

Deuterocanonical and  
Cognate Literature  
Yearbook 2005



# Deuterocanonical and Cognate Literature

Edited by

Friedrich V. Reiterer, Pancratius C. Beentjes,  
Núria Calduch-Benages, Benjamin G. Wright

Walter de Gruyter • Berlin • New York

# Yearbook 2005

## The Book of Wisdom in Modern Research

*Studies on Tradition, Redaction, Theology*

Edited by

Angelo Passaro and Giuseppe Bellia

With an introduction by

John J. Collins

Walter de Gruyter • Berlin • New York

© Printed on acid-free paper which falls within the guidelines of the ANSI  
to ensure permanence and durability.

*Bibliographic information published by Die Deutsche Bibliothek*

Die deutsche Bibliothek lists publication in the Deutsche Nationalbibliografie;  
detailed bibliographic data is available in the Internet at <<http://dnb.ddb.de>>.

ISBN-13: 978-3-11-018659-8

ISBN-10: 3-11-018659-4

ISSN (Print) 1614-3361

ISSN (Internet) 1614-337X

© Copyright 2005 by Walter de Gruyter GmbH & Co. KG, D-10785 Berlin

All rights reserved, including those of translation into foreign languages. No part of this  
book may be reproduced or transmitted in any form or by any means, electronic or mechanical,  
including photocopy, recording or any information storage and retrieval system, without per-  
mission in writing from the publisher.

Printed in Germany

## Editorial

The developments in biblical research over recent years show that many extremely interesting results of focused studies at thematic specialist congresses are being presented. One partly has the impression that the main thrust of scholarly works concentrates on this form, such that the results which used to be available (after a long time) in book form, are now, even when they are not in thematically well developed forms, easily available for discussion. Due to the additional fact that today specialisation even in special areas leads to a concentration of expertise, a lot of views appear very early on current themes; a trend which then could not be observed even with the presence of a large number of reviews. As a result of these facts such specialist congresses turn out to be a valuable contribution to the development of special areas.

Based on this experience, like the congresses on Ben Sira 1995 (BZAW 244), 1996 (BZAW 255), 2001 (BZAW 321), there was a clear wish from the group which occupies itself with the deuterocanonical literature to have a solid forum offered for discussion. The subsequent deliberations led to the foundation of the "International Society for the Study of Deuterocanonical and Cognate Literature (ISDCL)". In the process of consideration of the foundation of this significant society the wish to consider the whole of deuterocanonical literature and its various branches was incorporated. This led to the planning of the conference "The Function and Relevance of Prayer in Deuterocanonical Literature" in the year 2003 in Salzburg. The above mentioned society was officially founded on the occasion of this conference. The publisher – de Gruyter – offered itself in this context as a generous promoter.

The interest of our group aims at leading the different initiatives with regards to the research in the area of deuterocanonical literature to one another. In consultation with the publisher de Gruyter, there will be a possibility to offer a forum for pertinent publications.

Furthermore in recent months the yearbook "Deuterocanonical and Cognate Literature" could be initiated through the generous sponsorship of Dr. Claus-Jürgen Thornton from the de Gruyter publishing company. Through this new series opportunity will be offered to publish the proceedings of the conferences within the scope of the International Society for the Study of Deuterocanonical and Cognate Literature, which will be on a regular two-year cycle. Each of these conferences will be centering on more comprehensive themes in the area of deuterocanonical and related literature, e.g. this year's international conference of the ISDCL in Barcelona on the theme "How Israel's Later Authors Viewed its Earlier History". The proceedings are in preparation for publication in the next year's volume.

It is planned that further conference proceedings be published within the years between the big conferences. To be included are relevant meetings like this year's volume on the Book of Wisdom. The latest considerations have brought us to the idea of our society organising symposia in future. The contributions which will be made and discussed will then be published each time as single volumes of the yearbook in those years in which no volume from a congress is to be published. This makes it possible for the yearbook to be published annually.

As editor I wish to express my gratitude to those who have been supporting our initiatives either through purchase or subscription. We shall continue in our endeavour to offer and maintain the yearbook at a suitable level.

Friedrich Vinzenz Reiterer, Salzburg

# Introduction

JOHN J. COLLINS

This volume had its origin in a conference held in Palermo, on March 22-23, 2002, hosted by the Theological Faculty of Sicily. The conference was an exercise in dialogue, between scholars from different national and cultural backgrounds on the one hand, and between socio-historical, literary and theological modes of interpretation on the other. The focus of the discussion, the Wisdom of Solomon, lends itself readily to such multifaceted dialogue. Written in Alexandria around the turn of the era, it is at once heir to the legacy of biblical Israel and a product of Hellenistic education. It reflects, if only indirectly, the bitter struggles in which Jews were engaged in Alexandria in the early Roman era, but it is also the most philosophical book in the Greek Bible. For the latter reason, it was accommodated readily to the philosophical theology that flourished in early Christianity, and it is an important witness to the theological context in which early Christianity developed.

All of these facets of the Wisdom of Solomon are addressed in the present volume. David Winston sets the stage with a masterful overview of scholarship on the book over the last century. Winston reviews the discussion of the literary structure and the attempts to locate Wisdom in relation to Scripture, to post-biblical apocalyptic literature and to philosophy. He is perhaps too modest in his brief references to his own commentary in the Anchor Bible series, undoubtedly the most important treatment of Wisdom in the last half century. A second fundamental study is provided by Maurice Gilbert, a Belgian scholar who has done much to shape Italian Catholic scholarship, especially in the area of wisdom, by his teaching at the Pontifical Biblical Institute in Rome. Gilbert judiciously notes how the different sections of the book are stitched together by overlapping references. Consequently, different commentators have divided the book in different ways, each pointing to actual features in the text. Gilbert resists the impulse to divide by taking closer account of the rhetoric of the book.

These introductory essays are followed by three essays that focus on the social and historical context in Alexandria when the book was written. Marie-Françoise Baslez discusses the contemporary pagan cults against which the polemic of Wisdom is directed. She argues that this polemic reflects the early years of Roman rule, around 20 BCE, rather than the time of Caligula and Philo in the first century CE. Luca Mazzinghi uses a careful analysis of Wis 19:13-17 to open a window on the dispute about Jew-

ish rights in Alexandria after the imposition of the *laographia* tax, early in the reign of Augustus. Giuseppe Bellia, in his “historical-anthropological reading,” discusses the difficulty of doing a sociological study of a literary text. He attempts to address the social context of the book not by adducing external data but by a close reading of its rhetoric. He too assigns the book to the Augustan age.

The discussions of social context are followed by three essays that attempt to bring Wisdom into dialogue with different corpora of Jewish literature. Émile Puech considers Wisdom in light of the Dead Sea Scrolls, and argues that the Hellenistic book is thoroughly in line with biblical tradition. Specifically, he insists that both the Scrolls and Wisdom expect a bodily resurrection of the just. My own essay, on the reinterpretation of apocalyptic traditions in Wisdom, in contrast, argues that these traditions are reinterpreted through a lens of Hellenistic philosophy, and that the hope for the future life does not entail resurrection, but rather immortality of the soul. Silvana Manfredi looks for allusions to the older Jewish scriptures in Wis 5:1-14, and finds significant echoes of the confessions of Jeremiah and of the third Servant Song of Isaiah (Isa 50:4-9).

Three further essays examine specific passages in the Book of Wisdom. Angelo Passaro provides an exegesis of the passage dealing with the serpent and the manna in Wisdom 16, to highlight its theological message, which draws an absolute contrast between human power and human impotence and suggests that the community can still encounter the presence of God in divine Word. Rosario Pistone discusses the explanation of the Exodus miracle by analogy with the music of lyres in light of musical theories of the time. Roberto Vignolo discusses the prayer of Solomon and the model of kingship implied, and contrasts it with the use of the kingship motif in Qoheleth. For Qoheleth, the claim of royalty is a mask to be deconstructed. For Wisdom, kingship is the destiny of all humanity. The contrast between the two books hinges on their different attitudes towards death.

Two essays look beyond the Book of Wisdom to its reception history. Giovanni Rizzi identifies some interpretative elements in the Peshitta translation of Wisdom. Paolo Iovino raises the question of a relationship between Wisdom and Paul’s Epistle to the Romans, in dialogue with J.-N. Aletti, James Dunn and other scholars. He focuses on the association of three key terms: wisdom, mystery and revelation.

The concluding essay by Angelo Passaro and Giuseppe Bellia draws together the main themes of the volume.

A volume of essays is not a systematic commentary. Inevitably, there are many aspects of the Wisdom of Solomon that are not treated here. Nonetheless, the volume provides a good introduction to several basic



issues in the discussion of this fascinating book: its literary structure, its social setting and its relationship to other strands of Jewish tradition. It also raises questions about the import of the book for Christian theology, both in the exegesis of particular passages and in relation to the writings of Paul. The theological focus of several of the essays gives the book a distinctive quality in the context of contemporary scholarship. Not least among its achievements is the fact that it brings distinctively Italian voices into dialogue with French and English language scholarship, where they have received too little attention in the past.



## Preface

The Book of Wisdom has been taken to be a riposte to the terrible but unavoidable questions raised by Job and Qoheleth and, more generally, to the unanswered questions which the earlier sapiential tradition had to confront before undisputed success of the Greco-Roman culture. One can agree with this claim or not, but, in any case, one must take note of the fact that the book's answers emerge from the context of the Jewish Diaspora and not from Jerusalem or Palestine, and that the latter, in their turn, did not accept them into their own constitutive heritage. This is little enough information, but it indicates the point of departure and the direction which a critical enquiry must inevitably undertake if it wishes to grasp the peculiar nature of a work where historico-cultural context and theological purpose appear more than ever interwoven and inseparable.

There is no doubt that in the last twenty years our book has been the object of rigorous and specialist studies which have emphasised important aspects and themes. There have not been lacking attempts at hermeneutic reworking of themes and problems of great interest, but, up to now, no complete view of the book has been attained with the consequent risk of multiplying specialist and partial interpretations. In fact, the text appears exuberant in its literary form and inviting in its symbolic content and, therefore, loaded with literary allusions, with interpretative ambiguity for those possibilities of meaning which seem close to revealing themselves while remaining elusive. The corpus of unresolved problems, from the definition of literary genre to its relationship with the previous Biblical tradition, from the sense of its roots in the Judaeo-Hellenistic environment to the debated question of the link with the apocalyptic tradition, from the exact characterisation of the addressees to the precise purpose pursued by the author: all these signal the complexity of a book which is clear and yet elusive. It is still not certain if it is an erudite pamphlet composed for the internal use of the Alexandrian Jewish community or a polemical and pretentious book which, with delicate irony and apologetic intent, addresses itself to a wider public, and it is precisely from this uncertainty that there proceeds that fragmentation of the latest research which a flexible and coherent methodology must seek to lead to a more homogeneous hermeneutic.

To tackle some of the questions emerging from this sapiential work, the third Conference of Biblical Studies organised by the Theological Faculty of Sicily, "St. John the Evangelist," held from the 22-23 March 2002, sought to read the Book of Wisdom within a unitary optic in which it is grasped in the act of its redactional process, in the context of its concrete religious and cultural environment and, finally, in the theological tension of its contro-

versial canonical position. This enterprise is in continuity with the Conference on the Book of Proverbs of April 1998 and that on the Book of Qoheleth of April 2000 and is part of a series of meetings of study and research which, falling biennially, deal with the sapiential corpus seen as literature and as a rethinking of the whole of the previous Biblical texts. The warm reception given to the volumes on Proverbs and Qoheleth (*Libro dei Proverbi. Tradizione, redazione, teologia*, Casale Monferrato [AL] 1999; *Libro del Qohelet. Tradizione, redazione, teologia*, Milan 2001), has encouraged us to put into print also the proceedings of this last meeting, following the open and multidisciplinary approach of the preceding publications which, in a fruitful interaction of contribution, debate and recapitulation of the text on the part of all the participants, pursued a reading at every level of the texts produced by the wise scribes of Israel.

Because of ancient and persistent prejudices, which are really more ideological than substantive, the sapiential scripture was until a few years ago the object of unsatisfactory hermeneutics, at times even sterile and wasted, oscillating between the overdone search for ancestry from – it would be better to say dependence on – the pragmatic vision of the wisdom of the ancient Orient, and the improbable recovery of the ancient, pre-exilic scribal traditions of Israel or of presumed phantom didactic circles of pre-exilic Judaism. In fact, our writing is situated in that nodal point of the historico-religious drama of Israel where the luminous memory of a past loaded with the divine presence meets the shadowy prospect of an elusive and mysterious fulfilment of the promised salvation which the persevering faith of the believers delivers from the disappointment of a present that is rather poor and uncertain. Just like, perhaps more than, other sapiential texts, the work of the Pseudo-Solomon, on account of its peculiar literary and theological connotation, is also situated, as a cardinal text, as hermeneutic locus of that unitary process of understanding and re-signification of the event of revelation which every generation, standing between memory and expectation, must carry out in order to place itself within the living history of the people of Abraham.

At the same time as it accepts the reading of a rigorous historical-critical exegesis in its double force, diachronic and synchronic, a research orientated towards a holistic reading welcomes a considered theological hermeneutic in its literary and canonical complexity. Moreover, in order to open new perspectives of study on the Book of Wisdom we must also reckon with the contribution of the human sciences which, while they make the spatial-temporal coordinates of the work emerge with a sociological and anthropological questioning of the text, allow us a sufficiently clear knowledge of the cultural universe of the writer. The free exchange between specialists of various fields and of different approaches has provided the oppor-

tunity to get to know critically different interpretative scenarios, offering the possibility of reconsidering the real intention pursued by the author for a work the origin of which, but not the exact time of its composition, is attested.

An absolute gain reached in the previous meetings has been that of having been able to determine with stringent argument that the distinction between 'popular' wisdom and learned wisdom, between experiential knowledge and theological knowledge, is not supported by the texts. Wisdom is inexorably a unity and even the latest of the sapiential books continues this unitary theological tradition. It brings to completion a complex and, in the end, linear journey of reflection which for some centuries engaged the believing meditation of Israel ready for a discreet and perhaps also reluctant handing over of a hope of the faith very near to the dawn of the primitive Christian communities.

In fact, already for more than a decade, the beginnings of an important reversal of attitude towards the sapiential books had been registered. This had led the specialists to consider this literature with greater critical methodology and renewed theological attention. Exegesis and hermeneutical theology had, therefore, become the points of reference of a study, at once many-sided and converging which sought to analyse textual structure, literary composition, religious tradition, the historico-cultural environment and, so, the complex make-up of the inspired text. The meetings of the Theological Faculty of Sicily were obliged to welcome these innovative proposals, keeping a constant watch on the traditional methodologies and the new approaches, characterising in this way the views of research in the field of the tradition of the text, its redaction and its theological message.

So then, for the Book of Wisdom there has been sought a really polyphonic approach which is in harmony with different hermeneutics to verify their consistency and their real attitude to complementarity. We have put forward once again, therefore, the methodology tried out with good results in the previous meetings, a methodology which has favoured the encounter but also the impassioned and sincere debate between specialists of different schools and different hermeneutical orientations. Only thus can be studied the structural unity of the work, the thematic progress of the book, its particular historical import and its specific theological importance, not foreseen in vain, and all this with an epistemological foundation that is correct and productive which once again has seen, in the course of its operation, scholars smooth down some roughnesses, adjust the weight of some of their observations and receive the more mature fruits of someone else's competence in order to balance better their hermeneutical positions.

With a few changes, this volume is the translation of the Italian edition published in February 2004 by Città Nuova Editrice di Roma in the series

“*Studia Biblica*” (*Libro della Sapienza. Tradizione, redazione, teologia*). Our warm thanks go to Città Nuova Editrice for having freely granted the rights for the translation. Our thanks go also to Friedrich V. Reiterer and to the other colleagues who direct for W. de Gruyter the Series “Deuterocanonical and Cognate Literature” (Pancratius C. Beentjes, Nuria Calduch-Benages, Benjamin Wright). It is they who have suggested the insertion of the English edition of this book in the Series which they direct and co-ordinate.

Our thanks must also go to Dr. Michael Tait and to Dr. Anthony Dewhurst. With their careful and valuable work of translation they have allowed the editing of this volume to proceed. Grateful thanks are also due to Dr. Jeremy Corley who, with his attention to detail, has looked through the manuscript and suggested stylistic improvements. On the IT side of this process, invaluable assistance has been given by Mr. Salvatore Tirrito.

This volume is offered with the wish that this labour may result in some profit for anyone who has searched for, waited for and desired to meet the royal wisdom.

Palermo, September 2005

Angelo Passaro and Giuseppe Bellia

# Contents

Editorial .....	V
Introduction .....	VII
Preface.....	XI
Abbreviations .....	XVII
 DAVID WINSTON	
A Century of Research on the Book of Wisdom .....	1
 MAURICE GILBERT	
The Literary Structure of the Book of Wisdom. A Study of Various Views .....	19
 MARIE-FRANÇOISE BASLEZ	
The Author of Wisdom and the Cultured Environment of Alexandria.....	33
 LUCA MAZZINGHI	
Wis 19:13-17 and the Civil Rights of the Jews of Alexandria .....	53
 GIUSEPPE BELLIA	
Historical and Anthropological Reading of Book of Wisdom .....	83
 ÉMILE PUECH	
The Book of Wisdom and the Dead Sea Scrolls: an overview .....	117
 JOHN J. COLLINS	
The Reinterpretation of Apocalyptic Traditions in the Wisdom of Solomon .....	143
 SILVANA MANFREDI	
The Trial of the Righteous in Wis 5:1-14 (1-7) and in the Prophetic Traditions.....	159

ANGELO PASSARO	
The Serpent and the Manna or the Saving Word.	
Exegesis of Wis 16 .....	179
ROSARIO PISTONE	
The Lyre and the Creation.	
Music Theory and Persuasive Strategy in Wisdom 19 .....	195
GIOVANNI RIZZI	
Hermeneutic Phenomena	
in the Translation of the Peshitta Wisdom .....	219
ROBERTO VIGNOLO	
Wisdom, Prayer and Kingly Pattern.	
Theology, Anthropology, Spirituality of Wis 9.....	255
PAOLO IOVINO	
“The only Wise God” in the letter to the Romans:	
connections with the book of Wisdom .....	283
GIUSEPPE BELLIA – ANGELO PASSARO	
Infinite Passion for Justice .....	307
Authors .....	329
Index of Modern Authors .....	331
Index of References .....	339
Index of Subjects .....	361



## Abbreviations

ABI	Associazione Biblica Italiana
Aeg	Aegyptus
AGJU	Arbeiten zur Geschichte des Antiken Judentums und der Urchristentum
AJT	American Journal of Theology
AnBib	Analecta Biblica
AncB	Anchor Bible
Anton	Antonianum
ANRW	Aufstieg und Niedergang der römischen Welt, Berlin
AOAT	Alter Orient und Altes Testament
ATA	Alttestamentliche Abhandlungen
ATD	Das Alte Testament Deutsch
BASOR	Bulletin of the American Schools of Oriental Research
BCH.S	Bulletin de Correspondances Helléniques. Supplément
BEAT	Beiträge zur Erforschung des Alten Testaments und des antiken Judentums
BeO	Bibbia e Oriente
BETHL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
Bib	Biblica
BIFAO	Bulletin de l'Institut Français d'Archéologie Orientale du Caire
BiKi	Bibel und Kirche
BJSt	Brown Judaic Studies
BT	Bibliothèque de théologie
BZ	Biblische Zeitschrift
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CB.OT	Coniectanea biblica. Old Testament series
CBQ	Catholic Biblical Quarterly
CEv	Cahiers Evangile
Conc.	Concilium
CPJ	V. A. Tcherikover – A. Fuks – M. Stern, Corpus Papyrorum Judaicarum, I-III, Cambridge MA 1957-1964.
CRAI	Comptes rendus des séances de l'Académie des Inscriptions et Belles Lettres
CRB	Cahiers de la Revue Biblique
CRINT	Compendia Rerum Judaicarum ad Novum Testamentum
CSB	Studi Biblici (Bologna)
CTNT	Commentario Teologico del Nuovo Testamento
CuaBi	Cuadernos Biblicos
DB	Dictionnaire de la Bible

