

## ANNOTATED BIBLIOGRAPHY ON PROVERBS

Aaseng, Rolf E. (1971) "MALE AND FEMALE CREATED THEM. *Christianity Today* 15(4):165–166.

The Genesis account clearly shows that none of us, male or female, is complete in himself—and this was true even before sin spoiled things. We need the opposite sex to help us form an image, faint though it may be, of God. Fulfillment of God's intention in creation depends on significant contributions from both male and female. In dealing with biblical passages asserting woman's subjection to man, we must consider what the whole Bible has to say including passages which exalt womanhood (Proverbs, etc.), examples of women such as Deborah, and the fact that Paul seemed entirely at ease when Lydia took over leadership in the first congregation in Europe. When Paul told wives to be subject to their husbands he also told the husbands to love their wives which in a real sense makes him subject to her.

Alden, Robert L. (1974) "CHIASTIC PSALMS: A STUDY IN THE MECHANICS OF SEMITIC POETRY IN PSALMS 1–50. *J of the Evangelical Theological Society* 17(1):11–28.

Students of biblical poetry have been aware of parallelism for many years, but the chiasmic arrangement of whole psalms has not been widely recognized. The term "chiasmus" refers to the inversion of words in two corresponding parallel phrases, clauses, or stichoi. The principle is illustrated in passages such as Jdg. 20:26a, Amos 6:8b, Proverbs 24:20, Job 20:6, and Isa. 41:9a. The following psalms are chiasmically arranged: 1,2,4,7,9,11,12,19, 21,25,27,29,30,36,37,41,42,43,45,46. Chiasmus may or may not affect interpretation and is not a device for determining glosses, verse order, or emendations. It is a literary device only.

Aletti, J. N. (1977) "SEDUCTION ET PAROLE EN PROVERBES I-IX (Seduction and Speech in Proverbs 1–9). *Vetus Testamentum* 27(2):129–144.

The seduction of the simple in Prv. 1–9 is not by perfumes, rich decorations or the absence of the husband, but by the words of the woman. Therefore analyzes the function and effects of her speech. Two persons, wisdom and the adulteress, ambiguously promise the same thing, but one gives good and the other evil. The goal is to find goodness and prosperity, but the mechanism of seduction is to disassociate the end from the means. It aims at the subversion of the community and the deception of the human heart. The antidote to seduction is wisdom's promotion and conservation of true values. (French)

ANDREWS, D. K. (1958) "PREACHING FROM PROVERBS. *Canadian J of Theology* 4:120–126.

A number of the proverbs are suggested and illustrated in order to present their practical application upon life. A three fold purpose of proverbs is discovered: 1) The provision of discipline in wise conduct 2) the nurture of shrewdness in the simple or of knowledge and discretion in the young; and, 3) the formal teachings of the wise men.

Arensen, Allan (1982) "WISDOM IS NOT ALWAYS WHITE-HEADED. *Evangelical Missions Quarterly* 18(3):154–157.

As examples from the Maasai tribes show traditional wisdom, whether stored as proverbs, riddles, poems, or songs, could prove to be a very effective evangelism tool. Proverbs can serve as a bridge to accept the word of God for there are similarities that can lead to revealed truth.

Bacher, Shelomo (1980) "THE REFLECTION OF PROVERBS IN THE BOOK OF JOB AND ITS SIGNIFICANCE. *Beth Mikra* 83:349–355.

The image of God which is reflected in the utterances of Job's friends is that of a God who is rational and good. Their view is the utilitarian view of Proverbs. Job's God is incomprehensible. The book of Job was intended for the scholar, not the popular reader. This is also evident from the level of the language of the book. (Hebrew)

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.

Barker, Kenneth L. (1989) "Proverbs 23:7—"To Think" or "To Serve Food?" *Journal of the Ancient Near Eastern Soc., Columbia U.* 19:3-8.

Reviews the numerous translations that have been offered for *acar*, mostly in the area of "thinking, reckoning." However, Ugaritic *ter* has to be connected with this biblical word. It means "to arrange chairs and tables" or "to put on a feast". Suggested translation is: "for as he puts on a feast within himself, so is he." The context is that the stingy host puts on a feast externally, but begrudges his guests. How he serves within himself reveals his character.

BARTON, PETER F. (1963) "DIE EXEGETISCHE ARBEIT DES JUNGEN MELANCHTHON 1518/19 BIS 1528/29 (The Exegetical Work of the Young Melanchthon From 1518/19 to 1528/ 29). *Archiv für Reformationsgeschichte* 54:52–89.

The exegetical works of the young Melanchthon with their union of humanistic concern and reforming perception form an important turning-point in the history of Christian exegesis of Scriptures. Melanchthon provided in Wittenberg not only the external prerequisite for this union of two intellectual structures which are only partly parallel, but also strongly influenced Luther as a commentator. Melanchthon's biblical-theological exegesis in the period 1518-19 to 1528-29 illustrates his theological development and shows in this development several thorough changes but no definitive break. Of fundamental importance are his commentaries on Romans and Corinthians, his interpretations of Matthew and John, the interpretation of his especially beloved Proverbs of Solomon on which Melanchthon spent a year in preparation, and most especially his exposition of Colossians. (German)

BAUCKMANN, ERNST GUENTER (1960) "DIE PROVERBIEN UND DIE SPRUECHE DES JESUS SIRACH (The Book of Proverbs and the Sayings of Ben Sirach). *Zeitschrift für die Alttestamentliche Wissenschaft* 72:33–63.

The books of Proverbs and Ben Sirach are studied in terms of the relationship between Law and Wisdom-teaching reflected in each. In Proverbs we find the absence of such themes as the covenant of Israel, the redemption from Egypt, and the conversion of basic Covenant terms as *miswah*, *torah* and *dabar* into concept of secular wisdom. Whereas Covenant law demands the unqualified submission of man's will to that of God (as found in the Torah and Prophetic literature), Proverbs bases the validity of the Law on its reasonableness and the acquiescence of man, i.e. it will bring him long life, security and good fortune. Wisdom teaching as reflected in Ben Sirach absorbed the Law and was transformed by it into a theological genre of literature, but its pragmatic goal of man's happiness remained unchanged. (Ger.)

Beardslee, William A. (1967) "THE WISDOM TRADITION AND THE SYNOPTIC GOSPELS. *J of American Academy of Religion* 35(3):231–240.

Jewish Wisdom Tradition was characterized by its concern with the responsibilities of man's historical life and their religious basis viewed in Proverbs as God's righteousness at work among men, and later in the two developments of assimilating Wisdom to Law and exalting it to an other-worldly transcendency. Matthew reveals Wisdom thinking in the strains of transcendent wisdom portraying Christ as the revealer of Divine Wisdom, and in Wisdom's concern for man's action with his fellow man. Jesus, using the two Wisdom-forms, the parable and the proverb, summons man to a radical openness to his brother within history based upon an eschatological faith teaching us both freedom from the world and yet reinvolvement for the sake of the

neighbor.

Beardslee, William A. (1970) "USES OF THE PROVERB IN THE SYNOPTIC GOSPELS. *Interpretation* 24(1):61–73.

Examines the form and function of proverbs in the Synoptic tradition. Even when transferred to an eschatological function, Synoptic wisdom forms (e.g. macarism or beatitude) still retain their practical reference to human behavior. In the Synoptic tradition proverbs were used both to jolt the hearer into new insight and to maintain contact with the understanding already present in the everyday world. This wisdom is often concentrated and intensified, especially through hyperbole and paradox (which intensifies antitheses involving reversal of a situation). Synoptic proverbs that are not intensified provide the setting of everyday life from which the intensification arises. Discusses the importance of the place of the proverb in the Synoptic tradition.

Beardslee, William A. (1978) "PARABLE, PROVERB, AND KOAN. *Semeia* 12:151–177.

Studies the presuppositions of interpretation of the parables and proverbs of the Gospels. Contrasts the earlier view that Jesus' words related to God as an ordering factor with the more recent opinion that parables and proverbs were intended to open the hearer to a creative disruption, a contrast clarified by reference to the sayings of the desert fathers and to the Zen Buddhist koan. Applies the conclusions to the classical doctrine of the Trinity.

Beckman, Gary (1986) "Proverbs and Proverbial Allusions in Hittite. *J of Near Eastern Studies* 45(1):19–30.

Mesopotamian proverbs have been discussed thoroughly by Edmund Gordon, W. G. Lambert, and Bendt Alster, but this genre has until now received little attention from Hittitologists, possibly because of the scattered and uncertain nature of the relevant material in the Bogazky archives. Presents and discusses 14 possible proverbs that occur in Hittite texts. DDo

Ben Sasson, H. H. (1966) "THE PERSONALITY OF ELIJAH GAON OF VILNA AND HIS HISTORICAL INFLUENCE. *Zion* 31:39–86.

Concentrating on Rabbi Elijah's commentary on the book of Proverbs, which he and his disciples regarded as his central work in which he expressed his views to the people, Ben Sasson concludes that this commentary presents his views on the system of values of Judaism through explicit opposition to that of the Hassidic movement of his day. He not only excommunicated Hassidism, but expressly and fully presented his reasons for opposing it.

Bishop, Eric F. F. (1973) "A YAWNING CHASM. *Evangelical Quarterly* 45(1):3–5.

A study of Luke 16:19–31 against the Palestinian landscape. The conversation of Abraham and Dives across the chasm reflects a typical carrying of voices in the clear Palestinian atmosphere. The chasm itself is the typical "wadi," which was an important Palestinian feature, not only in geography but also in thought-life and vocabulary. Indeed the wadi is used in Palestinian proverbs to represent irreconcilable division.

BISHOP, E. F. F. (1959) ""BEARING THE BRUNT." *International Review of Mission* 48:445–449.

The words of King Lemuel of Massa in the closing chapter of Proverbs are "Judge righteously and minister justice." The writer applies this to the problem of Palestine Arab refugees. The refugee asks why he should bear the "brunt of the sin of the West?" Here at least would be the beginning of the remedying of injustice, based for its authority on righteous judgment. Through the facing of the problem at the human level, through rehabilitation, the political issues would be joined on a higher plane, for injustice would be admitted and the admission would give ground for hope.

Blaser, Klauspeter (1980) "KONTEXTUELLE THEOLOGIE ALS OKUMENISCHES PROBLEM (Contextual Theology as an Ecumenical Problem). *Theologische Zeitschrift* 36(4):220–235.

Recognizing a world-wide Christianity with African, Asian, and Latin-American theological reflections, considers the old problem of the relationship between gospel and culture in four parts: (1) genesis of a hermeneutical revolution in the political and economic sectors and the theological-ecclesiological sector; (2) models of local theology; (3) basic intentions and basic problems of contextual theology; (4) the range of this problem. Concludes that one thing must not happen, viz., that we don't want to listen to contextual theologies which reach us not via books but via songs, poems, prayers, dances, and proverbs. (German)

Bradley, Ritamary (1978) "PATRISTIC BACKGROUND OF THE MOTHERHOOD SIMILITUDE IN JULIAN OF NORWICH. *Christian Scholar's Review* B(2):101–113.

The similitude of mother applied to Christ and the trinity is central in Julian's Revelation of Love. This imagery is strong in Augustine. Wisdom is feminine in the book of Proverbs. He also uses the image of the female bird and the tenderness of the nursing mother. The Alexandrians, Chrysostans, Jerome and Ambrose follow this exegesis. It is only with Aquinas that these references to God as mother recede. The imagery remains important, however, in the mystic tradition consummated in Julian of Norwich.

Brenner, Athalia (1984) "FOREIGN WOMEN IN THE BIBLE. *Beth Mikra* 100:179–185.

