

ANNOTATED BIBLIOGRAPHY ON ECCLESIASTES

Barnes, W. B. and Bell, W. H. (1962) "EARLY COPTIC HYMN FRAGMENTS *J of Theological Studies* 13:99–105.

Where these three papyrus fragments bearing early hymns in the Sa'idic dialect of the Coptic come from, is unknown. They were presented to W. H. Bell in Cairo in 1959. They resemble some found on Ostraca dated by Miss Lichtheim in the seventh and eighth centuries. Like Junker's texts these hymns fall into four-line stanzas. The orthography of the text is poor. The first hymn, like parallels in Junker, draws heavily on the book of Ecclesiastes.

BANZHAF, RICHARD (1968) "PROVERBS, ECCLESIASTES, AND MODERN RELIGIOUS EDUCATION. *Religion in Life* 37(3):364–381.

Hebrew wisdom literature arose as manuals to instruct civil servants—as in other Near Eastern lands but broadened the base of the educated class. Common to Hebrew wisdom were the following assumptions: (1) the universe is ordered; (2) Yahweh is moral and is creator and ruler; (3) there is an eternal order of things; (4) man's task and opportunity is to discern the order and put himself in tune with it. Proverbs is didactic while Koheleth is reflective and meditative. The pattern of education was influenced by wisdom, making it religious education for life. An educational psychology is seen at every level.

Ben-David, Israel (1988) "Some Notes on the Text of Midrash Ecclesiastes Rabba *Leshonenu*/89 53(1/2):135-140.

Deals with five corrupt readings and proposes correct ones. These are: *didehuka'*, "when laughter (is disturbed)"; *yatutu*, "go down"; *bet gezerah*, "house of the decree"; *'arirut*, "a curse"; and *deborit*, "queen bee." (Hebrew)

BOJORGE, H. AND VAN RULER, A. A. (1967) "VERKENNING IN DE GEDACHTENWERELD VAN HET BOEK PREDIKER (Regarding the World of Ideas of Ecclesiastes). *Bijdragen* 28(2):118–151.

The thought unfolds according to a dialectic revealing a believing Jew. He reacts against certain traditional concepts, as his polemical use of the figure of Solomon shows. The book is a conjunction to the NT by reason of its mature reflections on God and man. (Dutch)

Borgen, Peder (1961) ""AT THE AGE OF TWENTY" IN 1QSa. *Restoration Quarterly* 3:267–277.

In an eschatological setting, 1QSerek a I, 8–11 presents a description of the steps of a man's age. In the description "know good and evil" is used in connection with the age of twenty. This is in line with a common Jewish traditional pattern of life's course, as in Aboth 5, 21 and Ecclesiastes Rabbah I, 2, 1. A man at the age of twenty enters into adult responsibility, in the service of the congregation's council where the Messiah may enter at any time. Entry into marriage at eighteen or twenty is a traditional element retained in 1QSa. The congregation, however, not the wife, is meant in, "She shall take upon her to enforce upon him the commandments of the Law."

Brindle, Wayne A. (1985) "Righteousness And Wickedness In Ecclesiastes 7:15–18. *Andrews University Semitic Studies* 23(3):243–257.

Examines the validity of the common view that Eccl 7:15–18 is a counsel to adjust one's life to a philosophy of the golden mean in regard to the practice of righteousness and the seeking of wisdom.

Concludes that Ecclesiastes recognizes that there are many exceptions to prosperity being the reward of righteousness. Yet both righteousness and wisdom are achieved through the fear of God, and both are of great benefit. But an exaggerated striving after either or both will not achieve the goal.

Broek, R. van den (1983) "EUGNOSTUS: VIA SCEPSIS NAAR GNOSIS. *Nederlands Theologisch Tijdschrift* 37(2):104–114.

Among the previously unknown writings found at Nag Hammadi (1945) is a Gnostic treatise entitled (The Letter of) Euanostus the Blessed. An analysis of the introduction to this writing tells us something of the author's background. Evidently Eugnostus was a Jew who had lost the faith his fathers had in divine providence and had come to a totally different, gnostic view of God, "the God of Truth." He used the arguments of the Sceptics (cf. Ecclesiastes) against the traditional idea of God as the good creator of a perfect cosmos—and particularly against the tenability of the (Stoic) dogmatic philosophical theistic proofs. He thus arrived at the view of an absolutely transcendent deity—the gnostic good, highest God—who could be experienced only by means of the *via negativa*. (Dutch)

Bronznick, N. (1980) "'OF THE MAKING OF MANY BOOKS THERE IS NO END" (Eccl. 12:12). *Beth Mikra* 25(82):195–201.