DBS	Dictionnaire de la Bible. Supplément
DJD	Discoveries in the Judean Desert
DSD	Dead Sea Discoveries
DThC	Dictionnaire de théologie catholique
EdF	Erträge der Forschung
EeT	Église et théologie
EHAT	Exegetisches Handbuch zum Alten Testament
EtB	Études bibliques
ETHL	Ephemerides Theologicae Lovanienses
ETHS	Erfurter Theologische Schriften
ETR	Études théologiques et religieuses
EvTh	Evangelische Theologie
FHG	C. Müller, <i>Fragmenta Historicum Graecorum</i> , I-V, Paris 1848-1883.
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GLNT	G. Kittel (ed.), <i>Grande Lessico del Nuovo Testamento</i> , Brescia 1963-1988.
HR	History of Religions
HSM	Harvard Semitic Monographs
HThR	Harvard Theological Review
HTS	Harvard Theological Studies
IESS	International Encyclopaedia of the Social Sciences
IG	Inscriptiones Graecae, Ausgabe der Preussischen Akademie der Wissenschaften zu Berlin
IThQ	Irish Theological Quarterly
JAOS	Journal of American Oriental Society
JBL	Journal of Biblical Literature
JEA	Journal of Egyptian Archaeology
JJS	Journal of Jewish Studies
JQR	Jewish Quarterly Review
JRS	Journal of Roman Studies
JSJ	Journal for the Study of Judaism in the Persian, Hellenistic and Roman period
JSOT.SS	Journal for the Study of the Old Testament. Supplement Series
JSP	Journal for the Study of Pseudepigrapha
JSP.SS	Journal for the Study of Pseudepigrapha. Supplement Series
JStS	Judaic Studies (Series)
LCL	Loeb Classical Library
LeDiv	Lectio Divina
MPIL	Monographs of the Peshitta Institute Leiden
NDIEC	New Documents illustrating early Christianity
NRTh	Nouvelle Revue Théologique
NTOA	Novum testamentum et orbis antiquus
NTS	New Testament Studies
OBO	Orbis Biblicus et Orientalis

OTL	The Old Testament Library
PSV	Parola Spirito e Vita
PTA	Papyrologische Texte und Abhandlungen
RAC	Reallexikon für Antike und Christentum
RB	Revue Biblique
REA	Revue des études anciennes
REG	Revue des études grecques
RivBib	Rivista Biblica
RivBibSuppl.	Supplementi alla Rivista Biblica
RThPh	Revue de Théologie et Philosophie
Sal.	Salesianum
SBL.SPS	Society of Biblical Literature. Seminar paper series
SBT	Studies in Biblical Theology
SC	Sources chrétiennes
SCI	Scripta Classica Israelica
ScrHie	Scripta Hierosolymitana
SJOT	Scandinavian Journal of the Old Testament
SJLA	Studies in Judaism in Late Antiquity
StBi	Studi Biblici (Brescia)
StPB	Studia Post-biblica
StUNT	Studien zur Umwelt des Neuen Testaments
SVF	H. von Arnim, Stoicorum veterum fragmenta, I-IV, Leipzig 1921-1924.
Teol	Teologia (Milan)
TSAJ	Texts and Studies in Ancient Judaism
UCOP	University of Cambridge oriental publications
UF	Ugarit-Forschungen
VT	Vetus Testamentum
YCS	Yale Classical Studies
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes
ZWTh	Zeitschrift für Wissenschaftliche Theologie



# A Century of Research on the Book of Wisdom

DAVID WINSTON

## 1. Introduction

The Wisdom of Solomon (hereafter Wis) remains somewhat of a puzzle in spite of all the detailed research that has been devoted to it. Its philosophical rhetoric, which is often clouded by ambiguity, and the allusive quality of many of its references make it difficult to determine its precise significance. Indeed, its abrupt shifts in style, meter, and subject long resisted all efforts to see it as a unified and fully coherent whole. Many commentators were readily seduced into carving it up into independent units with diverse authorship. J. C. C. Nachtigal went to the extreme of regarding the book as a mosaic, to which no less than 79 sages contributed, although most were content to envisage two, three, or even four different authors.<sup>1</sup> As late as 1936, Edward Menahem Stein thought that the title 'Wisdom of Solomon' was originally attached only to the second part of the book (chaps. 6-10), the 'book of wisdom' proper, and only later, when this was joined to the first part (chaps. 1-5), the 'book of eschatology,' to which yet a third part (chaps. 11-19), a Hellenistic midrash on the Exodus, was added by the editor, was the entire complex finally designated by a single name. The first two parts, according to Stein, were originally written in Hebrew and were composed in the land of Israel, the first part ca. 167 BCE, the second sometime before the Hasmonean age. An editor virtually translated the first part, to a large extent reworked the second part, and then appended to these a midrash of his own making on the Exodus. He probably lived in Alexandria during the reign of Ptolemy VII Physcon (145-130 BCE), and so was a younger contemporary of Antiochus IV Epiphanes (175-164 BCE). Thus, in his youth there occurred the terrible events in Palestine, and in his old age he was an eyewitness to the Jewish persecutions in Egypt occasioned by Ptolemy VII.<sup>2</sup>

Although a detailed literary analysis has now produced a consensus that the Wisdom of Solomon is a unified whole, the product of a single author, the apocalyptic character of chaps. 2-5, the so-called 'book of eschatology,' still leaves a jarring effect on the reader. John Collins has attempted to define more precisely the relationship between wisdom literature and

---

1 NACHTIGAL, *Das Buch der Weisheit*.

2 KAHANA, *Ha-Sefarim Ha-Hizonim* 464, 468-70.

apocalyptic, and his analysis has clearly advanced our understanding of the various ways in which these two genres could be joined in a single work. The real issue, however, is how a writer such as the author of the book under discussion could adapt an apocalyptic worldview to his own philosophically sophisticated perception of reality. In order to engage that problem the nature and quality of the philosophical approach of the author of Wis must be fully addressed. My assessment of some of the major trends in twentieth century scholarship on the Book of Wisdom will therefore begin with the analysis of its literary structure and then turn to the peculiar mix of philosophy, mysticism, and apocalyptic that undergirds it.

## 2. Literary Structure: Unity of Authorship and Genre

Although the early attempts to demonstrate the composite authorship of Wis were seemingly demolished by Carl Grimm in his great commentary of 1860, in which he grounded the unity of the book in the uniformity of language and style characterizing the whole, voices are still heard from time to time that assign various parts of Wis to different hands. One of the strongest defenses of such an approach was already mounted in 1913 by Friedrich Focke, and the apparent cogency of some of his arguments still seemed to me to require a serious response when I wrote my Anchor Bible commentary in 1979.<sup>3</sup> Focke divided the book into two parts (1-5; 6-19), and suggested that the Alexandrian Jewish author of the second part may also have been the translator of the Palestinian Hebrew original of the first part.<sup>4</sup> In an interesting variation of Focke's theory, Lothar Ruppert proposed that Wis 2:12-20; 5:1-7 had its origin in an apocalyptic dyptic on the theme of the suffering just (based on the servant song in Isa 52:13-53:12), composed in Palestine between 100-75 BCE in either Hebrew or Aramaic under the impact of Alexander Jannaeus' persecution of the Pharisees in 86. It was translated in Egypt relatively early into Greek by the author of Wis, and served as a fillip for the composition of his own book.<sup>5</sup>

The fact that there is now a broad consensus regarding the unity of the

3 WINSTON, *The Wisdom of Solomon* 13-14.

4 FOCKE, *Die Entstehung*. The composition of Wis 1-5 he places under Alexander Jannaeus (103-76 BCE), more specifically in the context of the terrible persecution of the Pharisees by him between 88-86.

5 RUPPERT, *Der leidende Gerechte* 70-105; *Id.*, *Gerechte und Frevler* 15-19, where he notes the differences in vocabulary between these passages and the rest of Wis. Collins correctly observes that "it is unlikely that the source document can be simply retrieved from its present context, where it is well integrated, but it is likely that the author had an apocalyptic source here." See COLLINS, *Jewish Wisdom* 184-85.

authorship of *Wis* and its original language, is due above all to the great advances that have been made in our understanding of its literary structure. Yet the problematic of the book is such that the assigning of a Semitic language origin for the first part of *Wis* continues to find occasional advocates. In his MA thesis of 1923, the renowned Assyriologist and Bible commentator Ephraim Speiser returned to that hypothesis. Ignorant of Focke's study, he nevertheless arrived at similar conclusions; the translator of the first part is the author of the second part, though for him the first part consisted of 1:1-6:21; 8-9, while the second part consisted of 6:22-7:30; 10-19. His principal argument is drawn from alleged mistranslations of the translator.<sup>6</sup> Similarly, in 1945, Charles Cutler Torrey, "regarded at the time as the dean of Semitic language scholars in the U.S.," and "famous for promulgating certain controversial opinions," attempted to show that *Wis* 1-10 is a translation of a Hebrew original.<sup>7</sup>

A more recent attempt to postulate Hebrew or Aramaic source documents for *Wis* is that of William Horbury, who suggested that *Wis* is a Greek compilation by a single writer, or by writers from the same school (echoing here the view of Dieter Georgi), who used more than one source: "Sources or versions now lost," he writes, "may have circulated in Hebrew or Aramaic; that a Hebrew text representing at least some part of *Wis* existed for a time seems likely on the general ground that the book had a high standing among Jews at the time of Christian origins." Horbury thinks that "the first ten chapters reflect circumstances in which the 'Epicureanism' represented in *Ecclesiastes*, *Ecclesiasticus*, and many Jewish epitaphs seemed influential—perhaps near the beginning of the first century BC, when Alexander Jannaeus reigned in Judaea and repressed the Pharisees".<sup>8</sup>

As already noted, the turning point that finally swept away earlier attempts to assign composite authorship to *Wis* and ultimately marginalized all subsequent forays into such endeavors, came with the successful determination of its literary structure. James Reese set the tone for this new departure by his recognition of the importance of the 'inclusion,' the repetition at the end of a section, of a word or phrase used at its beginning, as a means of establishing the limits of the various units of the book. He further noted the author's employment of concentric or parallel symmetry, and the frequent repetition of significant ideas in similar phrasing, which he dubbed 'flashbacks'.<sup>9</sup> Addison Wright applied these insights systematical-

---

6 SPEISER, *The Hebrew Origin*.

7 TORREY, *The Apocryphal Literature* 100ff.

8 HORBURY, *The Christian Use* 183, 195-96. Horbury agrees with Seeley that polemical association of such hedonistic views with Epicureans and Sadducees is likely, irrespective of the justice of the claims.

9 REESE, *Plan and Structure* 391-99; *Hellenistic Influence*.

ly and proceeded to provide a detailed literary analysis of the entire text.<sup>10</sup> Building on these solid beginnings, and refining their approach yet further, Maurice Gilbert analyzed in precise detail the literary structure of the lengthy digression on false worship in Wis 13-15 and later extended this analysis to the entire book.<sup>11</sup> F. Perrenchio demonstrated the extensive use of concentric and parallel symmetry in the first two chapters of Wis, and Paolo Bizzeti's analysis of the first six chapters shed new light on the author's tendency to link sections together by means of transitional units, thus providing a partial explanation of some of the difficulties scholars have had in delimiting the book's various units and divisions.<sup>12</sup>

Following Paul Beauchamp and M. Gilbert, Bizzeti takes issue with Reese's designation of the literary genre of Wis as a protreptic discourse and argues instead for its being an encomium, a species within the genre of epideictic, a rhetorical display (*epideixis*) whose primary function was originally to entertain and impress rather than to persuade, the latter being the function of forensic and deliberative oratory. It is clear that Wis is not a forensic discourse, but there are considerations that can connect it with the deliberative genre. Bizzeti argues, however, that although there are open appeals to the reader to pursue justice and wisdom, these follow upon the praise of wisdom. One ought to be guided by her as a result of having discovered that "all good things come together with her" (7:11). The heart of the book is not a preoccupation with the notion that the reader ought to follow a determinate choice, but rather the author's own love affair with wisdom and her works. Hence it is not the future that dominates this work but an encomium or celebration that rises from the author's intent meditation on the end time, which is already operating subterraneously in the present, illuminated by his contemplation of wisdom's grand works in the history of salvation. The maximum counsel given is essentially that of requesting wisdom in order to enjoy her. Moreover, while it is clear that the deliberative discourse is apt to offer proofs, it cannot be said that Wis has a form of argumentation based on demonstration.

Bizzeti's close analysis considerably advances our understanding of the literary genre of Wis, but the precise nature of that book's genre must, in my opinion, remain unsettled. According to Dionysius of Halicarnassus, the protreptic is a union of the *symbouleutikon* and *epideiktikon*. It was much used by philosophers as well as orators and the element of display

---

10 WRIGHT, *The Structure of the Book; The Structure of Wisdom* 11-19; *Wisdom*.

11 GILBERT, *La Critique des Dieux; La Structure de la Prière de Salomon* (Sg 9). Gilbert later provided a full literary analysis of Wis in *Sagesse de Salomon*.

12 PERRENCHIO, *Struttura e analisi letteraria di Sapienza* 1,1-15; *Struttura e analisi letteraria di Sapienza* 1,16-2,24 e 5,1-23; BIZZETI, *Il Libro della Sapienza*. See the excellent summary of these developments in KOLARCIK, *The Ambiguity of Death* 1-28.



in it varies.<sup>13</sup> Moreover, the rhetors made the *synkrisis* a separate *progymnasma* as well as a topic in the encomium, and it was clearly used in other kinds of composition. Furthermore, not only do we not possess, aside from fragments, any surviving examples of a protreptic discourse, but we do not even have an extant rhetorical treatment of it as a distinctive form of epideictic oratory. It is thus extremely difficult to determine whether Wis is an epideictic composition with an admixture of protreptic, or essentially a protreptic with a considerable element of epideictic. In my Anchor Bible commentary, as Bizzeti had duly noted, I conceded that none of the examples of protreptic available to us fit the peculiar mix of rhetorical elements found in Wis, but where so much has been lost it is not difficult to imagine that such examples did indeed exist.

### 3. Wisdom and Apocalyptic

We have already alluded to the unease experienced by the reader as he seeks to reconcile the apocalyptic component in Wis with its overarching philosophical worldview. Johannes Fichtner's designation of Wis as an apocalyptic or apocalypticizing wisdom book only serves to underscore the seeming discrepancy of these juxtaposed elements.

In a very perceptive study of this issue, John Collins has observed that Wis is in fact a prime example of a "direct rapprochement between the conventional biblical wisdom tradition and apocalyptic literature, providing an exceptional opportunity to study the degrees of compatibility and conflict between wisdom and apocalyptic patterns".<sup>14</sup> The author of Wis depicts the universe as exhibiting a natural structure governed by the principle of divine justice and leading those who assimilate themselves to it to immortality and ultimate salvation. This immanent divine causality can even be described in explicitly physical terms, since *physis* and *to theion* have been seamlessly merged in this author's philosophical rhetoric. Although many have emphasized the fact that Ps-Solomon must supplicate his Lord in order to receive the gift of wisdom, and infer from this the need for a supernatural revelation if one is to partake of this cosmic wisdom, Collins has astutely observed that "the author's narrative makes it clear that when wisdom enters into people, it does not simply make them just. It is first of all an

---

13 See BURGESS, *Epideictic Literature* 112.

For a somewhat fuller discussion see my review of Bizzeti's book in CBQ 48 (1986) 525-27. For Reese's response to Bizzeti, see REESE, *A Semiotic Critique*.

14 COLLINS, *Cosmos and Salvation*, reprinted in ID., *Seers, Sibyls & Sages in Hellenistic-Roman Judaism* 317-38.

appropriation of wisdom that involves an 'unerring knowledge of existent being, to know the structure of the universe and the operation of the elements (7:17-18).' It is this understanding that leads to righteousness and so to immortality. The primary locus of revelation is the world, created by word and wisdom (9:1-2). Although Wisdom is given to Solomon in response to prayer (7:7), the gift consists of the ability to understand; it is not infusion of ready-made knowledge."

It is worth noting that the superiority of an understanding of the workings of the cosmos through direct and unmediated observation over that obtained secondhand under the tutelage of others is often emphasized by Philo of Alexandria. Noting particular gifts that it is fitting for God to give and for a man to receive, he cites Isaac's question, as he marveled at the speed with which Jacob had acquired his virtuous disposition, 'What is this that you have found so quickly, my son?' (Gen 27:20). He then observes that "the receiver of God's benefit, Jacob, answered rightly, 'it is what the Lord God delivered to me.' For the instructions delivered through men are slow, but those that come through God are exceedingly swift, outrunning even the swiftest movement of time." (Ebr. 19). The predigested knowledge mediated by teachers takes longer and falls far below that which is acquired through a naturally well-endowed nature. Similarly, when Philo speaks of the patriarchs' natural conformity to the laws of nature, he observes that "they were not scholars or pupils of others, nor did they learn under teachers what was right to say or do: they listened to no voice of instruction but their own." (Abr. 6; cf. Praem. 27; and especially Legat. 245, where this natural endowment is applied even to Petronius, the Roman legate of Syria). Such natural capacities are of course themselves the great gifts of God, but there is no reference here to divine revelation, that is, to an external, supernatural revelation.<sup>15</sup> Even when the Rabbis claim that Abraham fulfilled the whole Law before it was given (M. Qid. 4.14), it appears from the formulation in Gen. R. 61.1 (Theodor-Albeck 2.657-58), where it is said that "the Blessed Holy One made his two kidneys serve like two teachers, and these welled forth and taught him wisdom," that God had endowed him with the natural capacity to gain a knowledge of the Law through his own reasoning. More explicit is the statement of R. Levi: "Abraham learnt the Torah from himself, for it is said, 'and a good man shall be satisfied from himself' (Prov 14:14) (Gen. R. 95.3, Theodor-Albeck 3.1189). Interestingly, Abraham Isaac Kook, Rabbi and mystic, similarly wrote:

---

15 Cf. Sac. 78-79: "We must not disown any learning made venerable through time... But when God brings forth young shoots of self-taught wisdom in the soul, we must immediately terminate and destroy the knowledge that comes from teaching, which even of itself retires and slips out of sight. God's pupil, disciple, or apprentice, or whatever those who label things ought to call him, can no longer suffer the guidance of men."

