GOD IS A SAGE

HUMAN COGNITION AND METAPHORICAL CONCEPTUALISATION IN BIBLICAL HEBREW WISDOM

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DECLARATION

I, **NICOLAAS FRYER SCHMIDT**, declare that the thesis hereby submitted for the Doctoral Degree qualification of **PHILOSOPHIAE DOCTOR** at the University of the Free State, is my independent work and that I have not previously submitted it for a qualification at another institution of higher education. I hereby declare that I am aware that the copyright is vested in the University of the Free State. I hereby declare that all royalties as regards intellectual property that was developed during the course of and/or in connection with the study at the University of the Free State, will accrue to the University.

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NICOLAAS FRYER SCHMIDT
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"There are four types among them that sit in the presence of the Sages:
the sponge, the funnel, the strainer, and the sifter.
'the sponge' – which soaks up everything;
'the funnel' – which takes in at this end and lets out at the other;
'the strainer' – which lets out the wine and collects the lees;
'the sifter' – which extracts the coarsely-ground flour and collects the fine flour"
(Misnah Nezikin Aboth 5.15).

SUMMARY WITH KEY WORDS

The theme focuses on how sages pictured **THE DIVINE** in the Biblical Hebrew text of Proverbs. The research problem questions the way in which Israelite-Jewish sages conceptualised God metaphorically by means of religious and cognitive experiences in the **BIBLICAL HEBREW WISDOM** of **PROVERBS**. The textual subsections of Proverbs are subjected to a paradigmatic cognitive-scientific research methodology, and studied according to a cognitive-linguistic approach as stipulated by the **CONCEPTUAL METAPHOR THEORY** of Lakoff and Johnson – God is inferentially derived as a primordial and providential Sage in the proverbial wisdom tradition. The central research statement and hypothesis states that **ISRAELITE AND JEWISH SAGES** conceptualised God metaphorically as a Sage by means of cognitive and religious experiences peculiar to the **PROVERBIAL WISDOM TRADITION** and distinctive of the priestly and prophetic theologies of the Hebrew Bible.

The introduction is followed by an exposé on the research and reception history of the Divine according to Kuhn's paradigm theory. As a consequence of the second chapter, the third and fourth chapters focus on the paradigmatic cognitive-scientific methodology and Lakoff and Johnson's Conceptual Metaphor theory, to explain how the Divine is metaphorically delimited, analysed and portrayed. The conceptual analysis of metaphorical categories and linguistic extensions of the Biblical Hebrew concepts for "heart" (לבב√), "wisdom" (חכמ√) and "God-fearing" (ירא√) are discussed as expressions which schematically structure God in terms of mental and prototypical-experiential, -educational and -ethical domains. These phrases provide more abstract projections and gestalt experiences of the Divine personification in Proverbs. The fourth chapter distinguishes the cognitive and mental character of Conceptual Metaphor Theory from other linguistic theories that are more strongly focused on the grammatical, syntactical and pragmatic aspects of metaphors. Reasons are provided for why the Divine should instead be conceptualised metaphorically. A five-fold **CONCEPTUAL METAPHOR MODEL** is proposed, which introduces, investigates and conceptually identifies metaphors for the God YHWH in Proverbs' proverbial wisdom tradition, as well as implicates necessary consequences. In chapter five this conceptual metaphor model is comprehensively applied to the Biblical Hebrew text of Proverbs and the underlying textual subsections of the proverbial wisdom tradition: YHWH is conceptualised by sages and editors as a patriarchal Father and King prior to the Babylonian Exile (Proverbs 10-29), as a Teacher and especially as Lady Wisdom during the Exile (chapter 1-9), as a Mysterious Sage and Sceptical Scribe in the Persian times and Diaspora (Proverbs 30), and eventually as a feminine Teacher and Lady Virtue during the Hellenistic times (Proverbs 31). The cognitive-ideological interpretation of Proverbs indicates that the ancient Israelite and early Jewish YHWH served as the Main Deity in the Israelite Assembly, with **LADY WISDOM** as his Daughter and Wife – Wisdom was venerated as a Hebrew Goddess by students, in contrast to Lady Folly and the prominent cultic-priestly and charismatic-prophetic traditions, which drastically edited and canonically portrayed YHWH in absolute, monotheistic fashions by the end of the

Exile in absolute monotheistic fashions. The inherent nature of Biblical Hebrew proverbial wisdom boils down to natural theology, as expressed by the theological phrase of *fides quaerens intellectum*, or "**FAITH SEEKING UNDERSTANDING**".

The conclusion questions the reliability and validity of the research design. A discussion of the investigative theme is followed by critical remarks pertaining to the Conceptual Metaphor Theory and Model, an evaluation of research paradigms, the ideological nature of human understandings of Scripture, as well as the Divine importance for the **SOUTH AFRICAN** academic, ecclesiastic and theological societies. Four possible research proposals are followed with a discussion of our human incapability of thinking and reasoning about "God" in ways that are not conceptual and not metaphorical. In conclusion, reference is made to the University of the Free State's recent brand changes, as well as the possible future consequences of this for both the public institution and the majority of believing South Africans.

GEVOLGTREKKING MET SLEUTELTERME (AFRIKAANS)

Die navorsinsgtema bevraagteken hoe **GOD** deur wysgere in die **BYBELHEBREEUS** en spreekwoordelike wysheidteks van Spreuke uitgebeeld word. Die deduktiewe navoringsprobleem vra dus na die wyse hoe Joods-Israelitiese wysgere die Goddelike metafories konseptualiseer by wyse van godsdienstige en kognitiewe ervarings in die Bybelhebreeuse wysheid van Spreuke. Die tekstuele onderafdelings van **SPREUKE** word aan 'n paradigmatiese kognitief-wetenskaplike navorsingsmetodologie onderwerp en volgens 'n kognitief-taalkundige benadering afgebaken en bestudeer, soos uitgestippel deur Lakoff en Johnson se **KONSEPTUELE METAFOORTEORIE**. Gedurende die proses word God in die **SPREEKWOORDELIKE WYSHEIDSTRADISIE** van Spreuke as 'n skeppende en regerende Wysgeer afgelei. Die navorsingstema en –hipotese lui dat God deur **JOODS-ISRAELITIESE WYSGERE** by wyse van kognitiewe en godsdienstige ervarings as 'n Wysgeer uitgebeeld word, uitsonderlik aan Spreuke en die spreekwoordelike wysheidstradisie en onderskeidedelik van die priesterlike en profetiese literêre korpusse in die Hebreeuse Bybel.

Die inleidende hoofstuk word opgevolg deur die navorsings- en resepsiegeskiedenisse betreffende die Goddelike in Spreuke volgens Kuhn se paradigmateorie. As uitvloeisel van die tweede hoofstuk word vervolgens gefokus op 'n paradigmatiese kognitief-wetenskaplike navorsingsmetodologie en Lakoff en Jonnhson se Konseptuele Metafoorteorie, wat aandui hoe die Goddelike in Spreuke se tekstuele onderafdelings op konseptuele en operasionele wyses metafories afgebaken, geanaliseer en uitgebeeld word. Die konseptuele analise van metaforiese kategorieë en taalkundige uitbreidings van Bybelhebreeuse konsepte vir "hart" (לבב√), "wysheid" (חכמ√) en "Godsvrees" (ירא√) word as linguistieke uitdrukkings bespreek, wat God skematies struktureer in terme van konkreet-verstandelik en prototipies-ervarende, -opvoedkundige en -etiese domeine. Laasgenoemdes verskaf ook meer abtrakte projeksies en vergestaltings van Goddelike figurering in Spreuke. Die vierde hoofstuk onderskei die kognitiewe en verstandelike karakter van konseptuele metafoorteorie van taalkundige teorieë wat grootliks op die grammatikale, sintaktiese en pragmatiese aspekte daarvan konsentreer. Nadat aangedui word waarom die Goddelike eerder op metaforiese wyse gekonseptualiseer moet word, word 'n vyfvoudige **KONSEPTUELE-METAFOORMODEL** voorgestel, wat die God YHWH in Spreuke inlei, analiseer, konseptueel-metafories identifiseer, asook in die spreewoordelike wysheidstradisie interpreteer en die noodwendige gevolge daarvan impliseer. Die konseptuele metafoormodel word omvattend in die vyfde hoofstuk op die Bybelhebreeuse teks van Spreuke en die onderliggende tekstuele Bybelhebreeuse en spreekwoordelike wysheidstradisie toegepas: YHWH word deur menslike wysgere en outeurs gekonseptualiseer as 'n Partiargale Vader en Koning voor die Babiloniese Ballingskap (Spreuke 10-29), as 'n Onderwyser en veral as Vrou Wysheid gedurende die Ballingskap (hoofsuk 1-9), as 'n Misterieuse Wysgeer en Skeptiese Skriba tydens die Persiese era en Diaspora (Spreuke 30), en uiteindelik as 'n Vroulike Onderwyseres en Dame Deugsaamheid tydens die Grieks-Hellenistiese periode (Spreuke 31).

Die implikasies van 'n konigitief-ideologiese verstaan van Speuke en die spreekwoordelike wysheidstradisie dui daarop dat die oud-Israelitiese en vroeg-Judese YHWH as Hoofgod in die Israelitiese Godsraad gedien het, met **VROU WYSHEID** as sy Dogter en Bruid. Wysheid is tevore as 'n Hebreeuse Godin deur studente vereer, in teenstelling met Dame Dwaasheid en die ander prominente kulties-priesterlike en charismaties-profetiese tradisies, wat YHWH aan die einde van die Ballingskap kanonies drasties geredigeer en as absoluut-monoteïsties uitgebeeld het. In sy wese kom die Bybelhebreeuse wysheid van Spreuke neer op natuurlike teologie, oftewel die teologiese frase van *fides quaerens intellectum*, ("**GELOOF OP SOEK NA VERSTANDIGHEID**").

Die gevolgtrekking vra na die betroubaarheid en geldigheid van die navorsingsbenadering. 'n Bepreking van die navorsingstema en – model word opgevolg deur kritiese opmerkings jeens konseptuele metafoorteorie, 'n evaluering van paradigmateorie, die ideologiese aard van die menslike Skrifverstaan, asook die belangrikheid daarvan vir die **SUID-AFRIKAANSE** akademiese, kerklike en teologiese gemeenskappe. Vier moontlike navorsingsvoorstelle word opgevolg deur 'n beskrywing van die menslike onvermoë om nie konsepstueel-metafories oor die Goddelike te dink en redeneer nie. Ten slotte word verwys na die Vrystaatse Universiteit se onlangse handelsmerkverandering, asook die moontlike toekomstige gevolge daarvan vir beide dié publieke instansie en die meerderheid van godsdienstige Suid-Afrikaners.

GENERAL ABBREVIATIONS

God is more than a household word in the West; he is, welcome or not, a virtual member of the Western family. Parents who would be done with him cannot keep their children from him, for not only has everyone heard of him, everyone, even now, can tell you something about him.
(Jack Miles)

ASV	American Standard Version (1901)
CL	Cognitive Linguistics
CMM	Conceptual Metaphor Model
CMT	Conceptual Metaphor Theory
CR	Cognitive Religion
CS	Cognitive Science
ESV	English Standard Version (2001)
ICM	Idealised Cognitive Model
JB	Jerusalem Bible (1966)
JPS	Jewish Publication Society OT (1917)
LJTT	Lakoff-Johnson-Turner Thesis
LXE	LXX English Translation (Brenton)
LXX	Septuagint (Ralphs)
MT	Masoretic Text
NAB	New American Bible (1970)
NAV	Die Bybel – Nuwe Vertaling (1983)
NEB	New English Bible (1970)
NIV	New International Version (1984)
NJB	New Jerusalem Bible (1985)
NKJ	New King James Version (1982)
OAV	Die Bybel – Ou Afrikaanse Vertaling (1953)
OT	Old Testament
RSV	Revised Standard Version (1952)
TEV	Today's English Version - Good News Bible (1994)
TNK	Jewish Publication Society Tanakh (1985)
transl	Translator
UP	University Press (same publishing locality)
UFS	University of the Free State
VUL	Vulgate

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CHAPTER 6

God. There is no single term that is as common and indispensable to human beings. There is no language in which the word does not occur. There is hardly a moment in our lives when the word does not figure in some way or other in the way we account for ourselves and the world around us – whether through denial, or modification, or blasphemy, or adoration. God.
(Eugene Petersen)

"God" is a word that, more than any other, is at the centre of many of the problems with which studies must come to terms, although, and perhaps for this reason, it is often bypassed by religionists today instead of straightforwardly and carefully examined"
(Francis Schüssler Fiorenza and Gordon Kaufman)

1 INTRODUCTION

Interest in Judeo-Christian perspectives on biblical portrayals motivated this thesis, especially those pertaining to the "primal subject of an Old Testament Theology [which] is of course God"[1]. Both religions derive their belief systems from the Hebrew Bible[1] that reveal the transcendent and monotheistic God[2], YHWH[3], as a dynamic character and unifying centre[4]. While the God of ancient Israel and early Judaism is conceptualised diversely in these texts, such Biblical Hebrew[5] portrayals of the Deity are also further complicated by its historical development and metaphorical nature.

1.1 RATIONALE

The conceptualisation of the God YHWH has undergone many adaptations in the course of time. The literary traditions of the Hebrew Bible, as well as consequent religious reflections following on it, are viewed in this investigation as the result of a variety of mental human constructions of the Divine. The Bible books constitute a polyphonic and polyvocal compilation of continuous human reflections on the nature and actions of the Divine over more than a millennium, during which subsequent generations of

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[1] The Hebrew Bible is variously known as the *Tanach*, "Old", "Original" or "First Testament". This study primarily uses the Masoretic version of the Hebrew Bible, based on the Leningrad Codex B 19[A] and found together with other text-critical references in the *Biblia Hebraica Stuttgartensia* (Elliger & Rudolph 1990, cf. Gerstenberger 2002:3, Loader 2003:322, Reyburn & Fry 2000:17 and Miles 1996:414-5). In the case of the text of Proverbs, we consulted the more recent edition of the *Biblia Hebraica Quinta* (De Waard 2008).

[2] The concepts of "God" and the "Divine" are used interchangeably as comprehensive representations of the Deities' "nature, activities and sphere of activity (Who is God? What does God do? Where does God act?)" (Mettinger 1997b:2). The Hebrew Bible depicts the transformation of various Israelite and Jewish conceptualisations on the Divine, which eventually developed after the Exile into the existence of one God among others (Scullion (1992:1042). For more universal portrayals of the Deity, cf. Fox (1978b:670-3).

[3] The covenantal name for the God of Israel is articulated as "Yahweh" (Van der Toorn 1995b:1711), "Jahwe" (Nel 1982), "Jahve" (Boman 1960), or preferably "YHWH" (Brueggemann 2008). While the most suitable pronunciation of the tetragrammaton remains a mystery (Grabbe 2000:9, Stavrakopoulou & Barton 2011:vii), our references to YHWH in the masculine form follows biblical portrayals of the Israelite God as a male Deity and do not necessarily propose how the Divine should be conceptualised and contextualised by contemporary readers of the Bible (Long 1994:509 and Miles 1996:420).

[4] Cf. Brueggemann (1997:117) and Hasel (1995:168).

[5] Hebrew linguistics is divided into four Biblical Hebrew, Rabbinic/Mishnaic, Medieval and Modern (*Ivrit*) Hebrew stages (Van der Merwe et al 2002:16-8, De Moor 1986:31ff.). Post-exilic texts are usually written in late Biblical Hebrew, whereas pre-exilic prose sections use classical Biblical Hebrew.

believers at historical junctures have reinterpreted God in terms of changing contexts and perspectives. The human portrayals of the Divine may have originally being transmitted orally and were eventually written down, compiled and edited as canonical (authoritative) literature in the Second Temple period[6]. However, the complicated literary development of the Hebrew Bible reminds us not to read the *Tanach* as a homogenous book, as if its writers simply regarded the Deity in a uniform way[7]. The texts that constitute the Hebrew Bible portray multiple views of God that were reformulated in different responses amidst to continually new challenges, which were then placed alongside one another in the Biblical Hebrew canon. The diverse conceptualisations of YHWH were compiled as part and parcel of a complicated "Yahwistic library"[8], that reflects various and developing theologies of the ancient Israelite and early Jewish religions. The final text of the Hebrew Bible is a conglomerate of fragmentary experiences and testimonies on God from divergent historical and social settings, which were significantly and ideologically manipulated during the final editorial stages of the Biblical Hebrew canon[9].

In addition to the fact that biblical reflections about God are historically derived from human experiences in specific societal and environmental contexts, the linguistic and literary aspects of its theology or "God-talk"[10] also testify to the metaphorical nature of human reflections about the Divine, which further complicates the development of biblical conceptualisations of the Deity even more: "Religious language about God is metaphorical in content, function, and meaning... However, the effort to understand how metaphor works as an important element of language is often a slippery and elusive task"[11]. Diverse metaphors for God were combined during the course of Israelite religion, before it became enshrined in the Bible. Metaphors constitute a central elements in the articulation of YHWH, which simultaneously express the elusiveness of God and the creative quality of Israel's religious imaginations or "word pictures"[12] of the Divine. The Hebrew Bible does not provide a comprehensive portrayal of God according to our modern preconceived categories. Exactly how the meaning, status and implications of

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[6] Cf. Brueggemann (2008:1). The canonical form of the Hebrew Bible date between the destruction of the first and second Jerusalem temples (587/6 BCE–70 CE), served as the formative element of Judaism (Carroll 1992:567) and came to be viewed as a manifestation of the Divine nature (Van der Toorn 1997:244).

[7] Cf. Kärkkäinen (2004:13-4), Whybray (1998b:247) and Abrahams (1978:642). Modern constructions of unitary Old Testament theologies tend to elevate only one element, stratum, or idea among all the other themes found in the Hebrew Bible. However, the highlighting of one or some specific theme(s) usually imply the ideological suppression of other ideas which are also contained in the canon (Gerstenberger 2002:1-2).

[8] Mills (1998:2-3).

[9] According to Vawter (1982:3) the multiple God-constructs of the Hebrew Bible are literally "at war with one another". Cf. Westermann (1979:11), Mettinger (1985:22) and Hartman (1985:208-9).

[10] The word "theology" derives from the Greek Θεος ("God") and λογος ("word"). In its simplest sense it means "speaking of" or "reasoned discourse about God" (Westermann 1979:98, Platinga et al (2011:5-6). Many scholars have adopted the term "God-talk" as an equivalent for "theology", although Stienstra (1993:54) finds its usage flippant. While "God-talk" refers here to the metaphorical conceptualisation of YHWH by biblical writers and scholars, "theology" indicates the more formal academic discipline.

[11] Perdue (1994b:201). Chapter four discusses whether all God-talk should be regarded as metaphorical (Gibson 1998:26), or only some of its descriptions (Landy 1993, Brettler 1999).

[12] Mills (1998: vii). Cf. Smith (2004:86,168) and Brueggemann (1997:70,117).

metaphor influence our thought processes on the Divine has long been argued by scholars from various disciplines for many years[13].

1.2 TOPIC OF THE STUDY

A preliminary review of Judeo-Christian literature led to the above-mentioned rationale for a study of the developing character and metaphorical nature of human biblical conceptions of the Divine. Preliminary investigations especially highlighted the fact that there is little clarification has been reached on how God is expressed in the proverbial wisdom tradition communicated by the text of Proverbs. Although some studies have been done on the Divine in Proverbs[14], a comprehensive investigation that focuses specifically on the conceptual metaphorical nature and actions of God in the textual subsections of Proverbs and its proverbial traditions remains outstanding[15]. Three complications contribute further to the lack of such an endeavour, namely (1) the place and function of proverbial wisdom in the larger literary and religious frame of the Hebrew Bible, which has not been sufficiently explained, (2) the peculiar disposition of divergent portrayals of the Divine within Proverbs that also makes the issue more difficult to clarify, and (3) the general lack of consensus among biblical scholars about an appropriate definition on the specific intellectual role and religious function of the so-called "sages" in the *Tanach*, which has not been sorted out.

Firstly, scholars usually describe the changing conceptualisations of the Divine in the Hebrew Bible in accordance with ancient Israelite traditions found predominantly in the narrative, prophetic and priestly literature, for example, the patriarchs, the liberation from Egypt, the constitution of the nation at Sinai, the sojourn in the desert and conquest of Canaan, the period of the judges, the united and divided monarchies of Israel and Judah, the Exile and return, and the Jewish Diaspora[16]. Such descriptions often disregard evidence found in either the traditional wisdom of Proverbs, or in the sceptical wisdom of Job and Qohelet[17]. Doctrines on God in Israel's salvation history – revelation *via* theophanies, references to prominent figures like Abraham, Moses, David and Elijah, mention of sacred places such as Sinai and Zion, as well as cultic and covenantal terminology – occur abundantly elsewhere in the Hebrew Bible, but not in the traditional wisdom of Proverbs. Current scholarship counters this dilemma

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[13] Cf. DesCamp & Sweetser (2005:207-8). Tracy (1981:104) predicted the move of metaphorical issues to the centre of theological studies even before the advent of the cognitive paradigm in science and linguistics.

[14] Böstrom (1990) wrote the first comprehensive investigation on the theme of God in the whole text of Proverbs, but without any reference to the metaphorical nature of its portrayals of the Divine. Dell (2006:134) studied on the same theological themes as Böstrom, but refers to his contribution only once in a footnote! Cf. also Dell (2007).

[15] Cf. Perdue (1994c,2007 ,2008) whose metaphorical methodology is based on the work of Black and McFague, and therefore totally different from the Conceptual Metaphor Theory followed in this study.

[16] Cf. Von Rad (1989), Westermann (1979) and Deist & Du Plessis (1994).

[17] While the Hebrew Bible contains the wisdom texts of Proverbs, Job and Qohelet (Ecclesiastes), the Greek Septuagint and Latin Vulgate translations include the Wisdom of Jesus Ben Sira (Ecclesiasticus), and the Wisdom of Solomon (*Sapientia Salomonis*) as well. Proverbs' traditional, prudential, admonitory and parenetic approach to proverbial and practical wisdom stands in the Hebrew Bible in stark contrast to the critical, sceptical, critical and disputative or reflective wisdom of Job and Qohelet (Gammie 1990d:480-1).

by the incorporation of proverbial wisdom into a theology of creation, and with portrayals of YHWH as creator of the universe[18]. However, even then Proverb's sapiential mode of Divine revelation and portrayals remain quite distinct from the rest of the Hebrew Bible. It seems that the religious authority of proverbial wisdom have not received as much attention as the Law and Prophets, simply because it does not explicitly depict the nature and actions of the Divine as is done elsewhere in the Hebrew Bible[19]. Nevertheless, disregard of the God-talk of Proverbs would be incorrect, as this text forms part of both the religious canon and literary heritage of Judaism and Christianity[20].

Secondly, the incompatibility of Proverbs and its proverbial wisdom tradition with the rest of the Hebrew Bible is also amplified by tensions, specifically in terms of diverse depictions of the Divine, which have been identified by some critical scholars in the thirty-one chapters of the canonical text of Proverbs itself[21]. Von Rad traces the development of wisdom in Proverbs from its earliest secular stages in chapters 10-29 to later theological reinterpretations in chapters 1-9. He basically argues that "God-fearing" was not part of the earlier pre-exilic collections of Proverbs, and that the concept was only incorporated or "baptised" (Blenkinsopp) into the text by Yahwistic editors after the Exile[22]. However, much of these views in wisdom studies are not directly accounted for by means of empirical textual evidence in the Hebrew Bible[23].

Thirdly, the intellectual roles and religious functions of the so-called "sages" in the Hebrew Bible have not been generally defined and specifically agreed-upon by scholarship[24]. A comparison of different opinions about what the definition of "sagehood" implies seems only to further enhance and muddle this confusing dilemma[25]. Sneed, for example, identifies the eight "Types of Wisdom", namely amateur, Divine, royal, professional (technical) , mantic (magical), political, rhetorical and aesthetic(literary) sagacity, as well as the seven specific functions of of the sages as parents, elders, judges, kings,

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[18] Cf. Perdue (1994c) and Snijders (1984:14).

[19] Cf. Nel (2002:435,1982:89, 1981a). This neglect is obvious in the archaeological history of Israel by Finkelstein & Silberman (2002:7), who only refer to the wisdom texts is as part of biblical poetry and scrolls.

[20] A count of the number of pages of the *Biblia Hebraica Stuttgartensia* reveals that the texts of Job, Proverbs and Qohelet make up more than 7% of the whole of the Hebrew Bible (cf. Elliger & Rudolph 1990).

[21] Cf. Von Rad (1972), Whybray (1965), Fox (1968) and McKane (1970).

[22] Blenkinsopp (1992:22-3).

[23] Compare, for example, the dualistic secular-sacred view on Proverbs' wisdom which has been criticised by many other prominent scholars such as Scott (1961:13), Fohrer (1984:50), Camp (1985), Kidner (1985:17), Perdue (1994a), Frydrych (2002:176), Dell (2006) and Childs (1993:188-9).

[24] I am grateful to Dr. Kevin Chau, who – having worked through the major part of the thesis – indicated this lacuna with regard to rather vague definitions among proverbial scholarship about what "sagehood" entails. In a personal conversation in April 2015, Dr. Chau reminded me, that in the *Tanach* "the portraits of the prophets and priests are quite clear since we have abundant material in different genres to fill out their descriptions. However, the concept of a sage in the HB is not at all clear... [and] may have different meanings in different times and contexts".

[25] Cf. the divergent views on wisdom by Grabbe (1995:176-80), Kalugila (1980:78-9), Whybray (1974:15-70), Wolff (1974:206), Young (1998:245-7), Brueggemann (2008:366-7) and Fontaine (1993:105).

courtiers, magicians and scribes in the Israelite and Jewish wisdom literature[26]. Sneed's discussion of "Divine Wisdom" emphasises its twofold sapiential nature, by stating that wisdom initially originated with the Deities, and were eventually extended to human beings[27]. His view that Proverbs "depicts God as the ultimate source of wisdom"[28] is of particular importance to our thesis, which aims to show in the penultimate chapter how YHWH is metaphorically conceptualised in Proverbs by the Israelite sages and Jewish scribes according to the experiential GOD IS A SAGE gestalt construction in the semantic roles of the father, king, teacher, sceptical and women sages. Our findings highlight the question of Gammie and Perdue, of whether the Israelite and Jewish sages "were primarily intelligent individuals who functioned in a variety of social roles an locations, or whether they were a professional class active mainly in the court, temple, and school and who shaped their own distinctive literary and philosophical tradition"[29].

The second investigative phase of our conceptual metaphorical model on the Divine as a Sage in Proverbs generally portrays the derivatives related to the root or stem for "sagehood" (כחם√) gestalt in the Biblical Hebrew Israelite and Jewish sage(s) as men and women in either private, public or professional capacities, who mentally and morally instruct, educate and teach potential pupils on how to obtain, learn, practice and even transmit their acquired sagacities. Nevertheless, the precise identification and specific expression of sages, as well as their inferential extension to YHWH's sagacity in the different social contexts and historical eras of the pre- and post-exilic times of ancient Israel and early Judaism remain an unresolved issue[30].

1.3 PROBLEM STATEMENT

The Hebrew Bible contains various portrayals of God which reveal the nature, character and actions of the Deity in specific historical contexts. The developmental and metaphorical nature of depictions of the Divine in the Hebrew Bible shows different forms of God-talk. The topic of this study focuses on God-talk in the Biblical Hebrew wisdom of Proverbs, which both diverges from the other literature found in the Hebrew Bible, and exhibits some tensions inherent to the proverbial wisdom tradition and a conceptual clarification of proverbial sagehood itself. The proverbial sages' mental constructions of YHWH differ from other authors and redactors of the Law, Prophets and Writings[31]. The aim of this investigation is to ascertain empirically, through linguistic data from the text of Proverbs, how these Israelite sages thought about God in terms of their peculiar cognitive-intellectual and religious-cultural perspectives.

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[26] Cf. Sneed (2015:3-16, 20-30).
[27] Cf. Sneed (2015:5-6).
[28] Cf. Sneed (2015:10).
[29] Gammie & Perdue (1990:ix). This problem is clarified in detail in 5.2.3.2.
[30] Alternatively, the articles compiled by both Gammie (1978), Gammie & Perdue (1990) and Perdue (2009) more clearly illustrate how the concept of "sage" may express quite distinctive meanings in different times and contexts.
[31] Where overlap does exist, it is commonly attributed to the editorial influences of the sages (Sheppard 1980).

The formulation of the research problem was clarified as the investigation progressed from very basic to more extensive levels of research[32]. The initial research proposal was largely conceptualised on the level of everyday thinking and lay knowledge. The realisation that Proverbs expresses different depictions of the Divine than to those found in passages of the rest of the Hebrew Bible, originated primarily from pragmatic and hermeneutic interests in the topic. The research problem was therefore initially stated in the form of a cursory question: *How is God portrayed in the biblical book of Proverbs?*

A deeper investigation of a more scientific nature focused on the epistemic character of the earlier problem. The semantic analysis of conceptions for the Divine in Proverbs by means of cognitive linguistics (CL) and Conceptual Metaphor Theory (CMT) led to a reformulation of the original research problem: *How do various human authors/redactors conceptualise the Divine diversely and metaphorically in the Biblical Hebrew text of Proverbs?*

The research problem was finally reconsidered from the critical perspective of cognitive science (CS). According to hermeneutic paradigms the Divine originated as abstract target domains which are imaginatively, creatively and concretely constructed in the human brain-mind processes of the Biblical Hebrew sages who wrote the sayings and edited the textual subsections of Proverbs. Mental conceptualisations about God are linked to the embodied and real-life experiences of these sages, as part of their ancient Near Eastern mythological and biblical anthropomorphist worldviews. Such mental constructions serve as theological reflections on and as reactions to their social experiences during the history of ancient Israel and early Judaism, prior to but also after the Exile. The research problem thereby attained its final formulation: *How do Israelite sages conceptualise the Divine metaphorically by means of religious and cognitive experiences in the Biblical Hebrew wisdom of Proverbs?*

1.4 INVESTIGATIVE QUESTIONS

The research topic limits this study to a specific sapiential text in the Hebrew Bible, namely to the development of God-talk in the traditional wisdom of Proverbs, in some instances does reflect but in other aspects also significantly differs from the sceptical wisdom of Job and Qohelet. The following concrete key research questions[33] – pertaining to the research problem of how the Divine is metaphorically conceptualised by sages in the Biblical Hebrew wisdom of Proverbs – are addressed in the thesis:

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[32] This study made use of Mouton's hypothetical "Three Worlds framework" to clarify its practice of scientific research in the form of different "world" levels: "In everyday life we reflect in a non-scientific manner about the world around us. In the world of science we enter a much more rigorous and systematic mode of reflection on our scientific endeavours in order to continuously improve the nature of scientific inquiry" (2009:141-2).
[33] Cf. Mouton (2009:53-55).

(1) In what ways and by what methods do ancient and modern scholars conceptualise the God of proverbial wisdom metaphorically in the interpretative history of Judaism and Christianity?

(2) What socio-historical circumstances and junctures contributed to the ways in which Israelite sages conceptualised the Divine metaphorically in traditional Biblical Hebrew wisdom?

(3) How does Biblical Hebrew semantics contribute to an authentic conceptual metaphorical interpretation of the role and function of the Deity in the Biblical Hebrew wisdom of Proverbs?

(4) How does CMT assist the understanding and interpretation of human mental constructs on the God YHWH in the Biblical Hebrew wisdom text of Proverbs?

(5) What is the outcome of a mapping of conceptual metaphorical expressions containing prototypical categories for conceptual domains of "God" and "wisdom" in the proverbial literature?

(6) In which way does an investigation of conceptual metaphors of the Divine in Biblical Hebrew wisdom attribute to an appropriate understanding of the message of Proverbs?

(7) What do sapiential conceptual metaphors of God contribute to the development of ideas on the Divine in the Hebrew Bible, in the debate between science and religion, as well as in a theological understanding of God-talk in the contemporary South African society?

1.5 CENTRAL RESEARCH STATEMENT

The central research statement or hypothesis was clarified at the same time and by similar procedures as during which the research problem was stated, reformulated and finalised. It was constructed in three stages, with each stage as a reflection of how the investigation proceeded from every day thinking to lay knowledge and to more elaborate, empirical and cognitive-scientific research.

The initial research problem pragmatically and hermeneutically required scrutiny of how the Divine is depicted in Proverbs, after the literature study had shown that its sapiential God-talk diverges from other depictions in the rest of the Hebrew Bible. A tentative research statement – which suggested that the Divine is viewed uniquely as a sage in the Biblical Hebrew wisdom of Proverbs – was based primarily on the way in which the human-Divine relationship is characterised in traditional wisdom[34].

The progression of the study from everyday knowledge into empirical research of a more epistemic nature, led to the reformulation of the research problem following the semantic analysis of metaphorical concepts of the Divine in Proverbs by means of CMT. The problem of how the Divine is conceptualised in traditional wisdom was elaborated upon, to how human authors and redactors conceptualised God metaphorically in the text of Proverbs. A more scientific version of the central research statement thus stated that human authors and redactors, namely Israelite sages, conceptualise the Divine metaphorically as a sage in the Biblical Hebrew wisdom of Proverbs.

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[34] Cf. Proverbs 2:6; 3:19; 4:7; 9:10 and 30:3.

Finally, reconsideration of the problem from the perspective of CS established that the conceptual domain of the Divine was imaginatively constructed in the brain-mind system of the Israelite sages who wrote and edited the canonical text of Proverbs. Such mental conceptualisations of these sages were formed by real-life experiences of God from the perspective of ancient Near Eastern mythological and biblical anthropomorphisms, as theological reactions to the social experiences during the history of ancient Israel, prior to and in the aftermath of the Babylonian Exile. The research problem – how Israelite sages conceptualise the Divine metaphorically by means of religious and cognitive embodiments in the traditional wisdom of Proverbs – is argued in the following hypothesis: *The Divine is metaphorically conceptualised by Israelite sages as a sage by means of cognitive and religious experiences and conceptualisations peculiar to the proverbial wisdom tradition and distinctive of the priestly and prophetic theologies of the Hebrew Bible.*

Two assumptions[35] are inherent and fundamental to the line of argumentation stated by the research hypothesis. Its validity – which has been argued by some scholars[36] – is important for the conceptual analysis of empirical data pertaining to portrayals of the Divine in the canonical text of Proverbs from the perspective of CMT. These assumptions firstly imply that depictions of God in traditional wisdom are to be deduced from the responsible Israelite sages' cognitive-intellectual background and religious-cultural ideology. The nature of proverbial wisdom is essentially cognitive[37], while its purpose is founded on the sages' religious belief in the application of Divine order and retribution to both the universe and in society. Although the Israelite sages inherited the intellectual and religious ideas from their ancient Near Eastern neighbours, they reinterpreted it distinctly in terms of Yahwism, particular by means of the concept of יְרְאַת יהוה ("the fear of YHWH")[38]. The notion of God-fearing constitutes the religious context of traditional wisdom that frames, confines and motivates sages' intellectual grasp on true knowledge by means of experience and intellectual enquiry. Furthermore and secondly, the ethical character of Proverbs' wisdom is proximately and essentially linked to the fear of God-fearing as its foundation and

[35] Assumptions are "(p)arts of social theories that are not tested, but act as starting points or basic beliefs about the world... to make other theoretical statements and to build social theory" (Neuman 2007:361).

[36] On the cognitive and religious importance for the Biblical Hebrew wisdom of Proverbs, cf. Vriezen (1966:408), Bruce (1970:48-9), Eybers (1978:1, 73), Goertzmann (1978:1028), Zimmerli (1978:108), Childs (1983:553), Scott (1983: xviii), Loader (1986:104), Crainshaw (2002:368-9) and Atwell (2004:113-4).

[37] The German language still preserves this ancient cognitive-intellectual connection between *Weisheit* ("wisdom"), *Wissen* ("knowledge"), and *Wissenschaft* ("science") (cf. Rudolph 2005:9746). While Fox (1993a:116-7) argues that the Biblical Hebrew concept (חכמה) is not the same as the English "wisdom", but that its best gloss is "intelligence", Whybray (1974:3) concludes that the interests of scholarly wisdom is not served "by the application of the word "wisdom" to every manifestation of the ability to use one's brains in ancient Israel". Loader thinks that we should not par biblical wisdom with modern conceptions about intelligence: "Here we are dealing with faith, and not mental, intellectual or scientific knowledge" (1987:45).

[38] Cf. Nel (2002:445,437). Van Leeuwen (2006:847) refers to the well-known observation of Lambert, that the Biblical Hebrew wisdom literature is generically and conceptually unique in the ancient Near East. Nowhere else than in the Hebrew Bible is the nature of wisdom inherently transformed onto an object of practical investigation or philosophical reflection.

epistemology[39]. The ancient Israelite and early Jewish sages were are not philosophers or theoreticians, as their role was rather determined by how people should live and act in the presence of God (*coram Deo*). The intellectual and religious aspects cannot be separated in Biblical Hebrew wisdom of Proverbs. In this light the observation by Frydrych is illuminating: in spite of the significant advances made in wisdom studies, "our overall understanding of the background of the wisdom material in the Old Testament, its true extent, and its impact on the intellectual and theological formation of ancient Israel, is still rather limited"[40].

1.6 OBJECTIVES OF THE RESEARCH

The following explanatory research objectives – in line with the above-mentioned research problem, investigative questions and deductive hypothesis – are henceforth stated:

Firstly, to identify as part of the literature study the diverse ways and methods in which God was viewed by past Judeo-Christian scholarship in the proverbial wisdom of the Hebrew Bible.

Secondly, to establish the historical and social circumstances which influenced and motivated the Israelite sages who were responsible for the writing and editing of the text of Proverbs.

Thirdly, to illustrate how Biblical Hebrew semantics can contribute to a more authentic conceptual metaphorical interpretation of the Deity in the traditional wisdom literature.

Fourthly, to ascertain whether the contemporary linguistic theory on CMT can assist an understanding and interpretation of the God YHWH in Biblical Hebrew wisdom.

Fifthly, to map the conceptual domains pertaining to "God" and "wisdom" from linguistic expressions containing prototypical categories of these domains in the text of Proverbs.

Sixthly, to interpret the message of Proverbs in terms of what it specifically communicates about conceptual metaphors of the Divine in the text's Biblical Hebrew wisdom.

Seventhly, to argue the case whether sapiential conceptual metaphors of the Divine in Proverbs contribute to the development of ideas of God in the Hebrew Bible, to the modern debate between science and religion, as well as to an understanding of God-talk in the South African society.

1.7 RESEARCH DESIGN[41]

The research design is classified as self-generated hypothesis testing research, which evaluates the existing theory of conceptual metaphor in the Hebrew Bible. The research problem limits the unit of analysis to how the Divine is portrayed in the social artifact and archaeological text[42] better known as

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[39] Cf. Neuman (2007:15-7) and Mouton & Marais (1998:44-8).
[40] Frydrych (2002:228).
[41] The formulation of the research design was done in consultation with the following references on the basics, nature and practice of social research: Mouton & Marais (1998), Babbie (1998), Mouton (2009) and Neuman (2007). The research design is discussed in more detail in chapter three.
[42] Cf. Mouton & Marais (1998:14, 37-8, 41-50).

מִשְׁלֵי שְׁלֹמֹה ("The Proverbs of Solomon") in the canonical compilation of the Hebrew Bible[43]. The purpose with the investigation is to describe and explain the meaning of Proverbs and its textual subsections by means of metaphorical conceptualisations of God. The interpretation of cognitive and religious concepts in the Biblical Hebrew wisdom of Proverbs is utilised as a valid and reliable deductive strategy for the testing of the hypothesis from a frame of reference provided by CMT. The hypothesis states that Israelite sages conceptualise the Divine metaphorically as a sage by means of cognitive and religious experiences peculiar to the proverbial wisdom tradition and distinctive of the priestly and prophetic theologies of the Hebrew Bible[44].

The design structure of the study is based on basic, deductive and unobtrusive research with nonreactive measures. It focuses on the empirical analysis of existing textual data that is derived from the natural field setting of the Hebrew Bible. The type of study is both an empirical analysis of the content of texts, and a conceptual analysis of the meaning of concepts in those texts. While the conceptual and semantic analyses of Biblical Hebrew terminologies contain relevant data for an understanding of God in the proverbial wisdom tradition, CMT provides the interpretative frame for such an endeavour. The study focuses on the data collection techniques of field and historical-comparative research and content analysis. Extensive qualitative investigations have been done on CMT, and on the way in which God is portrayed in the traditional wisdom of the Hebrew Bible. A semantic analysis of cognitive and religious concepts relating to the concept of the God YHWH in the text of Proverbs has also been executed.

The historical elements incorporated into the research design are of a cross-sectional/synchronic nature, and the study uses the final literary form of the Hebrew Bible as its primary source. However, longitudinal/diachronic research has also been done on the literary and conceptual development of proverbial wisdom in the Hebrew Bible, as well as on the interpretation of the Hebrew Bible in secondary Judeo-Christian sources. The research strategy is thus more of a contextual / ideographic character than of a universal / nomothetic nature[45].

1.8 METHODOLOGY AND THEORY

New perspectives gained by the insights derived from CS in general and CL in particular, indicate the need to clarify the manner in which the Divine is depicted in the traditional wisdom literature of the Hebrew Bible. The research paradigm of CS interactively combines CL with the philosophy of science, to provide a suitable methodology for the interpretation of the total range of human experiences of those Israelite sages who were responsible for the metaphorical conceptualisations of God in the Biblical

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[43] Cf. Elliger & Rudolph (1990:1275-1319) and De Waard (2008).
[44] Cf. Mouton (2009:117) and Neuman (2007:93).
[45] Cf. Mouton (2009:50-7,144-6,165-8,175-6), Neuman (2007:10-21,372,374,376) and Babbie (1998:34-8).

Hebrew wisdom of Proverbs. The interdisciplinary impact of CS on the brain-mind system[46] has only recently surfaced in disciplines such as linguistics, literature, theology, archaeology, sociology and religion[47].

CL promotes language as an integral part of human cognition. It is based on what is currently known about the human mind, and on how human beings conceptualise their world in terms of ordinary, everyday experiences. The CMT developed and clarified by Lakoff & Johnson (1980, 1999, 2003) – as the most popular branch of CL– is described in terms of "embodied realism" or "experientialism"[48]. According to CMT the ability to form and share new ideas by means of language is the result of the human capacity to integrate concepts by means of the cognitive process of mapping, whereby one concrete source domains are used to correspondingly map or coherently explain other abstract target domains[49]. Although the last three decades have witnessed an increased interest in the nature and function of metaphor by philosophers, literary theorists and linguists[50], only a few linguistic and theological studies on the Hebrew Bible have been published from the perspectives of CL and conceptual metaphor[51]. Its application to the literature and religion of the Hebrew Bible has yet to reach its fullest potential.

CMT allows for an opportunity to explain the conceptualisation of the Divine as related to the Biblical Hebrew wisdom in the 31 chapters and 915 verses of the selected canonical text of Proverbs. Such an investigation sheds new light on the manner in which God is described in the proverbial wisdom tradition by means of metaphorical expressions. The sages who wrote and edited Proverbs conceptualise the Divine as a sage according to the ways in which they thought about sages in their distinctive cognitive and religious contexts. The conceptual metaphor GOD IS A SAGE[52] describes the conceptualisation of the Divine by these sages. Formative to their mental constructs about the God YHWH are the conceptual domains whereby individual biblical traditions are "mapped" as more concrete source domains onto the abstract conceptual domain of the "Divine" from the empirical experiences of reality

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[46] "Cognitive science studies the mind and its workings – such things as memory, perception, consciousness, reasoning, and what, for want of a better word, one can call, simply, 'thought'" (Taylor 2002:4).

[47] Cf. Kertész (2004:4), Barbour (1976:64) and Bulkeley (2008:239). The core disciplines of CS initially entailed computer science, linguistics, philosophy, psychology, neuroscience and anthropology, but its influence has since branched off to other related fields (Baumgartner & Payr 1995:11-4 and Foder 1995:85).

[48] Cf. Lakoff & Johnson (1980, 1999, 2003), as well as Ungerer & Schmid (1997: x), Taylor (2002:8) and Kertész (2004:51,33).

[49] Cf. Taylor (1995:122-41).

[50] A recent assessment by Booth states that more metaphor studies currently appear annually, than in the entire history of thought prior to 1940 (McMullin 1995:383).

[51] Cf. Kruger (2001), Nel (2005), Harrison (2007:13), Van Wolde (2005:134), Van Hecke (2005a:1), Eidevall (2005:55), Basson (2008, DesCamp (2007), Jindo (2010) and Wessels (2014). In the studies on biblical metaphor edited by Van Hecke (2005), the majority of contributions still made use of traditional metaphor methods, dated prior to the advent of CL and CMT in the 1980s.

[52] A standard convention in CMT is to indicate conceptual metaphor schemas in small caps, e.g. TARGET DOMAIN IS SOURCE DOMAIN (Slingerland 2004:10 and DesCamp & Sweetser 2005:216).

encounters. The sages' conceptualisations of God are related to their ordinary cognitive systems, which perceived the Deity "naturally", "peculiarly" in embodied thought processes. Valid evidence for metaphorical conceptualisations are found in the semantic analyses of the Biblical Hebrew roots for לבב√ ("heart"), חכמ√ ("wisdom") and ירא√ ("[God]-fearing"), as well as other derivatives from linguistic expressions which schematically structure the prototypical categories of these domains in the text of Proverbs.

1.9   OUTLINE OF CHAPTERS

The aim of this investigation is to ascertain, by means of CMT, how ancient Israelite and early Jewish sages thought about the Divine in the traditional wisdom of Proverbs. The following outline shows the logical development of the research design in the rest of the investigation:

Chapter two provides a modified version of the literature review and an overview of past scholarly reflection on wisdom studies which focus specifically on how the Divine is viewed by subsequent generations of biblical scholars in terms of the traditional wisdom of Proverbs. For this purpose the methodological cognitive research frame of this thesis is combined with the theory of Kuhn (1996) on paradigm change, to show how God has been metaphorically conceptualised by distinctive ancient and modern Jewish and Christian interpreters. The review of scholarship on proverbial wisdom serves as historical background for the unfolding of the research topic in the rest of the study: chapters 3-6 continually revert back in discussions to the interpretative state of affairs on the Divine in proverbial wisdom, as part of the context of the paradigmatic shifts of understanding that have been identified by the research and reception history on the God-talk of Proverbs. This chapter ends with the study's primary conclusions regarding previous portrayals of the Divine in traditional Biblical Hebrew wisdom, with specific notification as to how the metaphorical conceptualisations of individual biblical interpreters on God in Proverbs are themselves influenced by the mental and cultural constructions inherent to the world in which they reside, experience and think about the Divine.

Chapter three documents the research methodology of the investigation. The nature and dimensions of a cognitive-scientific research paradigm provides authentic insight on the research and interpretation of God in the Biblical Hebrew wisdom of Proverbs. The problem, questions, hypothesis and objectives of the research are clarified in more detail. The research design is conceptualised in terms of the key concepts of the study. The metaphorical and developing nature of conceptualisations of the Divine in the Hebrew Bible is discussed from a cognitive perspective. The operationalisation of the research measurements explains how textual data on prototypical categories of the God YHWH are collected, processed, analyzed and mapped unto wisdom domains in the linguistic expressions and sayings of Proverbs.

Chapter four begins with a survey on the history of metaphor studies and its application to portrayals of the Divine in the Hebrew Bible, which include the broader types of theological discourses by scholars from various hermeneutic paradigms concerning the metaphorical character of theological language per se and on the metaphorical nature of God in human experience and thought as well. This is followed by a detailed discussion on the advent, nature and *modus operandi* of CMT. A conceptual metaphorical definition of the cognitive-intellectual and cultural-religious dimensions of Biblical Hebrew wisdom precedes the application of the theory to textual data on God in the traditional wisdom literature. A five-fold conceptual metaphorical model (CMM) is proposed for descriptions of how Israelite sages thought about the Divine in terms of proverbial wisdom. The CMM introduces relevant issues on the final post-exilic canonical form of the text of Proverbs. It investigates and semantically analyses cognitive and religious concepts related to the Divine in Proverbs, in order to identify conceptual metaphors from the mapping of cognitive domains. It also interprets such conceptual metaphors in terms of the proverbial wisdom tradition, and in terms of its implications for the other conceptual metaphorical God-talk in the Hebrew Bible.

In *chapter five* a CMM on the God YHWH is applied to the selected canonical text of Proverbs and its proverbial wisdom tradition. Those sayings in which the Biblical Hebrew derivatives for "heart" (לבב), "wisdom" (חכם) and "[God]-fearing" (ירא) occur are treated, among other relevant concepts, as linguistic expressions and unique manifestations of the complex conceptual metaphor GOD IS A SAGE. This conceptual metaphor indicates how the more concrete source domain SAGE is variously mapped onto the more abstract target domain GOD, in accordance with the embodied cognitive and religious mind-frames of the sages responsible for the writing and editing of the canonical text of Proverbs. The theory of conceptual metaphor is applied individually to the distinctive subsections and smaller subunits in Proverbs 1-31, to show how conceptualisations of God are authentically and subversively constructed by different Israelite sages in their specific socio-religious contexts. The God-talk of each subsection of Proverbs finds itself in conflict with that of every other section in the same proverbial wisdom tradition, as well as with the other main religious traditions in the rest of the Hebrew Bible. The conceptual metaphorical GOD-AS-A-PRIMAEVAL-SAGE construct are argued in detail in the diverse portrayals of the Divine as a sage in Proverbs 1-9, 10-29 and 30-31. The God-talk of Proverbs provides new impetus to the realistic and peculiar portrayals of the Divine nature in the proverbial wisdom tradition. The cognitive and religious content of each subsection of Proverbs exhibits individual linguistic characteristics, thus revealing unique, particular, authentic, as well as subversive conceptualisations of the Divine.

Chapter six concludes the study with an evaluation of the research hypothesis. Relevant remarks are made on some findings that may be deduced from the previous chapters. The strong and weak aspects of our proposed CMM are discussed. Further emphasis is placed on the feasibility of the research methodology of our cognitive-scientific paradigm and CMT for a study of Biblical Hebrew as an ancient

language. The so-called experiential and realistic notions of God-talk as a form of natural religion in proverbial wisdom are scrutinized. The cognitive and religious relevance of cognitive metaphor in the traditional wisdom of Proverbs for the debate between CS and cognitive Religion (CR) is highlighted. The contribution of the *modus operandi* of conceptual metaphorical God-talk in the different spheres of the South African society is discussed. Finally, certain proposals are advanced for further studies relating to metaphorical conceptualisations of the Divine in other texts of the Hebrew Bible.

1.10 VALUE OF THE STUDY

The main value of this thesis lies in the novel light which is uniquely being shed on the research topic of the metaphorical conceptualisation of the God YHWH in the Biblical Hebrew wisdom of Proverbs. A comprehensive cognitive metaphorical *exposé* of God-talk in either the Hebrew Bible or its traditional wisdom literature is still outstanding[53]. The conceptual metaphorical nature of the Divine in the Biblical Hebrew wisdom of Proverbs and in its proverbial wisdom tradition – in contrast to the predominant priestly and prophetic traditions of the Hebrew Bible – has not been investigated from the perspective of Conceptual Metaphor Theory[54]. Our conceptual metaphor model (CMM) proposes to fill this vacuum in the research, for a better understanding of the metaphorical conceptualisations of God in traditional biblical wisdom with the assistance of the methodological tools of CS[55].

The cognitive-scientific branches of CL and metaphor function as a particularly suitable approach for the investigation of conceptualisations of the Divine in the proverbial wisdom language and literature of the Hebrew Bible. Alternatively, linguistic data captured by the analysis and mapping of conceptual domains in Biblical Hebrew literature also provides an opportunity to test the applicability of the assumptions of CL and the *modus operandi* of CMT to ancient religious texts. The value of a mutual association of the cognitive and biblical enterprises lies in this thesis in the fact that its interdisciplinary research on Biblical Hebrew linguistics and literature is to the benefit of both the linguistic and theological enterprises[56].

New research is being done on the interpretation of the Hebrew Bible, especially of the text of Proverbs and its references to the Divine. The description of paradigm changes is directly related to the different interpretative CMMs of the Bible. Unique depictions of YHWH in the Hebrew Bible – and more specifically of the Deity in the proverbial wisdom tradition – offers fresh input for the understanding of the Bible in terms of its diverse and developing God-talk. The methodology of CS and the theory of cognitive

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[53] Cf. DesCamp & Sweetser (2005:207-8).

[54] The metaphorical theology of Perdue (1991,1994c) made some advances in this direction, but never utilised the tools proposed by Lakoff & Johnson (1980) to focus on portrayals of God in proverbial wisdom by means of the CMT. The same method is followed by Smith (2014).

[55] The advent of CS coincides with the revival of wisdom studies in the early 1970s, after wisdom's decline in the aftermath of the Second World War. Cf. Lakoff (2008:248), Barr (1993b:xi), Loader (1987:47) and Dell (2006:1).

[56] Cf. the interdisciplinary studies on CL, Hebrew semantics and biblical exegesis, edited by Van Wolde (2003), and especially the observations made by Loader (2003:321) and Noordman (2003:334).

metaphor uncovers unique conceptualisations of the Divine in the Hebrew Bible. It clarifies the differences between conceptualisations of the Deity in the proverbial wisdom tradition and other literary sections of the Hebrew Bible. This research will inevitably result in a significant contribution to Biblical Hebrew hermeneutics in general, and to the interpretation of the authentic theological message of Proverbs in particular[57].

Some conclusions made by this study add to scholarly opinion on the nature and actions of the Divine. The challenge remains to design the unique profile of the biblical God from the Hebrew Bible itself[58], but also for the benefit of our contemporary Jewish and Christian belief systems. Biblical God-talk no longer seems to be compatible with the experiences of contemporary man. Modernists demythologise God-talk in the Bible, while postmodernists remythologize biblical language about the Divine to fit their reconstructed worldviews[59]. Material neuroscientists and naturalist philosophers argue that religious, spiritual and mystical experiences – and by implication all God-talk in the Bible – are nothing but brain states or delusions created by neural activity. CS seems to argue that the human brain is the creator of the Divine character, whereas the biblical message proclaims it the other way around[60]. This thesis wishes neither to prove nor dispute the ontological existence of God, but contributes to the way in which the Divine is conceptualised in the human mind, with specific reference to the God-talk of sages in the Biblical Hebrew wisdom of Proverbs[61].

In conclusion, it should be emphasised that this study is particularly timely and fits well within the current discourse on the relationship between culture and religion in the South African society. Recent surveys affiliate more than seventy-five percent of South Africans with Judaism and Christianity[62]. Nevertheless, when the University of the Free State launched its revitalised brand image at the beginning of 2011, it changed the institution's previous motto, *In Deo Sapientiae Lux* (In God is the Light of Wisdom) to *In Veritate Sapientiae Lux* (In Truth is the Light of Wisdom). Spokespersons explained that the new brand was in line with the democratic and transforming South African idea of a "more inclusive and forward-looking vision that captured the spirit and essence of the new country and a transforming university".

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[57] Previous studies have already exposed something of the authentic and subversive nature of proverbial wisdom in relation to the rest of the Hebrew Bible: Lang (1986) links the Divine to a mythic goddess in Proverbs. Cf. Perdue (2007,2008).

[58] Cf. Kruger (1995) and Diamond (2005).

[59] Cf. Barbour (1976:1) and Stienstra (1993:15).

[60] Cf. Beauregard & O'Leary 2008:289-95, ix-x, xiv). Some neuroscientists explain the construction of a Divine image by means of a "God gene", "God spot", "God switch" or "God helmet" situated in the brain.

[61] This observation concurs with two of Newberg's principles for neurotheology as a synthesis between the brain/mind and theology/religion: neurotheology plays an important role in theological and scientific arguments about the Divine, regardless of whether or not God exists, and also has a crucial function in discussions on the understanding of the nature of God (Newberg 2010:233-5).

[62] The official national census of 2001 situated 75,49% of all South Africans in Christianity and 0,17 in Judaism. According to the South Africa Yearbook for 2005/6, Christians made up 79,8% and Jews 0,2% of the total population (Elion & Strieman 2006:156).

The motto-change that conceptually replaced "God" with "Truth" as "the Light of Wisdom" was to "embrace the diversity of the university community without losing its essence" It was argued that the new motto still reflected the deeply religious character of the university, as the word "Truth" supports its broad spiritual attitude[63].

This thesis is conducted under the auspices of the University of the Free State and our research topic is concerned with the metaphorical conceptualisation of God in traditional biblical wisdom. These above-mentioned facts obligates our investigation to comment on the central issue of the institution's brand-change at the end of the final chapter: what would the hermeneutic implications be for an institutional replacement of "God" by "Truth" as "the Light of Wisdom" from the perspective of CMT.

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[63] Cf. University of the Free State (2011) and Scholtz (2011).

CHAPTER 2
RESEARCH AND RECEPTION HISTORY OF THE DIVINE IN PROVERBIAL WISDOM

Whenever they enter a new era of history,
people change their ideas of both humanity and divinity.
(Karen Armstrong)

Those who do not remember the past are condemned to relive it.
(George Santayana)

2 INTRODUCTION

Chapter one anticipated the kind of research approach to be followed in a conceptual metaphorical study on the Divine in the Biblical Hebrew wisdom of Proverbs. However, before we proceed with such an endeavour, note should be taken of *how* the concept of God has been understood in past scholarly reflection, as well as *why* such portrayals differ from one another. Chapter two provides an overview of the research and reception history of the God of proverbial wisdom by subsequent generations of Jewish and Christian scholars. It combines the assumptions of cognitive science, linguistics and metaphor with the Kuhnian theory on paradigm change, to show how the Divine has been conceptualised by ancient and modern interpreters. A review on this *montage* of scholarship supplies the necessary background for the understanding of metaphorical conceptualisations of the Divine in Proverbs. In order to be able to address the problem of how God should be viewed from a cognitive metaphorical perspective in the next chapters, we have to establish beforehand why the Deity has not been approached and exposited as such[64].

2.1 HERMENEUTICS OF GOD IN THE BIBLICAL HEBREW WISDOM OF PROVERBS

Biblical hermeneutics apply the scientific theory of interpretation to the Bible, to show how and why its "message" has dynamically and dramatically changed over the course of time[65]. The history of the synagogue and church boils down to diverse interpretations of the Hebrew Bible[66]. Hermeneutics is a continuing process whereby people's understanding of texts changes in accordance with their views about God, the world and themselves[67]. The history of biblical science is divided into pre-critical, critical

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[64] All Judeo-Christian studies on the Divine assist our understanding of the Divine in the traditional Biblical Hebrew wisdom: "Scholarship is always a matter of building upon earlier insights and experiments – even insights and experiments that may not have panned out. The activity of furthering the state of our understanding is often as much indebted to those with whom we do not agree as it to those whose ideas factor into our formulation in a positive manner" (Aaron 2006:10). Cf. Vanhoozer (1997:15).

[65] "Hermeneutics explores how we read, understand, and handle texts, especially those written in another time or in a context of life different from our own. Biblical hermeneutics investigates more specifically how we read, understand, apply, and respond to biblical texts" (Thiselton 2009:1).

[66] The idea of Ebeling, who defined church history reductionistically as the interpretative history of the Bible, has been taken over by Blank (1989:264), Hayes & Holladay (1999:18), Vanhoozer (2009:20) and others.

[67] Cf. Grassie (2003:392), Jasper (2004:8) and Vanhoozer (1997:19).

and post-critical phases[68]. While modern scholars often disregard pre-scientific expositions of the Bible before the Renaissance and *Aufklärung*[69], an increasing number have also voiced a concern for the retrieval of forgotten, ignored and suppressed perspectives of biblical exegesis. Neither the Hebrew Bible, nor its subsequent textual interpretations arose in intellectual-religious vacuums, but were formed in particular societies with unique assumptions. An understanding of the entire interpretative history of the biblical proverbs helps hermeneutists to clarify past trends, as well as some of the theological presuppositions and ideological prejudices whereby we read texts[70].

Contemporary theories on biblical hermeneutics are largely based on the philosophical views of Hans-Georg Gadamer (1900-2002) and Paul Ricoeur (1913-2005), who focused on the interpretation of texts across vast historical and cultural distances. Gadamer's "horizons" theory sees hermeneutics as an art of understanding, rather than an exact science. His interpretative analysis distinguishes between three different "worlds": the world behind the text (historical approaches), the world of the text itself (literary approaches), and the world in front of the text (new meanings). Interpretation is an encounter between the worlds of the author, text and reader. During this process readers bring the presuppositions of their horizon to the horizons of the author and text. Understanding occurs when a meeting ("fusion") takes place between the horizons of the ancient Bible text and our modern perspectives take place. The merging of horizons never closes, but continues, interacts and transcends the contexts of readers in an open-ended progressive spiral. Gadamer's approach brought a historical consciousness to the reading of biblical texts, both of the historical situation of ancient authors and texts, and to readers' own situations[71].

While the hermeneutics of Gadamer is limited to the understanding (*Verstehen*) of texts, Ricoeur's "hermeneutics of suspicion" adds the critical dimension of explanation (*Erklärung*), to expose self-deceptions and -affirmations inherent to biblical understanding. The concealed interests of Bible readers easily distort our understanding of the text. Ricoeur's "hermeneutical arch" proposes that readers should move from an initial naive understanding shaped by interests and tradition, to a critical methodological suspicion, and finally to a "second naïveté" or rational "post-critical faith". Explanation is necessary but remains empty without understanding. Interpreters must first lose their ego in the initial "desert of criticism" and suspicion, before retrieving it again in an eventual "post-critical naïveté". Ricoeur's hermeneutical arch continually retests and re-appropriates understanding by explanation. His "principle

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[68] These three paradigms are alternatively also known as the classical, medieval and modern periods of Bible interpretation (Signer 1994), or dubbed as the Divine oracle, historical and literary approaches to Scripture (Holladay 1994). Cf. Vorster (1988:32), Tracy (1994:302) and Bartholomew (1998:6).
[69] Modern scholarship either disregard pre-critical biblical interpretations as obsolete and invalid, or provide only diluted expositions of the classical and medieval times. Cf. Jonker & Lawrie (2005), Blank (1989:262), Bray (1996:45-6), Wright (2005:xxix) and Van Huyssteen (1989:141).
[70] Cf. Dell (1994:301), Harrington (1996:4-5) and Murphy (1992a:lv).
[71] Cf. Jasper (2004:15-6), Thiselton (2005:298,2009:2-3,219-20,228) and Grassie (2003:394).

of plenitude" implies that understanding cannot be reduced to one single meaning, but argues in favour of a dialogue between various interpretations[72].

The reception history theory of Hans Jauss (1921-97) critically dialogues with the hermeneutic principles of Gadamer and Ricoeur, and diachronically discusses how reading communities are influenced by, and respond to selections of Bible texts over particular times. In this way a compilation of texts like the *Tanach* may survive, because its interested readers add new horizons of experience, which influences biblical interpretation on continuous and dynamic bases. Texts can either change, surpass, satisfy, disappoint or refute old expectations. Jauss' "politeness theory" argues that readers tend to avoid, correct, alter or distort texts which they perceive as threatening. A reconstruction of the horizon of expectation enables scholars to pose new questions and to discover how readers might understand variant readings of the Bible. Reception history sheds light both on the text and its divergent readers. Biblical studies have recently discovered the importance of reception theory for Bible texts[73]. The research and reception history of our investigation aims to identify why we find different interpretations of the God of Proverbs in the subsequent Judeo-Christian traditions. It uses paradigm theory for this purpose, combined with the assumptions of cognitive science, linguistics and metaphor.

2.1.1 *Scientific Revolutions and Paradigm Theory*

Thomas Kuhn (1922-1996) proposes that scientific paradigm changes take place by means of complex processes that are more revolutionary than evolutionary in nature[74]. Kuhn (1996) advocates contextual and constructive understandings of science in particular historical and social contexts. Paradigm theory is clarified in terms of "paradigm", "normal science", "crisis", "scientific revolutions" and "paradigm shifts": "paradigms" frame the entire sociological constellation of education, initiation, beliefs, values and techniques shared by members of a community, as portrayed in exemplary past achievements or concrete puzzle-solutions that are employed as models for the solution of the remaining puzzles[75]. While "normal science" constitutes the application of an accepted theory within its paradigmatic tradition, a "crisis" occurs when anomalies are uncovered and new theories are invented outside the normal science of a given community. The existing paradigm must then either adjust itself to include such conclusions, or face the consequences of a crisis from which a new paradigm could emerge. "Scientific revolutions" shatter the tradition-bound activity of normal science, effecting "paradigm shifts" and the

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[72] Cf. Bergant (1997:6), Thiselton (2009:5,32,229-34,250) and Stiver (2003:180,182).

[73] Cf. Thiselton (2009:307,316-21).

[74] For theories on the revolutionary nature of science, cf. Küng (1988:130-1), Van Huyssteen (1989:3-67), Grassie (2003:393) and Thompson (2012:71-90). For a more evolutionary-orientated approach to the philosophical nature of science, cf. Csikszentmihalyi & Rathunde (1992:25-6).

[75] A popular understanding of a "paradigm" means "a collection of ideas, a cluster of theories, models or actions representing a guiding idea, or a conceptual framework" (Jackelén 2003:647). Visagie (1990:141,145) describes paradigms as the inattentive traces we unconsciously follow, or as the deap-seated value systems and frames of reference that direct discourses between practitioners sharing common views in a specific field.

acceptance of alternative bases of commitment for scientific practice. A new paradigm implies new definitions of the field, which are only in time taken for granted. After a paradigm shift, scientists respond to a different world, because of the revolutionary transformation of their perceptions, vision and world-view. Although it is sometimes impossible for scholars to change, old and new paradigms cannot be reconciled, because of their "incommensurable" viewpoints[76].

Kuhn's views have been charged with subjectivity, irrationality and relativism, especially in terms of the revolutionary development of science and the incommensurability of paradigms[77]. Nevertheless, most scholars agree that Kuhn has uncovered what we have implicitly known to be true of the development of science as a whole. Since post-Kuhnian philosophy of science has revealed no sharp line of demarcation between scientific and other forms of rationality, the theory can also be applied to the hermeneutics of the Bible[78]. Hans Küng (1988:135-53) shows how religious paradigm changes take place in the same way as with natural sciences: the classic authors and text books aim to resolve problems and resist alteration of the established model. A crisis occasions the departure from outdated assumptions and the introduction of a new model. The transition to a new model results in a "conversion", which cannot be rationally compelled[79]. It is difficult to tell if a new theological model will be absorbed by the previous one, or if the old one will be replaced.

Paradigm theory describes how changes took place in the God-talk of biblical hermeneutics. The paradigms of religion and theology[80] are based on ways in which we re-appropriate the relationship between God, the world and humanity in terms of key historical and social experiences. These experiences lead to the construction of meaningful interpretative models with unique organising images of the Divine, the cosmos, and mankind[81]. Paradigms can co-exist or be integrated in biblical hermeneutics[82], although the existence of plural Bible interpretations may also produce conflicting

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[76] Kuhn (1996:200). According to Max Planck, sometimes "new scientific truth tends to win acceptance not because its opponents become convinced and declare their conversion, but rather because the opponents gradually die out and the upcoming generation has already become familiar with the truth" (Küng 1988:150).

[77] Cf. Barbour (1976:106-12), Visagie (1990:146), Mouton & Marais (1991:131,153,176), Shedinger (2000:466-71) and Jackelén (2003:647-8).

[78] Cf. Robertson (1977:4), Lategan (1988:65), Van Huyssteen (1988:82), González (1994:83), Silva (1994:111), Jüngel (1989:300), Spangenberg (1994,1998) and Thompson (2012:83). For an alternative view, cf. Shedinger (2000).

[79] Cf. Küng (1988:156-60) for differences between paradigm changes in natural science and religion/theology. Paradigm changes are more subjected to personal commitments in religion than in science (Barbour 1976:11). However, the criteria for natural science exhibit subjective dimensions as well, as its acceptability cannot be externally deduced, but only as part of the processes of a paradigm itself (Barbour 1976:105).

[80] This study treats religion and theology to a large extend as synonymous. For more specific definitions of these concepts from neuro- or cognitive scientific perspectives, cf. Lakoff (2010) and Newberg (2010:48).

[81] Cf. Barbour (1976:7-9, 49-56). Biblical faith is "meaningful only in so far as it gives answers to the questions of the historical conditions under which people live" (Jeremias 1987:130).

[82] The incommensurability view of Kuhn (1996:103,109) is rejected by Blank (1989:263-4): new paradigms in theology can be established only in relationship to older ones, or otherwise, it would be like an astronaut in space who severe his line with the spacecraft and wanders about lost in the universe.

interests, with reading communities then engaging in circular debates that simultaneously defend their own views and criticise those of others[83]. The important implication of paradigm theory is that all readers of the Bible are situated in specific paradigms with unique reading strategies.

Readers' models of interpretation are attributed to pre-understandings that are mostly inherited from the authority and common sense of their communities of birth and traditions of education, but which can also be credited to popular religion as advocated by media myths and personal experiences[84]. Even people who do not regard themselves to be operating within models of interpretation nevertheless use such assumptions to guide their understanding of the Bible. Alternatively, any epistemological explanation of God-talk in Proverbs must be based on a sound research methodology, which is the reason why we combine paradigm theory with cognitive linguistics, to explain how different depictions of God in proverbial wisdom can be scientifically understood.

2.1.2 *Conceptual Metaphorical Assumptions of Cognitive Science and Linguistics*

Paradigm theory shows that human understandings of God are influenced and formed by faith traditions, personal contexts, social positions and cultural presuppositions[85]. Paradigm changes in biblical God-talk can be observed in the ongoing depictions of God in the Hebrew Bible itself[86], as well as in interpretations of the synagogue and church[87]. Paradigm theory narrates theological changes, but cannot explain how such changes are constructed in the minds of Bible interpreters.

Jüngel links paradigm theory to the activities of the human mind: conceptual frameworks shape paradigms when the mind selects specific data from multiple sources, to orientate itself on the basis of what has been selected[88]. Max Black defines scientific models as systematically developed and extended metaphors[89]. Kuhn agrees that root metaphors may be attributed to the construction of paradigms as "an irreplaceable part of the linguistic machinery of a scientific theory". Changes in

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[83] This often leads to methodological imperialism, when a specific method is treated as a dogma to such an extent that its adherents basically revert back to the "Cartesian dream". Cf. Kuhn (1996:94,180), Van Aarde (1988:50), Blank (1989:268) and Holladay (1994:149).

[84] Although most readers don't articulate their reading strategies, it still directly influence their underlying attitudes toward the formation and meaning of biblical texts (Aaron 2006:4-5). Cf. Thiselton (2009:12,17), Neuman (2007:3-7) and Mouton & Marais (1998:4-7).

[85] Cf. Bosch (1991:182) and Holladay (1994:125-6).

[86] Since diverse interpretations of the same events is related differently in the Tetrateuch, Deuteronomist, Chronicler, Prophets, Psalms, etc., the *Tanach* comprises several distinctive theologies that cannot be synthesised. Cf. Loewe (1990:346), González (1994:83), Murphy (1998:270) and Yarchin (2004:xi).

[87] Cf. Visagie (1990:149), Brueggemann (1997:265) and Sweeney (1998:147-8).

[88] Cf. Jüngel (1989:298). Barbour (1976:6-7) interprets religious paradigms as "organizing images used to order and interpret patterns of experience in human life... One of the main functions of religious models is the interpretation of distinctive types of experience: awe and reverence, moral obligation, reorientation and reconciliation, interpersonal relationships, key historical events, and order and creativity in the world".

[89] Cf. Barbour (1976:43), Van Huyssteen (1989:140ff.). Alternatively, cf. Soskice & Harré (1995:302-4).

paradigms are accompanied by changes in its corresponding network of central metaphors[90]. The definition of scientific paradigms in terms of extended root metaphors greatly enhances the description of hermeneutic paradigms. The assumption that religious cognition is structured in terms of interpreted experience led to the view that the basic models of religious traditions construct conceptual webs in which such beliefs are embedded[91]. Such links between the nature of metaphors and scientific/religious paradigms have been further clarified with the advent of cognitive linguistics.

Whereas metaphor was traditionally restricted to figures of speech in rhetoric and poetry, cognitive linguistics argues that it pervades thinking and language as a whole[92]. Metaphors are conceptual entities and more central to cognition, rather than being literal in nature. Conceptual metaphors play an essential role in any adequate account of understanding. The cognitive theory of metaphor of Lakoff & Johnson (1980) states that the entire structure of the ordinary human conceptual system is metaphorical in nature, as metaphors are pervasive in our everyday thought, speech and action[93]. Lay people and scientists alike use the same cognitive resources and procedures when they think and reason, since it is natural for the human brain to imagine, experience, and explain one thing in terms of another. Metaphors are conceptual reflections of corresponding and structural relationships or "mappings" that people perceive between entities in the world around them. Such mappings occur between different cognitive categories or conceptual domains, which are deduced from networks of metaphorical expressions[94].

Cognitive linguists argue that the basic metaphorical concepts expressed by a given culture reflect its most fundamental assumptions, values and attitudes, because metaphor plays a central role "in human thought, understanding, and reasoning and, beyond that, in the creation of our social, cultural, and psychological reality"[95]. Since metaphors are based on cognitive and cultural conceptualisations, they are inseparable from the conventional, ideological and religious commitments of their users[96]. Harrison uses CL to show how the content of human thought and speech about God are metaphorically

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[90] Cf. Kuhn (1993:538-9). According to Kuhn "metaphor" refers in scientific theory to juxtaposed processes that "calls forth a network of similarities which help to determine the way in which language attaches to the world" (1993:539). Metaphors in scientific models have also been described as a "network of meanings" (Hesse), "worldmaking" (Goodman), as "shift[s] in the logical distance" (Ricoeur) and as "computational metaphor[s] for cognition" (MacCormac). Cf. Gerhart & Russell (2003:560).

[91] Cf. Van Huyssteen (2001:109) and Barbour (1976:122-6). Root metaphors in religious paradigms "form a cluster or network in which certain sustained metaphors both organize subsidiary metaphors and diffuse new ones" (Tracy (1981:89).

[92] A detailed discussion of Cognitive Linguistics and CMT follows in chapters three and four. The following paragraphs only briefly explain the contribution of cognitive metaphor for a better understanding of portrayals of the God of wisdom in the hermeneutic paradigms addressed below.