The biblical attitude to women from the outside varies. The Patriarchal narratives look askance at a woman outside of the cultural-religious milieu. An insecure minority, not accepted by the surrounding people cannot tolerate women from the outside. This motivates the brothers of Dinah, not the insult to their sister. Endogamy is later accepted in Israel, until the time of Hosea, when prophets denounce it vigorously. Ezra and Nehemiah act to prevent the very common endogamy. Positive types of women from the outside are Tamar, Rahab, and Yael. Negative types are the foreign woman of Proverbs and Samson's wives. The woman who would not give up her ethnic religious connections was seen as a danger. (Hebrew)

Breuer, M. (1985) "Clarifying Problems In The Accents And Vowel Signs Of Biblical Text. *Leshonenu* 48/49(2/3):118–131.

Deals with the three verses in the books of Psalms, Proverbs and Job which do not have the zinnorit, contrary to the usual rules. Instead, the influence of legarmeh is seen. New rules have to be formulated: mu nah is the final accent of silluq if it replaces rebi'a mugras. If munah replaces rebica an `illyu fills this function. Also, salselet qetanah is discussed in the exceptional case where it precedes silluq in a verse where an `illyu replaces a rebica. (Hebrew)

Bronner, Leah (1982) "KING AND COMMONER. *Dor Le Dor* 10(4):210–219.

Kingship in Israel is compared with its counterpart in Canaanite and Egyptian culture. The importance of justice is stressed and compared. Ahikar and Proverbs exhibits similar ideas with regard to the anger and favor of a king.

Broshi, Magen (1983) "BEWARE THE WILES OF THE WANTON WOMAN. *Biblical Archaeology Review* 9(4):54–56.

Citations from manuscript finds from Cave 4 at Qumran indicate the sect's fear of, and contempt for, women. Although one can find somewhat comparable texts in Proverbs in which men are warned against improper relations, the whole spirit of the latter is different and does not reflect the deeply felt hatred and fear evident in the Qumran texts. With these one may contrast the panegyric of the virtuous woman of Prov 31.

Brown, John P. (1981) "PROVERB-BOOK, GOLD-ECONOMY, ALPHABET. *J of Biblical Literature* 100(2):169–191.

The Proverbs of Solomon and of Theognis are literary deposits of an economic and cultural connection which

originally brought gold from Phoenicia to Greece. Commerce is seen as the means by which the common alphabet was developed and writing/reading was extended beyond the scribal class. Sees both proverb books as the product of a commercial rather than a scribal class.

Bryce, Glendon E. (1975) "OMEN-WISDOM IN ANCIENT ISRAEL." *J of Biblical Literature* 94(1):19–37.

Suggests that there were priestly wise men in Israel who created and developed omen-wisdom so that the omens were eventually assimilated into the proverbial lore of Israel and domesticated by its moral and ethical conception of reality. Develops this thesis through a consideration of Mesopotamian omens and wisdom and their relation to a number of sayings in the book of Proverbs.

Bryce, Glendon E. (1972) "ANOTHER WISDOM-"BOOK" IN PROVERBS. *J of Biblical Literature* 91(2):145–157.

Using parallels in Egyptian wisdom literature, discovers a wisdom-"book" in Proverbs 25:2–27. This small wisdom-book was written to encourage the young man at court aspiring to be an official of the government and to provide him with sound counsel for the development of his relationships with others.

Bullard, Roger A (1977) "SEX-ORIENTED LANGUAGE IN TEV PROVERBS BT *Bible Translator* 28(2):243–245.

There are special problems in the book of Proverbs, for the wisdom literature generally is anti-feminist. This is the basic reason that man/men is retained in many person references in the Proverbs.

BULTMANN, RUDOLF (1957) "ALLGEMEINE WAHRHEITEN UND CHRISTLICHE VERKÜNDIGUNG (Universal Truths and Christian Proclamation). *Zeitschrift für Theologie und Kirche* 54:244–254.

Proclamation is an authoritative message, characterized by the viva vox, directed at a specific audience, place and time. It must be spoken to a person. Universal truths are accessible to every man for they stem from the common lot of all. Ethical norms and imperatives are also universal truths for they rise from the universal experience of man's having demands made upon him. In specific concrete situations (Jesus' use of proverbs, et. al.) a universal truth can become an authoritative message. The relation between the two is the relation between law and gospel. German.

Burden, J. J. (1990) "The Wisdom of Many: Recent Changes in Old Testament Proverb Interpretation. *Old Testament Essays*, 3(3):341-359..

Traces the path of past and present research into OT proverbs. Investigates traditional, structural, contextual and linguistic approaches to paremiology, the science of proverbs. Discusses the origin, nature, life setting, and function of the folk sayings. Views proverb logic and methods of analysis. Notes future objectives: proverb study in an African context, a possible OT Standard Proverb Interpretation (OTSPI), and the development of metaphorical theology. WSS

Burden, Jasper J. (1990) "No-one Is an Island: Proverbs, Context and the Bible. *Missionalia*, 18(1):181-194..

Analyzes the various forms and functions of proverbs, particularly in African society, illustrates the importance of the cultural context, and notes the contribution the proverbs can make toward biblical theology, termed metaphorical theology. HR

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

Callaway, Phillip R. (1984) "DEUT 21:18–21: PROVERBIAL WISDOM AND LAW. *J of Biblical Literature* 103(3):341–352.

An exegesis of Deut 21:18–21 with a view toward understanding the relationship of Israelite law to wisdom. (1) Treats the passage in its relation to similar laws in the Pentateuch. (2) Deals with recent discussions of Deut 21:18–21. (3) Treats the relation of legal to wisdom traditions as discussed by biblical scholars as well as a similar discussion among anthropologists. (4) Deals with parent/offspring texts from Proverbs as a point of convergence for the legal and the wisdom traditions. (5) Discusses the functions of proverbs among certain African peoples and the significance of these proverbs for an understanding of Deut 21:18–21.

Camp, Claudia V. (1988) "Wise and Strange: An Interpretation of the Female Imagery in Proverbs in the Light of Trickster Mythology. *Semeia* 42:14–36.

Compares various manifestations of the trickster figure from comparative myth and folklore with the presentations of personified Wisdom and the Strange Woman in the book of Proverbs. Reflects on the potential value of the woman-as-trickster image in feminist thought.

Carlston, Charles E. (1980) "PROVERBS, MAXIMS, AND THE HISTORICAL JESUS. *J of Biblical Literature* 99(1):87–105.

The fact that wisdom-sayings are ascribed to Jesus in considerable numbers is more significant than many commentators are willing to grant. A great deal can be learned about Jesus by asking not what he said that others would not have said, but what he apparently did not say that large numbers of people in the various wisdom-traditions thought was both true and important. From an examination of some wisdom-sayings as a group alongside of their parallels in the contemporary world, draws certain tentative conclusions about both Jesus' intention and the earliest interpretations of his significance. We must (1) stop concentrating so one-sidedly on the unique and distinctive in Jesus' message; (2) be more cautious about asserting the validity of any particular 'criterion of authenticity'; (3) recognize how limited the possibilities of the historical quest really are; and (4) become more open to the creative possibilities of the universally human elements in Jesus' life and teaching.

Carmichael, C. M. (1972) "A SINGULAR METHOD OF CODIFICATION OF LAW IN THE MISHPATIM. *Zeitschrift für die Alttestamentliche Wissenschaft* 84(1):19–25.

When an ancient law code wished to add further laws, they were not added in a logical order or grouped together as modern man might expect. Rather, a sequence of new laws could be arranged in the same order as an existing series. Illustrates this thesis by examining the parallels between Ex. 22:20–30 and Ex. 23:9–19. A parallel to this method may be seen in the arrangement of biblical proverbs.

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.

Cathcart, Kevin J. (1970) "PROVERBS 30, 4 AND UGARITIC HPN, "GARMENT." *Catholic Biblical Quarterly* 32(3):418–420.

The Hebrew consonantal *hpn* in Proverbs 30:4 may not in fact mean "in his fists" (RSV), but rather something like "in his garments," on the basis of the Ugaritic *hpn*, pl. *hpn.t*.

Chutter, Gordon A. (1982) "'RICHES AND POVERTY' IN THE BOOK OF PROVERBS. *Crux* 18(2):23–28.

Surveys the teaching of Proverbs with regard to riches and poverty and their relationship to righteousness and unrighteousness. Stresses the importance of maintaining as one's primary agenda, the attaining of wisdom and life in fear of the Lord. Relates the teaching of Proverbs to the Christian's lifestyle by way of NT teaching on the same issues.

Civil, M. (1964) "THE 'MESSAGE OF LU-DINGIRRA TO HIS MOTHER' AND A GROUP OF AKKADO-HITTITE 'PROVERBS.'" *J of Near Eastern Studies* 23:1–11.

The facsimile, transliteration, and translation with comments of a Sumerian wisdom essay, attested also in Akkadian and Hittite versions. Lu-dingir-ra gives a message for his mother at Nippur to a courtier, describing the beauty and charm of the lady: 1) "She is energetic (and) makes her affairs prosper"; 2) "(She is) an alabaster statuette, placed on a pedestal of lapis lazuli"; 3) "My mother is a heavenly rain, water for the best seeds."

Clifford, Richard J. (1975) "PROVERBS IX: A SUGGESTED UGARITIC PARALLEL. *Vetus Testamentum* 25(2a):298–306.

In UT 2 Aqht, column vi, the goddess Anat offers to buy the weapons made by Koshar-wa-Hasis from Aqht, son of Daniel, first with silver and gold and then offering everlasting life with the gods. Aqht answers that he is mortal and she has no power to give this life. He despises her pretension to be a warrior, but in UT 3 Aqht the goddess kills the youth. Prv. 9, contrasting Dame Wisdom and Dame Folly, boldly adapts the Canaanite legend in which the goddess offers the untried young man eternal life but ultimately deals him death.

Cody, Aelred (1980) "NOTES ON PROVERBS 22,21 AND 22, 23b. *Biblica* 61(3):418–426.

In Prov 22:21 the Hebrew noun *qost* must be site 'quality' of a man whose speech and actions conform to what reality is and requires. Thus this verse should be translated, "to teach you probity fitting you to return reports which inspire confidence in the man who sends you." In v. 23b the participle *gobeim* + *nepes* expresses a squeezing of the poor by rapacious oppression, and this line should be translated, "and he (Yahweh) will press the life out of those who oppress them."

Craigie, Peter C. (1979) "BIBLICAL WISDOM IN THE MODERN WORLD: I, PROVERBS. *Crux* 15(4):7–9.

The book of Proverbs is an example of the type of wisdom associated with moral education. It presupposes the existence of God and the necessity of reverence toward him and has as its goal instruction in living rather than the development of professional skills. It was designed to be memorized, developing a store of pertinent moral teaching in the subconscious. It reminds us today that all education must have a moral component, and that Christian moral education proceeds from a knowledge of God.

Crenshaw, James L. (1986) "The Expression *mi ydea* in the Hebrew Bible. *Vetus Testamentum* 36(3):274–288.

The ten occurrences of "Who knows?" in the Hebrew Bible are mostly in post-exilic texts. They fall into two distinct groups, five leaving a door open to possible response by God or man to change the situation for human good and five assuming a closed door to any redeeming action. These five come in Qoheleth and Proverbs, demonstrating a view that the universe is closed. For them "Who knows?" is equivalent to "No one knows."

Crenshaw, James L. (1988) "A Mother's Instruction to Her Son (Proverbs 31:1–9). *Perspectives in Religious Studies* 15(4):9–22.