“Understanding from our own insight is the highest point of spiritual elevation. All that is learned is received from without, and its character is inferior relative to meditation within the inmost soul”.<sup>16</sup>

Collins sees personified wisdom in Hebrew tradition as representing an intermediary stage between Mythos and Logos, well-exemplified by such personified forces as Hesiod’s *Eros* and *Eris* in his *Theogony* and *Works and Days* respectively, where they are included among his deities. The same is true for the Egyptian goddess Ma’at, a personification of justice in the primeval order. Wis continues the Hebrew wisdom tradition, but it elaborates the wisdom figure along more philosophical and scientific lines. Finally, Collins summarizes the divergences between Jewish apocalypticism and Jewish wisdom as follows: “Wis uses the conceptual language of philosophy; apocalyptic, the personified language of mythology. Wis’ salvation is inherent in the world order, while apocalyptic posits a sharp break between the heavenly regions and rejects the earthly and the present world order. The Jewish sapiential tradition is based on the premise that wisdom can be found in all creation, whereas in apocalyptic wisdom has retired to heaven and can be known only by heavenly revelations”.<sup>17</sup>

Collins further notes that *Sapiential Work A* from Qumran (late first cent. BCE or early first cent. CE) “shows an even closer fusion of wisdom forms and apocalyptic worldview than the Epistle of Enoch (1 Enoch 91-104). Formally, this text is a wisdom instruction, and much of the practical wisdom it inculcates is similar to what we find in Ben Sira.” Its ethics, however, are grounded in a comprehensive view of the purpose of creation, summed up by the enigmatic phrase *רִי נִדְיָהּ*, the mystery that is to be. Thus, at one point one of the ways in which he motivates his addressee to honor his parents is that “they uncovered your ear to the mystery that is to be.” Elsewhere he further warns him not to allow his wife to distract him from that mystery (4Q 416 3.18; 3.20-21). In another passage we read: “Gaze upon the mystery that is to be, and understand the birth-time of salvation, and know who is to inherit glory and trouble” (4Q 417 1.10-12). 4Q 416 appears to preserve the beginning of the work and seems to have provided a cosmological and eschatological framework for the document. We find reference to an epoch of wickedness and the era of truth, and the foolish are told that they were formed for Sheol and eternal damnation, whereas the inheritance of the righteous is eternal life. Moreover, there is an element of realized eschatology here, insofar as the elect are granted in this life to share the knowledge of angels and gaze at the mystery hidden from most of humanity. Collins concludes that this wisdom text “shows that the form of the wisdom instruction was not inherently wedded to the kind of worldview that we find in

16 Orot ha-Qodesh 1.178.

17 COLLINS, *Cosmos and Salvation*.

Proverbs, but could just as well be used in the service of an apocalyptic worldview. It also shows that the wisdom forms are not inherently wedded to natural theology. The *וְיָדָה לְךָ* presupposes a special revelation, just like the instruction of Enoch<sup>18</sup>.

#### 4. Wisdom and Philosophy

Although it is true that the author of *Wis* has adapted the apocalyptic motif utilized by him to his larger philosophic worldview, we are nonetheless still confronted with a fundamental incongruity that seems to mar the unity of his work. In order to probe the nature of this dissonance it behooves us to establish the precise nature of the author's philosophic commitment. Collins correctly observes that the author of *Wis*' own belief is not the result of philosophical reasoning but of the faith inherited from his religious tradition, but his statement that Ps-Solomon's use of philosophy seems to be rhetorical rather than constructive is in need of further amplification. Even a cursory glance at his work makes it clear that it is a rhetorical composition rather than a philosophical treatise. We have already seen how artful and highly crafted his writing is, but it is equally evident that the whole is informed by a philosophical grasp and reflects a writer well grounded in the philosophical and mystical literature of the Hellenistic world. Even when he deals with a traditional biblical theme such as the measure for measure character of divine retribution, his philosophical training is fully in play. As Amir has correctly pointed out, in the elaborate syncretism that dominates the third part of the book, it is a philosophical principle that shapes the narrative. The author is simply not concerned with wicked acts as such, but with the irrationality in which they are rooted, an emphasis already evident in chaps. 1-2. This was a well established concept in Greek philosophy and is especially visible in Stoic ethical theory. The Stoics hold that the rightness of a wise man's actions is specifically indicated not by what he does but by the virtuous disposition his action exhibits, and virtue can be summed up as "the natural perfection of a rational being as a rational being" (D.L. 7.94 = SVF III, 76). Virtue is rational consistency, a character of the soul's commanding faculty, whereas the irrationality that constitutes vice is an aberrant state of the unitary reason (Plutarch, *Virt. Mor.* 440c). Similarly, at the heart of Maimonides' essays on ethics in *Eight Chapters* and the *Mishneh Torah*, which are clearly dependent on Aristotelian philosophy, lies the proposition that the terms virtuous and vicious are not

---

18 COLLINS, *Jewish Wisdom* 229.

properly predicated of human acts. The locus of virtue and vice is characteristics in the human soul. This philosophical principle is so fundamental for the author of *Wis*, that it colors the entire structure of his seven diptychs on the punishment of the wicked and the rewards of the righteous. What is crucial for Ps-Solomon is that “the culprits themselves be made aware of the relationship between their wrongdoing and the tribulations they suffer. To this end he invents, when narrating the death of the Egyptian first-born, horrid dreams and visions presaging the victims’ terrible fate ‘so that they should not die without knowing the reason they suffered so terribly’ (18:19)”.<sup>19</sup>

Collins has further rightly rejected Larcher’s opinion that the author of *Wis* “had read a little of everything but failed to grasp the totality of any philosophical system, or to appreciate the differences between the various schools.” There is, he thinks, “enough correspondence with Philo to debunk the idea that he was an idiosyncratic amateur making his own superficial use of philosophical terms... His concept of Wisdom is developed far beyond that of Ben Sira and is intelligible in the context of the Middle Platonic philosophy of his day”.<sup>20</sup>

Is it true, nevertheless, that, as Reese would have it, “the author of *Wis*’ use of Hellenism is primarily strategic, serving merely to effect a bridge between received biblical faith and the contemporary situation of his readers?” What this view ignores, in my opinion, is the simple fact that Hellenistic Jewish thinkers often had first to convince themselves of the validity of their native tradition before they could apply themselves to convince others of its worth. Both Philo and the author of *Wis* have refracted their ‘ancestral philosophy’ (*Vit. Mos.* II, 216) through the lens of Middle Platonism, though this fact is not meant to imply that they were Middle Platonists tout court. Their work generally involved the linking of their Platonist convictions to Hebrew Scripture in an effort to preserve the Mosaic Torah both for themselves and for other like-minded Jews, who were unable to valorize that sacred text unless it could be shown to be compatible with philosophical reason.

We must now determine what were the fundamental assumptions of Ps-Solomon’s philosophical worldview and see if they are compatible with the apocalyptic element in his wisdom discourse. In a very insightful study on the biblical precedent for natural theology, Collins points out that in the wisdom books revelation does not involve a direct encounter with a personal God, but is found instead in the depth dimensions of common human experience. Although YHWH is the ultimate source of revelation, it is Wisdom that calls out. Her message is experienced as a gift, yet she is available

19 AMIR, *Measure for Measure* 29-46.

20 COLLINS, *Jewish Wisdom* 200, 202.

to all. The categorizing of wisdom literature as 'secular' is a consequence of the failure to recognize the religious dimensions of language that does not speak of an anthropomorphic God. It was von Rad who correctly outlined the religious dimensions of wisdom by singling out its two cardinal concepts, the human sense of limit and the recognition of cosmic order. The sense of human limit is pervasive in the wisdom literature. Friedrich Schleiermacher's 'feeling of absolute dependence' and Rudolf Otto's sense of the *mysterium tremendum* have underscored the finitude of humanity. Yet all religious language is founded on the assumption that there is some greater reality that transcends human limitations, an unchanging cosmic order. This concern for cosmic order is bound up with the so-called Act-Consequence relationship and the personification of wisdom. Klaus Koch noted the impersonal character of the sphere of human action, which is bounded by an immanent and necessary causality, not subject to external modification by YHWH. There is no talk of God's repentance or mercy in Proverbs. Similar conceptions of the world's structure are embodied in the Egyptian Ma'at, the Being of Parmenides, the Logos of Heraclitus and the Stoics, and Paul Tillich's 'Ground of Being'. Finally, although wisdom is nationalized in Deuteronomy (4:6), Ezra (7:14), and the Book of Baruch (3:9-37; 4:1), this was not the case in the wisdom literature. Ben Sira expands the concept of the Law so that it includes all forms of wisdom, and for him the significance of historical events is in the paradigms they provide for righteous behavior. This approach culminates in Wis' narration of Israel's history, in which all proper names are deleted. In brief, the sages perceived the religious character of the universe without resort to special revelation.

In a sense, the great merit of the wisdom literature lay in its ability to focus its gaze on empirical reality without losing itself in its surface manifestations. The untutored instinct tends to seek the outer limits; wisdom prefers to peer inward, to explore the depths of being in an effort to seek out its true meaning. "The surest way of misunderstanding revelation," wrote Abraham Joshua Heschel, "is to take it literally, to imagine that God spoke to the prophet on a long-distance telephone".<sup>21</sup> Even more to the point is the remark of Abraham Isaac Kook: "We are not bothered by the fact that any aspect of Socratic justice is established without any divine acknowledgment, since we know full well that the very yearning for justice in whatever form it takes, is itself the most illuminating divine influence."

Returning to Wis, it is clear that, as Collins has noted, "the author of this work continues the search for a natural theology, antecedent to special revelation." We find here the same immanent divine causality that was always a part of the biblical wisdom literature. As the divine mind imma-

---

21 HESCHEL, *God in Search of Man* 178.

ment within the universe and guiding and controlling all its dynamic operations, Wisdom represents the entire range of the natural sciences; all human arts and crafts; ontology, logic, and rhetoric; and all moral knowledge. In a fine ode to Wisdom's saving power in history (10:1-21), the author assimilates the old covenantal salvation history with its miraculous and sudden divine irruptions to the immanent divine ordering of human events as mediated by the continuous activity of Wisdom. It is her generation by generational election of holy servants that structures the life of Israel.

It is especially significant that the author, unlike Ben Sira, nowhere explicitly identifies Wisdom with Torah, and with the exception of a brief historical reference in 18:9 makes no mention of the sacrificial cult. Nor is there any reference to such specific Jewish observances as circumcision, sabbath observance, or dietary laws. It is remarkable that where Isa 56:3 specifically refers to the eunuch's observance of the Sabbath, Wis 3:14 speaks only vaguely about his not acting unlawfully. Very likely, the author believed with Philo that the teachings of the Torah were tokens of divine wisdom, and were in harmony with the law of the universe and as such implant all the virtues in the human psyche. He conceives of Wisdom as a direct bearer of revelation, functioning through the workings of the human mind and supreme arbiter of all values. She is clearly the Archetypal Torah of the Kabbalists, of which the Mosaic Law is but an image. When he insists that unless God send his Wisdom down from on high humanity would not comprehend God's will (7:17), he is certainly implying that the Torah is in need of further interpretation for the disclosure of its true meaning, interpretation that Wisdom alone is able to provide. The author here closely approximates the position of Philo, in whose view, even before the Sinaitic revelation, the Patriarchs were already constituted *nomoi empsychoi*, animated laws or living embodiments of divine Wisdom. Similarly, in Wis 10, Sophia had already served as a personal guide to six righteous heroes who lived before the Sinaitic revelation.

Since Philo's theory of the natural law and its living embodiments is not entirely unambiguous and is often incorrectly understood, a brief summary analysis of his position will be helpful. What Philo appears to be saying is that the patriarchs and Moses, the living embodiments of natural law, were sages/philosophers who had a clear and accurate understanding of the Logos structure of the universe and consequently made all their actions to be in conformity with it. For non-sages, who lack that unique insight, Moses formulated rules and precepts that may be derived from the archetypal actions of the sages. He was able to do so inasmuch as he had himself become assimilated to the Logos and therefore could derive from the lives of the patriarchs and from his own life the general rules and precepts that these lives exemplified. Thus, the exemplary lives of Moses and the



patriarchs actually are or constitute laws of nature. As Aristotle had put it, “a cultivated or free man is, as it were, a law unto himself” (Eth. Nic. 4.1128a31), and similarly, according to R. Moses Hayyim Ephraim Sudilkov, “the Zaddik himself is the Law and Commandment.” On the other hand, the enacted laws of Moses cannot be spoken of as embodiments of the laws of nature, but are rather ‘copies’ or ‘memorials’ of the natural law embodied by the patriarchs, and as mere copies they can be written down. There is, however, no substitute for the direct insight into the Logos structure of the universe, which unfortunately is available only to the sages/philosophers. No general rules or precepts can serve in its stead, since every situation requiring action differs to a greater or lesser degree from every other. Thus the rules and precepts formulated by Moses are at best only general guidelines for what needs to be done. The ultimate criterion of the correct interpretation of the Mosaic Law is the unwritten law of nature, the Logos structure of the universe. That this was not a Jewish Hellenistic distortion of the nature of Jewish law can be seen from the fact that a great traditional halakhist such as R. Moses Israel Hazan, who for a period of five years was the chief Rabbi of Rome, when dealing with the question of whether the Halakha could promulgate norms that were contrary to reason, held that this was theoretically impossible, since “the true faith and reason were given by one shepherd”.<sup>22</sup>

We are now prepared directly to confront the apocalyptic elements in Wis. Although there are some similarities here to other apocalyptic summaries of history, there are nonetheless important differences. In the Apocalypse of Weeks (1 Enoch 93:1-10 and 91:11-17), as Collins has pointed out, there is a move to a predetermined goal that involves a judgment and a new creation, but in Wis 10 and in the book as a whole, historical progress has no significance. There is no turning point in Wis and the goal is accessible irrespective of chronological progression. The story of Israel, as Collins neatly puts it, is a cosmic allegory that could in principle be appropriated by any righteous people. Moreover, in the apocalyptic tableau in 5:15-23, although God makes creation a weapon that ‘joins him in all-out war against the madmen,’ there is no apocalyptic new creation such as that of Isa 11 and 65:17. It is not even clear, as Collins remarks, that the cosmos reaches a final state, but only that it will be consistently subservient to God’s purposes.<sup>23</sup>

Indeed, the author’s eschatological descriptions form a sort of chiaroscuro lacking any clear definition. He moves fitfully through alternating patches of darkness and light, almost deliberately blurring the points of transition. This deliberate vagueness betrays the author’s own unease

---

22 *Kerekh shel Romi* 3A.

23 COLLINS, *Jewish Wisdom* 214-15.



with the apocalyptic vision to which he had recourse. Another indication of his unease with miraculous divine interventions is his attempt to provide a philosophical interpretation of the passage through the Red Sea. By the Hellenistic age it was a commonplace in Greek philosophy that the stuff of which the world is made is unqualified matter and that therefore the elements are mutually interchangeable. Even the tough-minded Stoics could not resist resorting to this principle in their attempt to explicate the art of divination and the various miracles associated with it.<sup>24</sup> The slaying of the Egyptian first-born would have been much more difficult to explain in a naturalistic way, and the author of *Wis* made no effort to do so. In fact, he was unable in this case to resist the temptation to describe it in distinctively mythic language (18:15-16). Nevertheless, whenever possible, he does his best to emphasize the stable structure of the universe, the inherent flexibility of which allows for considerable variations, including very unusual occurrences. The Stoic philosopher Seneca, for example, wrote: "Anyone who thinks that nature is not occasionally able to do things she has not done frequently, simply does not understand the power of nature." (*Nat. Quaest.* 7.27.5).

In spite of the attempt on part of the author of *Wis* to moderate the apocalyptic element that confronts us so starkly at the very beginning of the book, and reappears in the extended Exodus account, the reader is nonetheless jolted by these rude juxtapositions. Considerable light, however, is shed by an examination of an analogous ambivalence that runs through Philo's various references to the uniqueness of the people of Israel. While most of these represent nationalistic sentiments that have been transposed to the spiritual plane, a few firmly cling to the earthly realm of physical reality. Philo is evidently unable to make a clean sweep of all the terrestrial aspects of Jewish messianism, and in spite of his overall attempt to depoliticize and psychologize the traditional conceptions, we find an unassimilable residue of the latter scattered through his writings. Despite all the juggling, enough of the earthly sphere remains in Philo's messianic vision (*Praem.* 163-72) to reveal the inner tensions in his thought between nationalism and universalism, the mystical and the this-worldly.<sup>25</sup>

Philo's conception of the world historical process appears to be strictly impersonal. The sequence of world empires is determined by a cosmic principle of equality, a fundamental characteristic of the divine Logos. Whenever this principle is violated and some city or nation arrogates to itself more than its proper share of power and possessions, a redistribution takes place that eliminates the dislocation that had momentarily disturbed the balance of the divine economy. Philo sees this as a cyclic dance of the Logos in which persistent imbalances and inequalities that continuously invade the cosmic

24 See WINSTON, *Philo of Alexandria* 17-21; STERLING, *The Ancestral Philosophy* 59-77.

25 See WINSTON, *Logos and Mystical* 55-58.

order are periodically redressed. But if this dance of the Logos involves a 'perpetual flux', how is it to be reconciled with Philo's belief in the ultimate advent of a messianic age? The answer appears to be that the rotational equality that rules the present cosmic era will ultimately be replaced by a steady-state form of equality. The ideal natural law embodied in the Mosaic Torah will then govern all the nations of the world, so that there will no longer be any dislocations in the divine economy and hence no need for periodic redistributions. In short, the fundamental principle of equality that characterizes the Logos will not be replaced or diminished in any way, although its mode of operation will be modified. But although it is thus possible to reconcile Philo's philosophical conception of divine providence with the Jewish apocalyptic messianic vision, he clearly sensed the sharp tension between these two conceptualizations, for he restricted his comments on the latter to a few brief passages in *Praem.* 163-72, and even there his denationalizing and psychologizing approach entailed a far-reaching modification of the Jewish prophetic view.

Clearly, both Philo and the author of *Wis* shared the need to reconcile two opposing conceptualizations of divine providence, though neither of them succeeded fully in doing so. But while in Philo's vast oeuvre the few passages in which he presents his quasi-apocalyptic messianic vision are easily overlooked, in the relatively short discourse of *Ps-Solomon* the apocalyptic vision makes an unmistakable impact and is therefore more troublesome. In light of the inability of both Philo and the author of *Wis* successfully to integrate their apocalyptic visions into their philosophical understanding of divine providence, there is a considerable degree of plausibility in the conjecture that, like Philo, *Ps-Solomon* also wrote against the backdrop of a very severe persecution. To be sure, Collins may well be correct in arguing that *Ps-Solomon's* account of the persecution of the righteous bears the character of a quasi-philosophical argument about the profitability of justice, rather than that of a veiled historical commentary on an actual occurrence. I would argue nevertheless, that we are still left with no adequate explanation as to what induced our author to display so prominently an apocalyptic scene that clashes so blatantly with his philosophical convictions. Thus the plausibility of dating *Wis* to the period of the great persecution during Caligula's reign remains unimpaired. Nonetheless, since a conjecture, however plausible, is nothing more than that, I fully agree with Collins that "the book could have been written at any time in the century from 30 BCE to 70 CE."<sup>26</sup>

---

26 COLLINS, *Jewish Wisdom* 179, 195.

## 5. Wisdom and Scripture

The interpretation of Scripture in *Wis* is both similar and dissimilar to that employed in Philo's massive philosophical commentary on the Bible. The dissimilarity is made immediately evident by Philo's elaborate allegorization of Scripture and Ps-Solomon's rejection of that approach and his preference for symbolic interpretations instead. On the other hand, there is a striking similarity in the way in which they utilize Scripture. Neither of them is concerned to provide biblical commentary as such. Each has an *agendum* that requires a considerable amount of biblical exegesis, but this is only secondary to their primary objectives. Since the discussion of this issue with regard to Philo is still enveloped in controversy, we will begin with him.