[93] Lakoff & Johnson (1980,1999,2003)

[94] Cf. Lakoff & Johnson (1980:ix,3,6), Kertész (2004:47-8), De Blois (2004:106) and Kövecses (2002:ix).

[95] Kövecses (2002:xi).

[96] Kövecses (2007:1-2) defines "culture" as a set of shared understandings in connection with things and life, that characterize a community of people. Cf. Lakoff & Johnson (1980:22,57) and Eubanks (1999:422).

structured, as "specific conceptual metaphors have shaped whole religious attitudes. We would have reason to think that such metaphors have determined how religious people experienced what they take to be the divine, and how they understand the language that they use in their attempts to talk about it"[97].

2.1.3 *Hermeneutic and Cognitive Paradigms of the Divine in Proverbs*

While paradigm theory attributes diverse forms of God-talk to social and religious events in the synagogue and church, CL ascribes particular conceptual metaphorical changes to the mental processes of individuals and cultures. Paradigm theory explains how hermeneutics correlates with different thoughts about the Divine in terms of proverbial wisdom. CL illustrates how our thoughts about the Divine is but a reflection of the "Platonic cave"[98] in which we were born. The mind shapes every perception we have about God, mainly under the influences of genetic, cultural and environmental inheritances, and as a result of our life choices[99]. Together, paradigm and cognitive theories frame the investigation of metaphorical conceptualisations of the God of traditional biblical wisdom in synagogical and ecclesiastical hermeneutics.

The following paragraphs attend to hermeneutic shifts in proverbial portrayals of God in Hebrew, Classical, Medieval, Enlightenment and Post-Enlightenment paradigms[100]. It show how the Divine was understood in the text of Proverbs in line with each paradigm's interpretation of God in the Hebrew Bible[101]. Vast amounts of literature have emerged from the time before the final composition and inclusion of Proverbs in the canon of the Hebrew Bible, up to modern-day views on this text. Much of the earlier literature contains only scattered references to its traditional wisdom, without systematic expositions of the text as such[102]. No adequate survey of the entire history of the wisdom literature in Proverbs exists, nor is the aim here to provide a detailed review of this relevant text. Our concern is to map out the dominant trends in which Proverbs have been read in terms of the Divine, within the main contours of the various hermeneutic paradigms. In terms of CMT, various portrayals of the God YHWH are conceptually mapped onto and hermeneutically linked to some other semantic domains. Authentic portrayals of God are identified when the Divine is investigated in terms of the one or more of the main

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[97] Harrison (2007:18-9).
[98] Cf. Baird (1989:234f.).
[99] Cf. Visagie (1990:154) and Baird (1989:234-5).
[100] Judaism and Christianity have been analysed in terms of paradigm changes by Loewe (1990) and Küng (1988:128). Cf. Mulder (1988), Bosch (1991:188), Jeanrond (1992), Spangenberg (1994), Bray (1996), Kärkkäinen (2004), Yarchin (2004), Jonker & Lawrie (2005), Thiselton (2006) and Patai (2007).
[101] Küng (1988:125-35) sub-divides hermeneutic paradigms in theology into "macroparadigms" (epochal or basic models), "mesoparadigms" (theological doctrines) and "microparadigms" (various theologies). Due to the provisory character of paradigms, it endures only within specific limits and under specific presuppositions.
[102] Earlier interpreters are less reductionist than modern critics in their views on the Divine in the wisdom of Proverbs. In the classical *Catanae* ("chains"), scattered comments on various texts were strung together to form continuous commentary on Scriptural passages. The 12th century *Glossa Ordinaria* compiled textual observations dating back to the Church Fathers, to serve as biblical commentary until the Reformation. Cf. Bartholomew (1998:31-2), Murphy (1998: xxxviii) and Van Leeuwen (2006:638).

themes in Proverbs. Since these proverbial themes diverge substantially from the rest of the Hebrew Bible, their textual depictions of the Divine will also be conceptualised in different ways. Our investigation therefore focuses on the research and reception history of metaphorical conceptualisations for God in Biblical Hebrew wisdom, specifically in relation to the nature and function of the Divine in the various subsections of the canonical text of Proverbs[103].

2.2 THE ANCIENT HEBREW PARADIGM OF THE TORAH

The Hebrew Bible constitutes the foundation – from the intertestamental period onwards – on which the majority of later Jewish and Christian conceptualisations of the Divine have been based upon[104]. Although the schematisation of the proverbial wisdom tradition in the intertestamental period is complex[105], its hermeneutic Hebrew paradigm may be broadly be divided into the sub-paradigms of the final compilation of the Tanach, the Greek apocrypha and pseudepigrapha, the Dead Sea Scrolls, Rabbinic literature, as well as texts of a Hellenistic-Gnostic nature by Jewish scholars[106]. The sub-paradigms of the Hebrew Scriptures relied on various methods of interpretation, which ultimately came to focus on the Jewish confession of YHWH as the one and only true God, honoured in and proclaimed by the Torah[107].

2.2.1 *The Tanach*

The Hebrew Bible obtained its final canonical form during the Hellenistic period (333-63 BCE), while the inclusion of a few other texts like Canticles and Qohelet were finally agreed upon *circa* 100 CE[108]. By the time of Jesus Ben Sira (180 BCE), this canon was known as the *Tanach* (תנך), a Hebrew acronym of the threefold division of the Torah/Law (תורה), the Prophets (נביאים) and the Writings (כתובים)[109]. Proverbs belongs with the other wisdom texts of Job and Qohelet to the Writings: together with Job and Psalms it

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[103] Dell (2006:192), for example, identifies the religious dimensions of Proverbs in the figure of Wisdom, the person of YHWH, and the concept of God-fearing. Cf. also Waltke (2004:63-133).

[104] The Hebrew paradigm originated within an ancient Near Eastern context. However, this interpretative link was exposed only by history criticism in the 20th century, where it will be hermeneutically situated and treated.

[105] Scholarly literature on the intertestamental times is so immense as to be "virtually unsurveyable" (Johnson 1985:263). The wisdom texts from this era constitute a tradition held together by "family resemblances" rather than by singular literary forms (Collins 1998:223).

[106] Bennema (2001) identifies Torah-centred, Spirit-centred, Apocalyptic and Qumranic strands of the intertestamental Jewish sapiential tradition, which developed from the wisdom traditions of the *Tanach*.

[107] Thiselton (2009:60) identifies these plural methods as the literalist, atomistic, midrash, allegorical, pesher and symbolic interpretations of Judaism. Cf. Jensen (2007:13-23).

[108] Cf. Eissfeldt (1965:569), Blenkinsopp (1992:4) and Spangenberg (2000:219). Beckwith (1988:57-61) refutes traditional and critical theories on the formation of the canon: the subdivision of the Hebrew Bible may have been established under the leadership of Judas Maccabaeus in 164 BCE (cf. 2 Macc.2). If there ever was a meeting at Jamnia, it could only have confirmed previous authoritative decisions about the inclusion of books.

[109] Cf. Signer (1994:65) and Aaron (2006:1). References to the tripartite canon made by Sira and his grandson refer rather loosely to the Writings as the "wisdom of all the Ancients" (39:1) and "the other volumes of the fathers" (in the book's preface) (JB). This shows that the Writings were still open-ended in 130 BCE. The Qumran texts also testify that some variation still existed by the 2nd century BCE as to what constituted the canonical version of the Hebrew Bible (Collins 1998:17-20, Ulrich 2004:9-10 and Perdue 2008:85-6).

forms part of the "Books of Truth" (ספרי איימת). Proverbs was canonically recognized during the last centuries BCE, and at least before the time of Sira, who made extensively use of its traditional-sapiential God-talk[110].

Scholars correlate the threefold division of the *Tanach* in broad terms to the main authoritative leadership and editorial roles of the priest, prophet and sage[111], who embodied YHWH's presence and mediated his will to Israel[112]. Yahwism was uniquely practiced in unique manners in each of these traditions: by priests as prescribed by the cultic law (תורה), by prophets according to revelations (חזון) of the Divine word (דבר), and by sages in terms of counsel/advice (עצה)[113]. Each tradition celebrates its own legendary patron: Moses for priests, Elijah for prophets, and Solomon for sages. The link between the wisdom texts of the sages and the kingship of Solomon provides the earliest categorisation of the Hebrew Bible into different types of literature[114]. The God-talk of the sages came to constitute a "third force" (Scott), "learned class" (Kidner) or "brain trust" (Blank) in the religious and social life of ancient Israel and early Judaism[115]. Unlike the priests and prophets, the sages of Proverbs based their rational and realistic assessment of the human and Divine nature on observation and common sense. They have little to say about God and religious life in terms of inspirational and institutionalised Yahwism.

2.2.2 *Apocrypha and Pseudepigrapha*

Judaism emerged as a religion of the synagogue and rabbis during the Jewish Diaspora. The Greek Septuagint (LXX) version of the Hebrew Bible was translated in the 2nd century BCE in Alexandria[116]. Most scholars argue that its Greek translators followed the rather free translations and interpretation

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[110] Cf. Loader (1987:48) and Murphy (1992a:liii). For the varying order of the books of the *Hagiographa* in Bible translations, cf. Fox (2000:4) and Snaith (1968:1-2). For the Hebrew witnesses to the Masoretic text of Proverbs, cf. De Waard (2008:5-6).

[111] Cf. Scott (1961:5) and Westermann (1979:12). Although the Writings consists of texts with divergent themes and genres, it represent that element in Biblical Hebrew literature most clearly associated with the sages and are least influenced and tainted by priestly and prophetic ideas.

[112] For Brueggemann (1997:568-76,695-701) the presence of YHWH was mediated by means of the Torah, kingship, prophecy, cult and wisdom. These modes serve as communal linkages between God and Israel. Grabbe (1995:10,181) identifies kings, priests, prophets, diviners and sages as the main "religious specialists", described both as actual persons and ideal stereotypes in the Hebrew Bible.

[113] This is alluded to in Jeremiah 18:18 ("for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet") and Ezekiel 7:26 ("they will seek a vision from a prophet; but the law will perish from the priest, and counsel from the elders") (NKJV). Delitzsch (1872:40) merges Ezekiel's "elders" with Jeremiah's "wise men" *via* Job 12:12. Cf. Von Rad (1972:21), Bright (1995:438), Grabbe (1995:154) and Brown (2005:9762-3). For alternative views, cf. Whybray (1974:30) and Crenshaw (1981:28).

[114] For the sagacious role, function and historicity of Solomon, cf. Crenshaw (1981:44,53-4), Zimmerli (1978:108), Childs (1983:551-2), as well as 1 Kings 3-10, 2 Chronicles 1,9, Matthew 12:42 and Luke 11:31. The appropriation of the Writings to important persons or institutions reflect the historical circumstances during which the *Tanach* was canonised (Jeanrond 1992:434), as well as the ancient Near Eastern scribal custom to relate writings to monarchical authority (Gordis 1955:1177). As the legendary patron of wisdom, Solomon served both as the archetype of the golden age of Israelite wisdom (Williams 1987:268-9) and as model for future generations of sages in the post-exilic and Hellenistic times (Hill & Walton 1991:286).

[115] As communicated in Scott (1983:xv-xvi), Kidner (1985:17) and Blank (1962:855).

[116] Grabbe (2000:49) dates the LXX as early as the 3rd century, against the 2nd-century scholarly consensus.

techniques entrenched in Hellenism[117]. The LXX therefore serves as the earliest Jewish commentary on the Hebrew Bible. Its various Hebrew depictions of God were toned down to avoid offense offending to its religiously- combined legalistic Jewish and philosophical Hellenistic audiences. The LXX especially tends to avoid Divine anthropomorphisms explicitly stated in the Hebrew Bible[118]. The Septuagint's version of Proverbs differs from its Masoretic source in terms of further omission and additions[119].

Included in the LXX are the apocryphal texts of the Wisdom of Jesus Ben Sira (Sira) and the Wisdom of Solomon (*Sapientia Salomonis*). Both draw heavily on the literary style and religious content of Proverbs, although their development of Lady Wisdom transcends her depictions in Proverbs 1-9. Both reflect the notions of intellectual Judaism and the socio-political contexts in which they were written and edited[120]: Sira contains more traditional proverbial wisdom[121], while *Sapientia Salomonis* exhibits the philosophical exhortations of Jewish Hellenism. Yeshua ben Eleazer ben Sira wrote his book in 180 BCE in Jerusalem, but his grandson translated it into Greek in Egypt around 132 BCE[122]. Sira combines Proverb's concepts of God-fearing and wisdom under the Divine revelation of the Torah, to illustrate the superiority of Jewish sagacity amongst the Gentiles[123]. Sira is also the first to combine proverbial wisdom with the other biblical traditions of salvation history, prophecy and covenant. This expresses his broader scribal view of *Toraweisheit*, in contrast to the prevailing philosophical views of Hellenistic Wisdom or Sophia, as forms of supernatural manifestation[124]. Sira is framed by two sapiential reflections (1:1-30; 51:13-30), with a discourse on personified Wisdom in-between (14:19-22). Sophia is a feminine attribute of God, similar to Proverbs 8, but is reinterpreted in more universal language. She represents both the transcendent realm of her Divine origins and the immanent presence of God's dwelling on earth

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[117] Cf. Cook (2010:28-40,2011:325-8) and Caird (1980:124-5).

[118] Cf. the preface to Sira: "You are now invited to read with kindness and attentiveness ... for things do not have the same meaning when they are read in the original Hebrew and when they are translated into another language" (Von Rad 1972:7). The LXX is "characterised by the Hellenizing of Israelite-Jewish monotheism and by the reduction of the designations of God" (J. Schneider in Kärkkänen 2004:38). Cf. Dell (1991:14), Crenshaw (1985:380) and Fernández Marcos (1994:255).

[119] The LXX originally included various textual traditions, and its development into a single authoritative text probably occurred only in the 1st or 2nd century CE (Thiselton 2009:66). For the arrangement of the various collections of Proverbs in the Masoretic and LXX texts, cf. Nel (1984:131-2) and Waltke (2004:4). For the Greek witnesses to the Masoretic text of Proverbs, cf. De Waard (2008:6-8).

[120] Cf. Wilckens (1971:498-500), Collins (1998:223), Goff (2007:287) and Gammie (1990b:355).

[121] Sira imitates the God-talk and literary structure of Proverbs: it begins with a poem on Wisdom (1:1-27) and concludes with an acrostic poem (51:13-30). Cf. Perdue (2008:274) and Gammie (1990b:359).

[122] The name of the text is rendered as Ben Sira (Hebrew), Sirach (Greek) and Ecclesiasticus (Latin). Discoveries of Hebrew fragments of two-thirds of Sira at Qumran, Masada and in the Cairo Geniza, shows that it was originally written in Hebrew. Cf. Eissfeldt (1965:599) and Spangenberg (2000:221).

[123] Scholars disagree whether God-fearing or wisdom should be regarded as the main theme of Sira. This debate seems futile, since Sira incorporates both under the superiority of the Torah: "Subjectively, wisdom is fear of God; objectively, it is the law book of Moses" (Smend in Murphy 1992:927). "Torah is fear of God, and wisdom is Torah" (Von Rad 1972:245). Cf. Day (1995:67) Perdue (2007:219,398) and Snaith (1974:52-3).

[124] Gammie (1990c:361) argues that Sira's emphasis on the Torah but without its dietary regulations, should be attributed to him being an assimilationist and traveller. Cf. Scott (1983:xxiii), Winston (1992:124), Di Lella (2002:4-7), Goff (2007:301), Perdue (2008:258) and Crenshaw (1981:159).

among the God-fearing. In 24:18-23 Wisdom is identified with the Torah: she proceeds from the divine assembly, the mouth of God, and her throne on the pillar of cloud, to reside in the temple from where she rules as Divine surrogate over the cosmos, nature and history. Sophia's dwelling in Jerusalem emphasises the religious uniqueness and Yahwistic monotheism of Judaism: although Sophia pervades the cosmos, she still maintains focus on the universal significance of Zion and the Torah[125]. While the identification of Wisdom with the Torah approaches the stage of hypostatization in Sira, this only really takes place in *Sapientia Salomonis*.

The Wisdom of Solomon[126], written in Greek in Alexandria in the first century BCE[127], reformulates Torah-religion philosophically to show that Divine monotheism is rooted in the worship of the one true God of Judaism. The book uniquely synthesises Israelite faith and Hellenistic wisdom: Solomon, speaking as famous sage from the grave, prayerfully acquires Sophia in order to become a philosopher-scientist (6:22-11:1)[128]. Lady Wisdom is transcended beyond her former literary personification in Proverbs, to embody both the transcendent and immanent presence of the Divine. She proceeds from heaven to participate in the creation, mediation and government of the world. Sophia's dwelling in holy souls enables them to become friends of God and prophets of the Divine will. God loves those who cohabit with her, as he himself does (8:3). Sophia is the Divine mind and bearer of God's Archetypal Torah, which functions as the image of the Mosaic Torah in the human mind (9:13-8)[129].

Sapientia Salomonis intimately connects Lady Wisdom with the Divine. Her personifications in Proverbs 1-9 and Sira are symbiotically developed into a coeternal hypostasis of Divine substance and nature in terms of Greco-Roman philosophy. She reveals the eluding reality of the unknowable God to human perception and understanding[130]. While Proverbs and Sira attribute the quest for wisdom to God-fearing, *Sapientia Salomonis* establishes trust as the proper orientation for knowing God. Sophia's intimacy with God is the model of faith which humans are to cultivate with the Divine (7:9,16)[131]. Wisdom embodies all the other entities through which God manifests himself: Name, Presence (Shekinah), Glory, Cloud,

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[125] Cf. Wood (1979:97), Blenkinsopp (1992:140-2), Terrien (1993:60) and Perdue (1994b:248-88).

[126] The Wisdom of Solomon (*Sapientia Salomonis*) is called the "Book of the Great Wisdom of Solomon, son of David" in the Peshitta, and the "Book of Wisdom" (*Liber Sapientiae*) in the Vetus Latina (Winston 1992:126).

[127] Possible dates for the origin of the text ranges from the last years of the Ptolemaic reign of Egypt (200 BCE) up to the first half of the 1st century CE. The fact that no evidence was found of *Sapientia Salomonis* at Qumran argues for a date during or after the 1st century BCE. Cf. Winston (1992:120), Harrington (1996:15), Spangenberg (2000:225) and Grabbe (2000:86-7).

[128] Perdue (2008:292-3) identifies Middle Platonism and Stoicism as the main Hellenistic influences on the author of *Sapientia Salomonis*. Cf. Scott (1965:xxiii) and Winston (1992:120).

[129] Cf. Eichrodt (1967:90,92), Urbach (1975:39-40), Blenkinsopp (1992:145-8,71), Winston (1992:125, 1993:149-57), Perdue (1993:79,1994a:291-308,321) and Patai (2007:69).

[130] The Greek feminine form of "hypostasis" originally described God's provision of manna to Israel as a manifestation of his substance and nature (16:21). Armstrong (1999:83) aptly calls Sophia the "God-as-he-has-revealed-himself-to-man". Cf. Wood (1979:100,153-7) and Murphy (1998:280-1).

[131] Cf. Kidner (1985:152), Winston (1992:124-5) and Perdue (1994c:295).

Angel, Spirit and Word (Logos) (7:22-25,9:17). Although these entities were originally attributes of God, they are here developed in the person of Sophia into fully-fledged intermediaries and independent characterisations of God's active presence on earth[132].

The apocryphal book of Baruch also dates during the early 1st century BCE. Its depictions of the hidden and revealed dimensions of Divine wisdom are derived from Proverbs, Job and Sira[133]. Baruch's poem on Wisdom combines various biblical themes (3:9-4:4): Israel's Exile is attributed to her abandonment of Wisdom[134]. No mortal can find the path to Wisdom (Job 28), although she was present with the Divine at the creation (Proverbs 8). God has graciously conferred the gift of Wisdom upon Israel in the Torah (Sira 24). Wisdom is portrayed as a central notion in the faith of Israel, encompassing the whole history of God's guidance of and affection for his people. Sophia retains her universal thrust, for she continues to dwell amongst the rest of humanity (3:37-8) after her revelation to Israel amongst the rest of humanity (3:37-8)[135]. In contrast to Baruch, the apocalyptic book of Enoch (105-64 BCE) exhibits striking similarities with *Sapientia Salomonis* and Philo of Alexandria. It sketches an alternative version of Wisdom's journey: after her appearance on earth, she went forth to make her dwelling place among humans, from where she returns after rejection to heaven to take her seat among the angels (42:1-3). From here, the Elect One will receive wisdom as a gift from the Lord of Spirits to judge the secret things (49:1-4)[136]. The different conceptual schemas and depictions of Sophia in Baruch and Enoch probably show the co-existence of various metaphorical conceptualisations of Lady Wisdom during the earlier stages of the Hebrew paradigm[137].

2.2.3 *The Dead Sea Scrolls*

The Dead Sea Scrolls are part of the archaeological remains of a Jewish community located at Qumran between the second century BCE and the first century CE[138]. Its God-talk – which reveals an embattled community, who viewed themselves as the last true remnant of Judaism – is drenched with traces of legalism, apocalypticism and messianism. The existential exegesis of this movement is portrayed by

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[132] Cf. Beauchamp (2005:1704-5).
[133] Cf. Eissfeldt (1965:593,601), Blenkinsopp (1992:145-6), Crenshaw (1981:187) and Harrelson (1992:158-9). Baruch does not make direct use of *Sapientia Salomonis*.
[134] Baruch is the earliest text which connects the Babylonian Exile with Israel's rejection of Wisdom. In this way, he calls Jews to repentance after the Roman invasion in 63 BCE (cf. Spangenberg 2000:228-9).
[135] Baruch's focus on both the uniqueness and universality of Sophia are probably to preserve the enigma of God's Wisdom from the banality of flat and bourgeois interpretation in some of the wisdom schools and houses of Torah-study in the 1st-century BCE. Cf. Harrelson (1992:166-7) and Murphy (1998:280).
[136] Cf. Johnson (1985:267), Charles (2007:61-2,67-8) and Crenshaw (1981:188).
[137] Cf. Eichrodt (1967:86).
[138] These texts were discovered between 1947 and 1956 at Khirbet Qumran (Spangenberg 2000:233). The initial hypothesis linking the scrolls to an Essene movement has been challenged by various alternatives. Cf. Martínez (1994: xlv-lvii), Goff (2007:304) and Perdue (2008:372-3).

pesher ("solution") expositions of the *Tanach*[139]. Fragments of Proverbs were discovered at Qumran, although the text is not as well represented as the Law and Prophets[140]. Qumran's own non-biblical wisdom texts resemble some ideas in Proverbs: its views on personified Wisdom is muted, as Qumran describes neither Wisdom's figuration nor her proverbial words[141]. The Dead Sea Scrolls develop the terminology and genres of proverbial wisdom in radically new ways: its scribes' mental processes are reconfigured under the notions of revealed and legalised wisdom in accordance with the community's view of God, the world and humanity.

Most of the foundational documents of the Qumran community contain sapiential elements. Its dualistic theology divides mankind into conflicting groups, under influence of either the Spirit of Light or the Spirit of Darkness. The community contrasts its own "pure spirit" to the corrupt "spirit of flesh" of the Jerusalem priesthood (4Q17, 1QS)[142]. Wisdom revelations at Qumran are seen as an exclusive gift of God to the elected[143]. Its authority is not grounded in human knowledge, but on "heavenly wisdom"[144] and understanding of the mysteries to come (4QMysteries). According to 4QInstruction[145], the movement possesses the wisdom of God's plan for the whole universe, which also foretells the utopian co-existence of the community with the heavenly beings in the world to come. This type of transmitted wisdom is more characteristic of extra-biblical apocalyptic texts – such as Daniel and Enoch – rather than of the Biblical Hebrew wisdom of Proverbs.

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[139] Biblical texts at Qumran stem from the Hebrew, Greek and Samaritan traditions. The pesher interpretation of the the Qumran community regards the Bible as containing hidden truths, to be understood prophetically in terms of events unfolding in the life of the community (Yarchin 2004:xiii).

[140] Three fragments of Proverbs have been discovered in the caves of Qumran: 4Q102, 4Q103 and 4Q103a (Harrington 1996:1-21, Ulrich 2004 and Naudé 2006:372). These texts contains the canonical Biblical Hebrew verses of Proverbs 1:27-2:1; 13:6-9; 14:5-10,12-3; 14:31-15:8 and 15:19-31 (De Waard 2008:5-6).

[141] Qumran largely disregards the roles of Lady Wisdom and Solomon in Proverbs. The only clear female personifications of Wisdom are found in the fragments of Sira (2Q18, 11Q5). Some texts show familiarity with Lady Wisdom, but are more interested in inculcating a love for wisdom as a gift than in Wisdom's allegorical interpretation. However, Lady Folly is described in much more detail (cf. Harrington 1996: 17 ,82, Van der Woude 1995:247). In 4Q184 she attains cosmological proportions (Naudé 2006).

[142] For a comparison between the wisdom of Proverbs and the Dead Sea Scrolls, cf. Harrington (1996, 2000:976-80), Jastram (2000:701-2) and Goff (2007:287-308). The historical context of the Qumran wisdom literature remains problematic (Martinéz 2003:4). Van der Woude (1995:254-6) found no evidence that it was written by the community, but according to Goff (2007:304) most of it originated at Qumran. Cf. Collins (1993:181, 2004b:52), Kister (2004:17) and Brown (2005:9763).

[143] Cf. Harrington (1996:83), Martinéz (2003:5) and Kister (2004:21), Rofé (2004:1-3), Werman (2004:127-8), Perdue (2008:376), as well as 1QS 11:3-7.

[144] Martinéz (2003:10)

[145] Previously known as "Sapiential Work A", this is the most extensive wisdom document at Qumran. It consists of various texts (4Q415-18,4Q23), but parts of it are also preserved in 1QS, CD and in 1QH. Most scholars regard it as a pre-Qumran document that was adopted by the community, cf. Harrington (1996:40-1), Collins (2004b:64-5) and Werman (2004:140).

Qumran aligns heavenly wisdom with the Torah in the same way as Sira, but with the exception of specific Divine revelations to the eschatological community via the Teacher of Righteousness[146]. Fragments from 1 Enoch show the heavenly and esoteric nature of wisdom as the sole revelation of the realities of history. Wisdom will be resurrected in the apocalypse as part of the full knowledge of the righteous. The heavenly pre-existence of Wisdom before creation is maintained at Qumran as well as its instructional role. Prophecies by the Teacher were regarded as charismatic wisdom and eternal truth[147]. Revealed wisdom, as the knowledge of Divine secrets, was in this way equated to correct observation of the Torah. The Qumranic view of eschatological judgement and salvation, as well as the importance attached to supernatural agents and life after death, radically altered the this-worldly perspective of the wisdom of Proverbs. The wisdom of Qumran is more greatly influenced by Hellenistic apocalypticism than by Biblical Hebrew or Jewish Torah wisdom[148].

2.2.4 *Rabbinic Literature*

The study of the Torah became the regulating norm for Judaism during the Second Temple period. Continuing Jewish processes of judicial codification extended the Written Torah to the Oral Torah in the Talmud[149]. Rabbis enriched the literal or plain meaning of the Hebrew Bible with exposition (*midrash*), for the application of Scripture to everyday life[150]. The Torah is viewed as the voice and revelation of the invisible Deity, and its principles of order and faith express the monotheistic concept of God. Scribal theories regard the Torah in Platonic fashion as a reflection of the Divine "mind" that structured and

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[146] Cf. 1QH, 4Q298, CD and 1QpHab. The Qumran community regarded the Torah as their special possession, because of their sectarian view attached to it. The special revelation of the "hidden things" in the Torah was vouchsafed by the Teacher of Righteousness (Fishbane 1990:450). Alternatively, cf. Harrington (1996:41).

[147] The Qumran community was led by the hierarchy of the Teacher, the elders, and a special class of sages (1QS). Cf. Goetzmann (1978:1029), Harder (1978:126), Winston (1993:164), Martinéz (2003:9, 2004:380ff.), Collins (2004b:55), as well as 4Q185 and 4Q525.

[148] While Goff (2007:298-9) agrees that Qumran wisdom texts exhibit familiarity with the Torah, he hesitates to describe it as an exact form of Torah wisdom. Cf. Wilckens (1971:504-5) and Collins (1997:276, 1998:226-7).

[149] Rabbinic Judaism is founded on the Written Torah and the Oral Torah. While the differences between the fixed code and commentated parts of the Torah are preserved, the continuing commentary-process is also recognised as authoritative, since both Torahs were revealed by God to Moses on Mount Sinai. Cf. Perdue (2008:388-411) and Hartman (1985:209).

[150] The transition from the end of the Second Temple period to the beginning of Rabbinic Judaism (c. 200 BCE) involves a "substantive change" in the history of the Jews (Perdue 2008:389). Rabbinic literature is divided into the periods of the Tannaim (first two centuries CE), Amoraim (3rd-5th centuries CE) and Gaonim (6th-11th centuries CE). From the Tannaim dates the *Targumin* (Aramaic translations of the Hebrew Bible), and from the Amoraic period (after 200 CE) the *Halakah* (matters on conduct) and *Haggadah* (edifying scripture). To the *Mishna* (repetition) the *Tosephta* (supplement) was added, while the *Gemamras* (teachings) related *Mishna* to Scripture. *Midrashim* (expositions) combined Tannaic material and scriptural exegesis, gathered in the Palestinian Talmud (400 CE) and the Babylonian Talmud (600 CE). Rules of interpretation (*middot*) were extended from the 7 basic rules of Hillel the Elder (20 BCE-15 CE), to the 13 rules of Ishmael ben Elisha (110-130 CE), and to the 32 rules of Eliezer ben Jose Ha-Gelili (130-160 CE). These principles hedge the Torah, to safeguard its integrity in interpretation. Cf. Loewe (1990:346-7), Signer (1994:68) and Bray (1996:51-9).

created the universe. The gap between the sovereign and transcendent God and matter is bridged by epithets of the Shekinah, Memra, Logos and Wisdom[151].

The rabbis regard the concepts of Wisdom and God-fearing in Proverbs as similar to the observance of the Torah, with the precepts of Torah wisdom eventually encompassing the entire *Tanach*[152]. Wisdom's pre-existence and presence at creation (Proverbs 8:22) are transferred to the Torah, as God's plan for the construction of the universe[153]. Concepts of the Torah are read into teachings of the authoritative figures of Solomon, the wise father, Hezekiah, Agur and the mother of Lemuel in Proverbs[154]. Early Aramaic translations of the Hebrew Bible in the Targums also shed light on rabbinic interpretation of Proverbs[155]. Its God-talk often substituted biblical references to God's earthly presence for his Memra, to avoid anthropomorphisms and stress his Divine transcendence[156].

2.2.5 *Hellenistic and Gnostic Jewish Wisdom*

The metaphorical conceptualisation of the God of proverbial wisdom finally transformed the Hebrew paradigm into Torah religion. The traditional wisdom of Proverbs was subsumed under the Torah as the revelation of God's plan for creation. However, the Hellenistic view of Wisdom as a symbiotic hypostasis of the Divine persisted in some Jewish circles, as *Sapientia Salomonis* and Enoch show. Mainstream rabbinism rejected Hellenism, but its thoughts continued amongst those Jewish scholars influenced by Greek philosophy, as can be observed in Jewish Gnosticism and in the religious-philosophical thoughts of Philo of Alexandria.

Most of the religious literature of the Greco-Roman era depict sapiential elements. In the early Greek period, wisdom (σοφία) was regarded as practical skills, in the classical period as theoretical and

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[151] According the Talmud, God adjusted himself in the Torah to the human intellect, by speaking "in the language of man" (Hartman 1985:207). Cf. Cohen (1949:29), Strack (1959:93-8,201-2), Blenkinsopp (1992:7-11,129), Jeanrond (1992:435), Yarchin (2004:xv-xvi), Patai (2007:58) and Lier (2006:7-8).

[152] Cf. Misnah Nezikin Aboth 3.18. According to Aboth 3:12 the Torah had always preceded Wisdom (cf. Danby 1938:452). The observation of Murphy (1992a:liv) that no *midrashim* were written on the biblical wisdom books in the late classical period (70-640 CE), can be attributed to the primacy of the Torah over Wisdom.

[153] Cf. the Midrash on Genesis 1: "Through the beginning God created the heaven and the earth; the "beginning" is nothing other than the Torah, as it says in Prov. 8:22, Yahweh created me as the beginning of his way" (Beasley-Murray 1987:9). Cf. Cohen (1949:28-9), Danby (1938:461), as well as Genesis Rabba 1:1,9 and Nezikin Aboth 6:10. All references to Wisdom in Proverbs 1-9 are substituted with the Torah in the Talmud. Wisdom and Torah are also eschatologically linked: the form of wisdom in the earthly Torah is like initial *nôvelet* (unripe fruit dropped from a tree), whereas the eventual Torah taught by the Messiah will like ripe heavenly wisdom. Cf. Genesis Rabba 17:5, 44:12, Urbach (1975:311) and Winston (1992:125).

[154] Next to the Torah, rabbis quoted more often from Proverbs than form any other biblical book, to give Divine sanction to the rulings they made in the Mishnah. Cf. Barton (1994:16) and Ellens (1998:531-9).

[155] While the Targumin date mostly from exilic to medieval times (Alexander 1992), discoveries of the Targum of Job at Qumran show that the some Targums existed already in the Second Temple period (Mangan 1991). For other Aramaic and Syrian witnesses to the Masoretic text of Proverbs, cf. De Waard (2008:10-11).

[156] According to Grabbe (2000:229-30) the rabbinic notion to translate the various names of God with surrogate expressions or circumlocutions, occurs only in the later targums. Cf. Mangan (1994:267-9).

intellectual knowledge, and in the philosophical schools as portrayals of the ideal sage. Homer's epics relate wisdom to human rationality. For Plato (428-348 BCE) man's awareness of God and the cosmos lies in logic and reason. The Athenian Sophists converted wisdom into practical rationality, but Socrates reserved this quality for the Divine. Unlike Plato, Aristotle (384-322 BCE) does not depreciate material life: wisdom is revealed in a person's character, choices and dispositions[157]. Epicurus (341-270 BCE) advances prudence, self-control and serenity, to spare humanity as much pain as might reasonably be avoided. Epicureanism wants to liberate man from fear of the gods: since they live in a state of perpetual bliss, the gods can neither reward nor punish people. Zeno of Citium (336-265 BCE), the founder of Stoicism, views wisdom as the reconciliation of man with active Divine providence (fate) and passive material elements in the universe. The Logos (eternal Reason) is the principle for rationality, the unifying law of nature, Divine fire and the soul of the cosmos. Knowledge of Sophia (διάθεσις) entails an ethical attitude and wise conduct. Sophia is the sole virtue that combines practice and theory[158].

Alexandrian and Palestinian Judaism combine the figure of Wisdom in Proverbs speculatively with the ideas of Greek philosophy. The post-exilic turmoil gave rise to a number of Jewish sects which preferred Hellenism over rabbinism[159]. Reflections on Gnosis – as unmediated ways to mystical knowledge and enlightened salvation – occurred in many religions before the advent of Christianity[160]. Jewish Gnosticism combines Jewish and Greek ideas about the Logos and Sophia as intermediary emanations: knowledge obtained by direct revelation transcends the initiated from the material world to the realm of the pure spirit. God created the world through the cosmic Logos, where-after the redeemer Logos descended into the lower world in human form, to deliver humanity from the influences of demonic

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[157] Plato distinguishes the supreme virtue of wisdom in terms of *sophia* (the gift of the philosopher), *phronesis* (prudent acts of the statesman and lawgiver) and *episteme* (scientific knowledge of the nature of things). Socrates argues that the human soul is able to pass beyond the confusing bodily sense into a condition of pure, immortal and absolute wisdom. He sees wisdom (σοφία), justice (δικαιοσύνη), temperance (ἀνδρεία) and fortitude (σωροσύνη) as the cardinal virtues. The Aristotelian distinction between practical everyday wisdom (*phronesis*) and speculative wisdom of the "first things" (*sophia*), marks the beginning of systematic wisdom or philosophy. Epicurus probably chose the term "prudence" to emphasise his departure from the Stoic and Platonic-Aristotelian concept of the *sophos* as the highest ideal for humans (Kerferd 1990:319-26).

[158] For the different nuances of Greek wisdom, cf. Wilckens (1971:467-73), Hamilton & Cairns (1973), Goetzmann (1978:1027), Harder (1978:122), Beasley-Murray (1987:6), Morris (1989:115-6), Robinson (1992:14-8), Rudolph (2005:9747) and Perdue (2008:44-5).

[159] Discovery of the Nag Hammadi papyri in 1945 led to a better understanding of Gnosticism, although its dating and definition remain controversial. Cf. Meyer (2006a:11-6), Scholem (1978) and Thiselton (2009:95).

[160] The Messina Colloquium in 1966 differentiated between antecedent "gnosis" (knowledge of divine mysteries reserved for the elite) and "Gnosticism" as its specific development in the 2nd century CE. Some scholars have renewed the case for Gnosticism's pre-Christian origins (Perrin 2006:256-8). According to Wulff (1994:436-7), the Gnostic movement originated in the 4th century BCE, occasioned by Alexander the Great's convergence of Greek culture with the oriental civilisations. During the Christian era the already-syncretic East flooded the Hellenistic world with Gnosticism. Magris (2005:3519-20) describes Gnosticism as a mixture of mystic ideas from Judaism, Christianity, and Hellenism, which also made use of Persian dualism, oriental myths, mystery cults, Mesopotamian astrology and Egyptian religion.

powers[161]. Sophia also went down from the Divine pleroma of spirit and light into the besmirched world of matter and darkness, before being elevated again. She is the last emanation that fell from grace, due to her desire for forbidden knowledge. Wandering the cosmos in Exile, Sophia's distress and grief produce the world of evil and ignorant matter. In her fallen state she generated a defective Deity, the Demiurge YHWH, or biblical creator of this world[162].

Although he supposedly opposed Gnosticism, the Jewish-Hellenistic philosopher Philo (Judeas) of Alexandria (20 BCE-50 CE), selectively integrated Hebrew religion and Greek philosophy[163]. Philo's blend of monotheism with philosophy led to a unique synthesis of Sophia and the Logos, as God's power and presence in the world[164]. Philo aims to show how a figurative interpretation of the Torah, as the highest authority and complete revelation of Divine Wisdom, addresses the concerns of the Greco-Roman world. He distinguishes the incomprehensible essence (*ousia*) of God from the manifestation of his powers (*dynameis*) or energies (*energeias*). The Logos figures in both the Divine essence and its manifestations: as eternal wisdom in the Divine mind, but also in God's governance of the world. Sophia, portrayed symbiotically and sublimely as the Bride or Spouse of God, gives birth to the Logos as God's Firstborn[165]. Philo's displacement of female Sophia in favour of the male Logos influenced the cultural milieu in which Christianity related Christ to the actions of feminine Sophia, but identified him in male terms as the Son of God with the Logos[166].

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[161] The redeemer Logos has several attenuated entities, such as the Son of God, Image of God, Demiurge, Only Begotten, Second God, and Archetypal Man. These descriptions and dualistic views of Gnosticism influenced Christian theology. Christian Gnostics identified the Logos and Sophia with Christ. The early church was initially both drawn and opposed to Gnosticism, but reacted against it in the 2nd century. Gnosticism lost its impetus by the 4th century, but reappeared in transformed forms in medieval times. Cf. Albright (1957:367,370), Quispel (1958:243), Beasley-Murray (1987:6-7), Küng (1988:139-40), Bray (1996:423-4), Brown (1997:92), Jasper (2004:32-6) and Latourette (2007:26,123).

[162] Some Gnostics associate Adam with the Logos and Eve with Sophia, as the principle of Divine creativity. From Sophia-Eve all human knowledge flows forth as a manifestation of Divine insight. Cf. Terrien (1978:360-1), Perkins (199144-5), Brown (1997:840), Quispel (2005:3510-2) and Meyer (2006a:2-5).

[163] Philo's God-talk are formulated in five affirmations, of which the first four are from the Bible: God exists from eternity, God is one, the world had a beginning, the world is one, and God pre-ordains the cosmos and its inhabitants (Perdue 2007:279-80). His Greek influences have been variously attributed to Middle Platonism, Stoicism, mysticism and neo-Pythagorean numerology. Cf. Thiselton (2009:70) and Grabbe (2000:90-1).

[164] The writings of Philo mention the Logos more than 1200 times and Sophia approximately 200 times. An overall impression is that the Logos and Wisdom are in some sense equivalent, although he seems to prefer the Logos (Grabbe 2000:227,229). Philo's conception of the Logos also has many similarities to Sophia, as she is portrayed in *Sapientia Salomonis* (Perdue 2008:304).

[165] Philo views the Logos either as the "one God in action" – the primal God of the wise or perfect Man of Genesis 1 – or as the "second God" of imperfect earthly man in Genesis 2. The two Cherubim in the Holiest part of the Temple are Divine attributes: One Cherub is for God (Elohim), the Father, Husband, Begetter, Creator, Reason, Goodness, Peaceable, Gentle, and Beneficent. The other is for the Lord (YHWH), the Mother, Wife, Bearer, Nurturer, Wisdom, Sovereignty, Legislative, Chastising, and Correcting. Cf. Thiselton (2006:283), Urbach (1975:65), Beasley-Murray (1987:6), Morris (1989:121), Winston (1993:153), Kärkkäinen (2004:62), Werman (2004:126), Yarchin (2004:xiii) and Patai (2007:88).

[166] Cf. Johnson (1985:287-8), Collins (1998:230-1), Quispel (2005:3509-10) and Van der Horst (1995:697).

2.3 THE CLASSIC-CHRISTOLOGICAL PARADIGM

The Hebrew and Hellenistic cultures both impacted on the God-talk of the early church[167], which shared the heritage of the Hebrew faith, but lived in the Greco-Roman world. The New Testament and patristic literature combine competing Jewish and Greek schemata to interpret events in the life of Christ. After the church and synagogue separated in 70 CE, Jewish and Christian hermeneutics officially developed into divergent paradigms. The New Testament views Christ allegorically and typologically as the fulfilment of the Hebrew Bible[168], while its reflections on LXX-translation of the Hebrew Bible became known as the Christian "Old Testament" [169]. Hebrew and Hellenistic notions of the Divine and wisdom played an important role in the shaping of the Classical paradigm. Conceptualisations of God in the proverbial Biblical Hebrew and the Greek apocryphal and pseudepigraphic wisdom texts were metaphorically applied in New Testament and patristic texts to either the Divine person of Christ or to the Trinitarian Deity of the Father, Son and Holy Spirit[170].

2.3.1 *The New Testament*

The threefold New Testament kerugma – on the arrival of God's kingdom, of Christ as the Messiah, and about the Pauline doctrine of justification – constituted a crisis in the Hebrew paradigm of the Law which led to a new Christian paradigm[171]. Paul's interpretation of Divine justice is based on Jewish exegesis of

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[167] Cf. Küng (1988:139), Bosch (1991:200), González (1994:83), Bray (1996:48-65) and Jasper (2004:29-31).

[168] In allegory and typology one thing is said but another meant. Its basic presuppositions stem from the inherent limitations of human understanding, implying that there will always be something in the text that remains undisclosed and mysterious: "God is the speaker, but humans are the writers, and multiplicity of meaning (plain and obscure) is to be expected in the discursive space between what the words humanly say and what they divinely teach. For the ancients, it was not a matter of exposing what is hidden in the text but rather a hope to be guided through figurative reading into a sharing of the divine mind" (Yarchin 2004:xii). "Allegory postulates a parallel, correspondence, or resonance between *two sets of ideas*; typology (broadly speaking) postulates a parallel or correspondence between *two sets of events and persons*" (Thiselton 2009:83-4). In the New Testament the Hebrew God was linked to Christ: picturing Jesus became synonymous to YHWH reconciling the world to himself. Cf. Davies (1994:47 and Vanhoozer (1997:19) and Jensen (2007:23-31).

[169] The Septuagint was in effect the Bible of the New Testament church (Thiselton 2009:76). Cf. Luke 24:27 and Acts 28:23, as well as interpretations of Psalm 110:1 in Mark 12:35-7, Hebrews 1:13; Isaiah 6:9-10 in Matthew 13:13-15, John 12:39-41 and Acts 28:25-76.

[170] "Early Christian sources have been explored by several scholars who have recognised the importance of Israelite and early Jewish wisdom literature for understanding the development of early Christian didactic and theological expressions" (Perdue 2008:419). For the semantic meanings of σοφία and σοφος in the literature of the New Testament and the Early Church, cf. Gingrich & Danker (1979:759-60) and Louw & Nida (1993:385). Most of these occurrences relate wisdom at least indirectly to the Divine. Cf. Pope (1977:158-9), Robinson (1992:19), Brown (1997:491,683-4) and Kärkkäinen (2004:38).

[171] Cf. Wilckens (1971; 514-26), Goetzmann (1978:1030), Blank (1989:270-1), Blenkinsopp (1992:146-8), Jeanrond (1992:434), Brown (1997:740) and Latourette (2007:12). For paradigm changes from Old Testament faith to its Christian imagination in the New Testament, cf. Brueggemann (1997:732-3). These changes include the embodiment ("enfleshment") of the Word, Spirit, and Wisdom in the person and actions of Christ: Old Testament "Wisdom is not the thematic umbrella for this effort but rather one of the many concepts that aided them in their work. In the language of traditional Christology, Jesus is depicted as prophet, priest, king *and* wise man par excellence" (Bartholomew & O'Dowd 2011:238).

the Torah, but put in the service of the Gospel (cf. Romans 10:4). Conflicting New Testament views on the justification of Abraham by faith (in Romans 4:9-16), as well as through works (in James 2:21-2), indicate that the change from the Hebrew to the Classical paradigm happened gradually[172]. The texts of the New Testament are the earliest Christian interpretations of the Hebrew Bible[173]. As such, it contains few quotations, but many indirect allusions to Proverbs[174]. Its personification of Wisdom is applied in various ways to Christ as the Wisdom of God[175]. The Letter of James specifically reflects the ethos of Hebrew wisdom in a distinctly Christian context. James 3:13-18 transforms the idea of Sophia's journey from heaven to earth, by contrasting the wisdom of God (from above) to the wisdom of the world (from beneath). Such Divine sagacity may be obtained *via* prayer (cf. 1:5-8,4:3-5)[176].

Paul's First Letter to the Corinthians (*c.* 54 CE) sheds light on the earliest Christian interpretations of Sophia. While the Corinthians regard Christ as Wisdom's new expression[177], Paul reinterprets Wisdom's pre-existence and creativity in Proverbs 1-9 in terms of a theology of the cross. First Corinthians serves as a christological evaluation of wisdom (σοφια, chs.1-4), knowledge (γνωσις, chs.8-10) and spirituality (πνευματικος, chs.12-14). In contrast to the Sophia-conscious and pagan Corinthian view, Paul sees Christ as God's contradicting wisdom, which exposes the wisdom of both the Jewish scribes and Greek teachers as foolishness (1:18-2:5)[178]. Divine wisdom is the salvation in Christ, manifested in the gift of the Holy Spirit (2:6-16, 12:4-11). Those who have the Spirit recognise the crucified Christ as the revelation of God's true wisdom. Paul portrays a wisdom christology which emphasise the infinite gap between human and Divine wisdom. He uses the saving powers of Wisdom revelation in a similar way

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[172] This view of Blank (1989:274) makes more sense than the observation of Childs (1983:588), that James merely serves as "an essential corrective to misunderstanding the Pauline letters".

[173] "The God of the New Testament is the God of the Old Testament reinterpreted and more full revealed in the light of the Person and Work of Jesus Christ" (Kärkkänen 2004:37). Wright (2005:xix,xxiii) identifies the authors of the New Testament as the earliest Christian commentators of the Hebrew Bible. Without the Old Testament, the New Testament lacks essential theological and ethical elements (Gerstenberger 2002:284).

[174] Hebrews 12:5 uniquely combines Job 5:17 and Proverbs 3:11-2. For New Testament allusions to Proverbs, cf. Leanza (1992:878), Wright (2005), Kidner (1985:60, Fee (1993:152) and Thiselton (2009:78).

[175] For New Testament interpretations of the relationship between God and Wisdom in the Hebrew Bible, cf. Wood (1979:113), Blank (1989:266-9), Brueggemann (1997:344-5), Murphy (1998:281), Ryken, Wilhoit & Longman (1998:957), Beauchamp (2005:1706), Waltke (2004:126-33), Bartholomew & O'Dowd (2011:230-60) as well Romans 11:33-6, Ephesians 1:3-14, Philippians 2:5-11, Colossians 1:15-20, Hebrews 1:2-3, Revelations 3:14; 5:12-4 and 7:12.

[176] Cf. Blank (1962:860), Goetzmann (1978:1032), Wood (1979;112) and Brown (1996:160,164), as well as *Sapientia Salomonis* 7:22-24.

[177] The concepts of σοφια and σοφος appear 45 times in the Pauline epistles: 26 of these are in 1 Corinthians 1-3, and 10 of the remaining appearances are in Colossians and Ephesians, all of which are related by Fee (1993:48) to particular Sophia-heresies in Jewish or Gnostic cloaks. Cf. Bartholomew & O'Dowd (2011:247).

[178] 1 Corinthians 1:20 reflects the various sages of the ancient world: the "wise man" is the Greek philosopher, the "expert of the law" (*grammateus*) the Jewish rabbis (cf. Sira 38;24), and the "debater" is the Corinthians. While the first two designations anticipate the distinctive methods of the Jews and Greeks (v.22), the qualification "of this age" occurs only after the 3rd designation, where it reflects on all three types of sages, who have together been rejected by God (cf. v.23) (Fee 1993:70-1,87).

as described at Qumran and by the rabbis, but attributes its justification solely as a gift of grace. In Christ, "all the jewels of wisdom and knowledge are hidden" (Colossians 2:3 JB)[179].

The synoptic Gospels characterise Jesus as a Hebrew sage, and transfer descriptions of Wisdom in Proverbs 1-9 to Jesus as the incarnation of Sophia[180]. Matthew presents Jesus as a messianic wisdom teacher, who proverbially distinguishes the wise proverbially from the fool (7:13-29). His disciples are a new kind of scribes, no longer of the Torah but in service of the gospel of the kingdom (13:51-2). Mark contrasts Jesus' powerful but mysterious ministry to that of the official Jewish scribes (2:5-12). Jesus also applies their wisdom teachings to himself. His invitation in Matthew 11:28 is reminiscent of Lady Wisdom in Proverbs 1-9[181]. Words spoken by Jesus in Matthew 23:34 are spiritually attributed in Luke 11:49 to the Wisdom of God, which expresses Christ as the embodiment of Sophia. Jesus similarly describes himself in Matthew 11:19 and Luke 7:34-5 as the "Child of Wisdom"[182]. Borg interprets Jesus' parables as an undermining of the conventional wisdom of the sages, in favour of more subversive wisdom forms that leads to a life centred in God[183].

The prologue to the Gospel of John (100 CE) comprises a christological hymn which has Proverbs 8, Sira 24 and the Wisdom of Solomon 9 as possible sources: John fuses the Jewish and Hellenistic views of Wisdom, Torah, Shekinah and the Word in the person of Christ[184]. In Greek philosophy the Logos replaces Sophia in creation, but Christ surpasses both by his involvement in creation. The Christian community proclaims its origin in the God who became Man, and who also made man the emissary of his Divine wisdom. By such manoeuvres, the New Testament authors gave understanding to Christ's pre-existence and Divinity, which surpasses the Jewish and Greek sapiential views of the Divine. These New Testament statements on Paul's wisdom christology, the Gospel of Jesus as wisdom teacher and embodiment of Sophia, and on John's view of Christ as the incarnation of Wisdom, Torah, Shekinah and Logos, enable the early Christian communities to attribute cosmological significance to Christ. He is seen as the creator and redeemer of the universe, in unity with the Father[185]. From reformulated sapiential principles such as these, the patrists were able to develop their dogmas on the Trinity, into yet

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[179] Cf. Wood (1979:137), Fee (1993:8-14,591-2), Borg (1995:103-7) and Bartholomew & O'Dowd 2011:248-51).
[180] Cf. Wood (1979:123-6), Harrington (1996:88-90) and Rudolph (2005:9751).
[181] Cf. Terrien (1978:473), Wood (1979:111-6), Blenkinsopp (1992:155-8), Scott (1993:247-9), Hagner (1993:323-4,401-2), Brown (1997:184,246), Meyer (2006b:34-5), Crenshaw (1981:189) and Nel (1996:430).
[182] Cf. Borg (1995:102,114) and Davis (2009:275-6), but also Matthew 12:42 and Luke 11:31, 2:40. The fact that these sayings do not occur in Mark, testify to Matthew and Luke's use of the so-called sapiential Q source that identifies Jesus with Sophia (Johnson 1985:280-1 and Collins 1998:227).
[183] Cf. Borg (1995:69-86).
[184] Cf. Terrien (1978:417-20,473), Johnson (1985:285), Borg (1995:117) and Ellens (1998:542).
[185] Cf. Albright (1957:369-71), Johnson (1985:261), Beasley-Murray (1987:8-9), Morris (1989:116-9), Brown (1997:338), Brueggemann (1997:344-5), and Van Leeuwen (2006:849).

more nuanced interpretations of God, by means of metaphorical conceptualisations in the Biblical Hebrew wisdom of Proverbs[186].

2.3.2 *Patristic Literature*

The Patristic Fathers reconstructed the Bible in a systematic way, to actualise its message for the changing contexts of the church. Their depictions of God as static and unchanging are based on Greek interpretations of the proverbial Hebrew wisdom[187]. Tertullian (160-220) combines Proverbs 8:22-5 with Stoic thought, to construct the Trinitarian concept of God as one substance but three persons[188]: the Divine intelligence of the Word and Wisdom, which accompanied God before creation, came to be known *via* the New Testament by the Patristic Fathers as the Son of God[189].

Patristic theology developed during the first four centuries into the hermeneutic schools of Alexandria and Antioch[190]. Alexandrians followed an allegoric or symbolic interpretation of the Bible, based on the Platonic distinction of the visible (material) and invisible (spiritual). Origen (185-254) uses Philo's descriptions of the Logos and Sophia to express the link between the incarnated Christ and his eternal Father[191]. The Antiochian school adhered more to Aristotelian logic and Jewish interpretations, to focus on historic-grammatical and literal-typological readings of the Bible. The Biblical Hebrew wisdom text of Proverbs is regarded as being filled with messianic prophecies[192]. Both the adherents of Antioch and Alexandria shared the view of Christ as the fulfilment of the Bible[193]: in the case of Arius (256-336), all sides regarded Proverbs 8 as a foreshadowing of Christ, "since once it was agreed that all Scripture

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[186] For an exposition of how Hebrew and Greek notions of wisdom were used by early Christianity for the formation of classical Theism, cf. O'Donovan (2005:1706-7).

[187] The God-talk of early Christians were influenced by Greek philosophy, according to which whatever is real, superior and valuable, must also be perfect and unchanging at the same time (Baird 1989:236).

[188] During the 4th and 5th centuries this "threefoldness" depiction of God as Father, Son and Holy Spirit was formulated in the Apostle's Confession and refined by the Creeds of Nicea and Chalcedon (Davies 1994:46).

[189] Cf. Jeremias (1987:130), Bercot (1998:688), Kärkkäinen (2004:53-66,120) and Latourette (2007:145-50).

[190] Cf. Küng (1988:140), Blenkinsopp (1992:155-8), Jeanrond (1992:434-5), Holladay (1994:127), Bray (1996:101-2), Jasper (2004:36-9) and Jonker (2005:17).

[191] Origen's three-fold approach to the Bible is based on the LXX-version of Proverbs 22:20-1 that corresponds the body, soul and spirit to literal, moral and spiritual readings. Solomon wrote a trilogy to instruct man in the three-stage ladder of spiritual life: Proverbs teaches moral science (ethics), Qohelet natural science (physics), and Canticles mystical science (metaphysics). Origen's view of the Divine and human natures of Christ is reminiscent of the two Sophias in Valentinian Gnosticism: Christ existed eternally, but also became the visible image of the invisible God (Wright 2005:60). Valentinus relates Sophia to Jesus as the Logos: they are initially separated, but finally reunited after her fall. The Samaritan Simon Magus (cf. Acts 8) views Wisdom as the Holy Spirit and spouse of Christ, who dwell during captivity in human bodies, before her redemption. Cf. Terrien (1978:360-1), Perkins (199144-5), Brown (1997:840), Quispel (2005:3510-2) and Meyer (2006a:2-5).

[192] Theodore of Mopsuestia (350-428) views Proverbs as a lower degree of inspiration, as *sapientiae gratia* rather than *prophetiae gratia*. Cf. Cheyne (1887:107), Crenshaw (1985:380) and Leanza (1992:878).

[193] The identification of Christ with Wisdom in Proverbs provided the early church with a theological foundation: Christ is the true host and food at every Eucharist (Proverbs 9:1,23:1), the divinity of the Holy Spirit and the doctrine of Trinity are ancient boundaries not to be altered (22:28), while the church is the bride of the Christ standing at the gate of heaven (31:10-31). Cf. Wright (2005:xxi-xxii).

referred to him, the Christological interpretation seemed 'literal' enough![194]". The councils of Nicea (325) and Chalcedon (451) formulated the dogma of the ontological subordination of Christ to the Father, against the views of Arius[195] and Eusebius[196].

The Latin translation of the Hebrew Bible by Jerome (also known as Hieronymus, *circa* 347-419) replaced the Vetus Latina. The Vulgate follows the Masoretic text, but also its interpretations in the LXX, as well as the Greek translations of Aquila, Theodotion and Symmachus. Although the LXX remained the Scripture for Christians in the Hellenistic world, the Vulgate became the basis for their future theological thinking[197]. Jerome modifies Origen's view of the books of Solomon as spiritual instructions: Proverbs teaches a virtuous life for beginners, Qohelet is for the despisers of worldly things, while Canticles inculcates Divine love[198]. Augustine of Hippo (354-430) favoured the LXX over Jerome's Vulgata. He resolved the Alexandrian-Antiochian debate with a theory that combined its divergences[199]. Augustine regards Christ as the incarnation of Wisdom[200] and exposits the whole Proverbs in terms of Christ[201].

The Classical paradigm culminated with the end of the Roman Empire in 410, which also marked the advent of the Middle Ages. Amidst the eruptions of political and economic disorder, the remains of classical science and proverbial wisdom were salvaged in the monasteries. The wisdom of Proverbs,

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[194] Bray (1996:104).

[195] Proverbs 8:22 became the *crux interpretum* in the Arian controversy, which pivoted on the question of whether Christ was coeval with the Father (Athanasians) or with creation (Arians). Arius reads Proverbs 8 as a prophecy of the promotion of Christ (the Logos) to Divine status before his earthly mission. Since Christ is the prototype of the perfect human being, his godly status should be imitated. The main issue is the meaning of the Hebrew verb (קָנָה) in Proverbs 8:22. It is translated in the LXX as ἔκτισεν ("acquire/possess", "create" or "beget/procreate"). From this, Justin, Origen and Tertullian emphasise the "begotten-ness" of Christ, but Arius viewed it as his "created-ness". Athanasius of Alexandria provides two possible interpretations against the Arians: either the son was created only in the sense of his incarnation, or the creation of Wisdom was actually the creation of Wisdom's image in humans, similar to their own creation. The Nicene Council responded that Christ as Wisdom "was begotten, not made". Cf. Terrien (1978:356), Borg (1995:96), Joyce (2003:89-95), Balás & Bingham (2006:302) and Fox (2000:279).

[196] Eusebius (260-339) states that the Logos existed from the beginning with the Father. He applies the concept to Old Testament visions of the coming of Christ by Abraham, Moses, Jacob, Joshua, as well as to all references to Wisdom in the sapiential literature (Eusebius 1980:xv,18-21). When referring to the ministry of the disciples, Eusebius does so in terms of their "love for Wisdom" (φιλοσοφίας) (1980:286-7).

[197] Cf. Holm-Nielsen (1974:174) and Simonetti & Conti (2006:xxvii). For the Latin witnesses to the Masoretic text of Proverbs, cf. De Waard (2008:8-9).

[198] Cf. Frydrych (2002:36-7).

[199] Cf. Armstrong (1999:128), Jasper (2004:39-40), Kärkkäinen (2004:78), Latourette (2007:152-7).

[200] Augustine (1945:174). He describes Christ as "the eternal Light, the unchangeable Wisdom of God, all creation" (1945:320). Augustine has special adoration for the Wisdom of Solomon and its reinterpretation of Lady Wisdom, from which he quoted some 800 times. Cf. Winston (1992:127) and Borg (1995:117).

[201] In Proverbs 9:1-5, Christ built for himself a human house in "a virgin's womb", to prepare the table of bread and wine with his own sacrifice. Other allegorical interpretations of the house of Wisdom in Proverbs 9 include the new Jerusalem (Hippolytus), Christ's body (Gregory of Nyssa), or the church and its doctors (Bede). The slain beasts are the prophets and martyrs, while the bread and wine indicate the eucharist (Hippolytus), or the commandments and Scripture (Didymus) (Wright 2005:70-2).

like the whole Bible, were read as a monastic manual on ascetism[202] in terms of literal (historical), allegorical (pastoral), moral (tropological) and anagogical (eschatological) expositions[203].

2.4 THE MEDIEVAL PHILOSOPHICAL PARADIGM

In later medieval times some European cities also became centres of learning: universities were founded at Paris, Oxford, Cambridge and Cologne. Here, theologians and scholars constructed Bible interpretations that replaced the monastic utilisation of proverbial wisdom against the devil, the flesh and the world. A new philosophical paradigm was found, whereby academics read the Bible as a source of knowledge for debate, rather than as a guidebook for faith. Studies in philosophy bloomed with the emigration of Greek scholars to Western Europe. Christian theologians cultivated renewed interest in the Hebrew language and traditions. Many of them were tutored by rabbis and Jewish scholars - who were in turn influenced by Arabian science[204] - such as Sa'adya, Rashi, Rashbam, Abraham Ibn Ezra and Maimonides. These Jewish and Christian scholars shared a common heritage, which combined biblical religion and theology with Aristotelian philosophy[205].

2.4.1 *Jewish Philosophers*

The God-talk of medieval Jewish philosophers is based on the reliability of human reason and the rationality of biblical theology: because intellectual inquiry defines the Jewish religion and life, there can be no real opposition between reason and faith. However – since neither biblical nor rabbinic texts contained systematic treatments of the existence and nature of God in terms of his Divine relationship with mankind and the world – Jewish philosophers reverted to Arabic versions of Neo-Platonism and Aristotelianism. Sa'adia ben Joseph al-Fayyumi (882-942) followed the beliefs of the Mutazilite school of Kalām, which deduced the existence of God from the creation of the world[206]. Kalām philosophy argued that, due to the fact that God always acts justly, Divine and human justice should always be

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[202] A canon of St. Victor allowed no literal significance to Job: "Let it read forthwith of Christ and his Church" (Dubois 1988:51). The same happened with Proverbs. Cf. González (1994:95) and Bray (1996:129).

[203] The fourfold interpretation was proposed by John Cassianus in the 5th century. Compare the poem probably composed by Augustine of Dacia *circa* 1260, but made popular by Nicolas of Lyra (1270-1349): "The *letter* shows us what God and our forefathers did; the *allegory* shows us where our faith is hid; the *moral* meaning gives us rules of daily life; the *anagogy* shows us where we end our strife". Cf. Jeanrond (1992:437), Kärkkäinen (2004:83), Thiselton (2006:284), as well as the different translation by Jensen (2007:53).

[204] Following the Islamitic conquest of Southwest Asia and North Africa (633-642), intellectual Judaism were influenced by the Arabian sciences. This produced some of the greatest Jewish physicians, philosophers, mathematicians, astronomers and linguists, who wrote exclusively in Arabic as the scientific language of the day. The first Biblical Hebrew grammars that appeared between 1000 and 1200 were written in Arabic (Van der Merwe et al 2002:17-8). The medieval Arabic world was immersed in the philosophy of Aristotle. Cf. Jeanrond (1992:436), Loader (1984a:11, 1987:4), Goodman (1988:xii) and Patai (2007:96,105,515).

[205] Cf. Yaffe (1992:112-4), González (1994:97-101) and Bray (1996:131-9).

[206] Sa'adia compiled the first vocabulary and grammar of Biblical Hebrew. His worldview allows no existence for demons or devils, as God is the absolute Creator, "who acts in perfect love and grace and whose work and act are to be trusted and relied upon" (Goodman 1988:5). Cf. Patai (2007:105) and Bodine (1992a:328).

compatible[207]. Sa'adia discerns twelve guidelines from Proverbs to obtain wisdom and knowledge. His directions were followed by most of the Bible text's medieval Jewish commentaries, which were written from the perspective of similar philosophical premises[208].

The Jewish philosophical reconciliation of the Hebrew faith of Moses with the Greek reason of Aristotle reached its zenith in Moses ben Maimon (1135-1204), who focused on Divine corporeality in the Hebrew Bible. For Maimonides anthropomorphic portrayals of God testify to the metaphorical, figurative and parabolic nature of Scripture, that in aiming to teach ordinary people to think about the Divine in human terms. God, however, whose wisdom in Proverbs and the Hebrew Bible supersedes the wisdom of even the wisest sages, has no resemblance to or similarity with any other being or creature. The incorporeal essence and unity of God can therefore be described only by means of negative theological attributes[209].

2.4.2 *Christian Theologians*

While the Medieval Latin western tradition was shaped by rational inquiries into the nature of God, the Greek Eastern Church celebrated Divine mystery. Rationalism and mysticism separated after 1054 into the Roman Catholic and Greek Orthodox traditions[210]. The Catholic Church transformed the Augustinian view of the Bible as *Sacra Scriptura* into mere evidence for the S*acra Doctrina*. Its philosophers wanted to proof the existence of God, rather than to converse unbelievers. Speculative theology became the queen of science, with biblical texts as proof for scientific explanation[211]. This affected the ways in which the Divine was viewed in the traditional wisdom of Proverbs.

By the 13th century, the classical views of the church were finally replaced with medieval philosophy in the intellectual scholasticism of Thomas of Aquino (1226-1274). He aligned Aristotelian reason and the Christian faith, to describe God as the First Mover in terms of the idea of motion[212]. Since both natural reason and Divine revelation originated in God, the human mind is able to reflect on God in principles

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[207] Sa'adia reacted against the Karaite exegesis of post-Talmudic Jewish scholars. The major categories of Karaism are the Arabic concepts of "searching", "analogy" and "wisdom of knowledge". Its fullest exposition was formulated in the 12th century by Judah ben Elijah Hadassi, whose list of 80 rules includes the thirteen rabbinic rules of Ishmael ben Elisha (Loewe 1990:349-350). Cf. Fox (1978a:657-60).

[208] Cf. Goodman (1988:6-7,97,393), Signer (1994:72) and Mittleman (2009:29-31).

[209] *Theologia negativa* originated during the 6th and 7th centuries BCE, when Greek philosophers criticized ancient religious and mythological conceptualisations of the Divine. Xenophanes of Colophon and Plato spiritualised and depersonalised the Divine anthropomorphisms. This led to the Neo-Platonic concept of a radically transcendent Deity, who is intrinsically unknowable in a henotheistic sense (Van der Horst 1995:696). Cf. Maimonides (1885/1:127-34), Signer (1994:75), Patai (2007:127-8) and Solomon (1994:150-5).

[210] Tracy (1994:312) traces all Christian theologies back to these distinctive New Testament namings of God: the mystical Hidden-Revealed God of Paul and the rational Comprehensible-Incomprehensible God of John.

[211] Cf. O'Donovan (2005:1708).

[212] Aristotle derives his concept of the Divine from the observation that movement is always dependent on an inactivated activator. By way of this argument he arrived at the notion of God in contrast with ourselves and the things around us. Medieval Aristotelians called God *Actus purus*, nothing but activity, or no passiveness. Cf. Stienstra (1993:18) and McMullin (1995:375).

universal to the foundation of all thought. Aquinas bases his propositions for the existence and nature of God on arguments about creatures or things: if a thing can be a sign for God, there must be some similarity between that thing and God. Aquinas' God-talk is neither that of equivocation (negative theology) nor of univocity (biblical literalism), but of an "analogy of being" (*analogia entis*)[213]. A certain qualified likeness exists between God and creatures in proverbial wisdom and the Bible, and because of this we are able to use words analogically of creatures to speak about God. The Divine is the transcendent presence and reference point of all that creaturely things analogously and imperfectly presents. Perfections flow from God to creatures and are used primarily of God and only secondarily of creatures. When Aquinas says, for example, that God is wise, he uses the word "wise" in its primary sense. When he says that Solomon is wise, he uses the word in its secondary sense, since Solomon can only attain to some degree the standard set by the wisdom of God. We cannot form a positive conception of God's wisdom beyond the fact that Solomon's wisdom bears some resemblance to it. It is therefore impossible to gain a full understanding of what is meant by Divine wisdom, since we are restricted to the knowledge that the Wisdom of Solomon is but a faint reflection of God's wisdom. The implication of this analogy is that God's wisdom remains the standard whereby by which all wisdom is to be judged, but we are unable to form a positive conception of what such wisdom is like (cf. Proverbs 3:5-7)[214]. Aquinas studied Scripture by means of objective, historical and rational exegesis[215]. He equates the vocation of the sage in Proverbs with that of the philosopher. The pursuit of wisdom is more perfect, noble, useful and joyful than any other endeavour[216].

2.4.3 *Jewish Kabbalah*

The medieval God-talk of Kabbalah ("tradition") originated from various biblical and Jewish sources[217]. Its teachings combine mysticism, esotericism, gnosticism and theosophy, as a "counterpart of science" and rational philosophy[218]. Kabbalah regards the creation as inherently flawed and relies on direct Divine revelation without interference. Kabbalists distinguish the dynamic concept of an infinite and unknowable Godhead (*En-Sof*) from the limited and inferior creator God of the Bible and its proverbial

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[213] If we use a word univocally of God, it would imply that God is at some level equal to a creature. If we regard it as equivocal, then the statement would be unintelligible, because we would never know whether we are describing God correctly or not. In analogy, a word is used in more senses than one, but the relationship between these senses are recognied. Cf. McMullin (1995:377), Harrison (2007:4-6) and Stienstra (1993:44).

[214] The religious language of Aquinas uses Aristotlean conceptions, but also Plato's scepticism of the possibility of human knowledge about the Divine. In this regard he ended up with conflicting forms of negative theology and natural theology. Cf. White (2010:189-90) and Vanhoozer (1997:28).

[215] Cf. Dubois (1988:39-43), Küng (1988:141), Bray (1996:142,152-3), Jasper (2004:45-8), Kärkkäinen (2004:91-4,99), Latourette (2007:495-511), Yarchin (2004:xxi).

[216] Cf. Aquinas (1955:59-96), Dubois (1988:50-2) and Robinson (1992:20).

[217] The Book of Splendour (*Sepher haZohar*), written by Moses ben Shem Tov de Leon (1240-1305), constitutes with the Hebrew Bible and the Talmud the Kabbalistic infusion of all life and creation with spiritual awareness and sublime sentiment. Since the 14th century, speculative Kabbalah ascertains the function of the cosmos, while practical Kabbalah uses spiritual energy for magical purposes to gain control over nature. Cf. Bartholomew (1998:34-5) and Samuel (2007:116,131,298).

[218] Strack (1959:203).

wisdom literature. The Godhead created the cosmos into four worlds according to ten numerations (*Sefirot*): the intellectual world was formed by the *Sefirot* of the Crown (*Keter*), Wisdom (*Hokhmah*) and Intelligence (*Binah*). The moral world combines the numerations of Love (*Hesed*)/Greatness (*Gedullah*), with that of Strength (*Gevurah*)/Judgement (*Din*) and Beauty (*Tiferet*)/Compassion (*Rahamim*). The animal world has Victory (*Nezah*)/Majesty (*Hod*) and Foundation (*Yesod*)/Righteousness (*Zaddik*) as numerations, while the material world consists of the Kingdom (*Malkuth*)/Shekinah[219]. These numerations encompass all existence and act as intermediaries between the mysterious Supreme Being and the human mind. Each *Sefirah* is a stage in the unfolding revelation of the *En-Sof* in the world. The formation of the numerations are mystically depicted in terms of Genesis 1-3 as either the Tree of Life growing upside down, or as the body of *Adam Kadmon* (Primal Man) who was created in God's image. The effect of each *Sefirah*, which can function either individually or in combination with other *Sefirot*, is portrayed as reflecting and mediating channels between the Godhead and humanity[220].

Shekinah constitutes the female aspects of the *En-Sof*. The *Bahir* identifies her with the figure of Wisdom in Proverbs, which is reinterpreted in a gnostic fashion as the last of the numerations who left the pleroma to wander the world in Exile from the Godhead. The *Zohar* links Sophia to the Exile of Shekinah and the fall of Adam and Eve in Genesis 3[221]. The Kabbalistic Godhead corresponds mystically to the Tetragrammaton (YHWH), and comprises the ideal family of the Father, Mother, Son and Daughter, symbolised by Wisdom, Intelligence, Compassion and Kingdom. The Crown presents the union between the *En-Sof* and Shekina from which the world is born, and whose unification led to the emanations of Wisdom and Intelligence (cf. Job 28:10-2). Wisdom is the plan of creation given by the Godhead *via* the Crown (cf. Psalm 104:24 and Proverbs 3:19). The Crown, Wisdom and Intelligence serve as the revelation of the Divine mind, and as a "trinity" of knowledge. While Wisdom acts as the knower of the Crown, Intelligence forms the design of the universe. Intelligence carries Wisdom in her womb, but their theogonic unity as supernatural Father (Wisdom) and Mother (Intelligence) also led to the emanation of Compassion-Beauty (a son and King) and Kingdom (a daughter called Shekinah, Matronit, or Israel)[222]. This unification of Wisdom and Intelligence are explicitly depicted, in the sense

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[219] Our description combines various designations for the ten usual *Sefirot*. For other traditions, names and portrayals of the *Sefirot*, cf. Scholem (1978:570-1), Samuel (2007:288-300) and Solomon (1994:146-8).