Eccl 12:12, which speaks of "asotsefarim, has been interpreted to refer either to the writing of books or their acquisition. These views are rejected on philosophical grounds and in view of the wisdom context of the book. A comparison with rabbinic Hebrew usage indicates that *asah Torah* means "to study the Torah," and the phrase in Ecclesiastes refers to the study of books. It is a warning against excessive zeal in study. (Hebrew)

Brown, Stephen G. (1990) "The Structure of Ecclesiastes. *Evangelical Review of Theology*, 14(3):195-208..

Employing the numerical analytic methodology of A.G. Wright, a carefully designed symmetry of verses and ideas identifies the theme of the first half as the futility of man's labors, and the second half as the inscrutability of God's work. The chiasmic structure reveals 3:1-22 and 9:1-12 as the central passage of each half. Seven exhortations match up at the same location in each half and suggest that the central message of the book is to enjoy one's lot in life to the best of one's ability in the face of grief (2:24-26), despair (3:12,22), oppression (5:18-20), injustice (8:15), uncertainty (9:7-9) and brevity (11:7-10). EWH

Burger, J. (1991) "Wysheidskriteria vir die klassifikasie van psalms as wysheidspsalms (Criteria for Identifying Wisdom Psalms). *Hervormde Teologiese Stud.*, 47(1):213-230..

Treats the identification of wisdom poems among the psalms of the OT. Certain criteria for identifying wisdom psalms have already been determined through previous research. The validity of these criteria is evaluated in light of the generally accepted wisdom books, namely, Job, Proverbs and Ecclesiastes. This generated an independent set of criteria (formal and pertaining to content) proposed for isolating wisdom psalms. (Afrikaans) WSS

Canedy, Ardel B. (1986) "Qoheleth: Enigmatic Pessimist or Godly Sage? *Grace Theological J* 7(1):21–56.

The enigmatic character and polarized structure of the book of Qoheleth is not a defective quality but rather a deliberate literary device of Hebrew thought patterns designed to reflect the paradoxical and anomalous nature of this present world. The difficulty of interpreting this book is proportionally related to one's own readiness to adopt Qoheleth's presupposition—that everything about this world is marred by the tyranny of the curse which the Lord God placed up on all creation. If one fails to recognize that this is

a foundational presupposition from which Ecclesiastes operates, then one will fail to comprehend the message of the book, and bewilderment will continue.

Carroll, Robert A. (1980) "CANONICAL CRITICISM: A RECENT TREND IN BIBLICAL STUDIES? *Expository Times* 92(3):73–78.

There is dissatisfaction with the usefulness of historical critical method as a basis for belief and for preaching preparation. What is labeled 'canonical criticism' approaches the Bible as a finished literary work. James Sanders of the Claremont Graduate School focusses on the Torah, not as law, but as 'the whole of the bestowals of Yahweh's saving will.' Brevard Childs of Yale interprets each book according to 'the hermeneutical circle.' The effect of the inclusion of say, Job, in the canon interacts with Proverbs and Ecclesiastes.

Childs, Brevard S. (1969) "PSALM 8 IN THE CONTEXT OF THE CHRISTIAN CANON. *Interpretation* 23(1):20–31.

Examines Psalm 8 exegetically to consider the relation between the historical function of a text and its later distinctive role in the context of Christian faith. In its OT setting it praises God the Creator. In Hebrews 2:6ff. Psalm 8 is used as a Christological proof-text for the Son of Man. The Christian interpreter who takes the canon seriously must listen to both witnesses as clearly as possible, and then in conjunction with each other. He must also penetrate both texts of Scripture and grapple with the reality that called them forth. By using this method, one can understand the NT christological interpretation of Psalm 8 in the light of what the OT as a whole (e. g., Job, Ecclesiastes) has to say about the themes of Psalm 8.

Cochrane, Arthur C. (1968) "JOY TO THE WORLD: THE MESSAGE OF ECCLESIASTES. *Christian Century* 85(51):1596–1598.

The message of Ecclesiastes is a highly dialectical message of utterly radical negation and of equally radical affirmation of everything under the sun.

Craigie, Peter C. (1980) "BIBLICAL WISDOM IN THE MODERN WORLD: 11. ECCLESIASTES. *Crux* 16(1):8–10.

Ecclesiastes is an example of the shape and form of expressions of doubt and uncertainty about the theologic foundation upon which the entire structures of wisdom were assembled. For the doubting mind, Ecclesiastes prescribes two fundamental points beyond which one cannot go: (1) God exists, and (2) human beings live and need a little joy in this life. It provides a rock bottom resting place from which in God's grace we may eventually rise again to faith and intellectual health.