Although David Runia carefully moderates Valentin Nikiprowetzky's position in this matter, he nevertheless endorses his view that "Philo's extensive and idiosyncratic application of the doctrines and language of the *Timaeus* must be seen as resulting from the fact that he regards himself as an exegete of Scripture, whose task is to search for the 'authentic philosophy' embodied in the Mosaic record."<sup>27</sup> What is clearly overlooked here is that the key to gauging Philo's true intentions lies in the peculiar nature of his exegesis, namely, its midrashic / allegorical character. P. S. Alexander captures the special character of midrashic interpretation in the following remarks: "Midrash is as much a means of imposing ideas upon Scripture as of deriving ideas from Scripture. It often presupposes a body of tradition that grew up independently of Scripture, and which was then related to Scripture and presented in the form of Bible commentary... In the *Zohar*, a full-blown mystical system can be found presented in the form of midrash, but surely no one would suggest that this system emerged naturally, simply from meditation on Scripture. The system grew independently, and was forcibly read into Scripture."<sup>28</sup> It is instructive in this regard to recall that the Rabbis, who consistently derived their legal teachings from the Mosaic text, apparently did not literally believe in their Mosaic authorship.<sup>29</sup> To see Philo primarily as an exegete of Scripture is therefore quite misleading, and the same may be said of the author of *Wis*.

In spite of the fact that the author of *Wis* is not as philosophically inclined as Philo and has chosen philosophical rhetoric as the vehicle of his religious message in lieu of an extended philosophical exposition, he is equally driven by the need to fuse Jewish tradition with Greek philosophy in an attempt to defend its integrity both in the face of persecution and the intellectual

27 RUNIA, *Philo of Alexandria* 538.

28 ALEXANDER, *3 Enoch and the Talmud* 67, n. 26.

29 See *B. Menahot* 29b.

challenges of pagan culture. As Peter Enns has put it, "it is evident that *Wis* is not a commentary on Scripture, but a search for wisdom, for God's overarching eternal plan, on the basis of Scripture." Enns further points out that at the time *Wis* was written, there already existed an extensive set of exegetical tradition concerning the Pentateuch in particular, and that some of Ps-Solomon's comments are early witnesses to interpretive traditions that only surface fully in later rabbinic works. More important is the fact that Ps-Solomon does not reproduce these traditions in their fullness, alluding to them in little more than a phrase, and some times merely a word.

"This exegetical shorthand," writes Enns, "speaks to the antiquity and widely dispersed nature of these traditions by the first century CE. How else are we to understand, for example, his almost offhand mention of 'babes' singing at sea, the payment the Israelites received for their period of slavery, or the grassy path through the sea if not within a well-established context of second Temple interpretive activity?"<sup>30</sup>

Much of what Ps-Solomon says about Scripture is ultimately motivated by various problematic locutions in the biblical text. Earlier exegetes had already dealt with these textual problems and many of their narrative expansions made in response to them formed a kind of biblical exegesis that eventually became associated with the biblical story itself and soon became a part of its retelling. James Kugel correctly emphasized that these expansions "do not constitute 'pure' exegesis, since many of these exegetes were expositors with an axe to grind".<sup>31</sup>

I conclude with Enns' observation that "though *Wis* is addressed to pagan rulers, it is not likely that they were the actual, intended audience, but merely provided the literary context in which Ps-Solomon could address his beleaguered countrymen. Could he really expect the rulers of his day to have been moved by admonitions to follow the ways of wisdom? The likelihood is rather that Ps-Solomon was telling his audience that these pagan rulers were in reality doomed to certain judgment and destruction."

---

30 See ENNS, *Exodus Retold* 135-54.

31 See KUGEL, *In Potiphar's House* 247-48.

# Authors

MARIE-FRANÇOISE BASLEZ  
Université de Paris XII

GIUSEPPE BELLIA  
Theological Faculty of Sicily, "St. John the Evangelist". Palermo

JOHN J. COLLINS  
Yale University. New Haven, CT – USA

MAURICE GILBERT  
Pontifical Biblical Institute. Rome

PAOLO IOVINO  
Theological Faculty of Sicily, "St. John the Evangelist". Palermo

SILVANA MANFREDI  
Theological Faculty of Sicily, "St. John the Evangelist". Palermo

LUCA MAZZINGHI  
Theological Faculty of Central Italy. Florence

ANGELO PASSARO  
Theological Faculty of Sicily, "St. John the Evangelist". Palermo

ROSARIO PISTONE  
Theological Faculty of Sicily, "St. John the Evangelist". Palermo

ÉMILE PUECH  
CNRS France – École Biblique et Archéologique Française. Jérusalem

GIOVANNI RIZZI  
Pontifical Urbanian University. Rome

ROBERTO VIGNOLO  
Theological Faculty of Northern Italy. Milan

DAVID WINSTON  
Graduate Theological Union. Berkeley, CA – USA



## Index of Modern Authors

Abadie, Ph. ....113, 139	Berkey, R. F. ....304
Abel, O. ....91, 112	Bernard, E. ....37, 39, 50
Aland, K. ....285, 304	Berthelot, K. ....108, 112
Alcock, S. E. ....50	Bertrand, J. M. ....44, 50
Aletti, J.-N. ....VIII, 284, 285, 286, 292, .....293, 302, 304	Bettiolo, P. ....219, 221, 251
Alexander, P. S. ....15, 17	Bianchi Bandinelli, R. ....193
Alonso Schökel, L. ....88	Bigot, L. ....87, 112
Ambanelli, I. ....171, 177	Biscardi, A. ....71, 81
Amir, Y. ....8, 9, 17	Bizzeti, P. ....4, 5, 17, 20, 21, 22, 24, .....27, 32, 54, 55, 56, 81, 86, 98, 107, .....112, 143, 156, 159, 162, 177, 256, .....259, 281
Applebaum, S. ....71, 76, 81, 98, .....106, 107, 112	Black, M. ....149, 156
Armetta, F. ....157, 193	Blanchetière, F. ....103, 112
Arnim, H. von ....XIX	Blanquart, F. ....193
Assmann, J. ....35, 50, 97, 112	Bloch, R. ....86, 88,
Astour, M. ....44, 50	Boffo, L. ....72, 81
Auerbach, E. ....84, 112	Bogaert, P.-M. ....263, 281
Auneau, J. ....32	Bohak, G. ....37, 50
Avalos, H. ....191, 193	Boismard, M.-E. ....131, 139
Avery-Peck, A. J. ....156	Bonnard, P.-E. ....283, 304
Aziza, C. ....35, 50, 59, 81	Bonora, A. ....96, 112, 231, 232, .....234, 235, 251
Baars, W. ....229, 251	Borbone, P. G. ....219, 225, 226, 249, 251
Barclay, J. M. G. ....67, 69, 75, 77, 81, .....98, 103, 104, 107, 112	Borges, J. L. ....111
Barker, A. ....196, 198, 217	Borgonovo, G. ....272, 281
Baron, S. W. ....97, 112	Bourquin, Y. ....91, 113
Barraclough, R. ....69, 81	Boyancé, P. ....33, 38, 39, 46, 50
Barthélemy, D. ....220, 251	Bretón, S. ....172, 177
Barucq, A. ....156	Briquel-Chatonnet, F. ....43, 44, 50
Baslez, M.-F. ....VII, 49, 50, 73, 79, .....101, 123, 139, 190	Brock, S. P. ....227, 228, 251
Basso, A. ....217	Brockelmann, K. ....238, 247, 251
Baumstark, A. ....223	Broshi, M. ....124, 139
Beauchamp, P. ....4, 21, 32, 57, 65, 81, .....86, 96, 112, 127, 131, 132, 136, .....139, 152, 180, 183, 186, 187, 188, .....192, 193, 259, 272, 281, 308, 320	Brown, W. P. ....267, 281
Bélis, A. ....197, 217	Bückers, H. ....128, 139
Bellia, G. ....VIII, 84, 92, 94, 95, .....99, 112, 267, 281	Bunge, G. ....123, 139
Beentjes, P. C. ....XIV	Burgess, T. C. ....5, 17
	Burke, P. ....84, 112
	Calduch-Benages, N. ....XIV, 82, .....177, 283, 304,
	Caquot, A. ....140, 248, 251

- Carbone, S. P. ....244, 251  
 Cavallin, H. C. C. ....129, 139  
 Chailley, J. ....196, 217  
 Charvet, P. ....51  
 Cheon, S. ....54, 57, 62, 63, 65, 67, 81  
 Chevalier, Y. ....35, 50, 59, 81  
 Chiesa, B. ....252  
 Clermont-Ganneau, Ch. ....122, 139  
 Cohen, Ch. ....140  
 Cohen, D. ....17  
 Cohen, S. J. D. ....71, 98, 108, 112  
 Collins, J. J. ....1, 2, 5, 7, 8, 9, 10, 12, 14,  
 .....17, 65, 79, 81, 102, 105, 108, 112,  
 .....113, 128, 134, 137, 139, 144,  
 .....145, 147, 154, 156  
 Colomi, V. ....207  
 Comotti, G. ....196, 217  
 Conti, M. ....89, 112  
 Coppens, J. ....177  
 Corley, J. ....XIV  
 Cornely, R. ....88  
 Cowey, J. M. S. ....81  
 Cross, F. M. ....150, 156  
 Cumont, F. ....39, 45, 50  
  
 D'Alario, V. ....270, 281  
 Daniélou, J. ....258  
 Day, J. ....17  
 Del Grande, C. ....199, 217  
 Delatte, L. ....269, 281  
 Delcor, M. ....123, 128, 139, 140  
 Dell'Omo, M. ....57, 65, 81  
 Derausseau, L. ....193  
 De Vaux, R. ....117, 139  
 Dewhirst, A. ....XIV  
 Di Lella, A. A. ....101, 112  
 Diamond, A. R. ....160, 177  
 Dirksen, P. B. ....219, 220, 221, 223,  
 .....224, 225, 226, 227, 228,  
 .....249, 251, 252, 253  
 Dorival, G. ....222, 232, 251  
 Douglas, M. ....90, 112  
 Drijvers, H. J. W. ....229, 230, 231,  
 .....232, 235, 236, 237, 238, 239,  
 .....240, 241, 245, 249, 251  
 Drioton, E. ....117, 118, 139  
  
 Duesberg, H. ....86  
 Dumoulin, P. ....179, 180, 181, 182,  
 .....183, 185, 189, 193  
 Dunand, F. ....33, 35, 41, 42,  
 .....43, 45, 46, 50  
 Dunn, J. D. G. ....VIII, 283, 289, 304  
 Dupont, J. ....302, 304  
 Dupont Sommer, A. ....251  
  
 Edwards, S. A. ....304  
 Eilberg-Schwartz, H. ....91, 112  
 El Abbadi, M. A. H. ....74, 81  
 Elgvin, T. ....144, 156, 157  
 Ellis, E. E. ....222, 251  
 Elsner, J. ....47, 48, 50  
 Emerton, J. A. ....17, 224, 249, 251  
 Engel, H. ....22, 32, 144, 156  
 Engemann, J. ....39, 50  
 Enns, P. ....16, 17, 28, 32, 65, 151, 156  
 Erbetta, M. ....248, 251  
 Eshel, E. ....124, 139  
  
 Fabris, R. ....287, 304  
 Falk, D. ....156  
 Faust, A. ....107, 112  
 Feuillet, A. ....284, 304  
 Fichtner, J. ....5  
 Fields, W. W. ....162, 177  
 Firpo, G. ....98  
 Fischer, B. ....251  
 Fishbane, M. ....162, 177, 272, 281  
 Fitzmyer, J. A. ....294, 295, 298,  
 .....299, 304  
 Floistad, G. ....114  
 Focant, C. ....113  
 Focke, F. ....2, 3, 17  
 Fossum, J. ....293, 304  
 Fox, M. V. ....267, 281  
 Frazier, F. ....41, 50  
 Frey, J. B. ....125, 139  
 Frontisi-Ducrou, F. ....42, 46, 50  
 Fuks, A. ....XVII  
  
 Gabba, E. ....90, 106, 113  
 Gammie, J. G. ....282  
 García Martínez, F. ....156



- Gauthier, Ph. ....48, 50  
 Gelston, A. ....221, 226, 251  
 Gentili, B. ....217  
 Georgi, D. ....3, 87, 88, 113  
 Ghiretti, M. ....97, 113  
 Gibert, P. ....84, 113  
 Gigante, M. ....81  
 Gilbert, M. .... VII, 4, 17, 20, 32, 35, 38,  
 .....42, 49, 50, 54, 55, 65, 66, 81, 85,  
 .....86, 88, 95, 96, 100, 105, 113, 131,  
 .....137, 138, 139, 159, 161, 162, 172,  
 .....173, 176, 177, 179, 186, 188, 193,  
 .....232, 233, 234, 235, 251, 255, 256,  
 .....258, 259, 260, 262, 264, 266, 270,  
 .....281, 283, 286, 287, 304, 308, 309  
 Girlanda, A. ....304  
 Goldenberg, G. ....227, 252  
 Goodenough, E. R. ....269, 281  
 Goodman, M. D. ....82, 114, 126, 141  
 Gordon, R. P. ....228, 251, 252  
 Goshen-Gottstein, M. H. ....221, 252  
 Grabbe, L. ....71, 75, 81, 93, 105, 113  
 Green, W. S. ....82  
 Grelot, P. ....109, 113, 117, 118, 119,  
 .....120, 121, 122, 127, 128, 131, 139,  
 .....140, 144, 156, 160, 175, 176, 177  
 Gribomont, I. ....251  
 Grimm, C. L. W. ....2, 87  
 Gruen, E. ....107, 113  
 Guthrie, D. ....291, 304  
 Gwilliam, G. H. ....253  
  
 Haag, H. ....261, 281  
 Haar Romeny, R. B. Ter.....227, 252  
 Hackett, J. ....45, 50  
 Hanson, P. D. ....150, 156  
 Harl, M. ....251  
 Harper, F. C. ....140  
 Harrington, D. J. ....93, 113, 141, 144, 157  
 Hawthorne, G. F. ....304, 305  
 Hayward, R. ....123, 140  
 Hazan, I. M. ....12  
 Heinisch, P. ....185, 193  
 Heintz, F. ....45, 51  
 Henderson, I. ....196, 217  
 Hengel, M. ....87, 113, 269, 271, 281  
  
 Henrichs, A. ....44, 45, 46, 51  
 Henten, J. W. Van .....81, 113  
 Hentschel, G. ....32, 156  
 Heschel, A. J. ....10, 17  
 Hoffman, Y. ....17  
 Hoffmann, P. ....50  
 Holtzmann, H. ....224, 229, 230  
 Horbury, W. ....3, 17  
 Horsley, R. A. ....293, 304  
 Horst, P. W. van der .....81, 113  
 Hübner, H. ....17, 22, 32, 144, 156, 157  
 Huzar, E. G. ....69, 81  
  
 Iovino, P. ....VIII  
 Ittmann, N. ....160, 177  
  
 Jaubert, A. ....88  
 Jeanmaire, H. ....43, 51  
 Jenner, K. D. ....227, 252  
 Jeremias, J. ....177, 193  
 Jones, H. L. ....51  
 Jongeling, K. ....251  
 Jourgion, M. ....139  
 Juster, J. ....107  
  
 Kahana, A. ....1, 17  
 Kahle, P. ....223  
 Kant, L. H. ....73, 81  
 Kasher, A. ....34, 51, 66, 67, 69, 70,  
 .....71, 73, 74, 75, 81, 82,  
 .....93, 94, 98, 107, 113  
 Kittel, G. ....XVIII  
 Kloppenborg, J. S. ....96, 113  
 Koch, K. ....10  
 Kohler, K. ....214  
 Kolarcik, M. ....4, 17, 24, 32, 143, 156  
 Kolb, F. ....106, 113  
 Kollmann, B. ....140  
 Kooij, A. van der .....227, 242, 251,  
 .....252, 253  
 Kook, A. I. ....6, 10  
 Kornfeld, W. ....122, 140  
 Koster, M. D. ....227, 252  
 Kragelund Holt, E. ....171, 177  
 Krüger, Th. ....267, 281  
 Kraus, H. J. ....261, 281

- Krutchen, J. M. ....48, 51  
 Kugel, J. ....16, 17  
 Kuntzmann, R. ....112, 283, 304  
  
 Lagrange, M.-J. ....129, 140  
 Lane, D. J. ....226, 227, 249, 251, 252  
 Lang, B. ....91, 113  
 Lange, A. ....134, 140, 144, 157  
 Larcher, C. ....9, 21, 32, 34, 36, 38, 40, 41,  
 ....43, 44, 46, 47, 48, 51, 53, 61, 62, 63,  
 ....77, 81, 85, 86, 87, 88, 98, 99, 102, 105,  
 ....113, 131, 137, 138, 140, 144, 157, 159,  
 ....160, 173, 177, 183, 187, 190, 191, 193,  
 ....195, 203, 206, 214, 217, 224, 229, 230,  
 ....231, 233, 234, 235, 237, 244, 245, 246,  
 ....247, 252, 270, 279, 281, 283, 287, 304  
 Lebram, J. C. H. ....229, 252  
 Legras, B. ....38, 39, 40, 51  
 Lémonon, J.-P. ....99, 113, 139  
 Levenson, J. D. ....147, 157  
 Levi, R. ....6  
 Levy, C. ....35, 51  
 Lewin, A. ....113, 114,  
 Liebeschuetz, W. ....108, 113  
 Limet, H. ....281  
 Lohfink, N. ....273, 281  
 Lonergan, B. J. F. ....90, 113  
 Lüderitz, G. ....71, 72, 75, 81,  
 ....107, 113, 315  
 Lund, J. ....227, 252  
 Luzzato, G. I. ....107  
  
 Mack, B. ....99, 113  
 Malamoud, C. ....50, 51  
 Manfredi, S. ....VIII, 41, 82, 114, 157,  
 ....163, 171, 176, 177  
 Mannati, M. ....271  
 Maori, Y. ....228, 251, 252  
 Maresh, K. ....81  
 Marguerat, D. ....91, 113  
 Marrou, H. I. ....39, 51, 90, 114  
 Martin, R. P. ....291, 304, 305  
 Mazzinghi, L. ....VII, 34, 42, 43, 51,  
 ....56, 60, 79, 81, 177, 265, 267, 282  
 McCosker, P. ....52  
 McGlynn, M. ....22, 24, 25, 26,  
 .....31, 32, 277, 282  
 McKenzie, J. L. ....171, 177  
 Meland, B. E. ....149, 157  
 Méléze Modrzejewski, J. ....33, 34, 35,  
 .....37, 51, 59, 74, 76, 82,  
 .....103, 114, 123, 124, 140  
 Merklein, H. ....288  
 Mettinger, T. D. N. ....160, 177  
 Meyer, B. F. ....51  
 Milik, J. T. ....126, 140  
 Millar, F. ....82, 114, 141  
 Minissale, A. ....244, 252  
 Miranda, P. ....160, 177  
 Modona, A. N. ....101, 114  
 Momigliano, A. ....84, 95, 107, 109, 114  
 Montevocchi, O. ....73, 82  
 Moore, R. L. ....91, 114  
 Morrison, C. E. ....219, 252  
 Motte, A. ....40, 51  
 Mowinkel, S. ....262, 282  
 Mulder, M. J. ....251, 252, 253  
 Müller, C. ....XVIII  
 Munnich, O. ....251  
 Muraoka, T. ....227, 252  
 Musurillo, H. ....34, 41, 47, 51  
  
 Nachtigal, J. C. C. ....1, 17  
 Naro, M. ....157, 193  
 Nau, F. ....220, 223, 226, 252  
 Neri, U. ....223, 252  
 Nestle, E. ....285, 304  
 Neusner, J. ....156  
 Nickelsburg, G. W. E. ....113, 128,  
 .....129, 140, 145, 157  
 Nikiprowetzky, V. ....15, 51  
 Nims, Ch. F. ....119, 122, 125, 140  
 Nobile, M. ....65, 82  
 Noël, D. ....192, 193, 256, 260, 282  
 Norden, E. ....294, 304  
 North, C. R. ....160, 177  
  
 Offerhaus, U. ....20, 22, 24, 25, 26,  
 .....32, 54, 82, 88, 114  
 Orrieux, C. ....36, 51, 180, 193  
 Osty, É. ....86  
 Otto, R. ....10