[220] Although Kabbalistic tradition contains multiple and contradictory approaches, the 12th century Book of Clarity (*Sefer ha-Bahir*) provides a framework of its basic symbols and ideas. For the historical development, diverse schools, literature and influences of Kabbalah, cf. Scholem (1978) and Samuel (2007). The Sephardic movement superimposed its mystical insights onto institutional Judaism, and during 1500-1800 Kabbalah was considered to be the true Jewish theology. Cf. Scholem (1978:638), Ponché (1976:29), Loewe (1990:352), Winston (2006:283,299) and Patai (2007:134-8).

[221] In the Zohar Lilith expresses the "nakedness" or evil aspect of the Shekinah during her Exile (Pope 1977:171). The relationship between Shekinah and Lilith resembles Ladies Wisdom and Folly in Proverbs. Cf. Ponché (1976:13-4,58-9,117-28), Scholem (1978:573,578), Armstrong (1999:281-6) and Hartman (1985:206).

[222] Kabbalistic Wisdom has similar characteristics as Gnostic Sophia. In Hebrew and Greek, Wisdom takes the feminine gender, but in Kabbalah it is portrayed as bisexual: Wisdom is female in relation to the male Crown, or male in relation to the feminine Kingdom. Cf. Ponché (1976:55,92-108) and Pope (1977:161-2).

that its eroticisation also acts as a Divinisation of human sexuality[223]. Sublime and symbiotic references in Kabbalah to Wisdom as Queen and Bride of God expose its relatedness to both ancient Gnosticism and medieval Christian mysticism. The popular view of the Kabbalistic Matronit resembles portrayals of goddesses in the mystical forms of Hebrew Wisdom, Gnostic Sophia, Jewish Shekinah, and of Mary as Mother of God in Christianity[224].

2.4.4 *Christian Mysticism*

Early Christian mystics venerated the Virgin as a manifestation of Lady Wisdom in Proverbs: Origen and Jerome refer to such occurrences in the lost *Gospel of the Hebrews*, whereby an earlier version of the Apostle's Creed states that the Holy Spirit conceived Christ like a mother, by possessing Mary until the day of the Nativity. Another section, where Jesus calls the Holy Spirit his mother, resembles Philo Judaeus's view of Sophia giving birth to the Logos while being a virgin[225]. The Council of Ephesus (431) named Mary Θεοτόκος ("God-bearing"), a designation that initially referred to Christ's human birth, but eventually led to the exaltation of Mary as "the Mother of God". In medieval times, the church transformed local deities and pagan goddesses *via* the figure of proverbial Wisdom into saints and the Madonna[226].

The superstitious climate of the Middle Ages led to the rise of the Mary Cult, which emphasised mystical portrayals of Mary in reaction to scholasticism[227]. Mary received the titles of Queen of Angels and Apostles, Door of Paradise, Gate of Heavens, our Life, and Mother of Grace and Mercy. Lay members prayed to her to intercede on their behalf with Christ the Judge[228]. Since the 7th century, the Wisdom

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[223] Kabbalistic belief states that human adherents must cause the King and the Matronit to unify, in order to ensure blessings in the world. Each commandment is performed for the sake of reunion of the Godhead and Shekinah, as impulses from below in human deeds are reflected and exercises control over the Deity in the upper region (Zohar 1:164a). Such eroticisms contributed to the popularity of Kabbalah. It is also apparent in descriptions of Jacob Böhme (1575-1624) on sexual longing in the lost unity between God and man, about God's longing for Sophia, the "auspicious eternal virgin of Dame Wisdom" (Patai 2007:183), as well as for man's return to God and attainment of perfect androgyny. Alternatively, cf. Newberg (2010:242-3).

[224] Cf. Urbach (1975:65), Ponché (1976:47), Pope (1977:162-8), Scholem (1978:490-3), Cirlot (2002:194,300) and Patai (2007:139-45).

[225] In the 2nd century Odes of Solomon, Mary describes the virgin birth as an exchange of wisdom and power: "A cup of milk was offered to me: and I drank it in the sweetness of the delight of the Lord. The Son is the cup, and He who is milked is the Father, and the Holy Spirit milked him, because his breasts were full" (Warner 1976:195-8). The Lateran Council declared Mary the Perpetual Virgin in 649. Ideas of God's motherhood were taken over by Anselm of Canterbury (1033-1109) and Bernard of Clairvaux (1090-1153).

[226] The Catholic Church has three forms of worship: *Latria* is the supreme worship of God alone, *Dulia* the veneration of saints and angels, while *Hyperdulia* is a higher veneration of the Virgin. Cf. Hart (1954:155-64), Warner (1976:38-9) and Greene-McCreight (2006). For a Protestant view, cf. Wood (1979:158-9,163).

[227] Associations of the Virgin with Wisdom and the Church transformed her into the nursing mother of penitents, visionaries and saints, especially in the Eastern Orthodox Church's Armenian Gospel (1323), in which Sophia suckled the apostles Peter and Paul. Marian and Wisdom christology are expressed in the iconography of Constantinople's cathedral (537), called the *Haggia Sophia*. Byzantine Christianity dedicated many of its cathedrals to Wisdom. Cf. Johnson (1985:290) Meyendorff (1987) and Latourette (2007:685).

[228] Cf. the ritual "Hail Mary"-prayers of the Rosary, as well as Latourette (2007:535).

poems of Proverbs 8 and Sira 24 were read on holy days which were dedicated to the Virgin Mary[229]. The figures of Wisdom, Virgin and Church are also intertwined with that of Canticles' Shulamite in medieval liturgies about Mary as the "the New Eve" and pre-eminent bride of God[230]. General demand for a feminine element in the Godhead led to the identification of Mary and Lady Wisdom. Doctrines about Mary's popular divinity were decreed by various popes: the Immaculate Conception (1854) of her sinless birth and death goes back to descriptions of Wisdom as the "unspotted mirror of God" in *Sapientia Salomonis* (7:26). Mary is also the Co-Redeemer with Christ (1923), as her Assumption (1950) pronounced that she was raised from the grave and enthroned as Queen of Heaven. While scholars of the early church and the later Reformation displaced Sophia with the Logos, Lady Wisdom has retained her favour over the male Christ among many Roman Catholic and Greek Orthodox mystics[231], as well as by some New Age followers of Goddess Worship[232].

2.5 THE ENLIGHTENMENT PARADIGM OF BIBLICAL CRITICISM

Having experienced the severe socio-political and religio-theological crises of the Dark Middle Ages, Europe was exposed to a new spirit of enquiry by 1450. The educational methods of these intellectual movements caused the decline of Scholasticism and its papal authority. The Renaissance led to a rediscovery of the classical world. Renewed interest in ancient and classical documents enhanced the study of the biblical languages and the development of textual criticism[233]. During the change from the medieval to the enlightenment paradigms, the church lost control of the interpretation of the Bible to a

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[229] Lang (1986:152-5) argues in Jungian fashion that Mary as Wisdom is accorded since the 11th century the status of a 4th person in the Trinity. In the new Roman Catholic lectionary, Proverbs 8:22-31 features among readings for the Feast of the Trinity. Cf. Warner (1976:248-9), and Brown (1997:779).

[230] For Iranaeus (d. 202) the disobedience of the "virgin Eve" was atoned for by the obedience of the "virgin Mary".The self-description of Wisdom in Sira 24:18-20 (cf. Proverbs 24:13-4) is included in the Virgin's liturgy in medieval mysticism. In the art of Francisco Pacheco (d. 1654), Mary, as prefigured assumption of the sun-robed woman of Revelations 12, assimilates the Church's Virgin with the Bible's Lady Wisdom. The most extensive mariological commentary on the biblical Wisdom poems was written by F.Q. de Salazar (1637). His identification of Sophia with Mary is a variation of the christological reading. Another daring identification of Sophia with the church as the body of Christ was made by Paul Claudel (1868-1955) in the unknown musical play, *Lagesse ou La parabole du festin*, whereby the church invited people to its bosom. Cf. Warner (1976:195,247) Terrien (1978:380-1) and Ruether (2002:126).

[231] For early Greek Orthodox identifications of the Virgin with Sophia, cf. Meyendorff (1987:400-1). Henri de Lubac sees the supernatural as "eternal feminine". Sophia is the aporetic heart of God, which reflects the Christian Godhead essentially as a goddess (Milbank 2005:88-9). Vladimir Soloviev (1853-1900), the founder of "sophiology" or "Russian Gnosticism", centers his cosmology on the figure of Divine Sophia as the eternal feminine. She is fragmented in the empirical world but unified in God and "sophianic" humanity. The unification of Sophia with the divine is described by Sergei Bulgakov (1871-1944) as "unconditional self-forgetting" (Williams 2005:573-7).

[232] The influences of Gnosticism, Kabbalism and Mysticism are present in modern New Age religions, which stresses the Divine powers and abilities of human beings to attain their own enlightenment: "Everyone is right because everyone is a God who has the freedom to create his own truth" (Winston 2006:415-6). The Self replaces God as the source of truth in the "rather selfish quality to some New Age religion, a focus on individuals getting what they want" (Winston 2006:416). Theosophy or "Wisdom-Religion" originates from Hebrew, Gnostic and Kabbalistic traditions. The Theosophical Society regards itself as Divine Wisdom and as the theogonic descendents of the Deities. Cf. Ponché (1976:139-47) and Boyer (2002:23).

[233] The mark of an enlightened or educated person was measured not only in fluent, diverse and contemporary national tongues, but also in terms of the Hebrew, Greek and Latin languages (Bodine 1992a:328).

new breed of scholars, who were more motivated by critical, cultural, national and scholarly advancement, than with ecclesiastic and spiritual matters. The Reformation came to flourish in the humanistic context of the Renaissance[234].

2.5.1 *The Renaissance and Reformation*

Humanists focused more on the original context of texts, rather than on medieval commentaries. Protestant scholars applied the Renaissance slogan – "back to the sources" (*ad fontes*) – to the grammatical and historical interpretation of the Bible in its initial languages. The self-interpretation of the Bible (*sacra scriptura sui ipsius interpres est*) replaced the church tradition as the only Protestant rule in matters of faith and life.

While the Reformers viewed the Bible in a literal Antiochene fashion, its covenant theology enabled the reading of the Hebrew Bible as a Christian book, which need not revert back to Alexandrian allegory[235]. Martin Luther (1483-1546) interprets the whole Bible, including Proverbs, as Christ's own words[236]. John Calvin (1509-64) emphasizes the sovereignty of God, which can be observed both in creation and Scripture. Divine acts in creation cultivate both the seed of religion (*semen religionis*) and a sense of the Divine (*sensus divinitatis*) in the human soul, but also *via* notions of idolatry, Divine dread and a troubled conscience. Only the special revelation of the Bible can guide the way to true knowledge of God. Calvin's Institutes (1559) is a theocratic and christological guide to the Bible and Proverbs: wisdom encompasses all knowledge of God, the world and ourselves, but true religion links faith with God-fearing. Christ acts *via* Wisdom in Proverbs 8 as pre-conceived, pre-incarnated and pre-ordained mediator with the Father and the Holy Spirit. Proverbs 30:4 refers to the Son of God[237]. The principles of the Reformation continued to influence Bible interpretation in many churches during the next centuries[238]. However, under the persistent influences of biblical criticism, the enduring Protestant views of the Reformation were eventually surpassed, when the dawn of the Enlightenment took place under the auspices of rationalism.

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[234] Cf. Holladay (1994:131), Bray (1996:131-3,165) and Jonker (2005:18-9).

[235] In contrast to the Roman Catholic view of the Bible, Luther promoted the *claritas Scripturae* and Calvin the *perspicuitas Scripturae*, in claiming the single meaning of Bible texts (Thiselton 2006:284,2009:21).

[236] Luther objected to Desiderius Erasmus (1466-1536), who saw Proverbs and Qohelet as exemplary expressions of the free will of humanity. Erasmus applies Folly's aping of Wisdom in Proverbs 9:13-7 to the appreciation of both human knowledge and its ability to connect with God in the Christian faith: wise believers need not choose between either humanism without God or faith without human values (Loader 1987:46). Cf. Delitzsch (1877:190) and Baumgartner (1961:221).

[237] For specific references to his *Institutes*, cf. Calvijn (1956:1,7-8,18,107,208,478-9,533-4).

[238] The credos of the Augsburg Confession (1530), the Belgian Confession (1561), the Heidelberg Catechism (1563) and the Helvitic Confession (1566) are still professed by many Protestant churches. Cf. Childs (1983:43), González (1994:101-2), Spangenberg (1994:436-7), Bray (1996:167,191), Grassie (2003:394), Jasper (2004:57-9) and Kärkkäinen (2004:101-3). For an alternative view, cf. Harrison (2007:3).

2.5.2 *Rationalism*

Reformed hermeneutics was challenged by the Copernican and Cartesian revolutions of modern science[239]. Galileo Galilei (1564-1642) proved the hypothesis of Nicolas Copernicus (1473-1543) of the earth's rotation around the sun. His view – that the biblical cosmology should be adjusted accordingly – laid a foundation to a rational and critical study of the Bible. Rationalism became the accepted scientific method, as propagated by Francis Bacon (1561-1626) and Isaac Newton (1642-1727). The human mind replaced the biblical Word of God as the faculty of interpretation, as Scripture came to be exposited from the objective position of the rational mind. Attention would forthwith be paid to the history of biblical texts, its literary form and original function. Contradictions in the Bible were no longer explained away. Secular scholars rejected the notion of revelation in the Bible and turned instead to the classical thoughts of Athens and Rome for inspiration[240].

The dictum of René Descartes (1596-1650) – "I think, therefore I am" (*cogito ergo sum*) – identified reason as the sole criteria for truth. Descartes still divided the world into sacred and secular realms, but Baruch Spinoza (1632-77) viewed the human capacity of reason as superior even to the being and existence of God[241]. To be regarded as a sage in the sense of Proverbs, scholars had to ascribe to an ontological understanding of reality, based on epistemological arguments. Wisdom was limited to technical knowledge of how things work, while its claims were exhausted by purely pragmatic modes of rational-scientific evaluation[242].

2.5.3 *The Enlightenment*

The Enlightenment paradigm of biblical criticism was brought about by Cartesian rationalism, Baconian science, Lockean empiricism and Hegelian history. The challenge of Immanuel Kant (1724-1804) – "Have courage to use your own mind" (*Sapere aude!*) – reflects the emerging worldview of the *Aufklärung*[243]. The intellectual revolution of the 17th century based belief in God solely on the rational

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[239] Churches resisted these revolutions with Scriptural affirmations, which soon solidified into strict forms of orthodoxy. During the 16th and 17th centuries Protestant orthodoxy flourished, but in the 18th century it bowed before the full onslaught of the Enlightenment. Toward the 2nd half of the 18th century secularism was superseded by biblical criticism (Thiselton 2009:133-4). For a description of rationalism, cf. Bray (1996:251-3).

[240] Cf. González (1994:103), Spangenberg (1994:437-40), Brueggemann (1997:4-6), Armstrong (2005:130-1), Kärkkäinen (2004:107-13) and Latourette (2007:691-2).

[241] Cf. Fohrer (1984:26), Jeanrond (1992:438), Bray (1996:238) and Jasper (2004:62-3).

[242] Cf. Cheyne (1887:61), Barton (1984:62), Loader (1987:3), Robinson (1992:21-2) and Jonker (2005:22).

[243] Kant described the *Aufklärung* as the liberation of modern man from the authoritarian tutelage, to promote the maturation of people who can think for themselves. Enlightened scholars saw the universe as an autonomous machine expressive of Providence and in no need of Divine interventions. Deism and rationalism had profound implications for theology, the climax being the French Revolution of 1789, as well as the American Declaration of Independence in 1776 with its "self-evident" truths (Thiselton 2009:136-8).

and cognitive abilities of human beings[244]. Its premises had a huge impact on Jewish[245] and Christian[246] interpretations of the Bible, as critical scholars researched its background and content henceforth as part of independent scientific disciplines. Georg W.F. Hegel (1770-1831) locates all religion and God-talk in the realm of speculative reason, since logical positivism disallows any belief in metaphysics. Empirical reason became the sole manner of interpretation for biblical criticism. Anthony Collins (1676-1729) argued that the study of the Bible could not be differently executed than the exposition of any other text[247]. Secular methods blatantly disregarded the sayings of Proverbs as internally contradictory, contextually speculative, and therefore not universally accepted in its application and nature[248]. Albert Schultens in 1737 was the first to use Semitic languages (primarily Arabic) for the translation and interpretation of Proverbs and Job[249].

Romanticism countered rationalism during the 18th century with an emphasis on the loving and aesthetic aspects of human nature. Pietists and evangelicals read the Bible in literary rather than scientific terms, and in its proven capacity to change lives. Robert Lowth (1710-87) rediscovered the form and structure of Hebrew poetry in Proverbs, based on parallelism, rhythm and rhyme. Friedrich Schleiermacher (1768-1834) found the locus of religion in subjective experience or intuition of absolute dependence on God (*Gefühl*). His hermeneutic circle interactively reads a text's individual parts in terms of its whole context, to understand biblical texts even better than their original authors[250]. The influences of Schleiermacher and Johann Philipp Gabler (1753-1826) transformed biblical criticism into history criticism[251].

2.5.4 *History Criticism*

History criticism developed from rationalism, biblical criticism, logical positivism and romanticism respectively. It studies the historical context in which biblical texts were composed, redacted and

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[244] Kant (1969:25ff.) rejects arguments for the existence of God by means of practical reason, but found God necessary for ethics and morality. All knowledge begins with experience, but unlike speculative reason based on revelation (*theologia revelata*), natural theology focuses only pure reason (*theologia rationalis*). Natural theology is divided into physical and ethical branches (1969:367-8). Cf. Robinson (1992:22-3).

[245] Stimulated by the German *Aufklärung*, the Jewish Enlightenment soon spread as a restricted movement to Russia. Moses Mendelssohn (1729-86) founded the "Intelligentsia" (*Haskalah*) to counteract the ghetto-mentality of Judaism (Loewe 1990:352). Cf. Kalman (2005).

[246] Cf. Childs (1983:34), Brueggemann (1997:7-12), Jasper (2004:79), Jonker (2005:18), Winston (2006:315) and Latourette (2007:1001-13).

[247] Cf. Jeanrond (1992:439), Jasper (2004:69-80), Kärkkäinen (2004:113-19) and Thiselton (2009:124).

[248] Cf. Van Leeuwen (2009:172).

[249] Schulten's commentary on Proverbs also emphasise the philological study of the book (Loader 1987:46). The 17th and 18th centuries produced many translations of the Bible into Latin, Greek and European languages, such as English, French, German, Italian and Spanish (Newsom & Schreiner 1999:592).

[250] Cf. Bray (1996:255-6), Grassie (2003:394-5), Jasper (2004:71-2,78,84-5), Kärkkäinen (2004:117-80, Thiselton (2006:285) and Latourette (2007:1121-4).

[251] Prior to Schleiermacher and Gabler, biblical theology was the handmaiden of dogmatics. Gabler distinguished in 1787 between "true" biblical theology (historical conceptions of biblical writers) and "pure" theology (its application to changing situations). While biblical theology is fixed, dogmatics should continually evolve to incorporate changes in the world. Cf. Perdue (1994b:13), Le Roux (1995:169), Spangenberg (1994:435,444-5) and Bray (1996:248).

supplemented[252]. Secular history became the criterion for the development of ancient Israelite religion[253]. History criticism branched off into various related theories, which were still exercised after 1945 by the consensus of biblical scholarship[254]. The work of early history critics focused mostly on the Pentateuch, with less studies on the Prophets and very little on the proverbial wisdom literature[255]. In 1851 J.F. Bruch identified traditional wisdom as a distinctive intellectual Israelite genre[256], while E. Reuss in 1890 interpreted the wisdom of Proverbs as the "religious and moral philosophy of the Hebrews"[257]. While Toy views the God-talk of Proverbs as "supremely monotheistic"[258], Horton notes that the book focuses more on human limitations than on Divine wisdom[259]. Delitzsch regards the universal wisdom of Proverbs as part of the Israelite outreach to other nations, in terms of its unique "religious-moral truths in the Jahve-religion"[260]. Proverbs refers in general religious terms to the beginning of the world and the creation of humanity.

Early 20th century scholars focused on the literary dimension of history criticism. Hermann Gunkel (1862-1932) identified the genre (*Gattung*) embedded within the written form of a biblical text, which originally and orally referred to a specific historical context (*Sitz im Leben*). *Formgeschichte* finally succeeded by situating the literary development of Israel's proverbial God-talk in the ancient Near Eastern history of religions[261]. Gunkel distinguishes wisdom as literature from the law and prophecy, and

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[252] For the development of history criticism, cf. Fohrer (1984:26), Holladay (1994:128ff.), Perdue (1994b:19-20), Spangenberg (1994:440-2), Hasel (1995:23), Bray (1996:221-76), Brueggemann (1997:15), Jasper (2004:89-97) and Jonker (2005:33).

[253] The scepticism of 19th century *Higher Criticism* regarded all history from a secular perspective, and excluded Divine acts in biblical history (Westermann 1979:14,25). History critics study the Bible to show *how* Israel perceived God ideologically at a specific points of time (Lier 2006:13).

[254] Nel (1989:67) aptly described how the complementary methods of history criticism focus on the historical context in which texts originated. The object of all of these methods is the Bible's *Vorlage*, which is approached from the perspective of the original text (textual criticism), the real history (historical criticism), the original textual sources (literary criticism), the particular genre and social setting (form criticism), specific credos or traditions (tradition criticism), the emergence of the final text (redaction criticism) or the mutations of Israelite religion (religious criticism). Cf. Jeanrond (1992) and Jonker (2005:27).

[255] Julius Wellhausen (1844-1918) disregarded the Biblical Hebrew wisdom as a late and secondary phenomenon. The most prominent historical-critical commentaries on Proverbs date after the 2nd part of the 19th century, but were largely neglected in mainstream theological circles. Wisdom was an "orphan in the biblical household" (Crenshaw 1976:1), or its "embarrassing stepchild" (Brueggemann 1997:42,334), as it did not fit into the salvation-historical constructs of main scholarship. The situation only changed after the Second World War. Cf. Perdue (1994c:20-2), Bartholomew (1998:43) and Whybray (1995:115).

[256] Smend (1995:267) questions the views of Crenshaw (1976:3) and Whybray (1995:2) which credit Johannes Meinholdt's *Die Weisheit Israels* (1908) as the first study of wisdom as separate genre in the Hebrew Bible. Meinholdt might have been the first comprehensive study that was entirely devoted to the wisdom literature, but recognition of the existence of wisdom belongs to Bruch. Cf. Horton (1902:9) and Skinner (1905:240).

[257] Cheyne (1887:176-7) judges Proverbs to exhibit "only average morality and religion", although 8:31 contains "foregleams of Christ". Cf. Delitzsch (1872:46-7), Clements (1983:123) and Smend (1995:259-65).

[258] Toy (1899:xv) finds only one theistic anthropomorphism in Proverbs 1:26, in the "unsympathetic (hostile or mocking) attitude of God toward the sinner". This attitude is actually not portrayed by God, but by Wisdom.

[259] Cf. Horton (1902:8).

[260] Delitzsch (1872:41-2).

[261] Form critics challenged the source critical view of the secondary and late emergence of Hebrew wisdom, by comparing Near Eastern archaeological evidence with that Israel, and by applying oriental literary witnesses to the

attributed it to a special class of progressive educators[262]. Traditional wisdom received more attention after Proverbs 22:17-23:11 was identified with the Egyptian text of Amenemope[263]. Form critics henceforth extended the history-critical identification of sources to the textual subsections of Proverbs: the God-talk of Proverbs 1-9 is viewed as the latest phase in the book's compilation. Chapters 10:1-22:16 consists of 375 single proverbs and 22:17-24:22 contains 29 or 30 short proverbial poems borrowed from the Egyptian Amenemope[264]. The theme of Agur in Proverbs 30 is, similar to Job's Divine discourses, about human resignation before God's incomprehensibility. Agur is dated later than Job, since his point of departure is similar to Job's conclusion. Proverb's introduction (1:1-6) and epilogue (31:10-31) were added as a frame. This final post-exilic form of Proverbs changed the purpose of the earliest collections, from the education of royal officials to an all-inclusive system of theological wisdom, in which the fear of God is prescribed as the highest form of wisdom. While Proverbs is concerned with universal wisdom, its piety has an Israelite background[265].

Form criticism also related Divine portrayals in the traditional wisdom of Proverbs to other ancient Near Eastern religious contexts[266]. Harmut Gese (1958) notes how Israelite sages borrowed the Egyptian view of a harmonious and Divinely-ordered cosmos and society, transferred by the goddess Ma'at during the Osiris-Horus ritual to the king. Israelite wisdom identifies this organising principle with Lady Wisdom in Proverbs 1-9, but gave more freedom to Yahweh who is not obliged to act by his own laws. Gese debates his view of Divine freedom with Klaus Koch (1955:58-82), who denies the existence of a doctrine of Divine retribution in the Hebrew Bible: human actions have a built-in procedure that works itself out in a deed-consequence nexus. Proverbs contains an automatic construct which mechanically connects sin to disaster and good deeds to blessing, while God only indirectly attends to this action-destiny connection, like a "midwife who assists at a birth", either by hurrying it along or completing it

Hebrew Bible. Gunkel saw Egyptian "shadows" in the Biblical Hebrew Lady Wisdom. Cf. Childs (1983:38-9), Barton (1984:33), Fohrer (1984:27), Holladay (1994:133), Bray (1996:380-7,396) and Lier (2006:4-5).

[262] Gunkel dates the content of Proverbs from the view that single wisdom sayings (*māšāl*) developed into aphorisms, extended maxims and didactic poems (Job). His theory implied that the two-line wisdom saying in Proverbs was a literary elaboration of the pithy one-line type of oral folk-saying found elsewhere in the Hebrew Bible. Cf. Baumgartner (1961:210), Kidner (1985:37), Bartholomew (1998:42) and Whybray (1989:246). However, Nel (1981b:141) refutes Gunkel's development of the wisdom saying into the admonitory saying.

[263] Proverbs and the other wisdom texts have since been interpreted in the light of possible Egyptian, Aramaic, Canaanite, Mesopotamian, Hellenistic and Arabic influences. Cf. Skinner (1905), Smith (1926:423-4), Snaith (1968:19-33), Crenshaw (1976:6-9), Murphy (1981b:9-12,1992:928-30), Fohrer (1984:338-340), Kidner (1985:125-41), Rendtorff (1986:266), Loader (1987:46-54), Walton (1990), Blenkinsopp (1992:62-3), McKane (1992:51-208), Day (1995:59-60), Grabbe (1995:163-8), Rudolph (2005:9748-53) and Fox (1999:348-9).

[264] E.W. Budge brought this papyri to Europe in 1888. It was translated and interpreted during 1923-4 by Humbert and Ermann. Cf. Baumgartner (1961:210), Crenshaw (1976:1-6), Clements (1983:125-6), Walton (1990:192-7), Smend (1995:263) and Van Leeuwen (2006:638).

[265] The nucleus of Proverbs 25-9 is from the time of Hezekiah. To this was added the two appendixes of chapters 30 and 31:1-9, as well as 10-24, 31;10-31 and 1-9 during post-exilic times. Cf. Eissfeldt (1965:471-7), Murphy (1981b:49-53), Fohrer (1984:318-23) and Childs (1983:547-9).

[266] For a comparison of Biblical Hebrew wisdom with Ancient Near Eastern texts, cf. Winton Thomas (1958), Pritchard (1969), Beyerlin (1978), Crenshaw (1981:213-35), Walton (1990), Hallo & Younger (2003) and Perdue (2008:13-84).

when necessary[267]. Hans Heinrich Schmid (1966) describes the diachronic development of wisdom in the Ancient Near East and Israel in terms of Divine order. He distinguishes three phases in Egyptian, Mesopotamian, Canaanite and Israelite wisdom: during the unreflective phase, proverbial wisdom fitted historically into the frame of Divine retribution, since such traditional wisdom thinking is uncomplicated, uncritical, intuitive and similar to concrete and everyday common sense. The continuing threat of order by the forces of chaos led to the disruption of the Divine retributive system. This happened in the times of Israel's David and Solomon, when wisdom was less attached to the historical setting and more systematised into a doctrine. Wisdom hardened into a rigid dogma that left no room for any other view. It was absolutised to such an extent that the retributive outcome was reversely and artificially attributed to the actions responsible for its consequences. The Exile developed these arguments into mechanical and ahistorical theories of retribution. It led to a crisis in wisdom, fuelled by distrust and human ignorance of the Divine in the sceptical wisdom of Job and Qohelet[268].

Changing conceptions of ancient Near Eastern deities were also applied to the Divine in the Biblical Hebrew wisdom of Proverbs[269]. An alternative background for personified Wisdom was found in Israel's polytheistic neighbours. Scholars viewed Lady Wisdom as the remnant of a female Divinity, not only from Egypt, but also from Mesopotamia, Canaan or Greece[270]. For Horst Dietrich Preuss (1927-1993) the adoption of pagan wisdom by the Israelite sages deprives the wisdom books from of any form of Divine authority. Israelite attempts to shape herself in the Divine images of the ancient Near East resulted in paganism[271]. The secular nature of older proverbial wisdom was radically transformed by exilic experiences, which replaced Divine retribution with Divine freedom. The God-talk of Job and Qohelet illustrates how Israel had to alter its order-thinking wisdom, to rescue the broader tradition. Only Sira eventually brought wisdom into the fold of Yahwistic faith. Preuss regards the God of Proverbs as

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[267] Cf. Crenshaw (1985:371,381), Bartholomew (1998:45) and Fox (1999:351).

[268] Cf. Schmid (1966:79,186-99), Loader (1987:5), Burger (1989:87-90), Crenshaw (1976:28-31,1993:6), Collins (1998:1), Newsom & Schreiner (1999:594), Nel (2002:441) and Böstrm (1990:93).

[269] For allusions to oriental wisdom in the Hebrew Bible, cf. Genesis 41:8,39, Exodus 7:11, 1 Kings 4:29-30 [5:9-10] and Isaiah 19:11-5, as well as Jacobsen (1976) and Zimmerli (1978:156).

[270] G. Boström in 1935 addressed the intimate way in which Wisdom entered into the individual's life, in opposition to Lady Folly as the *Aphrodite paracyptusa*, where women in service of the goddess invited men to sacrifice their chastity. Helmer Ringgren (1947) argues that Israel's strict monotheism would not allow a female divinity to exist independent from Yahweh, but identifies Lady Wisdom as a "hypostasis" in Proverbs, in the sense of a "quasi-personification of certain attributes proper to God". Cf. Gordis (1955:1178), Albright (1957:368-9), Baumgartner (1961:215-6), Vriezen (1966:264), Terrien (1978:352), Zimmerli (1978:39,156), Kidner (1985:42), Rendtorff (1986:255-6), Von Rad (1989:444), Blenkinsopp (1992:142-5), Whybray (1999:323), Winston (1993:149-56), Perdue (1994a:330) and Bright (1995:448).

[271] Preuss (1995:208-9,227) denies for wisdom a legitimate place in both Old Testament Theology and the Christian faith. The theme of the fear of God is absent in earlier wisdom and became a constitutive feature only in later wisdom due to its imprint by the Yahwistic faith (Preuss 1995:48). Eichrodt (1967:82) also detects a secular flavour in Proverbs, because of its "unprejudiced borrowing of foreign wisdom". For Westermann (1979:51,72,99-100), proverbial wisdom is in itself a profane genre which does not belong to the Hebrew Bible, even though we encounter references to the Divine in Proverbs. Cf. Crenshaw (1976:2), Perdue (1994a:346,1994b:133,2007:22-3), Loader (2001a:237), Frydrych (2002:2) and Van Leeuwen (2006:640).

some high "god of origins" (*Urhebergott*). He uses Jeremiah 2:28 to argue that the Israel's sages and the educated created their own form of "Poly-Yahwism"[272].

While form criticism reconstructs the literary nature of texts, *Traditiongeschichte* identified numerous oral and written traditions in the Hebrew Bible, to determine the social, political and religious factors that led to its textual constructions. Gerhard Von Rad (1901-1971) follows the manner in which traditions developed in the different corpora of the *Tanach*. He uses *Redactionsgeschichte* to focus on the editing of traditions in the final texts of the Hebrew canon[273]. It was only after the comprehensive study by Von Rad (1972) that proverbial wisdom was allocated a theological place in the Old Testament as a category of revelation. His chronological exposition of the different sapiential types are one of the most acknowledged investigations on the Biblical Hebrew Proverbs[274]. The broader wisdom tradition of the Hebrew Bible evolved from earlier gnomic and experiential forms to more systematic, philosophical and apocalyptic types. Early proverbial wisdom operates on the principle of a hidden order, which is derived from experience and practical knowledge as an "art of living". It was cultivated at the royal court, into which foreign wisdom flowed from the oriental world. Proverbs 10-29 were edited at the Jerusalem court for the education of officials. Although based on the fear of God, it is mostly concerned with everyday life[275]. Traditional wisdom was developed during post-exilic times into theological forms, when the fear of God eventually came to encompass the validity of the Divine commandments as well. Wisdom in Proverbs 1-9 personifies Divine knowledge, and reveals the implanted Divine order that permeates creation[276]. It argues that Wisdom resided with Yahweh alone, who allotted it as a gift to his elected people[277].

Many scholars followed in Von Rad's steps[278] when he identified the influences of the wisdom tradition in texts outside of the wisdom literature: after Von Rad (1989:172) dubbed the Joseph narrative as

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[272] Cf. Preuss (1995:64,95) and Murphy (1992a:141).

[273] Cf. Barton (1984:47), Fohrer (1984:27-30), Holladay (1994:133-4) and Bray (1996:386,407).

[274] Cf. Perdue (1994b:45-7) and Brown (2005:9764).

[275] Older wisdom was based on common sense and had "nothing to do with inspiration" (Von Rad 1989:442). According to Von Rad (1989:439) a theology cannot be extracted from Proverbs 10-29, nor even a "doctrine" of retribution. The religious value of this composition lies in what it does not say about God.

[276] Von Rad (1989:440-2) refers to 1 Kings 3:28, Exodus 28:3 and Deuteronomy 34:9, to show that the notion of wisdom was inherent to both ancient Israelite religion and early Judaism.

[277] Cf. Von Rad (1989:355-459). He modified his evolutionary description of proverbial wisdom in 1972, by no longer separating the sages' religious perception and rationality into different realities. Von Rad (1972:153-7) also changes his view of Wisdom as a Divine personification, to her being solely as an attribute of the world. Cf. Collins (1993:165-7), Perdue (1994a:22-5,41-2,1994b:136-7), Preuss (1995:13) and Kister (2004:20).

[278] Norman Whybray (1965) divides Proverbs 1-9 into different groups of wisdom, as ideological and literary derivations of Egyptian instructions. In 1979 he classified the wisdom sayings of Proverbs 10-22 in terms of the absence or presence of the name "Yahweh". Michael Fox (1968) distinguishes the religious development of Proverbs into Egyptian, Yahwistic and theological stages. William McKane (1970) traces the redaction history of wisdom in Proverbs, from its original secular and pragmatically orientation, to the latest period when Israel added its "God-language" into the text. The final form of Proverbs reveals the ideological developments of the book.

educational wisdom, sapiential remnants were identified in a large number of texts from all parts of the Hebrew Bible[279]. The Wisdom Psalms especially exhibit didactic motifs belonging to diverse genres[280]. Tradition historians explored the social settings of the wisdom tradition within the life of ancient Israel, which were located respectively in the family clan, the royal court, or in schools[281]. James Crenshaw objected to the "pan-chockmatic" extension of wisdom's domain to the entire Hebrew Bible, which threatened its existence as a distinctive literature[282]. Although the sages were not literary isolated, the prototypical wisdom corpus contains a commonality of unique linguistic criteria and themes. Theodicy is the central theme of the sages' God-talk, which resulted from the problematic relationship between God and the different forms of chaos. Lady Wisdom was introduced in Proverbs 1-9 after the Exile to mediate the polarity between the reality of evil and God's presence. However, the impact of Job's nightmare with and Qohelet's indifference towards the Divine influenced Sira to stress God's mercy in nationalised rather than traditional wisdom[283].

Brevard Childs (b.1923) declined the rationalistic and positivistic dimensions of history criticism. He regarded the canon as the primary context for the Bible, as it was interpreted by faith communities who addressed the Word of God to future generations. Childs proposes a canonical approach to bridge the gap between the historical Bible ("what it meant") and contemporary society ("what it means"). Biblical God-talk should not be a historical anachronism, but a conscious Christian understanding of its relevance for the church. The Bible is the self-revelation of God. Childs views Proverbs within the

McKane rearranges Proverb's sayings into three hypothetical stages of development, thereby arguing for the progression of the tradition, from secular pragmatism to the pious re-appropriation of wisdom. For various opinions on the theories of McKane (1970), Whybray (1979) and Rylaarsdam (1946), cf. Childs (1983:549-50), Kidner (1985:40), Rendtorff (1986:256), Murphy (1992b:922) and Estes (2005:214).

[279] Wisdom influences have been identified in Genesis 2-3 (Alonso-Schôkel), Genesis 1-11 (Mackenzie), Isaiah (Fichtner, Whedbee), the Prophets (Lindblom), Amos (Terrien, Wolff), Habakkuk (Gowan), Jonah (Trible, Fretheim), Micah (Wolff), the Succession Narrative (Whybray), salvation history (Hermisson), the Deuteronomist (Weinfeld), the Chronicler (Blenkinsopp), Esther (Talmon) and in Daniel (H-P Muller). Cf. Brueggemann (1970:6-9), Crenshaw (1976:12), Wood (1979:4), Fohrer (1984:315), Rendtorff (1986:125-6,258), Collins (1993:185), Perdue (1993:73-4), Atwell (2004:142) and Frydrych (2002:15).

[280] Psalms 1,19,49,73,111-112,119 and 139 are usually classified as Wisdom Psalms. Cf. Weiser (1962:52ff.), Crenshaw (1985:371-2), Von Rad (1989:200), Terrien (1993:54-5,70-2) and Van Leeuwen (1993:49).

[281] Wisdom are located in the family (Gerstenberger, Golka, Westermann, Fontaine, Camp), at the court (Von Rad, Brueggemann, Gammie, Fox), or in schools (Hermisson, Emerton, Kovaks, Jamieson-Drake, Shupak, Lemaire, Crenshaw, Lang). Cf. Zimmerli (1978:156-7), Childs (1983:549), Crenshaw (1993:8ff.), Fontaine (1993:100-7), Perdue (1994:69-73), Brueggemann (1997:682-5), Frydrych (2002:215) and Atwell (2004:100).

[282] Roger Whybray (1974) argues that the widespread presence of wisdom elements in various texts shows that wisdom is not limited to its original genre, but that it influenced other earlier literary spheres as well. The existence of the wisdom literature testifies to an educated class in Israel. Whybray (1974:69-70) formulates the existence of an Israelite intellectual tradition by means of an analysis that divided "wisdom" into 4 categories: words occurring only in Proverbs, Job and Qohelet, those not restricted to the wisdom books but appearing elsewhere frequently, those characteristic of the wisdom books but featuring elsewhere only occasionally, as well as those words exclusively found in the intellectual tradition. Cf. Crenshaw (1981:39-41).

[283] Crenshaw (1977, 1981:62-3, 1993a:3-17) describes Biblical Hebrew wisdom broadly as the "search for Divine presence". Proverbs searched for knowledge to attain health, wealth, honor, progeny, longevity and remembrance. Cf. Perdue (1994c:40-1,1994b:129-36), Bartholomew (1998:77) and Fox (1999:351).

canonical context of the Bible[284]. Its proverbial tradition belongs to the earliest literary layers of the Hebrew Bible, as an independent witness to Divine revelation[285]. References to Solomon identify Proverbs as the traditional source of Israelite education during the monarchy. Chapter 1-9 is the interpretative guide to the rest of the book, which unifies intellectual activities with religious behaviour. Wisdom is the self-revealing voice of God in creation, not attained through human reason, but by the fear of the Lord. Proverbs 10-31 depicts wisdom as both a Divine gift and a human obligation. Agur cites 2 Samuel 22:31 and Deuteronomy 4:2 in Proverbs 30:5-6, to overcome his ignorance with God's revealed Word. He also shows the need for a fuller dimension of Divine wisdom by Jews and Christians alike[286].

2.6 THE POST-ENLIGHTENMENT PARADIGM OF CONTEXTUAL IMMANENCE

Biblical criticism experienced a crisis during the 2nd half of the 320th century. After the Second World War (1939-45) neo-orthodoxy replaced classical liberalism in North America and Europe[287]. By the 1950s the empirical faith of logical positivism struggled to cope with complex issues such as the space age, mass media, nuclear holocaust and new kinds of fundamentalism[288]. A global socio-cultural revolution in the 1970s ended the reign of biblical criticism[289]. Post-Enlightenment models blended verisimilitude, contextuality, general coherence and complexity into more holistic realities. Its methodologies and hermeneutics swamped the modernistic boundaries separating philosophy, anthropology, psychology, sociology, gender studies, linguistic theories, literary criticism, biophysics, neuroscience, religion and

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[284] Although Childs (1983:39-45,82-3;1985:28-35) deals with the history of development of the wisdom texts, he interprets them from a confessional stance. The canonical approach to the Bible has been criticised as self-contradictory, anti-historically, and doctrinal in nature, cf. Barton (1984:79-82), Holladay (1994:134-5), Perdue (1994a:27-32, 1994b:155,2007:23-5), Hasel (1995:103), Bray (1996:470,482), Brueggemann (1997:90-1), Atwell (2004:193) and Thiselton (2005:301).

[285] Cf. Childs (1983:526-59,580-9) for his canonical interpretation of the Biblical Hebrew wisdom literature.

[286] George Sheppard (1980:13) continued Child's canonical approach, by defining wisdom as a hermeneutical construct in the Hebrew Bible. Wisdom is also found in the Torah and Prophets, as scribes "sapientialised" Israelite religion in their final post-exilic editing of the canon. Sira and Baruch illustrates Sheppard's theory of the "inner-biblical sapientising redaction" of the Hebrew Bible as a whole. Sheppard (1977) and Wilson (1984) argue that Qohelet's epilogue not only redactionally corrects Qohelet's scepticism, but also forms a canonical frame with the introduction of Proverbs 1:1-3. It serves as the interpretative key to both books, in terms of God's demand for justice as the fulfilment of wisdom's obligation. Cf. Nel (1984:130), Murphy (1992a:lxv), Childs (1993:189-90), Perdue (1994c:366), Brueggemann (1997:692) and Frydrych (2002:9,210).

[287] Karl Barth (1886-1968) and Rudolf Bultmann (1884-1976) dominated the field of biblical hermeneutics during this era. Barth's Christ-centred message reached the disillusioned post-war generation and led to the neo-orthodoxy of the Biblical Theological Movement, which thrived in Europe and the USA in 1950-70. For critical discussions of the the Biblical Theological Movement, cf. Perdue (1994b:22-3), Barr (1993a:3-10), González (1994:105), Bray (1996:391,422-9), Brueggemann (1997:16-8), Herholdt (1998:455), Jasper (2004:100-3), Thiselton (2005:290-3) and Latourette (2007:1383-4).

[288] According to McMullin (1995:381-2) it was Einstein's theory of general relativity which finally shattered the "absolute" empirical and rational arguments of logical positivism.

[289] According to Küng (1988:157-7) the influences of polycentrism, science, technology, industrialisation, secularism, experiences of social antagonism, exploitation, suppression, racism, sexism, disorientation and anxiety; the loss of credibility of Christianity and its encounter with other religions and catastrophes such as the world wars, Auschwitz, Hiroshima, Gulag Archipelago and Third World tragedies; contributed to this crisis.

theology. The Post-Enlightenment paradigm consists of literary-structural, textual immanent, sociological, contextual and deconstructive approaches to the Bible[290].

2.6.1 *Textual Immanence and Structuralism*

The 1970s saw the introduction of a variety of literary approaches to biblical hermeneutics. Gadamer, Ricoeur, Barr (1924-2008), and others interpreted the Bible as part of the metascience of literary theory. The interdisciplinary assumptions of literary methodologies emphasised the intrinsic aspects of the Hebrew canon. Its final texts were synchronically studied as autonomous, immanent, aesthetic and independent voices, which guides readers to its meaning. Semiotic structuralism views textual units by means of the relationship of individual parts to each other, which provides each text with a distinctive shape, structure and meaning[291]. While history critics eliminated elements contradictory and unfitting to texts, Polzin argues that the confrontation of such inconsistencies in Proverbs are part of the final form of a text's structure, content and message[292].

New literary criticism focused on the "close reading" of texts, considered to be autonomous sign systems and meaningful verbal artefacts, regardless of the socio-historical and politico-ideological times in which their authors lived[293]. Robert Alter (1985) shows how the poetic forms of Proverbs predominantly use narrativity to articulate the perception of an orderly Divine process: certain actions inevitably lead to specific consequences, either due to humanity's psychological constitution or because of the system of retributive morality that God has built into reality. The cadence and versified prose of Qohelet stresses the point-for-point reversal of traditional wisdom utterances. It produces a new literary form that parodies the wisdom sayings of Proverbs in a more persistent vision of reality and the Divine[294]. Michael Fox argues this case because of Qohelet's empiricism which is based on human intellect, unlike the epistemology of Proverbs that is orientated on the fear of God as the prime virtue of character and the essential condition for material, physical, social and moral success[295].

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[290] Cf. Perdue & Gilpin (1992:16).

[291] Semiotic structuralism derives from the linguistic distinctions of Ferdinand de Saussure (1857-1913), between the underlying and absolute structure of language (*langue*) and its dynamic expression in conventional words (*parole*). Language is a system of signs and symbols that provides a culture with its functional organising structures, as manifested in the complex system of social relationships. Its synchronic view implied that language is autonomous and generates meaning internally rather than by its relation to history or life. The deeper structural and surface meanings of structuralism were applied by C. Lévi-Strauss to myths, by V. Propp to folk-tales, and by Noam Chomsky to the universal and specific aspects of generative grammar. Cf. Nel (1989:69), Holladay (1994:135-41), Alter (1992:201), Spangenberg (1994:435,442), Bray (1996:462-3), Jasper (2004:112-4), Finch (2005:3-21), Lawrie (2005:68-9) and Thiselton (2009:195).

[292] Cf. Polzin (1974:182-3,1977) for the fundamental aspects of semiotic structural analysis.

[293] Cf. Aaron (2006:5) and Thiselton (2009:24-5).

[294] Cf. Alter (1985:85-110,170-2,1992:76-9). The main focus of Alter (1992:196) is how "to read the Bible as a body of compelling literary texts instead of merely investigating Scripture". Cf. Crenshaw (1993b:173).

[295] Cf. Fox (1977,1999:352,2000), Crenshaw (1993b:174) and Bartholomew (1998:143-6).

William Brown (1996) studies the Biblical Hebrew wisdom of Proverbs from the perspective of moral identity and conduct. Proverbial wisdom focuses on the developing self in relation to the perceived world, and its characterisations of God, Wisdom and human beings impart ethical meaning to the reading community. Brown deduces distinctive traits of moral (prescriptive) character from that of literary (descriptive) character, to establish an ethic of being and sapiential responsibility. Proverbs reveals the religious formation of ethical character and the virtue of community maintenance[296].

2.6.2 *Socio-Scientific Criticism*

Social-scientific hermeneutics studies the socio-cultural background of the Hebrew Bible, from the multi-dimensional perspectives of sociology, anthropology, economics, political science and psychology. Although this enterprise bloomed after the 1970s, its traces are already found in work of some earlier history critics[297]: Gressmann identified the Israelite sages as a special class concerned with the education of young men among wealthy landowners[298]. Robert Gordis (1908-1992) and Roger Whybray situated the sages of Proverbs among the rich and aristocratic upper classes of the Israelite society. Proverbs reflects the social interests of the *status quo*, who benefitted from the relationship between the Divine order to the sages' all too human political, economic and legal agendas. Traditional wisdom urges generosity but no structural change, nor the redistribution of wealth in the Israelite society[299]. Whybray (1974) describes proverbial wisdom broadly as an intellectual tradition, which existed for the private education of a few literary upper-class Israelites[300].

The Marxist approach of Norman Gottwald reconstructs the ideological history of ancient Israel. Its God-talk draws from the well of oriental belief in High Gods, but also reflects the divergences between the Near Eastern and Israelite societies: YHWH differs from other Deities as the God of a different people. His uniqueness symbolises the Israelite pursuit of an egalitarian tribal system[301]. Family wisdom had an

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[296] Cf. Brown (1996:2-22,50-120).

[297] Social-scientific studies differ from history criticism to the extent that it views biblical texts not merely as historical ideas, but also as ingenious and complicated social and cultural productions. Its roots are traced back to the work of Karl Marx, Emile Durkheim and Max Weber. Cf. Sneed (1994) and Jonker (2005:48-50).

[298] Adherents to the sociology of knowledge, such as Berger, Luckmann and Mannheim, state that human ideas are not merely abstractions of the brain, as if knowledge are created and propagated in a vacuum. All knowledge should be related to real social forces that influence the persons who carry the ideas. Even the biblical texts are not politically neutral discourses, but always contain some underlying ideologies. "This means that in reading any particular biblical text, the ideas contained are the effect of numerous social factors coming into play on the particular individual or group of persons" (Sneed 1994:656).

[299] Most scholars place the wisdom authors among the upper classes of the Israelite society. Cf. Clements (1983:124-5), Crüsemann (1984:58), Loader (1987:6), Crenshaw (1993a:17) and Brueggemann (1997:738).

[300] Whybray (1965:96) initially regarded the fear of Yahweh and Wisdom as two separate types of instruction in Israel: Wisdom was taught in sapiential schools, while the fear of God was part of the daily education of young Israelites by their parents or religious institutions. Whybray (1974:33-43) postponed the existence of schools until quite late in Israel's history, due to lack of evidence for the existence of scribal schools and professional teachers. Cf. Crenshaw (1976:22), Rendtorff (1986:125-6), Collins (1998:6), Burger (1989:81), Grabbe (1995:168-70), Frydrych (2002:16), Atwell (2004:101) and Albertz (1990:243).

[301] Cf. Holladay (1994:136-7), Kruger (1995:251), Brueggemann (1997:49-52) and Sneed (1994:666).

essential function, not only in the original clan setting, but also in later contexts of government officials, scribes and priests. The canonical wisdom text of Proverbs was completed after the governmental scribalism of Judah had collapsed with the Exile, but before the Torah scribalism was fully developed. The final redaction of Proverbs in 450-350 BCE represents the views of the *status quo*, according to which poverty is attributed more to class privilege than to Yahwistic judgement. Educated sages endorsed the socio-economic order as a reflection of cosmic order, but protested the violation of God's order by the rich and poor alike. The authorisation of conflicting voices in Proverbs removed its sayings from its original socio-historic contexts, eventually resulting in a wisdom without context that bypassed the details by which success was achieved under suspicious circumstances. This type of dogmatic wisdom is renounced by Job and Qohelet as misused legitimations of a stunted social order that demeaned humanity and caricatured God[302].

Walter Brueggemann attributes history criticism's sapiential negligence to the major tenets of the Christian faith. Modernism favoured the Protestant view of the other-worldliness of sinful man, as part of a fallen world and in need of salvation, over wisdom's emphasis on the well-being of humanity as the crown of creation in an inherently good world. Wisdom corrects the history-, community- and person-denying notions of normative theology. The proverbial sages focused not on the direct revelations of a *deus ex-machina*, but on the social responsibilities of humanity in the world[303]. The inclusion of traditional wisdom in the *Tanach* highlights its value for Israel, as a counter testimony of YHWH's hidden presence in the events of daily life[304]. Proverbs portrays Wisdom as a personal and active Divine agent, with an intermediary role in the cosmos and a peculiar intimacy with YHWH as his 2nd agent of creation. The Exile constituted a theodic crisis in Job, when he rebelled against YHWH's reliability as portrayed in Deuteronomy and Proverbs. Hellenistic influences distanced Qohelet even further from Proverbs: the moral calculus and retributive logic of the older proverbial wisdom disregarded YHWH's sovereignty, and its lack of human responsibility drives Qohelet to anxiety and despair. God's hidden and silence presence in wisdom matches the resignation and cold concession of Israel's counter testimony of the Divine[305].

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[302] Cf. Gottwald (1987:567ff.).
[303] Cf. Brueggemann (1970:3-15, 1972:20-6). Middleton (1994:270-1) links Brueggemann's earlier thoughts on the nature of wisdom to social protests against the ecclesiastic-theological status quo of the late 1960s.
[304] Brueggemann (1997: xv-xvii, 120-2) relates his theology of the Old Testament to a metaphorical court case, which consists of a testimony (theological claims), a dispute (conflicting offers of truth), and of an advocacy (rendering of the truth and reality over against other renderings). He bases his approach on the relentless sociology of Gottwald and the reassuring theology of Childs. The biblical texts reached its present shape by being "in the fray" (Gottwald), but the Bible as we have it is "above the fray" of historical interaction and analysis (Childs). Cf. Kruger (1995:251).
[305] Cf. Brueggemann (1997:86-7,334-50,385-98).

Leo Perdue (1994) incorporates biblical wisdom *via* the notion of creation theology into the God-talk of the Hebrew Bible[306]. Israelite sages and Jewish scribes imaginatively reformulated the language of past religious traditions, to capture the full reality of God for their communities. Proverbs describes the Deity dialectically as creator and sustainer, in terms of the practicalities of social life and the affirmation of cosmic order[307]. Perdue's metaphorical approach inclines towards creation and mythological texts, to clarify the diverse theologies of Biblical Hebrew wisdom in its contextual locations[308]. Perdue moves beyond idealistic interpretations of wisdom as disconnected ideas and eternal truth, to argue that the whole wisdom tradition "cannot be understood apart from the larger social history of the cultures in which it took root and flourished and the more particular position that the understandings and roles of sages assumed their shape and changed within different social locations over the centuries"[309]. He identifies the historical matrix for the understanding of Proverbs in the First Temple period during the divided kingdoms of Israel and Judah, in accordance with the legendary references to Solomon in 1 Kings 3-11 by the Deuteronomists, who regarded proverbial wisdom as an intellectual activity of the traditional sages. Perdue dates the "Solomonic Collections" of Proverbs during the 8th century and the reign of Hezekiah. While the non-Israelite collections of Amenemope, Agur and Lemuel also date before the Exile, the general introduction of 1:1-7 and the poem of 31:10-31 were added during the final redaction of the canonical text in the Ptolemaic period. Polytheistic tendencies in Proverbs portray Woman Wisdom as an oriental fertility goddess, a member of the Divine council in pre-exilic Judean religion, and as daughter of the High God[310].

2.6.3 *Contextual Reader-Response Criticism*

Since the 1980s political and economical issues have increasingly came to dominate biblical hermeneutics. Contextual theologians and reading communities criticise academic-scientific models as irrelevant to their needs, and explicitly superimpose gender, racial, cultural, economical and social perspectives onto the Bible[311]. Reader-response theories pronounced a paradigm change, from the Enlightenment's criticism of biblical authors and their texts, to an essentially more reader-orientated post-Enlightenment focus. Reader-response criticism encompasses a broad range of methodologies, which all focus on the constructive role of the reader in the communication process. Meaning is

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[306] Perdue (1994b:129) categorises wisdom studies since World War II into of the organizing principles of anthropology, cosmology, theodicy, as well as the dialectic between anthropology and cosmology.

[307] Perdue integrates creation with anthropology, community, epistemology (both as reason and revelation) and society. Cf. Perdue (1991,1994c:20,34-5,52-68,328), Brown (1996:3) and Odell (1998:241-5).

[308] Ancient Near Eastern and Israelite sages appropriated two types of myths of origins and maintenance. Israelite sages used the four poetic metaphors of fertility, artistry, word and battle to speak of the creation of the world, as well as that of artistry and birth to describe the creation of humanity. Cf. Perdue (2007:3,12).

[309] Perdue (2008:1).

[310] Cf. Perdue (2008:86-9,108-12).

[311] Contextual theology prioritise the needs of readers, and consult the biblical text only afterwards.
Cf. González (1994:105), Perdue (1994b:69), Bray (1996:507-12), Brueggemann (1997:49-52), Jasper (2004:121-4) and Thiselton 2009:263,271).

construed by the presuppositions, religious backgrounds and cultural heritages that readers bring to the Bible, rather than by the text itself. Reader-centred interpretation converges semiotic structuralism and new literary, narrative and social-scientific criticism with that of the reader[312]. Textual perceptions of a reader are only possible to the extent that (s)he is able to appreciate it. The Bible is not a fixed record of Divine communication, but an example of how people experienced God in the past. The creative and active endeavours of the reader, to "complete" and actualise the meaning of the biblical text, takes priority over the Divine character who is restricted to the abstract, static and written content of the Hebrew Bible. Reader-orientated interpretations claim to be subjective, plural and embodied in its specific contexts[313]. Its biblical meaning is contextual and has a holistic bearing on everyday human issues[314].

Whereas the Enlightenment characterised the ideal Bible expositor as a Western European, liberal Protestant and heterosexual male, Third World theologians attribute this ideology to the global manipulation by western capitalism, white supremacy and male chauvinism: expositions of God as the warrior-king-judge, who gives pagan land to his elect, reflect more of the Anglo-American colonization of the world, than of the Bible messages. Feminine and nurturing qualities of the Divine in biblical texts were reclaimed by the marginalised voices of women, Africans, Asians, Latinas, Catholics, Jews, gays and lesbians. Liberation theology first featured in Latin America, but the conflict models of neo-Marxism and socialism soon spread to Africa and India. Disenfranchised Bible readers in patriarchal, androcentric and hierarchical societies developed various types of liberation theologies, which share solidarity with the oppressed and protest against authoritarianism and oppressive structures. Readers "from below" are less concerned with an objective reading of the Bible, and prefer a constructive approach that allows them to reconstruct the meaning of the biblical text in terms of their own human experiences[315].

Such readings of the Bible led specifically to renewed interests in the reception history of the God of Proverbs in the liberation, African and feminist theologies. Bergant (1997) follows a liberation-critical reading of the wisdom books that is sensitive to racial, class and gender issues[316]. The xenophobic society of Proverbs combines disapproval for all outsiders in the seductive strangeness of the foreign

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[312] Reader-response theories view the key factor to the production of meaning as less a product of the author or the text, than of the relation between the text and readers. How readers responded to the text are regarded as the main determinant of meaning (Thiselton 2009:29,306-7).

[313] Cf. Holladay (1994:136-7,143-4), Spangenberg (1994:442), Bray (1996:482-4), Herholdt (1998:460,467-8), Brueggemann (1997:54-5), Yarchin (2004:xxix) and Lawrie (2005:109-12).

[314] The Jewish Holocaust (*Shoah*) has been one of the most prevalent influences on the Hebrew Bible. Cf. Gutiérrez (1987:101-2), Penchansky (1990:80ff.), Sweeney (1998:146-51) and Kalman (2005:94-106).

[315] Cf. Penchansky (1990:15-7), Holladay (1994:147-8), Perdue (1994b:74), Bray (1996:516), Brueggemann (1997:98-102), Thiselton 2009:255) and Snyman (2011).

[316] Bergant (1997:7-11,38) writes as a white, middle-class, North Atlantic female, which enables her to speak from both situations of privilege and marginalisation. She follows a critical correlation and contemporary adaptation of the medieval Jewish rabbinic allegorical approach, which involves determination of significance by means of factors independent of and external to the textual surface.

woman. Gender bias is revealed in Proverb's exclusive male references to God, which reinforce the values of a patriarchal and upper class society[317].

For Black theologians "God is no neutral God, but a thoroughly biased God who was forever taking the side of the oppressed, of the weak, of the exploited, of the hungry, homeless and the scum of society"[318]. Black theology aims to liberate Africans from racial, sexual, political, economical and religious oppression. The *Africana Bible*, for example, focuses primarily on the liberation issues of race, ancestral religion and against European theology[319]. Madipoane Masenya reads the Bible and Proverbs from an African woman's liberationalist *Bosadi* (Northern Sotho) view. She does not identify with the feminist views of Western sexism, because African women's male counterparts are also in need of liberation. African women contextualise the Bible as a liberating word because of their relationship with the Word (John 1:1). Masenya understands the Woman of Worth in Proverbs 31 from the *ubuntu*/*botho* perspective, which regards all Africans as caring and compassionate people[320].

Feminist theology opposes all forms of male domination and female oppression, and insists that the biblical message must be reconstructed in terms of gender equality. The dictum of Mary Daly – "If God is male, then male is God" – epitomises the feminist outcry against the idolatry and ideologies of the male God[321]. Feminist scholars take a liberating view on the imagery of women and the Divine in Proverbs. Their God-talk revives Lady Wisdom as the presence and activity of God in creation and society. She is often linked as Gnostic Sophia or an oriental goddess, to Sophia, Shekinah or the Virgin, as representative of the feminine Divine in the Hebrew and Christian Bibles[322]. To enter Wisdom's house in Proverbs 9 means to have our image of God and the world expanded by metaphors different from the patriarchal system and classical theology, as her Divine mystery transcends male and female genders[323]. Camp (1985:233-54) relates the Lady Virtue in chapter 31 to Lady Wisdom in Proverbs 1-9.

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[317] Cf. Bergant (1997:96-101,16-22).

[318] Maimela (1998:118). For description of the origins, nature and aims of black theology within the South African context, cf. Maimela (1998:111-2) and Maluleke (2005:486-91). According to Snyman (2011:475,486) the *Africana Bible* focuses more on "textual interventions" rather than on biblical exegesis.

[319] The contemporary South African scene of Bible hermeneutics is categorised in academic, churchly and communal discourses (Tracy). While academic trends have become more pluralistic, the view of a literal inspiration of the Bible is maintained in many churches. In the last decade considerable attention has been given to social interpretations of the Bible, due to the rapidly changing South African context. Cf. Guttiérrez (1987:xiv-xv), Nel (1989), Spangenberg (1994:448), Bray (1996:464-7,539) and Maimela & König (1998).

[320] Cf. Masenya (1996:4-5,203-4).

[321] African or Afro-American womanist movements focus on the issues of population, leadership, AIDS and violence (Thiselton 2009:279-305). For different interpretative feminist and womanist approaches to the Bible, cf. Masenya (1996:40-8), Brenner (1993), McGuire (2002:128-47) and Ruether (2002:84-92).

[322] Cf. Johnson (1985:262-3,289), Vorster (1988:45), Schroer (1995:67-8), Bray (1996:519), Brown (1997:92,825-6) and Muers (2005:431-8).

[323] Elizabeth Johnson symbolises God's presence in Sophia, as "sister, mother, female beloved, chef and hostess, preacher, judge, liberator, establisher of justice, and a myriad of other female roles" (1992:87). Johnson

The roles, images and symbols of both Ladies serve as literary models for wise counselling women, wives and mothers in ancient Israel and early Judaism[324].

2.6.4 *Deconstruction and Ideology Criticism*

The Post-Enlightenment paradigm peaked with the development of various postmodern and deconstructive approaches[325]. The reading strategies of deconstruction reveal divergent ideologies concealed within texts. The final form of a text consists of a kaleidoscopic fabric of diverse voices. Metacommentary identifies double-edged words, metaphors, arguments, or crucial breaks, to recognize the counter-currents hidden in texts[326]. The significance of a text is revealed when its set of signs is repeatedly deciphered, but never in the same way. Deconstruction suggests various interpretations against the grain that undermine a text's obvious message. The reader and text become part of an intertextual network, repeatedly resulting in newly dismantled "texts" after every act of deconstruction[327]. In this way, postmodernists show the signified system of Western and Bible texts to be tainted with discriminatory forms of racism, sexism, homophobia and classism[328].

Postmodern scholars are inimical towards theistic faith. For Derrida deconstruction is the death of God put into writing, since there is nothing outside the text. Deconstruction denies the Logocentristic view that foundational principles - such as truth, reason, or Divinity - have an independent existence, since language is the vehicle that facilitates metaphysical realities. Interpreters should distinguish between the signified (something being described), the signifier (the language used for description), and signified presence (either of the author or Divine), as mere illusions or projections of writing[329]. The deaths of God

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(1992:121-87,1985:280) proposes a gender-equal trinitarian conception, that describes the Divine as Spirit-Sophia, Jesus-Sophia and Mother-Sophia. Cf. Crainshaw (2002:370-83) and Kärkkäinen (2004:229).

[324] Cf. Camp (1985:233-54), McCreesh (1985), Yoder (2001), Fontaine (1992:146), and Schroer (1995:70).

[325] The concept of "postmodernism" was coined by Arnold Toynbee in the 1940s. Charles Jencks used it in the mid-1970s to describe antimodernist tendencies in contemporary art. "Postmodern" notions has also been described as "post-critical", "post-liberal", "post-industrial", "post-analytic", "post-structural" and even as "post-christian". Cf. Connolly (1999), Grassie (2003:395), Lawrie (2005:146-8) and Thiselton (2009:347,328).

[326] The idea that a text is divided against itself is fundamental to deconstruction. It originated in Paris in the late 1960s, and later spread to England and the USA (Alter 1992:70). Metacommentary exposes different voices hidden inside a text, amidst readers' preference for a sole authorial voice (Penchansky 1990:9-10,17-8).

[327] Jacques Derrida (1930-2004) coined terms that exist between dictionary words, to be able to deconstruct the assumed structure of language. Readers comprehend a text because its signs can be distinguished due to conspicuous differences. "Differance" expresses both senses of "differing" and "deferring": Readers can detect "differences" between signs, although the act of differentiating is one of deferral. Cf. Penchansky (1990:17-9), Holladay (1994;145-7), Herholdt (1998:454), Lawrie (2005:157-8) and Thiselton (2005:296).

[328] Postmodernism coincides with the American rediscovery of philosophical pragmatism (Richard Rorty), but in Europe it is indebted to the scepticism and antithetic relativism of Friedrich Nietzsche and Roland Barthes.
Michel Foucalt (1926-1984) developed the views of Habermas and Ricoeur, about readers' hermeneutic self-interests and unconscious desires. Cf. Thiselton (2009:328,343).

[329] "Without an Author, the world has no fixed meaning; without the author, the text has no fixed meaning" (Vanhoozer 1997:30). According to Derrida, God's (history critical) death in the 19th century theologically precipitated the author's (ideological critical) death in the 20th century. These "deaths" are expressive of the departure of belief in authority, presence, intention, omniscience and creativity. Cf. Thiselton (2009:202).

and the author give birth to the reader, and his/her determination to bestow meaning on the text. Deconstructivists agrees with Feuerbach and Nietzsche: God does not exist, but it is necessary for the reader to "create" God, although only as a linguistic sign that is reduced to a textual mode[330]. Humans cannot obtain a perspective outside of language, to ascertain if their language correspond to the way things are. Our God-talk are necessarily aesthetic and creative, to develop symbols and metaphors that will enable us to experience the world as meaningful[331]. Postmodernists think that all levels of existence contribute to portrayals of God. The science of complexity (or chaos theory) enables the understanding of irregularities in real life systems. By means of the interplay of chaos and order, the universe attains its final character, assisted by a sympathetic God who guides it to completeness through human input. The Divine can be imagined as relevant metaphors with staying power, which become models for God[332]. Most of these deconstructive models of the Divine are panentheistic in nature[333].

Deconstructive views of the Bible bridges the horizons of ancient texts and contemporary readers, by travelling beyond the surface meanings of texts, to establish its subconscious intentions and ideological agendas[334]. Camp (1995) deconstructs the Divine in Ladies Wisdom and Folly from the perspective of comparative trickster mythology: because the female imagery of these Ladies in Proverbs interacts between the human and Divine, as well as between life and death, it also links YHWH with Sheol, thereby incorporating the entire range of human experience as an anomaly in terms of its material, social and spiritual realities. The ambiguity of the female imagery reflects the moral ambiguity of the

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[330] Stanley Fisch argues that a text does not exist *per se*, but that it is created in the reader's mind during his/her interaction with the written pages. Brueggemann (1997:66) insists that the God of the Hebrew Bible lives as such "in, with, and under the rhetorical enterprise of this text, and nowhere else and in no other way".

[331] According to Ward (2003:691) modernism demystified God with scientific views that degraded the supernatural to superstition and religion to private consolation or the common good. Modernism replaced the priest at the altar with the scientist in the laboratory, with secularised faith in a new technologically efficient "Jerusalem" that is intellectualised hygienic and biologically controlled, in disenchancement with scientific progress. The "virtual reality" of postmodernism blurs the lines of classical mythology and modern technology and the boundaries between the natural and supernatural worlds. It promotes the return of the hybrid: "The vampire, the cyborg, and the angel all figure in this transcendence of the human, the instrumental, the calculated, and the rational in contemporary culture. The priest and the scientist are, as the often were in the mediaeval world, the same person" (Ward 2003:692). Cf. Vanhoozer (1997:25-6).

[332] Cf. McFague (1983), Van Aarde (1988:49), Vorster (1988:31-2,43), Holladay (1994:148), Perdue (1994b:xi,114), Spangenberg (1994:447-8,1998:66), Bray (1996:375-9,488-90), Herholdt (1998), Jasper (2004:112-4) and Thiselton (2005:303).

[333] Panentheist theologians do not allow science to determine the nature of reality and then places God in the remaining gaps. They argue that God can influence the world as a whole because the world does not lie outside of the Divine, just as the human mind can influence the body. Panentheism states that the world is within the Divine, though God is also more than the world (Clayton 2003b:204-8). Postmodernism affirms the the radical incomprehensibility of God, not in terms of our human lack of understanding, but as an affirmation of God's mysterious reality, as in Meister Eckhart's view of the "Godhead beyond God" (Tracy 1994:316).

[334] Although the advent of postmodernism coincided with renewed interest in Hebrew wisdom, deconstruction did not impacted immediately on the study of wisdom (Crüsemann 1984:57-8). During 1980s the field was still dominated by from-, traditio-critical and more systematic evaluations of Israelite wisdom (Nel 1984:130). David Ford later coined a new form of "Wisdom Theology", which is distinctively premodern yet postcritically based on God's wisdom as a gift of human affirmation, critique and transformation (Ford & Muers 2005:793). Cf. Thiselton (2006:286-7), Herholdt (1998:217), Childs (1983:547), Barr (1993b:xi) and Loader (1987:47).

Deity. "To generalize, we might say that reading Proverbs 1-9 through the lens of the trickster produces a form of deconstructive reading of the text, undercutting its most obvious message of absolute opposition between good and evil as represented in these two figures, and highlighting their paradoxical, but experientially validated unity"[335].

2.6.5 *Psychoanalytical Approaches*

While the God-talk of psychoanalysis predates the postmodern deconstructive endeavour by nearly a century, it deals with similar issues. Psychoanalytical approaches focus on the unconscious dimensions of the human psyche[336]. Sigmund Freud (1856-1939) uses ancient mythology to understand the human mind: "God" does not exist as such, but the mind creates the Divine as part of human illusionary self-knowledge. Religion constitutes experiences of in-completeness in the human psyche, which are projected onto the Divine, to construct a perfect model for the fulfilment of such fears and desires[337]. Carl Jung (1875-1961) argues that Freud's predominant sexual focus obscures our consciousness of God. Jung does not refer to God as a metaphysical entity in the universe, but to the reality of God-images in the human psyche[338]. Experiences of the Divine are encountered in recurring mythic motifs and embodied in archetypal God-images of the collective unconsciousness. The self is the most important archetype and the harmonious midway between the conscious and unconscious aspects of the psyche. *Via* the integration of our known and unknown selves, we discover images for God hidden in our ego-life. God-images are symbolically indistinguishable from self-images, and are represented as the Christ figure or "God within us"[339].

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[335] Camp (1995:155,150-5).

[336] Thiselton (2009:234) dubs Freud, with Marx and Nietzsche, the "three great destroyers" and masters of suspicion. Clines (1994b:1) combines materialistic and psychoanalytic readings of Job, to deconstruct "what ideology the text persuades readers to adopt and what alternatives it persuades them to ignore". Lawrie (2005:171-89) sees the psychoanalytical approaches as part of the hermeneutics of suspicion, in terms of the hidden worlds of ideology and the unconscious. The main branches of psychoanalytic psychology are the psychoanalysis of Freud and the analytical psychology of Jung (2005:171). Cf. Britton (2006:89).

[337] Cf. Davies (1994:59) and Newberg (2010:11).

[338] Jung uses gnosticism, mysticism and alchemy to reconnect modern psychic experiences of God with ancient symbols. The transcended God is accessed via immanent God-images, but no human conception of God can encompass the infinite and incomprehensible Deity (Jung 2002:xiii-xvi,139, Dyer 2000:xi-xii).

[339] Wulff (1991:441). Jung reformulates Freud's personal unconsciousness as an impersonal collective unconscious, which has existed throughout history in the human psyche, in universal, archetypal images and thought patterns of myths and religions. Archetypes cause the repetition of similar human situations and experiences, as "the ruling powers, the gods, images of the dominant laws and principles, and of typical, regularly occurring events in the soul's cycle of experience" (Wulff 1991:423). Autonomous complexes are related to archetypes, such as the persona, shadow, anima, animus, mother, child, wise old man, and the self. The persona is the masks we wear as artificial compromises between people's individuality and societal expectations. Individuation (self-realisation) takes place when we divest the self of the false wrappings of the persona and the suggestive powers of primordial images, to reunite the conscious and the unconscious into an integrated whole. Cf. Wulff (1991:418-47), Ulanov (2008:316-9) and Lawrie (2005:178-80).

In *Answer to Job* (1952), Jung recreates the entire paradoxical Divine drama in biblical and extra-biblical sources, with Lady Wisdom of Proverbs in the main role as the Goddess Sophia[340]: after her fall, YHWH took Israel as wife, but the less he remembered Sophia's wisdom the more obsessed he became with Israel's unfaithfulness[341]. God's distant personality and destructive moods regresses into Divine antinomy (a totality of inner opposites), with conflicting persona and hidden complexes[342]. The untended Divine psyche and presumptuousness gives rise to an evil shadow, when Satan instigates YHWH to destroy Job, who is both an allegorical reference to Israel, and an unrecognised projection of God's own temptations. Man plays a central role in the Joban redemption of God, as human protests against unmerited suffering makes YHWH aware of the unconscious opposites in his personality. When God becomes less preoccupied with himself, Sophia resurfaces in his growing self-reflection on Divine partnership, mercy and justice (Proverbs 8:30). Sophia's wisdom kindles God's desire to regenerate himself as a moral human being, and Mary, as the incarnation of Sophia, is chosen as the pure vessel to become the Mother of God[343]. YHWH is incarnated in the person of Christ, who embodies and pays for the suffering of human beings. The partial neutralization of Satan turns God into a loving father, but Christ warns us to pray continuously for God not to revert to his evil ways (cf. Matthew 6:13). At the end of time the perpetual *hieros gamos* will take place, when Sophia will be reunited as the transfigured Jerusalem/Mary/Shekinah with YHWH, to restore the original Divinely-pleromatic state (Revelations 12 and 21)[344]. Meanwhile, the spiritual battle of Divine darkness unveiled in Job and Proverbs is re-enacted among human beings. The answer to Job is both Divine and human, as much eschatological as psychological. Both the fear and the love of God are justified in the Divine-human coincidence of opposites[345].