Dahood, Mitchell (1971) "THREE PARALLEL PAIRS IN ECCLESIASTES 10:18. *Jewish Quarterly Review* 62(2):84–87.

A reply to an article by Prof. Gordis in JQR, 1970, 61:93–118, in which Gordis marvels that scholars attribute the title-verse to a Ugaritic source. Argues that chronology—even a millennium—is less significant in the matter of proverbs and poetry than in other forms of literature. There are two other parallels—between Eccl. 7:1 and Sand 12:4 and Phoenician texts.

DAUBE, DAVID (1962) "DEATH AS A RELEASE IN THE BIBLE. *Novum Testamentum* 5:82–104.

Although death is almost always treated as an evil in the Bible, it is sometimes desired as an escape from

a greater evil. Thus it may mean deliverance from the threat of torture or dishonor. Or, death may be a means by which two individuals are forever united with one another. Or again, it may be a release from a futile and burdensome life. But only in Ecclesiastes does death become a positive good, preferable to life. Most of the biblical passages relating to suicide or the wish for death are surveyed and assessed. Footnotes.

Ehrman, Bart D. (1988) "Jesus and the Adulteress. *New Testament Studies* 34(1):24–44.

The discussion of the pericope de adultera (John 7:53–8:11) in the recently discovered commentary on Ecclesiastes by Didymus the Blind (Alexandria, 4th cent.) casts new light on the textual history and literary form of the passage. Three recensions of the story, one of them (the Gospel version) a conflation of the other two, are now recognized to have existed.

Epstein, Jerome (1982) "ADULT LEARNING: LATE AND POST BIBLICAL LITERATURE. *Religious Education* 77(5):525–534.

Biblical writers already have a developmental concept of adulthood. Examines writings from the late biblical and post-biblical period to see how adulthood was perceived 1500 to 2000 years ago. Applies insights from this literature to aspects of adult learning. Jews believed Solomon wrote Song of Songs in his youth, Proverbs in mid-life, and Ecclesiastes in old age. A study of the modern applications to methodology, curriculum and schedules.

FORMAN, G. G. (1958) "THE PESSIMISM OF ECCLESIASTES. *J of Semitic Studies* 3:336–343.

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Parallel Ideas and similarities of expression within related cultures render the attempt to prove Influence from an alien and antagonistic culture unnecessary. Koheleth is a son of the Orient and a true Hebrew. The S document of Genesis was the great single source of Koheleth's pessimism, though he had some acquaintance with Egyptian and Mesopotamian epic and wisdom. Denials of old tenets of life and faith, not new influences, are the source of Koheleth's pessimism.

Glasson, T. Francis. (1983) "'YOU NEVER KNOW': THE MESSAGE OF ECCLESIASTES 11:1–6. *Evangelical Quarterly* 55(1):43–48.

Four times in this passage "thou knowest not" occurs, following the reference to casting bread on the waters and finding it after many days. The probable reference is to sowing, deliberately contradicting common selfish advice against wasting seed in unlikely places like the sea. Especially with the Word of God we must sow at all times and places, even in unlikely ones. We never know what may happen in unfavorable seasons or improbable places, or what may emerge after many days. Most of all, we never know just how God may be at work through our efforts. Wesley's ministry at obscure Ballingrane, leading to the conversion of Philip Embury, the first Methodist in America, is an example.

Hirshman, Marc (1988) "The Greek Fathers and the Aggada on Ecclesiastes: Formats of Exegesis in Late Antiquity *Hebrew Union College Annual* 59:137-165.

Christian comments on the book of Ecclesiastes are preserved in four distinct collections: homilies, school lectures, catena, and commentary. These editorial forms are analyzed in order to highlight the predominant rhetorical structures in each. Midrash Qohelet is put to the same scrutiny, revealing the editorial practices it shares with the Fathers, alongside its unique features. Finally, a conjecture is advanced as to the projected audience of the Midrash (negative response to cultural assimilation).

Hurvitz, Avi (1988) "Wisdom Vocabulary in the Hebrew Psalter: A Contribution to the Study of

"Wisdom Psalms." *Vetus Testamentum* 38(1):41–51.

Using Proverbs, Job and Ecclesiastes as the distinctive Wisdom corpus, selects two distinctive Wisdom elements of linguistic phraseology: (1) hon, "wealth," and (2) the combination sur + mera', "turn aside" + "from evil." By this methodology, suggests guidelines for determining which psalms should be called "Wisdom Psalms." These two linguistic tests point to Psalms 44, 112, 119 (because of hon) and 34, 37 (because of sur + mera'. Scholars must use similar linguistic data to identify "Wisdom Psalms."

Jarick, John (1989) "Gregory Thaumaturgos' Paraphrase of Ecclesiastes. *Abr-Nahrain*, 27::37-57..