Royal instructions have survived from Sumer and Egypt (e.g., Suruppak and Merikare respectively), but only one maternal instruction for a royal son exists. That biblical text comprises a superscription, an appeal, and four words of counsel. Rhetoric abounds in Prov 31:1–9, emphasizing the mother's affection for her son, whom she warns against squandering resources on women and clouding his decisions by excessive drinking. Her fundamental concern is that justice prevail in society. Such idealizing of kingship occurred throughout the Ancient Near East, in this instance permitting Israel's sages to accept the teaching of a foreign woman despite the frequent warnings about embracing the notorious nokriyah or 'ijjah zarah.

Crenshaw, James L. (1989) "Poverty and Punishment in the Book of Proverbs *Quarterly Review* 9(3):30-43.

Proverbs shows the ambiguities inherent in attitudes toward poverty and wealth. Religious arguments were advanced for the scorn of the poor and favor of the rich. However, Prov 30:7-9 expresses the view that both wealth and poverty hinder the achievement of a healthy spiritual relationship.

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Crenshaw, James L. (1977) "IN SEARCH OF DIVINE PRESENCE. *Review and Expositor* 74(3):353–369.

Provides some preliminary observations about a theology of Israel's wisdom literature. The theological perspective of canonical Hebrew wisdom must take into account diverse materials within Proverbs, Job, and Qoheleth. On the other hand all 3 biblical works share a common way of thinking and belong to a single world view that we customarily label "wisdom." A comprehensive unifying theme permeates all 3 books. A theology of wisdom must attend to 3 fundamental matters: (1) the diverse traditions, (2) the understanding of reality presupposed, and (3) the unifying themes that set wisdom-thinking apart from all other theological reflection in ancient Israel.

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Dahood, Mitchell (1968) "PROVERBS 8, 22–31. TRANSLATION AND COMMENTARY. *Catholic Biblical Quarterly* 30(4):512–521.

Offers a fresh translation of the Wisdom passage, buttressed by a detailed philological explanation using new insights furnished by Ugaritic and Phoenician studies. Endeavors to provide further evidence which will be of use in determining the cultural and linguistic environment from which the biblical motif of Wisdom emerged.

Dahood, Mitchell (1982) "THE HAPAX HARAK IN PROVERBS 12,27. *Biblica* 63(1):60–62.

A recently published tablet from Ras Ibn Hani near Ugarit (14th cent. BC) attests to the meaning "to roast" for h-r-k. Thus Prov 12:27 is to be read: "The languid man will roast (yaharok) no game for himself, but the diligent will come upon the wealth of the steppe."

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 12:4 and Phoenician texts.

Davies, Eryl W. (1980) "THE MEANING OF QESEM IN PROVERBS 16, 10. *Biblica* 61(4):554–556.

In light of the use of qesem in Ezek 21:23ff, it seems clear that Prov 16:10 pictures the king in a judicial capacity. This proverb declares that the king's inerrant judgment is based on a decision determined by lot casting.

Davis, William C. (1988) "The Claims of Wisdom in Proverbs 8:1-36 *Kerux* 3(1):20-32.

Draws connections between the personification of Wisdom in Proverbs 8:1-36 and the reality of Jesus Christ. Argues for the unity of Proverbs 8 and an A:B:B:A structure for the chapter while providing a new translation of the text. Argues that John 14:6 may be dependent upon Proverbs 8 -- Jesus is the way, truth and life. He is the Wisdom of God.

De Roch, Michael (1983) "YAHWEH'S RIB AGAINST ISRAEL: A REASSESSMENT OF THE SO-CALLED "PROPHETIC LAWSUIT" IN THE PREEXILIC PROPHETS. *J of Biblical Literature* 102(4):563–574.

After analyzing the use of rib in the Pentateuch and Proverbs, concludes that a rib is a grievance that one party brings against another. Such squabbles can be resolved by one of three means: (1) the two parties can argue their case amongst themselves until both are satisfied (Gen 13:7–9); (2) the two parties can agree to allow a third party to mediate the dispute (Gen 31:28); or (3) the case can be resolved by a judge whose decision is binding (Deut 25:1–3). It is only if the rib is solved by this third means that it can properly be referred to as a lawsuit, although the word itself does not appear to be a technical legal term. The difference between a rib and a lawsuit is that a rib is a contention, while a lawsuit is a particular way of solving a contention. The important mark that distinguishes the lawsuit from the other means of solving a rib is the function of a third party as a binding arbiter. These distinctions cast new light on the prophetic oracles containing the root ryb. Examines a number of these prophetic passages.

De Waard, J (1971) "SELECTED TRANSLATION PROBLEMS FROM THE PROPHETS WITH PARTICULAR REFERENCE TO BAMILEKE. *Bible Translator* 22(4):146–154.

Considers five kinds of translation problems: (1) visions; (2) technical vocabulary; (3) proverbs; (4) idioms; (5)

cryptic language. The basic issue under each problem is: (1) need to distinguish meaning of the words, "visions, words" and "oracles" (2) particularly numerical sequence justifies literal translation or at least an intensive one (3) attempt to translate Hebrew proverbs with a figure of similar genre (4) account for the vernacular and grammatical problems without introducing additional components (5) recourse to the historical data behind a hard phrase poses the universal issue which gives the translation expression.

Dewey, Kim E. (1980) "PAROIMIAI IN THE GOSPEL OF JOHN. *Semeia* 17:81–99.

Discusses the functions of 34 proverbial sayings in the Fourth Gospel, ranging from creating literary discord to providing a basis for some fundamental Johannine themes. Analyzes several proverbs in their literary context, and suggests some possible implications for an understanding of John's Gospel.

Di Marco, Angelico (1976) "DER CHIASMUS IN DER BIBEL 2. TEIL. *Linguistica Biblica* 37:49–68.

Analyzes all cases of chiasmus which have been claimed by scholars. Part 2 covers Jonah to Malachi, Megilloth, Ezra to 2 Chronicles, and Job, Proverbs, as well as Judith, Sirach, and Wisdom. Combines short theoretical reflections with a listing of all proposed chiasms which have come to the attention of Di Marco. (German)

Duhaime, Jean (1988) "Le dualisme de Qumran et la littérature de sagesse veterotestamentaire (Qumran's Dualism and Old Testament Wisdom Literature). *Eglise et Theologie* 19(3):401–422.

Compares the metaphysical, cosmic, spatial, theological, physical, ethical, psychological, soteriological and eschatological dualism of twelve Qumran texts and the biblical wisdom literature: Proverbs, Job, Qohelet, some sapiential psalms and the deuterocanonical Ben Sira and the Book of Wisdom. (French)

Duty, Ronald W. (1987) "Creation, History, and the Ethics in the Book of Proverbs. *Word and World* 7(3):261–271.

Proverbs and OT wisdom literature generally are associated with creation theology, which sees the relation of God, world, humanity and the ethical differently than the theology of salvation history. Yet history in a broad sense is more important to creation theology than is generally recognized. Proverbial material about the order of nature, of social relations, social institutions and social justice shows that the complexity of the relations among humanity and nature and between human beings breaks common expectations about the moral order of creation. These dilemmas generate questions of theodicy as well as appeals to God as an advocate and redeemer in human history. Thus, the problems which lead to appeals to the symbols and motifs of salvation history in later wisdom literature seem to occupy the redactor of Proverbs himself, and call into question the relation of God, world, humanity and the ethical in the creation theology of the wisdom tradition.

Emerton, J. A. (1979) "A NOTE ON PROVERBS 11.18. *J of Theological Studies* 30(1):153–158.

The interpretational difficulty of Prov 2:18 has been approached in three basic ways, each with slight variations. (1) Some take the verb as is, and understand the subject to be either "her house" or "the woman." (2) Some leave the consonantal text unchanged and alter only the accentuation or the pointing. (3) Some resort to emendation. It is best to leave the consonantal text unaltered, but change the pointing of saha to su ha ("pit"). The translation would then be: "for her house is a pit (leading) to death, and her paths are (i.e., lead) to the Rephaim."

Emerton, J. A. (1988) "The Interpretation of Proverbs 21, 28. *Zeitschrift für die Alttestamentliche Wissenschaft* 100(Suppl.):161–170.

The following translation is proposed: "A lying witness will perish, one who listens will subdue (or, destroy) (him) completely." By listening carefully to a lying witness, his opponent will detect weaknesses and inconsistencies in his testimony, and will defeat him.

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Emerton, J. A. () "THE MEANING OF PROVERBS XIII.2. *J of Theological Studies*//1984 35(1):91–95.

RSV translates Prov 13:2 as follows: "From the fruit of his mouth a good man eats good, but the desire of the treacherous is for violence." This rendering is problematic for a number of reasons. The verse makes better sense if the imperfect *yo kal* is taken with the sense of "may" or the like. The verse may then be translated as follows: "From the fruit of a man's lips he may eat good, but the desire of the treacherous is for violence (or: but the jaws of the treacherous (will eat) violence)."

Epstein, Jerome () "ADULT LEARNING: LATE AND POST BIBLICAL LITERATURE. *Religious Education*//1982 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.

Fisher, Eugene J. () "THE DIVINE COMEDY: HUMOR IN THE BIBLE. *Religious Education*//1977 72(6):571–579.

Suggests how some misconceptions can be resolved and insights gained into biblical texts if humor is allowed a role in interpretation. Gives examples of (1) puns, (2) comedy, (3) the trickster, (4) riddles and proverbs.

Franklyn, Paul () "THE SAYINGS OF AGUR IN PROVERBS 30: PIETY OR SCEPTICISM? *Zeitschrift für die Alttestamentliche Wissenschaft*//1983 95(2):239–252.

After making several emendations, concludes that Ps 73 and Prov 30 offer a strong religious affirmation on the heels of a frank confession of human frailty and uncertainty. Agur declares his exhaustion and prays for moderation in his last days so that he might avoid feigning acknowledgement before the name of his God.

Freedman, David Noel () "POTTERY, POETRY, AND PROPHECY: AN ESSAY ON BIBLICAL POETRY. *J of Biblical Literature*//1977 96(1):5–26.

Discusses two aspects of Hebrew poetry in the light of recent research: (1) its character, including definition; sequence-dating; forms and structures; and (2) its function as the vehicle of revelation, including pagan patterns: myth, epic, ritual, oracle; Israelite adaptation: echoes and remnants of epic traditions, surviving poems; and continuation: worship (Psalms), wisdom (Proverbs, Job), and oracles (Prophets).

Gammie, J. G. () "The LXX of Job: Its Poetic Style and Relationship to the LXX of Proverbs. *Catholic Biblical Quarterly*//1987 49(1):14–31.

Draws attention to poetic and stylistic tendencies of LXX Job in areas of assonance, alliteration, word repetition, and corresponding syllable stress. Examining Gerleman's thesis that LXX Job and Proverbs had the same translator, concludes that there is common background. However, differences in style and openness to Greek culture cast doubt on the hypothesis of a common translator. Differences of diction and rendering of the same Hebrew words permit the conclusion that LXX Job and Proverbs were translated by different persons.

Gammie, John G. () "ON THE INTENTION AND SOURCES OF DANIEL I-VI. *Vetus Testamentum*//1981 31(3):282–292.

Three kinds of observation may obscure as well as illuminate intention: (1) some analyses of structure, (2)

reflections on the matrix of origin of a work, and (3) form-critical classification of the Gattung of a work. While the authors of Dan 1–6 were unfriendly neither to sacerdotal nor sapiential circles responsible for Proverbs and Job, they evidently drew upon the theological ideas and vocabulary of Deutero-Isaiah. It furnished examples of "prophecies fulfilled" among Israel's sons whose service in foreign courts included being a light to the nations like the Servant in Deutero-Isaiah.

Goldingay, John E. () "PROVERBS V AND IX. *Revue Biblique*//1977 84(1):80–93.