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[340] Jung (2002:132-3) bases his Joban interpretation on a lifetime of psychological experience and questions about God. He wrote the book after a bed-ridden illness at the age of seventy-six. It received much criticism, but Jung argued that his aim was to traverse beyond creedal formulations, to record how God is experienced in the depths of the human psyche (Scheffler 1991:327-9). For Sophia's role in the continuous incarnation of God, Jung consulted the biblical wisdom tradition, patristic literature, popular Marian devotion, hermetic philosophy, as well as the Orthodox and Catholic traditions. Cf. Collins (1998).

[341] Jung (2002:39-40) extends the Christian trinitarian concept to a quaternity of YHWH, his wife Sophia, and their sons Satan and Christ. Yahweh had lost sight of his pleromatic co-existence with Sophia since creation, and forced the Israelites into her place. Jung (2002:51) describes YHWH's behaviour without Sophia as a state or inferior consciousness, psychological unconsciousness, or a judicial portrayal of *non compos mentis*.

[342] According to Collins (1991:97), Jung approaches Job in the same way that he interprets dreams. His "archetypal amplification" regards the book's images from the human psyche and his own experiential context.

[343] Mary serves in her bridal capacity as the prototype of Sophia, and in her heavenly assumption as a prototype of man's bodily resurrection. As bride of God and Queen of Heaven, the Virgin fills the place of Wisdom in the *Tanach*, as she is elevated to a Goddess and co-mediatrix with her Son (Jung 2002:41-4).

[344] The papal *Assumptio Mariae* in 1950 symbolised a Divine marriage, in which the Virgin mother-bride is united with the Son in the heavenly chamber, and Sophia with the Godhead. Jung (2002:125-31) identifies the popular psychological need behind the assumption of Mary as a deep longing in the masses for a mediatrix to complete the Holy Trinity as Queen of Heaven and Bride at the Heavenly Court. Cf. Jung (2002:23-7,52-60,98-111), as well as Wulff (1991:447-50), Newsom & Schreiner (1999:595) and Dyer (2000:28-31).

[345] Jung (2002:56). The process of Divine incarnation continues, as humans are conceived by the Holy Ghost to become brothers and sisters of Christ and children of God. The indwelling of the Holy Ghost is an approximation of the believer to the status of God's son, cf. John 10:34 (Jung 2002:64,89). However, this does not exempt man from the continued spiritual struggle, as is seen in Paul's split consciousness between his apostolic calling and his

Post-Enlightenment readers use the premises of psychoanalysis to deconstruct archetypal figures and symbolic motifs in the biblical text as projections of the unconscious intentions, aspirations and anxieties of the biblical writers, and as reflections of their own spiritual inner selves[346]. Bernhard Lang (1986) initially argued that Lady Wisdom originated as a Hebrew Goddess in pre-exilic polytheistic Israel. The poems of Proverbs 1-9 were adapted from praises of her Divinity, when she was worshipped as patroness of scribal education. Later, during the monotheistic climate of postexilic Judaism, Wisdom as a mythic Goddess was reinterpreted as a literary personification of the Divine[347]. Lang (1997) extends Wisdom's interpretation with chronological psychological, mythological and poetic readings. "Lady Wisdom's life starts in a scribe's soul; she is then mythologically elaborated, but eventually loses her divine power in an era of monotheism and demythologizing"[348]. Lady Wisdom appears spontaneously as a Jungian archetype in the dreams and fantasies of scribes, to gives voice to their unconscious mind. Sages regarded her as the Daughter (Anima) of the Creator (Wise Old Man). Wisdom as Anima is the primary figuration of the feminine in the male soul, which confronts men from two sides: as wise and maternal (in terms of Lady Wisdom), but also as irritating and seductive (as Lady Folly). Ancient myths depict the Creator or archetypal Wise Old Man as being pushed back to reside in heaven, with his Daughter staying on earth. Proverbs, however, fuses the Wise Old Man and his Anima in the figure of Lady Wisdom. "She has the characteristics of a conjunction of opposites, for as the Wise Old Man she unites wisdom and womanhood but still remains erotic and seductive. A wise, friendly, loving and maternal spirit, she is the scribe's guide, lover and protectress – mother and companion at the same time"[349].

2.7 SUMMARY

This chapter provided an overview of how various hermeneutic paradigms have interpreted the Divine in the canonical Biblical Hebrew text of Proverbs. It addressed the first objective of our research, by identifying the ways and methods by which the God of Proverbs were conceptualised in ancient and modern scholarship. The research and reception history of the God of proverbial Biblical Hebrew

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sinful inability to rid himself of the Satanic angel: "This is to say, even the enlightened person remains what he is, and is never more than his own limited ego before the One who dwells in him" (Jung 2002:142).

[346] Psychological interpretations of biblical texts goes back to the 1900s (cf. Smith 1926). For the implications of Jungian psychology for biblical interpretation, cf. Sigal (1990:381-3). Collins (1998:99-100) uses Jungian analytical psychology to describe the transformation of Lady Wisdom from the goddess Sophia to the Son Christ, the Virgin Mary, the Holy Spirit and the heavenly Jerusalem.

[347] Lang (1986:131) thinks that Wisdom, previously a mythological Goddess and sapiential patroness, was demythologized by the monotheistic editors in the canon of the Hebrew Bible. All the remains of her in the final text of Proverbs is "a shadowy figure" of poetic charm. Cf. Lang (1986:5-7,126) and Camp (1985:23-68).

[348] Lang (1997:422). This order reverses when one interprets the Wisdom figuration after Proverbs: from history to mythology and then from mythology to psychology and the "timeless world of human experience" (Lang 1997:423).

[349] Lang (1997:406). Cf. Lang (1997:400-23).

wisdom in Judaism and Christianity were clarified from the perspective of paradigm theory, in combination with the assumptions of CS, CL and CMT.

The interpretative history of the Divine in the Biblical Hebrew wisdom of Proverbs sheds important light on the paradigmatic nature of biblical hermeneutics[350]. Two general conclusions are made in this regard. The first, of these involves the continual shift in the focus of interpretation during the history of the biblical hermeneutic paradigms: from initial specific systematic theological precepts, to the world of the authors behind the text, to the world of the text itself, and finally to the views of postmodern readers in front of the text. Secondly, the attribution of findings on the divergent paradigms of biblical interpretation to the specific epistemological and complex social contexts of the Bible readers themselves. This chapter shows how paradigm shifts in the reception history of biblical hermeneutics coincide with complex social, political, gender, scientific, religious and theological changes in the lives and experiences of Bible readers and expositors[351].

Divergent human contexts and situations necessarily led to different understandings of God in terms of traditional wisdom. Different paradigmatic approaches to the same biblical text of Proverbs have been executed from different methodological perspectives, and have therefore produced different outcomes. This age-old hermeneutic phenomenon has been highlighted especially in the Post-Enlightenment paradigm, where major emphasis on the transformation and replacement of conventional modes of biblical interpretation has led to the rapid development of plural understandings of the Bible in general, and of textual details in particular[352]. In fact, reader-response theories suggest that conceptualisations of the Divine in Proverbs are much more influenced by the epistemological contexts and socioeconomic interests of readers, than by depictions of the Divine in the textual data of the Hebrew Bible as such[353]. The ideological trend, to "read" the God-talk of an ancient sapiential texts through the deconstructive lenses of one's own age, has been clearly illustrated. In the case of the God of Proverbs, such attempts either try to repress and submit its proverbial wisdom thoughts to more prominent biblical themes, or to

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[350] Cf. Newsom (1995:191) and Fox (2000:26). According to Murphy (1992a:lv) it also shows the selective nature of exegetes, whereby certain parts of specific biblical texts are highlighted, while others are ignored.

[351] Cf. Küng (1988:123-6,163-73), Barbour (1976:2).

[352] Cf. Le Roux (1995:173-5), Brueggemann (1997:224-5,707-9) and Lier (2006:1).

[353] Cf. Brueggemann (1997:334-5). "The mere history of the designations of God in the Old and New Testaments, not to mention further writings of humankind, shows with an unavoidable clarity how changeable and transitory the statements of faith are" (Gerstenberger 2002:280). Vanhoozer (1997:30) claims that "our hermeneutical theories themselves are dependent on theologies (or atheologies)... we should expect to find some sort of correlation between various theological positions (e.g. classical theism or natural theology, dialectical theology, pantheism, etc.) on the one hand, and various approaches to interpretation (e.g. feminism, historicism, deconstruction, etc.) on the other".

promote its distinctive and radical theological complexes according to the scholarly preferences of a given age and time[354].

The difficulty to conceptualise the Divine in the traditional wisdom of Proverbs may be attributed to the metaphorical nature of such evolving conceptualisations. For example: specific cognitive portrayals of the Divine nature of Lady Wisdom in Proverbs can be broadly summarised in the following hermeneutic and paradigmatic descriptions:

Hermeneutic Paradigm	Distinctive God-talk in terms of Lady Wisdom
Hebrew	Torah & Sophia
Classical	Christ & The Word
Medieval	Philosophy & Human Intellect
Enlightenment	Universal Reason & Oriental Divinity
Post-Enlightenment	Ideological Agendas & Deconstructive Archetypes

The research and reception history of the Divine in the Biblical Hebrew wisdom of Proverbs have exposed two basic conceptualisations, which have been constantly highlighted in various forms and figures in all of the hermeneutic paradigms. The first of these is the idea that the background of Lady Wisdom may be sought and found in her Divine origin, gestalt and nature. Wisdom finds deification or hypostatization in the different Jewish and Christian traditions and even becomes the spouse of the God-head. The second conceptualisation is that Divine Wisdom is given as an intellectual gift to specific persons in the practicing of their religious instruction of potential and possible future sages[355]. The basic conceptualisations of Wisdom as a Divine gestalt and a human gift provide the background for the rest of this study, where God is studied as the primal proverbial Sage in the Biblical Hebrew wisdom of Proverbs from the cognitive- scientific and linguistic perspectives of CMT.

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[354] The neglect of wisdom during the heyday of salvation history is another manifestation of this tendency to read the text in light of theologians' special interests. Cf. Holm-Nielsen (1974:168), Crenshaw (1976:35) and Williams (1986:88-9).

[355] Blank (1962:860) relates the many "faces of wisdom" in Proverbs to both man and God: Wisdom is with God and comes to a man as a divinely bestowed gift. The search for higher wisdom by Scott (1983:xviii) led him to the twin conviction that wisdom comes to man only as a divine gift, but that it also belongs to the very nature of God himself. McCreesh (1985:46) describes Wisdom in Proverbs as both a heavenly being and a gift to humanity. The conception of Wisdom as a divine gestalt and human gift does not seem to have evolved from one to the other, or the other way around as historical-critical scholars would have it.

CHAPTER 3

**RESEARCH METHODOLOGY FOR THE STUDY
OF GOD IN BIBLICAL HEBREW WISDOM**

*Cognitive science – the empirical study of the mind –
calls upon us to create a new, empirically responsible philosophy,
a philosophy consistent with empirical discoveries about the nature of the mind.*
(George Lakoff and Mark Johnson)

For the believer, getting to know Yahweh is getting to know one's world in its totality.
(Dale Patrick)

3 INTRODUCTIONS

The first chapter stated the need for an investigation into the conceptualisation of the Divine in the Biblical Hebrew wisdom of Proverbs. Chapter two dealt with the research and reception history of the God YHWH in traditional wisdom. This chapter clarifies the methodological issues of our conceptual study on metaphors for the Divine in Proverbs. It illustrates how a cognitive research paradigm serves as a suitable conceptual framework for the metaphorical investigation of the Deity in Proverbs and its proverbial wisdom tradition. Key research concepts are defined from a cognitive perspective, and pertain to the evolving nature of biblical portrayals of God. Operational measurements explain how conceptual data in prototypical domain categories of the Divine are collected, analysed, processed and mapped unto wisdom domains, in the particular linguistic phrases expressed in the text of Proverbs. A discussion on the reliability and validity of the investigational procedures underscores the scientific quality of the research endeavour.

3.1 RESEARCH PARADIGM

Neuman describes a scientific paradigm as an "integrated set of assumptions, beliefs, models of doing good research, and techniques for gathering and analyzing data", which "organizes core ideas, theoretical frameworks, and research methods"[356]. Scientific investigations are executed within specific social contexts and from the methodological perspectives of clearly stated research paradigms[357]. Chapter two categorised continuous and subsequent interpretative endeavours of Jewish and Christian scholarship on the Divine in the Biblical Hebrew wisdom of Proverbs into five hermeneutic paradigms:

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[356] Neuman (2007:41). A paradigm is "a fundamental model or scheme that organizes our view of something" (Babbie 1998:65). Methodology – "the study, science or theory of method" (Withers et al 1994:132) – constitutes the technical procedures whereby researchers obtain information for the construction and testing of research models.

[357] All scientific research are done in terms of research paradigms, for to reject "one paradigm without simultaneously substituting another is to reject science itself" (Kuhn 1996:79, cf. Mouton & Marais 1998:127). This is problematic of the otherwise valuable wisdom study of Camp (1985:11), who bases her "plethora of approaches" on the pragmatic question of "what will work?", rather than on an explicitly stated methodology.

The ancient Hebrew paradigm of the Torah
The classic-christological paradigm
The medieval philosophical paradigm
The Enlightenment paradigm of biblical criticism
The post-Enlightenment paradigm of contextual immanence

The heuristic-metaphysical and hermeneutic-metascientific dimensions of these paradigms serve as background to an investigation of cognitive metaphors pertaining to God in the traditional wisdom of Proverbs[358]. While the ancient, classical and medieval Judeo-Christian paradigms are based on naïve realism, the critical realism of the Enlightenment's biblical criticism follows the methodologies of objectivism, rationalism, empiricism and positivism[359]. Some of these views are continued in post-Enlightenment science, although the relativistic notions of postmodernism adhere more strongly to forms of anti- or non-realism[360]. CS lies midway between modernism's objective critical realism and postmodernism's subjective non-realism[361].

3.1.1 *Embodied Cognitive Science and Experiential Studies of the Mind*

Pinker attributes the advent of CS to two converging scientific revolutions: the cognitive revolution during the 1950-60s described human thought in terms of mechanical computation, while the evolutionary biological revolution of the 1960-70s clarified the complex adaptive design of living things by means of replicative selection[362]. CS became a comprehensive research paradigm for the material nature and mental functions of the brain-mind system. Earlier cognitive scientists modelled the mental operations of the brain on computational informative and abstract symbolic processes[363]. The use of artificial intelligence and its computer metaphor for mind studies initially interested scholars in the disciplines of

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[358] According to Gadamer everything in life should be understood in hermeneutic terms (cf. Thiselton 2009:218). "Metaphysics" is the study of "the nature and origin of ultimate reality" (Rohmann 2000:259), or "our concern with what is real" (Lakoff & Johnson 1999:9), whereas "metascience" is a shorthand for the philosophy of science and the formation of paradigms (Kertész 2004:24). Cf. Thompson (2012:6).

[359] Naïve realism assumes that scientific theories are fictional replicas, accurate descriptions or "windows" of the world "as it is in itself". Critical realism regards science as part of the theoretical invention, imagination, and construction of reality, as representations or "paintings" of the world (Barbour 1976:34-8, Gericke 2007:46-9).

[360] Many anti-realists deny the value of Enlightenment metaphysics and hermeneutics, but simultaneously endorse some findings of the modernist paradigm to suit their own purposes. Gericke (2007:57) refers to the suggestion of Habermas, that "such post-modernism is a continuation or refinement of modernism (i.e. self-conscious radical modernism, or *hyper*modernism, if you will), and not a supersession of its epistemological methodology". For other views and descriptions of epistemological paradigms, cf. Babbie (1998:65-6), Deist (2002:94-6), Neuman (2007:42-5) and Lakoff & Johnson (1999:74ff.).

[361] While Enlightenment realism describes reality as objectively and absolutely independent of its observers, postmodern anti-realism propagates human dependence on subjective, historical and cultural constructions or "mirrors" of humanity's being and function in the world (Slingerland 2004:4-5, Gericke 2007:53-4).

[362] Cf. Pinker (1998:23).

[363] Kirkeby (1994:593) agrees that the historical origins of cognitive science followed on the development of Artificial Intelligence after World War II, but argues that the epistemological origins of the cognitive paradigm as a philosophy of science dates back to the early years of Western industrialization. Cf. Lakoff (2008:177-80).

psychology, philosophy, computer science, linguistics, neuroscience and anthropology, but its impact has since expanded to literature, theology, archaeology, sociology, religion and other fields[364]. The application of the cognitive philosophy of science to various disciplines has led to more nuanced and radical redefinitions of the cognitive paradigm itself[365].

Our research paradigm follows the "second-generation" cognitive-scientific view on the human brain-mind system in terms of its unconscious, embodied and metaphorical dimensions[366]. The cognitive unconscious conceptual system shapes how humans automatically, reflexively and uncontrollably comprehend everyday experiences. Approximately 95-98% of our thinking processes take place without us being consciously aware of such thoughts[367]. These unconscious aspects of the mind testifies to its realistic embodied experiences, not only in terms of the brain's location within the body, but also to its conceptual operations and mental structures, which function as part of the body's basic sensory and motor systems[368]. The most pervasive instance of experiential realism is observed in metaphorical conceptualisations, which involves the neural projection of brain patterns from sensorimotor areas to higher cortical areas. The neural formation of human knowledge is conceptually executed by means of metaphorical inference patterns which are mapped from typical concrete source domains unto more abstract target domains[369].

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[364] Cognitive psychologists initially propagated cognitive science in reaction to behaviourism, which disregarded the "inner" mental states of human beings (Baumgartner & Payr 1995:10-14, Field 2004:62). However, due to its currently interdisciplinary nature, it is no longer possible to describe cognitive science as "basically just cognitive psychology, only done with more methodological and theoretical sophistication than cognitive psychologists have been traditionally trained to do" (Foder 1995:85-6). Cf. Thompson (2012:187-9).

[365] Cognitive science is not a unified field of research, but rather comprises an amalgam of existing and interdisciplinary fields from the social or human sciences, which are also influenced by other autonomous notions, such as the scientific training and observational experiences of scholars (Kertész 2004:29-30).

[366] Cognitive science has since the late 1970s been divided into the distinctive camps of modularism and holism, which are also known as formalism and functionalism or as disembodied first- and embodied second-generation cognitive science (Kertész 2004:18). George Lakoff, Mark Johnson, Mark Turner and others identify themselves as second-generation cognitive scientists, whose metascientific commitments differ radically from the abstract, formal, atomistic, universal and disembodied tenets of Anglo-American analytic philosophies prevalent in first-generation cognitive science (Cervel 2003:19-20). Cf. Lakoff & Johnson (1980,1999), Lakoff (1987,2008), Johnson (1981), Lakoff & Turner (1989), as well as Kövecses (2002,2007).

[367] Unlike the psychoanalytic hypotheses of Freud and Jung on the existence of a "cognitive" or "collective" human unconsciousness, cognitive scientists describe the cognitive unconsciousness empirically as "all unconscious mental operations concerned with conceptual systems, inference, and language", which function as part of our "unreflective common sense" (Lakoff & Johnson 1999:12-3). Cf. Lakoff (2008:3,9,275).

[368] The mind is viewed by second-generation cognitive science as inherently embodied, but not just in the trifling computational sense of a "general purpose device" (Lakoff 2008:14) by first-generation cognitive science, whereby independently structured mental software needs to run on neural brain hardware during thinking processes (Lakoff & Johnson 1999:20). Pinker (1998:23-4) – although promoting a Chomskyan view of the mind and language (Taylor 2002:19) – agrees that the computer might not be a good metaphor for the mind: the mind is a set of modules, but these modules are not circumscribed switches on the surface of the brain. The organization of our mental modules rather comes from our genetic program, but that does not mean that there is a gene for every trait or that learning is less important than we used to think.

[369] Cf. Lakoff & Johnson (1999:57-9,77) and Fesmire (2000:300-1).

The ontological-epistemological nature of experiential-realistic CS is based on empirical findings about the cognitive unconscious, embodied and metaphorical dimensions of the human brain-mind system. As research paradigm it serves as an alternative "experiential" form of "embodied realism", which epistemologically lies midway between the opposites of objectivism and subjectivism[370]. Embodied experientialism utilises the true metascientific concerns of realism and relativism, but avoids the inadequacies of both metaphysical understandings of how humans interact within the world: "[o]bjectivism takes as its allies scientific truth, rationality, precision, fairness, and impartiality. Subjectivism takes as its allies the emotions, intuitive insight, imagination, humaneness, art, and a "higher" truth"[371]. The absolute views of objective realism motivate scientists to rise above their subjective limitations and to achieve understanding from a universally valid and unbiased point of view. Subjective relativism values the most important realities of human feelings, aesthetic sensibilities, moral practices, and spiritual awareness, which transcend objective rationality and put us in touch with our emotions and intuitions. The experiential nature of embodied realism shows how objective realists neglect the fact that human understanding and truth are not reflections of some a priori absolute and rational order existing independently of human beings, but that it arises out of the interactions of our human bodies with the physical world and relative to our divergent cultural conceptual systems. Alternatively, the realistic nature of embodied experientialism shows how subjective antirealists disregard the existence of structures of cognition common to all human beings, as well as the successful functioning of an imaginative human conceptual system regardless of it being grounded in specific physical and cultural environments. The embodied nature of experientialism and realism addresses the real and reasonable concerns of subjectivism and objectivism, but without an objectivist obsession with absolute truth or a subjectivist insistence that imaginative understanding is completely unconstrained. The experientialist and "New Enlightenment" account of understanding and truth focuses on conceptualisations that unite reason and imagination: "[r]eason, at the very least, involves categorization, entailment, and inference. Imagination, in one of its many aspects, involves seeing one kind of thing in terms of another kind of thing – what we have called metaphorical thought. Metaphor is thus *imaginative rationality*"[372].

3.1.2 Cognitive *Semantics and Prototypical Categories*

The scientific nature of our paradigm is underscored by a cognitive account of language and meaning. CL consists of a network of theories that explain language in terms of the brain-mind system and its underlying cognitive processes[373]. It studies practical and empirical descriptions of language-users'

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[370] Cf. Lakoff & Johnson (1980:230).
[371] Lakoff & Johnson (1980:189).
[372] Lakoff & Johnson (1980:192-3). Cf. Lakoff & Johnson (1980:185-94,228) and Slingerland (2004:16-7).
[373] Cognitive linguistics is "a descriptive label for a rather broad movement within modern linguistics. It includes a variety of approaches, methodologies, and emphasises, which are, however, unified by a number of common assumptions. Foremost among these is the belief that language forms an integral part of human cognition, and that

production and use of words, rather than the formal postulation of logical rules in abstract systems[374]. Embodied CL focuses on comprehensive descriptions of language in terms of the experiential and neural processes of the human mind. Its grammatical aspects are limited to the description of phonological and semantic structures, as well as to the symbolic relations between such phonological and semantic entities[375]. Cognitive grammar does not deny the existence of morphological, syntactic, pragmatic and other levels of language. However, due to the inherently conceptual-symbolic nature of language, these notions are not seen as autonomous faculties, but as part of the symbolic relations between phonological and semantic structures in the mental construction of metaphorical conceptualisations[376].

Cognitive semantics focuses on the embodied conceptualisation of experiential meaning in the human mind, in contrast to the traditional linguistic emphasis on semantics as the logical representation of autonomous syntactical meaning, which is perceived as disembodied from the mind and realistic to the world. Cognitive semantics maps linguistic expressions to conceptual structures, pertaining to the empirical view that language forms part of the structure of human cognition and is not an entity with independent status[377]. Traditional approaches of linguistic semantics produce "dictionary" entries of

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any insightful analysis of linguistic phenomena will need to be embedded in what is known about human cognitive abilities. Cognitive Linguistics aims, therefore, for a cognitively plausible account of what it means to know a language, how languages are acquired, and how they are used" (Taylor 2002:3-4). Cf. Kertész (2004:14-5) and Lakoff (1995:125). Some linguistic scholars incorporate the various theories of cognitive linguistics under the branch of "psycholinguistics", but often fail to distinguish between the modular/ formal and holistic/functional views of first- and second-generation cognitive linguistics. Cf. Finch (2005:12), Scanlin (1992:135) and Fromkin, Rodman & Hyams (2003:339-43).

[374] Ungerer & Schmid (1997:xi-xiii) divide second-generation cognitive linguistics into experiential, prominence and attention views, which are in stark contrast to the formal, logical and abstract, universal objectivity of the Chomskyan view of first-generation cognitive linguistics. For descriptions of generative linguistics, cf. Pinker (1998,2008), Taylor (2002:6-8), Fromkin, Rodman & Hyams (2003:347-8) and Finch (2005:17).

[375] Cf. Lakoff & Johnson (1999:499). Cognitive grammar views language as "an integral facet of cognition, and grammar as being inherently meaningful" (Langacker 1994:590). Although cognitive grammar is a specific theory of language (Taylor 2002:4), its findings are applicable to the other branches of cognitive science. The cognitive and generalisation "commitments" of the cognitive scientific study of language and the mind argues that language depends on the cognitive apparatus of the mind, but not *vice versa* (Lakoff 1987:7,1993:246).

[376] Cognitive grammar maintains that grammatical structure is symbolic in nature, thereby "blurring" many of the traditional distinctions in linguistic theory. Patterns for morphology (internal structures of word formation) and syntax (internal structures of word combination) are seen as symbolic units which function in association with phonological and semantic structures. Cognitive grammar further unifies semantics (linguistically determined and decontextualized meanings of expression) and pragmatics (contextually conditioned interpretations of expression) (cf. Finch 2005:136,139): since all meaning pragmatically involve conceptualisations of human beings in their physical and social environment, the understanding of any metaphorical utterance requires a context-sensitive interpretation by the listener/hearer, and does not need a special autonomous set of pragmatics. Cf. Taylor (2002:20,22,30,1995:132) and Langacker (1994:591,2003:180).

[377] Yule (1997:114) defines semantics as "the study of the meaning of words, phrases and sentences". Taylor (2002:186-92) distinguishes three general approaches to the study of meaning: (1) the language-world approach describes meaning as the relationship between linguistic expressions and states of affairs in the world, (2) the language-internal approach establishes meaning in terms of relations between expressions within a language, and (3) the conceptualist approach equates the meaning of an expression with a conceptualisation in the mind of a language user. While the realistic semantics of the language-world and language-internal approaches regard the meaning of expressions as independent of the mind and "out there in the world", the non-linguistic conceptual

words, consisting of commonly assumed boundaries of delimited lexical meaning and linguistic knowledge distinct from a word's body of cultural knowledge. Cognitive semantics follows a unified "encyclopaedic" view of concepts that taps into everything generally and contextually known about a specific word, which is constructed as a cognitive category in a gradient manner without a specific cut-off point[378]. The cognitive construction of encyclopaedic categories within the realistic and experiential parameters of the mind prevents its semantic-symbolic conceptualisations from reverting to either purely fixed and objective linguistic realism or to arbitrate subjective relativism[379].

In contrast to the definition of categories as isolated, static and indecomposable units by realistic linguistic approaches, the experiential view of meaning sees categories as part of larger "Idealized Cognitive Models" (ICMs)[380]. Such ICMs stem from bodily experiences based on basic-level and prototypical categorisations, with categorical membership as a matter of gradience as all members do not need to share a list of exclusive attributes. Categorical classes consist of central prototypical members with family resemblances, which include peripheral members due to their greater or lesser connection with prototypes[381]. ICMs can be clarified in terms of "concepts" and "domains", as well as "categories" and "prototypes"[382]. Concepts serve as automatic "principles of categorisation" (Taylor),

approaches of cognitive semantics limits the expression of meaning to the mental activities of human cognition (Gärdenfors 1999:19-20, Taylor 1995:281). Cf. Lakoff (1995:120).

[378] Cf. Langacker (2003:187-94).

[379] Cf. Lakoff (1987:158-266, 1995:121) and Langacker (1988:389-90). For basic tenets of cognitive semantics, cf. Gärdenfors (1999:21-5) and Langacker (2003:180-1). Since meaning is notoriously difficult to address in a systematic way, many linguistic approaches - such as the Bloomfeldian and Chomskyan traditions - favour syntax and phonology over semantics (Lakoff 2008:245-6). However, semantics has a central function in the symbolic structuring of language, and cognitive linguistics has come to play a major role in the areas of semantic analysis and the symbolic motivation of syntactic and morphological structures (Taylor 2002:186).

[380] Lakoff (1987:68). The classical theory of categorisation basically assumes that a category is defined by a list of criteria features and shared properties which are necessary and sufficient for membership, that the inclusion of concepts in a category is an all-or-nothing affair which can be determined by objective factors, and that a category has no internal structure due to the equal status of all of its members (Langacker 1988:384-6). Cf. Taylor (1995:21-37), Lakoff & Johnson (1980:122-3), Lakoff (1987:5) and Cervel (2003:21-3).

[381] The experiential view of cognitive categories has greatly valued from the psychological experiments of Eleanor Rosch, which showed that human beings basically categorise things as gestalts in terms of prototypes and family resemblances. Prototype theory postulates that categories have a centre and a periphery with fuzzy boundaries between members. The central status of members are either attributed to the inherent properties of human perception, or to the frequent occurrences of members in the minds of language users. Categories are not static but shift with the mental contexts in which a word are used. Cf. Lakoff & Johnson (1980:69,71), Taylor (1995:42,52) and Ungerer & Schmid (1997:xiii).

[382] Cognitive semantics focus on human conceptual systems of meaning and inference in terms of human embodiment, but its various approaches use divergent imaginative aspects of the mind, such as frames, metaphor, metonymy, prototypes, categories, mental spaces, and conceptual blending (Lakoff & Johnson 1999:497). The experiential semantics of Lakoff (1987) uses "Idealized Cognitive Models" to configure conventional knowledge in "prototypical domains". The prominence view of Langacker focuses on the visual perception of set of "cognitive domains" as "matrixes" by means of the contrasting figure/ground principle. The attentional view of Fillmore, Talmy and Slobin emphasises conceptual "frames" as organized configurations of knowledge about a certain situation, whereby we select and highlight different aspects of the frame in order to arrive at different expressions. Other references to domains are a "script" (Schank & Abelsohn) or "scenario" (Palmer), both express the typical sequence of events in Artificial Intelligence. Cf. Ungerer & Schmid (1997:xiv,140), Taylor (1995:87-90,2002:192-203), Langacker (1988:385-6) and Lakoff (2008:248-52).

which "slice" (Van Wolde) reality into relevant categorical units[383]. Concepts emerge from neural constructions to characterise categories from networks of encyclopaedic domain-based knowledge in the human brain. While concepts characterise categories, they are in turn characterised in reference to more than one, or even to a whole matrix of relevant domains[384]. A domain is "any knowledge configuration which provides the context for the conceptualization of a semantic unit". The encapsulated knowledge of a matrix of domains may vary from basic irreducible concepts (e.g. space, time, colour and temperature), to highly complex scientific theories and structures (on the nature of matter, rules of games, social practices, technologies and event scenarios). All the facets of domain-based knowledge are equally central in status to a word's encyclopaedic meaning, as some domains will be more intrinsic and central to a concept than others, and the different uses of a word may activate only certain facets of a domain. Concepts are flexible entities with no fixed meaning, since the lexical semantics of specific words can only emerge from the specific context of the complex expressions in which they occur. Contexts of words highlight some domains, but downplay, background, or hide others during categorisation[385].

Human beings mentally categorise things, persons, and social processes in terms of their realistic experiences of the physical and social world. Basic-level categorisation reduces the complexity of abstract phenomena and provides maximum information with the least cognitive effort. The construction of flexible categories assists language users to modify existing categories with newly acquired domain-based knowledge experiences, or to create new categories if necessary. Categories have fuzzy edges that easily merge members, but we tend to keep categories distinct and informative by focusing on the central members of our basic-level experiential categories. A prototype is a typical "schematic representation of the conceptual core of a category"[386], and the inclusion and centrality of other members in a category is decided on the basis of their resemblance to the prototype. The prototypicality and membership of categories includes a whole network of criteria, such as the tangible and functional nature of the attributes of members, as well as its interaction with other objects in the world. Cognitive

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[383] Cf. Taylor (2002:41-5,53) and Van Wolde (2003:2). Whereas Saussaure characterises language as a system of conceptual and acoustic signs, i.e. as the association of a concept (the signified) and an acoustic image (the signifier), the cognitive perspective regards both conceptual and acoustic signs as mental images which reside as symbolic units in the mind of language users. The sound pattern of a concept has no independent function in the linguistic sign. A concept is not based in the mental image, but are rather able to create a mental image on the unifying symbolic basis of the semantic concept and its phonological structure.

[384] Taylor (2002:439). According to Dirven & Verspoor a concept is "a person's idea of what something in the world is like" (Van Wolde 2003:2). Whenever we perceive something, we automatically tend to categorise it: "What we call *concepts* are neural structures that allow us to mentally characterize our categories and reason about them" (Lakoff & Johnson 1999:19).

[385] Conceptualist approaches analyse the meaning of categories schematically in terms of the characterising triangle of its profile, base and domain. The phenomena which contribute to words' different meanings in complex expressions are accommodation, the active zone phenomenon and semantic flexibility. Cf. Taylor (2002:439-42,461-2,591).

[386] Taylor (1995:59).

categories are flexible and can accommodate peripheral, unfamiliar or even new members to a prototype, often without any fundamental restructuring of the category system itself[387]. The fuzzy, gradient nature of basic-level and prototypical categorisations are attributed to the evolving neural and bodily capacities of human beings, whose optimal and experiential interactions with the world lead to the conceptualisation of reality and truth in terms of cognitive metaphors[388].

3.1.3 Cognitive *Metaphor as a Unifying Cognitive-Scientific Methodology*

The characterisation of cognitive models as basic-level and prototypical categories offer new insight into the metaphorical nature of our investigation on the God-talk of Proverbs[389]. The cognitive theory of metaphor is regarded as the most prominent branch of experiential CS. Most second-generation cognitive scientists argue that both scientific knowledge and ordinary everyday human thinking processes are "structured by metaphorical concepts along the lines of the main hypotheses of the cognitive theory of metaphor"[390].

Lakoff & Johnson (1999) argue that the human brain-mind system is mostly unconscious, inherently embodied and largely metaphorical in nature. Their theory stems from the original thesis of Lakoff & Johnson (1980), that metaphor is an essential part of our categorisation of the world and that "our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature"[391]. Lakoff (1987) states that the categorical structuring of conceptual metaphorical domain-based knowledge are organised by means of holistic and complex gestalts. ICMs consist of pre-conceptual basic-level and natural image-schematic structures that provide the basis for conceptual thought and the "general cognitive apparatus used by the mind that gives rise to categorizations"[392]. The existence and function of ICMs have been shown by the principles of four types of cognitive models: the propositional structure of elements, properties and interrelationships in Fillmore's frame semantics; the metaphorical and metonymic mappings of Lakoff & Johnson (1980); the image-schematic structure of our experience of space in Langacker's cognitive grammar; as well as from Fauconnier's theory of mental spaces.

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[387] Cf. Taylor (2003:163,1995:51-4). Ungerer & Schmid (1997:126-7) extends Lakoff's basic-level categories to Langacker's "image schemas", which are spatial conceptualisation of abstract categories. Human beings rely on image schemas for the general classification of objects as source models for the detailed attribute structure of more abstract and superordinate categories. Cf. also Taylor (1995:65-6).

[388] "Human categories are typically conceptualized in more than one way, in terms of what are called *prototypes*. Each prototype is a neural structure that permits us to do some sort of inferential or imaginative task relative to a category. Typical-case prototypes are used in drawing inferences about category members in the absence of any special contextual information. Ideal-case prototypes allow us to evaluate category members relative to some conceptual standard" (Lakoff & Johnson 1999:19,30).

[389] Cf. Slingerland (2004:8) and Gärdenfors (1999:31-2). For cognitive linguistics as a holistic field of study and as related to cognitive metaphor theory, cf. Taylor (1995:122-41,2002:9-16,487-504). Cf. 2.1.2 for discussion on the metaphorical assumptions of cognitive linguistics.

[390] Kertész (2004:51). Kertész (2004:52,50) argues that the cognitive theory of metaphor serves as a legitimate approach to both cognitive science and for his hypothetical "Metascientific Extension of Cognitive Semantics".

[391] Lakoff & Johnson (1980:1). Cf. Lakoff & Johnson (1999:3).

[392] Lakoff (1987:68).

Together, these experiential and realistic views on the human mind have empirically showed that the neural system is conceptually categorised, that perception consists of image schemas, that understanding is metaphorical in nature, and that construction is mentally spaced. ICMs are therefore inherent CMMs models in the human mind, or "mappings from a propositional or image-schematic model in one domain to a corresponding structure in another domain"[393].

3.2 RESEARCH CONCEPTUALISATION

We have discussed the embodied and experiential nature of our research paradigm from the unifying perspectives of cognitive semantics and cognitive metaphor. CS integrates these branches to provide a suitable methodology for the interpretation of the total range of experiences of those authors and redactors responsible for the metaphorical conceptualisations of the Divine in the traditional Biblical Hebrew wisdom of Proverbs. The scientific nature of this topic requires the extensive questioning of the research problem, as well as the detailed clarification of the central research statement, its key concepts, and of the dimensions and objectives of research.

3.2.1 Research *Problem and Investigative Questions*

Our research paradigm attributes Biblical Hebrew portrayals of the Divine to the developing metaphorical nature in the brain-mind processes of the ancient Israelite and early Jewish sages, which variously depict the God YHWH in the historical and literary contexts of the Hebrew Bible. The review of literature on the God-talk of Proverbs in chapter two illustrated how this tendency was rather (un)successfully carried out to various extents in the interpretative history of the synagogue and the church[394]. Our study narrowed the scope on God in the Hebrew Bible down to a specific literary text and religious tradition, and focused on how the Divine is metaphorically conceptualised in the textual subsections of Proverbs. Preliminary research on the topic suggests that the Biblical Hebrew references to the God of traditional wisdom originated as imaginative constructions in the brain-mind system of the Biblical Hebrew authors and editors. It supposed that the sages linked their realistic social experiences of the Israelite Exile to other existing ancient Near Eastern mythological and biblical theological conceptualisations of the Deity[395]. From such interpretative probabilities the research problem was formulated: *How do Israelite sages conceptualise the Divine metaphorically by means of religious and cognitive experiences in the Biblical Hebrew wisdom of Proverbs?*

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[393] Lakoff (1987:114). An ICM is "some type of knowledge base or structured conceptual complex relative to which a notion is characterized" (Langacker 1988:386). Cf. Lakoff (1987:113,1995:122-3).

[394] Cf. 1.1 and 1.2. The developing and conceptual metaphorical nature of descriptions of God in the Hebrew Bible and its consecutive interpretative traditions will be explained in detail in chapter five.

[395] Cf. 1.3 and 1.4. For the progressive scientific development of the research problem, cf. also the "four steps in transforming research ideas into research questions" in Mouton (2009:48-55).

In order to address the issues ensuing from the preliminary investigation, the research problem is circumscribed in more detail by seven concrete key research questions. All of the following questions are intimately related to and continuously revert to how the Divine is metaphorically conceptualised in the canonical Biblical Hebrew text of Proverbs:

(1) In what ways and by what methods do ancient and modern scholars conceptualise the God of proverbial wisdom metaphorically in the interpretative history of Judaism and Christianity?

(2) What socio-historical circumstances and junctures contributed to the ways in which Israelite sages conceptualised the Divine metaphorically in traditional Biblical Hebrew wisdom?

(3) How does Biblical Hebrew semantics contribute to an authentic conceptual metaphorical interpretation of the role and function of the Deity in the Biblical Hebrew wisdom of Proverbs?

(4) How does CMT assist the understanding and interpretation of human mental constructs on the God YHWH in the Biblical Hebrew wisdom text of Proverbs?

(5) What is the outcome of a mapping of conceptual metaphorical expressions containing prototypical categories for conceptual domains of "God" and "wisdom" in the proverbial literature?

(6) In which way does an investigation of conceptual metaphors of the Divine in Biblical Hebrew wisdom attribute to an appropriate understanding of the message of Proverbs?

(7) What do sapiential conceptual metaphors of God contribute to the development of ideas on the Divine in the Hebrew Bible, in the debate between science and religion, as well as in a theological understanding of God-talk in the contemporary South African society?

These research questions are grouped, from the perspective of CS, into three core areas, to focus on the sociological, linguistic and theological problems related to the metaphorical conceptualisation of God in traditional wisdom, as illustrated by the text of Proverbs. The socio-historical core area comprises the first and second research questions, which relates the interpretative history of the God of wisdom to cultural and historical experiences that contributed to the thoughts of the proverbial sages. This problematic issue that our investigation would like to ascertain is whether readers really try to negotiate the wisdom literature within its own Biblical Hebrew context, or whether we instead transpose our own cultural experiences and religious reflections unto the God of wisdom. How would a socio-historical conceptualisatiom of the wisdom texts contribute to a better reading and interpretation of the Divine in Proverbs?

The third, fourth and fifth research questions deal with the linguistic problem inherent to God in Proverbs, to establish the value of modern linguistics for the understanding of ancient texts. This core area seeks to clarify how the application of CMT to the Biblical Hebrew language may assist readers to transcend their religious-linguistic paradigms and be able to grasp more of the realistic experiences of God by the authors and editors of the traditional wisdom literature. Do the psycho- and socio-linguistic views of the Biblical Hebrew sages really matter to the (post)modern linguistic views of the God of

wisdom, as many scholars claim? How can the semantic analyses of the conceptual domains of basic-level and prototypical categories contribute to more realistic, authentic metaphorical conceptualisations of the Divine in the text of Proverbs?

Finally, the theological core area of the sixth and seventh questions concerns whether a conceptual metaphorical interpretation of the message of Proverbs may contribute to the current debate between science and religion. How will such findings impact on current views of God and religion in the South African society? The cognitive-scientific questioning of socio-historical, linguistic and theological core areas of the research problem resembles a hermeneutic circle: the theological aspect wants to investigate the value of a cognitive metaphorical reading of the God of traditional biblical wisdom for modern-day scientific and religious discourses. However, it reflects on the socio-historical issue as well, in enquiring whether readers tend to disregard the biblical authors' and redactors' conceptual metaphors of God in favour of their own versions. It also highlights the linguistic problem of how understandings of the Biblical Hebrew language may help to clarify the intended conceptual metaphorical views of the biblical sages.

3.2.1.1 *Socio*-Historical Problems related to Biblical Hebrew Wisdom Studies

This core area of the research problem entails the first two research questions:

1) In what ways and by what methods do ancient and modern scholars conceptualise the God of proverbial wisdom metaphorically in the interpretative history of Judaism and Christianity?

(2) What socio-historical circumstances and junctures contributed to the ways in which Israelite sages conceptualised the Divine metaphorically in traditional Biblical Hebrew wisdom?

Do readers really and realistically understand the wisdom text of Proverbs within its own Biblical Hebrew context, or do they merely enforce their own cultural and spiritual conceptualisations onto interpretations of the God of wisdom? We have shown in chapter two how hermeneutic paradigms are committed to different conceptual, methodological and theoretical approaches, and deduce distinct understandings of the God of wisdom from the same biblical text. Furthermore, interpreters focused on divergent issues during the history of the synagogue and church: rabbis and monks of the ancient, classical and medieval times emphasised the dogmatic justification of Jewish and Christian precepts from the Bible. The critical scholarship of the modern era no longer consulted the Bible to attain textual evidence for their faith, but only to expose the motifs of the historical authors behind the text. Finally, during the post-Enlightenment era the focus of interpretation shifted again, initially from the authors behind the text to the text as literature itself, and eventually onto the perspectives of communities of postmodern readers situated in

front of the text[396]. These findings show that the changing perspectives of hermeneutic paradigms are related to the specific epistemologies and social contexts of different communities of readers. Such observations obviously apply to pre-modern fundamentalism, as well as to the post-Enlightenment reader-response and deconstructive approaches[397]. However, is it also true of the Bible- and history-critical approaches of the Enlightenment, whose adherents promoted the "Cartesian dream" [398], and viewed their methods and findings as objectively grounded on sound scientific investigations of the Bible?

Light is shed on this issue when we enquire as to why history critics viewed the traditional wisdom literature as alien to the rest of the Hebrew Bible. After centuries of exposure of the Bible to the rigid criteria of biblical criticism, history-critical scholars emphasised both motifs of the salvation history of Israel, which occurs in most texts of the Hebrew Bible, and the developmental notion of Israelite monotheism, which retained the God YHWH as the central, dynamic character of the Hebrew canon. However, during this process, critics easily enforced their own theological agendas – such as election, revelation, covenant, salvation and kingship – onto divergent and incompatible portrayals of the Divine in the *Tanach*[399]. Proverbs, which contains few of these ideas, were further played down after the identification of similarities between the Egyptian text of Amenemope and Proverbs 22:17-23:11. The estrangement between traditional wisdom and the rest of the Hebrew Bible developed into a theological divorce which was attributed to Proverbs' extra-marital, secular and oriental infidelities[400]. The history-critical emphasis on the salvation-historical nature of the Hebrew Bible and the ancient Near Eastern characteristics of this wisdom text influenced most theological descriptions of the Old Testament during

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[396] Spangenberg (1998:62-3) relates paradigms in biblical hermeneutics since the Enlightenment to the model of communication by Roman Jacobson, which initially shifted the focus of interpretation from the pen of the author to the content of the text, and then finally onto the shoulders of the reader. Cf. Van Wolde (1994a:19).

[397] For the influences on biblical readers on their understanding of biblical texts in pre- and post-modern exegesis, cf. Joyce (2003), Nel (1989) and Thiselton (2009:347).

[398] Adherents to the "Cartesian dream" believe that they can positively and objectively recover the single, final and normative understanding of the Bible message, by means of the application of the right tools to the text. Cf. Le Roux (1995:171,175-7) and Sweeney (1998:143).

[399] Cf. Lier (2006:16).

[400] Cf. 2.5.4, as well as Gese (1958:2), Nel (2002:436) and Dell 2006:9). Brueggemann (1970:5-6) concludes that for history salvation "wisdom didn't count, the it really was an unwanted child, if not a bastard in the family of faith, that is unchristian, unbiblical, and not worth our time".

the previous century[401]. Few scholars who practised the premises of modernism could found a worthy place for Proverbs in their Old Testament theologies[402].

Why did history critics deny the Biblical Hebrew wisdom text of Proverbs its interpretative safe-haven within the canonical confines of the Hebrew Bible, where it had been situated and studied since the time of the Second Temple? We attribute this to the critical, objective and rational views of the scepticism of Western modernism on religion as superstition and on the Bible as myth[403]. Bible- and history-critics tried to obtain pure and universal reality, but failed to realise that their interpretations were tainted by their own social and historical experiences. Gadamer's observation – that the "prejudices (pre-judgements, *Vorurteile*), of the individual, far more than his judgements, constitute the historical reality of his being"[404] – are indirectly admitted by Von Rad: "The designation of a text as 'wisdom', indeed this whole term 'wisdom' as a total phenomenon, is by no means directly rooted in the sources. It first emerged in the scholarly world and has since become established. It belongs, therefore, to the fairly extensive number of biblical-theological collective terms whose validity and content are not once and for all established and which have to be examined from time to time from the point of whether they are being correctly used"[405].

To what extend do one's views of the God of proverbial wisdom reflect the intentions of the original authors and editors of the canonical text of Proverbs? The socio-historical aspect of our research problem raises serious questions on the way in which the Deity is metaphorically conceptualised in ancient, classical, modern and postmodern paradigms. The precepts of readers seem to estrange, rather than integrate, interpretations of the Divine in traditional wisdom from the socio-historical world of the Biblical Hebrew texts. We agree with Perdue that we "can no longer be content to simply reconstruct, translate, and interpret the texts of the scribes outside the domain of social history. Otherwise, we run the risk of oversimplifying the ideas that often reflect our own interests and understandings"[406].

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[401] Some history critics view the wisdom literature as part of the Israelite response to her God of salvation, cf. Hasel (1995:45-6,69,92). Eichrodt (1967:46ff.) admits that the covenant God are manifested by his spirit, word and wisdom, but sees the self-communication of the spirit and word as "far more important than wisdom" (1967:81). Zimmerli's outline of the Old Testament reduces wisdom to almost ten pages, as part of Israel's "Life before God" (1978:155-66), which together with the Law and the Psalms comprise daily responses of obedience, sacrifice and intellectual reason to God (1978:141ff). Westermann (1982:11) finds no place for wisdom in his basic Old Testament framework of Divine actions and human responses: since wisdom is international and inter-religious in character, it belongs to the context of human creation (1982:100).

[402] Gerhard von Rad later extended his initial view of wisdom as part of "Israel before Jahweh (Israel's Answer)" (Von Rad 1989:383-459) into a comprehensive description of the theology of wisdom (Von Rad 1972).

[403] Cf. 2.6 and Childs (1983:39-41), Brueggemann (1997:42-9), Van Huyssteen (2001:105), Nel (1989:65-6) and Ward (2003).

[404] Cf. Thiselton (2009:212,218), as well as Newberg (2010:10).

[405] Von Rad (1972:7).

[406] Perdue (2008:2-3).

3.2.1.2 *Linguistic* Problems Related to Biblical Hebrew as Language

The socio-historical problem exposes our struggle to interpret conceptualisations of the Divine by biblical sages in terms of their own integral cultural and religious experiences. This challenge is enhanced in relation to the linguistic aspect of the research problem, because diverse language philosophies contribute to the theoretical sediment of all hermeneutic paradigms, and therefore also to different interpretations of the *Tanach* as well[407]. Our approach to language – whether explicitly stated or implicitly exercised – influences our interpretations[408]. Problems related to hermeneutic paradigms are attributed in linguistics to philosophic, psychological and sociological ramifications, because language plays a central role in a people's cultural constructions of their mental "pictures" of reality[409]. These issues are illuminated by the third, fourth and fifth research questions:

(3) How does Biblical Hebrew semantics contribute to an authentic conceptual metaphorical interpretation of the role and function of the Deity in the Biblical Hebrew wisdom of Proverbs?

(4) How does CMT assist the understanding and interpretation of human mental constructs on the God YHWH in the Biblical Hebrew wisdom text of Proverbs?

(5) What is the outcome of a mapping of conceptual metaphorical expressions containing prototypical categories for conceptual domains of "God" and "wisdom" in the proverbial literature?

Language studies on the understanding of the Hebrew Bible coincide with the trends of the ancient, classical, Enlightenment, post-Enlightenment and postmodern paradigms[410]. Modern studies on Biblical Hebrew linguistics are divided into two phases[411]: during the diachronic phase, the development of isolated Biblical Hebrew words was philologically compared with extra-biblical Semitic cognates[412]. This was followed by the synchronic phase, which focussed on the structure of Biblical Hebrew as an

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[407] Gadamer regards language as the medium of any hermeneutic experience (Thiselton 2009:222). Cf. McMullin (1995:388-90) and Bodine (1992a:328).

[408] "One's understanding of the way language works will directly influence the way one goes about the task of interpreting and writing the history of ideas. Put differently: our interpretations are fundamentally structured by our suppositions about how language works. Whether those suppositions are conscious or unconscious is irrelevant" (Aaron 2002:67,9).

[409] Cf. Johnstone (1998:129).

[410] The historical development of language studies in general, and of Biblical Hebrew linguistics in particular, can also be explained by means of Kuhn's theory of paradigm shifts. Cf. Finch (2005:2-15).

[411] For a survey of studies on Biblical Hebrew linguistics, cf. Bodine (1992a:328,1992b), Johnstone (1998:136), Schökel (1988:1-7), De Moor (1986:35-6) and Van der Merwe et al (2002:18-21).

[412] Comparative historical linguistics focuses on the etymological development of words. Hebrew is not treated as an isolated language, but as part of the common lexical stock of the Semitic family of languages. This classical Renaissance method is observed in *Gesenius' Hebrew Grammar* by Gesenius, Kautzch & Cowley. Philological lexicographa and concordances still in use are Brown, Driver & Briggs (1968), Jenni & Westermann (1971), Botterweck & Ringgren (1977), Koehler & Baumgartner (2001), Holladay (1988) and Even-Shoshan (1990). Cf. Johnstone (1998:131) and Bodine (1992a:331).

independent and unified language system[413]. Both approaches are criticised from the perspectives of modern linguistics, because the comparative approach of historical linguistics lacks the substantial data to adequately compare cognates of Biblical Hebrew with other Semitic sources. The method has sometimes been applied to Biblical Hebrew in an undisciplined, impressionistic and dictionary-orientated fashion, rather than in terms of the systematic tracking of evidence in the individual Semitic languages. Alternatively, the synchronic approach disregards relevant cognates in other languages, even where its resemblance to Hebrew seems obvious. Structuralism also pays no attention to the etymology or the historical development of words in the *Tanach*[414]. During the 1980s, structural linguistics was extended with the pragmatic and sociolinguistic features in the generative approach of Chomsky[415]. By the 1990s the realistic and experiential dimensions of the linguistic enterprise received new input from CS. Sadly, these insights have not been reflected in the linguistic study of Biblical Hebrew to a large extend[416].

The change from Biblical Hebrew philology to structuralism reflects the shift between the Enlightenment and post-Enlightenment paradigms. James Barr (1961) first applied the synchronic views of De Saussure to the language and interpretation of the Hebrew Bible[417]. Previously, the Biblical Theological Movement promoted the views of Boman, Pedersen and Kittel, whereby the biblical authors thought in terms of a Hebrew mentality, rather than by Greek categories. They contrasted the supposedly static, abstract and dualistic nature of Greek thought, to the dynamic, concrete and aspective nature of Hebrew thinking about God and life[418]. Barr attributes the error of these views to theological presuppositions, and

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[413] The structural linguistics of Ferdinant de Saussaure (1857-1913) establishes the function and meaning of words by their overall synchronic interrelationship with other words at the specific point in time of a given language system. Structuralism matches developments in other areas of biblical studies, such as literary studies and canonical criticism. The *Dictionary of Classical Hebrew* by Clines et al (1996) is compiled in Saussaurian terms: the initial orientation of main entries ("glosses") are synchronically listed by means of syntagmatic contexts and paradigmatic semantic fields. Structural linguistic insights are observed in some Biblical Hebrew grammars, especially in the work of Andersen, Waltke & O'Connor, Joüon & Muraoka and Sawyer. Cf. Johnstone (1998:134-8), Bodine (1992a:329) and Van Wolde (1994b:224).

[414] Cf. Johnstone (1998:132-4).

[415] Chomsky's Generative-Transformational Grammar was applied to the "dynamic (or functional) equivalent" translation of the Bible by Nida and Taber, which aimed to transport the message from an original text into a receptor language in such a way that the responses of the original and modern readers coincide in every respect. Chomsky's grammar rationally explains a native speaker's internalised knowledge ("competence") of his language, in contrast to the communication of this knowledge in actual speech ("performance"). Cf. Johnstone (1998:138-9), Bodine (1992a:330) and Van der Merwe et al (2002:20-1).

[416] "Linguistics is the study language as language, in contrast to the study of any specific language. The term "general linguistics" comprehends all of the varied theoretical positions of linguistics" (Bodine 1992a:327). According to Bodine (1992b:5) the application of general linguistics to the biblical languages is still lacking.

[417] The advent of linguistic analysis coincided with the hermeneutics of literary criticism (Silva 1994:109). This connection developed since the 1960s into European "text linguistics" and American "discourse analysis". Its immanent methods focus on the Hebrew Bible's syntagmatic textual units and pragmatic communicative functions. Cf. 2.6.1, as well as Van Wolde (1994b:224) and Silva (1994:122-3).

[418] Boman (1960:200-8) summarises the main differences between the Hebrew and Greek mentalities: while Greek thinking is constituted as the logical knowing of valid, external and objective constructions, Israelite mentality boils down to the psychological understanding of ourselves, our inner, subjective and imaginary states. Whereas Greeks experienced the world as static in terms of rest, harmony, composure and self-control, the Hebrew conception of God, man, nature and world is that of eternal dynamic movement. Space was the given

to its failure to examine the biblical languages from the perspective of modern general linguistics[419]. He objected to the lexicographical misinterpretation of words, both as thematic concepts (the "one-word/one-concept" fallacy)[420] and in terms of etymological root meaning (the "root" fallacy")[421]. He rejected the accumulative derivation of the meaning of words from various passages (the "illegitimate totality transfer" fallacy), and clarified the word-meaning and word-history confusion. Barr argued that semantic significance of the biblical languages does not reside in individual words, nor in the language structures of Hebrew and Greek, but in its specific contextual sentences. The Bible focuses more on God's utterances than on his actions. Barr brought insight to the application of linguistics for the purposes of hermeneutics, even though some of his claims may incline toward overstatement[422].

Barr's publications brought discredit to the comparative studies of Boman (1960), Pedersen (1959) and others, which posited that the Semitic mind hardly had any link with the Aegean world[423]. Their views were based on the Sapir-Whorf hypothesis, which stated that the mentalities of language- users depend on the peculiar nature of those languages in which they think and communicate[424]. Although the crude linguistic determinism of Sapir and Worf has been widely criticised[425], some biblical and Hebrew

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mental form for the Greeks, but for the Hebrews it was time. The Israelites experienced the world predominantly auditory through the word, while the Greeks primarily visualised reality as things.

[419] Cf. Barr (1961:21-5). RG Kent attributed the "backwardness of Semitic scholarship" in 1935 to the poor linguistic education of theologians. Barr (1961:288-90) pleads for a proper integration of the study of the biblical languages with the discipline of general linguistics.

[420] Barr (1961:210) shows how Kittel's *Theological Dictionary of the New Testament* refers inconsistently to the term "concept": either as a notion which may be represented by several words, or as a phrase that formulates the main content of a passage. When it refers to the "anthropomorphic concept of God", it is neither used as a word nor phrase, but as a tendency of thought, which cannot be identified with any linguistic expression.

[421] Proponents of the "root fallacy" argue that "in Hebrew there is a 'root meaning' which is effective throughout all the variations given to the roots by affixes and formative elements, and that therefore the 'root meaning' can confidently be taken to be part of the actual semantic value of any word or form which can be assigned to an identifiable root; and likewise that any word may be taken to give some kind of suggestion of other words formed from the same root" (Barr 1961:100).

[422] "Linguistically, the main result of the suggestions I have made about biblical languages would seem to be that investigation should proceed to a much greater degree in the realm roughly of stylistics, and that too much has been attempted by lexicographical methods" (Barr 1961:272). Cf. Barton (1984:208-11), Brueggemann (1997:45-6), Thiselton (2005:296,2009:203-4), Vanhoozer (1997:20-2) and Bray (1996:470).

[423] Cf. Deist (2002:97).

[424] Edward Sapir (1884-1939) and Benjamin Lee Whorf (1897-1941) concluded that language and world view are culturally connected, and that our ideas about the world depend on our linguistic ability to construct such ideas (Bodine 1992a:329): we "see and hear and otherwise experience very largely as we do because the language habits of our community predispose certain choices of interpretation" (Scanlin 1992:126).

[425] According to Slingerland (2004:5-6) the Sapir-Whorf hypothesis is a form of "word fetishism" which is longer adaptable to our knowledge of human cognition. Yule (1997:248) notes that it "fails to take into account the fact that users of a language do not inherit a fixed set of patterns to use. They inherit the ability to manipulate and create with a language, in order to express their perceptions. If thinking and perceptions were totally determined by language, then the concept of language change would be impossible... The human manipulates the language, not the other way around". The fact that the Sapir-Whorf hypothesis refrains from strict semantic consideration is illustrated in reference to the words supposedly used by Eskimos for different kinds of "snow": "Geoffrey Pullum in 1989 traced the myth back to some unsubstantiated remarks made by Benjamin Lee Worf in 1956, he probably got it from a passing remark by Boas 1911. Whorf claimed that the different morphemes that the Eskimos have for 'snow' is testimony to the cultural salience of snow in the lives of these Arctic dwellers. Somehow the fact of the

scholars have retained modified versions of the hypothesis. The translation of the Hebrew Bible into modern vernaculars have sensitised them to the different mentalities that were intuitive to the ancient Hebrew and Greek authors[426]. It has made them aware of the tendency among scholars, who (un)consciously disregard such divergent mentalities, and rather translate and interpret the Hebrew Bible instead in terms of the constructs and superstructures of Graeco-Roman philosophy, Christian theology and post-Christian ideology[427]. Professional translators, theological interpreters and ordinary readers tend to severe the ancient text of the Bible from its own cognitive-cultural context, by translating, interpreting or reading the text as if it were written in terms of their own (post)modern world views[428]. The fact that the biblical authors and redactors can no longer be consulted, and that their intentions are only indirectly available to us within the text itself, makes the original cognitive and cultural intentions of the biblical texts even more difficult to ascertain[429].

Deist illustrates how contemporary studies on language and culture, which surpassed the work of Sapir and Worf, can be applied to the cognitive worlds and cultural complexes of the Bible. The encyclopedic view of cognitive semantics draws our attention to the untapped experiential and realistic interpretations of the Hebrew Bible[430]. A cognitive metaphorical study of the Divine necessitates knowledge of Biblical

Eskimo snow was taken up by popular culture, subsequent writers inflating the number of snow words, always with the purpose of demonstrating the cultural relativity of vocabulary items. In point of fact, according to Pullum, the number of Inuit morphemes for 'snow' is not very different from the number of snow words in English, but few writers who mentioned the abundance of snow words in Eskimo ever took the trouble to ascertain the fact or to even go back to Whorf's or Boas's original texts" (Taylor (2002:315). The Eskimo example for "snow" is even elaborated upon by Yule (1997:247-8): "In another Pacific culture, that of Hawai'i, the traditional language had a very large number of words for different kinds of rain. Our language reflect our concerns".

[426] Cf. McAllaster (1960:432), De Moor (1986:41), Silzer & Finley (2004:160) and Gibson (1988).

[427] Cf. Grassie (2003:393), Gerstenberger (2002:283) and Glazov (2002:31). For translation problems of the Hebrew, Aramaic and Greek "source" languages of the Bible into modern "receptor" languages, cf. Johnstone (1998:129). Barr (1961:4) realises such problems: "Between us today and the men of the Bible, and between the men of the New Testament and those of the Old, there was a problem therefore not only of translation but of transculturation. We have to consider therefore a linguistic gap between a Semitic language, and Indi-European (Greek), and our own modern language (which might be Chinese or a Bantu language); and the corresponding cultural gaps between the Ancient Near East, the Roman Empire and the modern world".

[428] Obviously this temptation will escalate in relation to ever-widening historical gap between the cognitive and cultural world of the final canonical text and that of contemporary readers (Deist 2002:115-6,32). The linguistic problem relates to both lay readers and learned scholars of the Bible, since the "novice may fail of lack of knowledge and the master scholar may fail because of the bias of knowledge resting on other biases" (McAllaster 1960:421). The cultural-linguistic disregard for the uniqueness of Biblical Hebrew is found in the following remark by Girard (1985:13-4) on Job: "In order to contest the traditional vision of the work, do we absolutely have to know Hebrew, do we have to plunge ourselves into the numerous enigmas of this formidable text, do we have to emerge with ever more original solutions? Absolutely not. It is enough to read the translations. If scientific erudition were necessary, I would not allow myself to utter a word, because I am, not a Hebraist. The novelty which I am proposing is not hidden in some obscure recess of the book of Job".

[429] "A modern reader of biblical texts, even if she has a proficiency in Hebrew or Greek, will, if she is not *also* versed in the cognitive world of the intended (or implied) reader, as a matter of course substitute her own cognitive world for that of the intended or implied hearer. The result of such a substitution may, in many instances, result in accepting an interpretation as the 'most readily accessible meaning' that the original hearer could not have deemed relevant" (Deist 2002:48). Cf. Cotterell (1997:141) and Silzer & Finley (2004:179).

[430] Scholars believed until fairly recently that semantics was a subject that could not be described nor analysed as a subdiscipline of Hebrew linguistics. Cf. Barr (1961:1-2), Scanlin (1992:125) and Silva (1994:122-3). However, to

Hebrew, to attain insight into the social and psychological features whereby sages constituted their world-view by means of the wisdom text of Proverbs[431]. Our investigation on the God of traditional wisdom centres on the understanding of the mentality of these sages, as part of their cultural cognition. Von Rad argues that this area of research remains a problem, as we fail to grasp "the concepts really suited to the Hebrew world of speech and thought, concepts which would help us to expound the Israelite understanding of man and the world"[432]. Wood mentions that investigators of proverbial wisdom often work alone, since contemporary "studies in theology pay some attention to Wisdom literature, but very much less to Wisdom thought"[433]. Loader relates the problematic research on the Hebrew "cognition in context" to a lack of the specialisation and resources needed for such an endeavour. The difficulty to understand the Biblical Hebrew texts is attributed to the fact that our knowledge of the "cultural background, historical setting, the experiential background of language in actual use and so on are extremely limited. Not only are they restricted, but also very hard to come by, so that a number of fully-fledged disciplines, such as ancient Near Eastern studies, Semitics, archaeology, the history of religions, the history of ancient Israel and so on are necessary to provide the material with which to work. Therefore it is not so easy for biblical scholars to fulfil the prerequisites for implementing the insights of cognitive linguistics in a meaningful way"[434].

3.2.1.3 Theological Problems Related to the Divine in Biblical Wisdom

The theological core area addresses the sixth and seventh questions of the research problem, pertaining to the specific dilemmas related to a cognitive metaphorical reading of the God of traditional biblical wisdom in the modern-day societies of science and religion:

(*6) In which way does an investigation of conceptual metaphors of the Divine in Biblical Hebrew wisdom attribute to an appropriate understanding of the message of Proverbs?*

(7) What do sapiential conceptual metaphors of God contribute to the development of ideas on the Divine in the Hebrew Bible, in the debate between science and religion, as well as in a theological understanding of God-talk in the contemporary South African society?

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grasp something of the world presented in language, we have to realise that there is "more to language than mere phonology, syntax and semantics, that 'meaning' is a complicated terrain and that valid interpretation of texts ideally implies a full knowledge of the relevant culture as well as of the cultural world constructed by the relevant language" (Deist 2002:115, cf. also Deist 2002:32-3,91,105,113). Cognitive science uses empirical evidence attained from psycho- and sociolinguistics, which combine studies of language with that of the mind and society. Cf. Finch (2005:191-6) and Yule (1997:162-74,239-53). Loader (2003:327) shows how the cognitive linguistic focus on the psychological aspects of culture engenders new appreciation for the standard work of Pedersen (1959) on the Hebrew culture.

[431] Cf. De Moor (1986:29-30).
[432] Von Rad (1972:6).
[433] Wood (1979:xi).
[434] Loader (2003:322-4).

The theological aspect corresponds to the linguistic problem of the research, but focuses specifically on the scholarly evaluations of the nature of the Biblical Hebrew wisdom of Proverbs, as well as on its hermeneutic reception in the South African religious society. The unique epistemology of proverbial biblical wisdom was modified during most of the history of the synagogue and church to fit the theological message of the rest of the Hebrew and Christian Bibles. Most of these modifications were based on the popular academic view, that Greek epistemology constitutes the earliest and most authentic approach to science and religion[435]. The modernistic critical approaches first argued that the Hebrew version of reality differs from the Greeks[436]. Sadly, the history-critical claim which made the salvation history normative to the Old Testament faith, simultaneously degraded the wisdom themes distinctive of God's salvation of and covenant with Israel – creation, order, retribution, and experiential-intellectual emphases – to natural religion[437]. A theological clarification of the sapiential epistemological issues are outstanding[438], specifically in relation to the cognitive-religious nature and canonical function of Proverbs' wisdom literature within the Hebrew Bible[439].

As the socio-historical problem indicated, all mental constructions of the nature and role of God in the Biblical Hebrew wisdom of Proverbs have been affected by our "being-in-the-world" (Heidegger), which portrays every human as an irreducible hermeneutic creature[440]. Our presuppositions assumptions, perspectives and contexts are ideological "maps" that exist independently from the actual "territory" of the text itself[441]. We apply scientific tools to arrive at verifiable textual interpretations, but this may not correspond to the intentions of original writers[442]. Reader-response theories regard the reader as a

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[435] "Every civilization of which we have records has possessed a technology, an art, a religion, a political system, laws, and so on…. But only the civilizations that descend from Hellenic Greece have possessed more than the most rudimentary science. The bulk of scientific knowledge is a product of Europe in the last four centuries" (Kuhn 1996:167-8). For this reason, Aaron (2002:17-8) finds "very little *theology*" in the formal, philosophical sense in the Hebrew Bible. The theologies of Judaism and Christianity were only constructed in late Hellenism. Prior to the Greeks, the Hebrew religion functioned without the systematic employment of rational perceptions and a dominating set of privileged documents, and therefore without theology.

[436] "If anyone thinks that only the Western method of acquiring knowledge, a method which, as everyone knows, goes back to the questions asked in ancient Greece, can be called 'science', if, that is, he equates pre-Greek thinking with pre-scientific, then he will have to invent some other name for what transpired in Israel. But there is no reason why one should withhold that description from the efforts of the wise men, provided one is clear in one's mind that Israel had a different way of approaching objects in order to gain knowledge from them" (Von Rad 1972:313).

[437] Cf. Collins (1977) and Barr (1993a).

[438] Cf. the debate between Nel (2000,2002) and Loader (2001a,2004) on wisdom's reason and/or revelation.

[439] According to Csikszentmihalyi & Rathunde (1992:28ff.) scholars working from the Greek model of science agree that the concept of wisdom should consists of a cognitive process, a peculiar way of obtaining and processing information, and as a virtue. We will argue that Biblical Hebrew wisdom of Proverbs qualifies in all these epistemological criteria, albeit in unique theological ways.

[440] Cf. Stiver (2003:178) and Babbie (1998:305).

[441] Cf. Blank (1989:262), Jüngel (1989:302), Mouton & Marais (1991:17,24,149-50) and Bosch (1991:187).

[442] Cf. Kuhn (1996:39-42), Nel (1989:64) and Bartholomew (1998:5).

decisive component in the hermeneutic circle[443]. It exposes ideological prejudices and cultural biases that underlie every complex act of interpretation[444]. Hidden agendas – which are concealed by biblical writers underneath the structure and content of the text, or are imposed by readers onto its message – are often portrayed by means of ideological God-language[445]. Critics have interpreted the God-talk of the Bible as manipulative guises for human and economic wishes (Feuerbach), political and social interests (Marx), or as unconscious and repressive projections (Freud)[446]. Such depictions of "God" are enforced by socio-politically dominant (or "interested") readers, to divinely legitimise the condemnation, oppression and destruction of opponents (the "Other")[447]. Original reader-response criticism aimed to combat such tendencies, but its postmodern variants have actually enhanced the enthronement of the deconstructive reader as the sole role-player in the hermeneutical cycle, independent of the contributions of the text and its authors. It strips the God-talk of the Hebrew Bible from any lasting value for modern society. Postmodernism disallows any regulation of the self-interests, -desires, or -justifications of biblical reading. Self-conscious and scientific-articulated forms of ethical-responsible interpretation are attenuated to mere relative and indeterminate semantics[448].

As a result of the theological turmoil which surrounds the Bible, many South Africans have regrouped in factions of ethnic-religious fundamentalism, scientific rationalism, or unbelieving secularism. Fundamentalist churches and sectarian groups limit God to the anti-intellectual confines of private fideism, ecstatic worship, pragmatic ethics, aggressive evangelism, end-time eschatology and spiritual authority[449]. Increasingly, clinical scientists are sterilising the *Deus ex machina* ("God of the gaps") from all educational and social networks[450]. Biblical portrayals of God are rationalised as the archaeological

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[443] According to Ricoeur's "explanation" (*Erklärung*) texts may have more than one "understanding" (*Verstehen*) without necessarily compromising its literary integrity. However, its "surplus of meaning" must be evaluated according to the "hermeneutics of suspicion", which exposes the intentions of readers. Cf. Bergant (1997:7).

[444] Reader-response theory originally focussed on the hidden meanings of the authors and redactors behind texts, but developed under the auspices of the hermeneutics of suspicion to indicate the underlying ideological biases of the modernistic "objective" interpreter (Grassie 2003:394). Regardless of what pre-cautions we built into our reading strategies, it will still contain cultural prejudices and psychological factors that influence our interpretations (Aaron 2006:5). In fact, when readers claim that their readings are neutral, and only seek "to say what the Bible says", they often do so to support the dominant views of their *status quo* (Bergant 1997:11).

[445] Cf. Berger (1969) and Spangenberg (1994:448).

[446] Cf. Banks (2011), Grassie (2003:394) and Hefner (1993:89-90).

[447] "Interested" readers are European-American persons who created the myth of a "Western" biblical canon to favor the "interests" of the typical capitalist, wealthy, middle class, military, patriarchal, white, heterosexual and Christian male. This form of biblical theology was used as a tool for racism, sexism and classism, in order to dominate, subordinate and marginalise the African, Asian and Latin "Other", characterized as the native, diasporan, poor, working class, black, female, homosexual, bisexual, transsexual and intersexual non-Christian. The myth of the ideal, white, Western male is challenged by feminist, womanist, *mujerista*, African-, Hispanic-, and Native-American, as well as Third World liberation theologians. Cf. Snyman (2011:469,476).

[448] Cf. Thiselton (2009:314,327,347) and Vanhoozer (1997:25).

[449] Cf. Bray (1996:7), Cotterell (1997:138) and Kidner (1985:14) and Ratsch (2009:55).

