

Contents

Index to Key Sirach Passages — XV

Abbreviations — XVI

Introduction — 1

- 1 Sirach's Manuscript Situation — 1
- 2 Sirach's Historical Situation — 5
 - What Can Be Known about Ben Sira from His Text? — 5
 - What Can Be Known about Ben Sira's Pedagogical Situation? — 8
 - What Was Ben Sira's Attitude toward Hellenistic Culture? — 13
 - Presuppositions of This Study — 19
- 3 The Genre of Sirach and Similar Texts — 22
- 4 Ben Sira's View of Women — 29
- 5 Methodological Aspects of This Study — 30

1 The Sage as Father — 32

- 1.1 Relevant Features in Sirach — 32
- 1.2 Father-Son Language in Sirach — 33
 - 1.2.1 Fathers and Sons in Sir 3 — 33
 - 1.2.2 Fathers and God — 44
 - 1.2.3 The Pedagogical Strategy in Sirach — 46
 - 1.2.4 Mothers in Sirach — 52
 - 1.2.5 Summary — 54
- 1.3 Discipline in Families — 55
- 1.4 The Discipline of Wisdom — 67
 - 1.4.1 The Motherhood of Wisdom in Sir 4 — 67
 - 1.4.2 The Motherhood of Wisdom in Sir 6 — 76
 - 1.4.3 The Turning of Wisdom — 84
 - 1.4.4 The Turning of the Student — 86
 - 1.4.5 Discipline in Sirach — 88
 - 1.4.6 Wisdom's and God's Discipline — 93
- 1.5 Conclusion — 97

2 The Sage as Husband — 103

- 2.1 The Relationships of Wives and Husbands in Sirach — 103
- 2.2 Wives and Friends — 111
- 2.3 The Intelligent Wife and Wisdom — 115

- 2.4 Wives in the Hellenistic Context — **121**
- 2.5 Wisdom and the Sage as Spouses in Sir 23:16–26:18 — **126**
 - 2.5.1 The Place of Sir 23:16–26:18 in the Structure of the Book — **126**
 - 2.5.2 Overview of 23:16–26:18 — **130**
 - 2.5.3 Unfaithful Spouses — **132**
 - 2.5.4 Wisdom as Faithful Wife — **136**
 - 2.5.5 The Sage as Faithful Husband in 24:30–34 — **143**
 - 2.5.6 The Sage as Faithful Husband in 25:1–11 — **148**
 - 2.5.7 Wisdom and the Good Wife — **158**
 - 2.5.8 Wisdom and the Sage — **172**
- 2.6 The Marital Dimension in Sir 51 — **173**
- 2.7 Conclusion — **181**
- 3 The Sage and the Family in Second Temple Texts — 186**
- 3.1 Introduction — **186**
- 3.2 The Book of Proverbs — **187**
 - 3.2.1 Description — **187**
 - 3.2.2 Personified Wisdom — **189**
 - 3.2.3 The Woman of Strength — **192**
 - 3.2.4 The Strange Woman and Folly — **194**
 - 3.2.5 Women in Proverbs 10–31 — **197**
 - 3.2.6 Children and Discipline — **201**
 - 3.2.7 Conclusion — **202**
- 3.3 4QInstruction (1Q26, 4Q415–418, 423) — **204**
 - 3.3.1 Description — **204**
 - 3.3.2 Father-Son Language — **206**
 - 3.3.3 Marriage — **212**
 - 3.3.4 Conclusion — **213**
- 3.4 4QBeatitudes (4Q525) — **217**
 - 3.4.1 Description — **217**
 - 3.4.2 Father-Son Language — **218**
 - 3.4.3 Wisdom — **219**
 - 3.4.4 Conclusion — **221**
- 3.5 Baruch 3:9–4:4; 4:5–5:9 — **222**
 - 3.5.1 Description — **222**
 - 3.5.2 Jerusalem as Mother — **223**
 - 3.5.3 Conclusion — **226**
- 3.6 Wisdom of Solomon — **227**
 - 3.6.1 Description — **227**
 - 3.6.2 Father-Son Language — **229**

- 3.6.3 Wisdom as Spouse — 233
- 3.6.4 Wisdom as Mother — 237
- 3.6.5 Human Families — 239
- 3.6.6 Conclusion — 243
- 3.7 Pseudo-Phocylides — 248
 - 3.7.1 Description — 248
 - 3.7.2 Family Language — 250
 - 3.7.3 Conclusion — 251
- 3.8 Other Texts — 253
 - 3.8.1 Tobit — 253
 - 3.8.2 4QWiles of the Wicked Woman (4Q184) — 254
 - 3.8.3 4QSapiential Work (4Q185) — 256
- 3.9 Conclusion — 258

Conclusion — 261

Appendix: Ancient Near Eastern Comparisons — 266

- 1 Egyptian Literature — 266
 - Ptahhotep — 269
 - Amenemope — 271
 - Ankhsheshonq — 272
 - Phibis — 274
 - School Texts — 275
- 2 Mesopotamian Literature — 278
- 3 Greek Literature — 281
 - Hesiod — 284
 - Theognis — 287
 - Plato — 290
- 4 Summary — 295

Bibliography — 296

Subject Index — 311

Index of Persons — 313