Prv. 5 has a structure which arose in three stages: 5:1–2, 20, 3–6, 7–14, the first stage, were modified by a Yahwistic conclusion, 5:21–23, to which the heterogenous 5:15–19 were finally added, all three stages joined by the use of sagah in 5:19–21. Prv. 9 did not originally have the balance of 9:1–6 and 9:13–18, but 9:1–6, 11 form the core to which 9:7–10, 12 and later 9:13–18 were added. Such stages must be considered to get a proper view of Proverbs.

Goldstein, David () "THE COMMENTARY OF JUDAH BEN SOLOMON HAKOHEN IBN MATQAH TO GENESIS, PSALMS AND PROVERBS. *Hebrew Union College Annual*//1981 52:203–252.

Presents the commentary of selected verses from Genesis, Psalms and Proverbs by Judah (who lived in Toledo ca. 1250) in Hebrew where Judah attempts to substantiate his philosophical views (tri-partite system of the world) from Scripture. In Proverbs he recognizes physics (musar), mathematics (binah) and metaphysics (hokhmah); in Ps 150 he relates 9 types of musical instruments to the 9 spheres.

Golka, Friedemann W. () "Die Knigsund Hofsprche und der Ursprung der Israelitischen Weisheit. *Vetus Testamentum*//1986 36(1):13–36.

In a comparison with Malagasy proverbs collected by J. A. Holder, it is clear that the origin of ancient proverbs is not so much in the king's court as in the reactions of the people to the court and its officials. The African proverbs can be classified as (1) critical sayings against the king and chieftains; (2) criticism of the court; (3) friendly sayings about the chiefs; and (4) unclear proverbs. The four collections in the OT book of Proverbs, chaps. 10–25, confirm the theory of the origin of proverbial sayings in the mouth of the people, showing their reactions. (German)

Gordis, Robert () "VIRTUAL QUOTATIONS IN JOB, SUMER AND QUMRAN. *Vetus Testamentum*//1981 31(4):410–427.

A passage in a literary document that becomes intelligible only if the reader supplies an introductory verbum dicendi or cogitandi here called a "virtual quotation." It verbalizes (1) the unexpressed ideas of the writer or speaker, (2) the sentiment of someone else, (3) contrasting proverbs and arguments, or (4) indirect quotations from one's opponents. In Job's Third Cycle there are passages which can be clarified if they are recognized as virtual quotations. A Sumerian funeral lament (BM 24975) exhibits the same stylistic device. The use in Job is confirmed by the Qumran Targum on Job, supplying "You have said."

Gottlieb, Isaac B. () "Pirqe Abot and Biblical Wisdom. *Vetus Testamentum*//1990, 40(2):152–164..

The similarity between biblical Wisdom and the Ethics of the Fathers (Pirqe Abot, a 225 tractate in the Mishnah) is unmistakable. Abot uses the rhetorical devices of proverbs, riddles, tripartite and numerical sayings, dialogue and metaphor. Its contents are the standard subjects of wisdom literature. It identifies Torah, piety and wisdom, however, showing it is a later link on the wisdom chain. SJS

Grintz, Y. M. () "THE PROVERBS OF SOLOMON. *Leshonenu*//1969 33 (4):243–269.

Based on linguistic analysis, reestablishes the internal relationship between the three collections of Proverbs (11–9; 10:1–22; 16; 25:1–29:27), which according to the serial numbering are I, III and V. Of these, the first two are attributed directly to Solomon, while the last is said to be copied by the men of Hezekiah. Yet by and large II and V show a great affinity both in form and subject matter, while there is a remarkable difference in form, subject matter and mode of life between I and the other two. While generally II and V are considered

early and I late a careful examination of the language of this collection reveals a close connection between I and II, V. Later periods were worlds apart from the life depicted in I. (Hebrew)

GRINTZ, J. M. () "THE PROVERBS OF ALUQA. *Tarbiz*//1958 2:135–137.

THE LXX and subsequent explanation of aluqa in Prov. 30: 15–16 as 'horseleach' is unsatisfactory. Following a suggestion of R. Tam and the position of the section in LXX aluqa is taken as a sage's surname similar to Lemuel or Ague. In Hebrew,

Gunnel, Andre () "EN ANNAN KVINNA ELLER EN ANNANS KVINNA? ETT ÖVERSÄTTNINGSPROBLEM I ORDSPRAKSBOKEN. *Svensk Exegetisk Arsbok*//1985 50:33–48.

The ambiguous expressions in Proverbs 1–9, referring to a certain woman or certain women from whom the disciple of Wisdom must keep himself, cause difficulty in translation. Examination of all passages bearing on the matter indicates that only twice (Prov 6:26, 29) is it a question of another man's wife and once (Prov 6:32) of YHWH's wife. All other references are to the "strange woman." (Swedish)

Habel, Norman C. () "THE SYMBOLISM OF WISDOM IN PROVERBS 1–9. *Interpretation*//1972 26(2):131–157.

The derek (way) is a basic symbol with a satellite system of images that may be expanded or modified in different contexts. Primary symbols provide vehicles of continuity within the diversity of wisdom literature incorporated into Prov. 1–9. The way is examined in three overlapping contexts: (1) individual human experience, (2) Yahwistic covenant community religion which reinterprets wisdom as the response of faith to divinely approved instruction, and (3) cosmological reflection. Thus the way of wisdom is pictured as our guide, a mode of traveling through life that Yahweh approves, and the foundation order of all creation. The basic symbol is developed through three major polarities: (1) the two ways, (2) the two hearts, and (3) the two female companions.

Harrelson, Walter J. () "WISDOM AND PASTORAL THEOLOGY. *Andover Newton Quarterly*//1966 7(1):6–14.

Wisdom literature is defined as that type of writing born of a critical assessment of experience and expressed usually in proverbs, parables, aphorisms, pithy utterances, etc. Since wisdom operates without the necessity of synthesis it is necessary to differentiate it from philosophy. Because it does not require rigid consistency of argumentation it can deal with life as it really is. The wisdom tradition continues to some extent in Art Buchwald, Ann Landers, the Reader's Digest vignettes, etc. Society needs a large number of observations that can be applied to given situations unthinkingly, immediately and without necessary reference to some coherent scheme of thought within which they fit.

Hasan-Rokem, Galit. () "TOWARD THE STUDY OF THE JEWISH PROVERB. *Tarbiz*//1982 51(2):281–292.

Provides a model for the analysis and structural-semantic indexing of Jewish proverbs. (Hebrew)

Hatton, Howard A. () "WHAT IS SPECIAL ABOUT YOUR LANGUAGE? *Bible Translator*//1976 27(2):224–230.

All languages have certain features which natives consider to be beautiful. Translators must look to their languages to determine how they can produce translations which will speak to the hearts of their own people. Draws examples from the book of Proverbs.

Henkelman, Mary () "A FOOL AND SOME OLD SAGES. *Crux*//1975 12(1):7–9.

Proverbs is a foreign world to the Western, scientific, experimental mind with its stress on creative individuality, but a way is found into that wisdom through the fear of the Lord. Proverbs clashes with the rest of the Bible in its understanding of revelation, history, pain and salvation, for it upholds the humanistic side but it never surrenders its reliance on God. Wisdom points to Christ and its message is needed to bring balance today.

Hildebrandt, Ted () "Proverbial Pairs: Compositional Units in Proverbs 10–29. *J of Biblical Literature*//1988 107(2):207–224.

Argues against Proverbs 10–29 as being chaotic confusion. Assesses the proverbial pair as a unit of composition by which the proverbial collectors welded the atomistic proverbial sentences into larger units. The proverbial sentences should be examined from collectional as well as sentential perspectives.

Hildebrandt, Ted () "Proverbs 22:6a: Train Up a Child? *Grace Theological J*//1988 9(1):3–19.

Careful consideration of lexical and contextual factors suggests that "train up a child in the way he should go" needs to be reexamined. The verb "to train" really refers to a bestowal of status and responsibility. The noun translated "child" denotes the status of a late adolescent rather than a child. "In the way he should go" is best understood as "according to what is expected." The original intent then of this verse addresses a late adolescent's entrance into his place in adult society. This should be done with celebration and encouragement--giving him respect, status and responsibilities commensurate with his position as a young adult. This reinterpretation necessitates fresh application of the proverb beyond the concerns of childrearing.

Holmgrew, Frederick () "BARKING DOGS NEVER BITE, EXCEPT NOW AND THEN: PROVERBS AND JOB. *Anglican Theological Review*//1979 61(3):341–353.

Proverbial expressions are general rules of life, wisdom derived from past experiences. Often they represent contradictory notions which relate to a specific situation. They are not meant to be taken as absolutes. The book of Job is an answer to the proverb that the righteous are blessed and sinners die young. We may learn lessons from Job about forcing biblical statements to say too much regarding doctrinal affirmations of inerrancy and the deity of Christ.

Humphrey, Hugh M. () "Jesus as Wisdom in Mark. *Biblical Theology Bulletin*//1989 19(2):48–53.

Mark 6:30–8:21 has a concentric structure that has as its thematic unity the metaphor of "bread" (8:14–17, 7:27, 6:52, 8:17–21). Jesus is portrayed as Wisdom in this section who comes to Israel as its true teacher and as the one who can satisfy Israel's hunger for knowing God's will. Evidence for this comes from (1) the character of Mark 8:14–21; (2) the concentrated use of "bread" as a metaphor for "teaching"; (3) the Markan redaction of traditional materials; and (4) the parallels with the figure of Wisdom in Proverbs and Sirach.

Hurvitz, Avi () "Wisdom Vocabulary in the Hebrew Psalter: A Contribution to the Study of "Wisdom Psalms." *Vetus Testamentum*//1988 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."

Jenks, Alan W. () "Theological Presuppositions of Israel's Wisdom Literature. *Horizons in Biblical Theology*//1985 7(1):43–75.

Three theological principles undergird even the oldest section of Proverbs: (1) this is an orderly world, ruled by Yahweh, its wise creator; (2) knowledge of this order is possible to those who open themselves to wisdom; (3) those who are wise and thus align themselves with God's order will experience good things, while the foolish will suffer for their folly. There are, however, strong tensions in them; they are alternately affirmed and doubted by the sages, which leads in Job and Ecclesiastes to a skewing of the whole structure of wisdom

thought. Sirach overcomes this by grafting onto wisdom the torah tradition and a vision of Israel's sacred history; the Wisdom of Solomon by a Greek belief in the immortality of the individual soul.

Jeske, Richard () "WISDOM AND THE FUTURE IN THE TEACHING OF JESUS. *Dialog*//1972 11(2):108–117.

Parables of the wise/foolish sequence with eschatological implications stand in contrast to rabbinic moralizing. The wise man relies on God in the present and finds no security in deeds or speculations. God's rule unites the present and the future. These parables (Mt. 7:24–27; 24:45–51; 25:1–13) build upon Proverbs and other wisdom books, canonical and apocryphal.

Johnson, John E. () "An Analysis of Proverbs 1:1–7. *Bibliotheca Sacra*//1987 144(576):419–432.

The introduction (1:1–7) identifies the literary genre of Proverbs, it declares the book's four objectives, it exhorts readers to be receptive to the book's truth, and it gives the guiding principle of pursuit of wisdom. If the introduction is understood the rest of the book takes on enhanced meaning.

Johnstone, Wm. () "They Set Us in New Paths V. Six Commentaries on the Hebrew Bible, 1888–1988. *Expository Times*//1989 100(5):164–169.