[450] The view of the *deus ex machina* argues that rational religious beliefs should fill the gaps not yet disclosed by science. As these temporary "hideouts" of religion are continuously being reduced by scientific theories and inventions, it is inevitable that religion will eventually be replaced by scientific epistemology (Ratsch 2009:64).

artefacts of ancient cultures, or as psychological evidence of how humans neurally create "God" in their brain-mind systems. Most modern scientists have a materialistic view of the supernatural, whereby "God" resides solely in the realm of human imagination[451]. Some leave a sceptical margin of existence for God in panentheistic versions, with limited manifestations of the supernatural in natural and realistic experiences[452]. Since no scientific proof exists for extra-terrestrial revelation, the God YHWH and his Divine assembly are literally and literarily trapped within the pages of the Hebrew Bible[453]. Amidst the threats of superpowers, warfare, violence, crime, corruption, discrimination, unemployment, poverty and pandemics – for which religious intolerance has as much to blame as political exploitation and scientific ambition – the God of the Bible is increasingly treated as an alien in religious and academic societies[454]. The diverse disciplines of science have dislocated religion and God as the ontological centre and social epistemology of the world. Religion does not play a primary role in modern society, because the mental conceptualisation and literal reality of God are no longer integrated into the cultural practices, meaningful rituals and significant symbols of the secular world. The Divine is no longer believed to anchor or define the space and boundaries of our existence. God, according to Miller, is "no longer explanatorily primary... God is not even explanatorily admissible... Science has subsumed the whole of literality"[455].

The socio-historical, linguistic and theological core areas of the research problem are addressed in the rest of the thesis from the cognitive-scientific perspective of CMT. We should also mention certain theological problems inherent to the cognitive views of Lakoff and Johnson on the Bible, prior to the application of their embodied and experiential approaches to portrayals of the Divine in Proverbs. Pertaining to the God of the Bible, Lakoff and Johnson have a somewhat superficial interpretation of

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[451] Materialist neuroscientists and philosophers believe that the mind, consciousness and self are by-products of the electrical and chemical processes of the human brain. Religious, spiritual and mystical experiences, as well as the conceptualisation of "God", are nothing but brain states or delusions created by neural activity. No external or supernatural sources exist for such experiences and events (Beauregard & O'Leary 2008:289).

[452] While Bertrant Russell, Antony Flew, Edward O Wilson, Richard Dawkins and others reject traditional theism in favour of forms of metaphysical naturalism, such as physicalism, materialism, and nontheistic emergence. In postmodern theology these forms are known as panentheism. While theism contrasts the pure spirit of God to the physical word, the "Panentheistic Analogy" regards the world as an embodiment or incarnation of God's body. While the world of God's body is analogous to a human body, the relation of God to the world parallels the relationship of the mind to the body. Cf. Clayton (2003a:378,2003b:209).

[453] Postmodern philosophers also view the Divine in terms of "linguistic nonrealism" or "semiotic materialism" (Cupitt). Theories of linguistic representation argue that language is a mind-shaping and world-creating force. Nothing, not even God, exist in the real world independent of the linguistic representations of language-users. The maxim of Deridda - "There is nothing outside the text" (Vanhoozer 1997:27) influenced the view of Brueggemann (1997:66) that YHWH exist solely "in, with, and under" the texts of the Hebrew Bible.

[454] Cf. Perdue (1994:341). *The God delusion* (2006) of Richard Dawkins attacks religion "as nothing but a pack of pathetic superstitions, a mass psychosis based on childish beliefs that stunt the developing mind and prompt aggression and cruelty towards others. The book argues that modern science and cool reason are better guides to a fulfilling life, and the author is the leader of a growing movement aimed at converting others to his secularist cause" (Bulkeley 2008:244). Dawkins (2009:543) is not against "the God of Einstein and the other enlightened scientists", but against the "supernatural gods, of which the most familiar to the majority of my readers will be Yahweh, the God of the Old Testament".

[455] Miller (2005:352-4).

complicated metaphors for the Divine. For example, they ground metonymic references to the Holy Spirit as a dove in the New Testament gospels[456] in conceptions of the dove in Western culture and of the Holy Spirit in Christian theology: "There is a reason why the dove is the symbol of the Holy Spirit and not, say, the chicken, the vulture, or the ostrich. The dove is conceived of as beautiful, friendly, gentle, and above all, peaceful. As a bird, its natural habitat is the sky, which metonymically stands for heaven, the natural habitat of the Holy Spirit. The dove is a bird that flies gracefully, glides silently, and is typically seen coming out of the sky and landing among people"[457]. Such a hermeneutic mapping of the target domain HOLY SPIRIT onto the source domain DOVE in the conceptual metaphor THE HOLY SPIRIT IS A DOVE disregards the socio-cultural background of this biblical construct[458], and questions Lakoff & Johnson's knowledge of the biblical sociology, linguistics and theology. Lakoff and Johnson's materialistic view on the embodied Subject/Spirit rejects the monarchical portrayals of God as the stern and punishing Father in the Old Testament, in favour of more spiritual and immanent depictions of God the nurturing and gracious Parent in the New Testament. Lakoff disregards the metaphors of the Biblical Hebrew God as King and Father because of the destructive contribution it have made to the conceptual construction of Western family and national values: as the primary American "moral frame", the Fatherhood model derives directly from imitative conceptual metaphors for the Divine in the Bible[459]. Like most philosophers and scientists, Lakoff & Johnson (1999) promote spiritual panentheistic projections of God onto ordinary and everyday human experiences – like sex, art, music, dance and food-tasting – to cultivate embodied-realistic contact with the immanent God of our conceptual metaphorical world[460]. Are their reflections on the conceptualisation of the God of the Old Testament in the USA also applicable to some theological and religious factions in South Africa? Lakoff and Johnson's negative exposition on our research topic highlight the clarification of the socio-historical, linguistic and theological problems of the investigation from the same perspective. *How does Israelite sages conceptualise the Divine metaphorically through realistic religious and cognitive experiences in the Biblical Hebrew wisdom of Proverbs?*

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[456] Cf. Matthew 3:16, Mark 1:10, Luke 3:22 and John 1:32, as well as Strong (1961:278).

[457] Lakoff & Johnson (1980:40).

[458] Hagner (1993:58) links these associations of the dove and Deity, which occur often in oriental texts, to rabbinical interpretations of the Spirit in Genesis 1:2, to Noah's dove in Genesis 8:8-12, as well as to Israel's Divine Wisdom. Other similar Biblical Hebrew references testify to the hermeneutical dependence of the New Testament on the Old Testament (cf. Isaiah 38:14,59:11,60:8-9, Hosea 11:11), as well as to the fact that many popular metaphors are intelligible without its Scriptural background (Thiselton 2009:78).

[459] According to Lakoff (2008:76-82,108) the centrality of family values in American morality is portrayed by the conceptual metaphor THE NATION IS A FAMILY. Its mapping stems from two idealised family models, which are bioconceptually linked to the God of the Bible: God the strict Father protects his family from evil, but cultivates a patriarchal society of authority, obedience, discipline and punishment. However, the Bible also speaks of the Divine as a nurturing Parent, in a model of parents with equal responsibilities and no gender constraints, that is extended to the nation progressive politics of empowerment and community. Lakoff (2008:68-9) identifies the strict Father model as the dominating moral base in the USA, whereby American fundamentalism and "exceptionalism" legitimise itself from the Bible as a "Christian nation" with conservative and retributive values.

[460] Cf. Lakoff & Johnson (1999:564-9).

3.2.2 Central *Research Statement and Key Conceptualisations of the Study*

The following hypothesis deductively responds to the identified research problem: *The Divine is metaphorically conceptualised by Israelite sages as a sage by means of cognitive and religious experiences and conceptualisations peculiar to the proverbial wisdom tradition and distinctive of the priestly and prophetic theologies of the Hebrew Bible.*

The methodological perspective of CS argues that sages conceptualise the Divine in terms of metaphorical language in Proverbs. The application of the CMT of Lakoff & Johnson (1980) and others to linguistic expressions in the traditional wisdom of Proverbs provides evidence of how God is intellectually and theologically experienced in the cultural mind-set and social world of the sages who wrote and edited the Biblical Hebrew proverbial literature[461]. The cognitive view of metaphor serves as a valid and reliable approach for the deductive testing of the research hypothesis. The metaphorical conceptualisation of the Divine as a sage by sages brings new insight to the understanding of cognitive and religious concepts in Proverbs, and to realistic and peculiar experiences of the Divine nature and actions in the proverbial wisdom tradition[462].

While the experientialist approach of CS to language has been clarified in the first part of this chapter, the nature and function of CMT – as well as the application of a CMM deduced CMT – are described in chapters four and five. Apart from these methodological-theoretical issues, the definition of the following terms serve as the main conceptualisations of the identified research problem and hypothesis[463]: The God YHWH and/or the Divine refer to the dynamic, developing and monotheistic Deity of the Hebrew Bible, whose textual portrayals are in some instances similar to but in others also different from polytheistic depictions in the north-western Semitic parts of the ancient Near East[464]. While Jews and

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[461] Lakoff and Johnson's theory has been clarified and elaborated upon by Eubanks (1999), Gibbs (1992) Grady (2001), Jäkel (2001), Kertész (2004), Kövecses (2002,2007), Lakoff (1987,1993,1995,2008), Lakoff & Johnson (1999,2003), Lakoff & Turner (1989), Steen (2001,2002), Gibbs (2010,2011,2013) and others. The CMT has been applied in various extends to linguistic and religious studies on the Hebrew Bible by Bal (1993), Camp (1993), Crainshaw (2002), De Blois (2004), Descamp & Sweetser (2005), Dille (2004), Harrison (2007), Hermanson (1996), Jäkel (2002), Kruger (2001), Landy (1993), Nel (2005), Silzer & Finley (2004), Stienstra (1993), Szlos (2005), Van Hecke (2001,2005a) and others. Some biblical scholars refer to Lakoff & Johnson in bibliographies, but do not apply CMT to their studies, cf. Brettler (1989), Long (1994), McFague (1983,1987), Perdue (1991,1994c,2007) and Smith (2014). Criticism of Lakoff & Johnson is provided by Aaron (2002), Fesmire (2000), Jackendoff & Aaron (2010), Langacker (1988), Pinker (2008) and Taylor (2002). The entire 5th issue of the *Journal of Cognitive Semiotics* – under the editorship of Fusaroli and Simone (2013) – discusses three decades of critical developments in CMT.

[462] Babbie (1998:56-64) shows how scientific reasoning provides a "two-way bridge" between deductive theory and inductive research. Our deductive research moves primarily from the methodology of cognitive science to conceptual semantic data in the Hebrew Bible, to test the existing theory on cognitive metaphor by means of textual evidence, and to predict the possible outcome of the investigation. Cf. Neuman (2007:93).

[463] These conceptualisations are extracted as mental "concept clusters" (Neuman 2007:27) from the web of meaning provided by the research problem and hypothesis. Cf. Mouton & Marais (1998:60-1).

[464] "Although diverse, the ways of conceiving of God fall into three basic categories, distinguishing between a single God (monotheism) and a pantheon (polytheism), between a personal and an impersonal God, and between God as immanent and transcendent" (Rohmann 2000:164).

Christians believe in revelations of YHWH's nature and actions in the cosmos and history, CS and CMT reduce God-language to mental expressions and neural constructions[465] in the human brain-mind system of the ancient Israelite sages and early Jewish scribes[466]. This thesis regards the God-talk of the *Tanach* by necessity as forms of natural theology or general revelation[467], since Divine revelations can neither be scientifically explained nor empirically verified. Hebrew portrayals of God in the proverbial wisdom tradition are investigated as part of the cultural and religious experiences of its language-users. Experiential studies on God-talk belong especially to the interdisciplinary fields of theology and religion, but also to those of psychology, linguistics, sociology, archaeology and philosophy[468].

The traditional wisdom of Proverbs exhibits a unique epistemological view on God, humanity and the world, although some of its views occur also in other texts of the Hebrew Bible[469]. Traditional or proverbial wisdom represents the earliest stratum of the broader Hebrew wisdom tradition, which later-on came to include Job, Qohelet, the Wisdom Psalms, as well as Sira and *Sapientia Salomonis*[470]. The origins of the canonical text of Proverbs dates back to the 8th century BCE, although its final edition was established in the context of the Second Temple period during the late Persian or early Hellenistic periods, but prior to the first edition of Sira by the early second century BCE[471]. The editorial subsections in the canonical text of Proverbs reflect the realistic experiences and brain-mind processes of the Biblical Hebrew sages who were responsible for its textual versions over several hundred years, well before but also long after the Babylonian Exile. Their different religious experiences and divergent views on God constitute the proverbial Biblical Hebrew wisdom tradition, initially as expressed in Proverbs but eventually also extended by other sages and scribes in the broader Israelite Hebrew tradition, which

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[465] Our approach relates to the scientific-theological synthesis in "neurotheology", which "seeks to understand the relationship specifically between the brain and theology, and more broadly between the mind and religion" (Newberg 2010:1). Unfortunately, the neurotheological index of Newberg (2010:269-76) does not even refer to the primary terminologies of cognitive science nor to CMT at all.

[466] The brain is the physical aspects of the organ inside of the head – the neocortex, subcortical structures, limbic system, hypothalamus, cerebellum, brainstem, as well as its cells, molecules and connections. The mind represents "the subjectively experienced functions that arise from the brain including our thoughts, feelings, and perceptions" (Newberg 2010:47). The precise relationship between the brain and mind has not been scientifically determined, and is described in either dualistic or monistic ways (Strauss 2009:140-1). Lakoff (2008:9-14), however materially equates all mental and brain activity. Cf. Ratsch (2009:58).

[467] Science is the empirical investigation of information about the material or natural world (Newberg 2010:49).

[468] While religion refers to "a formalized set of practices and beliefs associated with a group of individuals that enable those individuals to interact with God, the Divine, or the Absolute", theology is "a field of scholarship that evaluates and studies the foundational concepts, doctrines, and texts of a particular religion to determine how to interpret those concepts, doctrines, and texts" (Newberg 2010:48). For the integration of various scientific disciplines in biblical studies, cf. Bodine (1992b:2).

[469] Dell (2006:155ff.) shows how the wisdom texts both influenced and was influenced by other parts of the Hebrew Bible. In this regard, the authors and redactors of the Hebrew canon all shared the same worldview and drew on similar historical experiences. While the sages appeal to personal experience, they reflect the Israelite consensus and commonly accepted assumptions about Jewish reality (Collins 1993:169-70).

[470] Cf. Perdue (2007:325-47).

[471] Cf. Crenshaw (1992:414-5), Whybray (1995:150-7), Fox (2000:6) and Perdue (2008:87-8).

includes Job, Qohelet, the Wisdom Psalms, as well as Sira and *Sapientia Salomonis*[472]. However, the epistemological God-talk of the evolving proverbial wisdom tradition reflected in Proverbs 1-31 differs in some respects significantly from that of the later wisdom texts, and are radically divergent from the theological perspectives of other texts in the *Tanach*'s Law, Prophets and Writings. The sages of Proverbs constructed their God-experiences in terms of realistic religious and intellectual metaphorical conceptualisations peculiar to the proverbial wisdom tradition. While the portrayals of the Divine in Proverbs 10-29 are mainly based on the thinking processes of pre-exilic sages, those conceptualisations of God in chapters 1-9 and 30-1 primarily reflects the real-life experiences of sages in the Israelite Exile and Jewish Diaspora. The wisdom theologies in Proverbs simultaneously reflect and revise some of the sapiential, mythological and religious ideas of the pre-exilic Near Eastern and post-exilic oriental neighbours of ancient Israel[473].

The ancient Israelite sages and early Jewish scribes of the proverbial wisdom tradition in Proverbs formulated their views on the Deity in reaction to other Yahwistic portrayals in the priestly and prophetic traditions[474]. The Hebrew Bible contains divergent theologies on the religious history of ancient Israel and Judaism, from her primordial origins long before the first temple of Solomon, until long after the Exile in the Second Temple period. While the canon of the Hebrew Bible reflects the discussions amongst priests, prophets and sages during the entire history of ancient Israel – prior to but especially following on the Exile – the Biblical Hebrew wisdom of Proverbs provides a unique contribution to the God-talk of ancient Israel[475]. The peculiar experiences of its sages on the nature and actions of the Divine respond in extended and subversive fashions to the primarily priestly and prophetic theologies: priests and prophets worshipped YHWH by means of cultic stipulations and charismatic illuminations, but the proverbial sages fearfully followed YHWH as the cosmic sage, whose Divine order and retributive sayings are to be observed in the universe and society.

3.2.3 Research *Objectives*

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[472] The portrayals of the God in the wisdom of Proverbs were later incorporated and developed by sages in the sceptical wisdom of Job and Qohelet, the national-legalistic wisdom of Sira and the apocalyptic-mantic wisdom of the *Sapientia Salomonis*, as well as in the sapiential-philosophical constructs of the Jewish rabbis and Christian theologians. Cf. Perdue (2007:325-47,2008:412-19) and the alternative view of Sneed (2011).

[473] Cf. McKane (1970:51-208), Whybray (1972:3-11) and Perdue (2007:38-46,2008:13-49).

[474] According to Waltke (2007:897) the wisdom texts differ from other genres in the Hebrew Bible in terms of its unique vocabulary, style, subjects and inspiration. Although Job and Qohelet depart radically in form and content from the sayings of Proverbs, all three texts share unifying themes, a common way of thinking and single worldview. This broader Hebrew wisdom tradition eventually incorporated the traditional wisdom of Proverbs, to constitute a self-contained body of literature and instructions in the Hebrew Bible, independent of the other historical, legal, and prophetic constructions of an ordered view of reality (Collins 1980:3, 1997:278).

[475] The proverbial wisdom tradition took part in the theological struggle after the destruction of the temple in Jerusalem and the kingdom of Judah. The continuation of traditional wisdom after the Exile, as well as its situating within the post-exilic discussion of Israelite significance "presents us with the possibility of understanding the emergence of wisdom itself as a theological category" (Mack 1970:57).

While the research problem illustrates how the interpretations of Jewish and Christian theologians complicated an authentic understanding of God in the Biblical Hebrew wisdom of Proverbs, our research hypothesis argues that the Divine is metaphorically conceptualised by Israelite sages as a sage by means of realistic cognitive and religious experiences peculiar to the proverbial wisdom tradition and distinct from the priestly and prophetic theologies of the Hebrew Bible. The following objectives aim to explain the problem[476]:

Firstly, to identify as part of the literature study the diverse ways and methods in which God was viewed by past Judeo-Christian scholarship in the proverbial wisdom of the Hebrew Bible.

Secondly, to establish the historical and social circumstances which influenced and motivated the Israelite sages who were responsible for the writing and editing of the text of Proverbs.

Thirdly, to illustrate how Biblical Hebrew semantics can contribute to a more authentic conceptual metaphorical interpretation of the Deity in the traditional wisdom literature.

Fourthly, to ascertain whether the contemporary linguistic theory on CMT can assist an understanding and interpretation of the God YHWH in Biblical Hebrew wisdom.

Fifthly, to map the conceptual domains pertaining to "God" and "wisdom" from linguistic expressions containing prototypical categories of these domains in the text of Proverbs.

Sixthly, to interpret the message of Proverbs in terms of what it specifically communicates about conceptual metaphors of the Divine in the text's Biblical Hebrew wisdom.

Seventhly, to argue the case whether sapiential conceptual metaphors of the Divine in Proverbs contribute to the development of ideas of God in the Hebrew Bible, to the modern debate between science and religion, as well as to an understanding of God-talk in the South African society.

As with the clarification of the research problem in terms of identified core areas, our objectives are categorised into three main outcomes, pertaining to the socio-historical, linguistic and theological aims of the investigation. The three-fold ordering of the objectives resembles a hermeneutical circle, in terms of the history of interpretation of the Bible: while the socio-historical aim of the first and second objectives focus on the real-life embodied and social experiences of the writers behind the tradiitonal wisdom of Proverbs, the linguistical aim of the third, fourth and fifth objectives studies the God-talk of the proverbial wisdom tradition by means of CMT. The theological outcome of the sixth and seventh research objectives aims to make a cognitive-scientific contribution to the debate between scientists, theologians and readers of the Bible in the South African society.

3.2.3.1 Socio-Historical Objective to the God of Wisdom

The aim for an authentic socio-historical interpretation of the Divine in the Biblical Hebrew wisdom of Proverbs concerns the first two research objectives:

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[476] The purpose of explanatory research is "the discovery and reporting of relationships among different aspects of the phenomenon under study" (Babbie 1998:113 ,90).

Firstly, to identify as part of the literature study the diverse ways and methods in which God was viewed by past Judeo-Christian scholarship in the proverbial wisdom of the Hebrew Bible.

Secondly, to establish the historical and social circumstances which influenced and motivated the Israelite sages who were responsible for the writing and editing of the text of Proverbs.

The socio-historical outcome provides an authentic view of the peculiar ways in which the Biblical Hebrew sages conceptualised God in the textual subsections of Proverbs. CS argues that the realistic and experiential processes of language-users stem from cultural experiences of the world in which they reside. This objective remains important, despite of the realisation that our best interpretations are tainted with subjectivity and partiality[477], and that we only have limited knowledge of the cultural matrix of the ancient Israelite religion and its proverbial God-talk[478]. An integrated approach to the cognitive culture of Proverbs' traditional Biblical Hebrew wisdom[479] sensitises modern readers from superimposing allegorical or harmonised interpretations (*Verstehen*) onto the text[480], and at the same time contributes to proper explanations (*Erklärung*) of the God-talk of the traditional Israelite sages[481].

Our socio-historical objective contributes to an encyclopedic and contextual interpretation of the Divine in Proverbs. Cognitive semantics relates the mental content of a language to the particular cultural world in which it is conceptualised and communicated. Meaning-constructions in the brain-mind system of writers are apprehended in linguistic expressions embedded in specific physical, social, and cultural contexts. The experiential meaning of a concept is attained when its cognitive conceptualisation is culturally contextualised by events, actions, or situations in the world of its language-users. From a cognitive perspective we regard the linguistic references to and expressions of conceptual metaphors

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[477] "The interpretation of text is not in fact determined by an objective text alone, nor by author intention alone or with text, cotext and context, but by all of this moderated through the subjectivity of the reader's culture and context" (Cotterell 1997:143,140).

[478] Hayes & Holladay (1999:8-13) identify the factors that distance texts from their interpreters as the "third-party perspective" (when the interpreter is not the original receiver of the text), the "second-level interpretation" (the ancient language of the text has to translated by the modern interpreter), the "cultural gap" (between the ideas, practices and customs of the text and its reader), "the historical gap" (whereby the reader and text are chronologically distanced), the "collective and historical growth" of texts (that are the product of multiple authors and redactors), the "multiple and differing versions of the same documents", as well as the "sacred" character of biblical texts (that are treated differently from other literature). Cf. Deist (2002:25,100).

[479] For Deist (2002:103) all the spheres of a culture dynamically interacts. An integrated approach to biblical culture uses "all kinds of data provided by archaeology, geography, history, epigraphy, iconography, sociology and comparative literary studies of biblical and ancient Near Eastern sources" (Van Wolde 2006:360).

[480] Aaron (2006:3-4,285) emphasises that the biblical writers are addressing their ancient audiences, rather than 21st century university-trained readers. Since we cannot fully grasp the the original intent of the author, our purpose is to "go about grasping as much as possible of the original intent while recognizing the many limits imposed by time and space and... lost conventions of discourse" (Aaron 2002:6).

[481] The German words refer to the empathetic ability of researchers to mentally grasp the circumstances, views, feelings and actions of those being studied (Babbie 1998:329). Both *Verstehen* and *Erklärung* conceptualise the researcher's desire "to get inside the worldview of those he or she is studying and accurately represent how the people being studied see the world, feel about it, and act. In other words, the best test of good social knowledge is not replication but whether the researcher can demonstrate that he or she really captured the inner world and personal perspective of the people studied" (Neuman 2007:44).

for the Divine in the traditional wisdom of proverbs as mental reflections of the socio-historical experiences of the authors who wrote and edited the Biblical Hebrew text[482].

3.2.3.2 Linguistic Aim for an Interpretation of the Divine in Biblical Hebrew

The third, fourth and fifth research objectives analyse linguistic data in the canonical text of Proverbs to identify conceptual metaphors for the Divine in the traditional wisdom literature:

Thirdly, to illustrate how Biblical Hebrew semantics can contribute to a more authentic conceptual metaphorical interpretation of the Deity in the traditional wisdom literature.

Fourthly, to ascertain whether the contemporary linguistic theory on CMT can assist an understanding and interpretation of the God YHWH in Biblical Hebrew wisdom.

Fifthly, to map the conceptual domains pertaining to "God" and "wisdom" from linguistic expressions containing prototypical categories of these domains in the text of Proverbs.

The cognitive-scientific approach to language, semantics and metaphor studies the textual content of the Hebrew Bible as an integral part of human cognition. Its realistic and experiential perspectives do not view the Biblical Hebrew language as an autonomous system built up from syntagmatic and paradigmatically related elements, but as a cultural reflection of the way in which people think[483]. Our conceptual approach makes use of the cognitive applications to linguistics, religion, sociology, psychology and archaeology, to construct the particular world view of the Biblical Hebrew sages from the linguistic content of the text of Proverbs, in order to understand the value system that the sages ascribed to the role and responsibilities of humanity in the cosmos and society, in relationship with the Divine[484].

The linguistic outcome continues the encyclopaedic endeavour to contextualise portrayals of the Biblical Hebrew God of traditional wisdom in terms of its authentic social history. The textual subsections of Proverbs contain linguistic information on the God YHWH which originated in the brain-mind systems of Israelite sages and Jewish scribes, in conjunction with social and religious experiences prior to and following on the Exile. These sages gave expression to authentic conceptualisations of the Divine in the written and redaction processes of the proverbial wisdom literature. The semantic analysis of textual data related to the God-talk of the sages leads to the identification of conceptual metaphors for God in the text of Proverbs. The mappings of sapiential source domains onto target domains for the Divine

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[482] Cf. Langacker (2003:194), Van Wolde (2006:356-7) and Louw (1992:1080).

[483] "It is generally known that language do not reside in dictionaries, but in the minds of the speakers and listeners, writers and readers of that language. Therefore, in order to understand the nature of language, one also has to look at the conceptual world of how it has shaped the language signs" (Van Wolde 2003:2). Cf. Van Wolde (2005:130) and Van Hecke (2001:479).

[484] Cf. Deist (2002:91-3) and Hermanson (1996:77).

reveal authentic metaphorical conceptualisations, which illustrate the mental world-views of the traditional sages and contribute to the theological message of Proverbs[485].

3.2.3.3 Theological Outcome of a Cognitive Contribution to Biblical Science

The theological outcome of the investigation underscores the sixth and seventh research objectives:

Sixthly, to interpret the message of Proverbs in terms of what it specifically communicates about conceptual metaphors of the Divine in the text's Biblical Hebrew wisdom.

Seventhly, to argue the case whether sapiential conceptual metaphors of the Divine in Proverbs contribute to the development of ideas of God in the Hebrew Bible, to the modern debate between science and religion, as well as to an understanding of God-talk in the South African society.

The theological objective clarifies the authentic and subversive contributions of Proverbs to the conceptual metaphorical God-talk of the Hebrew Bible, as deduced from its sages' unique socio-historical experiences. In opposition to the cultic and charismatic God-language of the priestly and prophetic traditions, the cognitive and religious God-fearing of the proverbial sages are in some ways similar to the classical-medieval definition of theology as *fides quaerens intellectum* ("faith seeking understanding")[486]. While the thesis advances the theology ("God-language") of the Bible from the perspective of CMT, it also tests the validity and reliability of the application of the methods of CS to textual data obtained from the Hebrew Bible[487].

A final theological objective is to make a cognitive-scientific contribution in the contemporary debate on science and religion between scientists and theologians in the Southern African societies. The interpretation of the ancient sapiential text of Proverbs by means of CMT sheds new light on the existing "God-problem", both for scholars and believers who study and value the Bible, as well as for scientists and atheists who view portrayals of God as merely part of the imaginative, ideological and mental processes of human cognition[488]. In the *Erklären-Verstehen-Kontroverse* between the natural and

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[485] Although not much conceptual metaphorical work have been done on the Hebrew Bible, Deist (2002:112) argues that it "can assist in analysing Israelite cultural values. It is also clear, though, that, since metaphors may draw analogies between *any* two cultural domains, the interpretation of metaphor (and simile) requires sound knowledge of the whole cultural system".

[486] Newberg (2010:48) and Migliore (1991:2) attributes this definition variously to Augustine and Anselm of Canterbury (1033-1109). It seems obvious to note that the cultural worldview and metaphorical conceptualisations of the Biblical Hebrew sages on God, religion and wisdom differ greatly from the Greek and Latin scholars. Cf. Bartholomew (2009:184) and Platinga et al (2011:8).

[487] Both of the biblical and linguistic enterprises mutually benefit, as part of the hermeneutical endeavour, from this thesis: while theology is for Vanhoozer (1997:16) "largely a matter of language and language is largely a matter of theology", Gerhard Ebeling insists that hermeneutics is not the understanding *of* language, but the understanding *through* language. Thiselton (2009:201,192) ties the language-theology interpretative knot, by stating that "hermeneutics requires that we study both history and language, and where appropriate, also theology". For the possible interdisciplinary cooperation between biblical exegesis and cognitive science, cf. Loader (2003:21) and Noordman (2003:334).

[488] Cf. Hefner (1993:81) and Bulkeley (2008:239).

human sciences, our objective is to transcend a mere empathic *Verstehen* (understanding) of religious conceptual metaphors, in favour of a more critical *Erklären* (explanation) and evaluation of diverse theologies in the Hebrew Bible[489]. If Lakoff and Johnson are correct, "then we have grounds for thinking that specific conceptual metaphors have shaped whole religious attitudes. We would have reason to think that such metaphors have determined how religious people experienced what they take to be the divine, and how they understand the language that they use in their attempts to talk about it. And the wariness with respect to how specific conceptual metaphors have shaped whole religious traditions could have far-reaching consequences for how the divine is conceived in the future"[490].

3.3 RESEARCH OPERATIONALISATION

The transition between the conceptual and operational phases of the thesis is facilitated by a revision of our main research dimensions[491]. The self-generated research topic focuses on the complex and evolving nature of the God-talk in Proverbs, which differs substantially from other texts in the Hebrew Bible. The research problem – that questions the ways in which the Biblical Hebrew sages conceived God – is illustrated by means of three core problem areas. The socio-historical scenario shows how Jewish and Christian interpreters (un)consciously superimpose their distinctive cultural circumstances onto those experiences of the traditional sages. The linguistic problem exposes the inability of traditional linguistics to ascertain the worldview of the proverbial scribes. The theological dilemma notes how the God of the Bible and the text of Proverbs is no longer viewed as being of academic and social importance for the moral transformation of South Africa.

The central research statement argues in contextual, ideographic and explanatory fashions that the traditional Israelite sages conceptualised God metaphorically by means of realistic cognitive and religious experiences peculiar to the proverbial wisdom tradition and distinctive of the priestly and prophetic theologies of the Hebrew Bible. The thesis aims to empirically ascertain by means of empirical data how the sages of Proverbs' subsections thought about the Deity in terms of their distinctive cognitive-intellectual and religious-cultural environments. The research objectives convert the areas of the identified problem into potential outcomes. Whereas the socio-historical outcome establishes how sapiential experiences resulted in unique portrayals of God, the linguistic objective constructs the conceptual metaphorical world view of the traditional sages. The theological objective explains the cognitive-scientific importance of the God of the ancient Israelite and early Jewish sages for current South African theological and popular discourses[492].

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[489] Cf. Gadamer and Ricoeur in 2.1, as well as Lawson & McCauley (2006) and Thiselton (2009:8-10).

[490] Harrison (2007:19). "The point here is that one cannot ignore conceptual metaphors. They must be studied carefully. One must learn where metaphors is useful to thought, where it is crucial to thought, and where it is misleading. Conceptual metaphor can be all three" (Lakoff & Johnson 1999:73). Cf. Fludernik et al (1999:388).

[491] For brief references to these aspects, cf. 1.7 as well as Mouton & Marais (1991:60).

[492] For explanatory and deductive research-testing, cf. Neuman (2007:15,29-30) and Babbie (1998:34-6).

The research dimensions are utilised as part of a deductive strategy for the testing of the hypothesis in terms of the methodological cognitive-scientific framework. The thesis empirically evaluates the existing theory on conceptual metaphor by means of empirical evidence related to the Divine in the Hebrew Bible. The operationalisation of the research explains the application of the measurement techniques to the conceptualised topic, and restricts the investigation to the collection of relevant conceptual-semantic evidence on God in the Biblical Hebrew text of Proverbs. The collected textual data is analysed and processed by means of CMT, for the purpose of the construction of cognitive metaphors for the Deity YHWH in the proverbial wisdom tradition. The identified mental depictions of God are presented in terms of a CMM, which compares the God-talk of Proverbs to other priestly and prophetic interpretations of the Divine in the Hebrew Bible[493].

3.3.1 *Delimiting the Study*

The scope of the thesis restricts our investigation to the literary text of Proverbs in the Hebrew Bible, as part of social artefacts and the archaeological heritage of the ancient Israelite and early Jewish culture(s). The subsections in the canonical Proverbs serve as primary sources on the written and editorial activities of the traditional sages[494], and express their mental processes as pre-exilic, exilic and post-exilic responses to divergent social experiences during the lengthy Israelite and Jewish history[495]. The study on Proverbs is conducted as unobtrusive research with nonreactive measures[496]. The research is executed from a cross-sectional or synchronic view on the canonical form of the text of Proverbs, which also notices the longitudinal or diachronic findings of previous studies on the textual development of the subsections in Proverbs, in both the literary editions of the Hebrew Bible, as well as in its secondary Jewish and Christian sources of interpretation[497]. Our focus on the final canonical textual version of Proverbs thus includes its lengthy historical formation, roughly from before the 8th century BCE and until after the 3rd century CE[498].

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[493] Cf. Mouton & Marais (1991:66) and Babbie (1998:109).

[494] Primary sources contains evidence about past events that were created by persons who actually lived in the particular era, while secondary sources are information about events or settings that were subsequently documented by people who never directly participated in those events (Neuman 2007:372-6,312ff.).

[495] Together with Childs (1985:210) we apply the canonical influences on the traditional wisdom of Proverbs to all of the phases of the Israelite history.

[496] Social artefacts are the remains of "any product of social beings or their behaviour" (Babbie 1998:94,308). Unobtrusive research with nonreactive measures limits the influences of researchers on archival data, as the people being studied are unaware of such events taking place (Neuman 2007:227). Cf. Deist (2002:25).

[497] Saussure originally used the concepts of diachrony and synchrony to distinguish the historical development of a language from its state at a particular time (Finch 2005:18). History criticism emphasises the diachronic textual development of the Hebrew Bible, which eventuates in its final post-exilic canonical shape. Alternatively, new literary criticism studies the Bible phenomenologically and synchronically as literary art, while ideology criticism limits the relevance of the Hebrew Bible to the cultural needs of post-exilic Jewish communities in the Persian and Hellenistic periods. Cf. Deist (2002:57-8), Greenstein (2003:264) and Fohrer (1984:316-7).

[498] We agree with Deist (2002:37-9) that a synchronic investigation on the text of Proverbs should include its socio-historical setting and extra-linguistic environment, as well as its relationship to other texts in the Hebrew Bible.

The initial ecclesiastical designation of Proverbs as part of the wisdom category of the Hebrew Bible stems from the high frequent usage of the concept of "wisdom" (חכם√) in this text. The sapiential character of Proverbs, Job and Qohelet is variously attributed to their unified literary form, similar thematic worldview, or comprehensive functional setting[499]. While we agree with those scholars who view Proverbs, Job and Qohelet as a macro educational genre, a self-contained literary corpus, or as a broad sapiential tradition[500], we also argue that the God-talk inherent to the subsections of Proverbs can and should be studied on its own as a substantial proverbial wisdom tradition. The epistemology of Proverbs provided a wisdom foundation that eventually led to the evolved sapiential views of Job and Qohelet, but initially it served as a mode of wisdom thinking in its own right. Furthermore, although the comprehensive worldview of Proverbs shares some elements with that of Job and Qohelet, its sages' unique socio-historical experiences and reflections on the Divine conflict drastically with the more sceptical views of these texts[501], as well as with the other non-sapiential texts in the priestly and prophetic traditions of the Hebrew Bible[502].

Our research on conceptualisations of God in the Biblical Hebrew wisdom of Proverbs therefore not only excludes the developing God-talk in the rest of the broader Hebrew wisdom tradition of ancient Israel and early Judaism, but also other texts in the Hebrew Bible which contain definite or less obvious wisdom influences[503]. This is also the case with the so-called Wisdom Psalms, which portray a much later theological development of the proverbial views of Proverbs[504]: their authors piously and spiritually

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However, we also concur with Robertson (1977:6) that all the literary parts of a text make integral contributions to the meaning of the text as a whole. Cf. Barr (1992:146-7).

[499] Cf. Collins (1997:265-6,278, 1998:1), Brown (2005:9762), Olojede (2012:352-3) and Grabbe (1995:162).

[500] Cf. Von Rad (1972:25), Crenshaw (1977:353,1981:11,19), Williams (1987:265) and Blenkinsopp (1992:2,1993:19). Whybray (1974:61-9,155) proposes a broader intellectual tradition in the Hebrew Bible.

[501] Job and Qohelet widely use, but at the same time also vastly differs in their unique ways from the theological statements of Proverbs (Clines 1994a:273 and Terrien 1990:232). However, following on the divergent Biblical Hebrew God-talk of Proverbs, Job and Qohelet, the broader wisdom tradition developed into even more irreconcilable aspect in the apocrypha, at Qumran, and among the Jewish scribes and Christian theologians. Cf. Scott (1961:10-11), Crenshaw (1981:17-9), Goff (2007:295) and Gammie (1990d:47,68).

[502] Cf. Collins (1980:3, 1997:278), Nel (1982:1) and Fontaine (1993:111).

[503] Many scholars have identified sapiential influences in texts outside of the wisdom corpus (cf. 2.5.4). Such wisdom "imprints" (Shupak 2003:420) on non-sapiential texts are attributed by Sheppard (1980) to the editorial role of the post-exilic sages-scribes in the final formation of the canon of the Hebrew Bible. Whybray (1974:3-5,71ff.) and Dell (2006:14) show how the wisdom literature itself is also affected by other biblical traditions. The mutual influences of the various literary Biblical Hebrew corpi on one another are attributed by Murphy (1992:928) and Collins (1993:169-70) to the common cultural views shared by all classes in the ancient Israelite society. "Since Israel's sages did not dwell in isolation, and consequently spoke the language of everyday usage... the favourite expressions in wisdom literature also functioned in a non-technical manner throughout Israelite society" (Crenshaw 1981:39).

[504] According to Gammie (1990d:71) the Wisdom Psalms can be classified as such due to both form-critical and ideational reasons. Nel (1982:2) identifies wisdom influences in Psalms 1,9,10,12,14,15,17,36,37,49,52, 73,91,94,112,119,127,128 and 139. Crenshaw (1981:181-5) objects to the incorporation of other parts from the Hebrew Bible into the wisdom category, and divides the "wisdom" psalms into discussion literature (37,39,49, 73) and torah mediation (1,127,32,94,62). Burger (1989:90ff.) interprets the wisdom psalms as part of the dogmatic

reinterpret central ideas in Proverbs, such as the cognitive and experiential nature of wisdom, and the religious and retributive view of God-fearing, as part of the cultic veneration of the Torah[505]. Finally, some remarks should suffice on the research title, *"GOD IS A SAGE: Human Cognition and Metaphorical Conceptualisation in Biblical Hebrew Wisdom"*. After an extensive investigation and prolonged comparison of fundamental differences pertaining to wisdom concepts and terms encountered in the sapiential texts of Job and Qohelet, it was ascertained that the demarcation and delimitation of the the study material and textual data should be restricted solely to Proverbs, as part of an heuristic decision based on the view that sufficient evidence had been compiled for the analyses of the proverbial literature. Although some substantial and fundamental differences and *sito-sito* extrapolations might (and will) still be encountered during the critical analyses of the entire Hebrew wisdom tradition and between the texts of Proverbs, Job and Qohelet, we confidently argue that no conspicuous results have otherwise being ascertained.

Chapter Four specifically focuses on the various metaphorical models and possible theological developments which are utilised as part of substantial expositions of the Divine in the Hebrew Bible, such as the theological-anthropological study by Bernd Janowski, *Konfliktgespräche mit Gott* ("Arguing with God"*)*, on randomly-chosen Psalms[506]. However, our investigation preferred to emphasise specifically the prescribed cognitive-scientific methodology and paradigmatic framework proposed by the Conceptual Metaphor Theory of George Lakoff and Mark Johnson[507].

3.3.2 *Collection of Data*

The data-gathering endeavours of this study testify to the observation made by Neuman that operationalisation in qualitative research is "an after-the-fact description more than a before-the-fact preplanned technique"[508]. The coding of evidence collected for the literature study led to various working ideas on how CMT explains the mental God-talk of the sages who wrote and edited the canonical text of

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(1,32, 34,37,49,112,128) and crisis (34,37,49,112) phases of the wisdom tradition (cf. Schmid 1966). Perdue (2007:152,2008:161-5) identifies sapiential influences in eleven or twelve psalms, which he group into literary or thematic themes: Torah Psalms (1,19b,119), Instruction Psalms (32,34,37), Proverb (Saying) Psalms (112,127), Reflective (Joban) Psalms (49,73), and Psalms of Creation (111, possibly 104).

[505] Scott (1983:xxi) labels the wisdom psalms as part of the "pious wing" of the wisdom tradition, distinctive from the worldly wisdom in Proverbs and the heterodoxy of Job and Qohelet. Perdue (2008:158) dates the Jewish identification with the Torah in the 4th century BCE. According to Ceresko (1990:220) wisdom are theologically linked in the Psalter to the Torah and the cult. Cf. Burger (1989:92) and Fuhs (1990:313).

[506] Cf. Janowski (2013).

[507] Cf. 1.10. It is interesting to note that Janowski (2013:351-430) never refers to Lakoff and Johnson in his bibliography and Index of Modern authors, nor to the concept of "conceptual metaphor" in the whole monograph.

[508] Neuman (2007:114-5) shows how qualitative data gathering occurs during the conceptualisation and prior to the operationalisation of research: during the conceptual phase, existing techniques and preliminary ideas are merged with the collected data, after which the researcher operationally evaluates whether specific theoretical thoughts about the data contribute to more refined findings on the identified problem.

Proverbs[509]. While our coding processes related the Divine to cognitive and religious conceptions in the gathered evidence[510], the investigation of these concepts in the primary and secondary sources highlighted the hypothetical assumption that metaphorical conceptualisations of God in the proverbial wisdom tradition can be deduced from its sages' cognitive-intellectual and religious-cultural experiences[511]. Qualitative textual evidence for the embodied socio-historical experiences of the traditional sages was obtained from prototypical categories pertaining to the root Biblical Hebrew concepts of √לבב ("heart"), √חכמ ("wisdom") and √יראֹ ("[God]-fearing"), as well as their derivatives in the linguistic expressions of Proverbs[512]. In order to empirically test the central research statement, we semantically analyse the above-mentioned concepts in the text of Proverbs, to ascertain if metaphorical conceptualisations for the Divine can be constructed from such conceptual domains in its proverbial wisdom tradition[513]. Our study made use of the research instruments provided by Even-Shoshan (1990), as well as the 7th electron version of Bibleworks (2006), to collect data on all the possible appearances of √לבב, √חכמ and √יראֹ in the Hebrew Bible (including its Biblical Aramaic sections). The following paragraphs explain why the gathered evidence facilitates a conceptual metaphorical understanding of the God of traditional wisdom, primarily in the text of Proverbs, but also in the rest of the Hebrew Bible[514].

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[509] Qualitative coding helps to reduce raw chunks of data into manageable piles, and to organise relevant evidence into concepts, categories and themes that are related to the identified research question. Coding encourages theoretical generalisations and the classification of data into a conceptual framework. For the successive stages of open-ended, axial and selective coding in qualitative research, cf. Neuman (2007:330-2). For the qualitative questioning and coding of data in content analysis, cf. Babbie (1998:313,330-1).

[510] "Conceptions are idiosyncratic mental images we use as summary devices for bringing together observations and experiences that seem to have something in common... Concepts are the agreed-on meanings we assign to terms, thereby facilitating communication, measurements, and research. Our concepts do not exist in the real world, so they can't be measured directly... Conceptualization is the process of specifying the vague mental imagery of our concepts, sorting out the kinds of observations and measurements that will be appropriate for our research" (Babbie 1998:136). Such conceptions are expressed in words, but reflect the mental "rethinking or grasping together (holding) of an idea or a class of objects" (Withers et al 1994:38), to provide the necessary conceptual skills for the analysis, procession and interpretation of the gathered evidence. Concepts serve as the "mental file drawers" (Babbie 1998:118) or "pigeonholes" (Mouton & Marais 1991:60-2) for the framing and construction of mental images of the Divine from the sapiential data.

[511] Cf. 1.5. In fact, the legitimacy of the intellectual and religious assumptions of our thesis have only been strengthened by the view of the wisdom text of Proverbs as instructional literature of a pedagogic nature.

[512] A morpheme is the "smallest unit of linguistic meaning", and a root a "morpheme that cannot be analysed into smaller parts" (Fromkin, Rodman & Hyams 2003:69,80). Biblical Hebrew words are formed from roots which consist of three consonants ("radicals"). The combination of a root with vowels and additional prefixes and suffixes indicates its morphological function, either as a verb, a noun, or an adjective (Van Wolde 1994a:27). Due to the limited number of texts which form the Hebrew Bible, "a restricted number of lexemes occur which are generally retraced to an even more restricted number of roots. The number of supposed roots which have been included as lemmas in Gesenius and Brown-Briggs's dictionary is small, about 10,000. Of verbs more specific figures are available: the Hebrew Bible contains 71,510 forms that are supposed to be traceable to 1565 roots" (Van Wolde 1994b:235-6). Cf. McAllaster (1960:424ff.) and Pedersen (1959:110-3).

[513] "The grammar of wisdom requires more careful scrutiny if one is to understand the 'theology' thereof, because the poetics of wisdom form an intrinsic part of wisdom's grasp on reality and communication thereof" (Nel 1996:441-2).

[514] We compared these findings with editorial references in Brown, Driver & Briggs (1968), Koehler & Baumgartner (2001), Holladay (1994), Clines (1996), Botterweck & Ringgren (1977), Friedrich (1971), Jenni & Westermann

The decision to conceptually analyze the Biblical Hebrew roots of לבב√, חכם√ and ירא√ as basic-level cognitive categories and schematic prototypes was nor a randomly chosen, Rather, such an idea is based on the view of second-generation cognitive linguists, that Idealized Cognitive Models may also include other basic-level categories, prototypical schemas and more central or core members in terms of their flexible conceptual hedges and fuzzy boundaries[515]. In this instance, the subordinate semantic domain PROVERBIAL WISDOM (חכם√), would easily incorporate the other basic-level metaphorical (not linguistic) concepts such as HEART (לבב√) and GOD-FEARING (ירא√), as expressions of the superordinates EXPERIENTIALISM, SAGACITY AND RELIGIOSITY, as illustrated by the following schema[516]:
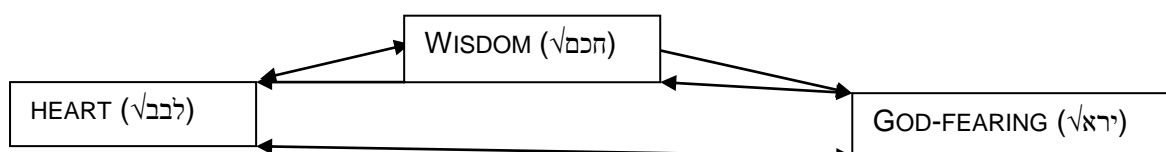
Ancient Near Eastern and oriental cultures attribute the human capability to think and reason to the organ of the heart[517]. Since Biblical Hebrew has no word for the brain-mind system, the Israelites locate the real-life embodied and experiential processes of cognition in the upper part of the torso (the heart), whereas the emotive aspects stem from the lower parts of the torso (the kidneys, liver and stomach)[518]. The heart is tied to both psychological and behavioral experiences in the Hebrew Bible[519]. The nouns לֵב or לֵבָב appear most frequently of all the anthropological terms in the Hebrew Bible[520]. The terms are

(1971), Harris, Archer & Waltke (1980), VanGemeren (1997) De Blois (2009), as well as with other studies, as indicated in the list of references of the thesis.
[515] Cf. Taylor (1995:54-5, 79-80).

[516] Cf. Sneed (2015:16-8, 368) as well as 5.3.1.

[517] Wilkinson (2010:145) describes how the ancient Egyptians replaced the "useless" tissue of the brain with mud during mummification, to prevent putrefaction. However, the heart – "seat of the intellect, fount of emotion and storehouse of memories" – was covered by a scarab beetle, the symbol of rebirth, with instructions on how it should testify for the dead in the afterlife: "In time the heart itself came to stand for the deceased and his deeds, and the pictorial representation of the 'weighing of the heart' against the feather of Truth became an essential image for inclusion on the funerary papyrus, an encapsulation of the final judgement" (2010:157-8).

[518] Hebrew expresses thoughts and feelings in terms of the body (Deist 2002:110): while the heart refers to thoughts, the kidneys represent emotions and motives and the bowels compassion (McAllaster 1960:426).

[519] Pedersen (1959:100-4,171-8) argues that bodily sensations form the basis of all perceptions and actions in the Hebrew Bible, unlike the sharp Greek existential distinction between the body and the soul. He links the heart, soul, spirit and flesh as different manifestations of the whole person. The function of the heart is to think and act in terms of the totality of life. Cf. Boman (1960:204), but also Louw & Nida (1993:321-2).

[520] The terms לֵב and לֵבָב have basically the same meaning and function. Together they appear at least 850x in the Hebrew Bible, largely exceeding the 755x of נֶפֶשׁ ("soul"), the second most-appearing anthropological term. Cf. Luc (1997:749) and Barr (1992:143). Our own survey revealed 865 occurrences for the Biblical Hebrew concepts of לֵב and לֵבָב, as well as the Biblical Aramaic לְבַב in the whole Hebrew Bible.

mostly translated as "heart", but seldom refer to the bodily organ or to physical centrality[521]. Generally, "heart" refers metaphorically to the "mind", "conscience", or total "character" or "nature" of a person[522]. Wolff notes the "wide range and the fine shades of meaning with which the 'heart' in Hebrew describes the seat and function of the reason. It includes everything that we ascribe to the head and the brain – power of perception, reason, understanding, insight, consciousness, memory, knowledge, reflection, judgement, sense of direction, discernment. These things circumscribe the real core of meaning of the word"[523]. The conceptual importance of the heart for wisdom lies in its prominent appearances in the proverbial sapiential literature[524], as well as in its essential linking to the intellectual and religious aspects of human consciousness[525]. The intellectual capacity of the sages, as well as their rational search for knowledge of cosmological and social order by means of tradition, education, or personal experience, is located in the heart[526]. Waltke describes the human heart in accordance with Proverbs 4:23 as "the center of all of a person's emotional-intellectual-religious-moral activity"[527]. The intellectual relationship of the traditional sages to the God of wisdom is also portrayed as the result of a Divinely gifted wise heart[528].

Von Rad (1972) attributes the unique contribution of Proverbs in the Hebrew Bible to its reflective or "self-understanding" nature. The epistemology of the sages is illustrated in the concept of "wisdom" (חכם√), which denotes both the act of contemplative thought in the human heart, as well as the content of

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[521] "Heart" refers 26x to God's mind and 13x to the middle of the ocean, heaven, or a tree. Barr (1992:143) finds no occurrences for "heart" as a physical organ in the Hebrew Bible, but Wolff (1974:40) identifies one in 1 Samuel 25:37, although Pedersen (1959:180) argues that Nabal's "heart-problems" were metaphorical rather than literal. Ryken, Wilhoit & Longman (1998:368-9) identify another physical reference in 2 Kings 9:24, when Jehu's arrow pierced Jehoram between the shoulders and emerged from his heart. Cf. Bowling (1980b:466-7), Deist (2002:110) and Maimonides (1885/1:139-41).

[522] Cf. Estes (2005:252), Botterweck (1977:462-3), Luc (1997:750) and Szlos (2005:194-5).

[523] Wolff (1974:51). The centrality of the heart in human life are aptly described in Misnah Nezikin Aboth 2.9: "Rabban Johanan b. Zakkai said to his disciples: "Go forth and see which is a good way to which a man should cleave. R. Eliezer said, A good eye. R. Joshua said, A good companion. R. Jose said, A good neighbour. R. Simeon said, One that sees what he will. R. Eliezer said, A good heart. He said to them: I approve the words of Eliezer b. Arak more than your words, for in his words are your words included. He said to them: Go forth and see which is the evil way which a man should shun. R. Eliezer said, A evil eye. R. Joshua said, An evil companion. R. Jose said, An evil neighbour... R. Eliezer said, An evil heart. He said to them: I approve the words of Eliezer b. Arak more than your words for in his words are your words included" (Danby 1938:449).

[524] Except for the Psalms, where the "heart" is 137x linked to expressions of intense emotions, the concept appears most frequently in Proverbs (99x) (Wolff 1974:47).

[525] Cf. McAllaster (1960:426), Wolff (1974:44,46) and Luc (1997:753).

[526] "*Cor in Hebraeo sumitur pro judico* (Among the Hebrews the heart is put to wisdom)" (Waltke 2007:920). The terms for "wisdom" often appear together with "heart" in the sapiential texts. Translations interpret "men of heart" in Job 34:34 as "men of understanding". Cf. Luc (1997:753), Fohrer (1984:305) and Fox (1987:143).

[527] Waltke (2004:91-2).

[528] Cf. Von Rad (1972:296) and Wilson (1997:132-3). Solomon, the patron of Israelite sages, asked and received from God a "listening" or "discerning" heart (cf. 1 Kings 3:9,12). The receiving of such a gift from the Divine is possible, since God himself is described as being "wise of heart" (Job 9:4, cf. Job 12:13,34:14).

those mental processes[529]. The derivatives of חכם√ – חָכַם (the verb "to be wise"), חָכְמָה (the noun "wisdom" or personified "Wisdom"), as well as חָכָם (the adjective "wise" or "wise person/sage") – occur most of all in the Hebrew Bible in Proverbs[530]. The intellectual dimension of the sapiential category is clearly shown by the extensive semantic range of חכם√, especially in similar variants such as בין√ ("to understand"), ידע√ ("to know"), מוּסָר ("correction"), etc[531]. Fox argues that the meaning of חָכְמָה should not be reductionalistically viewed as similar to the English word "wisdom", since its appearances in Biblical Hebrew underscores both the intellectual and moral qualities of the concept[532]. The co-ordination of cognitive-sapiential and ethical-judicial terms in Proverbs illustrates the inherently order-orientated thinking of its sages[533]. Their cosmological orientation and investigative logic constitute mankind's first rational ("scientific") attempt to understand, systematise and order his experiences[534]. Since the ordering of creation and society is ultimately attributed to the Divine, the proverbial wisdom tradition can be regarded as an authentic religious movement in ancient Israel[535].

The expression יִרְאַת יהוה ("the fear of YHWH" or "God-fearing") is perhaps the oldest reference to "religion" in the Hebrew Bible[536]. The root ירא√ appears frequently in the forms of יָרֵא (the verb "to fear"), יָרֵא or נורא (the adjectives "fearful"), and as יִרְאָה or מוֹרָה (the nouns "fear" and "terror")[537]. The concept of

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[529] Fox (1989:116) states that חכם√ simultaneously denotes a "faculty of reason" and "content of knowledge". Pedersen (1959:127) argues that the Israelites regarded wisdom as originating in the heart, from where it is shown in wise actions. Someone without wisdom has metaphorically no heart (Jeremiah 5:21 and Job 12:3).

[530] The derivatives of חכם√ occur 102 times in proverbs out of a total 340 appearances in the Hebrew Bible. Cf. Sæbo (1971:558), Whybray (1974:76-82,135), Wilson (1997), Perdue (1993:73), Koehler & Baumgartner (2001:313-5), Clines (1996:219-23), Brown, Driver & Briggs (1968:314-5) and Toy (1970:xxiv-xxvii).

[531] Cf. Fox (1993b), Müller & Krause (1977:371-2) and Perdue (2007:29-30,2008:9-10).

[532] Fox (2000:32-3). Fox (1997b:155) is of the opinion that most of the Biblical Hebrew words for "wisdom" "denotes the judicious use of intellectual powers in pursuit of moral goals and long-term goods". He regards "expertise" as the nearest English equivalent for חָכְמָה. Cf. Fox (2000:32).

[533] Most scholars underwrites the fundamental sapiential assumption, that being wise means the same as "a search for and maintenance of order" Crenshaw (1981:19). The high concentration of terms for justice, judgement, and uprightness in Biblical Hebrew wisdom illuminates the sages' interest of correct thought and actions. The term צֶדֶק occurs 92 times in Proverbs out of 523 appearances in the Hebrew Bible (Reimer 1997:754). According to Nel (2000:311-8) the focus on righteousness in Proverbs corresponds with the broader cosmological and moral orientations of ancient Near Eastern wisdom. In the proverbial literature the ideas of wisdom and righteousness are flipsides of the same coin (cf. Proverbs 10:31).

[534] Cf. Nel (1998:115-26). Although Proverbs' wisdom share some of the inquisitiveness and empirical observation of science, its recognition of the empirical regularities serves as an ethical orientation of life. The idea of justice in Israelite wisdom is similar to the concepts of Ma'at in Egypt and mišarum in Mesopotamia. Righteousness is wisdom is the manifestation and embodiment of an orderly society (Nel 2002:448-9).

[535] "It does not matter how everyday or secular the proverbs may appear, or that many of them do not contain any reference to God – all are related to the religious acknowledgement that God is the creator and sustainer of life and of the total scheme of things" (Loader 1987:43). Cf. Collins (1998:3).

[536] Cf. Fuhs (1990:297). For studies on "the fear of YHWH/God" in the Hebrew Bible, cf. Nel (1984:143), Wilson (1995) and Clines (2003:85-92).

[537] Derivatives for ירא√ occurs 435 times in the Hebrew Bible. For the semantic range and word group of ירא√, cf. Oosterhoff (1949:8-17), Becker (1965:1-18), Brown, Driver & Briggs (1968:431-2), Stähli (1971:765-78), Van Pelt & Kaiser (1997:533), Koehler & Baumgartner (2001:432-4), and Clines (1996:276-82,2003:58-70).

"God-fearing"[538] has a wide range of meaning, in the Hebrew Bible in general, but also in the proverbial wisdom literature in particular[539]. Sapiential references[540] to God-fearing differs substantially from cultic and covenantal occurrences in the priestly and prophetic traditions[541]. God-fearing functions in Proverbs as the most distinctive theological principle and an equivalent for "religion"[542]. The devotion of the sages to the Creator serves as their moral "compass" and ethical "root matter"[543]. God-fearing constitutes the ultimate context, as well as the purpose of traditional Israelite wisdom. It provides the basic orientation to knowledge of God's cosmic order, as insight into created reality and human conduct, rather than intellectual information on the universe. It ascribes the wisdom of the sages to Divine grace rather than to superior human ability. As the *fons et origo* of true knowledge, the fear of God does not distinguish between ethics and religion: "Wisdom is the ideal design of creation, but at the same time it is the ideal knowledge of the world which seeks to be in harmony with the true wisdom (order) of God[544]. The final canonical God-orientated view of Proverbs relates the religious attitude of God-fearing to the heart's experiences and cognitive wisdom, as well as with other wisdom-related terms, as intertwined references to the experience of a Divinely ordained cosmological and societal order[545]. The broad intellectual content of God-fearing "contains in a nutshell the whole Israelite theory of knowledge"[546].

3.3.3 Processing *of Data*

Our study combines the data collection technique of an empirical analysis of textual content with a conceptual metaphorical study of terms in the Biblical Hebrew text of Proverbs[547]. While the analysis of terms expresses data relevant for the understanding of the Divine in traditional wisdom, the cognitive-scientific method to semantics and metaphor provide the appropriate tools for such an endeavour: information on לבב√, חכם√ and ירא√ are processed as prototypical domain categories with fuzzy boundaries, which can be mapped as sources onto the target domain for the God YHWH.

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[538] In almost 80% of the occurrences of ירא√ in the Hebrew Bible, the object of fear is theologically related to the Divine (Fuhs 1990:292-6, Van Pelt & Kaiser 1997:527). Cf. also Clines (2003:62).

[539] Cf. Von Rad (1997:66), Whybray (1995:136-7) and Scott (1983:37).

[540] Derivatives of ירא√ appears 22 times in Proverbs (5x as verb, 3x as adjective and 14x as noun) (Stähli 1971:766). At least 20 of these appearance related to the Divine.

[541] While Becker (1965:210-3) identifies cultic, nomistic and moral expressions as basic types of fear of the Divine, Van Pelt & Kaiser (1997:527-30) associate God-fearing with the human responses of terror, respect and worship. Cf. Bowling (1980a:399-401) and Murphy (1998:254-5).

[542] Cf. Scott (1961:12), Bowman (1974:11), Collins (2004a:496) and Murphy (1998:256,1992:925).

[543] Cf. Crenshaw (1981:20,95), Kidner (1985:17), Atkinson (2005:28) and Wilson (1995:60-2).

[544] Nel (2000:313-4). For the religious and ethical link between wisdom and Divine Order in Proverbs, cf. Nel (1982:91,97,100,127,1984:141,1996:423,428-9).

[545] Cf. Proverbs 2:2-6; 3:5-7, Job 37:24, as well as Botterweck (1977:466) and Fox (1994:238).

[546] Von Rad (1972:67).

[547] For the applicability of the techniques of content and conceptual analyses for the construction of conceptual metaphors for the God of Proverbs, cf. Babbie (1998:309-10) and Neuman (2007:227).

A metaphorical conceptualisation of לבב√, חכמ√ and ירא√ in Proverbs as embodied, experiential and encyclopaedic concepts supersedes many of the dilemmas related to diachronic "myths" on the philological meaning of words[548], the synchronic distinctions between connotative and denotative word meanings in language structure[549], as well as other static, abstract and universal views on the above-mentioned sapiential words[550]. Since few cognitive-scientific studies have been published on the language, culture and religion of the Hebrew Bible, we include some of the still-relevant historical and structural insights in the investigation[551]. However, clear distinction should be made between the cognitive-scientific focus on the experiential and mental aspects of language, and the traditional view of words as functional, formal, abstract and autonomous entities apart from the brain-mind system[552]. While non-cognitive semantics notes the lexical boundaries of dictionary entries, cognitive semantics argues that language should be regarded as part of the mental processes of language- users. Conceptualisations in the mind of the biblical writers decide the linguistic expressions in written texts, and not *vice versa*. CL constructs the pre-existing experiences and real-life embodied mental pictures of authors that were only subsequently written down as selective words in specific texts. The concepts of לבב√, חכמ√ and ירא√ reflect the thoughts of those sages responsible for the traditional wisdom of Proverbs. Since these terms are studied against the background of human cognition, the aim is not to establish their dictionary meanings, but to ascertain the way in which their conceptual content is structured in Biblical Hebrew. From a cognitive-semantic perspective, these terms function as encyclopaedic concepts rather than lexical words: as words they don't have meaning in themselves, but as concepts their meanings can be derived from the mental processes of language-users[553]. Due to their metaphorical nature, לבב√, חכמ√ and ירא√ are part of complete conceptual domain categories in the mind

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[548] Cotterell (1997:148-52) describes five philological "myths" inherent to historical semantics, namely (1) "pointed meaning" (a single "central", "basic", or "fundamental" meaning of a word behind all its possible definitions), (2) the "etymological fallacy" (which regards the etymology of words as representative of their meaning), (3) the "aggregated meaning of words" (independent of their textual constituents), (4) "unique denotation" (that the meaning of a word is determined once the object it denotes has been identified), and (5) the myth of "totality transfer" (which read the total domain of meaning of a word into each of its occurrences).

[549] For the structural-semantic distinction between the lexical use (connotation, association) and the contextual reference (denotation, designation) of words in a language system, cf. Silzer & Finley (2004:161), Silva (1994:122-3), Scanlin (1992:126-8), Finch (2005:139) and Mouton & Marais (1991:60-1). The conceptual content of a word cannot be reduced to either its use or reference (Muis 2010:147). Cf. Lakoff (1995:117-9).

[550] Dell (2006:174-6) argues that the nuanced concepts of "law" and "the fear of the Lord" have essentially the same meaning in proverbial wisdom as in the rest of the Hebrew Bible. Kidner (1985:122) agrees with her and Eichrodt (1967:268-9), that "the fear of God" describes the attitude of "awe" "with remarkable regularity from the earliest to the latest times" of Israelite religion. Barth (1960:426-39) attributes the same meaning to all the appearance of "wisdom" and "the fear of the Lord" in both the Old and New Testaments.

[551] Cf. 1.8 as well as Barr (1992:141), Van Wolde (1994a,1994b), Johnstone (1998:140) and Cotterell (1997).

[552] Cf. Fromkin, Rodman & Hyams (2003:174) Vanhoozer (1997:15) and Scanlin (1992:133-4).

[553] Cf. Finch (2005:163-4), Van Wolde (1994a:21-3,1994b:236,2005:125,2006:356) and Nel (2005:82-3). Although we heed the warning of Barr (1961:100), against the excessive reliance on the meaning of the root of Hebrew words, we argue with Beuken (1994:72) that their coding and inventorisation is part of the ground work of both the semantic analysis and conceptual interpretation of the biblical texts.

frame of the sages who produced metaphorical expressions on the God of wisdom in the text of Proverbs[554].

Since language knowledge derives from the human mind, our approach to the sapiential concepts are less concerned with the grammatical-syntactical aspects of words and phrases in the text of Proverbs, than with the way in which their linguistic expressions reveal abstract metaphorical conceptualisations in the brain-mind processes of its sages[555]. In ancient languages like Biblical Hebrew, language-internal textual evidence is virtually all we have to go on for the construction of these sages' thoughts[556]. CS provides the methods to process the linguistic expressions related to abstract, coherent conceptualisations of God in the proverbial wisdom tradition as part of the mental conceptual system of the traditional Israelite sages. Metaphorical expressions on the Divine in the proverbial literature are not seen as isolated grammatical-syntactical phenomena, but as conceptual networks and linguistic manifestations for the mapping of conceptual metaphors pertaining to the God of wisdom[557]. The basic semantic carrier and linguistic manifestation of metaphorical expressions is the sentence in the Hebrew Bible in general[558], and the saying (מָשָׁל) in the text of Proverbs in particular[559]. As the most common form in Biblical Hebrew wisdom, the proverbial saying is "normally a sentence of two parallel lines (synonymous, antithetical, and synthetic) in the indicative mood that registers a conclusion drawn from

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[554] Concept are the fundamental aspect of human mentality in cognitive linguistics. Lexical entities relate as concepts to both single domains and cognitive categories: whenever we perceive something, we automatically categorise it. Cf. Taylor (2003:164), Van Wolde (2003:26,2005:126,2006:358) and Deist (2002:105-6). Van Hecke (2003:143-4).

[555] "In semantics the meaning of text units is defined as 'the relationship between a certain form and a certain content': a certain form corresponds to a certain conceptual content and this is called meaning" (Van Wolde 1994b:234). Cf. Lakoff (1987:491) and Taylor (1995:190,2002:5).

[556] Cf. Taylor (2003:177). Cf. the "compulsory orientation of the text" of Van Wolde (1994b:224): a language- user must follow the text-syntactical regulations of a particular language to be able to produce or read a text in that language. In the Hebrew Bible, meanings cannot be established apart from the syntactical context. "As a result semantics of biblical Hebrew can only be text-semantics, for Hebrew elements of meaning are not solely defined through simple one-to-one relations between form and content, but through their function in a concrete (con)text" (Van Wolde 1994b:237). The symbolic function of grammar and lexicon embodies conventional imagery in cognitive linguistics, as "the ability to construe situation in alternate ways for purposes of thought or expression" (Van Wolde 2005:128). Langacker (2003:210,225-7) unifies semantics and grammar in a continuum of symbolic structures, since these aspects cannot be adequately described and understood in isolation from constructions that are dynamically created in discourse. The initial cognitive linguistic disparity between more cognitively-orientated and more language-use-orientated research seems to be narrowing in empirical investigations, cf. Kövecses (2007:32) and Gärdenfors (1999:24,32).

[557] Cf. Lakoff & Johnson (1980:6), Nel (2005:80) and Kertész (2004:48-9).

[558] A sentence is "a grammatical construction composed of one or more clauses and capable of standing alone" (Reyburn & Fry 2000:683). "It is the sentence (and of course the still larger complex such as the complete speech or poem) which is the linguistic bearer of the usual theological statement, and not the word (the lexical unit) or the morphological and syntactical connection" (Barr 1961:263). As "a whole the distinctiveness of biblical thought and language has to be settled at sentence level, that is, by the things the writers say, and not by the words they say them with" (Barr 1961:270). Vanhoozer (1997:16,31-2) describes semantics as the "science of the sentence". Both Barr and Vanhoozer criticise theologians for their lack of interest in general linguistics, but their contributions are still concerned the particular features of theological language as contrasted with the language of everyday speech (cf. Cotterell 1997:137). This is in contrast to the conceptual views of embodied CL.

[559] Most scholars agree that the מָשָׁל (gnomic saying, proverb or aphorism) is the most basic sentence-form that is used by the traditional sages. Cf. Nel (1998:115-26), Collins (1980:3) and Waltke (2004:55-8).

experience"[560]. Additional individual or combinations of proverbial sayings[561] in which לבב√, חכם√ and ירא√ also occur, constitute the investigational linguistic units[562] and meaning-producing cognitive templates[563], for the conceptual analysis of metaphorical expressions pertaining to God YHWH in Proverbs.

Our conceptual metaphorical study of לבב√, חכם√ and ירא√ represent the historical experiences and thought processes of the traditional sages in terms of conceptual domains and cognitive categories, that constitute the mental frame against which these concepts are interpreted in the proverbial literature[564]. Since the sages conceptualised their thoughts on the Deity in terms of metaphorical expressions in Proverbs, their mental conceptualisations can be derived from these expressions, by means of the analysis of linguistic evidence in its canonical text. Such written expressions may not correlate exactly with the abstract mental views of the sages on the Divine, but do assist with the construction of conceptual metaphors for the Divine from linguistic manifestations in the proverbial literature. The semantic fields or domain matrixes of לבב√, חכם√ and ירא√ are revealed by the conceptual analysis of the proverbial sayings in which these terms appear[565]. While the domain-based knowledge of לבב√, חכם√ and ירא√ characterise meaning in cognitive categories, their semantic matrixes are portrayed against the background networks of other conceptual domains and categories as well[566]. Other terms – which are often combined as expressive synonyms and antonyms of לבב√, חכם√ and ירא√, in the phrases and sayings of Proverbs – contribute in greater and lesser degrees[567] to the mentioned concepts' semantic

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[560] Perdue (1994c:64).

[561] The term מָשָׁל generally refers to any sapiential form, even to various collections of wisdom sayings, or to whole didactic poems (Von Rad 1972:26, Perdue 1994c:64). For the various literary forms in Biblical Hebrew wisdom, cf. Nel (1981:131-42) and Blenkinsopp (1992:27-39).

[562] In qualitative studies the units of analysis are also the units of observation, which "we examine in order to create summary descriptions of all such units and to explain differences among them" (Babbie 1998:93).

[563] The biblical proverbial texts are described as "meaning-producing structures" (Abraham) or "templates", in which the focus is more on logical expressions of thinking, than on forms of speech (Fox 2007:676-7).

[564] Cf. Van Wolde (2005:127). Our basic assumption is that "language is a superficial manifestation of hidden, highly abstract, cognitive constructions. Essential to such constructions is the operation of structure projection between domains. And therefore, essential to the understanding of cognitive construction is the characterization of the domains over which the projection takes place" (Van Wolde 2005:131-2).

[565] Cf. Louw (1992:1078-9), Finch (2005:139), Scanlin (1992:130-1) and Barr (1992:138). For the basic principles for the lexical and contextual analysis and classification of terms in semantic fields, cf. Walton (1997:161-71) and Louw & Nida (1993:xvi-xx). However, these approaches are based on the componential analysis of the structural meaning of words in terms of their binary features, and not on the conceptual insights of embodied cognitive linguistics (De Blois 2004:97-100). The underlying framework of the online *Semantic dictionary of Biblical Hebrew* is based on cognitive linguistics, but utilises the classical distinction between the lexical and contextual domains of words, which both correspond to cognitive categories (cf. De Blois 2009): "In our linguistic analysis we should not be merely aiming towards descriptive systems that work, but for systems that are intuitively adequate, that represent as far as possible the ways of thinking of the speaker of the language, and do justice to his/her organization of experience, his/her system of beliefs, and practices. We are not supposed to impose a system on a language. Instead of that we are to try to discover the semantic structure of the language" (De Blois 2004:98).

[566] Cf. Taylor (1995:247-8).

[567] Walton (1997:169-70) warns against the "cafeteria" approach of semantic analysis, whereby researchers randomly decide which aspects of the semantic range should be associated with particular occurrences of a word. Such a practice leads to distortive assumptions, as the individual occurrences of a word often do not carry all of

features and encyclopedic knowledge[568]. The conceptual meaning of the domain matrixes of לבב√, חכמ√ and ירא√ are polysemous in character[569], and share multiple conceptually and historically related domains in canonical Proverbs. Taylor argues that any given term in a specific phrase "provides access to a rich network of conceptual knowledge; specific uses of a word shine a spotlight, as it were, on portions of the conceptual network"[570]. De Blois notes four basic characteristics of cognitive categories: firstly, every category consists of a prototype, which acts as the mental representation or cognitive point of reference for that category. Secondly, all categories include good (typical) or bad (a-typical) members, as well as other marginal members whose category membership may remain uncertain. Thirdly, categories contains specific semantic attributes, which supply the relevant information about those categories. Typical category members will have more attributes in common than less typical members. Fourthly, categories have fuzzy boundaries, which allows a concept to act simultaneously as a typical member in one category, and as a less typical member in another category[571]. The application of these guidelines to the conceptual analysis and processing of לבב√, חכמ√ and ירא√ in Proverbs reveals that their domain matrixes are organised into categories with fuzzy boundaries, which consist mainly of embodied, cognitive and religious metaphorical conceptualisations[572].