- Owens, R. J. ....228, 252
- Pahk, J. Y.-S. ....268, 282
- Pailler, J. M. ....42, 51
- Parente, F. ....82, 124, 140
- Passaro, A. ....VIII, 65, 82, 99, 112, 114,  
.....151, 157, 181, 186, 193, 267, 281
- Passoni Dell'Acqua, A. ....76, 82
- Paul, A. ....96, 114
- Payne Smith, J. ....235, 237, 238,  
.....243, 246, 247, 252
- Pelletier, A. ....122, 140
- Penna, R. ....283, 304
- Perdue, L. G. ....282
- Perrenchio, F. ....4, 17
- Perusino, F. ....217
- Pesch, R. ....245, 252
- Pfann, S. J. ....139
- Pfeiffer, R. H. ....88
- Philonenko, M. ....251
- Pié y Ninot, S. ....182, 193
- Pieretti, A. ....282
- Pistone, R. ....VIII, 55, 188
- Pitta, A. ....294, 296, 298, 300, 304
- Pöhlmann, E. ....196, 208, 211, 217
- Porten, B. ....117, 120, 121, 123, 140
- Porter, F. C. ....128, 140
- Préaux, C. ....94, 114
- Price, S. R. F. ....33, 46, 48, 51
- Priotto, M. ....53, 54, 55, 57, 58,  
.....61, 62, 65, 66, 79, 82, 251
- Pucci Ben Zeev, M. ....64, 67, 69,  
.....72, 75, 79, 82
- Puech, E. ....VIII, 124, 125, 126,  
.....128, 132, 134, 135, 140
- Pusey, F. E. ....253
- Puyvelde, C. van.....220, 221, 223,  
.....224, 225, 229, 230
- Quacquarelli, A. ....251
- Rabello, A. M. ....107, 114
- Rabin, C. ....252
- Rad, G. von .....261, 282
- Rahner, K. ....255
- Rajak, T. ....66, 82
- Ramsey, I. T. ....149, 157
- Rappaport, U. ....123, 140
- Ravasi, G. ....179, 193, 304
- Rea, J. ....207
- Reese, J. M. ....3, 4, 5, 9, 17, 19, 20, 21,  
.....32, 85, 86, 88, 94, 98, 100, 103, 114,  
.....128, 141, 143, 157, 189, 193, 262,  
.....266, 269, 282, 308, 309
- Refoulé, F. ....283, 304
- Reid, D. G. ....304, 305
- Reider, J. ....86
- Reinbold, W. ....140
- Reiterer, F. V. ....VI, XIV
- Reventlow, H. G. ....17
- Reynier, Ch. ....283, 304
- Ricoeur, P. ....83, 84, 90, 92, 114
- Ries, J. ....281
- Rizzi, G. ....VIII, 244, 251
- Robert, L. ....40, 46, 47, 51
- Robin, L. ....186, 193
- Rocconi, E. ....196, 217
- Rose, M. ....268, 282
- Rossano, P. ....304
- Rossi, L. E. ....207, 208, 209, 217
- Rostovzev, M. ....105, 114
- Roux, J. ....50
- Runia, D. T. ....15, 17
- Ruppert, L. ....2, 17, 145, 146, 147, 157
- Sacchi, P. ....82
- Sachau, E. ....121, 141
- Saebø, M. ....263
- Safrai, S. ....81, 112
- Saley, R. J. ....219, 252
- Sanders, E. P. ....51
- Sauneron, S. ....117, 141
- Scarpat, G. ....21, 30, 32, 53, 60, 61, 62,  
.....63, 67, 77, 82, 87, 94, 104, 114,  
.....143, 144, 151, 157, 159, 177, 182,  
.....186, 189, 190, 192, 193, 195, 196,  
.....203, 204, 206, 214, 217, 232, 233,  
.....234, 235, 237, 244, 245, 246, 247,  
.....252, 259, 263, 266, 279, 282
- Scheid, J. ....42, 51
- Schenker, A. ....98, 114, 256, 282
- Schleiermacher, F. ....10

- Schlier, H. ....296, 297, 305  
 Schlosser, J. ....112, 283, 304  
 Schmitt, A. ....20, 22, 27, 28,  
 .....32, 179, 185, 188, 191, 193  
 Schnabel, E. J. ....283, 285, 288, 289,  
 .....291, 304, 305  
 Schneider, H. ....229, 251  
 Schuller, E. ....156  
 Schürer, E. ....66, 82, 88, 97, 114, 123,  
 .....124, 126, 141, 248, 252  
 Schwenk-Bressler, U. ....30, 32  
 Seeley, D. ....3, 160, 177  
 Segal, J. B. ....122, 141  
 Schäfer, P. ....97, 114  
 Siebeneck, R. T. ....86  
 Sievers, J. ....82, 140  
 Simon, M. ....220  
 Sisti, A. ....21, 32, 88, 89, 114, 161, 177  
 Skehan, P. W. ....160, 177, 269, 282  
 Smallwood, E. M. ....66, 67, 69, 70, 71,  
 .....73, 74, 75, 79, 80, 82, 107  
 Smith, R. R. R. ....47, 51  
 Smyth, F. ....91, 112  
 Sparks, H. F. D. ....251  
 Speiser, E. A. ....3, 18  
 Spicq, C. ....59, 62, 63, 82  
 Squilloni, A. ....269, 282  
 Stählin, G. ....59, 82  
 Stein, E. M. ....1  
 Steiner, R. C. ....119, 120, 122,  
 .....125, 140, 141  
 Sterling, G. E. ....13, 18  
 Stern, M. ....XVII, 44, 51, 59, 81, 82, 112  
 Steudel, A. ....140  
 Strugnell, J. ....141, 144, 157  
 Suggs, M. J. ....175, 178
- Tait, M. B. ....XIV, 40, 52  
 Tarn, W. ....66, 71, 82  
 Taylor, R. A. ....227, 249  
 Tcherikover, V. ....XVII, 66, 71, 75,  
 .....77, 101, 102, 106, 107, 114  
 Thiele, W. ....234, 251, 253  
 Tillich, P. ....10  
 Titti, R. ....190, 193
- Torrey, Ch. C. ....3, 18  
 Trebilco, P. ....98, 99, 114  
 Trebolle Barrera, J. ....219, 222, 253  
 Trédé, M. ....50  
 Troiani, L. ....75, 82, 102, 114  
 Trublet, J. ....139, 193, 282, 283, 304, 305  
 Turcan, R. ....43, 44, 45, 46, 52, 100, 114  
 Turner, V. W. ....92, 114
- Untersteiner, M. ....32
- Valbelle, D. ....35, 50  
 Vandier, J. ....117, 118, 139  
 Vanstiphout, H. L. J. ....251  
 Vattioni, F. ....244, 253  
 Verilhac, A. M. ....38, 39, 52  
 Vermes, G. ....82, 114, 126, 141  
 Vermeylen, J. ....82, 177, 281,  
 .....282, 283, 304  
 Vernant, J.-P. ....50, 51  
 Veyne, P. ....84, 115  
 Vidman, L. ....42, 52  
 Vignolo, R. ....VIII, 267, 268, 272, 282  
 Vílchez Líndez, J. ....21, 32, 53, 57, 58,  
 .....66, 67, 71, 79, 82, 85, 86,  
 .....88, 97, 98, 99, 104, 105,  
 .....107, 115, 159, 160, 172,  
 .....173, 178, 279, 282  
 Vogels, W. ....65, 82  
 Volgger, D. ....180, 193  
 Vosté, J. M. ....231
- Walter, D. M. ....227, 253  
 Wander, B. ....99, 100, 102, 108, 115  
 Weber, J. ....86  
 Weber, R. : ....247, 251  
 Weber, W. ....128, 141  
 Weil, S. ....328  
 Weisengoff, J. P. ....161, 178  
 Weitzman, M. P. ....224, 227, 228, 229,  
 .....230, 232, 233, 234, 240, 241, 242,  
 .....245, 247, 248, 249, 253  
 Wendland, P. ....98, 109, 115  
 West, M. L. ....196, 217  
 Whybray, R. N. ....160, 178

Will, E. ....	36, 51, 180, 193	Wright, B. G. ....	XIV
Winston, D. ....	VII, 2, 13, 18, 22, 32, 53,		
.....	58, 59, 62, 67, 73, 77, 82,		
.....	86, 96, 98, 105, 115, 128,	Yoyotte, J. ....	35, 51, 52, 117, 141
.....	141, 143, 144, 148, 151,		
.....	152, 157, 262, 282	Zeller, E. ....	87
Wisser, L. ....	171, 178	Zenger, E. ....	32, 156
Wolff, H. W. ....	171, 178, 281	Zias, J. ....	125, 141
Wolfson, H. A. ....	69, 70, 82, 153, 157	Ziegler, J. ....	243, 244, 253
Wright, A. G. ....	3, 18, 20, 21, 22, 24,	Zimmer, T. ....	267, 282
.....	26, 28, 30, 32, 185, 193	Zimmerli, W. ....	271, 282
		Zuckerman, C. ....	71, 82, 107, 115



# Index of References

## I. OLD TESTAMENT

### Genesis

Gen 1 .....	57, 65, 131, 188, 269, 309
Gen 1:1 .....	233
Gen 1:26-27 .....	129
Gen 1:27 .....	271
Gen 1 – 2 .....	264
Gen 3:19 .....	272
Gen 19 .....	64
Gen 19:1-3 .....	60, 61
Gen 19:1-29 .....	30
Gen 27:20 .....	6
Gen 45:20 .....	63
Gen 47:2-12 .....	63
Gen 47:3 .....	232
Gen 47:17-20 .....	63

### Exodus

Exod 4:22-23 (LXX) .....	173
Exod 14 .....	151
Exod 14:24 .....	58
Exod 15 .....	28
Exod 16:2-12 .....	179
Exod 16:31 .....	187
Exod 22:21 (LXX) .....	244
Exod 22:23 (LXX) .....	244

### Leviticus

Lev 26:40 .....	153
-----------------	-----

### Numbers

Num 6:12 .....	210
Num 11:8 .....	187
Num 21:6-9 .....	189
Num 21:8-9 (LXX) .....	190
Num 29:1 .....	232

### Deuteronomy

Deut 4:5-8 .....	266
------------------	-----

Deut 4:6 .....	10
Deut 4:30 .....	285
Deut 8:3 .....	183
Deut 8:3-16 .....	187
Deut 10:18 (LXX) .....	244
Deut 14:29 (LXX) .....	244
Deut 16:11 (LXX) .....	244
Deut 17:16-17 .....	274
Deut 21:14 .....	233
Deut 29:13 (LXX) .....	262
Deut 29:23 .....	60
Deut 30:11-14 .....	266
Deut 30:12-14 .....	289
Deut 32 .....	185
Deut 32:1-43 .....	184
Deut 32:8 (LXX) .....	261
Deut 32:10 .....	184
Deut 32:15 .....	184
Deut 32:36 .....	184
Deut 32:37 .....	184
Deut 32:39 .....	184, 191(LXX)
Deut 33 .....	150

### Judges

Judg 5: .....	150, 151
Judg 19:3 .....	204

### 1 Samuel

1 Sam 2:6 .....	192
1 Sam 29:4 .....	204

### 2 Samuel

2 Sam 24:12 .....	261
-------------------	-----

### 1 Kings

1 Kgs 3 .....	264, 265
1 Kgs 3:5ff. ....	261
1 Kgs 3:7 .....	261
1 Kgs 5:9-14 .....	268
1 Kgs 8:14-21 .....	258

1 Kgs 8:22-53 .....	258	2 Macc 7:27-29 .....	277
2 Kings		2 Macc 10:7 .....	42
2 Kgs 2:9 .....	261	2 Macc 12:40 .....	47
2 Kgs 18:4 .....	191	2 Macc 14:8 .....	211
2 Kgs 20 – 23 .....	117		
2 Chronicles		Job	
2 Chr 1 .....	264, 265	Job 1:6 .....	261
Ezra		Job 2:8 .....	272
Ezra 7:14 .....	10	Job 2:11 (LXX) .....	95
Nehemiah		Job 3:1-26 .....	277
Neh 1:1 .....	120	Job 4:19 .....	272
Neh 7:2 .....	120	Job 5:12 .....	204
Neh 9 .....	179	Job 7 .....	271, 272
Neh 13:1-3 .....	121	Job 7:1-3 .....	272
Neh 13:28 .....	121	Job 7:16 .....	272
Tobit		Job 7:17-18 .....	272
Tob 13:2 .....	192	Job 7:19-21 .....	272
Judith		Job 7:21 .....	272
Jdt 9:1(LXX) .....	248	Job 10:9 .....	272
Jdt 15:13 .....	42	Job 12:20 .....	204
Esther		Job 12:24 .....	204
Esth 8:13 .....	246	Job 14:1-4 .....	273
2 Maccabees		Job 15:12-16 .....	273
2 Macc 1:1-9 .....	122	Job 16:15 .....	272
2 Macc 1:10 – 2:18 .....	122	Job 17:16 .....	272
2 Macc 2:27 .....	246	Job 19:25 .....	272
2 Macc 3:4 .....	123	Job 20:11 .....	272
2 Macc 4:1-7 .....	124	Job 21:26 .....	272
2 Macc 4:23 .....	123	Job 25:4-6 .....	273
2 Macc 4:29 .....	124	Job 28 .....	289
2 Macc 6:27 .....	204	Job 29:13 (LXX) .....	244
2 Macc 7 .....	132	Job 30:19 .....	272
2 Macc 7:21-23 .....	132	Job 31:16 (LXX) .....	244
2 Macc 7:22-23 .....	277	Job 31:18 .....	277
		Job 34:15 .....	272
		Job 36:28 .....	204
		Job 40:13 .....	272
		Job 42:6 .....	272
		Psalms	
		Ps 2 .....	105
		Ps 2:8 .....	261
		Ps 2:10 .....	95
		Ps 5:4 (LXX) .....	246
		Ps 8 .....	264, 269, 271, 272, 275



Ps 8:2 .....	271
Ps 8:4b .....	271
Ps 8:5 .....	271
Ps 8:6 .....	271
Ps 8:6-9 .....	271
Ps 8:10 .....	271
Ps 10:5 .....	224
Ps 20 .....	119, 125
Ps 20:5 .....	261
Ps 22:9 .....	245
Ps 22:10ff. ....	277
Ps 28:1 .....	300
Ps 29:1 .....	261
Ps 35:22 .....	300
Ps 39:6-7 .....	271
Ps 39:13 .....	300
Ps 50:3 .....	300
Ps 51:9 (LXX) .....	267
Ps 54:18 (LXX) .....	246
Ps 56:9 (LXX) .....	246
Ps 71:6 .....	277
Ps 72:8 .....	261
Ps 72:11 .....	261
Ps 73 .....	262
Ps 77 .....	151
Ps 77:15-20 .....	58
Ps 77:16-20 .....	179
Ps 82:1 .....	261
Ps 87:4 (LXX) .....	246
Ps 89 .....	262
Ps 89:2-19 .....	272
Ps 89:7 .....	261
Ps 89:20-38 .....	272
Ps 89:39-46 .....	272
Ps 89:47-49 .....	272
Ps 89:50-52 .....	272
Ps 105:40 .....	179
Ps 110 .....	105
Ps 110:2 .....	261
Ps 115:3 .....	274
Ps 115:7 .....	265
Ps 131 .....	276
Ps 135:6 .....	274
Ps 139:13 .....	277
Ps 143:10 .....	267
Ps 144:3 .....	273

Ps 144:3-4 .....	272
Ps 144:4 .....	271

## Proverbs

Prov 1:4 .....	94
Prov 1:7 .....	278
Prov 1:11 .....	244
Prov 1:20-21 .....	267
Prov 1:28 .....	268
Prov 3:8 .....	95
Prov 3:19 .....	284
Prov 4:9 .....	95, 269
Prov 4:15 .....	95
Prov 4:29-31 .....	95
Prov 5:16 .....	95
Prov 6:20 .....	95
Prov 8 .....	96, 154, 287, 319
Prov 8:2-3 .....	265
Prov 8:17 .....	265, 268
Prov 8:22 .....	284, 286
Prov 8:22-25 .....	286
Prov 8:22-31 .....	265, 288
Prov 8:25 .....	284
Prov 8:30-31 .....	286
Prov 9:10 .....	278
Prov 14:14 .....	6
Prov 16:32 .....	94
Prov 24:5 .....	94
Prov 25:2 .....	268
Prov 29:4 .....	94
Prov 30:4 .....	289

## Qoheleth

Qoh 1:1 .....	268
Qoh 1:2 .....	273
Qoh 1:3 .....	273, 274
Qoh 1:4ff. ....	273
Qoh 1:4-11 .....	273, 275, 279
Qoh 1:11 .....	274
Qoh 1:12 .....	268
Qoh 1:12-18 .....	274
Qoh 1:12 – 2:26 .....	273, 275
Qoh 1:12 – 3:26 .....	273
Qoh 1:13 .....	268
Qoh 1:16 .....	268, 274, 277



Wis 1:16 .....	41, 111, 133, 313	Wis 2:21 .....	173
Wis 1:16 – 2:9 .....	40	Wis 2:21-22 .....	101
Wis 1 – 2 .....	8	Wis 2:22 .....	95, 128, 146, 155, 320
Wis 1 – 5 .....	1, 2, 145, 147, 154, 319	Wis 2:22-24 .....	128
Wis 1 – 6 .....	19, 24, 65, 159, 256, 260, 270, 278, 279	Wis 2:23 .....	127, 129, 135, 186, 264, 278
Wis 1 - 10 .....	3	Wis 2:23-24 .....	161
Wis 2 .....	66, 89, 145, 146, 147, 161, 169, 256, 265, 270	Wis 2:24 .....	127, 149
Wis 2:1c .....	270	Wis 2 – 5 .....	25
Wis 2:1-5 .....	110	Wis 3:1 .....	128, 137
Wis 2:1-9 .....	160	Wis 3:1ff. ....	128
Wis 2:1-24 .....	143	Wis 3:1-9 .....	128
Wis 2:2 .....	146	Wis 3:2 .....	97
Wis 2:3 .....	66	Wis 3:3 .....	128
Wis 2:3-4 .....	132	Wis 3:3-7 .....	101
Wis 2:4ab .....	270	Wis 3:4 .....	148
Wis 2:5a .....	270	Wis 3:4b .....	137
Wis 2:5b .....	66	Wis 3:5b .....	128
Wis 2:8 .....	66	Wis 3:6 .....	36, 93
Wis 2:9 .....	40, 46	Wis 3:7 .....	62, 128, 130, 175
Wis 2:9c .....	270	Wis 3:7-8 .....	93
Wis 2:10 .....	172, 243	Wis 3:7-9 .....	278
Wis 2:10-11 .....	101	Wis 3:8 .....	128, 241, 269
Wis 2:10-20 .....	97, 103, 160, 161, 174, 175, 245, 321	Wis 3:10 .....	97
Wis 2:11 .....	172	Wis 3:10 – 4:20 .....	143
Wis 2:12 .....	36, 100, 277	Wis 3:11 .....	130, 170
Wis 2:12c .....	167, 169, 236	Wis 3:13 .....	36, 62, 128
Wis 2:12d .....	169, 235	Wis 3:13-19 .....	39
Wis 2:12-16 .....	136	Wis 3:14 .....	11, 93
Wis 2:12-20 .....	2, 97, 145, 146	Wis 3:15 .....	237
Wis 2:13 .....	167, 171, 238	Wis 3:18 .....	133
Wis 2:13b .....	236	Wis 3 – 4 .....	161, 278
Wis 2:15 .....	37	Wis 4:1 .....	39, 128
Wis 2:16 .....	36, 313	Wis 4:1-6 .....	39
Wis 2:16-20 .....	245	Wis 4:2 .....	61, 101
Wis 2:17 .....	245	Wis 4:3-5 .....	39
Wis 2:17f. ....	245	Wis 4:3-6 .....	36
Wis 2:18 .....	245	Wis 4:4b .....	231
Wis 2:18-19 .....	245	Wis 4:7 .....	128, 231
Wis 2:18-21 .....	277	Wis 4:7-8 .....	277
Wis 2:19 .....	238, 245	Wis 4:7-14 .....	39
Wis 2:19b .....	236	Wis 4:10 .....	128
Wis 2:19c .....	245	Wis 4:10b .....	40
Wis 2:20 .....	62, 168, 245	Wis 4:10-14 .....	40
		Wis 4:11 .....	128
		Wis 4:15 .....	62
		Wis 4:16 .....	231