Gregory Thaumaturgos' paraphrase of Eccl is the earliest systematic Christian treatment of Eccl which has come down to us. Discusses linguistic, textual, and interpretive characteristics of this work. RAT

Jarick, John (1990) "An "Allegory of Age" as Apocalypse (Ecclesiastes 12:1-7). *Colloquium: Australian & NZ Theol Rev.*, 22(2)::19-27..

Gregory Thaumaturgos, a 3rd cent. Christian scholar and pupil of Origen, provides a Greek paraphrase of Eccl wherein 12:1-7 is interpreted as an apocalyptic vision of the Last Days. This differs from the prevailing view that the passage is an allegory of old age. TM

JASPER, F. N. (1967) "ECCLESIASTES: A NOTE FOR OUR TIME. *Interpretation* 21(3):259–273.

Ecclesiastes is a marginal note to the Law and the Prophets. It is related both to Israel's unique traditions and to ancient Near Eastern culture. The author of Ecclesiastes concludes that the old Hebrew culture no longer exists. He presents two inconsistent views of man. (1) God renders vain man and all his works. (2) God summons man to happiness. The author is evidently more concerned with what is advantageous than with what is right. For he suggests no remedy for social injustice and no moral value to the advantages of community life. He is not sure in what sense God is present in the world. This is hidden from man who cannot understand God and his works. His honesty and realism are attractive. Although Ecclesiastes solves no modern problems, its presence in the canon encourages us to search for the answers we need.

Johnston, R. K. (1976) "'CONFESSIONS OF A WORKAHOLIC": A REAPPRAISAL OF QOHELETH. *Catholic Biblical Quarterly* 38(1):14–28.

Reopens the question of the hermeneutical posture taken with regard to Qoheleth (Ecclesiastes). Offers a theological interpretation along the following lines: (1) structural, (2) philological, (3) thematic, (4) comparative, and (5) textual. Concludes that the title of Wayne Oates' amusing book, *Confessions of a Workaholic* might well serve as a subtitle for Ecclesiastes as well. Man's efforts at self-justification are misplaced: the mystery of the world's order, the shared fate of its citizens, and the lack of discernible progress all militate for Qoheleth against all obsessive work-orientation. Instead Qoheleth calls his readers to approach life receptively, enjoying its gifts from God as they unfold.

Kaiser, Otto (1989) "Determination und Freiheit beim Kohelet/Prediger Salomo und in der Fruhen Stoa (Determinism and Freedom in Qoheleth/Ecclesiastes and the Early Stoics) *Neue Zeitschrift fur Systematische Theologie und Religionsphilosophie* 31(3):251-270.

Does not attempt to show the historical dependence of Ecclesiastes on Stoic thought. Instead, contrasts the ideas of Ecclesiastes and Stoicism concerning fate and human responsibility. Ecclesiastes has an "open" texture, leaving the tension unresolved between determinism and freedom. The Stoics resolved the tension in a closed philosophical system. Given the unavoidability of both deterministic and libertarian

thinking when reflecting upon human nature and history, Ecclesiastes is judged more appropriate to reality. (German)

KUITERT, H. M., (1958) "TEGEN DE VERVELING (Against Boredom) *Horizons* 21:84–88.

A fourteen-year-old boy gives expression to man's universal boredom, "If only something happened". The book of Ecclesiastes voices the same monotony. Man, being what he is, cannot escape boredom in a world which cannot satisfy him. Yet this very boredom gives birth to paradise-dreams. In the resurrection of Christ something so brand new has happened, that no one who believes it fully can ever be bored again. From the Holland.

Laato, Antti (1988) "Predikaren och Salomo (The Preacher and Solomon). *Svensk Exegetisk Arsbok* 53:14–25.

Two important questions in Ecclesiastes research involve (1) whether the book is an originally unified piece or a redaction from several sources and (2) the origin of the book's pessimistic and apathetic attitude. The book is to be understood as an apology for the repentant Solomon, an original unity in which Koheleth, on Solomon's behalf, argues the vanity of wisdom apart from the fear of God. (Swedish)

Lohfink, Norbert (1987) "The Present and Eternity: Time in Qoheleth. *Theology Digest* 34(3):236–240.

Reflects on the contributions of the OT book of Ecclesiastes to the thought of Karl Rahner. Everything Qoheleth says about eternity is connected to God's presence in the here and now and to the constant ephemeral qualities of every moment. Considers such passages as Eccles 1:4–11; 2:24–26; 3:2–8; and 11:9–12:7. Digested from: "Gegenwart und Ewigkeit: Die Zeit im Buch Kohelet." *Geist und Leben*, 1987, 60(1):2–12.