The conceptual data that were obtained during the conceptual codification, analysis and processing of לבב√, חכמ√ and ירא√ in the selected proverbial sayings, are mapped as sources onto the target of the Divine, as part of the construction of conceptual metaphors in the brain-mind processes of the sages who wrote and edited the canonical text of Proverbs. The specific metaphorical expressions featuring derivatives for לבב√, חכמ√ and ירא√ are treated as linguistic manifestations of the complex conceptual GOD IS A SAGE metaphor. The construction of this conceptual metaphor illustrates how the more concrete source domain SAGE is mapped in various ways in Proverbs onto the more abstract target domain GOD, in accordance with the embodied, cognitive and religious experiences of the traditional sages responsible for the authoring and editing of its textual subsections.

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the different elements found in its semantic range. The only way to avoid this is to establish and respect the author's semantic intentions.

[568] The semantic features (properties) of words aid to their interpretation, cf. Fromkin, Rodman & Hyams (2003:175-81) and Silzer & Finley (2004:172-83). Cognitive semantics avoids the classical distinction between the lexical semantic features of a word, and the encyclopaedic knowledge about a term. The cognitive content of a conceptual domain contains all the necessary background knowledge and experiences for its semantic understanding, therefore conceptual semantics does not strictly distinguish between the semantic properties and encyclopaedic knowledge of a concept (Van Hecke 2003:143-5, De Blois 2004:103).

[569] The polysemous meaning of terms implies that a language can never contain perfect synonyms (different lexemes that have exactly the same meaning) at the same time (Fromkin, Rodman & Hyams 2003:180-1).

[570] Cf. Taylor (2003:174-77). Categories are polysemous when their content of conceptual domains are associated with a cluster of distinctive but related categories, rather than with only a single prototype category. It is often problematic to ascertain all the possible meanings of a concept, and to classify one particular categorical usage as an example of another category. The only way to handle this dilemma is to take the context-dependence of meanings and categories into account during the analysis and processing of concepts.

[571] Cf. De Blois (2004:100-1).

[572] Cf. Finch (2005:142-7) for a discussion of ICMs, as formulated by Lakoff (1987).

The conceptual analyses of the conceptual domains of לבב√, חכם√ and ירא√ in Proverbs should not be regarded as "decontextualised" presentations of the acquired textual evidence, since we have also endeavoured to hypothetically deduce the cultural-historical structure of the text of Proverbs into at least three editorial stages, which came to entail broader socio-historical reflections on the dating of Proverbs' subsections, as part of the interpretation and discussion of the so-called proverbial wisdom tradition[573].

3.3.4 Data *Presentation and Interpretation*

The construction of cognitive metaphors on the God of traditional wisdom that reflect the mental processes of the proverbial sages is presented as part of a conceptual metaphorical interpretation of their God-talk in the canonical text of Proverbs. The cognitive theory on metaphor is applied individually to each subsection in Proverbs, to show how the authors and editors responsible for its textual formation conceptualise the Divine in terms of their specific socio-religious experiences. The study is conducted within the parameters of CS and its metascientific epistemology, in order to illustrate the empirical nature of our conceptual metaphorical interpretation of God in Proverbs and its proverbial wisdom tradition[574]. Methodological features are applied to the thesis by means of a **CONCEPTUAL METAPHOR MODEL (CMM)**, which relates the cognitive-scientific procedures and conceptual metaphorical processes to sapiential evidence on the Divine in Proverbs by means of five distinctive stages:

First, an **INTRODUCTION** deals with the relevant interpretative issues, such as how the God YHWH has been understood in the Biblical Hebrew text of Proverbs by Jewish and Christian scholars[575], as well as how the Divine should be interpreted as part of the social experiences and mental processes of those Israelite sages who were responsible for the canonical text. We acknowledge the role of readers in the hermeneutical circle, but emphasise the importance of the cognitive processes of the authors and editors who produced the Biblical Hebrew wisdom of Proverbs[576], and communicated their God-talk *via* linguistic evidence in a written artefact on the Hebrew culture and religion[577].

Second, an **INVESTIGATION** follows on the metaphorical expressions pertaining to the Deity, in the specific proverbial sayings of Proverbs that contain the embodied, cognitive and religious concepts of לבב√, חכם√ and ירא√. The purpose of the conceptual analysis is to establish the relevant domains and

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[573] Cf. 5.1.4, as well as Sneed (2015:147-82).

[574] For the importance of a sound clarification of the nature and function of metaphors during the construction processes of hermeneutic models in both science and theology, cf. Van Huyssteen (1989:134).

[575] For the historical and comparative aspects of the hermeneutical and communicative analysis of the content of written documents in terms of a qualitative methodology, cf. Babbie (1998:308,325).

[576] For the mentality of the authors and editors of the Hebrew Bible, cf. McAllaster (1960:421).

[577] Cotterell (1997:144) aptly shows how the linguistic aspects of the written texts of the Hebrew Bible assist in an understanding of the intentions of its writers and redactors.

cognitive categories for the construction of mental depictions of God in the mind frames of the traditional sages. Cognitive semantics assists in the conceptual formation of the domain matrixes of √לבב, חכמ and √ירא as part of the experiential, intellectual and belief systems which manifest the domains and categories in the brain-mind processes of the sages behind the texts[578].

Third, an **IDENTIFICATION** of the cognitive metaphors for the God YHWH in the proverbial wisdom tradition is made, by means of the conceptual mapping of the mentioned embodied, cognitive and religious source domains onto abstract target domains for the Divine in the text of Proverbs. Conceptual metaphors clarify the conceptual relation between the written language that its sages used to express their experiential and realistic views on cognition and religion, and their mental processes of human thinking and reasoning. *Via* the identification of conceptual metaphors for God, we acquire mental insights and pictures of the textual and theological content of Proverbs[579].

Fourth, the **INTERPRETATION** of conceptual metaphors pertaining to the Divine in Proverbs and its proverbial wisdom tradition provides authentic representations of the God-talk of the Biblical Hebrew sages, both in terms of the individual subsections of Proverbs, as well as in the developing proverbial tradition expressed by the text as a whole. The entire history of ancient Israel and early Judaism illustrates the socio-religious context for the divergent real-life experiences and realistic thought processes of those sages responsible for canonical Proverbs. A conceptual metaphorical interpretation of its pre-exilic, exilic and post-exilic dimensions is regarded as an empirical cognitive-scientific exposition of the authentic theological messages of the various subsections of Proverbs[580].

Fifth, the **IMPLICATIONS** of a conceptual metaphorical understanding of God in the proverbial wisdom tradition of the sages of Proverbs are discussed in comparison to the predominant forms of God-talk in the priestly and prophetic traditions of the Hebrew Bible. CS also includes, by necessity, the subversive theological constructs of the traditional sages in contrast to the covenantal and salvation-historical expositions of their priestly and prophetic counterparts[581]. The cognitive "wisdom scripts"[582] and religious

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[578] Cf. De Blois (2004:116). Since the biblical author "chose a particular word because it carried precisely the meaning that he wanted to communicate" (Walton 1997:161), the creative task of readers is to reconstruct a kind of "replica" in their minds of the author's intention with the use of that specific word (Doyle 2005:42).
[579] Cf. Noordman (2003:331-3).
[580] The intentions of the Biblical Hebrew writers are communicated "in their whole material, habitual and mental world... For outsiders to understand that same speech, they have to acquire as much as they can of the intimate knowledge *presupposed* by the speaker" (Deist 2002:21). Cf. Silzer & Finley (2004:186-7).
[581] Cf. Vanhoozer (1997:37) and Herholdt (1998:462).
[582] Gowan (1992:86) reads Job and other Biblical Hebrew and Near Eastern texts as "wisdom scripts", that contain "set(s) of expectations about what should be included in a story that purports to be about 'wisdom'". Computational "scripts" are used in Artificial Intelligence to program computers for the processing of human speech into digital data. Gowan (1992:87-9) suggests that similarities in the sapiential narratives from various oriental locations testify to existence of "wisdom scripts" in the mind frames of the ancient Near Easterners. We reapply his idea to the different mental conceptualisations of the Divine in the religious traditions of Israel.

"licensing stories"[583] of Proverbs' sages subversively picture the Deity differently from the priests and prophets, due to the divergent real-life experiences and experiential-realistic thought processes of such functions in the Israelite and Jewish history.

3.4 RESEARCH QUALITY

Finally, we emphasise the quality of the research of our cognitive-scientific research on the Divine in the Biblical Hebrew wisdom of Proverbs. The criteria by which the measurement and interpretative aspects of the study are evaluated, also reveal the degrees of precision and accuracy of the thesis. The ideals of reliability and validity tests the truthfulness and credibility of our investigation. While validity concerns the empirical success at measuring what the theory set out to measure, reliability focuses on the accurate application of the research design and procedures to the study[584]. This section discusses four aspects of our qualitative research: the validity of the CMT and its measurements in biblical texts, the reliability of the research design and procedures, the identification of possible sources of biasness that might influence the research, as well as a critical self-reflection on the role of the researcher in the qualitative nature of the investigation.

3.4.1 Validity *of the CMT and Measurements*

Validity "addresses the question of how well the social reality being measured through research matches with the constructs researchers use to understand it"[585]. Can modern experiential cognitive scientists use CMT to accurately construct cognitive metaphors on the Divine, as part of the real-life experiences and thought processes of the traditional sages and from conceptual evidence gathered from proverbial sayings in the sapiential text of Proverbs? The answer to this question depends on the internal theoretical validity of the cognitive-scientific method of CMT, as well as on the measuring validity of its application to the language and literature of the Hebrew Bible, as unobtrusive research on social artefacts, literary evidence and primary sources on the religious culture of the Biblical Hebrew sages[586].

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[583] Eubanks (1999:419-20) argues that the metaphorical conceptualisations of ordinary people reflect the "licensing stories" of their ideological commitments. "Conceptual metaphors are constituted by innumerable concrete instances. While we conceptualize these groupings as gestalts, each instance of a conceptual metaphor is inflected - at minimum - by politics, philosophy, social attitudes, and individual construals of the world". Our study applies Eubank's findings to the "licensing stories" of the priests, prophets and sages, on their distinctive theological explanations for the embodied experiences of the Exile and diaspora.

[584] Cf. Babbie (1998:129) and Neuman (2007:115). According to Golafshani (2003) the criteria of validity and reliability properly belongs to the statistical measurements and generalisations of positivistic quantitative research. However, validity and reliability are conceptualised in terms of trustworthiness, rigor and quality, in order to test and maximise the findings of constructive qualitative studies (2003:604).

[585] Neuman (2007:115-6). Golafshani (2003:599-600) attributes the systematic view on validity to the quantitative tradition, as not all of its key types are relevant for qualitative research. Cf. Babbie (1998:133-6). According to Neuman (2007:120) qualitative researchers are less concerned with the matching of abstract concepts to empirical data and more interested in authentic and truthful meaning, in providing "a fair, honest, and balanced account of social life from the viewpoint of someone who lives it everyday".

[586] Cf. Mouton & Marais (1998:65-73), Mouton (2009:100) and Babbie (1998:318,329,331). For the Hebrew Bible as historical and archaeological artefacts, cf. Zevit (2001:10).

The academic recognition of the cognitive-scientific approach to metaphor – by linguists in particular, but also among scholars in general – testifies to both the high internal theoretical and measurement validity, and the external generalisation and transferable validity which CMT enjoys among scientists[587]. Furthermore, modern linguistic theories have been applied to various extends to Biblical Hebrew[588]. Although CL acknowledges the different grammatical and syntactical structuring of languages, it argues that the basic metaphorical constructions of our human cognitive faculties are cross-culturally valid. It seems justified to suppose there is a universal framework of how people view their own cognition, which is applicative to Biblical Hebrew as well[589]. This assumption underlies the studies which have been published so far on conceptual metaphorical depictions of the Divine in other parts of the Hebrew Bible as well[590].

3.4.2 Reliability *of the Research Design and Procedures*

Reliability is "a matter of whether a particular technique, applied repeatedly to the same object, would yield the same result each time"[591]. The reliability of our qualitative research focuses on the consistent description and development of the research design, the investigational procedures on the research topic, as well as on the role and function of the researcher (which is discussed in the next section)[592]. The aspect of equivalence is of central importance: "the issue of making comparisons across divergent contexts, or whether a researcher, living in a specific time period and culture, correctly reads, understands, or conceptualizes data about people from a different historical era or culture"[593]. The aspects of lexical, contextual, conceptual and measurement equivalence[594] have been consistently addressed, both as part of the conceptualisation of the research design in terms of the cognitive-scientific research methodology, as well as in the operationalisation of the research measurements by means of the analytical data collection techniques of cognitive semantics and the procedures of CMT.

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[587] Cf. Finch (2005), Ungerer & Schmid (1997), Taylor (2002), as well as Kertész (2004).

[588] For the application of modern linguistic theories to Biblical Hebrew, cf. De Moor (1986:37-8). The "assumption is that biblical Hebrew is not unique as a language and consequently can best be analyzed by the same procedures contemporary linguistics use on other languages. This has led to greater appreciation of the OT poetry as literature and has in some instances enhanced our understanding of the meaning of biblical texts. No doubt the traditional descriptions and analytical methods to Hebrew poetry will continue to undergo change as modern linguistics and literary research influences biblical studies" (Hill & Walton 1991:247-8).

[589] Cf. Van Hecke (2003:146-7).

[590] Cf. Stienstra (1993), Van Hecke (2001), Dille (2004) and Nel (2005).

[591] Babbie (1998:129).

[592] Cf. Mouton & Marais (1998:81ff.) and Neuman (2007:115ff.). The criteria of equivalence, stability (re-test), internal consistency, and interrater reliability pertain mainly to quantitative research (Golafshani 2003:598-9).

[593] Neuman (2007:322).

[594] Lexical equivalence refers to the correct translation of words and phrases between different languages, contextual equivalence pertains to the consistent application of terms and concepts in different social or historical contexts, conceptual equivalence applies to the appropriate use of the same concepts across divergent cultures or historical eras, while measurement equivalence measures the same concept in different settings (cf. Neuman 2007:322-5).

Regardless of these empirical attempts, it should be noticed that our qualitative constructive endeavour differs from the quantitative quest for modernistic causal determination and fixed measures, which often neglect the key and diverse heuristic and hermeneutic aspects inherent to the social and mental experiential realisms of ordinary human beings. Our focus is therefore on the illumination, understanding and extrapolation of the context-specific experiences of the traditional sages, whose views on the God YHWH we aim to construct with scholarly credibility and appropriate transferability[595].

3.4.3 Possible *Sources of Bias and Critical Self-reflection*

A possible source of biasness in this study is our dependence on secondary sources, especially in reference to the research and reception history on God in the Biblical Hebrew wisdom of Proverbs. A significant lack exists on the availability of older commentaries, expositions and hermeneutical publications on the God of traditional wisdom up to the beginning of the previous century. Due to this lacuna we had to made use of subjective scholarship and second-hand descriptions for the conceptualisation of the Divine in the writings of many ancient, classical and modern Jewish and Christian interpretations[596].

Our critical self-reflection focuses on the role and function of the researcher during the various phases of the study. Golafshani (2003:600) is correct in stating that, while "quantitative researchers attempt to disassociate themselves as much as possible from the research process, qualitative researchers have come to embrace their involvement and role within the research". However, it is precisely here where reliability dilemmas, due to the researcher's subjective precepts and interpretative judgements, appear in studies[597]. "Once a conclusion has been reached, we sometimes ignore evidence that contradicts that conclusion; paying attention only to evidence that confirms it. Scientists commit themselves in advance to a set of observations to be made regardless of apparent patterns"[598]. Since it is impossible to side-step the issue of the subjective researcher[599], Gerstenberger argues that it is better for linguists and theologians to "be clear from the start that we are not approaching the Old Testament with absolutely no

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[595] Cf. Golafshani (2003:600-4) and Neuman (2007:119).

[596] The study made use of secondary sources of specialist historians who have spent years studying primary sources. Such secondary sources have the value of substantiating the emergence and evolution of tendencies over time, but may also contain inaccurate historical account in the areas of interest (Neuman 2007:314).

[597] Cf. Babbie (1998:131,331). Other problems on the part of the researcher may be the result of an insufficient balance and blending of the time, attention and effort given to either the methodology and subject of investigation (cf. Holt 2005:99), or to the "superstructure" of scholarship (the "thinking process" behind interpretative exercises) and the "infrastructure" of scholarship (intellectual activities that makes the superstructure possible, such as the collection and evaluation of data and previous findings on the research topic (cf. Aaron 2006:8).

[598] Babbie (1998:39).

[599] John Gammie attributed scholars' ideologies of interpretation to their academic, social, intellectual and religious contexts, and to their level of expertise and perception on the internal relations, structures, or proportions of the Hebrew Bible (Barr 1993:xiii).

intentions, but we are bringing along quite specific ideas which we shall be reading into the texts"[600]. Moreover – only when the researcher acknowledges the relativity of his own observational perspectives, as well as the ability and right of others to have different perceptions and opinions – can a constructive scientific debate take place on the research topic? Only then may we be able to argue in favour of complementary hermeneutical discussions, which both empirically discriminate between better and worse interpretations, and advance substantial scientific understandings of the Divine in the Biblical Hebrew text of Proverbs[601].

3.5 SUMMARY

Chapter three discussed the methodological issues of our study on conceptual metaphors for God in the Biblical Hebrew wisdom of Proverbs. CS provides a suitable paradigmatic framework for the conceptual metaphorical investigation on the God of the traditional sages. While the design of the investigation is conceptualised from a cognitive-scientific perspective on semantics and metaphor, the research is operationalised in terms of the tools provided by CMT. Such measurements explains how data from metaphorical expressions on the God YHWH are coded and processed during the construction of conceptual metaphors in Proverbs and its proverbial wisdom tradition. The study proceeds with an exposition of CMT in chapter four, as well as with the application of a CMM to the Divine in Proverbs and its textual subsections in chapter five.

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[600] Gerstenberger (2002:17). However, the mere articulation of ideological biasness does not necessarily indicate a higher degree of ego-consciousness, than in the case of scholars' silence on their ideologies (Crenshaw 1998:205).
[601] Cf. Deist (2002:42).

CHAPTER 4
CONCEPTUAL METAPHOR THEORY AND THE GOD OF PROVERBIAL WISDOM

Religious language about God is metaphorical in content, function, and meaning.
By means of its root metaphors a culture conveys its understanding of God
and most cherished beliefs.
(Leo Perdue)

The mechanisms by which spirituality becomes passionate is metaphor.
An ineffable God requires metaphor not only to be imagined but to be approached, exhorted, evaded,
confronted, struggled with, and loved. Through metaphor, the vividness, intensity,
and meaningfulness of ordinary experience becomes the basis of a passionate spirituality.
An ineffable God becomes vital through metaphor.
(George Lakoff and Mark Johnson)

4 INTRODUCTIONS

We have discussed the problematic nature of portrayals of the Divine in proverbial wisdom, both in canonical Proverbs, as well as its successive understandings in Jewish and Christian hermeneutics. Our cognitive methodological paradigm suggests that the research topic should be investigated by means of CMT, whereby linguistic data are empirically analysed in order to hypothetically deduce conceptual metaphors from the brain-mind processes of the Biblical Hebrew sages who produced the traditional wisdom literature.

Chapter four begins with a survey of the general nature and application of traditional metaphor theories to Biblical Hebrew portrayals of God. Our investigation focuses on more than the implementation of such literary, linguistic and philosophical metaphor theories on the Divine in the *Tanach*. We incorporate broader types of theological discourses by scholars from various hermeneutic paradigms concerning the metaphorical character of theological language *per se*, as well as on metaphorical depictions of God in human experience and thought. Following on the survey of traditional metaphor and theological expositions on religious metaphors pertaining to the biblical Deity, the thesis next discusses and illustrates the advent, nature and *modus operandi* of CMT since 1980. A five-fold CMM is proposed for how sages mentally constructed their realistic experiences about the Divine in the proverbial wisdom tradition, based on unique epistemologies and in contrast to the perceptions of the primary priestly and prophetic traditions of the Hebrew Bible.

4.1 TRADITIONAL STUDIES ON METAPHOR

Due to the cognitive research paradigm and prerogative of the thesis, our survey of the research history about metaphor studies is limited to the traditional non-cognitive and early cognitive approaches to metaphor as a linguistic figure of speech, which was (and still is) followed by scholars prior to the advent

of second-generation CS and CMT [602]. The word "metaphor" derives etymologically from the Greek words of μετα ("a change") and φέρω ("to bear"), which literally means to "carry over" or "transfer" of one entity onto another[603]. Since metaphor implies "a transfer of meaning from one thing to another"[604], the conceptualisation of the phrase contains metaphorical meaning in itself[605].

4.1.1 Comparison *and Substitution Approaches to Metaphor*

Classical Greek scholarship applied the concept of μεταφορα to extended language-use, as an indication of the displaced meaning of words. The Greek philosophers limited metaphor as an artistic device to the realm of poetry. For Aristotle metaphor is "the transferred use of a term that properly belongs to something else; the transference can be from genus to species, from species to genus, from species to species, or analogical"[606]. The analogical philosophy of Aristotle, as well as the literal language theory of Greco-Roman scholars such as Cicero, introduced the foundations of the "comparison" and "substitution" views of metaphor, which focus on words that deviate figuratively from their literal use in ordinary language. Such anomalies serve as ornamental additions to artistic communication. Metaphor is a figure of speech which substitutes the attributes of one concept with that of another concept. During this process, a change is effected from literal to non-literal meaning, based on the implicit comparison or analogical substitution of entities[607]. Both the comparison and substitution versions regard metaphor as a decorative way of saying things rhetorically and poetically, but which can just as well be literally communicated by means of ordinary language[608]. Metaphor is thus viewed as a linguistic embellishment.

4.1.2 Interaction *and Gestalt Views on Metaphor*

The gestalt or interactive theory criticises the positivism of the comparison and substitution views, whereby metaphor merely expresses poetically or rhetorically what can just as well be said in literal and ordinary words. IA Richards argued in 1936 that metaphor is neither a deviation of ordinary speech, nor

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[602] Cf. Cervel (2003:13). For summaries of metaphor studies, Steinhart & Kittay (1994), Sage (1994), Fludernik et al (1999:384-7), as well as Descamp & Sweetser (2005).

[603] Liddle & Scott (1987:505).

[604] Van der Merwe (1988:283).

[605] Cf. Soskice (1987:1). When a word, such as "the kingdom of heaven", is figuratively used, it "does not *really* mean what it appears to *say*, and so we cannot speak *literally* of the kingdom of heaven, we can only describe it metaphorically as being "like" something more familiar" (Jasper 2004:11). Traditional linguists argue that all metaphors can be reduced to the equation of "X equals Y", and distinguish therefore also between a metaphor (e.g. "that man is a pig") and the more explicit comparison of a simile ("that man is *like* a pig").

[606] Cf. Aristotle's *Poetics* 1457b, as well as Stienstra (1993:18).

[607] Cf. Johnson (1981:5-6), Finch (2005:161-2), Ortony (1993:30 and Soskice & Harré (1995:289). This view is still followed by some scholars: Withers et al (1994:131) define metaphor as "a creative or imaginative way of describing something... metaphorically you compare it with something else which is similar to it in some way, and you suggest that the thing you are trying to describe **is** the other".

[608] For classic versions of comparison/substitution theory, cf. Ricoeur (1975:76-7), Soskice & Harré (1995:290) and Dille (2004:6). Soskice (1987:24ff.) distinguishes between three types of theories: the substitution view sees metaphor as a decorative way of saying what could be said literally, the emotive approach finds the origins of metaphor not in content but in its affective impact, and the incremental theory argues that metaphor is a unique cognitive vehicle, that enables one to say things that cannot be said in any other way.

is irreducible to literal formulation, but that it permeates all discourse. It is not a sole matter of language or of individual words, but rather of an omnipresent principle of thought, namely as "two thoughts of different things active together and supported by a single word, or phrase, whose meaning is the result of their interaction"[609]. The "interaction of thoughts" in a metaphor takes place between a tenor (the underlying idea or principal subject) and its vehicle (the figurative or modifying ground by which the meaning of the metaphorical idea is grasped). In terms of structural linguistics, the meaning of the tenor corresponds to the reference, and that of the vehicle to the sense of a metaphor[610]. The inter-animation of terms implies that two thoughts interact at the root of the distinction between the tenor and the vehicle. Successful metaphors generate new meaning from the interaction of the originally separate meanings. While the "tensive" function of metaphor emphasises the initial conceptual incompatibility in the intercourse between the topic and vehicle, the combined effect established by their interaction results in transformed and unique expressions of meaning[611].

Max Black further developed the theory of Richards in 1962. His contribution – that metaphors also interacts as gestalt processes – was adopted by the first first-generation of CL[612]. Black states that interactive metaphor both creates new meaning and facilitates in diverse ways to observe reality. He emphasises the "system of associated commonplaces" and the aspect of "filtering" in metaphors. The metaphorical statement, "man is a wolf", should not be understood as a comparison of discrete properties in an analogical fashion. Instead, the interaction of "man" and "wolf" are filtered by means of the association of entire systems of commonplaces in both entities. The screening of the system of commonplaces for "man" in terms of the system of commonplaces for "wolf" not only expresses previously unnoticed semantic relations between the subjects, but also creates new conceptual perspectives on "man" and "wolf". Interaction theory both suppresses and emphasises prominent features in both "man" and "wolf", that transforms our understanding of the distinctive metaphor[613]. Black later replaced the metaphorical topic and its vehicle with that of the principle/primary subject (or focus), which acquires new meaning via interaction with the subsidiary/secondary subject (or frame). Filtered data on the original systems of associated commonplaces of the primary and secondary subjects are brought to the metaphorical interaction, and the subsidiary frame organises one's thought about the principle focus in a new way. Although the interaction of the focus and frame primarily provides new data on the principal subject, it influences our thoughts on the subsidiary subject as well. If a "man" is called a "wolf", it makes both the man and wolf seems either extremely wolfish or more human.

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[609] Cf. Richards' *The Philosophy of Rhetoric*, as well as Johnson (1981:18-9).
[610] Cf. Silzer & Finley (2004:177).
[611] Cf. Ortony (1993:3), Dille (2004:5), Soskice & Harré (1995:294-5) and Harrison (2007:8-9).
[612] Cf. Ortony (1993:5). Metaphor has remained an embarrassment to the cognitive scientific branch Chomskyan (generative) linguistics, due to its focus on syntax rather than on semantics (Taylor 1995:130).
[613] Cf. Johnson (1981:19,27-8), Dille (2004:6-7) and Harrison (2007:9).

Interactive metaphors serve as verbal actions that demands creative responses from competent readers[614].

4.1.3 Semantic *and Pragmatic Approaches to Metaphor*

During the last decades of the previous century, philosophers, psychologists and linguists extended the findings of Richards, Black and others. While these scholars shared the belief in the irreducibility of a metaphor to a literal paraphrase, their outputs are broadly divided into semantic and pragmatic contributions to metaphor study, although these often overlap[615]. Semantic theories regard metaphor as one of the cultural driving forces behind language change. Some focus on the dialectic between a word as a lexical unit and a sentence as a semantic unit, to interpret the interplay in a metaphorical phrase between its "tenor" and "vehicle" (Richards), "focus" and "frame" (Black), or "subject" and "modifier" (Beardsley). Others investigate the semantic effects on a metaphorical expression, in both the initial contradiction between the terms and its eventual compromise, as the "metaphorical twist" (Beardsley) between its polar epiphorical and diaphorical tendencies (Wheelwright)[616].

Paul Ricoeur combines the mentioned approaches on the dialectic between conventional (literal) sense and (figurative) reference in metaphor, and on new meanings that are realised by means of hermeneutic recoveries. His philosophic realism implies that metaphors are linguistically primordial: the internal structure of language contains semantic dimensions, because the universe itself is constituted by means of semantic processes.[617]. Ricoeur promotes the structural linguistic view of metaphor, whereby words ascertain denotative functions *via* connotative associations in established sentences. Metaphor is more than mere rhetorical or tropical devices, as its metaphorical process focuses on the hermeneutic formation of imaginative constructions of the world, rather than on the plain deconstruction of texts[618]. As a phenomenon it consists of the semantic interaction between a logical subject and a predicate. Meaningful interaction between domains takes place only on the level of whole sentences. The informative kernel of metaphor consists of multiple "layers" and "split references" of meaning, that also includes the psychological features of imagination and feeling. The complementary function of a metaphor is derived from its cognitive, imaginative and emotional structures. The metaphorical process constitutes both of a semantic clash and an enigmatic innovation, from which new meanings and creative redescriptions of the world can emerge[619].

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[614] Cf. Soskice & Harré (1995:291-2) and Stienstra (1993:22-6).

[615] Cf. Cervel (2003:14-6) and Dille (2004:4). Ortony (1993:11) argues that the substitution and interaction versions of traditional metaphor are equally compatible or incompatible with the semantics and pragmatic approaches, since all of these are concerned with the relationship between metaphor and surface meaning.

[616] Cf. Van der Merwe (1988:283), Fromkin, Rodman & Hyams (2003:204-5) and Gibbs (1992:578-80,87).

[617] Cf. Ricoeur's *The Rule of Metaphor* (1975), as well as Thiselton (2009:232-6) and Grassie (2003:396).

[618] The function of a creative metaphor in a sentence is similar to that which a *mythos* (plot) achieves in a poem. The metaphor family includes tropes, figures, and allegories. Cf. Ricoeur (1975:87) and Joy (1988:518).

[619] Cf. Ricoeur (1975:77,1981:141-4,152,157).

Pragmatic approaches incorporate the metaphorical phenomenon into the general theory of speech-act linguistics. John Searle argues that metaphor cannot be explained solely by means of the semantic relationship between words and linguistic contexts. He addresses the function of metaphor in terms of the pragmatic distinction between the literal meanings of phrases and the utterances of speakers. Searle formulates principles that relate the meaning of words or sentences to the uttering of those words or sentences during the metaphorical process. Metaphorical utterances emphasises the importance of contextual prominence in the construal of metaphorical expressions. Donald Davidson disputes the assumption on the existence of some special "metaphorical meaning" in favour of its literalness: "metaphors mean what the words, in their most literal interpretation, mean, and nothing more", since its use belongs exclusively to the domain of pragmatics[620].

The metaphor-as-speech-act emphasis on utterance meaning provides a comprehensive method for the identification and interpretation of metaphors, but the interactive transfer of meaning implies that the metaphorical process always transfers some form of cognitive content. Even Davidson agrees that metaphor "prompts insight"[621]. Ortony (1993:10) thinks that the semantic and pragmatic theories on metaphor are not necessarily antithetical: while radical pragmatics accepts that literal (sentence) meaning differs from speaker's meaning, it may still accommodate the transformational mechanisms between semantic entities and domains, in accordance with the semantic approach to metaphor. A synthesis of the semantic and pragmatic aspects of metaphor have been adopted by first-generation cognitive psychologists, linguists and philosophers, to account for the role of metaphor in cognition during investigations on the role of language for the construction of models in the human mind[622].

4.2 TRADITIONAL METAPHOR APPLIED TO THE BIBLICAL HEBREW GOD

Although metaphor has played an important role in the studies of Jewish philosophy and Christian scholasticism since medieval times, more scientific views on biblical metaphor have been pursued only during the last three decades[623]. Prior to the 1980s scholars gave little theoretical attention to the ways in which they approached and interpreted metaphors in the Hebrew Bible, but it has since become increasingly important to follow proper methodological procedures in the study of biblical metaphors. Such procedures should be based on the broader considerations of some linguistic or literary theory that deals with the identification, nature, structure and function of metaphor[624]. This part of our investigation

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[620] Cf. Cervel (2003:15-6), Johnson (1981:32-4) and Gibbs (1992:581-3).
[621] Cf. McMullin (1995:385).
[622] Cf. Steinhart & Kittay (1994:2453).
[623] Berlin (1997:28) divides competing theories on biblical metaphor into linguistic, cognitive, pragmatic and philosophic types.
[624] According to Dille (2004:2-3) theologians are becoming more aware of the rhetorical importance of the metaphorical nature of language and thought about God. Older studies often did not deal with metaphors from a

focuses on the ways in which metaphorical portrayals of the God of proverbial biblical wisdom are perceived in the linguistic-hermeneutical paradigms of the Middle Ages, Enlightenment and in postmodernism. We conclude the section with a discussion on the findings of Leo Perdue on interactive metaphors for God in the proverbial wisdom literature and tradition[625].

4.2.1 Traditional *Metaphorical Views on the Divine in the Hebrew Bible*

Medieval Jewish and Christian scholars followed the literal language theory of Aristotle which does not discretely distinguish between metaphor, simile and analogy, but often refers to these terms in general as the substitution of one thing for another. Many Jewish philosophers do not attribute any bodily notions to the Divine, and therefore struggled to explain anthropomorphic portrayals of God in the Hebrew Bible[626]. Maimonides claims that statements which predicate any positive attributes to God must be theologically false, and that only negative statements about what the Divine is not can be true. Rather than to misrepresent God, the Jewish philosophers adopted various figurative and metaphorical forms of the *via negativa* (negative theology), to explain the bodily characteristics of the Divine in the Scriptures. Negative theology cannot say anything positive about the Divine nature, as such descriptions of multiple attributes would compromise God's unity. Since language reflects the limitations of human experiences, ascribing human predicates to God also reduces the Divine to the finiteness of man. The incorporeal view of Maimonides argues that God's providential care is related to the intellectual development of individual human beings: the higher a person's intellectual capacities progresses, the closer he is brought into contact with an "overflow" of the Divine nature, which solely particularises human intelligence[627]. The negative theology of the philosophers led to forms of agnosticism which are unable to say anything substantial about the Divine[628].

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metaphorical perspective. Some contemporary investigations on Biblical Hebrew metaphors still do not focus on any methodology whatsoever, others provide only cursory treatments of metaphorical theory, while only a few implement scientific metaphor theories in their interpretation of the God-talk of the Hebrew Bible.

[625] Cf. Van der Merwe (1988:282-3). Aaron (2002:2,8-10) identifies two dominant approaches on the study of biblical metaphor: the first is based on its subject matter and argues that earthly metaphor cannot directly or literally describe the invisible Divine, who transcends all human comprehension. The subject-matter approach to metaphor is generally accepted by scholars such as McFague, Banks and Brueggemann. The second linguistic approach is based on the work of Lakoff, Johnson and Turner, and focuses on the human cognition and metaphorical conceptualisation of God in the Bible, independent of its textual language and context.

[626] Cf. Solomon (1994:142). The Jewish frustration with biblical anthropomorphism is still evident in Abrahams (1978:650), who declines that the Divine personality should be described as such: "[a]nthropomorphic figures were intended to help early man to grasp ideas that in philosophical terms transcended the human intellect. God's essential personality is primarily reflected in His attributes, which motivates His acts. He is King, Judge, Father, Shepherd, Mentor, Healer, and Redeemer – to mention only a few of His aspects in His relationship to man. Different biblical teachers conceived God's character from different historical angles".

[627] "If we were to teach in these disciplines, without the use of parables and figures, we should be compelled to resort to expressions both profound and transcendental, and by no means more intelligible than metaphors and similes; as though the wise and learned were drawn into this course by the Divine Will, in the same way as they are compelled to follow the laws of nature in matters relating to the body… Therefore the Almighty commenced Holy Writ with the description of the Creation, that is, with Physical Science; the subject on the one hand being most weighty and important, and on the other hand our means of fully comprehending those great problems being

The scholastic theology of Thomas Aquinas first treated metaphor as something more than mere literary ornamentation[629]. As part of the monastic priority of the spiritual (internal) over the physical (external) aspects of life, Aquinas argues that words should be regarded as outward signs for the expression of inner truths. Some spiritual truths can be explained only in comparison with material things, which makes the inclusion of metaphorical references in sacred texts both necessary and useful: we are obliged to revert to everyday language about human beings and relationships when we talk about God[630]. Aquinas also bases his arguments on the existence and nature of God on statements about creatures or things, but argues that metaphor is in this regard of less importance than analogy: the pure human mind is able to tap into the Divinely principled universal foundation of all thought on the basis of an "analogy of being" (*analogia entis*)[631], because a qualified analogy (similarity) exists between the existence and nature of the perfect God and imperfect creatures[632]. Aquinas thus fails to distinguish between metaphor and analogy in religious language, but still applies the views of Aristotle on the deviant nature of metaphor for similarity purposes to texts outside of the Bible and its doctrinal expositions. Metaphor is ambivalently viewed in the negative and natural theologies of Maimonides and Aquinas: on the one hand, it is regarded as wholesome in reference to God in the Scriptures and holy writings, but on the other hand it is disregarded as prone to figurative abuse and masked temptation in extra-religious literature[633].

In opposition to the medieval philosophers and scholars, the Protestant reformers aimed to interpret the Bible as literally as possible, to sidestep all fruitless figurations or metaphorical misrepresentations of the Divine. Their avoidance of metaphor, which is still followed by some reformed scholars, have led to other interpretative dilemmas[634]. It is evident in the mid-20th century christocentric approach of Karl Barth, who replaces the *analogia entis* of Aquinas with an *analogia fidei*. For Barth, the Bible is God's revelation to man, rather than our human reminiscences about the Divine. In reaction to the Nazi-ideology that led to the Second World War, Barth rejects any natural theology that identifies a fundamental continuity between God and the world, such as Aquino's "analogy of being", as stains on

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limited, He described those profound truths, which His Divine wisdom found it necessary to communicate to us, in allegorical, figurative, and metaphorical language" (Maimonides 1885/1:11-2). Cf. Gerhart & Russell (2003:559).

[628] Cf. Fox (1978a:658-60) and Harrison (2007:3-4).

[629] Cf. McMullin (1995:375).

[630] Cf. White (2010:185-7).

[631] Cf. the discussion of Thomas of Aquino's *analogia entis* in 2.4.2.

[632] We have shown in 2.4.2 how Aquinas regards the designation of a scholar or philosopher as being "wise", as merely a pale and secondary reflection of the perfect and primary reference to God's wisdom. The analogy implies that God's wisdom always remains the standard, whereby all other forms of human wisdom can be possibly understood in a limited fashion. Cf. White (2010:188).

[633] Cf. Johnson (1981:9-11) and Harrison (2007:6).

[634] "[I]n order to prevent language about God appearing meaningless, some have felt the need to try to make it as precise as possible. But the more precise religious language becomes, and as a result, the more specific becomes one's conception of God, the greater is the risk of misrepresenting the divinity" (Harrison 2007:7).

the transcendent nature of God. Barth's "analogy of faith" focuses on the qualitative differences between the infinite God and his finite creatures: dialectic theology allows a synthesis between God and man, but only from the initiated side of Divine grace, and never as the result of human ingenuity. Just as the Bible discloses the Word of God in the words of Scripture, the "Wholly Other" acts as the primary referential constitution of our secondary human resemblances. The "external semantics" of Barth – which regards the Divine meaning of words as the measure by which earthly semantics is to be evaluated, rather than *vice versa* – rejects the perversion of Divinely-intended biblical metaphors by natural theological and linguistic backwardness. The proper interpretation of biblical metaphors is only grasped when God gracefully reveals the true meaning of his Word to us[635].

The rational empiricism of the Enlightenment also devaluated metaphorical references to God in the Hebrew Bible. The *Leviathan* treatise by Thomas Hobbes in 1651 classifies metaphor as deviant and abusive speech, whereby rhetoricians "use words metaphorically; that is, in other senses than that they are ordained for; and thereby deceive others"[636]. The "literal-truth" view of rational philosophy sees the human conceptual system as essentially literal, and argues that only the literal or "proper sense" of words expresses the precise meaning of truth. John Locke's 1690 The *Essay concerning Human Understanding* denounced all forms of figurative speech in High English as "nothing else but to insinuate wrong ideas, move the passions, and thereby mislead the judgement, and so indeed are perfect cheat... wholly to be avoided"[637]. The rational criticism of metaphor is effectively described by the *Works* of Friedrich Nietzsche in 1873. Nietzsche (metaphorically) extends his view on metaphor onto the existence of the Divine, by stating that "we shall never be rid of God, so long as we still believe in grammar"[638]. The whole-sale rejection of metaphor and rhetoric by rationalism and empiricism stems from its fear for the emotional and imaginative dimensions of subjectivism. During the next century romantic artists and poets, rather than scholars and philosophers, claimed that metaphor belonged to the aspect of the creative imagination. Metaphor is identified with the arts and religion, and became dislodged from the empirical investigations on the biblical God in rational and history criticism[639].

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[635] In contrast to the view of McFague (1983:13), White (2010:185) insists that Barth would view nothing metaphorical in the identification of God as "King". In terms of the argument that the pure heavenly description of Divine kingship constitutes the literal original, one can rather argue that Barth would likely designate the earthly and improper designations about the kingships of David or Nebuchadnezzar as being metaphorical in nature! Cf. Thiselton (2009:185,188), Vanhoozer (1997:29) and White (2010:176-7,188-90).

[636] In Johnson (1981:11-2). Cf. Sage (1994:2457).

[637] In Stienstra (1993:20).

[638] "What then is truth? A mobile army of metaphors, metonymies, anthropomorphisms: in short, a sum of human relations which become poetically and rhetorically intensified, metamorphosed, adorned, and after long usage, seem to a nation fixed, canonic and binding: truths are illusions of which one has forgotten that they *are* illusions; worn-out metaphors which have become powerless to affect the senses; coins which have their obverse effaced and now no longer of account as coins but merely as metal". For these quotations on Nietzsche, cf. McFague (1987:5), Soskice (1987:78) and Thiselton (2009:329).

[639] According to Lakoff & Johnson (1980:14-6,191-2), the Romantics kept metaphorical interests alive in figurative discourse, but also delayed its serious philosophical study in rational scientific discourse. By their focus on the

Theologians such as Schleiermacher have tried to bridge the "broad ugly ditch" between objective rationalism and subjective romanticism, by considering man's religion and God's existence from a human perspective, rather than in terms of Divinely ordained doctrines which can be derived from the Bible[640].

The religious historian Thorkild Jacobsen (1976) neutralised the modernistic suppression of biblical metaphor by a reconstruction of the development of Mesopotamian religion in terms of fundamental metaphors for its Deities. Jacobsen does not deal with the nature and function of metaphor as part of a linguistic-literary theory, but his findings on the Mesopotamian metaphors have been applied by others to Israelite portrayals of the Divine in the Hebrew Bible[641]. He follows the idea of Otto (1959), that human experiences of the Numinous are reflected by means of *mysterium tremendum et fascinosum*: psychological responses to God are mediated as ordinary human experiences, which serve as analogical ideograms or metaphors for encounters with the Divine[642]. Jacobsen identifies three root metaphors for the Divinities as spirits, rulers and parents, whereby they are portrayed during millennial phases and in correspondence to the socio-historical experiences and religious responses of the Mesopotamian people: initially, in the 4th millennium BCE, the Gods were viewed as *élan vital* – indwelling powers or immanent spiritual phenomena – who are encountered in non-human forms in nature. The worship of such spirits, among whom the power of fertility and plenty, or the dying God is a typical figure, is centred on economic survival amidst famine during the Protoliterate period. After the Early Dynastic period, the Deities became royal figures with absolute, selfish and ruthless power, both in the complex artificial creation of nature and in the ruling of humankind as slaves. The ruler Divinities and their Nippur assembly reflect the situation of the 3rd millennium. The transformation of the Divine, from anthropo-sociomorphisms into a mythic politicomorphism, expresses the human need for a Divine ruler, with fighting powers at his command against invading enemies. By the 2nd millennium these threats had passed, and the Deities are again transformed into personal Gods, who relate as parents to individual families and clans. These personal Divinities adhered to the daily petitions and intimate needs of devotees in times of birth, nurture, protection, guidance and success. During the latter part of the 2nd and in the 1st millennium, the major Divinities became national Deities, to be identified with the political aspirations of single despots. Clashes between individual richness and the survival of whole communities lead to despair among the ordinary people, who then reverted their idea of Divinity back to

dichotomy between truth/reason and art/imagination, subjective romanticism played into the hands of rational-empirical objectivism – whose power has increased ever since in science, law, government, business, and the media – while subjectivism is continuously being cornered in the domains of art and religion.

[640] Gotthold Ephraim Lessing (1729-81) described religion as man-made morality, which places a "broad ugly ditch" between eternal, rational truth and temporal, historical truth (Thiselton 2009:141). Schleiermacher defined religion intuitively as a "feeling of absolute dependence" on the Divine (Newberg 2010:10).

[641] Cf. Aaron (2002:31) as well as Janzen (1987).

[642] Jacobsen (1976:3) describes the "Divine" or "Numinous" as "a unique experience of confrontation with power not of this world". Cf. Sigal (1990:382).

the older, coarser perceptions of the nature Gods whose witchcraft and sorcery protected the people against the threatening demons and evil spirits. Such conflicting beliefs between the Deities as nature spirits, cosmic rulers and personal parents are most evidently depicted in Babylonian penitential psalms and theodicies[643].

George Caird (1980) investigates metaphor for the purposes of biblical exegesis. Although he uses modern linguistics, Caird argues along traditional lines that the understanding of biblical metaphor depends largely on its comparative aspect[644]. Anthropomorphism is the most common source of God-talk, as almost all of the "language used by the Bible to refer to God is metaphor (the one possible exception is the word 'holy'). But the metaphors derived from human relationships have a special interest and importance, because they lent themselves to a two-way traffic in ideas. When the Bible calls God judge, king, father or husband, it is, in the first instance, using the human known to throw light on the divine unknown, and particularly on God's attitude to his worshippers. But no sooner has the metaphor travelled from earth to heaven than it begins the return journey to earth, bearing with it an ideal standard by which the conduct of human judges, kings, fathers and husbands is to be assessed"[645]. Caird attributes the occurrence of anthropomorphism in biblical God-talk to our human limitations when thinking and speaking about the Divine. Portrayals of God should be studied in the same way as secular metaphors, although the retentional nature of the former seems to be stronger than that of the latter. Caird agrees with Rudolph Otto that the belief in God depends more on our ability to capture, frame, celebrate and express transcendental experiences in mental images, rather than as rational arguments: "The human body, senses and personality are the objects with which we have the most direct, first-hand acquaintance, and the cognitive principle of proceeding from the known to the unknown makes it natural for human beings to see the rest of the world in the light of that experience. But the continuing popularity of such usage is undoubtedly due to its vividness and the power of its appeal to the imagination. The same two principles govern the use of anthropomorphic imagery in reference to God. We have no other language besides metaphor with which to speak about God"[646]. Human relationships provides the natural linguistic vocabulary for the communication of religious obligations, and this is an indispensable vehicle for such experiences. Caird indentifies the most prominent biblical metaphors, that describe the relationship between the Divine and human followers, as that of the king/subject, judge/litigant, husband/wife, father/child and master/servant. These biblical metaphors serve as linguistic mechanisms for moral growth[647].

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[643] Cf. Jacobsen (1978:20-1,73-80).
[644] Cf. Aaron (2002:26,33).
[645] Caird (1980:17-19).
[646] Caird (1980:173-4).
[647] Cf. Caird (1980:175,177).

Janet Soskice (1987) utilises the interactive view of Richards, to argue that creative metaphor conveys cognitive truth, rather than mere ornamental illustration or analogical substitution[648]. Metaphor engenders new perspectives in a way that other types of linguistic expressions are unable to do[649]. Metaphorical meaning is always expressed within the context of complete utterances as part of the relationship between two networks of meaning, and never as individual subjects: the "minimal unit in which a metaphor is established is semantic rather than syntactic; a metaphor is established as soon as it is clear that one thing is being spoken of in terms that are suggestive of another and can be extended until this is no longer the case. It can be extended, that is, until the length of our speaking 'of one thing in terms suggestive of another' makes us forget the 'thing' of which we speak"[650]. Soskice insists that metaphor is a language form which connects associative domains, and rejects the view of Lakoff & Johnson's (1980) of metaphor as a mental act. Metaphor as a figure of speech should be distinguished from models as a mental fusion and processing of thoughts, although both can have cognitive and explanatory functions, rather than evocative purposes[651]. Models in religious language may evoke emotional, moral or spiritual responses, because of their cognitive content and hermeneutic aims[652]. Theological realism and the cognitive potentialities of metaphorical language enable Soskice to speak about God without having to empirically define the Divine in a positivistic fashion[653]. Metaphor delivers us from misrepresentations of God[654]. The Hebrew Bible contains multiple images for God, as no single metaphor can sufficiently describe his Divine Being.

Alonso Schöckel (1988) combines various aspects of semantic metaphor theories, to reflect on five ways in which how images are formed in the Hebrew mind: initially, the mind tries to *describe* its sensorial experiences in words, before it *correlates* the plural relationships between the two sides of the perceived image into a harmony. The mind imaginatively *fuses* its experiences into a new and coherent system, which contains both some sort of *similarity* beyond that it originally perceived, as well as a

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[648] Harrison (2007:9) regards the work of Soskice as "the most influential account of metaphor and religious language to appear to date".

[649] "Metaphor is a figure of speech in which one entity or state of affairs is spoken of in terms which are seen as being appropriate to another" (Soskice & Harré 1995:296-7).

[650] Soskice (1987:23). Cf. Soskice (1987:68-9,89), as well as Harrison (2007:9) and Muis (2010:147).

[651] If we do not view metaphor and model as distinctive linguistic and cognitive phenomena, we would "not know where to look for metaphor at all" (Soskice 1987:15-6). Cf. DesCamp & Sweetser (2005:209).

[652] Cf. Soskice (1987:109,112).

[653] We are unable to prove the transcendental existence or literal significance of the Divine from the figurative God-talk of the Bible (Soskice 1987:ix-x,68,142-3). Cf. Long (1994:510) and Harrison (2007:11).

[654] "This is the fine edge at which negative and positive theology meet, for the apophatic insight that we say nothing of God, but only point towards Him, is the basis for the tentative and avowedly inadequate stammerings by which we attempt to speak of God and His acts. And... this separation of referring and defining is at the very heart of metaphorical speaking and is what makes it not only possible but necessary that in our stammering after a transcendent God we must speak, for the most part, metaphorically or not at all" (Soskice 1987:140).

comparison of the transcendental nature of the image that it has been unable to express previously[655]. "The essential thing about poetic imagery is this placing of two levels alongside each other: it may be the approaching in spirit of what is far away, it may be the fusing of two objects without confusing their diversity, it may be a union which is not simply juxtaposition"[656]. The legitimate conceptual translation of biblical images depends on our human ability to grasp its function and nature, and to interpret metaphors in terms of their original language and symbolic meaning. Metaphorical expressions not only substitute two words or phrases, but also produce authentic, imaginative worlds by means of their connotations and ranges of meaning in new contexts. Schökel identifies the prominent offices and occupations – that metaphorically refer to God in the Hebrew Bible – as King, Sovereign, Warrior, Craftsman, Judge, Avenger, Shepherd, and Farmer.

Gary Long (1994) argues that metaphor is "meaningful for scientific description, meaningful for modern God-talk, and meaningful for the talk about God among the biblical writers"[657]. He admits the cognitive importance of non-literal language for the understanding of this world and the other-world, but favours the appropriate usage of metaphorical terminology, specifically in the distinction between the conventional and nonfigurative senses of literal meaning and interpretation[658]. While the conventional sense of the literal meaning of a linguistic unit may include "dead" metaphors, the nonfigurative sense of a unit can only be the directly meaningful and cannot contain any metaphor whatsoever[659]. The basic question is whether the ancient authors consciously used the notion of "metaphors" as we know it today. Although the ancient Greeks first distinguished between metaphor and nonfigurative uses of religious language, the greatest part of the Hebrew Bible exhibits an "unself-conscious" use of imagery. Only the apocalyptic imagery of Daniel is constructed with an esoteric significance in mind that relates only to initiates, under the influences of Hellenism (*circa* 166 BCE). However, as the people of Ugarit distinguished between figurative and nonfigurative language, it can be argued that other cultures in the ancient Near East were aware of such distinctions before the Hebrew Bible was produced. Many biblical writers depict God in anthropomorphised and anthropopathised forms, while some focus also on his otherness, non-humanness and incomprehensibleness. This indicates that these authors are aware that their God-talk contains figurative language, as well as specific figures of speech such as metaphor. Long follows the evolution of views by Burbules, Schraw and Trathen, who distinguish between fresh, frozen and dead metaphors: metaphors that were once novel (fresh), become more conventional (frozen) through repetition, until they attain a timeless (dead) meaning and application. It is uncertain

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[655] Cf. Schökel (1988:95-8). The interaction of these aspects during metaphor formation has the semantic effect of denotative or referential innovation, which is described by Ricoeur (1975:75) as the power of metaphor in biblical discourses for the imaginative redefinition of reality.
[656] Schökel (1988:99,101,108,137-8).
[657] Long (1994:510-11).
[658] Long (1994) refers to Lakoff & Johnson (1980), but his traditional distinction between the literal and figurative aspects of language disregards their findings on the conceptual construction of metaphor.
[659] Cf. Long (1994:511-4).

whether the meaning of the metaphorical God-talk of the Hebrew Bible should be understood in more figurative non-literal or conventional literal senses[660].

Brian Doyle (2004:69) interprets metaphor as pragmatic speech acts in which an author employs metaphorical words to communicate his "speaker's meaning". "Of the 'potential' uses of a word, a speaker ultimately selects an 'actual use' and it is the task of the interpreter of those words to endeavour, in our case hundreds of years later, to determine the speaker's meaning via the various windows offered by the words he or she actually used". Contemporary readers have no option but to creatively reconstruct the mental replicas of the biblical speaker's meaning. Marc Brettler (1989) combines the views of Black and Ricoeur, to investigate the Biblical Hebrew metaphor of God as King from semantic and pragmatic perspectives[661]. He outlines the characteristics and terminology associated with human kingship, in order to establish the extent to which these aspects are applicable to the Divine. In a somewhat arbitrary categorisation of terms and concepts connected with human kingship, Brettler provides a "convenient" grid for the exploration of human and Divine kingship in terms of royal appellations, royal qualities, royal trappings, the king's role in domestic affairs, as well as the acceptance of the royal position. Since the grid applies metaphorically and partially to the Divine, the rhetorical God-talk of the Bible is both comprehensible and based on human experience. Metaphorical language serves as a useful tool to describe God in ordinary language, and does not necessarily conflict with the notion of his Divine incomparability[662]. Brettler's approach and methodology have not been received in a very positive light[663].

4.2.2 The *Advent and Nature of Metaphorical Theology*

While the previous section focused on individual metaphors for God in the Hebrew Bible from the perspectives of the Classical and Enlightenment paradigms[664], the deconstructive methods and ideological-criticism of the Post-Enlightenment shift attention to the metaphorical nature of whole languages. The multi-dimensional intellectual enterprises of postmodernism impacted largely on linguistic, literary and hermeneutic theories, by stating that we use language to create our own worlds and meaningful narratives, as language shapes, rather than reflects our thoughts about the world. An essay by Derrida in 1974 challenges the "literal" claims of authors who hide their underlying political and ideological agendas beneath the masked forms of figurative language. It dismantles the Western cultural

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[660] Cf. Long (1994:518-29).
[661] Brettler mentions Lakoff & Johnson (1980), but does not make use of their findings.
[662] Cf. Brettler (1989:19-26,159).
[663] According to Stienstra (1993:67-8), Brettler does not utilise any other metaphor theory at all: after a "rather ambitious introductory theoretical chapter, the reader is, however, disappointed to discover that the rest of the book never rises above the level of taxonomy. Brettler does not really use any method at all. He meticulously notes all the occurrences of his various categories with respect to both human and divine kingship, but there is no attempt to fit these observations into any kind of theoretical framework". Alternatively, cf. Aaron (2002:33).
[664] Paul Ricoeur is an exception, as he belongs more properly to the Post-Enlightenment paradigm (cf. 2.6.1).

metaphors for universal Reason that strives to maintain an Indo-European *White Mythology*. Derrida rejects the modernistic distinction of living and dead metaphors, and deconstructs the metaphorical edifice of the "usual", to expose the power systems that both undergird and are undergirded by language. We are unable to attain a "metaphorology", because metaphor cannot be eradicated from meta-language: "If we want to conceive and classify all the metaphorical possibilities of philosophy, there would always be at least one metaphor which would be extended and remain outside the system: that one, at least, which was needed to construct the concept of metaphor or, ... the metaphor of metaphor"[665]. Derrida exposes the groundlessness of language and undermines "Logocentric" views that aim to halt the playful nature of language, or attempts to find a sustainable point of reference outside of language in the world. He follows Nietzsche's subversion of the foundation of metaphor, as well as of all metaphysical truth claims and dogmatic absoluteness. Metaphor is both the source of all our troubles and the means whereby we may become aware of it. After Derrida's double-dealing deconstruction of metaphor, we are left with a language without metaphor, but with one that still operates in a quasi-metaphorical fashion. Language and literature contain the metaphorical traces of metaphors, that repeat themselves *ad infinitum* and *ad nauseam* in discordant variations on the same themes. As such, the "metaphorization of metaphor, its bottomless overdeterminability, seems to be inscribed in the structure of metaphor, but as its negativity"[666]. Metaphor is both conceptual and representational and permeates whole belief systems. "The metaphors it uses are symptomatic of the state of a culture" and of its religious perspectives[667].

According to metaphorical theology the nature of religious language is articulated in terms of human experiences which depict the Divine in provisional, relational and referential ways. We conceptualise God in terms of biblical metaphors that relate to our own situations. Our constructions of the Divine are local and not universal, as we imagine God in personal ways. Due to the absence of any "other-worldly" form of meta-linguistic existence, our individual references to God always remain elusive. Postmodernists transcend the object/subject language scheme and truth claims of modern science, to mentally "recreate" the Divine *via* human experience. Such experiences always refer to God only indirectly and under specific historical conditions[668]. Metaphorical language bases the cognitive content of theological propositions on semantics, rather than on religious preconceptions. "The fundamental and crucial function of metaphors and models in the scientific process of knowledge acquisition furthermore facilitates the rehabilitation of the "scientific" character of theology *vis-a-vis* the other sciences"[669]. Metaphor helps assists scientists and theologians to grasp something of the unknown analogically in

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[665] Sage (1994:2460). Cf. Bal (1993:186), Camp (1993:16-7), Landy (1993:229) and Vanhoozer (1997:24-5).
[666] Deridda in Joy (1988:517). Cf. Joy (1988:512,515,225-6).
[667] Sage (1994:2461).
[668] Cf. Herholdt (1998:224-6).
[669] Van der Merwe (1988:281). Cf. Thiselton (2005:289) and Vanhoozer (1997:23-5).

terms of the known. Metaphoric speech serves as a way of communication which also addresses us as a way of knowing the linguistic and hermeneutic problems peculiar to our experiences and reflections about God[670].

Postmodern theology claims that the Divine can only be known on an epistemic level by the way of metaphoric reference, in the same way as scientific models are based on assumptions that does not claim to have full access to reality. Metaphor depicts a reality form which bridges experiential knowledge of the Divine with the intelligible aspects of such experiences. It brings the believer to a new understanding of his relationship with God. Metaphoric reference to God as Father likens God to a father, but without exhausting the term: God is not different from a father, but at the same time also infinitely more than a father. In biblical references, where God is known in terms of earthly categories – such as a rock, creator, or shepherd – the metaphors presuppose a kind of similarity between God and those concepts: God is experienced under those circumstances as a rock, creator or shepherd, but is never reduced by the metaphors, because they are not literally meant. While modernists tried to rationally deconstruct, -mythologise (Bultmann) or -literate (Paul Tillich) biblical God-talk, postmodern scholars strife to reconstruct, -mythologise and -symbolise the Divine in terms of metaphorical language. They acknowledge that the reformulation of biblical imagery transforms metaphorical meaning and changes the nature of the term "God", but they feel obligated to both discover and create truth at the same time. Biblical texts are disclosed no longer in single meanings, but rather transform reading communities through a creative variety of metaphorical interpretations[671].

Sallie McFague argues that all God-talk are humanly constructed, because language is nothing but metaphoricity itself[672]. Metaphorical theology is constituted by the application to the Divine of any "language that is literally appropriate to personal, social, or political human relationships or to the natural world"[673]. McFague questions whether the Bible adequately addresses the postmodern needs of an ever-expanding, nuclear-threatened world[674]. The theological image of the patriarchal God, who rules as distant king over his subjects, are misused by Indo-European maleness, to justify the oppression of other genders, cultures and life forms. McFague deconstructs the imperialistic and triumphalist

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[670] Cf. Van Huyssteen (1989:132-4).

[671] Cf. Herholdt (1998:463,453).

[672] McFague (1983:37-8) defines metaphor in terms of the similarity and difference between two thoughts in creative tension, which leads to open-ended, structural and affective re-descriptions of new reality: thinking metaphorically means spotting a pre-existing "thread of similarity between two dissimilar objects, events or whatever, the one of which is better known than the other, and using the better-known one as a way of speaking about the lesser known" (McFague 1983:15). When two thoughts are brought together, both are changed by their metaphorical relationship. The theory of McFague is derived from the work of Richards, Black, Ricoeur, Barbour, as well as Douglas Berggen, Walter Ong and Nelson Goodman. McFague (1987:194) mentions Lakoff & Johnson (1980), but does not use their findings on CMT.

[673] McFague (1987:23).

[674] Cf. McFague (1983:40) as well as Van Huyssteen (1989:134-5).

metaphors of Judaism and Christianity, to reconstruct models for the Divine that are consistent with contemporary science and technology, and which focus on the pragmatic resistance against every form of social and ecological exploitation[675]. The postmodern understanding of God continuously scrutinises the images of our theological systems, to emphasise the interdependence of life on all levels and the provisional nature of language about God[676]. McFague derives conceptual and heuristic models of God from powerful and affective root metaphors with "staying power"[677]. Such metaphors are open-ended, secular, iconoclastic, and revolutionary in nature, and focus on the immanent relational and feminine aspects of life. McFague reconstructs ("remythologises") biblical depictions of the relationship between the Divine and the world, to stress both God's immanent care for the physical aspects of the world, as well as our human responsibility towards the Deity's imaginary body[678]. She interprets the ecological destruction of the planet as a form of Divine suffering, and redefines sin in terms of our human resistance to partake in communal actions on behalf of the well-being of all forms of existence. The pain and destruction caused by traditional metaphors – such as the all-male portrayal of God in the Persons of the Father, Son and Holy Spirit – causes McFague to focus instead on the Divine categories of love, action and ethic. She reconceptualises the Trinity within the context of the world as God's body, in terms of God as Mother, Lover and Friend: God as Mother portrays the intimate Divine concern for all creative and juridical (*agape*) aspects of existence. God as Lover presents the Deity's saving and healing (*eros*) passions, directed towards reconciliation between all beings. God as Friend depicts the Divine sustaining and companionship (*philia*) of life[679].

Walter Brueggemann (1997) narrates the God-talk of the Hebrew Bible as a metaphorical court case, that consists of three juridical procedures: a core *testimony* on the relationship between YHWH and Israel; a *disputation* of the testimony from different perspectives on the covenant between God and his people; as well as an *advocacy* which relates conflicting renderings of the testimony and disputation to one another[680]. Metaphor plays a strategic function in the articulation of YHWH, since it enables Israel to

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[675] Metaphorical theology avoids both of the dangers of idolatry and irrelevance: while idolatry disregards the sense of the "inevitable distance between our worlds and the divine reality", irrelevance stems from the loss of the sense of God's immanence in the world. Cf. McFague (1983:2), as well as Camp (1987:49-50).

[676] Cf. McFague (1987:ix-xi), as well as Clayton (2003b:217).

[677] McFague (1983:34-49) agrees with Long on the development of metaphor in three stages: metaphors are initially experienced as unconventional or inappropriate, but then ascertain insightful meaning, before they finally become literalised and commonplace definitions. Theological models consist of sustainable and dominant metaphors, which function as part of hermeneutic frameworks. While models play an important role in the ordering of the world, their exclusion of other modes of thought make them dangerous phenomena. Cf. DesCamp & Sweetser (2005:208-11) and Trost (2003:578).

[678] Cf. McFague (1983:48,157,160-4,1987:xi).

[679] Cf. McFague (1987:181).

[680] Cf. Brueggemann (1997:xv-xviii,120-2). Although Brueggemann never states his methodological perspective on the nature and function of metaphor in the Hebrew Bible, he refers to the findings of McFague, Perdue, and other adherents on the semantic and pragmatic views of interactive metaphor studies.

express both her monotheistic faith, as well as the rich, diverse and variegated character of YHWH[681]. Biblical Hebrew God-talk makes use of nouns that access and characterise the Divine Subject. However, the nouns never perfectly match metaphorical references on the endlessly elusive Subject, since the Divine both "is" and "is not" made available in the utterances of the noun. Ancient Israel and early Judaism aimed for but never attained a pure form of monotheism, because that would have meant a full human comprehension of God, as well as conceptual closure on the elusive Subject. Biblical metaphor rejects idolatrous restrictions on God, and propagates the tentativeness and openness of the Divine character. It resists the reduction of metaphors about YHWH to only a few significant ones, as no single metaphor can say all that needs to be said about the Divine: "Yahweh is hidden, free, surprising, and elusive, and refuses to be caught in any verbal formulation. Thus, metaphor precludes the reification of any noun label for Yahweh, as though the label were the thing itself – that is, as though it were God"[682]. Brueggemann divides the Biblical Hebrew God-language into categorical metaphors of governance and sustenance[683]. Metaphors of governance conceptualise YHWH as a judge, king, warrior and father, to portray Israel's testimony on the juridical, sovereign, authoritative and sustaining capacities of God to establish and ensure the coherent ordering of the cosmos. These metaphors present the "macho" understanding of YHWH, which are associated with his Divine power, masculinity and virility[684]. Although the metaphors for the Divine sustenance of the universe are less central in Israelite imagery, it provide a fuller depiction of YHWH in the Hebrew Bible. Sustaining metaphors of YHWH as artist, healer, gardener-vinedresser, mother and shepherd are in contrast with the metaphors of governance, since they depict YHWH as artistically and skilfully nurturing, evoking and enhancing all life. The dynamic Israelite testimony to God led to the continuous revision and transformation of noun-metaphors for the Divine, in her ongoing testimonies to YHWH, in congruence with Israel's social experiences[685].

4.2.3 Leo *G. Perdue's Mythic-Metaphorical Wisdom Theology*

Leo Perdue contributed to the understanding of biblical metaphor, with regard to both the metaphorical nature of religious language, and in its application to the proverbial wisdom tradition of the Hebrew Bible. He is one of the first Bible scholars who integrated the theories of history criticism and general linguistics[686]. Perdue's theory is modelled on the interactional approach of Richards, Black and others[687],

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[681] Cf. Brueggemann (1997:70-1,230-2).
[682] Brueggemann (1997:231).
[683] Cf. Brueggemann (1997:233-61).
[684] Brueggemann (1997:244-7) admits that the father metaphor focuses more on the Divine aspects of tenderness, gentleness and compassion, but argues that it partakes in many of the qualities of judge-king-warrior as well, so that is was later accommodated to the other metaphors of governance.
[685] Cf. Brueggemann (1997:263-6).
[686] Cf. Odell (1998:241-2).
[687] Cf. Perdue (1991:23).

and also on the metaphorical theology of Sallie McFague[688]. Perdue notices the importance of the human mind in the imaginative formation of metaphor, but his adherence to interactive metaphor influences him to attribute metaphor to semantic-linguistic construction, rather than to mental, embodied and experiential conceptualisations of the world[689]. Perdue emphasises the aesthetic and ethical aspects in the sapiential language of the Hebrew Bible, in order to capture the duality of order and beauty which are portrayed in the imagination of the sages, especially in their rhetorical metaphors for God, humanity and the world: the "metaphors of creation present directly or inferentially in the sapiential literature were not simply poetic enhancements of unencumbered, declarative speech; rather, they became linguistic construals of God, human nature, and the world. They helped to present the most cherished beliefs and values of Israel's sages"[690].

Perdue's model on the sapiential God-talk of the Hebrew Bible explains "how metaphors work as it moves an implied audience through a process which begins with the shattering of previous structures of linguistic reality to the reconstruction of a new and compelling one"[691]. Following on the Exile, the sages grasped the literal falseness of traditional Israelite metaphors which maintained the interactive correspondence between a topic and vehicle in a factual manner. Their exposure of the absurdness of metaphorical language about the Divine destabilised its existing religious traditions and memories. Perdue argues with Ricoeur that the sages' strategic discourse simultaneously transformed the literal contradiction of destabilised God-talk into new metaphorical insight. Such transformation takes place *via* the process of mimesis, as a "shock of recognition" (Phillip Wheelwright)[692], when the absurd associations of the tenor and vehicle are metaphorically correlated, and creative insight is gained that the unusual fusion contains possible truth. The transformation progresses to restabilisation which reconstructs disorientated understanding into meaningful systems. Such a conversion describes new linguistic reality in terms of a coherent worldview and an instructive *nomos* on how to live in the new world. Restabilised metaphors reshape, refashion and reorientate existing materials into new, vital, sustainable and powerful organising symbols, which call for human response and commitment. Transformed metaphors provide new understanding of the shared social heritage and common linguistic networks of culture-producing societies that are transmitted by reoriented narratives into communal memory, rite and tradition[693].

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[688] Cf. Perdue (1994b:208-12).
[689] Cf. Perdue (1994b:201-2). The distinctive lists of publication of Perdue mentions the work of Lakoff & Johnson (1980), but do not make us of the conceptual or the embodied nature of their metaphorical findings.
[690] Perdue (1994:339,48).
[691] Perdue (1991:23). Cf. Perdue (1991:24-7,1994:52-63).
[692] In Perdue (1991:24).
[693] The transformed understanding of a subject, such as God, is the true meaning of "metaphor", since the word etymologically derives from μεταμορφωσις, a "change, alteration, transformation" (Perdue 1991:25,1994:62).

Since metaphors, even those central to religious traditions and value systems, are rarely immortal, they become commonplace and eventually lose their transformational powers. The dying off of outdated, impotent metaphors and the birth of newly reconstructed, vibrant ones, happens on a continual basis in the meaning systems of cultures and communities. Each stage in the metaphorical process contains a built-in tensive quality that energises its vitality and sustenance on an enduring basis. Tension in the reconstruction of metaphorical reality are never removed or proscribed, due to the inherent contradictions between a tenor and vehicle, and because of difficulties that inevitable emerge in new or altered systems. If tension is removed, the literal or factual correspondence of a vehicle and tenor fuses into permanent and concrete distortions, which leads to the increased inflexibility and eventual death of metaphors. The ambiguous fusion between a tenor and vehicle happens during moments of creative reflection. The notion of ambiguity argues that metaphors cannot possess "steno-meanings" that are accepted by all members of a culture or community, because the metaphorical process is based on different types of individual emotional, rational and evaluative experiences, which always evoke diverse ranges of application and understanding (Nelson Goodman)[694].

Perdue traces the metaphorical theology of the Biblical Hebrew sages not only back to the existing religion of ancient Israel, but also to their memory of other ancient Near Eastern cosmologies: "The metaphors selected by Israel to tell of divine creation were not new, but rather were taken from the mythic traditions of the ancient Near East. Israel encountered these metaphors and inserted then into the literary and rhetorical expressions of their social, cultural, and religious worlds. They become, as the essence of sapiential tradition, the organizing symbols for the extended community of sages and their adherents and sustain them through the process of memory and actualization" [695]. The mythic-metaphorical nature of the God-talk in the Biblical Hebrew wisdom of Proverbs is indirectly stated in linguistic constructions, and can be derived from the social life and institutions that are common to Israelite creation traditions and ancient Near Eastern mythologies, especially in sets of creation metaphors which pertain to the creation of the world (cosmology) and to the creation of humankind (anthropology). The sapiential metaphors that construe the Divine acts of creation and providence are that of fertility, artistry, word and battle. It refers to the creative and sustaining roles of God as king, father, judge, architect, artist, sage, warrior, mother, lover, husband and midwife. The anthropological metaphors for human beings include their depiction as children of God, lovers of wisdom, objects of art, kings and slaves. The world that humans inhabit is often depicted as a fertile field, garden, kingdom, city, household, or a building[696].

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[694] Cf. Perdue (1991:26,1994:63,1994b:203-5).
[695] Perdue (2007:10-11).
[696] Cf. Perdue (1994:56-8,326-30).

In addition to his description of the mythological character of the God-talk of the sages, Perdue interprets Proverbs, as well all other texts enclosed within Israel's broader wisdom tradition, within the social and historical confines of ancient Israel[697]. The socio-historical framework of the wisdom language and literature forms a substantial part of metaphorical theology, as both the world and the person of the Divine are imagined on the basis of human perceptions and metaphorical interpretations. The ultimate quest of the sages are the knowledge of God, which they ascertain both from God's creative ordering and providential maintenance of the universe, as well as in the Divine directing of human history[698]. Perdue objects to the effect of idealism during the past century which mostly influenced investigations on wisdom, and interpreted the Biblical Hebrew proverbial literature as disconnected ideas and eternal reflections on God: "The proper understanding of wisdom literature requires one to move out of the realm of philosophical idealism and into the realistic dimensions of history and social construction. The literature of the sages did not transcend its historical and social setting, but rather was located in a variety of historical events and social circumstances of an evolving nation and its subgroups that reflect different and changing epistemologies, moral systems, views of God, comprehensions of human nature, and religious understandings. Earlier understandings entered into the stream of a people's tradition that shaped their identity and provided insights for the reconstruction of the self-understanding of later generations. The disregard of historical and social contexts leads to the distortion of the literature and deposits it into an impenetrable isolation"[699].

4.3 CONCEPTUAL METAPHOR THEORY

The essential, functional and cognitive aspects of metaphor are studied in the comparative-substitution, interactive-gestalt, and semantic-pragmatical approaches from a linguistic perspective[700]. Metaphor is regarded as a figure of speech that consciously compares word resemblances for rhetorical and artistic purposes. The instrumental functions of metaphor happen in extraordinary circumstances, apart from ordinary thought, communication and reasoning[701]. Soskice & Harré underscore the limitations of

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[697] Perdue (1994b) expressed the hope to resolve the historical problem of the wisdom literature of the Hebrew Bible, by means of a synthesis between the contemporary theories of metaphor, history criticism and theological interpretation (Odell 1998:241-2). This is the focus of his latest publications (Perdue 2007,2008).

[698] Cf. Perdue (2007:9). His social-historical methodology combines the approaches of *Religionsgeschichte* (history of religions), social history (ranging from historical criticism and cultural anthropology to sociology), oriental mythology (the literary character of myths used by the sages), and canon criticism (the relationship of the wisdom theologies to other biblical and non-biblical texts) (Perdue 2007:3).

[699] Perdue (2008:3,1).