- Wis 4:17 .....128  
 Wis 4:19 .....128  
 Wis 4:20 .....161  
 Wis 4:20 – 5:5 .....128  
 Wis 4:20 – 5:14 .....265-266  
 Wis 5 .....145, 149, 150, 161  
 Wis 5:1 .....97, 135, 164, 167  
 Wis 5:1ff. ....130  
 Wis 5:1-3 .....163  
 Wis 5:1-7 .....2, 146, 163, 175  
 Wis 5:1-7(8) .....162  
 Wis 5:1-14 .....160  
 Wis 5:1-23 .....143, 278  
 Wis 5:2 .....128, 245  
 Wis 5:3f. ....245  
 Wis 5:4cd .....168  
 Wis 5:4-5 .....161, 245  
 Wis 5:4-7 .....166  
 Wis 5:4-8 .....97, 103  
 Wis 5:4-13 .....163  
 Wis 5:5 .....128, 146  
 Wis 5:6 .....269  
 Wis 5:6a .....174  
 Wis 5:6-8 .....101  
 Wis 5:7 .....110  
 Wis 5:7bc .....174  
 Wis 5:13 .....27, 128, 149  
 Wis 5:14-23 .....163  
 Wis 5:15 .....148  
 Wis 5:15-16 .....128  
 Wis 5:15-23 .....2  
 Wis 5:16 .....93, 128, 151, 278  
 Wis 5:16-21 .....260  
 Wis 5:16-23 .....143  
 Wis 5:17 .....186, 321  
 Wis 5:17-20 .....65, 187  
 Wis 5:17b-20 .....180  
 Wis 5:17-23 .....129, 130, 145, 150, 161, 319  
 Wis 5:18-20 .....150  
 Wis 5:20 .....151  
 Wis 5:23 .....164  
 Wis 6 .....25, 256  
 Wis 6:1 .....25, 88, 94, 95, 312  
 Wis 6:1a .....23, 106  
 Wis 6:1b .....23  
 Wis 6:1-11 .....20, 23, 94, 103, 258  
 Wis 6:1-25 .....26, 278  
 Wis 6:1 – 9:21 .....104  
 Wis 6:3 .....93  
 Wis 6:4 .....105  
 Wis 6:5 .....93  
 Wis 6:6-7 .....101  
 Wis 6:7 .....94  
 Wis 6:8 .....24, 93,  
 Wis 6:9 .....22, 23, 24, 25, 31, 94  
 Wis 6:9-11 .....276  
 Wis 6:9-25 .....26  
 Wis 6:9 – 9:18 .....20, 26  
 Wis 6:11 .....23, 24, 25, 26, 31, 94  
 Wis 6:11b .....106  
 Wis 6:12 .....22, 26, 268  
 Wis 6:12-16 .....24, 25, 101, 267  
 Wis 6:12 – 10:21 .....22  
 Wis 6:13 .....25, 231  
 Wis 6:17 .....25, 260  
 Wis 6:17-19 .....170  
 Wis 6:17-20 .....24, 25, 93  
 Wis 6:17-21 .....20, 26  
 Wis 6:20 .....25, 269, 269  
 Wis 6:21 .....20, 23, 25, 26, 93, 94, 103  
 Wis 6:21a .....23  
 Wis 6:22 .....21, 22, 23, 29, 31  
 Wis 6:22-25 .....20, 21, 22, 23, 24, 276  
 Wis 6:22 – 7:30 .....3  
 Wis 6:22 – 9:18 .....107, 143  
 Wis 6:22 – 10:21 .....22  
 Wis 6:22 – 11:1 .....20, 22  
 Wis 6:22 – 11:4 .....2  
 Wis 6:24 .....23, 93, 94, 260  
 Wis 6:25 .....23, 24, 25, 26, 94  
 Wis 6 – 9 .....107, 287  
 Wis 6 – 10 .....1  
 Wis 6 – 19 .....2  
 Wis 7:1 .....22, 24, 26, 31  
 Wis 7:1ff. ....276, 277  
 Wis 7:1-6 .....93, 256, 277  
 Wis 7:4 .....238, 278  
 Wis 7:5 .....258, 276  
 Wis 7:5-6 .....94  
 Wis 7:5-8a .....233  
 Wis 7:7 .....6, 29, 255  
 Wis 7:7-8 .....278

Wis 7:7-9 .....	94	Wis 8:21 .....	29, 148, 246, 255
Wis 7:7-12 .....	264	Wis 8 – 9 .....	3
Wis 7:7-14 .....	278	Wis 9 .....	20, 22, 28, 29, 255, 256, 259, 263, 264, 265, 269, 270, 275, 325
Wis 7:8-10 .....	29	Wis 9:1 .....	27, 258
Wis 7:8-12 .....	102	Wis 9:1-2 .....	6, 256, 260
Wis 7:11 .....	4	Wis 9:1b-2b .....	256
Wis 7:11-12 .....	29	Wis 9:1-4 .....	256
Wis 7:13 .....	94	Wis 9:1-6 .....	257, 263
Wis 7:13-21 .....	267	Wis 9:1-18 .....	20
Wis 7:14c .....	170	Wis 9:2 .....	257, 264, 284, 291
Wis 7:16 .....	270	Wis 9:2a .....	259, 264
Wis 7:17 .....	11, 195	Wis 9:2-3 .....	262
Wis 7:17-18 .....	6	Wis 9:2-6 .....	258
Wis 7:17-21 .....	101, 233	Wis 9:3 .....	256
Wis 7:17-22a .....	29	Wis 9:4 .....	127, 258, 259, 261, 264, 274
Wis 7:18 .....	233	Wis 9:5 .....	256, 258, 261, 265, 276, 278
Wis 7:18b .....	233	Wis 9:5b .....	265
Wis 7:20a .....	234	Wis 9:5c .....	265
Wis 7:21 .....	291	Wis 9:5-12 .....	256
Wis 7:22 – 8:1 .....	267, 288	Wis 9:6 .....	257, 258, 264, 265
Wis 7:22b-24 .....	23, 29	Wis 9:7 .....	257, 258, 259, 264, 275
Wis 7:22b – 8:1 .....	20, 29	Wis 9:7-8 .....	93, 256, 258, 276
Wis 7:25 .....	291	Wis 9:7-12 .....	257, 262
Wis 7:25f. ....	127	Wis 9:8 .....	93, 258, 262, 264
Wis 7:25-26 .....	23, 29, 144	Wis 9:8bc .....	258
Wis 7:26 .....	286, 291	Wis 9:8c .....	258
Wis 7:27 .....	92, 144	Wis 9:9 .....	61, 127, 259, 286
Wis 7:27 – 8:1 .....	23, 29	Wis 9:9c .....	259
Wis 7 – 8 .....	20, 29, 256	Wis 9:9cd .....	275
Wis 7 – 9...65, 159, 255, 260, 262, 273, 279		Wis 9:9-11 .....	259
Wis 8:1 .....	144	Wis 9:9-17 .....	95
Wis 8:2 .....	29	Wis 9:10 .....	258, 261
Wis 8:2-9 .....	94	Wis 9:10ab .....	257, 259
Wis 8:3 .....	94	Wis 9:10c .....	274
Wis 8:5-7 .....	29	Wis 9:10cd .....	259
Wis 8:6 .....	101	Wis 9:10d .....	275
Wis 8:7 .....	102	Wis 9:10-12 .....	274
Wis 8:8 .....	29	Wis 9:11 .....	256
Wis 8:9 .....	29	Wis 9:11a .....	259
Wis 8:10-15 .....	29	Wis 9:11b .....	274
Wis 8:14-15 .....	101	Wis 9:12 .....	25, 257, 258
Wis 8:16-17 .....	29	Wis 9:12a .....	275
Wis 8:18 .....	268	Wis 9:12c .....	277
Wis 8:19-20 .....	148	Wis 9:13 .....	257, 258, 259, 266, 285, 297
Wis 8:19b-20 .....	131		
Wis 8:20 .....	148		

Wis 9:13ab .....	259	Wis 11 .....	22
Wis 9:13-18 .....	256, 257	Wis 11:1 .....	20, 22, 24, 26, 27, 29, 30, 94
Wis 9:14-15 .....	276	Wis 11:4 .....	22, 26
Wis 9:15 .....	131, 148, 266	Wis 11:5 .....	181, 188
Wis 9:15-16 .....	258	Wis 11:9 .....	171
Wis 9:16b-17 .....	285	Wis 11:10 .....	189
Wis 9:16c .....	259, 266	Wis 11:11 .....	61
Wis 9:17 .....	27, 259, 274	Wis 11:14 .....	35, 36
Wis 9:17a .....	259, 266	Wis 11:15 .....	110, 210
Wis 9:17b .....	259	Wis 11:15-20 .....	35
Wis 9:18 .....	20, 21, 22, 24, 27, 28, 29, 31, 257, 260, 274	Wis 11:15 – 12:2 .....	108
Wis 9:18a .....	27	Wis 11:21 .....	61
Wis 9:18b .....	27, 259	Wis 11:21 – 12:2 .....	100
Wis 9:18c .....	27, 29, 259	Wis 11:24 .....	196
Wis 10 .....	11, 12, 20, 22, 26, 27, 28, 29, 65, 258	Wis 11:24 – 12:1 .....	205
Wis 10:1 .....	27, 31	Wis 11:26 .....	94
Wis 10:1a .....	29	Wis 11 – 15 .....	186
Wis 10:1-20a .....	27, 30	Wis 11 – 19 .....	1, 65, 77, 149, 180
Wis 10:1-21 .....	11, 30, 309	Wis 12 .....	78
Wis 10:1 – 11:1 .....	20, 27, 28, 30	Wis 12:1 .....	196
Wis 10:1 – 11:4 .....	28	Wis 12:2 .....	189
Wis 10:4 .....	27, 260	Wis 12:3-6 .....	95
Wis 10:4a .....	29	Wis 12:3-7 .....	43
Wis 10:5 .....	256	Wis 12:4 .....	93
Wis 10:5b .....	27	Wis 12:4b .....	43
Wis 10:6b .....	28	Wis 12:4-6 .....	102, 111
Wis 10:6-7 .....	64	Wis 12:5 .....	43, 44
Wis 10:6-8 .....	30, 309	Wis 12:7 .....	78
Wis 10:9 .....	29	Wis 12:12 .....	297
Wis 10:10b .....	27	Wis 12:13-14 .....	95
Wis 10:10c .....	27	Wis 12:14 .....	93
Wis 10:10d .....	27	Wis 12:15-19 .....	269
Wis 10:12 .....	101, 256	Wis 12:15-22 .....	108
Wis 10:15 .....	97	Wis 12:17-18 .....	94
Wis 10:15-21 .....	30	Wis 12:19 .....	61
Wis 10:16a .....	27	Wis 12:20 .....	58
Wis 10:18 .....	28	Wis 12:22 .....	171
Wis 10:20 .....	28, 56, 214, 255	Wis 12:23-27 .....	35
Wis 10:20a .....	27, 29	Wis 12:24-25 .....	211
Wis 10:20bc .....	28	Wis 12:25 .....	210
Wis 10:21 .....	22, 55	Wis 12:26 .....	189
Wis 10:21a .....	29	Wis 12:27d .....	58
Wis 10 – 19 .....	3, 20, 26, 28, 109, 143, 144, 159, 256, 260, 279	Wis 13:1 .....	61, 110
		Wis 13:1-5 .....	101
		Wis 13:1-9 .....	101
		Wis 13:3 .....	94

Wis 13:5 .....	39	Wis 16:1 .....	189
Wis 13:9 .....	94	Wis 16:1-4 .....	56, 180, 181, 188
Wis 13:10 .....	48	Wis 16:2 .....	62
Wis 13:10 – 15:13 .....	100	Wis 16:2b .....	181
Wis 13:11 .....	42	Wis 16:2ff. ....	181
Wis 13:11-13 .....	48	Wis 16:3a .....	181, 183
Wis 13:14 .....	47	Wis 16:3b .....	183
Wis 13 – 15 .....	4, 89, 127, 188, 285	Wis 16:3d .....	188, 189
Wis 14:1 .....	46, 314	Wis 16:3e .....	181
Wis 14:3 .....	42	Wis 16:4 .....	58, 97
Wis 14:5 .....	30	Wis 16:4a .....	188, 189
Wis 14:7 .....	238	Wis 16:4b .....	189
Wis 14:11 .....	62	Wis 16:5 .....	58, 188, 189
Wis 14:13-21 .....	102	Wis 16:5-7 .....	260
Wis 14:14 .....	40	Wis 16:5a-7b .....	188
Wis 14:15 .....	33, 37, 38, 39, 93	Wis 16:5-9 .....	189
Wis 14:15c .....	48	Wis 16:5-14 .....	56, 180, 189
Wis 14:16 .....	94, 256	Wis 16:6 .....	189
Wis 14:17 .....	47, 61, 93, 102, 104	Wis 16:6a .....	189
Wis 14:17ab .....	48	Wis 16:6b .....	182
Wis 14:17c .....	48	Wis 16:6-7 .....	190
Wis 14:17-20 .....	46	Wis 16:7 .....	182, 189, 242, 260
Wis 14:18 .....	47	Wis 16:7a .....	190
Wis 14:18-20 .....	101	Wis 16:7b .....	190, 191
Wis 14:19 .....	47	Wis 16:8-9 .....	189
Wis 14:20 .....	47, 48	Wis 16:9-10 .....	189
Wis 14:21 .....	94	Wis 16:10-14 .....	189
Wis 14:22-31 .....	48, 100	Wis 16:11 .....	62, 189
Wis 14:23 .....	42, 93, 101	Wis 16:11a .....	182
Wis 14:23-24 .....	110	Wis 16:11b .....	190
Wis 14:23-28 .....	102, 127	Wis 16:12 .....	181, 182
Wis 14:24 .....	36, 256	Wis 16:13 .....	184, 191
Wis 14:25 .....	101	Wis 16:13a .....	185
Wis 14:27-29 .....	101	Wis 16:13-14 .....	188, 189
Wis 14:28 .....	48, 101	Wis 16:14 .....	137, 185, 192
Wis 15:4 .....	47, 204, 314	Wis 16:14b-c .....	192
Wis 15:4b .....	46	Wis 16:15 .....	184, 185
Wis 15:4-5 .....	101, 102	Wis 16:15-23 .....	181
Wis 15:5 .....	47	Wis 16:15-29 .....	56, 180, 213
Wis 15:7-13 .....	101	Wis 16:16 .....	60, 185
Wis 15:8 .....	192	Wis 16:16a .....	185
Wis 15:9 .....	231	Wis 16:16b .....	185
Wis 15:14 .....	97	Wis 16:17 .....	180, 185, 186, 260
Wis 15:18-19 .....	35	Wis 16:18 .....	213, 214
Wis 16.....	VIII, 56, 179, 180, 181, .....188, 192, 314, 322	Wis 16:20 .....	213
		Wis 16:20a .....	181

Wis 16:20c .....	181, 187	Wis 19:2ab .....	214
Wis 16:21 .....	181	Wis 19:2-3 .....	57
Wis 16:21ab .....	186	Wis 19:4 .....	204, 215
Wis 16:21c .....	187	Wis 19:5 .....	60
Wis 16:22 .....	180, 213	Wis 19:5b .....	55
Wis 16:22b .....	182	Wis 19:6 .....	55, 131, 151, 186, 256, 260
Wis 16:22-29 .....	215, 323	Wis 19:6a .....	188
Wis 16:23b .....	180, 185	Wis 19:6-12 .....	55
Wis 16:24.....	62, 151, 180, 181, 186, .....	Wis 19:7 .....	28
	188, 210, 214, 260	Wis 19:7c .....	55, 66
Wis 16:24b .....	187	Wis 19:7-8 .....	55
Wis 16:24c .....	187	Wis 19:7-12 .....	55
Wis 16:24-25 .....	186, 187	Wis 19:8 .....	260
Wis 16:24-29 .....	181	Wis 19:9 .....	28, 30, 55, 56, 214, 215, 255
Wis 16:25b .....	181, 186	Wis 19:10 .....	30, 78
Wis 16:25c .....	183	Wis 19:10b .....	55
Wis 16:26 .....	181, 182, 183	Wis 19:10-12 .....	55
Wis 16:27 .....	213, 248	Wis 19:10-21 .....	54
Wis 16:28 .....	231, 246, 247,	Wis 19:10-22 .....	28, 30, 309
Wis 16:29 .....	246	Wis 19:11a .....	55
Wis 16 – 19 .....	56, 132, 145, 151	Wis 19:12 .....	55
Wis 17 .....	42	Wis 19:13 .....	34, 58, 60
Wis 17:1 .....	62, 285	Wis 19:13b .....	58
Wis 17:1 – 18:4 .....	57, 64	Wis 19:13d .....	59
Wis 17:2 .....	97	Wis 19:13-16 .....	35, 127
Wis 17:6 .....	45	Wis 19:13-17 .....	VII, 53, 55, 56, 57, 65, .....
Wis 17:7-8 .....	45		66, 67, 68, 74, 77, 79, 314
Wis 18:1-4 .....	56	Wis 19:14 .....	57, 59, 60, 61, 62, 64, 309
Wis 18:2-3 .....	57	Wis 19:14 (15) .....	30
Wis 18:3 .....	60, 78, 104	Wis 19:14b .....	60, 62
Wis 18:4 .....	62, 64, 256	Wis 19:15 .....	62, 63
Wis 18:5 .....	260	Wis 19:15a .....	62
Wis 18:7 .....	63	Wis 19:15b .....	63
Wis 18:8 .....	58	Wis 19:16 .....	34, 59, 60, 63, 73, 78
Wis 18:9 .....	11, 93, 214	Wis 19:16a .....	63
Wis 18:11 .....	93	Wis 19:16b .....	63
Wis 18:12-13 .....	110	Wis 19:16c .....	63
Wis 18:15 .....	152, 260	Wis 19:17 .....	30, 64
Wis 18:15-16 .....	13	Wis 19:18.....	101, 151, 180, 203, 204, .....
Wis 18:17-19 .....	109		205, 211, 213, 215, 323
Wis 18:19 .....	9	Wis 19:18a-c .....	188
Wis 19 .....	53, 54, 55, 56, 57, 65, .....	Wis 19:18ff. ....	132
	66, 77, 181, 215	Wis 19:18-21 .....	54, 55, 56, 186
Wis 19:1a .....	55	Wis 19:19-21 .....	213, 215
Wis 19:1-5 .....	55, 57, 58, 65	Wis 19:20 .....	66
Wis 19:1-9 .....	54	Wis 19:21 .....	56, 65, 66, 132, 213, 214
Wis 19:1-17 .....	54	Wis 19:22 .....	30, 55, 56, 192, 214, 260