The now commonly accepted idea that the book of Isaiah was the work of two major prophets was first made available to ordinary laity and clergy by Smith's Isaiah (1888). Driver's Deuteronomy established the rigor of excluding homiletic comments in the explaining of the text. Zimmerli's Ezekiel set the standard for the study of literary types in Hebrew literature, and showed how God's Word of promise in its fulfillment becomes a renewed promise. McKane's Proverbs fleshed out the implications of James Barr's iconoclastic Semantics of Biblical Language. Childs' Exodus demands that the exegete be more than an antiquarian and acknowledge the normative quality of tradition. And Habel's Job shows the movement of Job from disputant to litigant and is a model of 'final form' interpretation. Clearly, academics are not the ones who decide the meaning of texts.

Johnstone, J. H. Lindsay () "THE GROWTH OF PARENT EDUCATION. *J of Christian Education (Australia)*//1984 79:5–15.

Examines the various aspects of parent education. Provides examples of parallels between proverbs from East Africa and advice to parents in the OT and NT. Includes an examination of interpreting biblical teaching about parenting in the 20th cent. context. Concludes with a brief review of several contemporary approaches to parent education.

Junod, Henri-Philippe () "THE FUNCTION OF THE CHURCH IN THE CONTEXT OF AFRICAN SOCIETY. *Reformed and Presbyterian World*//1969 30(8):338–345.

Discusses the future of Africa in terms of three proverbs: (1) man is other men; (2) a man's thoughts are his kingdom; and, (3) what matters is the size of the heart. Analyzes under (1) deplorably, the Western lack of appreciation for the African's innate sense of togetherness and dismissal of it with inappropriate words like 'fetishism,' under (2) approvingly, the African bias which stresses incarnation above sacrifice (Western) and resurrection (Eastern), and under (3) confidently, the importance of the church as agent of reconciliation in leadership-development, education and encouragement of native lingua francas.

Kaesemann, Ernst () "THE BEGINNINGS OF CHRISTIAN THEOLOGY. *J for Theology and the Church*//1969 6:17–46.

The first of nine articles in a symposium on apocalypticism. Historical research presupposes reconstructions. On the basis of Matthew we may conclude there were two 'enthusiastic' groups among earliest Christians: (1) those still devoted to Jewish hopes; and (2) those seeing in the Easter event a radically new kind of eschatology which, through a life-history, does not proclaim an idea, but narrates its message: that divine right in and over this earth is no longer distant future. The prophetic proclamation of apocalypticism is stylistically marked by legalistic forms, transformed proverbs, curses and beatitudes and is the real fount of primitive Christian

theology. Translation from a German article first appearing in ZTK, 1960, 57(2):162–185.

Kitchen, K. A. () "PROVERBS AND WISDOM BOOKS OF THE ANCIENT NEAR EAST: THE FACTUAL HISTORY OF A LITERARY FORM. *Tyndale Bulletin*//1977 28:69–114.

There have been detailed comparisons between the contents of the book of Proverbs and various broadly similar writings from neighboring and related cultures of the ancient Near East. However, no systematic study has even been made of the basic forms of wisdom books (as distinct from individual proverbs, maxims, etc.) either inside or outside the OT, in order to establish a proper factual history of wisdom works in general or of that particular group of writings to which the constituent compositions of Proverbs belong. Proposes a real (as opposed to imaginary) formgeschichte—real because based directly upon the observable series of actual books of "instructional" wisdom (including those within Proverbs) that straddle three millennia of the history and civilization of the ancient biblical world.

KLASSEN, WILLIAM () "COALS OF FIRE: SIGN OF REPENTANCE OR REVENGE? *New Testament Studies*//1963 9:337–350.

The meaning of the image has been problematic at least back as far as Augustine. Paul draws the image from Proverbs and evidence seems to point to Egypt as the source of the reference where carrying coals of fire on the head was a religious ceremony evidencing to the enemy the genuineness of the bearer's repentance. Undoubtedly Paul did not know of this Egyptian practice. Instead his meaning must be seen against the background of Judaism and stoicism. According to Paul the Christian is not non-resistant in the face of evil nor is he stoically passive. He is engaged in a campaign to overcome evil and he retaliates with those weapons which Christ himself used: deeds of love and kindness, which lead the enemy to repentance.

Koch, Ernst () "Die "Himlische Philosophia des heiligen Geistes". Zur Bedeutung alttestamentlicher Spruchweisheit im Luthertum des 16. und 17. Jahrhunderts (The "Heavenly Philosophy of the Holy Spirit." On the Significance of Old Testament Wisdom Sayings in the Lutheranism of the Sixteenth and Seventeenth Centuries). *Theologische Literaturzeitung*//1990, 115(10)::705-720..

The Wittenberg Reformation used OT Wisdom Literature extensively in the 16th and 17th cents., primarily Proverbs, Ben Sira, and Wisdom. These are used predominantly in catechetical instruction, instruction in the Latin and elementary educational system, church music, and art. Recurring emphases included the right and wrong use of wine, rules of good health, and criticism of tyrannical authorities. However, preachers of this period, such as Friedrich Rote, Johannes Mathesius, Johann Faber, and others, saw in Wisdom Literature teaching not only on human relations, but also on entering into God's own nature, and therefore participation in Christology. (German) JTW

Kugel, James L. () "Qohelet and Money. *Catholic Biblical Quarterly*//1989 51(1):32–49.

For a number of reasons, Qoheleth is best dated somewhere in the 5th cent. BCE. The vocabulary of the book, particularly with regard to "commercial terms," is strikingly different from that in acknowledgedly "late" Wisdom, like Psalm 119, Ben Sira, and sections of Proverbs (especially the conspicuous absence of the terms hwn and sl). (2) The world Qoheleth inhabits is one of relative financial stability, even wealth. (3) Note the lack of Judean nationalism or consciousness in the book. (4) The evidence from coins and seal impressions supports an earlier date than is customarily proposed.

Legrand, L. () "THE GOOD NEWS BIBLE: A REACTION FROM INDIA. *Bible Translator*//1978 29(3):331–336.

An examination and brief analysis of certain passages from the Good New Bible, comparing the passages with the RSV and the Living Bible. The passages are: Rom 3:21–25, Gen 11, 2, certain Proverbs and certain verses from the Psalms. The conclusions are favorable to the GNB, with 2 cautions about using the translation as a work from which to do local translations: the use of the passive is awkward in South Indian languages and the secularized homely style is not a good pattern for India.

LEIBEL DANIEL. () "SOME REMARKS ON THE "COMMENTARY ON THE BOOK OF NAHUM." *Tarbiz//1957* 27:12–16.

Support of J. M. Allegro's view that the "Young Lion of Wrath" (JBL, June 1956) is indeed Alexander Jannaeus. The expression is attributed to Proverbs 19:12 where "king", "lion" and "wrath" are mentioned. The "hanging of people alive" is based on an ancient Talmudic law (Baraita, b. Sanhedrin 46a) under which a man sentenced to death by hanging was put to death before being hanged. The Teacher of Righteousness went to exile twice: once within the country, forced by the Wicked Priest, and the second time in the "Land of Damascus" followed by confreres from Judea. The remnants eventually became the core of Christian community in Damascus.

Lemaire, Andre () "Sagesse Et Ecoles. *Vetus Testamentum//1984* 34(3):270–281.

F. W. Golka (VT, 1983, 33(3):257–270) casts doubt on the existence of schools of wisdom in the kingdom period in Israel, attributing Proverbs to Israelite peasants. There is confusion, however, over the term wisdom. It is necessary to distinguish between oral and written wisdom. Several biblical references of Klostemann and parallels with the sociological situation in Egypt show the likelihood of creation of such schools in the period of David and Solomon. Archaeology and epigraphy have identified 8th and 7th cent. discoveries as exercises written by elementary scholars. (French)

Levin, Yael () "The Woman of Valor in Jewish Ritual (Prov. 31:1–31). *Beth Mikra//1986* 31(107):339–347.

Surveys the different ritualistic and poetic applications of the "Woman of Valor" chapter in Proverbs. The midrashim identified different matriarchs with this figure. The various piyyutim based upon the chapter are enumerated. The chapter was also used at funeral and weddings in the different communities. (Hebrew)

Lichtenstein, M. H. () "CHIASM AND SYMMETRY IN PROVERBS 31. *Catholic Biblical Quarterly//1982* 44(2):202–211.

The two poems which are now joined to form Prov 31 share certain key words and subjects. Thus both "The Words of Lemuel" (31:1-9) and "The Excellent Wife" (31:10-31) exhibit pervasive symmetry on a variety of levels: verbal, thematic and structural. Both poems artfully exploit chiasm as a means of articulating and highlighting their own particular kinds of symmetry. In the first poem the chiasm occurs within the two symmetrical components themselves, accentuating the conceptual contrast between them. In the second, the chiasm occurs in a self-contained poetic unit intruding between the symmetrical components, accentuating their conceptual balance or equivalence.

Lucas, Ron Gladson, Jerry () "Hebrew Wisdom and Psychotheological Dialogue *Zygon//1989* 24(3):357-376.

When understood as a potential resolution for the epistemological impasse between psychology and religion, Hebrew wisdom presents a model for dialogue. Wisdom exhibits a special interest in human dispositions and behavior. Compares Viktor Frankl's logotherapy and Adlerian psychology with Proverbs and uncovers a biblical, empirical approach to psychology which indirectly incorporates the religious dimension.

MacIntosh, A.A. () "A NOTE ON PROVERBS XXV:27. *Vetus Testamentum//1970* 20(1):112–114.

This problem text has had various emendations, but Perles, suggests that hqr is here cognate with the Arabic word meaning "despised/Spurned". With the authority of the Vulgate, he then translates the second half: "and he who despises glory is honored." However the parallelism is not impressive, therefore suggests that Perles' restoration of the text be retained on the evidence of the Vulgate; but that on the evidence of all the ancient versions hqr retain the usual meaning "search for" and that mkbd, again on the evidence of the Vulgate, be given the meaning "oppressed/distressed". Renders it, "It is not good to eat too much honey: and he who searches for glory will be distressed."

Mack, Burton L. () "WISDOM MYTH AND MYTHOLOGY. *Interpretation//1970* 24(1):46–60.

Uses a methodological distinction between myth and the use of myth for theological reflection to explain the origin and development of Israel's theological wisdom tradition. The mythic figure of wisdom in Job 28 and Proverbs 1–9 expresses the theological category of God's wisdom which is not obtainable through observation and human experience. To test this hypothesis, the wisdom mythology of Job 28 and Proverbs 1–9 is compared with the myths from which it borrows and then studied in relation to its new historical and theological setting. The forms of this theological language were taken from living mythos—that of the Egyptian goddesses Mast and Isis. The post-exilic question of theodicy provided the occasion for developing theological wisdom in mythical forms.

Magass, Walter. () "Die Rezeptionsgeschichte der Proverbien (The History of the Reception of Proverbial Wisdom) *Linguistica Biblica*//1985 57:61-80.

Proverbs and their metaphoric images are helps for argumentation in institutional structures.

Maillot, Alphone. () "La femme dans l'Ancien Testament (Woman in the Old Testament). *Foi et Vie*,//1990, 89(2)::27-45..

The goal of marriage in Genesis 2 was not fertility (vs. governed by descendants of Babylonians and the Code of Hammurabi, not the Torah which was not yet given. In Proverbs, the mystery of female attraction for the male was suspect, and this degradation accelerates in Wis 25:24 where woman is the origin of sin. Fundamental texts affirm the parity of male and female, but have a life and civilization which give it no account. Synthesis is impossible between the two, and Jesus called people to the normative message of Genesis 1-2. (French) CSL

Margalit, Shelomo () "A Window on Obscurities. *Beth Mikra*,//1987, 112::68-71..