[700] "The problem of metaphor that have been of interest to philosophers, linguists, and psychologists may be organized under three general questions: (1) What is it? This is the question of how we are able to identify metaphors and to separate them off from both literal and other non-literal expressions. (2) How does it work? Under this heading fall questions concerning creativity in language, the distinctive "mechanism" of metaphor, how it is processed, and so on. (3) What is its cognitive status? This includes questions about the nature of metaphorical meaning, whether it is reducible to literal paraphrase, and what role it may play in various cognitive disciplines. In the end, these questions are all interdependent" (Johnson 1981:20).

[701] Lakoff & Johnson (2003:244) summarise the major traditional barriers to the understanding the conceptual nature of metaphorical thought in the linguistic views of metaphor (1) as a matter of words and not concepts, (2) as

traditional metaphor theory, by stating that the metaphorical process "may never be fully answered, not at least without a theory of meaning and a theory of mind at present far beyond us"[702]. In terms of the necessity of metaphor, they argue that we need metaphor "to say what we mean - since in the course both of literary composition and scientific theorizing we can conceive more than we can currently say"[703]. Soskice and other scholars may disagree[704], but it is precisely the conceptual interrelationship between metaphor, meaning and the mind, which our cognitive research paradigm suitably addresses through empirical and interdisciplinary findings on the nature and functioning of the human brain-mind system.

4.3.1 The *Conceptual Contribution to Metaphor Studies*

The unifying cognitive-scientific methodology of CMT – as discussed in the previous chapter[705] – exposes the outdated ideas of traditional metaphor studies. Second-generation CS transcends the metaphysical foundations of both non-constructive realism and deconstructive relativism: whereas objective logical positivism relegates the "devious" nature of metaphor in favour of literal, conventional, everyday meaning and unambiguous, verifiable scientific truth[706], subjective romanticism safeguards metaphor as part of the antiliteral, creative, emotive and rhetorical realms of art and religion[707]. However, empirical evidence on the construction of conceptual metaphors in the human brain-mind system shows that we do not encounter the world in directly objective or passive subjective fashions, but through mental projections that are tainted by our interests, purposes, values and beliefs. CS inverts the ontological and epistemological endeavours of the modern rational and postmodern deconstructive views on language, truth, meaning and understanding[708].

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based on similarity, (3) that all concepts are literal and not metaphorical, and (4) that rational thought is in no way shaped by the nature of our brains and bodies. Cf. also Kövecses (2002:vii-viii).

[702] Soskice & Harré (1995:289)

[703] Lakoff (2008:252) admits that some philosophers and literary critics (like Richards and Black) had noticed the existence of metaphorical thought. However, prior to Michael Reddy's paper on the Conduit Metaphor in 1977, "none had figured out the scientific details of how it works". Reddy discovered conceptual metaphor when he showed the basic, essential role of metaphor in everyday language (Lakoff 1995:119-20).

[704] Some scholarly criticism against CMT is discussed at the end of this section.

[705] Cf. the whole of 3.1, which culminates in 3.1.3, on cognitive metaphor as a unifying scientific methodology.

[706] Lakoff (1993:204) disputes the literal assumptions of objectivism, whereby (1) everyday language is always literal and never metaphorical, (2) all subject matter are interpreted in literal terms, (3) only literal language is regarded as contingently true or false, (4) all definitions in a lexicon are literal, and (5) every concept that are used in the grammar of a language are literal and not metaphorical.

[707] Cf. Lakoff & Johnson (1980:188-9), Johnson (1981:17) and Ortony (1993:1-3,13). We disagree with the classification of Finch (2005:162) of cognitive metaphor as an extended part of the romantic approach, on the basis that it does not distinguish between figurative and non-figurative language. Finch fails to discern the epistemological differences between first- and second-generation CL.

[708] "Cognitive linguistics takes seriously empirical discoveries concerning the manner in which our body-mind function, seeking to formulate an empirically responsible study of human cognition that transcends the traditional mind-body and humanities-natural sciences dichotomy. It steers between the Scylla of Enlightenment intellectual imperialism and the Charybdis of the postmodern "prison house of language", giving us both a powerful and concrete methodology for comparative cultural studies and a coherent theoretical grounding for this methodology" (Slingerland 2004:17). Cf. Lakoff & Johnson (2003:273), Lakoff (1993:248).

CMT challenges the linguistic-philosophical views of the Enlightenment's Anglo-American, Chomskyan-generative and first-generation CS, because of its assumptions of human reason as conscious, literal, logical, unemotional, value-free, interest-based, universal, autonomous, and independent (disembodied) of our physic-neural capacities[709]. The theory of cognitive metaphor is derived from two commitments only. Firstly, it is derived from a generalisation commitment that identifies conceptual metaphorical commonalities in all of the areas of language-use[710]. and secondly, from a cognitive commitment which incorporates contemporary experimental evidence on the brain-mind system, to illustrate the academic endeavour of the conceptual study of metaphor as part of the combined brain-based cognitive and neuro-scientific investigation of human thought and language[711]. Since the publication of Lakoff & Johnson (1980) on the hypothetical function of conceptual metaphors in everyday thought and language, the existence of conceptual metaphors has been empirically established and extended by other theories on cognitive blending (Fauconnier and Turner)[712], primary metaphor (Grady)[713], conflation

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[709] Cf. Lakoff & Johnson (1999:17), Lakoff (2008:3,7-8,51,266) and Johnson (1981:4,41-3). Lakoff (1995:117-9) narrates how his findings on the relationship between language and the brain made him give up on the three commitments of generative semantics during the 1970s: the cognitive commitment of first-generation cognitive scientists propagated a disembodied view of the human brain and mind, Chomsky's generative commitment assumes that language is characterised in terms of combinational and mathematical systems, while the Fregean commitment based meaning on truth and reference. Cf. Lakoff (2008:177-80,244-8).

[710] Lakoff (1993:205) defends this commitment from evidence ascertained for the existence of five types of conventional conceptual metaphors, whereby generalisations govern (1) polysemy (the use of words with a number of related meanings), (2) inference patterns (where an inferential pattern from one domain is used in another), (3) poetic and novel metaphorical extensions (Lakoff & Turner 1989), (4) patterns of historical semantic change (Sweetser), and (5) in psycholinguistic experiments (Gibbs). Lakoff & Johnson (2003: 248-9) add additional data on generalisations in (6) discourse analysis (Narayanan), (7) sign language analysis (Taub), (8) priming and gesture studies (McNeill), and (9) in language acquisition (Johnson).

[711] The "cognitive and brain sciences have many methods and each has different things to contribute. Cognitive semantics, for example, has the most to contribute on the detailed study of frames, metaphors, metonymies, prototypes, inferences, language, and so on. Neuroscience does better at studying emotions in relatively large chunks of the brain. Only when results are taken together and integrated does one get the kind of elaborate picture presented here" (Lakoff 2008:197-8, cf. Lakoff 1993:246,2008:265, Thompson 2012:189). Prior to their focus on the neuro-mental nature of conceptual metaphors, Lakoff & Johnson (2003:252-5) constructed mathematical and projective "metaphors" for CMT, as scientific understandings of what metaphor is by means of the usage of metaphor. The Mathematical Mapping metaphor was inadequate: metaphorical mappings function in a mathematical sense, but does not create larger entities as in the case of mathematical mappings. The Projection Metaphor also did not succeed: while conceptual metaphors work in similar ways, it does not map all the source domains of an image onto a target, as with an overhead projector.

[712] Fauconnier and Turner expanded Lakoff and Johnson's two-domain model of the regular, conventional patterns of human understanding with a network model, which accounts for both of the metaphorical and nonmetaphorical aspects of "on-line", novel, short-term and dynamic representations of local thought and meaning. Conceptual blending or integration consists of circular input, blended and generic multispaces. Cf. DesCamp & Sweetser (2005:217-8), Fludernik et al (1999:389) and Kövecses (2002:237,2007:7). For the overarching neural relationship - as well as some specific differences between conceptual metaphor and blending theories, cf. Grady, Oakley & Coulson (2001:101-24) and Fauconnier & Lakoff (2013).

[713] Joseph Grady (2001) develops the theory of primary metaphor from the view of Lakoff & Turner (1989:162) on the existence of a single generic-level metaphor, GENERIC IS SPECIFIC which maps a single specific-level source domain schema onto an indefinite number of specific-level target schemas. Metaphors are classified into complex and primary types: while universal primary metaphoric mappings arises through our everyday interaction with and subjective mental experiences of the environment, secondary complex metaphors are more culture-specific. Cf. Kövecses (2002:75) and Slingerland (2004:10).

in the course of learning (Johnson) and neural metaphor (Narayanan)[714]. The methodology of CMT has been developed into a unified, integrated research account of how human beings conceptualise and describe subjective experience.

Lakoff and Johnson (1980) base their CMT on the notion of embodied or experiential realism[715]: the cognitive paradigm of the "New Enlightenment" argues that the brain structures ordinary and everyday thoughts in unconscious, embodied and metaphorical ways[716]. The unified cognitive-scientific view of conceptual metaphor can be described in terms of the following characteristics[717]: first, metaphor is ontologically and *epistemologically* connected to the realm of human thought processing, communication and reasoning, as opposed to the context of linguistic deviance[718]. Metaphor is mainly a mental action and only derivatively a linguistic phenomenon. A linguistic occurrence of metaphor is always preceded by its essential existence in the thought processes of a language-user[719]. Secondly, the mental conceptualisation of a metaphor constitutes an *embodied* part of thinking based on experiential realism, in opposition to the first-generation cognitive-scientific focus on metaphor as disembodied words[720]. Abstract mental concepts derive constructed meanings *via* ordinary sensorimotor experiences, due to the adaptation of the embodied mind to concrete physical, cultural and interpersonal environments. Thirdly, while traditional linguistic metaphor theory is based on the predictable purposefulness of artistic similarity and aesthetic functioning, the cognitive theory of metaphor focuses

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[714] While Grady finds that complex metaphors eventuate from primary metaphors which are grounded in the everyday experience, Christopher Johnson shows that children learn primary metaphors on the basis of the conflation of conceptual domains in everyday life. The results of Grady and Johnson are neuroscientifically explained by Srinivas Narayanan through computational techniques for neural modelling: during experiences, metaphors are computed neurally across portions of the brain via neural circuitry and maps, which links the sensory-motor system with higher cortical areas. These connections establish permanent neural networks that define conceptual domains and lie at the base of source-to-target activations which give rise to metaphorical entailments. Cf. Lakoff & Johnson (1999:45-59), as well as Cervel (2003:31-4).

[715] Cf. Kertész (2004:51).

[716] Cf. 3.1.1. While Lakoff & Johnson (1980) stated the principal claims of CMT, Lakoff (1987) addressed the broader framework of the approach, and Lakoff & Johnson (1999) embedded metaphor as central to the philosophical frame of CS. Cf. Lakoff (2008:82) and Taylor (2002:487).

[717] Cf. Kövecses (2002:viii,10) and Jackendoff & Aaron (1991:320).

[718] Reddy first argued that metaphor is primarily thought and only secondarily language: his Conduit Metaphor conceptualises linguistic communication in metaphorical terms as the transfer of objects (ideas) in containers (words) from a sender to a receiver, in ways similar to the sending and receiving of parcels. "Words are containers for ideas, and communication is putting ideas into words and sending them along a "conduit" – a means of communication – to a listener or reader who then extracts the meanings from those words" (Lakoff 2008:252-3). Cf. Ungerer & Schmid (1997:119) and Smith (1982:129).

[719] Once a cognitive metaphor has originated in human thought, it can simultaneously exist as a natural phenomenon on diverse linguistic, conceptual, social-cultural, neural, bodily levels (Kövecses 2007:8-9).

[720] While the functioning of the human body has been compared to that of the machine since Wiliam Harvey (1578-1657), the advent of the computer and artificial intelligence after the 1960s led to the conceptualisation of the MIND AS COMPUTER in first-generation CS. In the Mind-as-Digital-Computer-Program Metaphor, the mind is viewed as a computer program that manipulates abstract symbols and digital data: functionalist studied the "software" (function) of the mind independently and as disembodied from the often-disregarded "hardware" of the brain. Cf. Thompson (2012:178-9), Lakoff & Johnson (1999:257-60), Lakoff (2008:244) and Slingerland (2004:15-6).

on the notion of **experiential** motivation, whereby the basis of metaphor is grounded in perceptual, biological and cultural experiences with ordinary people, objects, actions and events[721]. As only an almost insignificant fraction of literal and propositional meaning exists[722], nonphysical realities are almost always conceptually experienced in terms of physical-realistic domains of experience. Finally, because both of our conceptual and language systems are fundamentally metaphorical in nature, conceptual metaphors are used effortlessly by ordinary people in **everyday** situations, and not just by specially talented people in extraordinary circumstances. Due to the largely unconscious nature of thought processes, human beings are neither consciously aware of their thoughts, nor can they help to think in the ways which they do. The essence of conceptual metaphor is to experience, construct and understand everyday things in terms of others[723].

4.3.2 The *Modus Operandi of Conceptual Metaphor Theory*

CMT states that the embodied human brain constructs metaphorical concepts and mental categories out of ordinary experiences, which account for a unified cognitive-scientific understanding of life and reality[724]. This procedural layout of CMT basically anticipates the steps of the CMM in the next section, which will be applied in the following chapters to the identification and interpretation of conceptual metaphors for God in the Biblical Hebrew wisdom of Proverbs. We discuss four aspects pertaining to the procedures of CMT: (1) the conceptualisation of mental domains in linguistic expressions, (2) the mapping of domains and identification of conceptual metaphors, (3) entailments inherent to CMT, as well as (4) the different types of conceptual metaphors[725].

4.3.2.1 Construction of Conceptual Domains in Linguistic Expressions

CMT argues that metaphors are cognitively organised *via* everyday life experiences in human thoughts, rather than in language or rhetorical forms[726]. Metaphor is as a way of thinking mainly a cognitive phenomenon of thought construction which is only secondarily made explicit in linguistic expressions

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[721] "Conceptual metaphor is a natural part of human thought, and linguistic metaphor is a natural part of human language. Moreover, which metaphors we have and what they mean depend on the nature of our bodies, our interactions in the physical environment, and our social and cultural practices" (Lakoff & Johnson 2003:247). Cf. Ungerer & Schmid (1997:122) and Kövecses (2002:67-9).

[722] Cf. Lakoff & Johnson (1999:71-2). A concept is non-metaphorical only when it is understood on its own terms, without the structural support of another conceptual domain: "the dog has legs and teeth" is not metaphorical, but "soldiers are dogs" is metaphorical (Lakoff & Turner 1989:57).

[723] Cf. Lakoff & Johnson (1980:3,5) and Stienstra (1993:26).

[724] Lakoff & Johnson's definition of categories as "the stuff of experience" and of concepts as "the neural structures that allow us to mentally characterize our categories and reason about them" (1999:19) illustrate the inseparable mental relationship between experiences, categories and concepts in the cognitive mind-frame.

[725] For other explanations of the *modus operandi* of CMTheory, cf. Lakoff & Johnson (1980), Lakoff (1993), Kövecses (2002,2007) and Jäekel (2002).

[726] "Our ordinary conceptual system, in terms of which we both think and act, is fundamentally metaphorical in nature... *The essence of metaphor is understanding and experiencing one kind of thing in terms of another*" (Lakoff & Johnson 1980:3).

such as words, phrases or sentences[727]. Conceptual metaphors indirectly surface in linguistic expressions *via* the manifestations of underlying, pre-linguistic conceptual domains. Kövecses (2002:248) defines a domain as a "conceptual representation, or knowledge, of any coherent segment of experience", which contains detailed information on the elements of that domain. Lakoff & Johnson see conceptual domains as "basic gestalt experiences", that "characterize structured wholes within recurrent human experiences", and which "represent coherent organizations of our experiences in terms of natural dimensions". Cognitive schemas and domains are conceptually evoked and mentally construed during the reading of texts according to the principles of CMT[728].

The conceptual domains that are manifested in a metaphorical linguistic expression are connected as a pair of conceptually-related source and target domains. Due to the mental prerogative of a conceptual metaphor over its linguistic derivation, a linguistic expression reveals the particular pairing of a source and target domain, only because that expression itself is actually the linguistic result of the pre-linguistic cognitive connection of the domains: conceptual metaphors are subconsciously invoked in the human brain by thought processes that are neurally structured according to the correspondence of source and target domains, before these experiential source and target domains are manifested in terms of linguistic expressions[729]. While a source domain is ontologically linked to the more concrete and physical sensory experience of the linguistic expression, a target domain is related to more abstract and salient dimensions. Metaphorical expressions are drawn from the terminology of the more concrete source which is used to explain the meaning of the more abstract target domain. A conceptual metaphor is mentally constructed from the set of linguistic correspondences between these two domains, as the abstract target is understood in terms of the concrete source domain[730].

4.3.2.2 Mapping and Identification of Conceptual Metaphors

A conceptual metaphor is defined as "the interaction between two conceptual domains, an interaction in which one conceptual domain is restructured on the basis of what we know about another conceptual

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[727] Conceptual metaphors are also realised or materialised by non-linguistic expressions, such as during the interpretation of symbols, myths, dreams and history, as well as in other social-physical practices and realities (Kövecses 2002:57-66,2007:7). Our study on conceptual metaphors for the God of the sages in the Hebrew Bible is limited to its metaphorical occurrences in linguistic expressions.
[728] Lakoff & Johnson (1980:117). Cf. Lakoff (1993:203).
[729] According to Kövecses (2007:24) the neuro- and cognitive scientific metaphorical issues of the body and brain can only be arbitrarily separated for explanatory purposes: conceptual metaphors consists of ensembles of neurons that connected *via* neural circuitry in different parts of the brain. The neural ensembles serve as source domains in the physical sensorimotor system, and as target domains in the higher abstract cortical areas. The physical neural circuitry of the brain are the connecting maps of the sources and targets. The continuous activation, recruitment and mapping of neural ensembles from different brain areas leads to the "learned" application of the appropriate conceptual metaphors to specific experiences. Cf. Lakoff (2008:84).
[730] Cf. Kertész (2004:49) and Kövecses (2007:27).

domain"[731]. A conceptual metaphor is constituted when the more concrete or physical source domain of the linguistic expression is conceptually mapped onto the more abstract target domain. The cross-domain mapping of a corresponding source and target reveals the existence and meaning of a conceptual metaphor[732], because it involves a systemised pattern of mapping between the language and images provided by the source domain, and the actual concept that is under consideration in the target domain. When knowledge relationships of the source are projected onto the target, the language of the source becomes the language of the target, and the structure of the source becomes that of the target. A conceptual metaphor is directly structured and known from the mapping of a source and target, although it is only indirectly organised and recognised in the linguistic expression from which the source and target domains are evoked. A source domain may apply to several targets, and a target domain may attach to several sources, because different linguistic expressions may manifest the same conceptual metaphor[733].

Lakoff and his colleagues show, for example, how the source domain JOURNEY is mapped onto the target domain LOVE, in the conceptual metaphor LOVE IS A JOURNEY, from the following conventional English expressions: "Look how *far* we've *come*. It's been a *long, bumpty road*. We can't *turn back* now. We're at a *crossroads*. We're heading *in different directions*. We may have to *go our separate ways*. The relationship is *not going anywhere*. We're *spinning our wheels*. The marriage is *out of gas*. Our relationship is *off the tracts*. The marriage is *on the rocks*. We're trying to keep the relationship *afloat*. We may have to *bail out* of this relationship"[734]. In the LOVE IS A JOURNEY metaphor, the literal meanings of these linguistic expressions about various types of travelling by car, train or ship manifest the concrete source domain JOURNEY, which are systematically linked to correspondent meanings in the abstract target domain LOVE. According to the LOVE-AS-JOURNEY mapping of the source and target domains, the lovers correspond to travellers, their love relationship corresponds to the types of vehicle, and the lovers' common goals correspond to their common destinations on the journey, while difficulties in their relationship correspond to the impediments to travel[735]. The source JOURNEY "creates" the target

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[731] Van Hecke (2001:480). "Metaphors connect two conceptual domains: the *target domain* and the *source domain*. In the course of metaphorical processes the source domain corresponds to the target domain; in other words, there is a *mapping* or a projection between the source domain and the target domain. The target domain *X* is understood in terms of the source domain *Y*" (Kertész 2004:49).

[732] Cf. Lakoff (1993:203). A conceptual metaphor is technically a mapping (in the mathematical sense) from a source domain to a target domain in terms of ontological correspondences. However, a mapping should not be seen as algorithmical procedures which mechanically projects source inputs onto target outputs. Each mapping is instead a fixed pattern of ontological correspondences across domains that may, or may not, be applied to the knowledge structure of a conceptual representation or gestalt experience (Lakoff 1993:207,210).

[733] Cf. DesCamp & Sweetser (2005:220).

[734] Lakoff & Johnson (1999:64-5,1980:44-5).

[735] Cf. Lakoff (1993:206-7). Lakoff & Turner (1989:59ff.) further clarify the mapping of the source onto the target in poetic metaphors in terms of slots (elements), relations, properties and knowledge correspondences.

LOVE, as the target domain is structured neither independently nor as being pre-existent of the source domain[736].

Cognitive metaphor theorists write the mnemonic name of a conceptual metaphor according to convention in small capitals, in the form of THE CONCEPTUAL TARGET-DOMAIN IS THE CONCEPTUAL SOURCE-DOMAIN, or alternatively THE CONCEPTUAL TARGET-DOMAIN AS THE CONCEPTUAL SOURCE-DOMAIN[737]. Such capitalised-mathematic locutions ensure that a pre-linguistic conceptual metaphor is neither seen as merely a propositional source-target mapping, nor confused with the linguistic expressions which manifest its existence: on the one hand, the systematic cross-domain mapping of a conceptual metaphor should not be mechanically or linguistically viewed, but regarded as an ontological correspondence between the constituent elements of a source and a target. On the other hand, a source-target mapping of a conceptual metaphor should not be directly equated with a linguistic expression, as a conceptual metaphor is often manifested by multiple linguistic expressions. The use of small capitals for the conceptual domains and metaphor indicates that the predicative phrase does not occur in a language as such, but that it rather underlies all linguistic expressions listed underneath it. While the term "metaphor" is reserved for the cross-domain mapping of the conceptual metaphor, the linguistic expressions which are sanctioned by a metaphorical mapping are reproduced in italics. A conceptual metaphor is known in terms of the mapping of its conceptual source and target domains[738].

4.3.2.3 Metaphorical Entailment, Unidirectionality, Invariance and Focussing

Conceptual metaphors "consist of a set of mappings between a source and a target. Certain aspects of the source and those of the target are brought into correspondence with each other in such a way that constituent elements of the source correspond to constituent elements of the target"[739]. However, further metaphorical entailments or inferences provide additional conceptual networks of associations, which follow logically from domain mappings. Entailments are part of knowledge structures which are created by a conceptual metaphor, beyond the basic correspondence of its source-target mapping[740]. The domain mapping of a conceptual metaphor transfers extensive additional knowledge from a source onto

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[736] Cf. Kövecses (2002:7).

[737] Cf. Taylor (2002:489), Steen (2001:58) and Stienstra (1993:37).

[738] "What does it mean to know a metaphor? It means to know the systematic mappings between a source and a target. It is not suggested that this happens in a conscious manner. This knowledge is largely unconscious, and it is only for the purpose of analysis that we bring the mapping into awareness" (Kövecses 2002:9). Cf. Lakoff (1993:207,209) and Kövecses (2002:4-6).

[739] Kövecses (2002:93).

[740] Entailments play essential roles in the linking all of the instances of either single or different structuring of a metaphorical concept, as well as in cross-metaphorical correspondences (cf. Lakoff & Johnson 1980:96). Kövecses (2002:94-5) shows how the activation of various metaphorical entailments of a conceptual metaphor can govern and structure entire conversations: a conceptual metaphor is introduced, and the conversational participants expands on distinctive pieces of knowledge associated with the source domain of the metaphor.

a target, although metaphorical entailments are limited by the cognitive principles of unidirectionality, invariance and focussing[741].

The principle of unindirectionality states that the construction process of a conceptual metaphor typically goes from the more concrete source domain to the more abstract target domain, but not the other way around. Unidirectionality implies that metaphorical projection between the elements of the source and target domains takes place in one direction only: from the concrete source to the abstract target. It also means that the mapping process itself is not reversible in the construction of most conceptual metaphors: during the mapping process constituent conceptual elements of the target domain systematically corresponds to and are carried over onto constituent elements of the target domain, but not *vice versa*[742]. The reason why the metaphorical transfer has an unequivocal direction lies in the fact that the source *explanans* is more concretely and simply structured and open to sensory experience, than in the case of the abstract target *explanadum*[743].

As an extension of the principle of unindirectionality, the invariance hypothesis argues that metaphorical mappings always preserve the cognitive topology or image-schema structure of the source domain, in a way which is consistent with the inherent structure of the target. The invariance principle works like constraints on fixed correspondences, to ensure that source domain interiors/exteriors correspond to target domain interiors/exteriors and not *vice versa*. It protects the basic image-schematic structure of the target from being violated during the mapping process by incoherent or conflicting image-schema structure of the source[744]. The invariance hypothesis allows all coherent knowledge to be mapped from the source onto the target, but automatically blocks the mapping of source knowledge which is not coherent with the skeletal structure of the target. The principle simultaneously allows the pre-conceptual image-schemata that can be projected from the source onto the target, and disallows that which cannot be transferred between the source and target domains[745].

In conjunction with the unindirectionality and invariance hypotheses, the tenet of focussing shows how a metaphorical mapping supplies a partial description or specific explanation of the target domain, in the sense that a conceptual metaphor highlights and hides certain aspects of the target *via* the utilization of a source domain[746]. The metaphorical focussing techniques of highlighting and hiding presuppose each other: the highlighting of some aspects of the source within the focus of a target will also influence the

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[741] For other discussions of these and other major principles of CMT, cf. Jäekel (2002), Dille (2004:8-15) and Kövecses (2007:5-8).
[742] Cf. Kövecses (2002:6,15-6,24-25).
[743] Cf. Jäekel (2002:21-2).
[744] Cf. Lakoff (1993:215-6).
[745] Cf. Kövecses 2002:102-4). Jäekel (2002:38) sees this hypothesis as too vague to be empirically falsified.
[746] Dille (2004:11) shows how Lakoff & Johnson's concepts of highlighting and hiding are essentially the same as Black's concepts of emphasis and suppression. Cf. Kertész (2004:50).

hiding of other aspects which remain hidden outside of its focus. The highlighted and hidden aspects of a mapping are decided upon by the particular purpose of a specific metaphor. Once the explanatory or descriptive purpose of a conceptual metaphor has been ascertained, the utilised and highlighted aspects of a source and a target are brought together through a detailed set of mappings between the corresponding elements in the source and target domains[747].

4.3.2.4 Primary and Complex Metaphors

Lakoff & Johnson (1980) initially classified conventional conceptual metaphors – according to their cognitive-experiential functions and as naturally occurring language features – into structural, orientation or ontological metaphors[748]. They later rejected this artificial division for a more empirical distinction between widespread-, universal types of primary metaphors and cultural-specific forms of complex metaphors[749]. Primary metaphors are automatically and unconsciously learned when different brain areas are neurally linked during ordinary experiences. Most of the thousands of primary conceptual metaphors are spontaneously acquired during childhood, as part of our neuro-cognitive system and our functioning in the everyday world[750]. Human beings require metaphorical concepts such as these, to be able to cope and communicate in the world. The empirical observation that metaphorical circuitry are activated in the brain, in correspondence to bodily experiences, testify to the universal existence and cross-cultural nature of primary metaphors[751]. However, once simple and universal primary conceptual metaphors become exposed to the complicated influences of diverse cultures, they combine and are transformed into secondary, complex metaphors[752].

Complex metaphors are composed of universal primary metaphors, but are even more diverse in nature, because of the dissimilar contextual information and cultural conceptual frames that they are

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[747] Cf. Kövecses (2002:79-83).

[748] While structural metaphors supply rich knowledge source structures for the understanding of targets, ontological metaphors focus more on the ontological status of general, abstract and prototypical categories in events, actions, activities and states. Ontological metaphors arise from our bodily experiences with physical objects, to quantify emotive things that are difficult to be quantified, e.g. a lot of patience, much hatred, etc. Orientational metaphors provide even less conceptual structure for target concepts than ontological ones, and emphasise the ways in which we basically spatialise and "organize a whole system of concepts with respect to each other" (Lakoff & Johnson 1980:14). Orientational metaphors like HAPPY IS UP and CONSCIOUS IS UP are mainly grounded in our physical experience, while structural and ontological metaphors are culturally based. Cf. Lakoff & Johnson (1980:5,19,25-6,30,51), Kövecses (2002:33,35) and Stienstra (1993:29).

[749] Empirical findings on CMT as a unified account of CS (cf. 4.3.1), led Lakoff & Johnson (2003:264,274) to realise that all metaphors are structural (in the mapping of structures) and ontological (in the creation of target domains), and that many are orientational (in the mapping of image-schemas between conceptual domains) in character. Cf. Lakoff (1993:245).

[750] "All thought is brain activity, and the neural theory of metaphor explains why we have the primary metaphors we do. Primary metaphors arises from embodied experience, from two experiences that regularly occur together. It should not be surprising that metaphors can have behavioural effects" (Lakoff 2008:99,83). Cf. Lakoff & Johnson (2003:257).

[751] Cf. Kövecses (2007:3) and Lakoff (2008:240-1). For a representative list of primary metaphors, as empirically established by Grady, cf. Lakoff & Johnson (1999:50-4).

[752] Cf. Lakoff & Johnson (1980:18-9,2003:257).

based upon. While complex metaphors depend on the universal primary metaphors for their cognitive constitution, primary metaphors themselves remain existentially independent of their complex cultural derivations. Research on the universal independence of primary metaphors and the contextual dependence of complex conceptual metaphors by Kövecses (2007) showed that people engage their real, culturally embedded and complicated contexts mentally with actual, complex metaphors, rather than with more abstract, "lifeless" primary metaphors. The "main meaning focus" of complex metaphors is more sensitive to cultural differences, in that complex metaphors are more able to capture both the cognitive and cultural sides of a same metaphorical conceptualisation than primary metaphors: "The mind is equally the product of culture and embodiment, or, even more precisely, the three are likely to have evolved together in mutual interaction with each other"[753].

To illustrate the conceptual relationship between primary and complex metaphors, Lakoff and Johnson show how the complex LOVE IS A JOURNEY metaphor is linked to another complex metaphor, A PURPOSEFUL LIFE IS A JOURNEY. Although both these metaphors are grounded in the primary metaphors, PURPOSES ARE DESTINATIONS and ACTIONS ARE EMOTIONS, the LOVE IS A JOURNEY metaphor is also related to other primary metaphors, such as INTIMACY IS CLOSENESS and RELATIONSHIPS ARE ENCLOSURES[754]. On the one hand, while the primary PURPOSES ARE DESTINATIONS and ACTIONS ARE EMOTIONS metaphors contains their independent experiential grounding, the complex metaphor A PURPOSEFUL LIFE IS A JOURNEY, needs to be conceptually grounded by these more simple conceptual metaphors, in order to be able to correspond A PURPOSEFUL LIFE target with A JOURNEY source in our everyday experiences. On the other hand, the complex A PURPOSEFUL LIFE IS A JOURNEY metaphor forms the entailed basis of even more complex metaphors, such as LOVE IS A JOURNEY. Primary metaphors not only structure a single complex metaphor, but also metaphorical conceptual systems as a whole. This is due to the neural connectivity of the brain, which makes it possible for complex metaphorical mappings to be naturally extended out of the pre-existing mappings of primary metaphors[755].

4.3.3 A *Scientific Critique of Conceptual Metaphor Theory*

Although the cognitive theory of metaphor might be "perhaps the most popular trend within cognitive semantics ... which played an important role in making some of the ideas of cognitive linguistics widely known[756]; ... it was exposed not only to enthusiastic appraisals but also to fierce rejection and hard

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[753] Kövecses (2007:294,11-2). Cf. Kövecses (2007:4) for different suggestions investigated by the author on the possible reasons for the independent, universal existence of primary metaphors and the cultural, diverse nature of complex metaphors.
[754] Cf. Lakoff (2008:254-6).
[755] Cf. Lakoff & Johnson (1999:62-4).
[756] Cf. 1.8 and 3.1.3. Taylor (2002:489) agrees that studies of metaphorical expressions by Lakoff, Turner, Jackendoff, Langacker and Fauconnier played a central role in the development of CL.

criticism as well"[757]. Besides the general acceptance of CMT as a unified cognitive-scientific methodology, we have to take note also of legitimate criticism by other scientists against some of its views. Our critique of CMT focuses on the three most dominant problem areas of cognitive metaphor theory: its hesitation to acknowledge the contribution of other approaches; the under-exposure of the linguistic character of metaphors; as well as the cognitive claim that our thinking processes are ontologically constructed by means of conceptual metaphors[758].

When it comes to other scholarly contributions to the nature and function of metaphor prior to the advent of the cognitive-scientific approach to language and meaning, the "Lakoff-Johnson-Turner Thesis" (LJTT)[759] seems to suffer from historical amnesia. Although the development of some of the views and terminologies in cognitive metaphor theory are anticipated by earlier scholars – such as Richards, Black and Ricoeur[760] – the LJTT barely recognises achievements of their predecessors[761]. The LJTT may refute this accusation on the basis of the ontologic-epistomological uniqueness of the CMT [762], but cannot disregard its overlap with other contributions[763]. In addition, this negligence of the LJJT applies not only to older metaphor theories, but is even more pronounced in its ignorance of the scientific-

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[757] Kertész (2004:33).

[758] A discussion of the problematic claim by Lakoff & Johnson (1980,1999) – of CMT as part of the metaphysics of embodied realism – is reserved for the final concluding chapter.

[759] Aaron (2002:102-3).

[760] Cf. the various terms that are used by the diverse theories for different parts of the metaphorical process, but which ultimately refer to similar structural elements of a metaphor: what the LJTT sees as the conceptual construction/mapping of a "target" and "source" has been described as the linguistic/instrumental interaction between a "topic/tenor" and "ground/vehicle" (Richards), "principle/primary subject/focus" and "subsidiary/ secondary subject/frame" (Black), "subject" and "modifier" (Beardsley), "metaphier" and "metaphrand" (Ricoeur), and a "recipient" and "donor" (Kittay).

[761] Taylor (1995:133) and Johnson (1981:31) credit Black's interactional theory as forerunner to the cognitive view of metaphor, but Lakoff refers seldom to the classical theory of metaphor at all: while lists of metaphor studies prior to CS contain more than 4000 references, Jackendoff & Aaron (1991:321) find it "somewhat surprising" that the bibliography of Lakoff & Turner (1989) contains only 14 items, of which halve stem from the Lakovian circle of influence. In a brief appendix ("More on traditional views"), only IA Richards can be considered as a literary theorist. Cf. Lakoff (2008:252).

[762] Kövecses (2002:x) admits that aspect of the cognitive theory of metaphor were proposed by others in the past two thousand years, but argues in favour of its novelty as a comprehensive, generalised and empirically tested theory. Cf. Cervel (2003:18), Harrison (2007:13) and Fludernik et al (1999:385-7).

[763] "I do not mean to say that Lakoff and Johnson do not propose anything that has not already been said by Black, on the contrary, their idea of structuring through metaphorical concept is highly innovative ... however, I want to emphasize that they too, stand in the tradition, to which they owe an unacknowledged debt" (Stienstra 1993:30-1,17). Booth (1983:621) criticises some oversimplifications of Lakoff & Johnson (1980), as well as "the relative poverty of their style and the seriousness of their neglect of traditions of literary and rhetorical theory". He is concerned that students of rhetorical and literary theory, "troubled by the pedagogue's style, will miss what this book can teach even those most fully aware of what has been said about metaphor in the past". Jackendoff & Aaron (1991:321-2) are not convinced that the view the cognitivist perspective of metaphor is either "entirely original" or that it characterises a unified phenomenon: "having drained from the term 'metaphor' much of its traditional content, Lakoff & Turner have created a theoretical construct so broad and unstructured that the term 'metaphor' may no longer be appropriate" (1991:331). "What the LJTT has labelled "metaphor" is nothing other than what linguists for some time have discussed as instances of lexical extension, the very essence of how words can expand their semantic fields... the LJTT fundamentally confuses a variety of possible choices with one overarching issue, which they call metaphor" (Aaron 2002:9-10).

philosophical findings of the extensive "ancestry" of the cognitive approach[764]. The hesitations of the LJTT to account for previous research and to provide a systematic strategy for the collection of evidence, undermines both its own arguments and also inhibits readers to generally apply its findings to audiences larger more complex than the thesis itself[765].

Scholars who follow the modernist modular, formal and disembodied ideas of language, continues to view linguistic metaphor as a rhetorical figure of speech, in contrast to the experiential notion of metaphor as a conceptual construction in accordance to the holistic, functional and experiential parameters of CL. Soskice discards the LJTT as a revisitation of the "metaphor-as-myth thesis", the idea that metaphors represent concealed myths in everyday language. She uses Barr's "root-fallacy" to accuse Lakoff & Johnson (1980) of confusing word derivation with word meaning[766], but others show how the LJTT are more interested in the underlying roots of fuller systems of expressions, rather than in single word etymology[767]. There is more substance in the claim that the cognitive emphases of the LJTT, on the fundamental metaphorical nature of our ordinary conceptual system, and the pervasiveness of metaphor in everyday life and action impact unduly negatively on the respected tradition of metaphor as a rhetorical device, that consciously draws attention to such qualities in poetic literature, rhetoric discourse and aesthetic art, to positively influence the reaction of perceivers in a positive sense[768]. Though all metaphorical language may be conceptually constructed in the brain-mind system, people distinguish the extraordinary interpretative richness and affective aesthetic power of poetic metaphors both from literal assertions and everyday metaphors[769].

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[764] Although the work of Langacker and Lakoff will continue to have an influence on the direction of linguistics, Taylor (1995:19) mentions that "it should not be forgotten that the cognitive approach is much older than the work of the self-styled CL. Scholars standing outside the mainstream of autonomous linguistics, whether structuralist or generative, have frequently worked on assumptions which present-day cognitive linguists would readily support". The "ancestral" line of CS, which anticipated the central cognitive tenets of language and metaphor, includes three centuries of European philosophers and linguists, such as Galileo, Descartes, Kant, Blumenberg, Weinrich, Hartung, Whorf, Ullmann, Stern, Cassirer, Ricoeur, Werner and Kaplan. Cf. McMullin (1995:379-80), Smith (1982:131) and Jäkel (2001:9,11).

[765] Cf. Jackendoff & Aaron (1991:324-5) and Smith (1982:132), but also Lakoff & Johnson (1999).

[766] Cf. Soskice (1987:78,81).

[767] "It can certainly be said that they [Lakoff & Johnson] occasionally carry their conclusions a little too far and it is well possible to disagree with them where their all too relativistic view of language is concerned. However, to dismiss them in a few sentences and implicitly accuse them of regarding the word "dandelion" as a metaphor on the basis of its etymology ("dent de lion") is doing them a great deal less than justice" (Stienstra 1993:37). Cf. DesCamp & Sweetser (2005:208) and Dille (2004:8).

[768] Cf. Jackendoff & Aaron (1991:333-4), as well as Stienstra (1993:21).

[769] Jackendoff & Aaron (1991:335) retrace these effects in poetic metaphor to Black's "interaction" between a focus and frame, as well as to Ricoeur's rich, complex "thickness" of the conceptual and affective components of a metaphor, and its "reverberation" in the metaphorical process: "if the meaning of a metaphor is simply a mapping from the source domain to the target domain in order to convey a new understanding of the target domain, it is not clear where the aesthetic effect comes from. But under the richer account of metaphor we have suggested, the proliferation of metaphoric detail precisely serves the aesthetic purpose, in that it conveys not just information but the affect and immediacy of imagery, of symbolism, and of the interaction between the incommensurable source and target domains" (1991:336,325-6). Cf. Pinker (2008:262,264).

A final disputed issue is the cognitive claim that metaphor serves as the major principle for the structuring of thought and language in our embodied mental system. Lakoff & Johnson (1980) are still unclear about whether personal and social realities are partially or wholly constituted by conceptual metaphors[770], but later stated that the unconscious, embodied and metaphorical dimensions of the brain-mind system are the result of our functioning in the world, as our bodies are shaped to conceptually categorise such experiences[771]. While modernists disagree on the basis of the universal and modal perspectives on reality[772], this intrinsic view of metaphor has been criticised by other cognitive scientists as well. For example, Taylor questions the ideas that abstract domains can only be accessed *via* conceptual metaphors, and that metaphor creates our conceptions of reasoning, time and morality: "In order for a target domain to be subject to mapping from a source domain, there has to be some prior conceptualization of the target domain. We need to know, at the very least, which elements of the source domain can map onto which elements of the target domain, and this presupposes that the target domain already has some initial 'pre-metaphorical' structure"[773]. Jackendoff & Aaron think that the abstract capacity of the brain originates in the mind's own resources, rather than merely in the instances of conceptual source-target mappings[774]. Pinker concurs that we cannot think with conceptual metaphors alone: there must be some deeper, underlying stratum of thought "beneath" metaphorical conceptualisations in the brain-mind system, otherwise people would not be able to analyse, think, learn and express thoughts that are more abstract than the conceptual metaphors themselves[775].

Our critique reveals at least three possible shortcomings of CMT, which does not constitute a scientific crisis for the cognitive paradigm in the Kuhnian sense of the word. It rather shows that the conjectures of CMT as a unified research methodology are logically self-consistent and capable of both falsification

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[770] Sometimes Lakoff & Johnson "seem to believe that human beings are essentially made "by" metaphor, because we live "in" it as our medium. But usually they hedge a bit: "We claim that most of our normal conceptual system is metaphorically structured, that is, most concept are partially understood in terms of other concepts"" (1980:56) (Booth 1983:620).

[771] Cf. Lakoff & Johnson (1999:18-9).

[772] According to Strauss (2009:152-5) the LJTT emphasises the subjective experiences of humanity and the entitary concrete functioning of human bodiliness, but neglect the ontic and conditioning role of the universal modal aspects of reality. "In the absence of an articulated theory of modal functions, the nature of inter-modal (inter-aspective/inter-functional) connections is distorted by the theory of conceptual metaphor" (2009:156).

[773] Taylor (2002:491-2). Metaphor does not feature in the cognitive theory of Langacker, as he does not regard it as the major structuring principle of thought and language. The theory of conceptual blending also reduced the previously pre-eminent position of metaphor to a more narrow construction and instance of the general phenomenon of blending. Cf. Taylor (2002:512,530).

[774] Cf. Jackendoff & Aaron 1991:332).

[775] Cf. Pinker (2008:249-51). "So the ubiquity of metaphor in language does not mean that all thought is grounded in bodily experience, nor that all ideas are merely rival frames rather than verifiable propositions. Conceptual metaphors can be learned and used only if they are analyzed into more abstract elements like "cause", "goal", and "change", which makes up the real currency of thought. And the methical use of metaphor in science shows that metaphor is a way of adapting language to reality, not the other way around, and that it can capture genuine laws in the world, not just project comfortable images onto it" (2008:259).

and real scientific progress, according to the scientific-philosophic views of Popper and Lakatos[776]. The mainly synchronic view of the LJTT has to be amended by diachronic research, in terms of its own methodological heritage, and of the socio-cultural contexts and intentional constructions of authors in its investigational texts[777]. The preservation of the traditional linguistic and literary nuances of metaphor should be incorporated[778], to put the cognitive theory of metaphor on a firmer linguistic footing, and to ensure that conceptual metaphor and are not merely extended to just another philosophic conflation[779]. CS has not been able to ascertain the exact conceptual extend in which metaphor experiences the mental system. However, despite these clarifications of CL and CMT, many scientists agree that mental imagery serves as the main content of our thoughts and as an important aspect in reasoning[780]. Even Pinker thinks that conceptual metaphors really matters as a mechanism that the mind uses to understand otherwise inaccessible concepts, and as an obvious way by which we learn to reason about new and abstract concepts, by drawing on parallels between the physical realms we already grasp and the conceptual realms that we do not yet understand[781].

4.4 A CONCEPTUAL METAPHOR MODEL FOR THE DIVINE IN PROVERBS

Chapter four began with a clarification of the general nature of traditional metaphor theories. In addition to the application of such linguistic metaphor theories to the Divine in the Hebrew Bible, our survey concentrated also on the broader types of scholarly discourse in different hermeneutic paradigms on the metaphorical character of theological language per se and on the metaphorical nature of God in human thought. We then discussed the conceptual nature and purpose of the cognitive approach to metaphor, especially in terms of aspects that are related to the *modus operandi* of CMT. In the following section the principles and methodology of cognitive metaphor is are applied to the research topic and problem of the thesis, via the construction of a research model that assists us in the next chapter to ascertain how CMT contributes to an interpretation of the Divine in the Biblical Hebrew wisdom text of Proverbs.

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[776] Karl Popper (1902-94) argues that science progresses by bold conjectures, which can be falsified through radical evaluation. Imre Lakatos (1922-74) reasons that science advances by the way of the problem-solving activities of research programmes. We may distinguish in programmes between the "hard core" of theories which cannot be changed without good reasons, and a "protective belt" of less crucial supplementary theories which could be examined and adjusted without abandoning the entire programme (Thompson 2012:75-9,85).

[777] Cf. Jäkel (2001:17,22-23), Jackendoff & Aaron (1991:322-3) and Aaron (2002:105).

[778] Stienstra (1993:21-2) combines the variant theories of Black, Lakoff & Johnson and Kittay & Lehrer for the study of biblical metaphors. Among the various cognitive theories of metaphor, they regard metaphor as a cognitive device, and their differences are not as large as it seems at first sight. Cf. also Dille (2004:3).

[779] Steen (2001:58) finds it ironic that cognitive linguists goes so far to show that linguistic metaphor is fundamentally conceptual, but then neglect the method of reconstruction to explain how they get from linguistic metaphor to conceptual metaphor in the first place. Cf. Bal (1993:185ff) and White (2010:69).

[780] Cf. Slingerland (2004:10).

[781] "Still, I think that metaphor really is a key to explaining thought and language. The human mind comes equipped with an ability to penetrate the cladding of sensory appearance and discern the abstract construction underneath – not always on demand, and not infallible, but often enough and insightfully enough to shape the human condition" (Pinker 2008:276,241).

Our proposed CMM for the understanding of God in the proverbial wisdom literature of the Hebrew Bible basically follows and extends the view of Lakoff (1987) on ICMs[782]. The social sciences traditionally utilises metaphors in modelling for the situations to which models are applied[783], for the construction of models themselves[784], or to fit the "stylized facts" of a model mathematically with its "oversimplified" situation[785]. Conceptual metaphors are used in cognitive models to uncover and focus on metaphors contained in the technical apparatus of such models, where unconscious and unnoticed metaphorical entailments and inferences are most likely to be hidden. Cognitive models reveal the conceptual content of the comprehending schemas which organise our knowledge, experience and reasoning of some aspects of reality[786]. Religious conceptual metaphors form coherent conceptual systems and cognitive models, which contain central socio-historical thoughts on the world and meaningful statements about the Divine, as manifested in the metaphorical speech of religious discourses[787].

The construction of our conceptual metaphorical research model is specifically shaped to address the investigational problem of our thesis, of how Israelite sages conceptualised God metaphorically by means of religious and cognitive experiences in the Biblical Hebrew wisdom of Proverbs. It also accounts for its hypothetically-deducted central research statement, namely that the Divine is metaphorically conceptualised by Israelite sages as a sage by means of cognitive and religious experiential and realistic conceptualisations peculiar to the proverbial wisdom tradition and distinctive of the priestly and prophetic theologies of the Hebrew Bible. The five stages of the model consists of (1) an introduction of the cognitive-intellectual and cultural-religious issues that are relevant for the understanding of both the textual subsections and the final canonical form of Proverbs, (2) an investigation and semantic analysis of cognitive and religious concepts that are related to God in the traditional Israelite wisdom, (3) the identification of conceptual metaphors from the mapping of the investigated conceptual domains, (4) the interpretation of the identified conceptual metaphors as part of

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[782] Cf. the discussion on ICMs in 4.3.2.5.

[783] For the different situational kinds of models in science, cf. Barbour (1976:29-30).

[784] Metaphors in models are traditionally used as either microscopic exemplars, words and sentences, or as larger macroscopic, systematic and analogical parts of models (Ortony 1993:4). Black proposed that scientific models are "systematically developed metaphors", which shed new light on problematic situations *via* the transference of features from other better-known situations (Barbour 1976:43). Kuhn extends Black's interactive account of metaphor to models in general, not merely as heuristic and pedagogical devices, but as central to the changing and transmission of theories. The necessity of metaphor lies in its linkage of scientific language and the world it purports to describe and explain (Ortony 1993:14). Perdue (1991:27) explains the religious language of the sages in terms of constructive models that are constituted by extended metaphors.

[785] Models "are widely used in many disciplines to turn complex or abstract information or ideas into a form that is more easily understood and workable, basically as representations of the information or ideas". Models in science and religion are usually interpreted as deductive and logical systems (Trost 2003:578-9). Frederick Ferré argues that scientific and metaphysical models are ancillary to the theories in which they are developed, as both can be evaluated by the criteria of coherence (consistency, interconnectedness, conceptual unity and the reduction of arbitrariness and fragmentation), inclusiveness (scope, generality, ability to integrate diverse specialized languages) and adequacy (relevance and applicability to other experiences) (Barbour 1976:65-6).

[786] Cf. Lakoff (2008:211-2) and Lakoff & Turner (1989:65).

[787] Cf. Jäekel (2002:23), Stienstra (1993:9) and Van Huyssteen (1989:133).

the proverbial wisdom tradition expressed by sages in Proverbs, and (5) the discussion of its implications for other forms of God-talk in the priestly and prophetic traditions of the Hebrew Bible.

4.4.1 Introduction

The first stage constitutes the theoretical framing of our CMM. It focuses on the mental nature of metaphorical conceptualisations pertaining to the Divine by the authors and editors of Proverbs, both in its individual subsections and final canonical text. The introduction takes the theological intentions behind the Jewish and Christian conceptualisations and interpretations of the Divine in the traditional wisdom of Proverbs into account, but places more emphasises on the way in which the God of wisdom should be understood from a cognitive perspective and in terms of the religious experiences and mental processes of those Israelite sages who wrote and edited its Biblical Hebrew text. The 31 chapters and 915 verses of Proverbs serve as written artefacts from the Israelite culture and religion that provide linguistic evidence for our research on the evolving God-talk of sages in the proverbial wisdom tradition.

The imaginative rationality of our unified cognitive research paradigm stresses the central function of metaphor as part of ordinary human understanding and general linguistic competence[788]. Experiential CS views language as metaphorical in nature[789], and does not distinguish between the everyday, rhetorical, and religious modes of language-use[790]. According to its generalisation and cognitive commitments, CMT facilitates in the comprehension of metaphysical, abstract target domains – including the "Divine" – by means of the sensory experiences of more concrete source domains, prototypical categories or experiential gestalts[791]. The existence of God is viewed in Proverbs' linguistic expressions as an abstract concept[792], and not as something transcendent in the real world or external to the human brain-mind system. All ideas about the Divine are metaphorically constructed as historicised and immanent domains in the mental frames of the biblical writers and its subsequent

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[788] Cf. Lakoff & Johnson (1980:ix,192-3) and Gerhart & Russell (2003:559).

[789] Lakoff & Johnson (1999:58) argue that the literal aspects of language is restricted only to concepts that are relatively impoverished and have only a minimal, "skeletal" structure. "Metaphor is so widespread in language that it's hard to find expressions for abstract ideas that are *not* metaphorical" (Pinker 2008:6).

[790] "Religious" language refers to the "written and spoken language typically used by religious believers when they talk about their religious beliefs and their religious experiences" (Harrison 2007:1). CL does not discriminate between the similar words in religious or non-religious scenarios. Cf. Aaron (2002:11).

[791] Cf. Lakoff (1993:244) and Ungerer & Schmid (1997:114). Although modern-day philosophers agree that our conceptualisation of epistemological and metaphysical ideas are mainly of a metaphorical nature, "similar observations have been made by theologians and Bible commentators from as early as the sixth century, particularly concerning the conceptualisation of God" (Jäekel 2002:23).

[792] "Theological language is metaphorical, and, in a sense, it has to be, for it attempts to capture within words the nature and character of God, who is not directly accessible to human perception. Subsequently, things that are familiar and that are directly perceived are used to give expression to the portrait of God conceived by the imagination" (Perdue 1994:60). CS argues that we experience and perceive the real objective world indirectly in terms of metaphorical conceptualisations. The language and descriptions of metascience, methodologies, as well as religious experiences and emotions always remain inadequate, provisional and of a metaphorical nature. Cf. Nel (1989:69,72), Bal (1993:188), Camp (1993:32) and Stienstra (1993:17,51-2).

expositors[793]. As "no concept is literally suited to fully conceptualise God and his relation to man, biblical and other religious authors have always had to resort to metaphors for this purpose"[794]. The Israelites sages (un)consciously made use of irreducible metaphors to express their abstract ideas on the Divine[795]. With reference to the biblical God-talk, Soskice finds it "is difficult to believe that the prophets, although perhaps lacking a developed set of grammatical distinctions which enabled them to designate metaphors as metaphors, were unaware that in speaking of God as herdsman or planter were using language not strictly appropriate to him"[796]. This study engages the conceptual metaphorical references to God in the Biblical Hebrew wisdom of Proverbs by means of indigenous Israelite experiential and cultural abstractions, rather than as literal-unhistorical and systematic-theological portrayals of the Divine[797].

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[793] According to Kövecses (2002:20,24) abstract and diffuse target domains lack clear delineations, and "cry out" for metaphorical conceptualisation by more concrete sources. Common target classifications - that always require some form of metaphorical mapping - are psychological states and events (emotion, desire, morality, thought), social groups and processes (society, politics, economy, human relationships, communication), and personal experiences and events (time, life, death, religion and God).

[794] Van Hecke (2001:481). The scholarly reaction against the so-called "pan-metaphor" view of all things religious and Divine can largely be attributed to the adhering to the presuppositions of various traditional linguistics, and to the modernistic perception that metaphor either "misinterprets" the literal beliefs, world-views and mentalities of the ancient peoples, or that it "degrades" the real-life experiences and biblical God-talk of believers (cf. Landy 1993:219), White (2010:184), Jackendoff & Aaron (1991:327), Aaron (2002:11,26-7,61), Gericke (2006:321,334,2010:79,85-6). There are some truth in views on the developmental nature of biblical imagery, which moved from earlier stages of literalism to later phases of metaphorical meaning: rather than investigating biblical God-language in binary (literal vs. metaphorical) terms, Aaron employs a non-binary view of meaning, whereby the God-talk of the writers of Hebrew Bible is graded on a continuum: "instead of focusing exclusively on the question, Is that statement metaphorical or not? we can consider whether one comment is *more* metaphorical than another comment; put differently, we can discuss the *degree* to which a statement is metaphorical and what causes the metaphoricalness" (Aaron 2002:29-30,4,14,76-6,110). Aaron follows the the linguistics of Ray Jackendoff, and the accuracy of his hypothesis thus depends largely on the correctness of this theory of language (cf. Brettler 2003:314). It is also difficult to decide what parts of the God-talk of the Hebrew predates later ideas, since current critical scholarship concur on the complex predominantly post-exilic textual production and canonical formation of the Hebrew Bible (cf. Carroll 1992:572). We disagree with the oversimplified view of Stienstra (1993:13) that the books of the Hebrew Bible were written over a thousand years, "roughly in the order in which they are presented in the Bible" (cf. Stienstra 1993:55-63).

[795] "Irreducible" metaphors cannot be completely translated into literal meanings. Such expressions testify for the metaphorical truth of biblical God-talk, since they often contain information about the Divine that we are not able to reduce to literal language (Muis 2010:148). Long (1994:519-23) shows how some biblical writers refer to God's non-humanness (cf. Hosea 11:9, Numbers 23:19), while others express our inability to contain God's otherness (cf. 1 Kings 8:27, Isaiah 66:1). Proverbs, Canticles and Lamentations knowingly use the figurations of wisdom, a lover, and a city, which only indirectly allude to the Deity, while Deuteronomy 4:15 refers to the invisibility of God. Such passages indicate that the biblical writers attributed figurative language to the Divine, and that they knowingly used what we call "metaphors" to talk about God.

[796] Soskice (1987:77,97-117). Landy (1993:231) argues that there "must be some validity to the assertion that "God is a warrior" is not a metaphor, since he actually fights Israel's wars, that will differentiate it from "YHWH is my shepherd", whose metaphoricity is guaranteed by the fact that I am not a sheep". Cf. Nel (2005:90) for the rich entailments inherent to the conceptual metaphor YAHWEH IS A SHEPHERD in Psalm 23.

[797] McCutcheon criticises the "biblical literalism" of the Reformers, who read the entire Bible and its God-talk literally, despite of the fact that it exhibits the entrenched cultural and historical contexts of peoples half a world away and thousands of years ago (Harrison 2007:3). Cf. Nel (2005:79) and Perdue (1994b:205).

As part of the application of the perspectives of CMT to the God-talk of Proverbs, we deduce that its authors and editors conceptualised and explained the Divine as an abstract target domain in terms of concrete sources that were "borrowed" from their respective experiential, cognitive and cultural constructions of reality[798]. This entails that the Biblical Hebrew God of wisdom features as a conceptual target domain in conjunctive metaphorical mappings with source domains, and as part of both primary and complex types of conceptual metaphors[799]. On the one hand, the concept of the Divine is regarded as a primitive construct in the neural circuitry of the ancient Israelite sages: we may not have full knowledge of how individuals writers made inferences from different portrayals of the Divine in the Hebrew Bible, but "to the extent that all representations of counterintuitive agents are produced and processed by the ordinary evolved mechanisms of mind, the basic cognitive processes underlying representations of El, Yahweh, and so forth must have been the same as today; this is because evolved cognitive architecture cannot change in mere 2,000 years"[800]. On the other hand, the coherent conceptual systems which characterise cultures and religions are metaphorical in nature, as "all experience is culturally through and through, that we experience our 'world' in such a way that our culture is already present in the very experience itself"[801]. The people of the Hebrew culture developed their own coherent complex metaphors from primary conceptualisations of the Divine. Compare, for example, how the primary metaphor GOD IS UP is extended to the complex metaphor GOD IS KING in Psalm 103:19 – יהוה בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה – "YHWH has established his throne in the heavens, from where his royal dominion rules over everything"[802].

Primary and complex metaphorical constructions of the Divine in the Hebrew Bible are most often conceptualised in various forms of anthropomorphism, whereby the target concept of God is "clothed" and "pictured" in terms of more concrete sources taken from human actions and attributes[803]. The

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[798] In terms of the long-standing debate between psychologists and sociologists on the cognitive or cultural origins of religion, experiential cognitive scientists and neuroscientists have taken the middle road: Lakoff & Turner (1989:66) state that we acquire cognitive models both by means of our own direct experiences and through our culture. "Rather than thinking of cognition as something that takes place exclusively in the mind/brain, it makes sense to think of it as 'extended' and thus to talk about 'cognitive environments' rather than purely interior cognition" (Bulkeley 2008:242). Cf. Newberg (2010:10-11,32) and Kertész (2004:36).

[799] Although the LJTT does not indicate how the Divine should be described in the Hebrew Bible, we agree with Stienstra (1993:30) that the ancient Israelites provide us with both basic (primitive/universal) and contextual (complex/cultural) metaphorical conceptualisations of their Deity.

[800] Pyysiäinen (2005:21). Cf. Boyer (2002:19-21), Lakoff & Johnson (2003:257,1999:50,53), Lakoff (2008:240-1) and Kövecses (2002:58-9). It is obvious that religious people would extend everyday primary metaphors – like MORAL IS UP, HAPPY IS UP and CONTROL IS UP – to the primitive metaphor GOD IS UP. This basic bodily orientation is generally followed in the Israelite religion, cf. Psalm 121:1-2 and Genesis 28:12-3.

[801] Lakoff & Johnson (1980:57,60). Metaphor abounds in poetic, mystical, religious and scientific discourses, where writers express concepts for which ready-made linguistic formulae are not available (Taylor 1995:133).

[802] Own translation. Cf. also Psalms 11:4; 47:6-9; 68:33-5; 93:1-4; 99:1-2 and Isaiah 6:1.

[803] An "anthropomorphism" means that a non-human entity receives a human shape or character. Some purist distinguish between the concepts of anthropomorphism - the representation or imagining of God in an external human shape and anthropopathism - the attribution of internal human passions, feelings and attitudes to the Divine (cf. Van der Toorn 1995a:685 and Davies 1994:58). From an experiential cognitive perspective all metaphorical

metaphorical mapping of idealised human projections onto the Divine is not unique to the Hebrew culture, but can also be found in other depictions of Gods and Divinities in many other ancient Near Eastern and oriental religions[804]. Due to its anthropomorphic nature, Rabbi Herschel refers to the Hebrew Bible, "not [as] man's theology, [but as] God's anthropology"[805], while Caird dubs this metaphorical human-Divine interaction a "two-way traffic in ideas" in the Bible[806]. An interpretation of the complex conceptual metaphors GOD IS KING or even GOD IS A SAGE require the understanding of all the possible human actions and attributes that are related to human kingship in the Hebrew Bible or to sagehood in Proverbs, because the more concrete source and earthly phenomena serve as the projective bases for the more abstract target and speculative heavenly counterparts[807].

4.4.2 Investigation

The second stage of our CMM investigates distinctive sayings in the text of Proverbs which contain the experiential, cognitive and religious concepts of לבב√, חכם√ and ירא√. These proverbial sayings metaphorically express the relevant source material for the conceptualisation of the Divine in the proverbial wisdom tradition of the ancient Israelite sages. The conceptual analysis of such expressions manifests the relevant conceptual domains and cognitive categories for the construction of depictions of

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constructions of the Divine takes place in both human and immanent fashions, and therefore we will not distinguish between anthropomorphism and anthropopathism as such. Cf. Barrett & Keil (2006:118).

[804] According to Caird (1980:172) the earliest attack on the idea of anthropomorphism is made by Xenophanes in the latter half of the 6th century BCE: he shows how the Ethiopians depict their gods with snub noses and black skins, while the Tracians picture theirs with grey eyes and red hair. Xenophanes uses these examples to criticise Homer and Hesiod for attributing to the Greek Gods shameful human attitudes and actions. Van der Toorn (1995a:682,685) argues that the Israelite conception of God shares many of the traits and beliefs of Egypt and Mesopotamia, including the relative literal and figurative nature of the Divine, as well as the lack of absolute boundaries between people and their Gods.

[805] In Terrien (1978:277).

[806] Caird (1980:19). "A cynic has remarked that, when God made man in his own image, man hastened to return the compliment... Man begins with the familiar situations of home and community and derives from them metaphors to illuminate the activity of God; but the application of these terms to God establishes ideal and absolute standards which can be used as instruments for the remaking of man in God's likeness. Man is created to become like God, and the ultimate justification of anthropomorphic imagery lies in the contribution it makes to the attainment of that goal. The biblical history of kingship, human and divine, admirably illustrates the two-way traffic of ideas. The mental picture which the ancient Israelite had of divine sovereignty was an offprint from his experience of human sovereignty and has a parallel growth" (1980:177-8,19). The basic argument of Caird makes sense, but in the next chapter we will apply the restrictive principles for conceptual metaphorical entailments in a much more critical fashion to such views of Caird and others. In a more nuanced observation Schökel (1988:128) states that biblical poetry "speaks of God through the human experience of God. It sets forth revelation in human form. Its theme is transcended; its means of expression are human. In the broad sense everything we say about God is anthropomorphism, for it humanizes God. We experience God in our image and likeness, justified in so doing by the first chapter of the book of Genesis which states that we are made in the image and likeness of God". Cf. Stienstra (1993:24-5).

[807] Cf. Brettler (1989:13-5). According to Stienstra "it is impossible to speak of God except by using a statement in which there is interaction between the subject (God) and the predicate. Earthly predicates interact with the divine subject, to say something about the latter. The difference between the "God is good" type and the "God is father" type is mainly situated in the fact that the former cannot be extended into a network of consistent or coherent metaphors, whereas the latter can be and is. Or, to put it differently, in the latter case there will be interaction between the donor field (to which "father" belongs) and the recipient field (whatever we think we can say about God)" (1993:52,12).

the God of proverbial wisdom in the mental processes of its ancient Israelite sages. The principles of cognitive semantics guides us in the conceptual structuring of לבב√, חכם√ and ירא√ as domain matrixes, prototypical categories and experiential gestalts, which reveals the experiential, intellectual and belief systems of the sages responsible for the production of the traditional wisdom language and literature[808].

The textual subsections in the wisdom poetry of Proverbs contain many literary metaphors, but the aim of our study is to identify and interpret those conceptual metaphors which manifest the ordinary, everyday thoughts on the Divine in the cognitive and cultural mind-frames of the sages who wrote and edited its canonical text[809]. The investigation focuses on the conceptual analysis and construction of conceptual metaphors for God from the specific proverbial sayings in which the conceptual domains and categories for לבב√, חכם√ and ירא√ are expressed[810]. Research on these concepts showed that their metaphorical expressions in the subsections of Proverbs provide the necessary source-target mappings for the identification of mental constructions of the Divine as a sage in the proverbial wisdom tradition[811]. The generalisation and cognitive commitments of CMT argue that the concepts of לבב√, חכם√ and ירא√ do not to have to refer directly to the concept of God in each proverbial saying[812], but that the conceptual analysis of their combined metaphorical expressions contributes at least indirectly to the Israelite sages' mental construction and conceptualisation of the Divine in the different parts of Proverbs[813]. Our cognitive analyses of לבב√, חכם√ and ירא√ therefore include the possibility that other linguistic expressions in Proverbs may also contextually relate to the metaphorical conceptualisation of the Divine as a sage in Proverbs.

In the relationship between the linguistic expressions of a metaphor and its conceptual basis, the meaning of a word is understood as a conceptual domain against the background of a complete set of knowledge, beliefs, intuitions, etc. Kittay and Lehrer claim that "in metaphor two otherwise unrelated

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[808] The investigative procedures of our model have already been discussed in detail in 3.3.2 and 3.3.3.

[809] Lakoff & Turner (1989) argue that the metaphors in poetry do not differ from that in ordinary language, but that poetic metaphor exploits and enriches the everyday metaphors available to the competent speakers of a language. Although "a particular poetic passage may give a unique [unconventional] linguistic expression of a basic metaphor, the conceptual metaphor underlying it may nonetheless be extremely common [conventional]" Lakoff & Turner (1989:50). Cf. Kövecses (2002:250) and Dille (2004:8-9).

[810] "Since metaphorical expressions in our language are tied to metaphorical concepts in a systematic way, we can use metaphorical linguistic expressions to study the nature of metaphorical concepts and to gain an understanding of the metaphorical nature of our activities" (Lakoff & Johnson 1980:7).

[811] For similar approaches to metaphors in the Hebrew Bible, cf. Hermanson (1996) and Kotzé (2005).

[812] Perdue (2008:81) shows how the Israelite sages categorised various rhetorical forms- such as individual sayings, wisdom psalms, didactic poems, parables, and lists - under the general heading of the proverbial saying (מָשָׁל) However, we agree with Collins (1997:281) the coherent nature and conceptual content of the proverbial saying is situated in its instructional setting rather in its literary forms.

[813] Conceptual metaphors are recognised in the text of the Hebrew Bible, "when one thing is said to be another in the formula A [target] is B [source], or even understood to be another, where only B is mentioned" (Hermanson 1996:74, cf. Doyle 2005:45). Metaphors and metaphor clusters in the wisdom literature may even be inferred from linguistic construals which are not always directly stated (Perdue 1994:329-330).

conceptual domains are brought into contact in a manner specifiable through the use of the linguistic notion of semantic field", which consists of "a set of lexemes which cover a certain conceptual domain and which bear certain specifiable semantic relations to one another". For them metaphor is "a moving across semantic fields - a crossing over conceptual domains"[814]. This description of domains as semantic fields[815] or matrixes assists with the conceptual analysis of the "meaning potentials"[816] of the experiential, cognitive and religious concepts of לבב√, חכמ√ and ירא√ in Proverbs. According to CL the lexical meaning potential of concepts is of a polysemous nature, in that words dispose of a flexible number of systematically related meanings[817]. Many cases of lexical polysemy are sanctioned by conceptual metaphorical generalisations, whereby cross-domain source-target mappings in a language-user's conceptual system facilitate the systematic transfer of one semantic field to that of another domain matrix[818].

Once our conceptual analysis have ascertained the semantic fields or domain matrixes of a metaphorical source-target mapping, the conceptual content of לבב√, חכמ√ and ירא√ in Proverbs can be schematised into prototypical categories and experiential gestalts[819]. While a categorisation usually implies that "things are categorized together on the basis of what they have in common"[820], our investigation on the experiential, CL religious domain matrixes of traditional Biblical Hebrew wisdom are structured around the central examples of the concepts of לבב√, חכמ√ and ירא√ as prototypical members[821]. Prototypical categories are basically open-ended and compiled from networks of

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[814] In Stienstra (1993:31), who argues the conceptual domains of Lakoff and Johnson are basically the same as what Kittay and Lehrer refer to as "metaphorical semantic fields". Lakoff (1987:276) advances a merger between his conceptual metaphors theory and Kittay & Lehrer's semantic field theory, by stating that a "metaphor has a source domain [i.e. donor field], a target domain [i.e. recipient field] and a source-to-target mapping". Although the idea is very similar, Lakoff omits them in his bibliography (Stienstra 1993:33).

[815] According to Finch (2005:169) a semantic field is an "area of meaning containing words with related senses". Word meanings continuously group together to form fields of meaning, which in turn cluster into even larger fields until the entire language is encompassed. For example: the semantic field of running includes words such as sprinting, running, and jogging, which can clustered together into the field of human motion.

[816] The cognitive, dynamic and context-sensitive approach of Allwood (1999:1) to semantics argues that the meaning of linguistic expressions are produced *via* a combination of the meaning potentials of the expressed words and further extralinguistic contextual information. The "meaning potential" of a concept is basically constituted by "a person's memory of the previous uses of a particular expression and can be seen as the union of all the information the person can associate with the expression" (Allwood 1999:2).

[817] Traditional and CL define polysemy as a word of lexeme that has more than one related lexical meaning, in contrast to both monosemy - when it bears only a single dictionary meaning, and homonymy - when it has multiple but completely unrelated meanings. Cf. Finch (2005:164-5) and Kövecses (2002:213).

[818] Cf. Lakoff & Johnson (1999:499), Lakoff (1995:120), Taylor (2002:98,116) and Finch (2005:161-2).

[819] Cf. Langacker (1994:590-1) and Lakoff (2008:159-60). We agree with Taylor (2003:172) that humans obtain cognitive categories holistically and automatically, but our empirical investigation necessitates the conceptual analysis of source domains pertaining to the Divine into more detailed matrixes, and the grouping of semantic components into broader prototypical categories and experiential gestalts. Cf. Steen (2001:59).

[820] Lakoff (1987:5). In fact, Lakoff (1987:67) argues that prototype effects of categorisation "occur at every level of language, from phonology to morphology to syntax to the lexicon".

[821] For the various CL types of categorisation in terms of prototypical language, prototypical scenarios and the figure-ground schematisation of a profile and its base, cf. Taylor (2002:192-201), Ungerer & Schmid (1996:156), Van Wolde (2003:22-3) and Kamp (2003:307).

interrelated entities structured around a good example in a graded fashion. Some members of the category are considered to be more central and typical than others, but the members need not share a set of common features or required properties, as they resemble the prototype in different ways. "A categorization is a natural way of identifying a *kind* of object or experience by highlighting certain properties, downplaying others, and hiding still others. Each of the dimensions gives the properties that are highlighted. To highlight certain properties is necessarily to downplay or hide others, which is what happens whenever we categorize something. Focusing on one set of properties shifts our attention away from others"[822]. Our investigation on conceptual source domains clarifies how the sages of Proverbs mentally categorised and metaphorically conceptualised their real-life experiences in terms of the Divine in its proverbial wisdom tradition[823].

4.4.3 Identification

The third stage of the model concerns the identification of conceptual metaphors pertaining to the Divine in Proverbs, by means of the mapping of source domains and categories obtained during the previous investigative stage onto the target domain of God in the various subsections of the texts. Diverse conceptual metaphors on the Divine in the proverbial wisdom tradition clarify the relation between linguistic expressions produced by the Israelite sages and their conceptualisation of the nature and function of the Divine in embodied experiences. The construction of cognitive models on the ancient Israelite sages' thinking and reasoning about God provides novel conceptual metaphors and hermeneutic insights on the traditional wisdom as theological content in the text of Proverbs.

The introductive and investigative stages of our CMM propose to study the Divine in the sayings of Proverbs as an abstract target domain that is metaphorically structured and mentally concretised by means of sources acquired from expressions of the concepts of לבב√ , חכם√ and ירא√ as domain matrixes, prototypical categories and experiential gestalts. The third stage extends these aims with the identification of conceptual metaphors pertaining to the God of the traditional sages *via* the mapping of embodied experiences onto abstract conceptualisations of the Divine[824]. The cognitive experiences of these sages are utilised as concrete source domains, since domains basically consist of any coherent organisation of experience, while the mapping of domains transports systematic correspondences between the constituent elements of sources and targets. Abstract targets like God are enriched by the carrying over of existing and novel elements of sources during the mapping process[825]. Conditional inferences determine that the utilised linguistic expressions in the subsections of Proverbs reflect the

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[822] Lakoff & Johnson (1980:163). Cf. Taylor (2003:165-6) as well as Ungerer & Schmid (1997:48-9).
[823] Cf. De Blois (2004:102).
[824] Steen (2001:57-73) provides an analytical five-steps procedure for the identification of conceptual metaphors in metaphorical discourse, language and expressions, by means of the identification of its metaphorical focus and proposition, as well as its non-literal mapping, comparison and correspondences.
[825] Cf. Kövecses (2002:4-6,9,84) and Nel (2005:82-3).

coherent and conventional cross-domain mappings of the text's authors and editors, which cannot violate the agreed-upon correspondences between their sources and targets. The metaphorical entailments of unidirectionality, invariance and focussing restrict the number of source elements that are mapped onto the Divine target on the one hand, but allow specific sources to characterise more than one target domain on the other hand[826]. We aim to show how the sages use different source domains to characterise diverse aspects of God as a target domain in the subsections of Proverbs, but also how the mappings of such sources onto the Divine target still adhere to the coherent mappings of the Biblical Hebrew language in general[827].