## Sirach

Sirach		Isa 42:1-4 (5-9) .....	160
Sir 1:3 .....	289	Isa 49:1 .....	277
Sir 1:4 .....	284, 291	Isa 49:1-6 .....	160
Sir 1:6 .....	289	Isa 49:4 (LXX) .....	165
Sir 1:7-9 .....	291	Isa 49:12 .....	118
Sir 4:10 (H) .....	244	Isa 50:4-9 (LXX) .....	VIII, 169
Sir 4:10a (H) .....	244	Isa 50:4-9 (10-11) .....	160, 176, 321
Sir 4:15 (H) .....	269	Isa 50:4-10 (LXX) .....	170, 171
Sir 6:29-31 .....	269	Isa 50:6b-9 .....	169
Sir 6:36 .....	267	Isa 50:8 (LXX) .....	164
Sir 15:2 .....	267	Isa 50:10 (LXX) .....	171
Sir 18:9 .....	11	Isa 51:4 .....	95
Sir 24: .....	96, 154, 266, 287, 319	Isa 52:13-15 .....	145
Sir 24:1-29 .....	288	Isa 52:13 – 53:12 (LXX) .....	2, 145, 160, 176, 262, 321
Sir 24:3 .....	267	Isa 52:14 (LXX) .....	164
Sir 24:3-7 .....	289	Isa 52:15 (LXX) .....	166
Sir 24:9 .....	286	Isa 52 – 53 .....	145
Sir 24:10-34 .....	291	Isa 53 .....	145, 147, 168, 175, 245
Sir 24:14 .....	291	Isa 53:3 (LXX) .....	168
Sir 25:20 .....	244	Isa 53:4b (LXX) .....	165
Sir 35:3 .....	244	Isa 53:6 (LXX) .....	174
Sir 37:11 .....	246	Isa 53:10b-11 (LXX) .....	175
Sir 38:1-15 .....	190	Isa 53:11b (LXX) .....	175
Sir 39:5 .....	267	Isa 56:3 .....	11
Sir 41:4 .....	114	Isa 56 – 66 .....	150
Sir 42:21 .....	291	Isa 59 .....	150, 151
Sir 43:27 .....	267	Isa 59:15-20 .....	150
Sir 44:21 .....	278	Isa 63:15b-16 (LXX) .....	173
Sir 51:13-30 .....	267	Isa 64:1 .....	150
Sir 51:19 .....	289	Isa 64:11 .....	300
		Isa 65:17 .....	12

## Isaiah

Isa 1:9 .....	60
Isa 7:11-12 .....	261
Isa 10:2 (MT-LXX) .....	244
Isa 11 .....	12
Isa 13:19 .....	60
Isa 19:19 .....	123
Isa 25:6 .....	242
Isa 25:8 .....	132, 147
Isa 26 .....	130, 135
Isa 26:16 (LXX) .....	171
Isa 26:19 .....	135
Isa 40:13 .....	297
Isa 40:18-20 .....	42

## Jeremiah

Jer 1:5 .....	277
Jer 2:30 (LXX) .....	171
Jer 3:19 (LXX) .....	173
Jer 3:22 (LXX) .....	173
Jer 5:3 (LXX) .....	171
Jer 5:4 (LXX) .....	174
Jer 6:10 (LXX) .....	167
Jer 7 .....	120
Jer 7:6 (MT-LXX) .....	244
Jer 7:18 .....	119
Jer 7:28 (LXX) .....	171

Jer 9:2 (LXX) .....	171
Jer 10:3-5 .....	42
Jer 11:18 – 12:6 .....	160
Jer 11:19 (LXX) .....	168
Jer 12:10 (LXX) .....	174
Jer 12:13 (LXX) .....	167
Jer 15:10-21 .....	160
Jer 15:15b-16a (LXX) .....	165, 167
Jer 16:5-8 .....	121
Jer 17:14-18 .....	160
Jer 17:23 (LXX) .....	171
Jer 18:18-23 .....	160
Jer 20:7 (LXX) .....	166
Jer 20:7-18 .....	160
Jer 20:8 (LXX) .....	166
Jer 20:13 (LXX) .....	169
Jer 20:14-18 .....	277
Jer 20:18 (LXX) .....	165, 168
Jer 22:15b-16 (LXX) .....	172
Jer 22:16 (LXX) .....	171
Jer 26:20ff. ....	117
Jer 30 (37):20 (LXX) .....	164
Jer 31 (38):31-34 (LXX) .....	171, 172
Jer 31:33-34 .....	267
Jer 41 – 44 .....	117
Jer 44 .....	119, 120
Jer 48:13 .....	119
Jer 49:18 .....	60
Jer 50:40 .....	60

### Lamentations

Lam 1:3 (LXX) .....	165
Lam 1:5 (LXX) .....	165
Lam 1:7 (LXX) .....	165
Lam 1:10 (LXX) .....	165
Lam 1:17 (LXX) .....	165
Lam 1:20 (LXX) .....	165
Lam 4:6 .....	60

### Baruch

Bar 3:9-37 .....	10
Bar 3:9 – 4:4 .....	288
Bar 3:29-30 .....	289
Bar 3:29 – 4:1 .....	266
Bar 4:1 .....	10

### Ezekiel

Ezek 27:7 (MT-LXX) .....	244
Ezek 29 – 32 .....	117
Ezek 36 .....	267

### Daniel

Dan 2 .....	293, 294
Dan 2:18-19 .....	300
Dan 2:19-23 .....	293
Dan 2:27-28 .....	293
Dan 2:27-30 .....	128
Dan 2:29-30 .....	294
Dan 2:47 .....	128, 293
Dan 4:6 .....	128
Dan 6:11 (LXX) .....	246
Dan 7 – 12 .....	149
Dan 11:33 .....	145
Dan 11 – 12 .....	145
Dan 12 .....	131, 132, 135
Dan 12:1 .....	132, 133
Dan 12:2 .....	135
Dan 12:3 .....	175

### Hosea

Hos 4:1 (LXX) .....	171
---------------------	-----

### Amos

Am 4:11 .....	60
---------------	----

### Michah

Mic 5:9 .....	165
---------------	-----

### Zephaniah

Zeph 2:9 .....	60
Zeph 3:2 (LXX) .....	171
Zeph 3:7 (LXX) .....	171

### Zechariah

Zech 7:10 (LXX) .....	244
-----------------------	-----

### Malachi

Mal 3:5 (LXX) .....	244
---------------------	-----

## II. NEW TESTAMENT

## Matthew

Mt 5:3 .....	241
Mt 12:42 .....	288
Mt 13:11 .....	300
Mt 27:43 .....	245

## Mark

Mk 1:35 .....	246, 248
Mk 6:21-28 .....	261
Mk 8:31-33 .....	245
Mk 9:30-32 .....	245
Mk 10:32-34 .....	245
Mk 12:4 .....	245
Mk 14:55-56 .....	245
Mk 15:16-20a .....	245
Mk 15:25-32 .....	245
Mk 15:33-39 .....	245

## Luke

Lk 10:1 .....	220
---------------	-----

## John

Jn 1:1-18 .....	284, 288
Jn 1:14 .....	290
Jn 5:17 .....	215, 324

## Acts

Acts 3:1 .....	248
Acts 10:3 .....	248
Acts 10:30 .....	248
Acts 17:16-18 .....	110
Acts 17:21 .....	110
Acts 17:30-31 .....	111
Acts 23:6-8 .....	137

## Romans

Rom 1:5 .....	299
Rom 1:11 .....	299
Rom 1:16-17 .....	299, 301
Rom 1:18-25 .....	285
Rom 1:18 – 2:16 .....	285
Rom 1:18 – 11:32 .....	294

Rom 2:6 .....	286
Rom 3:2 .....	289
Rom 3:21-22 .....	301
Rom 3:26 .....	301
Rom 5:9 .....	301
Rom 5:11 .....	301
Rom 6:19 .....	301
Rom 6:21 .....	301
Rom 8:1 .....	301
Rom 8:3 .....	286
Rom 8:18 .....	301
Rom 8:22 .....	301
Rom 8:29-30 .....	301
Rom 8:31-39 .....	294
Rom 9 .....	289
Rom 9:21-23 .....	296
Rom 9 – 11 .....	289, 294
Rom 10 .....	289
Rom 10:6-7 .....	286
Rom 10:6-8 .....	289
Rom 11:5 .....	301
Rom 11:25 .....	283, 289, 300
Rom 11:25-26 .....	289
Rom 11:25-32 .....	295
Rom 11:25-36 .....	283
Rom 11:26 .....	295
Rom 11:30 .....	301
Rom 11:31 .....	301
Rom 11:32 .....	296
Rom 11:33 .....	285, 292, 294, 296, 300
Rom 11:33-34 .....	295
Rom 11:33-36 .....	283, 286, 289, 292, 293, 294, 299, 300, 301, 326
Rom 11:34 .....	296
Rom 11:34-35 .....	294, 300
Rom 11:36 .....	294, 295
Rom 12:15-17 .....	286
Rom 12:21 .....	245
Rom 13:11 .....	301
Rom 16:19 .....	299
Rom 16:25 .....	299
Rom 16:25a .....	299
Rom 16:25b .....	299
Rom 16:25-27 .....	283, 292, 293, 294, 298, 326
Rom 16:26 .....	299, 301, 303
Rom 16:27 .....	292, 299

<b>1 Corinthians</b>	
1 Cor 1:17 – 2:16 .....	296, 297
1 Cor 1:20 .....	291
1 Cor 1:20b-21 .....	296
1 Cor 1:21 .....	297
1 Cor 1:23-24 .....	286
1 Cor 1:24 .....	290, 301
1 Cor 1:30 .....	288
1 Cor 1 – 2 .....	286
1 Cor 1 – 4 .....	286, 292, 293, 302
1 Cor 2:1 .....	295
1 Cor 2:1-10 .....	293, 296
1 Cor 2:6-7 .....	288
1 Cor 2:7 .....	291, 295, 300, 301
1 Cor 2:8 .....	300
1 Cor 2:9 .....	292
1 Cor 2:10 .....	300
1 Cor 2:15-16 .....	297
1 Cor 4:1 .....	295, 300
1 Cor 8:6 .....	284, 286, 289, 290, 298
1 Cor 13:2 .....	295, 300
1 Cor 14:2 .....	295, 300
1 Cor 15 .....	137
1 Cor 15:51 .....	295, 300
<b>Galatians</b>	
Gal 1:15-16 .....	300
Gal 4:4 .....	284
<b>Ephesians</b>	
Eph 1:9-10 .....	300
Eph 3:3-12 .....	300
Eph 3:5 .....	300
Eph 3:6 .....	300
Eph 3:9 .....	300
Eph 3:10 .....	301
Eph 5:32 .....	300
Eph 6:19 .....	300
<b>Colossians</b>	
Col 1:15 .....	284
Col 1:15-20 .....	284, 286, 290, 292, 298
Col 1:23 .....	300
Col 1:26 .....	300
Col 1:26-27 .....	300
Col 2:3 .....	288, 301
Col 2:7 .....	300
Col 4:3 .....	300
<b>Philippians</b>	
Phil 2:9 .....	278
<b>2 Thessalonians</b>	
2 Thess 2:7 .....	300
<b>1 Timothy</b>	
1 Tim 3:9 .....	300
1 Tim 3:16 .....	300
<b>2 Timothy</b>	
2 Tim 1:9-10 .....	300
2 Tim 2:24 .....	245
<b>Hebrews</b>	
Heb 1:1-4 .....	284
Heb 2 .....	271
Heb 11:21 .....	230
<b>Revelation</b>	
Rev 1:20 .....	300
Rev 7:12 .....	301
Rev 10:7 .....	300
Rev 17:5 .....	300
Rev 17:7 .....	300
Rev 19 .....	152
<b>III. ANCIENT VERSIONS</b>	
<b>Peshitta</b>	
<b>Genesis</b>	
PeshGen 17:27 .....	242
<b>Numbers</b>	
PeshNum 29:1 .....	232

- Pesh 1-2 Sam .....219
- Pesh 1-2 Chr .....230
- Pesh 1-2 Kgs .....222
- Judith
- PeshJdt 1:7-11 .....233
- PeshJdt 1:11 .....233
- PeshJdt 9:1 .....248
- Wisdom of Solomon
- PeshWis 1:13-15b .....240, 249
- PeshWis 2:10 .....240, 243, 244, 250, 324
- PeshWis 2:12c .....235
- PeshWis 2:12d .....235
- PeshWis 2:12-13 .....235
- PeshWis 2:13b .....236, 245, 249
- PeshWis 2:19 .....235, 240, 241, 244,  
.....249, 250, 324
- PeshWis 2:19b .....236
- PeshWis 3:8 .....240, 241, 242, 250, 324
- PeshWis 3:10 .....235, 237, 245, 249
- PeshWis 3:15 .....235, 238,  
.....246, 250, 324
- PeshWis 4:1-2 .....235
- PeshWis 4:14-16 .....235
- PeshWis 5:2 .....235
- PeshWis 5:23 .....235
- PeshWis 6:6 .....235
- PeshWis 6:19 .....235
- PeshWis 7:4 .....235
- PeshWis 7:5-8a .....240
- PeshWis 7:17-21 .....240
- PeshWis 7:20 .....234
- PeshWis 8:3 .....235
- PeshWis 8:16 .....235
- PeshWis 8:21 .....235
- PeshWis 10 .....229
- PeshWis 11 .....230
- PeshWis 11:13-15b .....229, 230
- PeshWis 11:17 .....238, 239
- PeshWis 14:5-7 .....235
- PeshWis 16:7 .....240, 242, 245, 249
- PeshWis 16:10 .....235
- PeshWis 16:28 .....240, 247, 248,  
.....249, 250, 324
- PeshWis 17:4c-16b .....229, 230,  
.....240, 249
- PeshWis 18:5 .....229
- PeshWis 18:5 – 19:22 .....229
- PeshWis 18:17 .....231
- PeshWis 19:18 .....238
- Sirach
- PeshSir 7:31 .....241
- PeshSir 14:11 .....241
- PeshSir 32 .....240
- PeshSir 35:16 .....241
- PeshSir 35:24 .....241
- PeshSir 36:2-3 .....241
- PeshSir 37:4 .....241
- PeshSir 44:20 .....241
- PeshSir 45:21 .....241
- PeshSir 50:9-15 .....241
- PeshSir 50:19-22 .....241
- PeshSir 50:24 .....241
- Isaiah
- PeshIsa 7:14 .....228
- PeshIsa 25:6 .....242
- PeshIsa 52:15 .....228
- PeshIsa 53:2 .....228
- PeshIsa 53:4 .....228
- PeshIsa 53:5 .....228
- PeshIsa 53:7 .....228
- PeshIsa 53:8 .....228
- PeshIsa 53:9 .....228
- PeshIsa 53:10 .....228
- PeshIsa 60:16 .....242
- Matthew
- PeshMt 27:43 .....236
- Mark
- PeshMk 12:4 .....237, 245
- John
- PeshJn 8:49 .....237, 245
- PeshJn 10:36 .....236

<b>Romans</b>	
PeshRom 1:26 .....	237, 245
<b>2 Corinthians</b>	
Pesh2Cor 10:1 .....	237
<b>Ephesians</b>	
PeshEph 4:2 .....	237
<b>Colossians</b>	
PeshCol 3:12 .....	237
<b>Philippians</b>	
PeshPhil 2:3 .....	237
<b>Syro-Hexapla</b>	
<b>Wisdom of Solomon</b>	
SyhWis 2:7b .....	231
SyhWis 2:10 .....	240
SyhWis 2:12 .....	236
SyhWis 2:13 .....	236
SyhWis 2:19 .....	236
SyhWis 3:7b .....	231
SyhWis 3:8 .....	242
SyhWis 3:10 .....	237
SyhWis 3:15 .....	238
SyhWis 4:5b .....	231
SyhWis 4:7 .....	231
SyhWis 4:16 .....	231
SyhWis 4:19c .....	231
SyhWis 4:20b .....	231
SyhWis 5:11e .....	231
SyhWis 5:12b .....	231
SyhWis 5:14c .....	231
SyhWis 5:20b .....	231
SyhWis 6:2a .....	231
SyhWis 6:13 .....	231
SyhWis 6:23a .....	231
SyhWis 7:3b .....	231
SyhWis 7:15b .....	231
SyhWis 7:18b .....	231
SyhWis 7:30a .....	231
SyhWis 8:15a .....	231
SyhWis 10:5c .....	231
SyhWis 10:7c .....	231
SyhWis 11:17b .....	231
SyhWis 11:21c .....	231
SyhWis 11:22a .....	231
SyhWis 11:29b .....	231
SyhWis 11:30 .....	231
SyhWis 13:10d .....	231
SyhWis 15:4c .....	231
SyhWis 15:7b .....	231
SyhWis 15:8d .....	231
SyhWis 15:9 .....	231
SyhWis 15:12b .....	231
SyhWis 16:3b .....	231
SyhWis 16:7 .....	242
SyhWis 16:24c .....	231
SyhWis 16:27a .....	231
SyhWis 16:28 .....	231, 246
SyhWis 16:28b .....	231
SyhWis 17:2c .....	231
SyhWis 17:3b .....	231
SyhWis 17:4a .....	231
SyhWis 17:5c .....	231
SyhWis 17:6c .....	231
SyhWis 17:8b .....	231
SyhWis 17:12b .....	231
SyhWis 17:15b .....	231
SyhWis 18:1c .....	231
SyhWis 18:9c .....	231
SyhWis 18:11b .....	231
SyhWis 18:17 .....	231
SyhWis 18:21a .....	231
SyhWis 18:24a .....	231
SyhWis 19:10c .....	231
SyhWis 19:13b .....	231
SyhWis 19:14 .....	231
SyhWis 19:14b .....	231
SyhWis 19:19 .....	231
SyhWis 19:21c .....	231
SyhWis 19:22b .....	231
<b>Aquila</b>	
<b>Leviticus</b>	
AqLev 7:12 .....	247

<b>Psalms</b>		<b>Jubilees</b>	
AqPs 25:7 .....	247	Jub. 2:27 .....	248
AqPs 41:5 .....	247	Jub. 6:13-14 .....	248
AqPs 49:14 .....	247		
AqPs 68:31 .....	247	<b>Letter of Jeremiah</b>	
AqPs 99 .....	247	Ep. Jer 45-57 .....	42
AqPs 106:22 .....	247		
AqPs 146:7 .....	247	<b>3 Maccabees</b>	
		3 Macc 2:28-30 .....	34
<b>Amos</b>		3 Macc 2:30 .....	34
AqAm 4:5 .....	247	3 Macc 3:3-4 .....	76
		3 Macc 3:21 .....	34
<b>Vulgate</b>		3 Macc 5:40 .....	211
<b>Judith</b>		3 Macc 5:42 .....	211
VgJdt 9:1 .....	248	3 Macc 6:3 .....	76
		3 Macc 6:12 .....	211
<b>Wisdom of Solomon</b>		3 Macc 7:11 .....	76
VgWis 2:19 .....	245	3 Macc 7:23 .....	214
VgWis 3:15 .....	238		
VgWis 7:18 .....	233	<b>4 Maccabees</b>	
VgWis 7:20a .....	234	4 Macc 3:11 .....	211
VgWis 16:28 .....	247	4 Macc 6:14 .....	211
		4 Macc 6:18 .....	211
<b>IV. OLD TESTAMENT PSEUDEPIGRAPHA AND QUMRAN</b>		4 Macc 14:18 .....	211
		4 Macc 16:23 .....	211
<b>1 Enoch</b>		<b>Psalms of Solomon</b>	
1 Enoch 12:1 .....	40	PssSol 1:10 .....	211
1 Enoch 29:3 .....	40		
1 Enoch 37-71 .....	145	<b>Testament of Moses</b>	
1 Enoch 42 .....	154	TestMos 10:8-10 .....	39
1 Enoch 42:1 .....	265		
1 Enoch 43:1-4 .....	39	<b>Qumran</b>	
1 Enoch 62 .....	145	1QIsa <sup>a</sup> .....	118
1 Enoch 91:11-17 .....	12	1QH III, 23-25 .....	273
1 Enoch 91-104 .....	7	1QH VIII, 32 .....	273
1 Enoch 93:1-10 .....	12	1QH X, 22-30 .....	241
1 Enoch 94:8 .....	241	1QH XI, 20-37 (= III, 19-36) .....	133
1 Enoch 103:2-3 .....	128	1QH XI, 21-22 .....	146
1 Enoch 104:2-6 .....	146	1QH XII, 4-7 .....	248
		1QH XIV, 32 .....	135
<b>1 Esdras</b>		1QH XIV, 32-39 (= VI, 29-36) .....	132
1 Esd 4:31 .....	204		