The contradiction between Prov 26:4 and 5 has long been the subject of discussion. The contradiction even led to a movement to "conceal" the book of Proverbs. The contradiction, however, is eliminated when *caneh* is read, not as "answer," but as *`anneh*, a *piel* meaning "punish, torment." Another difficult verse is Qoh 11:2, where there is a progression of numbers, seven and eight. Suggests that the "seven" refers to the basic family members whom one must support and mourn. The "eight" refers to others beyond that circle, who must also be supported in need. (Hebrew) NMW

McCreech, Thomas P. () "WISDOM AS WIFE: PROVERBS 31:10–31. *Revue Biblique*//1985 92(1):25–46.

The poem on the worthy wife in Prov 31:10–31 functions as a coda for the whole book. The remarkable similarities between the portrait of the wife and the various descriptions of Wisdom in the book indicate that the young marriageable woman of chap. 9 is now the faithful wife and skilled mistress of her household. No more is heard of Folly, Wisdom's earlier rival.

McNeil, Brian. () "JESUS AND THE ALPHABET. *J of Theological Studies*//1976 27(1):126–128.

Various versions of the Infancy Gospel of Thomas contain a popular legend of Jesus confounding the school-master with the meaning of the letter Alpha, which Jesus then proceeds to expound. Suggests that the source of the legend is to be found in one of the proverbs of the Story of Ahikar.

Meinhold, Arndt () "Gott und Mensch in Proverbien III. *Vetus Testamentum*//1987 37(4):468–477.

Prov 3:1320 is a development from Proverbs 7 in the form of a reflection with a hymnic character. It gives a cosmic dimension, through a reference to the creation, for the relationship of man with God and with his fellow man. Using this focus, adds three additional pieces to Proverbs 3 to develop the facts and requirements on which Yahwism is based. In Prov 3:3a *hesed* and *'met* mean piety and devotion toward God. (German)

Mercer, Calvin () "Sudden Incongruity in Zen Buddhist Koans and the Parables and Proverbs of Jesus. *Japanese Religions*//1989 15(3):55–68.

Illustrates how sudden incongruity is crucial to both Buddhist koans and biblical parables and proverbs. In both, this incongruity serves to create a conceptual problem which, when resolved by the reader, results in an intuitive, experiential recognition of truth.

Miller, Philip E. () "RABBI SHEMARIA'S COMMENTARY ON PROVERBS 19:14. *Jewish Quarterly Review*//1982 73(2):146–151.

Gives the text of a 17th cent. Karaite MS concerning the commentary of Shemaria b. Elijah b. Jacob Ikriti (1275-1355) on Prov 19:14. It reflects the intellectual inclinations of Karaite scholars in contemporary Poland and Lithuania, who were already showing an increasing interest in the Kabbalah.

Miller, Patrick D., () "APOTROPAIC IMAGERY IN PROVERBS 6:20–22. *J of Near Eastern Studies*//1970 (2):129–130.

In the light of Speiser's discussion presented in his article, "Palil and Congeners: A sampling of Apotropaic Symbols," *Landsberger Festschrift* (Chicago, 1965), it appears that the bound elements in Prov. 6:20–22 (cf. Dt. 6:7–8, 11:18–20) evidence some association with an apotropaic purpose, although how self-conscious that may be is debatable.

Murphy, Roland E. () "Proverbs 22:1–9. *Interpretation*//1987 41(4):398–402.

Provides a brief exposition of the discrete sayings of Proverbs 22:1–9 and an understanding of the contrast between rich and poor in the light of the overall teaching of the Israelite sages. Cautions against absolutizing proverbs that encode experience. Finds the sages to present oblique directions and sly observations that were often emphatic and moving. Notes riches as indicative of divine favor and poverty of God's disfavor. Describes how the sages qualified the rich and pictured the popularity of the rich as hardly worth having. Discusses the means of becoming rich and the use of wealth. Finds the sages to challenge their readers to think through issues not directly covered in the text.

Murphy, Ronald E. () "THE KERYGMA OF THE BOOK OF PROVERBS. *Interpretation*//1966 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. () "Wisdom and Eros in Proverbs 1–9. *Catholic Biblical Quarterly*//1988 50(4):600–603.

The extensive, even oppressive treatment of sexual conduct in Prov 1–9 can hardly be explained by sociohistorical means. Better, this emphasis in the opening section of the canonical Proverbs can be explained in terms of the association between lady Wisdom and Eros. Lady Wisdom is to be "found" (like a "good wife"), her value is worth more than gold or silver (a "good wife" is more precious than pearls), and the callow youth is to pursue her the same way he would pursue a lover.

Murphy, Roland E. () "Wisdom's Song: Proverbs 1:20–33. *Catholic Biblical Quarterly* //1986 48(3):456–460.

The following reasons can be urged for the meaning of "turn aside from my reproof" in v 23: (1) the shift from second to third person in v 22 has obscured the correlation of `ad-matay and tab. (2) The root b in the sense of "turn away" is taken up in a kind of inclusio in mebat petayim of v 32, where turning away is precisely attributed

to the "simple" ones as in vv 22–23. (3) Nowhere in vv 22–33 does Wisdom invite the audience to conversion. She simply proclaims the punishment of those who reject her. (4) The use of the typical wisdom term *tkaht* in vv 23, 25, 30 unifies the poem. The tenor of Lady Wisdom's words in vv 24–32 shows that an invitation to listen to reproof does not make sense.

MURPHY, ROLANDE. () "THE INTERPRETATION OF OLD TESTAMENT WISDOM LITERATURE. *Interpretation*// 1969 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.

Nebechukwu, Augustine U. () "Solidarity with the Poor: Christian Response to Poverty. *Africa Theological J.*//1990, 19(2)::96-111..

The church has given inadequate attention to the biblical concern for the poor. Resists defining poverty in merely spiritual terms. Shows how God sides with the poor in both the OT and the NT (the Exodus, Psalms, Proverbs, the prophets, and the Beatitudes). Jesus' ministry reflects his opting for the poor, and, as his followers, we must stand in solidarity with the poor. Silence in the face of economic injustice is to opt for the status quo. Cites Zacchaeus as our model. Through the poor and oppressed we find Christ. HSO

Neckebrouck, V. () "Literary Arguments on African Polygamy. *Theology Digest*//1988 35(2):119–122.

Challenges on methodological grounds the use of African oral literature (sayings, proverbs, stories, and legends) by those who see the African marriage ideal in polygamy and those who see it in monogamy. Such literature is too tainted with ambiguity to be used alone to show that some idea represents the ethical norm. And custom and tradition alone do not determine Christian morality. Digested from "La polygynie africaine, idéal ou concession? A propos des arguments littéraires." *Revue Africaine de Théologie*, 1986, 10(19):15–30.

Nolland, J. () "CLASSICAL AND RABBINIC PARALLELS TO "PHYSICIAN, HEAL YOURSELF" (Lk. IV. 23). *Novum Testamentum*//1979 21 (3):193–209.

Although it is common to refer to classical and Rabbinic parallels to the proverb in Luke 4:23, there has been no serious attempt to appreciate how these function in their respective contexts, as a means of illuminating the way in which we might expect the Lukan parable to function in its context. A review of the range of functions and significances for which references to sick doctors have been used in antiquity establishes the decisive role of context in understanding each reference. Even identically worded proverbs can have very different thrust and significance. There is a possible line of development from the proverb in Euripides to the Lukan form, but the whole range of references reviewed maps out for us something like the range in which we ought to operate as we seek to understand the point of Luke 4:23.

Olley, John W. () "'Righteous" and Wealthy? The Description of the Sadiq in Wisdom Literature. *Colloquium: Australian & NZ Theol Rev.*//1990, 22(2)::38-45..

Sadiq is a significant word in the Book of Proverbs. Usually translated "righteous," the Hebrew word conveys a dynamic concern for right and harmony for all, both in the physical and spiritual realms. A righteous king is one who brings a good and happy life for all citizens (Cazelles, Weinfeld). Wisdom literature portrays a wise person as one who gains and uses wealth justly, that is, for the well-being of others. TM

Otto, Eckart () "DIE "SYNTHETISCHE LEBENSAUFFASSUNG" IN DER FRUHKONIGLICHEN NOVELLISTIK ISRAELS (The "Synthetic Concept of Life" In Israel's Early Kingdom Stories). *Zeitschrift*

*fur Theologie und Kirche*//1977 74(4):371–400.

Pedersen, Fahlgren, and Koch have disputed the connection of Yahweh to the deed-effect relationship. An examination of the court history of David shows not an anti-Solomon bias, but a working out of the effect of evil deeds in the context of Yahweh's action and leading. The Joseph history deals with (1) the delay of immediate effect of a pious deed and (2) the ability of Yahweh to use the delay for good ends and even redirect an evil deed to a good effect, going beyond Proverbs and Kings. (German)

Paran, Meir () "THE A FORTIORI PATTERN IN THE BOOK OF PROVERBS. *Beth Mikra*//1978 23(73):221–223.

The a fortiori or qal wa-homer pattern of argument, very frequent in rabbinic literature, is also attested in extra-biblical literature, Ahiqar and Babylonian wisdom, for example. It is attested in the Bible about 20 times. The first part of such a pattern is based upon a well known maxim or event. The examples are given and analyzed. (Hebrew)

Pardee, Dennis () "YPH. "WITNESS" IN HEBREW AND UGARITIC. *Vetus Testamentum*//1978 28(2):204–213.

Yph was the regular Ugaritic noun for "witness" as a socio-economic entity, but there is no extant word for a literary "witness." Yaph in its 6 occurrences in Proverbs is taken by the dictionaries of Biblical Hebrew as a finite verb. But it is put parallel to `td so there is little doubt that it is a substantive meaning "witness." In Ps. 27:12 a comparable form wipeah also is parallel to `ed. Etymologically the form may be a verbal adjective from a yph root functioning like a noun. It is related morphologically and semantically to the Ugaritic word.

Peters, Issa () "The Elderly in Egyptian and Lebanese Proverbs. *Muslim World*//1986 76(2):80–85.

Although both collections contain proverbs which view the aged as honorable, wise, or experienced, there are those that portray them as acting immaturely and inappropriately, or being ungrateful, fussy, useless, burdensome, or fault them for no other reason than old age itself. As long as the elderly are able to function well within the social system, they are viewed as honorable; but when their physical and mental abilities begin to wane, they become a social and economic burden and begin to lose their honorable place.

Powels, Sylvia () "Samaritan Proverbs. *Abr-Nahrain*//1990, 28::76-95..

A consideration of 51 Samaritan proverbs (based on MS. Sam 23, with the variants of G. 2051 and R. Sadaqa's version cited). Arabic equivalencies from the Arabic collections of proverbs are given, if found. References to other non-Samaritan sources are quoted as well. RAT

Qafih, J. () "THE ACCENTS OF JOB, PROVERBS AND PSALMS IN YEMENITE TRADITION. *Tarbiz*//1962 31:371–376.

The accentuation of Job, Proverbs and Psalms differs from the other books in the Bible. The Yemenite nomenclature of Job and Proverbs is described. In Psalms, Yemenite Jews read according to their own oral tradition and disregard the signs. (Heb.).

Ringgren, Helmer () "THE OMITTING OF KOL IN HEBREW PARALLELISM. *Vetus Testamentum*//1982 32(1):99–103.

In OT poetic texts, if kol is used in one of the parallel members, the idea of totality is inherent in both. It is a principle similar to the parallel use of singular and plural subjects in the two members of antithetic proverbs or the alternation of perfect and imperfect. All these phenomena illustrate the law of stylistic balance.

RITTER, GERHARD. () "DO WE NEED ANOTHER REFORMATION? *Concordia Theological Monthly*//1959 30:723–732.