Luca, Santo (1979) "NILO D'ANCIRA SULL' ECCLESIASTE. DIECI SCOLII SCONOSCUITI (Nilo of Ancyra on Ecclesiastes. Ten Unknown Readings). *Biblica* 60(2):237–246.

To the previously known sources of Nilo of Ancyra's comments on the book of Ecclesiastes in the catena on Ecclesiastes of Procopio of Gaza in Cod. Marc. gr. 22, in that of an anonymous author preserved in Cod. Barb. gr. 388, and in the quotation of Nilo in the Cod. Coisl. gr. 57 may now be added ten readings in Cod. Chis. R. V. 33 (= gr. 27). Of particular interest is Eccl 5:11, which Nilo interprets to mean: sweet is the sleep of man when the spirit succeeds in dominating the body and he uses temperance and sufficient foods to nourish it. (Italian)

Lucchesi, Enzo (1982) "LES HOMELIES SUR L'ECCLESIASTE DE GREGOIRE DE NYSSE (CPG 3154): NOUVEAUX FEUILLETS COPTES. *Vigiliae Christianae* 36(3):292–293.

Tito Orlandi has identified a Coptic version of eight homilies on Ecclesiastes by Gregory of Nyssa which had been mistakenly assigned to Shenute. Four new sheets may be added to this work. (French)

Müller, Hans-Peter (1986) "Theonome Skepsis und Lebensfreude. *Biblische Zeitschrift* 30(1):1–19.

In response to the question by W. Zimmerli (whether Ecclesiastes is a treatise which was thematically and discourse orientated), shows that in view of Eccles 1:12–3:14(15) there is a positive answer. Reconstructs the thought process of this passage, deals with a number of philological details and socio-historical backgrounds of the text, and draws up its theological statement. (German)

Müller, Hans-Peter (1987) "Der unheimliche Gast—zum denken Kohelets (The Sinister Guest About Qoheleth's thinking). *Zeitschrift für Theologie und Kirche* 84(4):440–464.

Investigates whether Ecclesiastes (Qoheleth) has made his own contribution to the spread of nihilism. Concludes that an unequivocal answer cannot be given although it is no coincidence that the modern reader of Ecclesiastes considers the book as "modern" due to (1) the discord of meaning regarding man's existence, (2) the vanishing of God, and (3) because of a pessimistic lack of interest in the existing world. Concludes by examining wisdom and its truth-claim within the same context. (German)

Murphy, Ronald E. (1966) "THE KERYGMA OF THE BOOK OF PROVERBS. *Interpretation* 20(1):3–14.

To be evaluated properly, the kerygma of the Book of Proverbs has to be fitted into the total wisdom movement, compared with Job and Ecclesiastes, and tested and sealed by the Book of Wisdom. A full context in which the collections in Proverbs are to be understood is provided. Life was a great race and depended upon one's relationship to the living God. But the optimism of these sages was easily exaggerated and the authors of Job and Ecclesiastes were in the right when they attacked the traditional theory of retribution cultivated by the sages. Yet their equation, wisdom equals life, was profoundly true and the same equation proves valid when the breakthrough in the total understanding of life with God came in the Wisdom of Solomon—and deepened by one who was wiser than Solomon (John 17:3).

MURPHY, ROLAND E. (1969) "THE INTERPRETATION OF OLD TESTAMENT WISDOM LITERATURE. *Interpretation* 23(3):289–301.

Recently wisdom influence upon the prophets, Psalms, and Law has been increasingly recognized. In order to do justice to the wisdom literature, OT theology must include theological anthropology. Discusses the following questions concerning the interpretation of OT wisdom literature: (1) Of what significance is the rooting of wisdom sayings in an experiential judgment of human conduct? (2) Do we adequately recognize the reinterpretation and reapplication of some proverbs (e. g. Prov. 18:18–20; 1:2–6)? (3) What is the meaning of such proverbs as 10:2; 11:19; 8:35? Insights from Job and Ecclesiastes indicate an element of mystery in God's dealings with men. (4) What is the significance of biblical sayings outside the traditional wisdom books (e.g. Jer 31:29)? Biblical evidence suggests that the prehistory of the proverb remains dark.

Nichols, Francis W. (1984) "SAMUEL BECKETT AND ECCLESIASTES: ON THE BORDERS OF BELIEF. *Encounter* 45(1):11–22.

