ibid., p.173.

[29] This usage of 77 is also found in Sir.8:18; 14:4; 40:9.


[37] L. A. Snijders, TDOT, vol. 4, p. 54.


[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 יָּבֵן נְעָרָה, 'neighbour's wife'.


[44] נַּח "also applies to a fold in the garment used as a pocket" (PC, p.36). McKane has translated it as 'breast pocket' (FM, 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 נַח for נַח, it improves the sense of the text. This suggestion is accepted by McKane (PM, p.331) and Scott (PS, p.62).


[49] PW, p.41, but in WP, pp.48f,73 he also includes v.22 as original.


[51] PB, pp.42ff,103-55.


[54] For the references in the OT, cf. ESC, pp. 329, 1005.


[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.


[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, נִתי is used as adjective, In Pr.23:33 נִתי 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).


[69] PC, p.42.

[70] PP, p.80.

[71] Oesterley (PO, p.53) and Toy (PT, p.155) also see the contrast between the נִתי of the foreign woman and the נִתי of the wisdom teacher in 1:5.

[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;

[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.

[81] WP, pp. 40f, 73.


[83] PM, p. 320.
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