This article is reprinted from the June 1958 issue of Church History. By the end of the Middle Ages the moral prestige of the old papal church was severely shaken in all of Europe. In Germany there was a very vigorous popular piety and religion was flourishing. The rising middle class resented the fraudulent practices of the church as well as its monopoly of land and money. In Germany the humanists collected old folk-customs, of proverbs and revived the Germania of pre-Tacitus days, and criticized church tradition. German art was middle-class, depicting Christ's passion, mystical and pious. For many, religion was a matter of quiet inwardness, a seeking and searching for the truth. Luther, a man of the people, fought outward corruption but was a religious genius of inwardness and intimacy.

ROBERTS, R. L., () "TRAIN UP A CHILD. *Restoration Quarterly*//1962 6:40–42.

Brief exposition of Proverbs 22:6. Footnotes.

Ruffle, John. () "THE TEACHING OF AMENEMOPE AND ITS CONNECTION WITH THE BOOK OF PROVERBS. *Tyndale Bulletin*//1977 28:29–68.

Doubts the existence of a direct connection between Proverbs and Amenemope. The connection assumed is often very superficial. About half of the first part of the Words of the Wise can be considered to deal with the same subjects as Amenemope and this could be an indication some sort of relationship closer than coincidence. This can be adequately explained by the suggestion that this passage was contributed by an Egyptian scribe working at the court of Solomon. It is not at all unreasonable to suggest that in his search for wisdom Solomon would extend his interest beyond his national boundary.

Schmitt, John J. () "You Adulteresses! The Image in James 4:4. *Novum Testamentum*//1986 28(4):327-337.

Seeks to explain James's use of the feminine noun 'adulteresses'. While the original reading of the text is unquestionable, the textual tradition and many translations gave in to the temptation to soften this word choice. Reviews common interpretations of this word and its origin for James. Argues that James was influenced by the image of the adulteress in the LXX version of Proverbs. James remembered it because of its vividness, particularly Prov 30:20.

Schneider, Theo R. () "From Wisdom Sayings to Wisdom Texts, Part I. *Bible Translator*//1986 37(1):128–135.

Like Hebrew, Tsonga proverbs are part of a widespread literary genre, have fixed formal features, poetical qualities and have similar functions and themes. Tsonga proverbs are, however, based on oral tradition and are signaled by many figurative expressions. Translators must decide on how many of Hebrew's formal features can be transferred and still retain stylistic naturalness.

Schneider, Theo R. () "From Wisdom Sayings to Wisdom Texts, Part II. *Bible Translator*//1987 38(1):101–117.

Study of Hebrew aphorisms and Tsonga proverbs of similar theme indicates parallelism, balanced structure, density of language, sound effects and figurative expressions occur in both languages. Careful translation can preserve these features in the receptor language. Case studies.

Scott, R. B. Y. () "THE STUDY OF THE WISDOM LITERATURE. *Interpretation*//1970 24(1):20–45.

Since the publication of the Teaching of Amen-em-ope in 1923, scholarly study of the wisdom movement and its literature has progressed so rapidly that a survey of its movement and achievement is needed. Surveys reasons for earlier neglect of wisdom and recent changes in outlook. Recent scholars consider Hebrew wisdom as (1) part of a wider context of older and contemporary Near Eastern cultures, (2) including OT material other than Proverbs, Job, Qoheleth, (3) having parallels with Egyptian and Mesopotamian wisdom. Other recent studies include (1) additional comparative material, (2) other topics relevant to wisdom, (3) the origin and history of Israel's wisdom tradition, (4) the relationship of the wisdom to the prophets (5) the place of wisdom in OT theology, (6) Proverbs 8:22–31. Bibliography.

Seely, Francis M. () "NOTE ON G'RH WITH ESPECIAL REFERENCE TO PROVERBS 13:8. *Bible Translator*//1959 10:20–21.

The question is raised whether "threatening" is a legitimate translation of the Hebrew "G'RH." A study of this word in other contexts discloses that "rebuke" is appropriate or required in four passages, and that neither word is strong enough to render the sense in some passages. The conclusion asserts that "threat" is adequate in Prov. 13:8.

Sivan, Gabriel () "THE HEBREW ELEMENT IN EVERYDAY ENGLISH–5,6. *Dor Le Dor*//1983 12(1):49–53.

Discusses the influence of biblical terms upon English, from the Hebrew directly or through the Greek translation. Discusses 'prophet', 'idol', 'angel', 'Decalogue', and various expressions from Proverbs and Daniel. Shakespeare was influenced by the Bible, as numerous examples show. The titles of books in English literature are also influenced by the Bible.

Skehan, Patrick W. () "STAVES, AND NAILS, AND SCRIBAL SLIPS (BEN SIRA 44:2–5). *Bulletin of the American Schools of Oriental Research*//1970 22:66–71.

In the light of the Ben Sira Masada manuscript, examines the introduction to the "praise of the fathers," especially Ben Sira 44:2–5. Suggests that *bimeh oqeqotam* in 44:4b be rendered "with their staves," referring to the governors' decrees. Proposes the reading *bemasmerotam* in 44:4d and translates "with their spikes." (Cf. Eccl. 12:11) The spikes as proverbs are parallel to the staves as legal prescriptions. The reconstruction with *bemiktam* at the end of 44:5b (despite the reading of Cairo B's text) is based on the end rhyme in *tam* which extends for ten lines. In the only departure from the extant readings in the Masada MS, reading *wegoralo* for *wgdh* is vs. 2, translates this verse, "Great in glory, the Most High's portion/ and His share from the days of old."

Skehan, Patrick W. () "STRUCTURES IN POEMS ON WISDOM: PROVERBS 8 AND SIRACH 24. *Catholic Biblical Quarterly*//1979 41(3):365–379.

Studies two lengthy wisdom poems, the later one (Sirach 24) clearly dependent, among other sources, on the earlier (Prov 8). Each poem is interesting for its own sake, as representative of careful structuring in the development of a unified theme by a single skilled versifier. Though the second is patterned on the first, in its theme, in its length, and with echoes in its language, it does not attempt the same kind of structure overall, but follows more usual traditional models.

SKEHAN, P. W. () "WISDOM'S HOUSE. *Catholic Biblical Quarterly*//1967 29(3):468–486.

The Book of Proverbs is the house of wisdom. It was composed in such a way that its layout in the columns of the scroll visibly showed forth the design of a house identified (Prov. 9: 1) as 'wisdom's house.' In the end the book formed a design: the frontal, rear, and side, and also the elevations of a tripartite house with front porch, nave, and private room at the rear. Its vertical dimensions were based on those attributed to Solomon's temple in I Kings. This plan is attributed to the late 6th or early 5th century BC. author/compiler-designer of Proverbs.

Soisalon-Soininen, Ilmari () "DERGEBRAUCH DES VERBES ECHEIN IN DER SEPTUAGINTA (The Use of the Verb Echein in the Septuagint). *Vetus Testamentum*//1978 28(1):92–99.

From the 209 instances of the preposition *le* in Hebrew from the Pentateuch with the meaning "have," only 7 use *echein* in the translation. More often (37 times) *echomenos* translates "near" and the Hebrew preposition *be* leads to *echein* (12 times). A number of other uses are examined in the Pentateuch. The books with the greatest use of *echein* are Isaiah (23), Job (20), Proverbs (19), Daniel (18) and the Twelve (15). The 3 books originally written in Greek, II-IV Maccabees, have abstract objects and *echein* plus adverbs. (Geman)

Spohn, William C. () "Notes on Moral Theology, 1989: Parable and Narrative in Christian Ethics. *Theological Studies*//1990, 51(1)::100-114..

Considers whether biblical stories, symbols, parables, and proverbs address conscience as importantly as do the Decalogue and other explicitly normative material. Examines the appeal and problems posed by narrative theology, and discusses how biblical parables and stories shape moral consciousness. NH

Stein, Stephen J. () "LIKE APPLES OF GOLD IN PICTURES OF SILVER": THE PORTRAIT OF WISDOM IN JONATHAN EDWARD'S COMMENTARY ON THE BOOK OF PROVERBS. *Church History*//1985 54(3):324-337.

Jonathan Edward's commentary on the book of Proverbs reveals a shift from focusing on wisdom as the personification of virtue to viewing wisdom christologically. This shift corresponds to his preoccupation with the divine role in the process of conversion. His commentary on Proverbs reveals how his theological thinking was stimulated by the study of the Bible. His interpretations were not original but followed the views of Matthew Poole and Matthew Henry.

Sutcliffe, Edmund F. () "THE MEANING OF PROVERBS 30:18-20. *Irish Theological Quarterly*//1960 30:18-20.

This text has given rise to numerous interpretations. Textually there is the difference between the Septuagint and the Hebrew reading for the fourth wonder, the latter using "with a maiden" the former, "in youth." The first three wonders consist in a "way" sometimes interpreted as the physical path they follow. These interpretations, especially the "no trace" theory add to rather than explain the text. Rather it seems that man does not understand how the bird maintains itself in the air; how the serpent without the aid of feet transverses a smooth surface, how the bulky ship manages to remain afloat and how persons as different as young men and women are drawn to seek each others company. Verse 20 is generally recognized as a later addition to this section and its meaning seems to be the wonder that one cannot see the shame and evil in such conduct.

Tardif, Henri and Veissiere, Michel () "UN DISCOURS SYNODAL DE GUILLAUME BRICONNET, EVQUE DE MEAUX (13 OCTOBRE 1519) (A Synod Address of William Briconnet, Bishop of Meaux, given October 13th, 1519). *Revue d'Histoire Ecclesiastique*//1976 71(1):91-108.

The theme of this address is from Proverbs 27:23-know well the condition of your flocks. Temporal affairs of the princes caused much absenteeism, so the Bishop challenged the priests to shepherd their parishes as their first duty. The pastoral situation in the French diocese of Meaux is presented. The bishop used his office to combat many of the maladies that Luther criticized. Thinking that this address merits wider recognition, Tardif and Veissiere have translated its forbidding Latin into French. (French)

Timm, Hermann () "Evangelische Weltweisheit. *Zeitschrift fur Theologie und Kirche*//1987 84(3):345-370.

Criticizes the so-called eco-theological apocalyptic which proclaims that things will become progressively worse, which uses Romans 8 as its key (the suffering of nature/creation), and which utters a "selfdestroying prophecy." Suggests as an alternative a responsible piety of creation, as indicated, e.g., in Proverbs 8 or emphasized in the term "stewardship." (German)

Trible, Phyllis () "WISDOM BUILDS A POEM: THE ARCHITECTURE OF PROVERBS 1:20-33. *J of Biblical Literature*//1975 94(4):509-518.

In Prv. 1:20-33 a chiasmic architecture is the mode in which wisdom speaks. Her homiletic, advisory, didactic, and prophetic dimensions have their being in this poetic form. By exploring its literary and rhetorical features, perceives a pattern of: A, B, C, D, E, D', C', B', A'.

Van Leeuwen, Raymond C. () "Proverbs XXV 27 Once Again. *Vetus Testamentum*//1986 36(1):105-114.

Prov 25:27 is not just another proverb in a random collection but is an inclusio which marks the boundaries of a literary unit 25:2–27. It embodies an hierarchical view of society: God, king, subjects, each in their proper place with the glory appropriate to them. The consonantal text of the MT is to be retained, rendered as, "To eat too much honey is not good, and to seek difficult things is (no) glory."

Van Leeuwen, Raymond C. () "Proverbs 30:21–23 and the Biblical World Upside Down. *J of Biblical Literature*//1986 105(4):599–610.

In response to von Rad's observation that we must become "anthropologists of antiquity" in studying ancient proverbs, argues that the several images that make up this small poem are instances of a widespread ancient Near Eastern topos that can be formulated negatively to depict a chaotic world upside down or positively to depict a utopian world restored to its right-side-up state. Proverbs thus makes a serious sociopolitical statement that promotes a royal hierarchical view of society.