A certain unbelief exists in every believer. Both Ecclesiastes and Samuel Beckett confirm this to the extent that their writings show a drive toward meaning despite the apparent vanity and absurdity they see in life. Ecclesiastes wrote because the data of his experience did not accord with a datum of his faith: that God guides the destiny of the world. In *Waiting for Godot*, Beckett presents Godot as that reality for which all mankind waits, but there is ambiguity concerning the coming and even the existence of Godot. There can be some encouragement in the knowledge that even writers as bleak as Ecclesiastes and Beckett are unwilling to surrender hope and the quest for meaning.

Ogden, Graham S. (1987) "'Vanity' It Certainly is Not. *Bible Translator* 38(3):301–307.

An attempt to translate the Hebrew word *hebel* in Ecclesiastes leads to a variety of choices in modern translations. Three factors affect the translation: (1) the painful scenarios described; (2) parallel phrases used in conjunction with *hebel*; and (3) the use of the opposite word in Ecclesiastes, enjoyment. Concludes that the word means "enigma" or "mystery."

Ogden, Graham (1988) "Translation Problems in Ecclesiastes 5:13–17. *Bible Translator* 39(4):423–428.

Do the 3rd person pronouns in Eccl 5:13–17 refer to the father, the son or "everyman"? The context is of little help. Grammatical clues indicate vv. 13, 14a speak of a rich man. Vv. 14b-16a shift focus to the child. The rest of the passage is general in nature.

Ogden, Graham S. (1986) "The Interpretation of dwr in Ecclesiastes 1.4. *J for the Study of the Old Testament* 34:91–92.

Suggests that the contrast in Eccl 1:4 is drawn not between the passing of human generations across the stage of an unchanging world, as usually understood by commentators, but rather between a cyclic movement within nature which contrasts with earth's permanence.

Pines, S. (1963) "FOUR EXTRACTS FROM ABU'LBARAKAT AL-BAGHDADI'S COMMENTARY ON ECCLESIASTES. *Tarbiz* 33:188–213.

The extracts are chosen to illustrate the rich and variegated content of Abu'lBarakat's yet unpublished commentary. The text has been edited by the author and a Heb. translation is provided. An appendix deals with a recently published Arabic commentary on Ecclesiastes, identifying the author as Ibn Ghiyyath. (Heb.).

PRIEST, JOHN F. (1968) "HUMANISM, SKEPTICISM, AND PESSIMISM IN ISRAEL. *J of American Academy of Religion* 36(4):311–326.

Humanism as an interest in man and reliance upon his capacity to confront life is a contributing perspective to OT thought. The Hebrew experience of God, their interest in creation, and in history, reflect a rational dealing with the data of experience in a humanistic way. Skepticism, or a radical questioning of societal legitimations, is manifest in Job where the meaning of life itself is questioned and in Ecclesiastes where the skepticism ends in pessimism. But the theological legitimations of divine law and a Heilsgeschichtliche approach to history, which skepticism and pessimism work on were themselves predicted on an aprior humanistic sociological outlook which was fundamental to the OT world view.

Rainey, A. F. (1964) "A STUDY OF ECCLESIASTES. *Concordia Theological Monthly* 35:148–157.

Qoheleth has been called skeptic, cynic, and pessimist. He is skeptical of all that is vain, but he is neither cynical nor pessimistic; he simply rejected stones in search of a loaf. Rooted in the commercial tradition of Mesopotamian society, Qoheleth wrote in Achaemenian Mesopotamia before Alexander the Great. He belongs to the Wisdom writers of the ancient east. He wove together into a connected whole his observations about life using the method of induction. No scheme is propounded to explain the events of life; instead, uncertainty is accepted. One must risk the elements which are beyond man's ken. Only wisdom and the fear of God provide a true benefit for the essential nature of man; for they enable him to understand and enjoy his temporal existence, irrespective of his material status.

ROTH, WOLFGANG M. W. (1968) "A STUDY OF THE CLASSICAL HEBREW VERB SKL. *Vetus Testamentum* 18(1):69–78.

While the relatively rare pi. and hi. occurrences are of a more general character, the four ni. occurrences attest the existence of a late pre-exilic technical term. Concludes that the basic notion of the verb in the OT is that of intellectual inability or failure. In view of the fact that skl is well attested in Akkadian but

not in Aramaic and Ugaritic, it is possible that the word entered biblical Hebrew as a loan word from Akkadian. It is a rare and literary word, with the adjective and the nouns becoming popular in the post-exilic circle in which Ecclesiastes received its present form.

Salter, R. B. (1976) "A NOTE ON THE EXEGESIS OF ECCLESIASTES 3. 15b. *Zeitschrift für die Alttestamentliche Wissenschaft* 88(3):419–422^^

Sawyer, John F. A. (1975) "THE RUINED HOUSE IN ECCLESIASTES 12: A RECONSTRUCTION OF THE ORIGINAL PARABLE. *J of Biblical Literature* 94(4):519–531.