1QH XV, 3-5 .....	273	De Agricultura 137 .....	206
1QH XVII, 31-32 .....	273	Decal. 58 .....	143
1QH XVIII, 14-16 .....	273	Decal. 66-81 .....	48
1QH XIX, 10-11 .....	146	Ebr. 19 .....	6
1QM XII, 1ff. ....	133	Ebr. 177 .....	45
1QM XIII, 2ff. ....	133	De plantatione Noe 128 .....	108
1QM XIV, 4ff. ....	133	Praem. 27 .....	6
1QM XIV, 9 .....	147	Praem. 44 .....	266
1QM XIV, 13-14 .....	248	Praem. 94 .....	153
1QS I, 23-24 .....	147	Praem. 95 .....	153
1QS II, 19 .....	147	Praem. 98 .....	153
1QS III, 13 – IV .....	134, 138	Praem. 162 .....	153
1QS X, 1ff. ....	248	Praem. 163-172 .....	13, 14
1QS XI, 3 .....	147	Praem. 164 .....	153
1QS XVI, 15-22 .....	273	Sacr. 78-79 .....	6
4Q416 .....	7	De septenario et festis diebus .....	109
4Q416 3.18 .....	7	Spec. Leg. I, 35 .....	248
4Q416 3.20-21 .....	7	Spec. Leg. I, 76-78 .....	125
4Q417 1.10-12 .....	7	Spec. Leg. I, 169 .....	246
4Q417 i 10-17 .....	128	Spec. Leg. I, 319 .....	45
4Q418 2 i 18 .....	128	Spec. Leg. I, 321-323 .....	45
4Q418 68 ii .....	134	Spec. Leg. I, 325 .....	36
4Q418 69 ii 4-15 .....	134	Spec. Leg. I, 356 .....	36
4Q418 69 ii 7 .....	135	Spec. Leg. I, 371 .....	70
4Q248 .....	124	Spec. Leg. II, 229-230 .....	73
4Q521 2 ii 12-14 .....	134	Spec. Leg. IV, 140 .....	266
4Q521 5 ii + 7 .....	133	Spec. Leg. IV, 187 .....	196
V. RABBINIC TEXTS			
Ber 26a .....	248	Vit. Mos. I, 31 .....	36
Gen. R. 61.1 .....	6	Vit. Mos. I, 34-35 .....	70
Gen. R. 95.3 .....	6	Vit. Mos. I, 35 .....	34
TgONum 29:1 .....	232	Vit. Mos. I, 143-146 .....	35
VI. HELLENISTIC JEWISH LITERATURE			
Philo			
Abr. 6 .....	6	Vit. Mos. I, 162 .....	96
		Vit. Mos. II, 4 .....	96
		Vit. Mos. II, 37 .....	122
		Vit. Mos. II, 216 .....	9
		Vit. Mos. II, 254 .....	58
		Vit. Mos. II, 266-267 .....	152
		Flacc. 4 .....	41



Flacc. 34 .....	41
Flacc. 37-39 .....	41
Flacc. 53 .....	64, 70
Flacc. 54 .....	70
Flacc. 55 .....	100
Flacc. 135-137 .....	41
Flacc. 172 .....	70
Legat. 245 .....	6
QG 2, 63 .....	152
Her. 246 .....	152
Det. 54 .....	284
Quod omnis 13-15 .....	269
Quod omnis 30-31 .....	269
Quod omnis 141 .....	145
Quod omnis 159-160 .....	269
Quod omnis 187 .....	269

### Josephus

Ant. I, 194 .....	59, 61
Ant. II, 343-344 .....	58
Ant. IV, 212 .....	246
Ant. VIII, 117 .....	59
Ant. X, 35 .....	222
Ant. XI, 302-312 .....	121
Ant. XI, 324 .....	121
Ant. XII, 4-9 .....	122
Ant. XII, 11 .....	122
Ant. XII, 14-56 .....	122
Ant. XII, 89-114 .....	122
Ant. XII, 119 .....	75
Ant. XII, 238-239 .....	124
Ant. XII, 387-388 .....	124
Ant. XII, 387f. ....	123
Ant. XIII, 62-79 .....	123
Ant. XIII, 68-71 .....	124
Ant. XIII, 285 .....	123
Ant. XIV, 188-189 .....	69
Ant. XVI, 161 .....	107
Ant. XIX, 230-235 .....	75
Ant. XIX, 278-280 .....	102
Ant. XX, 100 .....	37

Ant. XX, 235-236 .....	124
Ant. XX, 236 .....	123
Ap. I, 38-42 .....	222
Ap. I, 73-105 .....	35
Ap. I, 227-287 .....	35
Ap. II, 8 .....	248
Ap. II, 33 .....	125
Ap. II, 33-36 .....	100
Ap. II, 36 .....	100, 125
Ap. II, 38 .....	34, 102
Ap. II, 42 .....	34, 64, 122
Ap. II, 49-55 .....	37
Ap. II, 65 .....	80
Ap. II, 95 .....	44
Ap. II, 210 .....	61
Bell. I, 33 .....	123
Bell. II .....	135
Bell. II, 487 .....	122
Bell. II, 487-489 .....	68
Bell. II, 488 .....	100, 125
Bell. II, 493-498 .....	37
Bell. II, 495 .....	100
Bell. VII, 44 .....	63
Bell. VII, 420-436 .....	123
Bell. VII, 424-425 .....	123
Bell. VII, 436 .....	123

### Letter of Aristeas

Aristeas § 12-27 .....	122
Aristeas § 35-51 .....	122
Aristeas § 55 .....	277
Aristeas § 160 .....	246
Aristeas § 174 .....	269
Aristeas § 187-294 .....	269
Aristeas § 206-208 .....	269
Aristeas § 262-263 .....	277
Aristeas § 310 .....	71
Aristeas § 301-321 .....	122

## VII. EARLY CHRISTIAN SOURCES

### Aphrahat

Dem. 9 .....	237
--------------	-----

- Augustine
- De Civitate Dei VI, 10 .....48
- Clement of Alexandria
- Fragm. 23 .....235
- Paed. 2, 1, 7 .....235
- Strom. 1, 148: .....137
- Strom. 2, 2.6 .....235
- Strom. 5, 97.7 .....269
- Strom. 5, 99.3-101 .....269
- Strom. 5, 107 .....269
- Strom. 6, 14.110 .....235
- Strom. 6, 15.120 .....235
- Eusebius
- Hist. Eccl. 3.10, 1-5 .....222
- Isaac of Nineveh
- Ascetic Homily 1, 10 n. 6 .....220
- VIII. GREEK AND ROMAN AUTHORS
- Achilles Tattius
- Leucippe and Cleitophon
- III, 2, 15 .....44
- III, 2, 19 .....44
- Aelius Aristides
- Eulogy of Rome
- § 92 .....106
- Apuleius
- Apologia
- 5, 8 .....46
- 55, 8 .....40
- Aristides Quintilianus
- De musica
- 38.15ff. ....206
- Aristotle
- Eth. Nic. 4.1128a31 .....12
- Aristophanes
- The Birds
- 310 .....206
- 736 .....206
- 746 .....206
- 751 .....206
- The Knights
- 616-623 .....208
- 683-690 .....208
- The Frogs
- 324-336 .....40
- 372-376 .....40
- Athenaeus
- The Deipnosophists
- V, 25-35 .....42
- VI, 246c .....41
- Demosthenes
- Against Conon
- 54, 39 .....44
- Diodorus Siculus
- Library of History
- I, 10-98 .....33
- I, 14, 1 .....43

I, 15, 4	45
I, 18, 2	47
I, 22, 6	47
I, 22, 7	43
I, 83, 4	45
I, 83, 8	35
I, 83-85	33, 35
I, 84,1	43
I, 86-90	33
I, 96, 5	43
XXXIV, 2, 5-7	45

### Diogenes Laertius

#### Lives of Philosophers

II, 116	48
V, 15-16	38
V, 51-52	38

### Dio Cassius

#### Roman History

37, 30, 3	44
52, 35	48
71, 25	44

### Epictetus

Diatr. III, 22	269
Manual 22	88

### Euripides

#### Bacchae

72-77	45
470	46

### Herodotus

#### The Histories

II, 45	44
III, 11	44
III, 13	44

### Horace

Ars poetica 343ff.	108
Odes IV, 8, 25	39

### Lucian of Samosata

De sacrificiis 13	44
Icaromenippus	88

### Musonius Rufus

Diatribes XXXVIII	108
-------------------	-----

### Plato

Phaedo 81c	266
Leg. 4.708a	63
Leg. 4.713	149
Rep. 361	147
Rep. 473d	269
Rep. 487e	269
Rep. 499cd	269
Rep. 540a-543a	269
Rep. 554	188
Rep. 608	147
Rep. 614	148
Rep. 617e	148
Tim. 41a	152

### Plutarch

#### Isis and Osiris

73	44
361e	46

#### Life of Antony

28, 2	41
71, 4	41
71, 4-5	41

#### Moralia (Vir. Mor.)

440c	8
781b	265

	Polybius		Strabo
	Histories		Geography
	V, 34-35 .....41		III, 3, 8 .....47
	XIV, 11-12 .....41		XII, 8, 6 .....47
	P <sup>s</sup> Plutarch		XVII .....33
	De fluviis et montibus 16 .....44		XVII, 1, 8 .....40
	Seneca		XVII, 1, 49 .....35
	Nat. Quaest. 7.27.5 .....13		XVII, 17 .....33
	De clementia .....269		XVII, 19 .....33, 35
	De superstitione .....48		XVII, 38 .....33
	Letter 76 to Lucillus 9-11 .....108		XVII, 44 .....33
			Terence
			The Brothers Prolog. 6-7 .....56

## Index of Subjects

- Afterlife (belief in the) .....121, 125,  
.....132, 136
- Alexandrian milieu .....33, 40, 44, 48
- Antiochus IV Epiphanes .....1, 63,  
.....123, 124
- Apocalyptic Literature .....VII, 5,  
.....144, 145, 155, 279, 318, 320
- Augustus.....VIII, 34, 48, 60, 73, 74,  
.....87, 104-105, 109, 232, 317, 327, 338
- Belial .....133, 147, 150
- Civil rights .....53, 58, 66-70, 75-79, 314
- Cleopatra .....41, 49, 69, 313
- Confession of Jeremiah .....VIII, 160,  
.....176, 321
- Cosmology .....129, 144, 151, 181, 203
- Cosmos .....6, 12, 65, 66, 108, 130, 132,  
.....137, 144-145, 149, 151-154,  
.....161, 179, 185-187, 214, 260,  
.....263, 265, 267, 319, 328
- Cosmosoteriology .....131
- Covenant .....11, 171, 172, 241, 263  
.....147, 151, 161, 180, 181, 186,  
.....187, 195, 208, 256, 259, 263, 267,  
.....285, 86, 290-291, 298, 310, 323  
- and salvation .....263, 325  
- continuous .....55, 215, 324  
- new .....12, 55, 65, 66, 129,  
.....132, 215, 260, 324  
- renewed ....55-56, 65, 66, 135, 321
- Dead Sea Scrolls ....VIII, 117, 144, 147,  
.....150, 154-155, 318-319
- Diaspora ....XI, 36, 71-72, 83, 87, 92-98,  
.....102, 106-107, 109-110, 123, 136,  
.....153, 180, 222, 232, 307, 312, 317, 319
- Dionysianism .....42-46, 314
- Dionysus .....38, 39, 42, 47
- Dionysus Zagreus .....43, 44
- Divination .....13
- Dualism .....109, 318
- Elephantine .....117-124, 136, 317
- Encomium .....4, 5, 21, 143,  
.....308, 310, 316
- Epicurean philosophy 3, 109, 110, 270
- Epideixis /Epideiktikon* .....4
- Eschatology ....7, 65, 127, 132, 134-137,  
.....153-155, 241, 318, 320  
- (Book of ) .....1, 310  
- Apocalyptic .....152
- Essenes .....125, 126, 135, 136,  
.....222, 317, 318
- Eternal damnation .....7, 135
- Eternal life.....7, 65, 127, 134, 135, 144
- Exile .....42, 87, 97, 111, 120,  
.....126, 222, 233, 267
- Exodus .....13, 26, 28, 29, 35, 57, 58,  
.....62, 63, 66, 79, 131, 132, 143,  
.....145, 150-152, 179, 182, 187, 188,  
.....189, 213, 256, 260, 319, 320, 322
- Final judgement .....101, 163, 175, 321
- Gymnasium .....34, 36-38, 40-41,  
.....73-76, 98, 215, 323
- Halakah.....247-249  
- pre-Mishnaic .....250, 324
- Hellenistic education.....VII, 36-41, 73,  
.....88, 98, 169, 269, 323
- Hellenistic philosophy ..VIII, 154, 308
- Hybris* .....275
- Idolatry ....48, 93, 95, 100-102, 105, 110,  
.....127, 188, 190, 285, 315-316, 322
- Immortality ....VIII, 5-6, 26, 39, 66, 121,  
.....125-128, 137, 144, 146-148, 152,  
.....155, 159-160, 170, 175, 238, 275,  
.....278-280, 313, 318-320, 326

- Injustice .....99  
*Isopolitia / isopoliteia* .....34, 75, 76, 338
- Jerusalem.....XI, 92, 101, 118-122,  
 .....123-126, 156, 220, 248, 317
- Jewish messianism .....13
- Justice .....3-5, 7, 10, 14, 58, 105, 109,  
 ....127, 133-134, 137, 143, 148, 150-152,  
 ....154, 159, 170, 172, 175, 256, 258, 260,  
 .....262, 264-265, 274-275, 279-280, 285,  
 .....295, 303, 307, 311, 319, 323, 328
- Khnum (god) .....118, 119
- Kingship .....VIII, 93-96, 105-106, 276
- Laographia* .....VIII, 34, 73-78, 315
- Leontopolis .....37, 123-126, 136, 317
- Logos .....7, 10-14, 144, 238
- Logos protreptikos /*  
 Protreptic Discourse .....4, 86, 143, 308
- Ma'at .....7, 10
- Manasseh .....117, 121
- Manetho ..... 35, 59, 60, 69,
- Manna .....VIII, 56, 65, 131, 152,  
 .....179-187, 213-214, 248
- Mareotis (lake) .....125
- Marzéah* .....121, 126
- Masgada* .....119
- Men of Sodom .....30, 53-66, 77, 80,  
 .....314, 315, 322
- Messiah .....134, 286, 303
- Messianic Age .....14, 153
- Metabolé* .....205, 216, 323
- Middle Platonism .....9, 128, 144, 311
- Midrash.....15, 54, 86, 97, 98,  
 .....132, 229, 320
- μισοξενία* .....34, 58, 59, 100
- Mosaic Law .....11, 12, 64, 125, 153
- Museum .....36-38, 40, 98, 215, 323
- Nachmanides .....233
- Onias III .....87-88, 123-124
- Onias IV .....123-124
- Onias-Menelaus .....123-124
- Paideia / παιδεία .....36-41, 74, 167-171
- Parakatalogé* .....216, 323
- Passover .....102, 120-121
- Passover Papyrus .....120-121
- Pesher* .....289
- πνεῦμα*.....170, 186, 257, 267
- Peshitta .....VIII, 219-229, 241-242, 324
- Polemic .....XI, 34, 44, 57, 59, 62-63, 77,  
 .....79, 84-85, 89-90, 100, 182, 190-191,  
 .....264-265, 314, 322  
 - anti-idolatry ....VII, 77, 89, 302, 314  
 - against the Jews .....59, 64,  
 .....179-180, 183  
 - against the Egyptians .....53, 57,  
 .....154, 265, 314
- Politeuma / politeumata* .....70-75,  
 .....107, 315
- Prayer .....246-248, 310, 326
- Prayer of Manasseh .....229
- Prayer of Solomon ....VIII, 6, 20, 27-30,  
 .....148, 255ff., 297, 325
- Propaganda .....25, 36, 58, 59,  
 .....90, 122, 146, 180
- Proselytism.....180
- Ptolemies .....87, 124, 127
- Qumran .....7, 125, 126, 132, 134,  
 .....135-136, 138, 144, 146, 222,  
 ....241, 245, 248, 250, 261, 273, 318, 324
- רוּחַ הַקּוֹדֵשׁ .....7, 8, 128, 147, 155, 310, 320
- Regality .....255, 266-270, 273-280
- Resurrection ....VIII, 128-137, 146-148,  
 .....175, 192, 280, 284, 291, 318, 320
- Rhythm / *Rhythmos* .....151, 195,  
 .....203-216
- Rhythmpoieia .....206, 208, 209
- Servant Songs .....160, 172, 176
- Shabbat .....120
- Sheol .....7, 125, 133-135, 192, 272
- Syene .....118, 119
- Synkrisis / σύγκρισις* .....5, 98, 322

Song of Sicilo .....	211	Therapeutae .....	125, 126, 136, 138, 246
Stoicism / Stoic philosophy .....	110,	Torah .....	11, 14, 153, 222-223,
.....	127, 144, 154, 187, 319	.....	232-234, 66-277,
.....		.....	289, 311, 325
Temple .....	16, 92, 93, 117-119,	Word of God .....	101, 152, 167,
.....	121-126, 136, 191, 222, 241,	.....	179, 182, 192, 288, 322
.....	248, 258, 264, 275, 317		





Deuterocanonical and Cognate Literature Yearbook | Since 2004, Walter de Gruyter publishes the "Deuterocanonical and Cognate Literature Yearbook" (DCLY) in cooperation with the newly founded "International Society for the Study of Deuterocanonical and Cognate Literature". The Society is devoted to the study of the books of | Read 20 articles with impact on ResearchGate, the professional network for scientists. Since 2004, Walter de Gruyter publishes the "Deuterocanonical and Cognate Literature Yearbook" (DCLY) in cooperation with the newly founded "International Society for the Study of Deuterocanonical and Cognate Literature". Deuterocanonical and Cognate Literature Yearbook: Family and Kinship in the Deuterocanonical and Cognate Literature. Berlin: De Gruyter, 2013. Pp. xiv, 585. Hardback. €119.95 / US\$ 168.00. isbn 978-3-11-031036-8. This book is the latest installment in the thematic yearbook publications of the International Society for Deuterocanonical and Cognate Literature and presents the findings and conversations of a conference held in Palermo on June 27-July 1, 2011. Collectively, the volume achieves the goal of illustrating how the family is not merely an institution for the Jewish and Christian literat... Deuterocanonical And Cognate Literature book. Read reviews from world's largest community for readers. This Yearbook compiles the proceedings of the Inte... This Yearbook compiles the proceedings of the International Conference of Deuterocanonical and Cognate Literature held in Salzburg/Austria (5 - 9 July 2003) on "Function and Relevance of Prayer in Deuterocanonical Literature." Get A Copy. Amazon.