Van Der Weiden, W. () "'ABSTRACTUM PRO CONCRETO" PHAENOMENON STILIS TICUM ("Abstract for Concrete" a Stylistic Phenomenon). *Verbum Domine*//1966 44:43–52.

This phenomenon is found sometimes in the OT, especially in Psalms and Proverbs. A translator should attempt to render with a word subject to the same usage; if not the concrete term should be used. (Latin)

Vischer, Wilhelm. () "DER HYMNUS DER WEISHEIT IN DEN N SPRUCHEN SALOMOS 8:22–31. (The Hymn to Wisdom In the Proverbs of Solomon 8:22–31). *Evangelische Theologie*//1962 22:309–326.

An exegetical study of the text. (1) A translation of the original. (2) Exegetical notes to textual matters. (3) The basic meaning of the passage: Worldly wisdom and Godly wisdom have the same source. (4) The interpretation of the hymn in inter-testamental Judaism. (5) The parallel "wisdom hymns to Jesus" in the NT, viz., the Johannine and Hebrews prologs, Col. 1:15–20, 1 Cor. 1–3, sections in Luke and Matthew. The often repeated confession in the ancient church based on this wisdom tradition, "Jesus Christ is the Logos and Sophia of God" has found a place in Orthodox Christendom, and somewhat in Roman Christendom, but is almost totally absent from Protestantism. (German)

WALLENSTEIN, MEIR () "GENIZAH FRAGMENTS IN THE CHETHAM'S LIBRARY, MANCHESTER. *Bulletin John Rylands Library*//1967 50(1):159–177.

The six Genizah fragments in the Chetham's Library in Manchester include four Biblical manuscripts: Genesis 44:30–45:16 in a Babylonian mashit from about the tenth century, Genesis 44:32–47:24 in Babylonian square writing from about the thirteenth century, Deuteronomy 27:3–28:43 in an Egyptian mashit of about the eleventh century, Job 40:27–42:17 (end) and Proverbs 14:22, 16:20 in Egyptian square writing from about the eleventh century. One non-Biblical manuscript contains two elegies; the other, some material on natural science. For the Biblical fragments and elegies, details in orthography and manuscript characteristics are discussed. The poetical features and content of the elegies are also examined. The Hebrew text and translation of the elegies follow.

Waltke, Bruce K. () "THE BOOK OF PROVERBS AND OLD TESTAMENT THEOLOGY. *Bibliotheca Sacra*//1979 136(544):302–317.

Contrary to common scholarly contentions it is clear that the OT sages and prophets drank from the same spiritual well. They share a common Lord, religious system, inspiration, authority, anthropology, epistemology, spiritual demand, ethical demands, hope, and faith. There are differences, of course, but in style rather than theological substance.

Waltke, Bruce K. () "THE BOOK OF PROVERBS AND ANCIENT WISDOM LITERATURE. *Bibliotheca Sacra*//1979 136(543):221–238.

Ancient Near Eastern sapiential literature helps establish the plausibility of the preexilic date of Proverbs and its Solomonic authorship. It also helps define the literary form "proverb" and demonstrates the lack of

distinction between so-called profane and sacred texts in Proverbs. Finally, it permits wisdom to be seen as a broad theological concept denoting a fixed, righteous order to which the wise man submits his life.

Waltke, Bruce K. () "The Authority of Proverbs: An Exposition of Proverbs 1:2–6. *Presbyterion*//1987 13(2):65–78.

Despite broad scholarly opinion to the contrary, the book of Proverbs intends to speak with the same authority as the rest of Scripture. Examines the texts often cited against this strong view of authority, and then defends it by an examination of the crucial terms "wisdom" and "counsel."

Waltke, Bruce K. () "Lady Wisdom as Mediatrix: An Exposition of Proverbs 1:20–33. *Pr*//1988 14(1):1–15.

An exegesis of Lady Wisdom's discourse and a comparison of its forms and motifs with sapiential literature (biblical and extra-biblical) and with the prophetic oracles demonstrates a unique juxtaposition and integration of wisdom and of prophetic speech forms along with unique elements. These penetrate one another and thereby undergo deviations to present a new, unique form of address that expresses itself with highest authority. She is more than a teacher and prophetess; she is a divine mediatrix closely related to Yahweh.

Weinfeld, M. () "THE ORIGIN OF THE HUMANISM IN DEUTERONOMY. *J of Biblical Literature*//1961 80:241–247.

The book of Deuteronomy strives to reveal the moral and humanist aspect of Hebrew law. The primary aim of its author is to instruct the people, through the use of traditions at his disposal, in humanism. Deuteronomy reflects the fusion of law and wisdom rather than law and prophecy. It is influenced by the Wisdom Literature and views which place Deuteronomy chronologically prior to Proverbs are regarded as an unsound preconception. Wisdom is the foundation of the editorial framework of Deuteronomy. Footnotes.

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Whybray, R. N. () "Poverty, Wealth, and Point of View in Proverbs *The Expository Times*//1989 100(9):332-336.

Three earlier articles in ExT have attempted to evaluate OT material for use in liberation theology. To avoid eisegesis of the meaning of poverty and wealth, one must deal with the material book by book, must consider the 'class' with which the writer identifies himself--the rich, the poor or neither. Examination of at least 80 individual proverbs and several longer passages, leads to the conclusion that private property was not restricted to the upper class, and was in fact more important to the smallholder, for it meant his means of livelihood. Generally the proverbs were composed orally by people in the middle class and collected and recorded by scribes. The poor are contrasted to the rich, but do not represent the remainder of the population. Actually both a surfeit and a dearth of possessions are ills and a source of temptation to be avoided.

Williams, James G. () "THE POWER OF FORM: A STUDY OF BIBLICAL PROVERBS. *Semeia*//1980 17:35–58.

After comparing the basic features of aphoristic speech to proverb, considers aspects of artistic form and method in the book of Proverbs. Applies the semiotic model sketched by Susan Wittig to Prov 18:21 and Prov 26:27 to point up the problem and potential of all metaphorical language: more than one meaning.

Wilson, Gerald H. () ""THE WORDS OF THE WISE": THE INTENT AND SIGNIFICANCE OF QOHELET 12:9–14. *J of Biblical Literature*//1984 103(2):175–192.

Examines the relationship of the epilogue of Qohelet (12:9–14) to the rest of the book and to the introduction of Proverbs (1:1–8). Suggests that the epilogue stems from a different hand than does the body of the book. Details how the epilogue serves to bind Qohelet together with Proverbs and provides a canonical key to the interpretation of both. In a side excursion, shows several instances of clear parallels between Deuteronomy and Prov 1–9. Does not suggest that the prologue to Proverbs and the epilogue to Qohelet were written by the same person or at the same time, but rather that the editor(s) who appended Qoh 12:9–14 shaped these verses in light of Prov 1–9, which already occupied their present position.

Wiseman, D. J. () "ISRAEL'S LITERARY NEIGHBOURS IN THE 13TH CENTURY BC. *J of Northwest Semitic Languages*//1977 5:77–91.

Survey and discussion of Akkadian texts from Ras Shamra. The scribal school of mid second millennium Syria demonstrates Babylonian influence in the west. The texts evidence the following literary genres: lists, The Flood, wisdom literature, proverbs, parables and fables, legal formulae. The elements of continuity and canonicity, as of local diversity, must be taken into account when seeking to make comparisons with OT literature and especially when using OT literary structures for dating purposes. At the same time these studies point up the dangers of using internal OT literary criteria alone for dating purposes.

Wolters, Al () "Nature and Grace in the Interpretation of Proverbs 31:10–31. *Calvin Theological J*//1984 19(2):153–166.

The influence of worldview regarding the relationship of nature and grace on exegesis is illustrated with Prov 31:10–31, suggesting that biblical hermeneutics must presuppose a biblical world view in order to be accurate exegetically. The four worldviews discussed understand grace as (1) opposing, (2) completing, (3) flanking, and (4) restoring nature.

Wolters, Al () "Proverbs XXXI 10–31 as Heroic Hymn: A Form-Critical Analysis. *Vetus Testamentum*//1988 38(4):446–457.

The song of the Valiant Woman, vaguely classified as a wisdom poem, displays most of the formal characteristics of the genre called the heroic hymns: (1) 'eet hayil is the counterpart to gibbor hayil; (2) hayil recurs in v. 29 as an inclusio; (3) "strength" also occurs; (4) a few other phrases show aggressive action; (5) the verb tana is only in heroic hymns; (6) there is little description of her and much action; and (7) she belongs to an aristocratic class. It is therefore a critique of literature which praised a woman's physical charms.

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Yaron, Reuven () "The Climactic Tricolon. *J of Jewish Studies*//1986 37(2):153–159.

The climactic tricolon (CT) is an emphatic mode of formulation. CT has three members, in which two of the three members are usually in parathetic parallelism (occasionally, antithetic), and the third is added to form a capping "climax." The tricolon is brief (but there are exceptions). CT occurs in Ancient Near Eastern literature and in the Bible, in Proverbs and Deuteronomy. Distinguishes between three types of tricolon: (1) A (parallels) b, and so (is also) C; (2) Statements A and B, and Their Assessment C; (3) not A, nor B, but C.

Yee, Gale A. () "'I Have Perfumed My Bed With Myrrh": The Foreign Woman ('issa zara) in Proverbs 1–9. *J for the Study of the Old Testament*//1989 43:53–68.

Considers the means by which the seductive words of the "foreign woman" in the Proverbs texts enthrall and entrap. Shows how the author of Proverbs 1–9 arranges the speeches of Lady Wisdom and of the "Foreign

woman" in a particular macrostructure to highlight the virtues and attractions of the former, while exposing the terrible risks of the latter.

Zamodi, Joseph () "THE WISDOM HYMN (28) AND ITS PLACE IN THE BOOK OF JOB. *Beth Mikra*//1983 94:268–277.

Rejects all views which seek to detach chap. 28 from the book of Job. Discusses its structure and notes themes that connect with the creation of the world. It makes the point that some wisdom is hidden from man, in contrast with Proverbs, where wisdom is accessible and beckons to mankind. Chap. 28 is a reflection of the wisdom of the author, which may even go beyond the view expressed in the answer of God to Job. The main point is that Job/man renounces his demand to understand why he is being punished, not out of fear but from a mature recognition of human limitations. Like chap. 14, which ends the first cycle of speeches, chap. 28 ends the second. (Hebrew)

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Zeller, Dieter. () "DIE BILDLOGIK DES GLEICHNISSES MT 11:16FF. / LK 7:31F. (The Image-Logic of the Parable in Mt 11:16ff. / Lk 7:31ff.). *Zeitschrift für die Neutestamentliche Wissenschaft*//1977 68(3/4):252–257.

To answer the question: what is the imagery-setting of the parable of the youngsters in the marketplace who would not play? Reviews the imagery of piping and dancing, and proverbs employing this analogy to express foolish ignoring of advice. There are 3 interpretations of this passage: (1) "This generation is identified with the youngsters who are calling the others; (2) "this generation" are both sets of youngsters: the ones calling and the ones called to; (3) "This generation" are the youngsters who are called but will not play. (German)

Zer-Kavod, M. () "STUDIES IN THE BOOK OF PROVERBS. *Beth Mikra*//1977 22(71):421–426.

Discusses difficult verses in Proverbs. They are: 12:26, 12:27, and 13:5. Anomalous word order in 12:27 is explained as due to the fact that proverbs were inscribed in various places, including on walls, where they were written in anagrammatic fashion. They could thus be read in various orders. Rabbinic and medieval commentary, as well as modern exegesis, is invoked in these lexical studies. (Hebrew)

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