Proposes a fresh explanation of the meaning of Eccl. 12:2–5, while arguing that the allegorical interpretation, however ancient and well-established, does violence to the original author's intention. Reexamines the text, in the light of its context, both in Qoheleth's teaching and within "Solomonic" tradition in general. Feels that the intention of the original author was to express a man's pessimism in face of the tyranny of time and the illogicality of events. Hence, v. 5c should be understood as "as when man is ruined and his house deserted, nature is unmoved; so when a man dies, life in his city goes on unchanged."

Schmidt, Werner H. (1989) "Was ist der Mensch? (What Is Humanness?) *Glaube und Lernen* 4(2):111-129.

A survey of anthropological insights from the OT. Wisdom, creation, temporality, eschatological expectation, ethical demands and guilt, and the totality of life in Ecclesiastes are all reviewed.

Sellew, Philip (1989) "Achilles or Christ? Porphyry and Didymus in Debate over Allegorical Interpretation *Harvard Theological Review* 82(1):79-100.

Discusses a 6th cent. papyrus fragment, found at Taura, Egypt (pub. 1979), of a previously unknown Commentary on Ecclesiastes by Didymus the Blind, and its importance for the light it throws on the views of Porphyry of Tyre concerning allegorical interpretation. The text suggests that Porphyry argued that the famous confrontation between Achilles and Hector is a more appropriate, more Hellenistic emblem of the spiritual or moral conflict, often symbolized in Christian literature as occurring between Christ and the Devil.

Staples, W. E. (1965) "THE MEANING OF HEPES IN ECCLESIASTES. *J of Near Eastern Studies* 24:110–112.

(Nos. 1 and 2).-The outlook that whatever is, is right, because it is the will of God is illustrated by the use of the word hepes in Ecclesiastes. The word usually means "delight, pleasure." But as whatever God wills becomes a reality, the word can take on the meaning of "cause, business, affair." In the later Mishnaic period it meant "thing." It makes more sense to consistently render the word in Ecclesiastes as denoting "business or facts" of life, in every case reflecting the will of God. Thus in the admonition to the youth in Eccles. 12:1 the final clause would not read "I have no pleasure in them (the latter years)," but "I have no work to do."

Thurn, Hans (1989) "Zum Text des Hieronymus-Kommentars zum Kohelet (Regarding the Text of the Hieronymus-commentary on Qoheleth). *Biblische Zeitschrift*, 33(2):234-244..

Criticizes and corrects M. Adriaen's edition (vol. 72 of Corpus Christianorum) of the commentary on Ecclesiastes by Hieronymus which was based primarily on the Wirceburgensis M. p. th. q. 2 (Italy, 5th cent.) and the Parisinus lat. 13349 (North-France, middle of 8th cent.). However, the Wirceburgensis was

written in uncials without word-separations and without punctuation and therefore is difficult to read (and its condition aggravates the matter considerably). Presents a new collation which presents important but also surprising differences. (German) HHPD

Vada, G. (1982) "ECCLESIASTES XII, 2–7 INTERPRETE PAR UN AUTEUR JUIF D'ANDALOUSIE DU XI^e SIECLE. *J of Semitic Studies* 27(1):33–46.

An analysis of the commentary on Qoheleth by Isaac ben Juda Ibn Gayyat (or Giyat) as he dealt with the description of old age in Qoh 12:2–7. (French)

van Wyk, W. C. (1989) "Die relevansie van die boek Prediker (The Relevance of the Book of Ecclesiastes) *Hervormde Teologiese Stud* 45(3):557-572.

Since Ecclesiastes is generally neglected in theology and preaching, asks whether it is still relevant for the church. Notes prominent ideas of the book and investigates the relation between Ecclesiastes and the rest of the Bible. Considers comparisons between Ecclesiastes and modern thinkers and evaluates the relevance of Ecclesiastes, indicating ways it may be explored for theology and preaching. (Afrikaans)

Van Hoomissen, Guy (1988) "'Et je fais l'eloge de la joie" (Qoh 8,15) ("And I Will Praise Joy", Ecc. 8:15) *Lumen Vitae* 43(1):37-46.

The books of Ecclesiastes and Acts do not despise the joys and pleasures of life. There is an earthly realism where the message of joy brought by Jesus is one of relationship with God and his neighbor. Joy is part of the gospel itself. (French)

Walsh, J. T. (1982) "DESPAIR AS A THEOLOGICAL VIRTUE IN THE SPIRITUALITY OF ECCLESIASTES. *Biblical Theology Bulletin* 12(2):46–49.

Probes the book of Ecclesiastes for its message, noting its grim tone and its untraditional theology. If Ecclesiastes (= Qoheleth) propounds a way of life, can it be that it is spirituality that accepts the darkness, submits to the mystery, and finally surrenders the dearest and deepest desire of the human heart—to make sense of life"? The pastoral value of Qoheleth's spirituality for Christian ministry today is then unfolded.

Weiss, James Michael (1974) "ECCLESIASTES AND ERASMUS. THE MIRROR AND THE IMAGE. *Archiv fur Reformationsgeschichte* 65:83–108.

Erasmus' longest single original work, Ecclesiastes, took 16 years from inception through publication (1535). It is more than a comprehensive handbook of Christian rhetoric or a mirror of the Christian orator, for it is Erasmus' late, detailed synthesis of his diverse concerns, centering in the twin theme of the philosophia Christi: the interrelation of piety and learning, the reform of Christian society (partly) through humanist eloquence. Erasmus' criticism of scholasticism by means of rhetoric is well known. But this rhetorical method equally affected his contributions in piety, education, social criticism, ecclesiastical polity, theology, and belles lettres Thus Ecclesiastes was really the recapitulation of the aim, the method, and the achievement of his life's work.

White, Graham (1987) "Luther on Ecclesiastes and the Limits of Human Ability. *Neue Zeitschrift fur Systematische Theologie und Religionsphilosophie* 29(2):180–194.

In his commentary on Ecclesiastes, Luther distinguished two types of effects: effects of divine action and effects of human action. He denies that humans can bring about any effect they desire, since all outcomes of our acts are left to God: we can only perform the deed itself as a basic action. The wise believer

acknowledges this fact, and responds accordingly to circumstances and outcomes which are ultimately in the hands of God. In his views of action, Luther was influenced by the Ockhamists.

Wright, Addison G. (1980) "THE RIDDLE OF THE SPHINX REVISITED: NUMERICAL PATTERNS IN THE BOOK OF QOHELETH. *Baptist Quarterly* 42(1):38–51.

Reviews recent literature on the structure of Ecclesiastes. Then proceeds to explore the numerical features of the book. Concludes that the versification of Ecclesiastes comes from the original author, that he has counted his verses and built the text on specific numerical patterns, that he has signaled those numerical patterns in his work, and that an appeal to verse count as an index of structure is legitimate and will be necessary in any future analysis of this book.

WRIGHT, ADDISON G. (1968) "THE RIDDLE OF THE SPHINX: THE STRUCTURE OF THE BOOK OF QOHELETH. *Catholic Biblical Quarterly* 30(3):313–334.

The key to Ecclesiastes is to be sought in the structure of the book. There are three successive patterns embracing all the material between the initial (1:2–11) and concluding poems (11:7–12:8). The patterns suggest that the book has two main parts (1:12–6:9; 6:10–11:6). In the first part the issue is the vanity of human pursuits; in the second it is man's inability to understand the work of God. This interpretation is supported by an outline of Ecclesiastes showing the train of thought indicated by the structure.

Yancy, Philip. (1990) "Ecclesiastes: The High Counterpoint of Boredom. *Reformed Journal*, 40(6):14–19..

The book of Ecclesiastes contains every major idea and emotion encountered in the writers of existentialist despair. This book, like most existential literature, arose during a time of national prosperity. Reflecting both the promise of pleasure and the limitations of humanness, it sets forth the inevitable consequences of a life without God. WMY

Ziegler, Joseph. (1988) "Die Wiedergabe der Nota Accusativi 'et, 'aet- mit sun. *Zeitschrift für die Alttestamentliche Wissenschaft* 100(Suppl.):222–233.

The translation of the Hebrew particle with sun is an identifying mark of Aquila (101 occurrences). While the Greek text of Ecclesiastes shows a high incidence of this usage, it was actually finished before the time of Aquila. (German)

ZIMMERLI, WALTHER (1964) "THE PLACE AND LIMIT OF THE WISDOM IN THE FRAMEWORK OF THE OLD TESTAMENT THEOLOGY. *Scottish J of Theology* 17:146–158.

An examination of Wisdom (in Proverbs and Ecclesiastes) reveals that it has no relation to the history between God and Israel. Wisdom thinks within the wider framework of Creation and of man in general. The question of the legitimacy of this stance within the OT is investigated.

Zuck, Roy B. (1991) "God and Man in Ecclesiastes. *Bibliotheca Sacra*, 148(589):46–56..

Despite frequent claims to the contrary, Ecclesiastes is not a misfit in the biblical canon. It portrays a correct view of God and draws proper conclusions about man's nature, his sin, his work, his death, and his responsibilities. Though it indeed is pessimistic about man's life without God, it points to Him as the center or pole around which everything has value and meaning. EHM