Due to the unconscious, embodied and metaphorical dimensions of the brain-mind system of the Israelite sages, their complex conceptual metaphors on the Divine are manifested in the subsections of Proverbs by whole networks of specific linguistic expressions, that are motivated by a common Biblical Hebrew conceptual schema, rather than by random or unrelated images[828]. Since the structures of conceptual metaphors are mentally independent of their textual productions, the sages were able to generate novel and unforeseen linguistic expressions about God as part of their proverbial wisdom tradition[829]. A comparison of the divergent sayings in the different parts of Proverbs also suggests that their abstract conceptualisations of the Divine are structured by multiple and even inconsistent conceptual metaphors, but which still function together in coherently, overlapping and supplementary fashions. Scholars have identified the conceptual metaphor GOD IS KING as the most popular Israelite conceptualisation of the Divine in the Hebrew Bible[830], but our investigation suggests that the traditional

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[826] "Each source is associated with a particular meaning focus (or foci) that is (or are) mapped onto the target. This meaning focus is conventionally fixed and agreed-on within the speech community; it is typical of most cases of the source; and it is characteristic of the source only. The target inherits the main meaning focus (or foci) of the source" (Kövecses 2002:110).

[827] Perdue (2007:10) observes that the sages' imaginative descriptions of Wisdom as female and childlike in Proverbs, destabilised the comfortable worldview of the Israelites and effected new insights. Alternatively, such destabilisations still have to make sense to the prevailing Israelite mind frame, to be able to have an influence on their audiences: a "culture may understand a text only if there are a shared vocabulary and set of themes" (Perdue 2008:153).

[828] Cf. Lakoff & Johnson (1980:6) and Kertész (2004:48).

[829] This propositions is deduced from the crucial proposition of CL, that "metaphorical expressions are not simply fixed, linguistic conventions but, rather, represent the surface manifestations of deeper, active, and largely unconscious *conceptual* structures" (Slingerland 2004:13). Cf. Camp (1993:14).

[830] History critics identified YHWH's kinship over Israel and his lordship in the universe as the fundamental statement (Ludwig Köhler) and the central theme (Mowinckel, Buber) of the Hebrew Bible (Smith 1982:33, Hasel 1995:141-2, cf. Gibson 1998:121 and Mills 1998:5). Brettler (1989:23) cautions that the metaphor GOD IS KING should not be seen as a unified and complete image of God, but neglects to account for the historic development of kingship during and after the biblical times (cf. Aaron 2002:39, Stienstra 1993:68). DesCamp & Sweetser (2005:229-34) analysed 44 metaphors in the Hebrew Bible, to ascertain the metaphors which "did the most work", or incorporated the highest number, most complex traits and richest theological entailments for God. They found that the six most frequently used characteristics of God are his ability to provide protection and nurture, to maintain mutual but symmetric relationships, to exert physical control over an entity, to change an entity's state or essence, to exercise authority and power, and the capacity to destroy. Research on 50 metaphors in the New Testament showed similar results, with the exception of its notion of "extravagance", cf. the prodigal father, the woman lighting the precious commodity of her lamp to sweep the house, the shepherd chasing after a single sheep, ect.

Israelites sages preferred to extend the conceptual "root" metaphor – GOD IS CREATOR – to the complex construction GOD IS A SAGE in Proverbs, as well as to other juxtaposed and multiple submetaphors in the sections of the text which also hold the main meaning focus of God as a Primordial Sage in its evolving proverbial wisdom tradition[831]. The correctness of our proposition – that inconsistent conceptual metaphors on the God of traditional wisdom are combined in Proverbs by the complex metaphor GOD IS A SAGE – does not imply that one such mental construction can exhaustively generate all the entailments required to deal with the highly complex and diverse phenomena of God, or with all of the schematic argumentations about the Divine that are invoked by the authors and editors of the canonical text[832].

The identifications of the mental constructions of the proverbial sages on God as a Sage, as well as their construction of unique and novel complex metaphors that are derived from primary Biblical Hebrew metaphors and extended to other sapiential submetaphors, provides new hermeneutic insight on the imaginative God-talk and Yahwistic psychology in the different textual subsections of Proverbs[833]. This text does not present the quest of traditional wisdom *per se*, but serves as a linguistic product, a communicative vehicle, and as *in vitro* and *in vivo* embodied (experiential-based) evidences for the wider and imaginative quests by the ancient Israelite sages for the understanding of God, the world and humanity in the proverbial wisdom tradition[834]. From the perspective of CMT, the wisdom expressions in Proverbs are regarded as linguistic and literary manifestations of the mental models of their authors and

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DesCamp & Sweetser (2005) identify the metaphors of God as king and father as corresponding to most of the characteristics for God in the Hebrew and Christian Scriptures. Nielsen (2005:263) finds continuity and change in metaphors pertaining to the Divine in the Bible, with the king as the root metaphor in the Old Testament, while the New Testament focuses more on the father.

[831] Cf. 3.2.2 and 3.3.3. Kövecses (2002:109) describes the main meaning focus of complex metaphors as its common thematic thread, or specific and systematic features. A complex metaphors can be divided in terms of its main meaning focus into corresponding submetaphors which serve as more basic versions of its original source-target mapping. Submetaphors adhere to the central mapping of the complex metaphor, but not *vice versa*, as their projections of the main meaning focus from the source onto the target provide the major theme of the complex metaphor (Kövecses 2002:117-8).

[832] Cf. Lakoff & Johnson (1980:87-105), Slingerland (2004:14).

[833] According to Lakoff & Johnson (1980:152) new metaphors map unique source experiences onto target experiences, by means of the focussing entailments of highlighting, downplaying, and hiding. The occurrence of many (novel) metaphors in biblical Hebrew are explained by De Blois (2004:110,113) in terms of attributive and argumentative "shifts": when focus shifts between the the particular attributes of a given object or event, "the lexical [category] meaning changes and the object or event in focus shifts to another cognitive category and/or another cognitive context [an attribute shift]. Alternatively, there can be a change in the argument structure of a particular event. The argument structure itself does not change, but the type of object or event that is found in one or more of the argument slots changes [an argument shift]". Hermanson (1996:76) argues that conceptual metaphors extend beyond the phrases and sentences of the Hebrew Bible, to make important contributions to the literary structuring of its texts. Cf. Daimond (2005:121) and Van Hecke (2005b:229).

[834] Cf. Frydrych (2002:17), Perdue (1994:59) and Camp (1993:32). Kövecses (2007:20-1) explains how the notion of embodiment can be studied by means of the *in vitro* and *in vivo* modes: *in vitro* experiments show what people report on their embodied concepts on the basis of linguistic evidence, while *in vivo* experiments record what people think metaphorically when they engage in actual embodied actions. Biblical embodiment is more difficult to research, due to the historical distance between the ancient Israelites and us, as well the lack of social artefacts about the sages' literary heritage available for investigation. Hermanson (1996:73) proposes the inclusion of other ancient Near Eastern documents and archaeological data in our studies of the Bible, but warns that the linguistic and though patterns of Israel's neighbours may not resemble those of the Israelites.

editors, whose content can be activated and researches by attentive Bible readers: "what is primarily true of God [in the Hebrew Bible] are not isolated words or concepts as representations of things or thoughts, but rather sentences and discourses that serve as larger-scale models for interpreting reality. A theological concept is not a word or thought that pictures God, but rather a mental skill that makes explicit what is implicit in the way God is represented in a particular genre. A theological context, in other words, is a way of thinking that is learned through an apprenticeship to biblical literature" [835]. The construction of new conceptual metaphors pertaining to the Divine in the proverbial wisdom tradition leads to the identification of cognitive models on the thought processes of the Israelite sages, who wrote and edited the text of Proverbs as novel metaphorical expressions of the ancient Israelite Deity and religious culture[836].

4.4.4 Interpretation

Whereas the previous phase identified cognitive models for the metaphorical God-talk of sages in the text of Proverbs, this stage aims to interpret the mental novelties of their thinking processes in terms of more specific socio-historical circumstances. Cultural models, which account for the real-life and embodied experiences of proverbial sages in the lengthy history of ancient Israel prior to, during and following on the Exile, propose contextual understandings of the Divine by the authors who were responsible for the proverbial literature. A conceptual metaphorical interpretation of the canonical text of Proverbs reveals its authentic theologies as part of Israel's proverbial wisdom tradition. Conceptual metaphors on the Divine provide indigenous cultural portrayals of the God-talk of the sages as an authentic Israelite religious paradigm, both in terms of the individual subsections of Proverbs, as well as in the evolving proverbial wisdom tradition expressed by the text as a whole.

Investigations which emphasise the cognitive and linguistic aspects of an ancient religions tend to reduce cultural phenomena to configurational ideas in people's minds. This mistake is avoided by an interpretative model that focuses on the dynamic interrelatedness between the members of a culture and the technological, social, political, religious and other constituents of their environment[837]. The LJTT attributes the embodied nature of thinking about real-life experiences to neural constructions in the

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[835] Vanhoozer (1997:42). The importance of the mental model of a biblical writers is that such is that its "representation does not only contain what is explicitly expressed in the text, but also contextual information and world knowledge that the reader activates in understanding. The representation is not a representation of the text, but a representation of the state of affairs in the world, described by the text.... [and a] consequence of the fact that a mental model contains world knowledge that is activated by the reader is that the meaning of a text goes beyond the semantics of the words that are used in the text" (Noordman 2003:332).
[836] "New metaphors have the power to create a new reality. This can happen when we start to comprehend our experience in terms of a metaphor, and it becomes a deeper reality when we begin to act in terms of it. If a new metaphor enters the conceptual system that we base our actions on, it will alter that conceptual system and the perceptions and actions that the system gives rise to" (Lakoff & Johnson 1980:145). Ricoeur (1975) first observed that imaginative metaphors creatively move towards new conceptualisations and novel projective redescriptions of the world. Cf. Ricoeur (1981:152), Nel (2005:84) and Harrison (2007:15).
[837] Cf. Deist (2002:94).

brain-mind system which takes place via both cognitive and cultural models[838]. The intimate link identified by Kövecses (2007) between conceptual metaphors and their cultural models of understanding[839] is important for a socio-historical understanding of the sages' portrayals of the Divine in Proverbs[840]. A conceptual metaphorical interpretation of the God of traditional wisdom regards the metaphorical expressions that reveal such mental constructions not only as catalogued sentences, but as discoursed utterances whose cultural meanings are deduced from textual, co-textual and contextual references[841]. Deist shows how interpreters "invent" the "culture" communicated in the Biblical Hebrew text, by the identification of three "sub-worlds", pertaining to the text's literary picture of the cultural world, the real cultural world that is discussed in the text, as well as the cultural world of the authors themselves. These literary, discussed and authorial worlds of the text cannot be synchronised, as we do not know how the extent to which they realistically reflect the Israelite and other ancient Near Eastern cultures. A degree of equation between the imaginative and real worlds in the proverbial wisdom tradition of Israelite sages might be discerned by means of the establishing of the diverse social and historical circumstances under which the textual subsections in Proverbs originated[842].

Jewish and Christian expositors formerly tended to interpret the proverbial wisdom literature either in timeless-dogmatic or in universal-oriental fashions. Only during the last thirty years scholars have challenged the dichotomy between wisdom and history with propositions that the real-life experiences (*Wirklichkeitsverständnis*) of the sages in Proverbs should be interpreted as the product of their own time and circumstances, as part of its proverbial wisdom tradition, and as belonging to the specific

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[838] Lakoff & Turner (1989:67) show how the deeply-entrenched conceptual models that we obtain through culture are often at variance with scientific knowledge. They variously describe such conceptualisations as "cognitive" models, to emphasise their mental nature but distinguish them from scientific claims, "cultural" models, to stress their cultural nature, as well as "commonplace" models, in terms of their everyday character.

[839] Kövecses (2007:284) attributes the strong link between conceptual metaphors and cultural models to their shared understanding of the world (as a metaphorical construction), their linguistic nature (a chief indicator of metaphor and a major component of culture), the manifestation of conceptual metaphors in cultural practices, institutions, behaviour, symbols and artefacts (which provide for the physical-material existence of metaphors in a culture), their discoursing metaphorical expressions (that reveal conceptual metaphors and have social-cultural functions), cultural preservation and stabilisation by means of its metaphorical system (members of a culture share a metaphorical understanding of the world, language and physical reality), and in the cultural provision of potential change and new experience *via* its conventional conceptual metaphorical system.

[840] In order to "understand the significance of a metaphor, one should be aware of the cultural and social framework in which the communication between speaker and hearer takes place, since this awareness guides the reader to the interpretation of the metaphor" (Van Hecke 2005a:7). Gericke (2006:311,334) argues that the claims of the "popular pan-metaphor" theory on the metaphorical nature of all religious language are prone to the fallacies of reductionism, anachronism and sweeping generalisations. While such allegations can be levelled against metaphorical theologians like McFague, who tends to work with biblical metaphors as if they are situated within a vacuum (cf. Brueggemann 1997:70-1), Gericke neither mentions CMT by name, nor do we think that it should be seen as part of such an endeavour.

[841] The probable meaning of an ancient utterances in the biblical discourses may be ascertained through the consultation of a relevant dictionary, grammar, thesaurus, lexicon, encyclopaedia, history, geography, together with a substantial knowledge on linguistics, sociolinguistic and discourse structure (Cotterell 1997:136).

[842] Cf. Deist (2002:50-5) as well as Kamp (2003:308-10).

cultural environment and history of the ancient Israelites[843]. Perdue argues that the Biblical Hebrew wisdom of Proverbs cannot be understood in isolation of the distinctive socio-cultural history in which its sages lived and worked[844]. He acknowledges the difficulties inherent to the identification of wisdom's sociological and historical background[845], but thinks that the diverse theologies contained in Proverbs reflect the pre-exilic, exilic and post-exilic experiences and cultural transformations that took place in the history of the ancient Israelite religion and society[846]. The socio-historical location of the textual subsections of Proverbs is reflected by the divergent historical phases of the Israelite culture, and explains the intra- and intercultural forms of God-talk that sages used to conceptualise the Divine in the proverbial wisdom tradition[847]. Some form critics question the literary, thematic and theological unity of the text of Proverbs[848], but we argue that such differences in its subsections emphasise the inner-biblical and -textual engagement of sages in restless dialogue with one another as voices in counterpoint and interplay[849]. The multiple sayings and sections of Proverbs together expose the ways of God and mankind according to the proverbial wisdom tradition. The textual sections of Proverbs do not individually say as much or mean as deeply, as when they are compared and interpreted collectively as a whole[850].

Our model interprets the proverbial wisdom tradition portrayed in the subsections of Proverbs as part of the divergent socio-religious experiences that influenced the cultural believe- and value-systems of sages during the whole history of ancient Israel. For this endeavour we partly utilise the view of Schmid (1966) on the historical development of the broader Israelite wisdom tradition in terms of its

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[843] Cf. Collins (1980:14), Nel (1984:130), Clines (1994a:269), Harrison (1997:160-1) and Frydrych (2002:225).

[844] "The thesis that wisdom searched for timeless ideas that transcend time and space cannot be maintained. This idealism does not reflect the changing understandings, social worlds, and scribal activities over the centuries of Israelite and early Jewish history. Wisdom indeed was strongly affected by the major currents of the historical and social transformation of larger Israel and Judaism. It was also influenced by the major centers of the empires and their wisdom, values, and rhetorical expressions" (Perdue 2007:342,2008:1). Earlier on, Perdue (1994:49) outlined four methodological considerations in the social location of wisdom: the role and nature of sapiential imagination in the sages' mental world building and reality understanding, the way in which sages used metaphorical language to construct their beliefs about creation, a rhetorical description of wisdom language that intrinsically relates its content and the manner of expression, and the sapiential location of the sages' imagination and language within specific social locations that led to their teachings and rhetoric.

[845] Cf. Murphy (1978:37-8,41) and Clines (1994a:271).

[846] Cf. Perdue (2007:80,325).

[847] Kövecses (2007:13) attributes the main cultural causes of metaphor variation to divergent constructions on different experiences which lead to various intra- and intercultural conceptualisations. The diverse metaphors of the Israelite sages should be extended to their views about God, as the cultural perceptions of all the ancient peoples on the Divine are inseparable from their beliefs about the world and humanity (Frydrych 2002:227).

[848] Cf. Whybray (1989:228) and Crenshaw (1976:22).

[849] "Any adequate theological reading of the Old Testament must take into account the diverse theological voices that speak through its text" (Birch et al 2005:17). We think the same hermeneutic principle applies to the sections of individual texts in the Hebrew Bible, such as Proverbs.

[850] Cf. 3.3.1.

unproblematic, dogmatic and crisis phases in Proverbs, Job and Qohelet[851]. However, we reapply Schmid's views solely to the evolving proverbial wisdom tradition featuring in the textual subsections of Proverbs 1-9, 10-29 and 30-1: during the Exile, the pre-exilic collections of the earlier unproblematic wisdom reflected in Proverbs 10-29 were systematically transformed into a rigid dogmatic theology, that eventually came to be dominated by the rabbinic concept of the Torah in Judaism. However, such developments were countered by the presence of the Wisdom-figuration in Proverbs 1-9, before she too was reinterpreted either as a manifestation of the Torah (Sira), or an eschatological-apocalyptical revelation (*Sapientia Salomonis*), or as both (Baruch and at Qumran)[852]. As a final response in the proverbial wisdom tradition to these continued developments, Proverbs 30-1 radically reconsidered that role of the Divine after the captivity and ongoing diaspora of the Israelite people, in ways that remind of the more sceptical reflections found in Job and Qohelet: Agur protests, like Job, against the confident wisdom in Proverbs 1-29, while the Lemuel- section depicts the Divine immanently but also in a similar fashion as Qohelet's *deus absconditus*. The diverse metaphorical conceptualisations of God in Proverbs helps us to understand the crucial theological changes that the proverbial wisdom tradition underwent during and beyond the exilic times[853].

4.4.5 Implications

The last stage of our CMM extends its interpretative implications on the Divine in the Biblical Hebrew wisdom of Proverbs beyond the intra- and inter-cultural confines of its proverbial wisdom tradition, to compare the God-talk of the sages with the more influential canonical forms of theology in the priestly and prophetic traditions of the Hebrew Bible. A cognitive-scientific perspective on the Biblical Hebrew literature enhances the intertextual nature and scope of the main hermeneutic principle of the Reformation, namely that biblical texts can be used *inter alia* to illuminate and interpret one another. Our study utilises the theological constructions of the Israelite sages to expose the dominant ideological conceptualisations of the priestly and prophetic traditions, as legitimated mainly by covenantal and salvation-historical narrations of the ancient Israelite history. The sages' God-talk contains both authentic portrayals and subversive depictions of the Israelite Deity: authentic in terms of its own contribution of diverse portrayals in the subsections of Proverbs to the polyphonic character of God-talk in the Hebrew Bible, but also subversive in that these metaphorical conceptualisations on the Divine are in creative conflict with the other forms of priestly and prophetic theologies in the Biblical Hebrew canon. The depictions of God in the proverbial wisdom tradition of Proverbs are read as cognitive "wisdom

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[851] Cf. 2.5.4. Schmid's equivalence of these three phases in the broader wisdom tradition to roughly the pre-exilic, exilic and post-exilic times of the Israelite history are justly criticised as being too general, dogmatic, and oriental in nature, cf. Von Rad (1972:300), Habel (1985:528) Whybray (1995:122-3) and Böstrom (1990:32). Although some oral and textual some aspects of the proverbial wisdom tradition are of a pre-exilic origin, the content of the traditional wisdom in Proverbs is also of a post-exilic nature (Murphy 1998).
[852] Cf. Harrington (1996:8) and Vawter (1982:6).
[853] Cf. Nel (1982:2) and Joyce (2003:94).

scripts"[854] and religious "licensing stories"[855] that serve as conceptual metaphorical alternatives to the covenantal scripts and salvation-historical stories of the priests and prophets. Different conceptual metaphors on the God of Israel are the result of the divergent embodied experiences of various socio-cultural events in the Israelite history, as peculiarly and mentally processed by sages, prophets and priests who lived before, during and especially after the Israelite Exile.

The Hebrew Bible as a whole yields many metaphors on the beliefs, attitudes and practices of the ancient Israelites[856]. Such conceptual metaphors are structured by core mappings in the brain-mind system of Israelite authors, from where its shared properties and inferential patterns are extended to entail the coherent system of the whole Israelite culture, its basic folk theories and its religious traditions[857]. The ever-changing social circumstances of the Israelite history continuously subjected her general metaphors to inner- and cross-cultural variations which led to different cognitive models and metaphorical conceptualisations of the Divine[858]. While the interpretative stage of our model emphasises the inner- (or intra- and inter-) cultural changes that took place in the conceptualisation of God in the proverbial wisdom tradition, the last section of our model focuses on the extended implications of Proverbs' God-talk in dialogue with cross-cultural variations as found in the other main theological traditions of the Hebrew Bible[859]. Most critical scholars agree that the canonical form of the Hebrew Bible was established in the Second Temple period[860] to address the socio-religious circumstances of the

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[854] In CS, "scripts" consist of by smaller narratives that combine to form larger complex narratives, such life stories, fairy tales, novels and dramas. Fillmore describes "scripts" or "frames" as the cognitive structures that we think with, as all of our words are characterised in terms of conceptual frames. Shank and Abelsohn developed the idea of "scripts" with "slots": the top level of the frame or script is fixed, but has to be filled by slots with specific data (cf. Lakoff 2008:22,249-51). We have shown in 3.3.4 how Gowan (1992) applies the idea of "wisdom scripts" to the text of Job. Our model extend this notion to the proverbial, prophetic and priestly texts in the Hebrew Bible as opposing scripts in the ancient Israelite mind frame.

[855] Eubanks (1999:419) illustrates how the conceptual metaphors that are discoursed by people are always subordinated to their political, philosophical, social and individual commitments. Such ideological commitments are expressed as licensing stories, as "narratively structured representations of an individual's ideologically inflected construal of the world. Metaphoric aptness - which is to say, the aptness of possible mappings - depends crucially upon this construal" (Eubanks 1999:437). Silencing stories are described in the Bible as "super stories" by Yaron Ezrahi, consisting of "a collection of myths, or ideological constructs, tied together by an overall narrative. This super story helps us to explain the world to ourselves, to determine what information we will treat as significant, and, most important, to record our experiences and shape our values" (Friedman 1993:427-8). Licensing stories are also called "metanarratives" by Vanhoozer (1997:39), since they provide an interpretive framework through which we view the world, ourselves, and God.

[856] Hess (2007:15) defines the concept of religion as "the service and worship of the divine or supernatural through a system of attitudes, beliefs, and practices", and Berlin (1997:28) argues that every society "has its common, or stock, metaphors, and they are a window onto that society's world-view".

[857] Cf. Lakoff & Johnson (1980:18,1999:541).

[858] Cf. Kövecses (2002:195).

[859] For within- and cross-cultural variations, cf. Kövecses (2002:183,186) as well as Fishbane (2005:17).

[860] The Second Temple period dates between 539 BCE and 70 CE, from the building of the second temple after the Babylonian Exile, until the Roman destruction of the Herodian temple (cf. Grabbe 2000:5, Hess 2007:15 and Harrington 1996:1). For the problematic reconstruction of this period, cf. Carroll (1992:572).

Israelite people in the post-exilic times[861]. Amidst multiple conflicting theories on how, when and where the Biblical Hebrew canon was established, we argue that most of its texts were compiled and edited between the sixth and second centuries BCE, to "reflect the circumstances of the new Jewish confessional community which was coming into being, which had lost its independence as a state and was exposed to the favour or disfavour of alien, imperial systems of rule"[862]. The (re)writing and editing of the main descriptions of the Israelite pre-exilic history in the Deuteronomistic History[863] and Tetrateuch[864] were done by the "theological schools" of the prophetic and priestly scribes[865]. To these literary corpi, other prophetic and priestly editions were added[866], including the Chronicler History as a third alternative description of the history of ancient Israel as late as the fourth century BCE[867]. The post-exilic authors and redactors interpreted the disruptive experiences and *Realpolitik* of the Exile through the theological lenses of the pre-exilic Israelite history. The texts that constitute and shape the final canonical form of the Hebrew Bible serve not as objective, neutral historical accounts on the life and times of Israel, but as reflective responses and theological explanations of how the God of Israel are seen as a key character and decisive agent amidst the socio-political events of the Second Temple period[868].

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[861] Cf. Brueggemann (2008:271). Finkelstein & Silberman (2002:5-6) argue that the texts of the Hebrew Bible were first codified in the 7th century BCE. Our post-exilic dating for the final form of the Hebrew Bible concur with the view of Deist (2002:77) that the authors of final Hebrew Bible also had oral and written sources from the 8th to the 6th century BCE to their disposal, rather than with the Yedud hypothesis of Davies that the entire Israelite history was compiled in Exile to legitimate land claims in the province of Yehud (cf. Scalise 2008:169). Although he agrees that most of the texts in the Writings were composed between the 5th and 2nd century BCE, Collins (2004a:13) also dates some parts of Psalms and Proverbs prior to the Babylonian Exile.

[862] Gerstenberger (2002:313). Cf. Perdue (2007:141).

[863] The Deuteronomistic History (DtrH) consists of Joshua, Judges, Samuel and Kings, and is closely linked to the theological ideas of Deuteronomy. It is also known as the Former Prophets or Prophetic Histiography, due to the central, intermediating role of prophets and prophecies in its narratives, in contrast to the priestly nature of the Tetrateuch. Cf. Amit (1999:73), Collins (2004a:183,254) and Birch et al (2005:218-23,300-1,324).

[864] Collins (2004a:178) finds good reason "to think that the books of Genesis through Numbers were edited by Priestly writers. Deuteronomy, in contrast, was originally linked with the historical books that follow it. We do not know when it was detached from the history and integrated into the Torah, as the fifth book of Moses. While some Deuteronomic glosses can be identified in the first four books, there does not seem to have been a Deuteronomic redaction of the Torah on the same scale as the Priestly one". Wellhausen argued that the final redaction of the Tetrateuch was edited by priests during the 6th and 5th centuries BCE, in reaction to the prophetic views of DtrH. Cf. Amit (1999:80), Rose (1992:1006) and Collins 2004a:64,140).

[865] Cf. Albertz (2003:133-4). Amit (1999:82) reasons that the pre-exilic history of Israel – as described in the DtrH and Tetrateuch – was constructed by opposing prophetic and priestly scribes during the early exilic period. Each of these schools had their own ideological worldviews and ideas, which they substantiated from socio-historical experiences. The DtrH was first compiled, before the Tetrateuch was subsequently added by the priestly circle, to link these two versions into a continuous literary narrative.

[866] Cf. Collins (2004a:125,283-423), as well as Birch et al (2005:289-380,425-59).

[867] The Chronicler History (CH) consists traditionally of Chronicles, Ezra and Nehemiah. Cross (1973:343-6) sees the Chronicler as a student of both the deuteronomistic and priestly schools, but the priestly orientations of the CH overshadow deuteronomistic influences: the "Chronicler never tires of emphasising the roles of the clergy. When the cult is properly maintained and practiced, all is well. Apostasy, worship of other gods, and other cultic irregularities lead to disaster" (Collins 2004a:458). Cf. Collins (2004a:428-30) and Perdue (2007:138).

[868] Cf. Kings and Chronicles, were legends about kings in Israel and Judah are replaced by short summaries and theological evaluations, whether specific kings did what was right or evil "in the eyes of YHWH" (Finkelstein & Silberman 2002:222). Cf. Birch et al (2005:333), Perdue (2007:83) and Scalise (2008:154-5).

While CMT shows how portrayals of the Divine are abstractly constructed via concrete real-life human experiences in linguistic structures, Post-Enlightenment ideology criticism exposes how the God-talk of the Hebrew Bible supports the specific interests of socio-political groups in the Israelite history and religion. The diverse theological portrayals of the Divine in the canonical texts are tainted by the cross-cultural ideological struggles between the particular historical views and incompatible religious agendas of the Hebrew Bible's authors and editors[869]. The Divinely-inspired interpretations of these different interested parties are intentionally spiced with the justification of social reality and power arrangements, which are especially related to claims about the legitimate inheritance of the cult and the land[870]. During the Babylonian Exile (586-539 BCE) various religious groups provided theological explanations for the destruction of the temple, monarchy and statehood from the pre-exilic royal, priestly, prophetic and wisdom traditions of ancient Israel[871]. These polyphonic voices became more crystallised in the Persian and Hellenistic times of the Second Temple period, into the cultic, charismatic and educational views and functions of priestly, prophetic and sapiential scribes, who were also responsible for the final editions of the Biblical Hebrew canon[872]. The influences of prophets, priests and sages on the final version of the Hebrew Bible led to the inclusion of conflicting theologies in the canon, because each scribal group strived to "exert his own vision of post-monarchic Israel for future generations. The fact that competing notions of Israel's relationship to its God made it into the same compendium suggests that the final redaction process was as much about *preservation* as it was about *innovation*"[873].

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[869] Birch et al (2005:182-9) discuss the combination of interpretative, theological and ideological features in the biblical texts: "whoever produced the final canonical forms of the biblical books has violently suppressed other points of view" (Scalise 2008:169). If the entire Hebrew Bible are constructed in the Persian-Hellenistic period, its canon discusses only the ideologies of those socio-historical contexts, although its texts may also presupposed the discussed worlds and cultural patterns of pre-exilic times (Deist 2002:58). According to Spangenberg (1994:447) it was Berger (1969) who first identified the ideological nature of God-talk in the sacred text. Cf. Collins (2004a:19), Carroll (1992:574), Grabbe (1995:213-4) and Gerstenberger (2002:273).

[870] Ezra and Nehemiah narrate how the cult was hijacked from the residents of the land by the returned Exiles. Recent scholarship shows that only a quarter of the population of Judah was led into Exile after the conquest of Jerusalem in 587/6 BCE. The removal of less than twenty thousand members of the upper classes, together with the loss of the monarchy and the nation, nevertheless constituted a physical, theological and ideological crisis for the Israelite-Jewish people as a whole. Sadly, the seventy-five percent of the population remaining in the land were largely written out of the normative historical account of Israel by the Exiled deportees: a small contingent of leaders regarded themselves as the true legitimate carriers of the old memories of Israel, and decided on the dominant rhetoric, the ideological Exile-image and the self-understanding of all Israelites. Cf. Grabbe (2000:6), Finkelstein & Silberman (2002:306), Birch et al (2005:331) and Carroll (1992:569). Scalise (2008:170-6) describes the different meanings of the concept of "Exile" in the Hebrew Bible in terms of the canonical story of the Israelites, as seventy years, the Exile of the temple vessels, the continued Exile during the templeless ages, as an ideology, a desirable status, a condition of marginality, or as an theological identity.

[871] Cf. Hanson (1987:487-93), Birch et al (2005:18) and Carroll (1992:575). Due to the literal activities of these different religious groups, the texts of the Hebrew Bible consist of multiple and incompatible conceptualisations of the Divine, even in the final textual edition of the DtrH (Collins 200a4:184-5), in the J,E,P and D sources of the Documentary Hypothesis in the Tetrateuch (Collins 2004a:64) and Pentateuch (Clines 1992:80-1), as well as in other forms of God-talk in the Writings (Gerstenberger 2002:215).

[872] Cf. 2.2.1, as well as Perdue (2008:101) and Mills (1998).

[873] Aaron (2006:282). Nel (1984:130,142) are sceptical of the view of Sheppard (1980) that wisdom acts as a hermeneutical construct in the sapientialising of the whole Hebrew Bible. Sheppard (1980:13) defines wisdom as a

Our CMM implies that the God-talk of the proverbial wisdom literature and tradition should be seen as an authentic theological category in the Hebrew Bible, constructed by the Israelite sages as part of their intertextual conversation with other theological portrayals on the Divine by the prophets and priests[874]. At the same time it also serves as a competitive subversion of the cultic and charismatic ideas in the priestly and prophetic mentalities on the true nature and role of the God of Israel in the real-life post-exilic Israelite experiences in the Second Temple period[875]. Previous studies have related the theological differences between the working methods and aims of the proverbial sages and those of the prophets and priests[876], but not enough attention has been given to the fact that, despite of these epistemological and theological differences, the literary works of the sages, prophets and priests are accepted as part of the final canon of the same Hebrew Bible[877]. Our model focuses on the intertextual relations and differences that exist between the conceptual metaphorical forms of God-talk that are found in the proverbial wisdom, prophetic and priestly traditions[878]. Refurbished portrayals of the Divine by the sages were often intertextually borrowed from the traditional pool of existing metaphorical conceptualisations on the God of Israel[879]. A canon-orientated approach helps us to ascertain how the prophetic and priestly traditions are theologically cross-fertilised by the proverbial wisdom tradition and vice versa[880].

"theological category associated with an understanding of canon which formed a perspective from which to interpret Torah and prophetic traditions". However, his case studies are limited to sections from Sira and Baruch, which belong solely to the LXX and are not even part of the Biblical Hebrew canon. We argue that the final canonical version were edited by the all three scribal groups of the priest, prophets and sages.

[874] For the ongoing "conversation" between wisdom and the rest of the Hebrew Bible, cf. Fidler (2006:11).

[875] In the Biblical Hebrew wisdom texts "it is the shock of the absurd that shakes the audience out of the frame of mind of mundane existence to consider new possibilities of reality. This shock leads to the destabilization of a comfortable worldview and awakens the imagination to new insights and meaning" (Perdue 2007:10).

[876] Scott (1965:xviv- xix) relates the sages' depictions of God as remote, mysterious and inaccessible to their granting of wisdom as a Divine gift, rather than to God's self-revelation in the prophetic word, or to the seeking of God's face in priestly worship. Whybray (1974:56-70) discusses Proverbs as part of the "intellectual tradition" of ancient Israel, in distinction from other texts of a more historical, legal, cultic, and prophetic nature. Clines (1994a:290-1) argues that the sages appeal to God by means of everyday experience, observation and logic, and not to the Divine revelation and prophetic interpretation of Israel's history, nor to the priestly experience of God as part of the cult. Collins (2004a:501) finds that proverbial wisdom has a different view of God as creator which that is not based on the priestly laws or on the prophetic idea of obedience.

[877] Gese (1958:2) regards the traditional wisdom perspective as an independent, alternative epistemological option in contrast to the rest of the canon, but Crenshaw (1981:211) shows how the proverbial literature is situated alongside the Pentateuch and Prophets, because the legacy of wisdom was "no mean achievement". Whybray (1995:148-9) acknowledges that, although Proverbs has a distinctive theology, it should not be viewed as "alien" to the Hebrew Bible: its distinctive theology has an important contribution to make to Israelite thought and Yahwistic theology, due to its. Birch et al (2005:382) agree: the wisdom of Proverbs may not be not directly part of the influential Israelite nexus of "history and God", but testifies to the pluralism of the Hebrew Bible, as another mode of faith that operates with different categories of discourse and reflection.

[878] Cotterell (1997:154-5) describes the notion of intertextuality as one of the seven standards of textuality.

[879] Cf. Perdue (1994c:57). Van Hecke (2005a:3-4,8) shows how intertextual cohesion is created in the Hebrew Bible *via* the co-occurrence of different conceptual metaphors in texts, and how the comparison of different metaphors from the same conceptual cluster of images contributes to internal theological discussion.

[880] Childs (1993:187-8) finds many wisdom influences in all of the other traditions of the Hebrew Bible, but little historical and prophetic influences on the proverbial wisdom tradition. He concludes that wisdom largely retained its integrity separately from the other traditions. Nel (1980:2-4) thinks that too much has been made of the theological distinctions between proverbial wisdom and the rest of the Hebrew Bible: a large part of the canon is

Occurrences of the concept of wisdom in the non-sapiential literature illustrate wisdom's intertextual relationship with the rest of the Hebrew Bible in the comprehensive cognitive system of the ancient Israelite culture[881].

The interpretation of the proverbial wisdom tradition of Proverbs as part of the socio-religious history of ancient Israel leads to the realisation that the thought processes of the sages also had ideological interests, even while they reacted to the ideological agendas of their scribal colleagues in the other traditions[882]. Brueggemann views Biblical Hebrew wisdom as part of the cross-examination of Israel's core theological testimony which is stated by the Torah and Prophets[883]. By means of their radical redefinition of priestly and prophetic metaphors, or via the formation of novel conceptualisations about the Divine, the proverbial sages sought to deconstruct and subvert the meaning systems of their theological opponents, and to inaugurate new insight *via* the construction of novel, authentic metaphors on the God of Israel[884]. In their endeavour to transform their own and other's' unconscious ideological interests into conscious theological reflections, these ancient sages anticipated the contemporary and expository purposes of SC and CMT[885]. As we have shown, the diverse forms of God-talk by the sages, priests and prophets in the Hebrew Bible are part of their broader mental "scripts" and explanatory "licensing stories" on the diverse circumstances, real-life experiences and embodied mental processes of the Israelite people in the Second Temple period. The sages of Proverbs provide authentic portrayals and subversive depictions of the Deity of Israel as the God of the sages, due to fact that their wisdom scripts and licensing stories on the nature and actions of the Divine and about the outcome of Israelite history differ substantially from those of the priests and prophets.

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influenced by wisdom, while the proverbial literature also reflect the influences of the prophetic, Deuteronomistic and priestly traditions. "The mutual influence of traditions upon each other must be recognized without leading us to forced literary classifications" (1982:3). The fact that proverbial wisdom became established in Israel as a tradition in its own right amongst the traditions of the Law, Covenant and Prophets shows that, "not only in terms of theology, but also in terms of social context, the wisdom writers were aware of the broader Israelite heritage, and it in turn was aware of them" (Dell 2006:150).

[881] Derivatives of the Biblical Hebrew and Aramaic concepts for "wisdom" (√חכם) feature 340x in 21 of the 39 books of the Hebrew Bible. Roughly a third of its derivatives are found in Proverbs (102x). Derivatives occur in Genesis (3x), Exodus (18x), Deuteronomy (8x), Judges (1x), 2 Samuel (6x), 1 Kings (21x), Isaiah (14x), Jeremiah (17x), Ezekiel (8x), Hosiah (2x), Obadiah (1x), Zechariah (1x), Psalms (13x), Job (28x), Proverbs (102x), Qohelet (53x), Esther (2x), Daniel (24x), 1 Chronicles (2x), 2 Chronicles (15x) and Ezra (1x). Cf. Brown, Driver & Briggs (1968:314-5), Sæbø (1971:558), Even-Shoshan (1990), Goldberg (1980:282) and Crenshaw (1981:245). Fohrer (1971:476) shows that Proverbs exhibits a specific vocabulary, and how the idea of its wisdom is used in different parts of the Hebrew Bible: as a set of rules for ethical living in Psalms, as crafting skills and artistry in the historical texts, and as types of human knowledge and ability in the prophetic texts.
[882] Cf. Newsom (1995:179). Von Rad (1972:6) first argued that the broader wisdom tradition can only be properly understood when it is placed within the total ideological picture of ancient Israel.
[883] Brueggemann (1997:317-99) regards Proverbs in this regard as testifying to the hidden but ordered rule of YHWH, while Job and Qohelet speak about God in more ambiguous and negative characterisations.
[884] Cf. Perdue (1994:61-2).
[885] Cf. Lakoff (2008:19).

4.5 SUMMARY

Chapter four provided a general survey of metaphor theories and metaphorical investigations on portrayals of the Divine in the Hebrew Bible. A detailed exposition was given on the advent, nature and *modus operandi* of CMT. We proposed a CMM for how the Biblical Hebrew sages of Proverbs mentally constructed their thoughts on the God – based on their own authentic epistemologies in the proverbial wisdom tradition and as subversions of the priestly and prophetic traditions – as a result of their experiential and brain-mind processes on the real-life historical experiences during the history and Exile of ancient Israel. This model is deductively applied in the next chapter to metaphorical conceptualisations of the Divine in the Biblical Hebrew wisdom of Proverbs.

A CONCEPTUAL METAPHOR MODEL ON THE DIVINE IN BIBLICAL WISDOM

Proverbs claims the whole of life for wisdom, and the whole range of wisdom for God.
(Derek Kidner)

A religion which does not confirm that God is hidden is not true.
And a religion that does not offer the reason is not illuminating.
(Blaise Pascal)

5 A CONCEPTUAL METAPHORICAL MODEL FOR THE DIVINE IN PROVERBS

The previous chapter discussed the general shortcomings of some traditional linguistic metaphor approaches to the God YHWH in the Hebrew Bible, both in terms of broader hermeneutic discussions on the metaphorical character of theological language *per se*, as well as for the metaphorical conceptualisation of the Divine in the human brain-mind system. We illustrated the value of our own cognitive approach to biblical God-talk by means of CMT, and elaborated on the construction of an appropriate research model for the study of the research topic and investigational problem of the thesis. The five-fold CMM – which was envisaged, formulated and clarified during previous chapters[886] – is now applied to those sayings in Proverbs which express the mental God-talk of the traditional Israelite sages, as part of their particular cognitive-intellectual experiences of specific cultural-religious situations in the history of ancient Israel and early Judaism.

Our conceptual metaphorical research model is specifically constructed to adequately research the particular problem of our thesis, of i.e. how Israelite sages conceptualised the Divine metaphorically by means of realistic religious and cognitive experiences in the traditional Biblical Hebrew wisdom of Proverbs. It aims to scientifically address the preliminary hypothetically-deducted central research statement, namely that God is metaphorically conceptualised by Israelite sages as a sage by means of real-life cognitive and religious experiences peculiar to the proverbial wisdom tradition and distinct from the priestly and prophetic theologies of the Hebrew Bible. Metaphorical conceptualisation seems to constitute the *fons et origo* of the typical sagacious portrayal of the Divine in Proverbs. The five stages of the model logically follows on one another: the first stage notes some of the religious, educational and historical findings of previous studies, that are relevant to our cognitive metaphorical understanding of God as a conceptual target domain in the various subsections of the canonical text of Proverbs. The second and third stages analyze specific empirical textual data, to ascertain the relevant source domains which sages mentally mapped onto the Divine as part of their formation of conceptual metaphors pertaining to God in proverbial Biblical Hebrew wisdom. The fourth and fifth stages interpret and evaluate the cognitive models of sages on the Divine as part of the broader cultural God-talk of the

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[886] Cf. 4.4, as well as 1.9 and 3.3.4.

proverbial wisdom tradition in Proverbs and in ideological contrast to non-sapiential prophetic and priestly texts in the Hebrew Bible.

5.1 Introduction TO THE GOD OF THE PROVERBIAL WISDOM TRADITION

The first stage introduces and frames our CMM. It emphasises the truly cognitive nature of conceptual metaphors for YHWH by the authors and editors of Proverbs, as well as in the intentional metaphorical conceptualisations of generations of scholarly and theological interpretations of the Israelite God of traditional wisdom, as deduced from the text of Proverbs and often understood as part of the broader messages of the larger Jewish and Christian Bibles. At the same time, prospective focus is placed on the manner in which the Divine is mentally portrayed in terms of the social and religious experiences of those sages who were responsible for the final Biblical Hebrew textual versions of Proverbs. The 31 chapters and 915 verses of canonical Proverbs therefore serve as written artefacts and archaeological evidence for our study on the evolving God-talk of sages in the proverbial wisdom tradition, peculiar to cultural changes in Israel's history.

The research hypothesis is supported by two reasonable assumptions – mentioned in the first chapter of this thesis[887] – which are inherently fundamental to and essentially relevant for the conceptual analysis, argumentation and interpretation of empirical data related to the God-talk of Proverbs from the perspective of cognitive metaphor: that images of the Divine are constructively and ideologically deduced from the cognitive-intellectual mentalities and the religious-cultural experiences of those sages who imaginatively wrote and textually edited Proverbs[888]. According to these assumptions, the cognitive nature of its sayings aims to communicate intellectually the religious beliefs of sages in ancient Israelite culture, as pertaining to YHWH's unique Divine universal and social order. The following sections illustrate how the Biblical Hebrew concept of God-fearing intellectually and religiously contextualises, frames and motivates the traditional wisdom of the sages within their unconscious experiences of and conscious enquiries about their developing cultural circumstances. The ethical character of the proverbial sayings of ancient Israel is largely determined by how the sages were educated to think, reason, live and act before and in the retributive presence of YHWH. The anthropological-intellectual and cosmological-religious dimensions of the traditional wisdom in Proverbs cannot be distinctly separated[889], since both aspects of cognition and religion constitute an integrated unity in all of the subsections of Proverbs.

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[887] These assumption are stated in 1.5, as part of the hypothetic formulation of the central research statement.

[888] We have already mentioned the view of Von Rad (1972:18,133) on the "question of the intellectual and religious background to which the teachings of the wise men [in Proverbs] belonged and apart from which they cannot be correctly understood". Cf. Dell (2006:104-5).

[889] For Perdue (1994c:48) "the dialectic of anthropology [intellect] and cosmology [religion] represents the best approach to expressing the theology of wisdom literature".

The research and reception history of some of the hermeneutic paradigms exposited in chapter two, together with the principles advanced by our own cognitive paradigm in chapters three and four, yielded substantial information which assist a conceptual metaphorical approach to the God of the traditional sages as a target domain in Proverbs. Our introduction to the God of the sages includes, together with a rendering of direct and indirect textual references to the Divine, discussions on the religious, educational and historical dimensions of the individual sayings and combined literary subsections in Proverbs.

5.1.1 The *Divine as a Conceptual Target Domain in Proverbs*

Canonical Proverbs is actually an editorial "collection of collections"[890], as indicated by various editorial activities that can be observed in the text. The subsections of Proverbs are demarcated by various superscriptions and subtitles[891] in the Biblical Hebrew textual version[892]:

(i) *The Proverbs of Solomon, the Son of David, the King of Jerusalem* (1:1-9:18), which consist mainly of parental instructions and a few personified poems on and public speeches of Wisdom and Folly[893].

(ii) *The Proverbs of Solomon* (10:1-22:16), a vast collection of short sayings which consists as two subsections mainly of antithetic (10:1-15:33) and synonymous (16:1-22:16) parallelisms[894].

(iii) *Lend your Ear and Listen to [the] Words of [the] Wise* (22:17-24:22), a section of thirty longer sayings similar to the much older Egyptian Instructions of Amenemope[895].

(iv) *These are also from the Wise* (24:23-34), a supplemented collection of sayings that can be attached to the previous section[896].

(v) *These are also the Proverbs of Solomon that were Transcribed[897] by the Scribes of Hezekiah, the King of Judah* (25:1-29:27). This collection consists of two subsections (25:1-27:27 and 28:1-29:27).

(vi) *The Words of Agur, the Son of Jakeh, the Massa*[898] (30:1-14), that are supplemented primarily by individual groups of *Numerical Sayings*[899] with their own title-lines (30:15-33)[900].

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[890] Cf. Böstrom (1990:1) and Murphy (1998:xix).

[891] While a superscription (*Überschrift*) serves as a prefixed structural statement in a literary work, a title (*Titel*) is a "word or a concise phrase that constitutes the name of a particular literary work". Both terms usually characterise particular literary works in terms of themselves (Murphy 1981:183).

[892] Cf. Elliger & Rudolph (1990:1275-1319) and De Waard (2008).

[893] Wisdom is central to the four poems of 1:20-33, 3:13-20, 8:1-36 and 9:1-9, although she is probably also mentioned in the instructions of 4:1-9. Folly features in 7:6-27 and 9:13-8. Cf. Murphy (1981:54-62,182).

[894] Proverbs consist mostly of comparative sayings. However, while antithetical parallelisms feature in 163 out of 183 verses in Proverbs 10-5, it only make out 47 of the 190 sayings in 16:1-22:16 (Gammie 1990d:63-4).

[895] Almost the whole of 22:17-23:14 is closely paralleled to widely scattered sayings in the Instructions of Amenemope, with exceptions in 22:23,26,27 and 23:13,14. Other parallels to Amenemope are found in 12:22, 15:16,17, 16:11, 20:23, 24:29, 25:21, 26:9 and 27:1 (Kidner 1973:23).

[896] Whybray (1994:133-6) rejects the idea of "thirty sayings" in 22:20: the Amenemope-section (22:17-23:11) is followed by appendixes in 23:12-24:22 and 24:23-34. Cf. Murphy (1998:170) and Scott (1965:20).

[897] The meaning of this verb (עתק√) in 25:1 is unclear. It is usually translated as "copy", "transmit" (Murphy 1998:188) or "transcribed" (Holladay 1988:287). For an alternative view, cf. Whybray (1972:146-7).

[898] The meanings of הַמַּשָּׂא (30:1) and מַשָּׂא in (31:1) are clarified later on in this chapter.

(vii) *The Words of Lemuel the King of Massa that was Taught by his Mother* (31:1-9), that are followed by an acrostic poem on *The Woman of Virtue* (31:10-31)[901].

Scholars identify even more editorial traces – together with the above-mentioned superscriptions and subtitles – amongst the textual subsections in Proverbs[902]: the collection attributed to Solomon in 10:1-22:16 consists of 375 proverbs, which is the numerical equivalent of the Biblical Hebrew consonants in "Solomon" (שְׁלֹמֹה). These coincidences show that a final editor or editors have deliberately combined these two sub-collections, by introducing specific proverbs into the canonical text, in order to attain the same number of sayings as can be found in the numerical value for the name of "Solomon". Moreover, the Solomonic collection, that are attributed to the scribal activities of Hezekiah's men in 25:1-29:27, constitutes 140 sayings, which is nearly the same consonants as in a slightly different spelling for "Hezekiah" (i.e. יחזקיה rather than חזקיה)[903]. Finally, a calculation of the numerical value for the proper names in 1:1, which serves as the title for the text as a whole – "The proverbs of *Solomon* (שְׁלֹמֹה), the son of *David* (דוד), the king of *Israel* (יִשְׂרָאֵל)" – one comes up with the number of 930, which is only several digits off from the number of lines in the present (doubtless corrupt in many places) MT. These data are too striking to be coincidental, and certainly tell us something about the scribal practices in Israel, as well as the structure of this particular book"[904].

The same can be said for the occurrences of the Divine in the Biblical Hebrew text of Proverbs: The concept of "God" features mostly directly, but sometimes also indirectly, in 6 of the 7 subsections mentioned above[905], in 26 of its 31 chapters[906], and in more than 100 out of the total number of 915 verses in the canonical textual version[907]: the Divine is most frequently identified as "YHWH" (יהוה)[908],

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[899] The numerical saying (*Zahlenspruche*) has different forms, but is "characterized by a numerical pattern which consists of a title-line and a list. The title-line mentions the feature(s) which the items listed have in common. The number is usually two, three, or seven, ... [as] mentioned in the title-line (as a graded saying: x and x plus 1)", the emphasis falls usually on the last item or number (Murphy 1981:180,xxv).

[900] Our view of 30:15-33 as an independent part within the subsections is substantiated by the arrangement of Proverbs LXX (cf. Nel 1984:131 and Collins (2004a:490). Proverbs 30:1-33 are subdivided in different ways, but which would possess neither structural nor thematic unities. Cf. Whybray (1995:86) and Crenshaw (1981:72).

[901] Cf. Blenkinsopp (1992:15) and Perdue (1994a:77).

[902] Cf. Murphy (1981:50), Gottwald (1987:572), Bergant (1997:85-9) and many others, who adopted these findings mostly from an earlier form-critical study by P.W. Skehan.

[903] Cf. Murphy (1998:190). Holladay (1988:100,133) identifies four different spellings (including these variants) for the name "Hezekiah" in the Hebrew Bible.

[904] Murphy (1981:50).

[905] Mention is not made to Divine in the small subsection of 24:23-34, which is treated in our study as a supplement to the much longer "Amenemope"-section of 22:17-24:22 (cf. Böstrom 1990:3).

[906] God is not directly mentioned in Proverbs 4,7,13,26 and 27.

[907] Direct and indirect references to the Divine are found in 1:7,29; 2:5-8,17; 3:4-7,9,11,12,19,20,26,32,33,34; 5:21; 6:16; 8:13,22,26-31,35; 9:10; 10:3,22,24,27,29; 11:1,20; 12:2,22; 14:2,26,27,31; 15:3,8,9,11,16,25,26, 29,33; 16:1-7,9,11,20,33; 17:3,5,15; 18:10,22; 19:3,14,17,21,23; 20:10,12,22-4,27; 21:1-3,12,30,31; 22:2,4, 12,14; 22:19,23; 23:11,17; 24:12,18,21; 25:2,22; 28:5,25; 29:13,25,26; 30:1,3-7,9 and 31:30.

[908] The Divine is referred to eighty-seven times in Proverbs as YHWH – nineteen times in chapter 1-9 in 1:7,29; 2:5,6; 3:5,7,9,11,12,19,26,32,33; 5:21; 6:16; 8:13,22,35; 9:10; fifty-five times chapter 10:1-22:16 in 10:3,22,27, 29;

although other names and titles also occur, such as "God(s)" (אֱלֹהִים or אֱלוֹהַּ)[909], "Holy One(s)" (קְדֹשִׁים)[910], "his Maker" (עֹשֵׂהוּ)[911], the "Righteous One" (צַדִּיק)[912], "their Redeemer" (גֹּאֲלָם)[913], "He who measures hearts" (תֹּכֵן לִבּוֹת)[914], as well as a few indirect anaphoric references[915]. These designations clearly establish the presence of God in Proverbs[916] and illustrate its conceptual significance as a target domain in the brain-mind system of those sages who were responsible for the writing and editing of the Biblical Hebrew text. It attributes to a legitimate foundation for the collection, processing and presentation of empirical data as conceptual domain matrixes, cognitive categories and experiential gestalts related to the Divine, as manifested by metaphorical expressions in sayings from the subsections of Proverbs. Such references further testify to the inherent religious nature of the sages' God-talk in Proverbs.

We agree with Böstrom (1990:31) that it "is impossible to sketch a complete picture of the conceptions of God of either the sages or anyone else in the Old Testament context. From the very outset of our inquiry, our access to information about the theology of Old Testament times is restricted. Olsson differentiates between the mental concept of God and the express form in which this concept is communicated in, e.g., texts and images". However, according to the premises of CMT, both direct references and indirect imaginations serve as mental conceptualisations of the Divine in the Hebrew Bible. Having noted the direct expressions used by sages for the Divine, our introduction now attends to the more indirect and implicit religious conceptualisations of God in Proverbs.

11:1,20; 12:2,22; 14:2,26,27; 15:3,8,9,11,16,25,26,29,33; 16:1,2,3,4,5,6,7,9,11,20,33; 17:3,15; 18:10,22; 19:3,14,17,21,23; 20:10,12,22,23,24,27; 21:1,2,3,30,31; 22:2,4,12,14, five times in chapter 22:17-24:34 in 22:19,23; 23:17; 24:18,21; six times in chapter 25-29 in 25:22; 28:5,25; 29:13,25,26 and twice in chapter 30-31 in 30:9; 31:30.

[909] The plural form of the noun occur five times in 2:5,17, 3:4, 25:2 and 30:9, while the singular form features only once in 30:5. The number of God-references in 30:1-14 depends on whether or not the phrases in 30:1 are understood as religious concepts and theophoric names (cf. Böstrom 1990:34, Fontaine 1993:106).

[910] In 9:10 and 30:3. Cf. McKance (1970:368).

[911] Literally "he that makes", the Qal participle masculine singular of √עשה, which occur twice in 14:31 and 17:5.

[912] The reference in 21:12 probably designates God, cf. McKance (1970:561), but also Whybray (1972:120-1).

[913] Literally "he that redeems them", the Qal participle masculine singular of √גאל together with the pronominal suffix 3rd person masculine plural in 23:11. Cf. McKance (1970:379-80) and Dell (2006:117).

[914] The Qal participle masculine singular of √תכן with the plural noun of לֵב in 24:12. Cf. McKance (1970:402).

[915] An anaphor "is a piece of language which refers back to a previously mentioned entity, action or idea" by means of personal or demonstrative pronouns, adverbs and other expressions. For difficulties in the linking to and interpretation of anaphors in terms of antecedents, cf. Field (2004:12-3). The resolution of most anaphoric references to the Divine in Proverbs is of a surface kind and in proximity to an antecedent which is linguistically present, rather than of a deeply problematic nature. However, compare also the interpretive inclusion of Divine names in the LXX and other translations, where no mention is made of God in the MT (cf. McKance 1970:33-47 and Murphy 1998:xxvi). Surface anaphors are found in the Biblical Hebrew version of Proverbs in 2:7-8; 3:6,20,34; 8:26-31; 10:24 and 30:4,6,7.

[916] Cf. also Böstrom (1990:33-4) and Dell (2006:117-21).

5.1.2 The *Religious Nature of the Canonical Text of Proverbs*

Archaeological findings generally date most extra-Israelite and ancient Near Eastern sapiential writings prior to the proverbial literature of the Hebrew Bible[917], with the implication that the Hebrew sages culturally inherited and cognitively borrowed from the experiences and thoughts of their Egyptian, Mesopotamian, Canaanite and Syrian counterparts[918]. However, the Israelite sages do not merely continue these views of oriental sagacity[919], but also transformed it into distinctive and indigenous portrayals of the Divine[920]. Evidence from all of the subsections in Proverbs reveals how the sages metaphorically conceptualised the idea of wisdom as intellectual-reflective and self-conscious religious enterprises[921], that are related both in terms of its origins and significance to the God YHWH[922]. No ancient Near Eastern culture can be regarded as ontologically "secular" in the modern profane sense of the word[923], and all oriental religions attributed their wisdom to the Divine and the gods[924]. However, the Israelite sages more intimately and more peculiarly than other geographic cultures and their surrounding neighbours regarded their sapiential beliefs as part and parcel of religious contexts of God-fearing, universal order and Divine retribution[925]. Together, these unique Israelite views can be exposited in Proverbs under the rubric of the modern scholarly construct of the so-called "Divine passive".

Apart from one possible occurrence of the prophetic vision[926] and few references to priestly offerings and rituals[927] in Proverbs, the religious character of its sayings is most prominently described by the ethical

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[917] Archaeological evidence have revealed the existence of gnomic sayings in Egypt and Mesopotamia by the 3rd millennium BCE. Cf. McKane (1970:49-182), Böstrom (1990:23-30) and Collins (2004a488).

[918] Cf. Nel (1984:130) and Terrien (1993:52). While form critics agree on Israel's adaptation of ancient Near Eastern features, some object to its supposedly uncritical adoption of pagan wisdom. For distinctions between Israelite thoughts in general and that of Egypt and Mesopotamia, cf. Fohrer (1984:29,309-10), Walton (1990:236-247), Rendtorff (1986:253-6), Kruger (1995:248,257) and Brueggemann (1997:338). For specific differences between Israelite and ancient Near Eastern wisdom, cf. Blenkinsopp (1992:23-4), Perdue (2008:14-66), Frydrych (2002:2), Böstrom (1990:238) and Dell (2006:66).

[919] Fichtner argued in 1933 that Biblical Hebrew wisdom closely resemble ancient Near Eastern models, and that it only attained a distinctly Israelite flavour after Sira (cf. Whybray 1995:117). Crenshaw (1981:56,212) follows the views of H. Brunner and W.G. Lambert, that the court wisdom of Egypt and the mantic wisdom of Mesopotamia are actually a misnomer in comparison to the type of wisdom found in the Hebrew Bible.

[920] Cf. Von Rad (1972:5), Wood (1979:6) and Whybray (1990b:728).

[921] Cf. Fox (1993a:115) and Nel (2000:324).

[922] Dell (2006:108) refutes the view of H.D. Preuss that the God of Proverbs is not the same as in the rest of the Hebrew Bible. Cf. also Loader (1987:43), Nel (1982:1), Crenshaw (1993b:176-7) and Clifford (2002:57).

[923] Life for oriental man was never amoral or non-religious (Whybray 1990b:728), but holistically lived out in the presence of the gods (Crenshaw 1981:24, Waltke 2007:899 and Armstrong 2005:5,16). The dichotomy which critical scholars supposedly identified between the sacred and secular in the ancient Near Eastern and Israelite cultures should rather be attributed to the ideological presuppositions and worldview of the Enlightenment paradigm (Collins 1998:3, Böstrom 1990:36). For an alternative view, cf. Zevit (2001:21).

[924] For common religious believes in the general sagacity of divinities in the ancient Near East, cf. Baumgartner (1961:214), Whybray (1974:9), Cross (1977:245), Clifford (2009:245) and Kalugila (1980).

[925] Comparative references to the sagacity of the Israelite God can especially be found in the text of Job: Job 28:20-8 clearly identifies the origins of wisdom with God, and Elihu emphatically claims that wisdom is revealed by way of the Divine spirit in 32:7-9. In fact, the idea of Divinely-mediated forms of wisdom are already encountered in the sapiential novelettes on Joseph and Daniel (cf. Ollojede 2012).

[926] Cf. 29:18. The concept of "vision" or "revelation" (חָזוֹן) may refer either to the prophetic oracle (cf. RSV) or the Torah of the Pentateuch, cf. 28:7 (Murphy 1998:222-3). However, it can also be related to the "inspired guidance" of the sages, as an expression of their Divine authority, cf. 11:14 (Scott 1965:169-70).

concept of God-fearing (יִרְאַת יהוה). Although general reverence of the numinous is regularly encountered in ancient Near Eastern and biblical texts[928], in Proverbs the intertwined concepts of wisdom and God-fearing are much more explicitly and intellectually reinterpreted[929], to serve as the authentic "Yahweh orientation" of the Israelite sapiential epistemology[930]. The former history-critical hypothesis on the development of Biblical Hebrew wisdom – from earlier, practical and everyday forms of gnomic wisdom into later and more theological versions[931] – are nowadays rejected by many scholars[932]. However, even if such evolutions did indeed took take place, it can still be argued that both the earlier and later forms of proverbial wisdom are to be viewed as integrally embedded within the cognitive-intellectual experiences and the religious-cultural worldviews of ancient Israel[933]. The notion of God-fearing provided for the traditional sages the *fons et origo* of other, more implicit religious ideas, such as those of Divine order and retribution[934].

Conceptualisations of the Divine in terms of a God-given universal order and retributive justice are also found in other oriental writings[935]. The Israelite sapiential version argues that, while God establishes and maintains the cosmos, he remains independent of and superior to his own orderly and retributive

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[927] Cultic sacrifices are mentioned in 3:9-10; 7:14; 15:8; 17:1 (LXX); 21:3 and 21:27. Liturgical prayers feature in 15:29 and 28:9, as well as vows in 20:25 and 31:2. The only injunction to such priestly obligations are in 3:9-10. Cf. Perdue (1977), Murphy (1998:21) and Dell (2006:36).

[928] Cf. 4.2.1 for the importance of Otto's *mysterium tremendum and fascinans* in oriental religions (1959), as well as Eichrodt (1967:269), Collins (2004a:496), Barré (1981:42-3) and Day (1995:67). For Near Eastern cognates to the biblical concept of God-fearing, cf. Fuhs (1990:291-2) and Van Pelt & Kaiser (1997:527).

[929] Cf. also Job 28:28. Clines (1993:57-92) rejects this view of God-fearing as an ethical-religious concept in the Hebrew Bible. He argues that the concept only indicates ordinary emotional human fear *coram Deo*, and that it therefore largely had the same meaning for the Israelites as well as for their ancient Near Eastern neighbours.

[930] Hill & Walton (1991:256). Plath (1962) mentions the almost "programmatic rooting" of Israel's wisdom in God-fearing, that is not found in non-Israelites texts. Cf. Goertzmann (1978:1028) and Murphy (1987:458).

[931] Cf. 2.5.4. Whybray (1965,1972:10-1), Fox (1969), McKane (1970:20-1,264) and Von Rad (1972) basically argue that God-fearing was not part of the earlier pre-exilic collections of Proverbs, and that the concept was only incorporated or "baptised" (Blenkinsopp 1992:22-3) into the text by Yahwistic editors and after the Exile.

[932] Dell (2006:90,107,146) attributes this "cut-and-paste" method to the presumed disregard of scholars for references to God(-fearing) as an integral part of the original textual versions of Proverbs. Perdue (2008:107-8,99) traces such views back to the modernistic distortions of biblical texts, and argues that wisdom "even in its earliest stages, is a teaching grounded in the 'fear of God'" (Perdue 1994c:46,79). Böstrom (1990:38,9,36) thinks that Proverbs' religious nature "is better explained as a Yahwistic species of wisdom as it originated in Israel, presumably when different wisdom traditions were moulded together and were interpreted in a Yahwistic manner". Whybray (1990c:68) later reviewed his earlier findings: "The Yahweh-proverbs may be said to represent a theological development in so far that they reflect a tendency to *clarify* Yahweh's involvement in all that happens; but – contrary to a widely held view – there is in my opinion no reason to suppose that the absence of reference to Yahweh in the majority of these proverbs necessarily implies a lack of recognition of that involvement". Cf. Frydrych (2002:176-7) and Van Leeuwen (2007:79).

[933] The history-critical distinction between the earlier everyday and later theological types of wisdom thinking does not necessarily imply that the former had less and the latter more to do with God, "but that the religious element of the one is indirectly and implicitly expressed, while that of the other is direct and explicit. Both are 'Yahwised', but 'religious' wisdom is also 'theologised'" (Loader 1987:43-4). When the theologising of Proverbs became more prevalent, the religious aspect of wisdom also became increasingly more explicit. Cf. Von Rad (1972:104-10) and Nel (1980:141-5,2002:440).

[934] Cf. Becker (1965:221-8) and Murphy (1998:257).

[935] Cf. Koch (1955), Gese (1958), Schmid (1966) and Von Rad (1972:124-37).

implications[936]. Observation of YHWH's created order as a "totalizing concept"[937] motivated the Israelite sages to actualise and embody this belief into the moral and practical ordering of their communities and lives. The social order behind the divergent contexts of the ancient Israelite worldview is never thought to derive from human speculation, but is based on the sages' experiences of ethical boundaries revealed by the Divine cosmic order. All the sayings in Proverbs "always assume [] that some order has been set down around us. Wisdom thus compares scenarios of behaviour to what we know of the whole order and guides us into appropriate action"[938].

The scholarly construct of the Divine Passive argues that cosmological order often seems to function automatically without direct Divine involvement in Proverbs (cf. 29:6)[939], but that the sages at least categorically acknowledge God as its administrator *via* the principle of retribution. YHWH's creation of nature and his regulation of society are the result of an intimate cohesion between an act and its consequence: just deeds, according to the Divine will and order, produce the good results of harmony, success and life, while evil deeds that contradict order lead to the bad outcomes of destruction, failure and death[940]. The view that people are eventually and retributively rewarded or punished for their deeds are sometimes attributed by the sages directly to the personal interventions of God, but are mostly indirectly derived from the impersonal outcome of his order. In case of the more often second

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[936] Cf. Atwell (2004:95,117), Böstrom (1990:137) and Dell (2006:133).

[937] Van Leeuwen (2006:847-50) summarises the meaning of God's universal created order as a "totalizing concept" for Biblical Hebrew wisdom: (1) God-fearing as its *fons et origo*, that is integrated into the structure and theology of Proverbs. It shapes Israel's sapiential epistemology (Von Rad), but only within the context of God's special world order. (2) Sages are able to discern the acts and purposes of YHWH as ruler and creator *via* his Divine order built into all created things and dimensions. (3) Wisdom therefore serves as a general guideline to the will of God, in terms of the application his particular order to unique historical circumstances and in daily challenges in the lives of believers. (4) Wisdom is finally also based on the cosmological tradition of ancient Israel, especially as narrated in Genesis 1-3. Cf. Bartholomew & O'Dowd (2011:24-30,74).

[938] Bartholomew & O'Dowd (2011:95). Cf. Van Leeuwen (1990:117) and Scott (1965:117).

[939] "In brief, when things go right, as Proverbs expects they will, God is honoured as the creator of a world in which things go right, while when things go wrong, God is acknowledged as the source as well as the explanation of exceptions to the rule. God is marginal as a picture frame is marginal. He is not often in the picture, but the picture requires him" (Miles 1996:291). Dell (2006:107) refutes such modernistic, mechanistic and deistic portrayals of YHWH as the great Designer (Robert Boyle) and Watchmaker (William Paley), who sets the cosmos ticking and then let it runs its preordained schedule: "the deistic portrait of god does not allow for the possibility of special divine action within the created order. The watchmaker God sits transcendentally aloof and does not graciously enter into relationships with creatures" (Platinga et al 2011:64-5, cf. Sheldrake 2013:36). Böstrom (1990:112-3) also counters such deistic portrayals of God as Supreme Designer and the world as a machine, with references to the many God-sayings in Proverbs that express YHWH's active role in the ascertainment of justice and retribution in conjunction with the life-style and fate of humans in the world.

[940] Cf. Walton (1990:179-80). This is also the thrust of the arguments of Job's friends against him. Although older Israelite wisdom does not refer directly to the deified created order (Blenkinsopp 1992:41), it assumes an intrinsic order not absolutely accessible to human cognisance, but in which YHWH still acts as the custodian (Nel 2002:439) or author (Burger 1989:75-7) destining its outcome. Cf. Crenshaw (1981:66), Perdue (1990:458-9) and Frydrych (2002:100-2).

explanation, "the world is presumed to be a self-righting system with divine action implicit or stated in a passive verb"[941].

The casting of the lot serves as an appropriate example of the nature and function of the Divine passive. Proverbs mentions the practise of lot-casting three times: twice it is used without any direct reference to the Divine, in 1:14 for the criminal sharing of stolen goods which will eventually lead to the sharing of all robbers' common destructive fate (cf. 1:18), and in 18:18 as a way to settle disputes between unyielding opponents. However, in 16:33 the indirect Divine passive behind the previous occurrences are made theologically explicit: "The lot is cast into the lap, but its every decision is from YHWH" (cf. NIV). Whether the casting of the lot in 1:14 and 18:18 is of a religious or irreligious nature[942], the implication of the Divine Passive in these verses becomes obvious in 16:33, that "although men think that they decide their own fate it really is God who makes the decisions"[943].The Divine Passive in Proverbs proclaims the underlying Israelite belief that all forms of lot-casting are ultimately an expression of the will of YHWH and that is should be utilised for that ethical purposes[944].

To highlight the ethical nature inherent to the sayings of Proverbs – as well as the continued human responsibilities alluded to by its teachings – some scholars understand the sages' view of Divine retribution not in terms of a mechanical, automatic "act-consequence" linkage between individual human deeds and their results, but rather as being more personally directed by a "character-consequence relationship", which is determined by the long-term character and life-style of individuals and groups of believers as a whole[945]: This operational procedures of YHWH's justice in proverbial wisdom "is shown through *types*, often as polar opposites (the righteous and the wicked person, the wise and the foolish person, the rich and the poor person). The fate of each type (not each individual) illustrates the justice and wisdom of God's rule"[946].

Finally, the proverbial sages noted the typical human *incognito* in the grasping and explaining of God's universal order and its retributive system. The so-called *Sondergut* or "limitation-proverbs" state the sovereign freedom of YHWH to do whatever he chooses, despite and regardless of any human complaints or influences of his Divine capacity and nature. The *Sondergut* passages emphasise the

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[941] Clifford (2002:60). Cf. the opinion of Murphy (1998:95), whether the outcome of 13:21 should be directly related to the God's actions or indirectly deduced from his retributive order.
[942] Cf. Perdue (1977:164ff.) and Scott (1965:38,107).
[943] Whybray (1972:97).
[944] Cf. Murphy (1998:9,124,137). The concept of divination (קֶסֶם) in 16:10 is also executed by the king *via* the casting of the lot (Holladay 1994:320).
[945] Cf. Böstrom (1990:90-1,126) and Bartholomew & O'Dowd (2011:271-3).
[946] Clifford (2002:60). Cf. Whybray (1972:62).

God's mysterious order and retribution, which transcends all human reach[947], and eliminates the potential roots of any "erroneous concept that a guarantee of success was to be found simply in practicing human wisdom and in making preparations. Man must always keep himself open to the activity of God, an activity which completely escapes all calculation"[948]. Any correlation between the ethical aspects of the Divine in proverbial Biblical Hebrew wisdom, in the religious context of the so-called Divine Passive and as communicated by the concepts of God-fearing, order and retribution, is always of a limited nature. This is also illustrated by the distinctive educational conceptualisation of YHWH as the God of wisdom by the sages in Proverbs.

5.1.3 The *Educational and School Settings of Traditional Wisdom in Proverbs*

Along with the cultural-religious nature of the proverbial literature, our introduction to the Divine as a conceptual target domain in Proverbs emphasises the cognitive-intellectual utilisation of its pre- and post-exilic canonical textual versions by Israelite and Judean communities for educational purposes in the First and Second Temple periods[949]. A comparison between the educational models in the ancient and biblical intellectual worlds produces similar results as in the case of the universal religious notion of God-fearing: while ancient Near Eastern sagacity more generally focuses on the practical instruction of daily experiences[950], Israelite sages integrate the religious and pedagogical dimensions of their ethical and educational concerns in a much more intimate fashion[951]. Their all-encompassing religious belief in the cosmic order of YHWH, as well as its ensuing notions of Divine justice and retribution, provided the intrinsic basis for the moral teachings and practical matters of the entire Israelite life[952].

Parts of the subsections in Proverbs were initially written down as general instructional sayings before the Exile, and were collected and edited during and after the Exile by scribes, to fit into the final text's educational and religious framework[953]. As a "manual of didactic material, a source book of instruction"[954], the whole content of Proverbs was transformed into a specific type of educational literature in all of its sayings, admonitions and poems, and notwithstanding the fact whether such literary

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[947] Cf. 16:1,2,9; 19:14,21; 20:24; 21:2,30-1. These *Sondergut* passages serves as a "reminder that it is God, not man, who directs the course of events" (Scott 1965:163). Cf. Von Rad (1972:98-102), Böstrom (1990:187), Perdue (1990a:462-3) and Brueggemann (2008:180-1).

[948] Von Rad (1972:101). Cf. Murphy (1998:264).

[949] Although Klostermann mentioned the educational importance of Proverbs in 1908 (Whybray 1995:3-4), the text's subtle, nuanced and reflective expressions about the nature of teaching and learning have since been overshadowed in favour of other more literary, philosophical and theological issues (Fox 1994:233-4).

[950] Cf. Blenkinsopp (1992:25), Wood (1979:26) Ryken et al (1998:680) and Rudolph (2005:9746). For an alternative view, cf. Whybray (1972:7-8).

[951] Fox (2000:323) stresses the religious functions of the instructional material of Proverbs, implying that wisdom fundamentally combines moral character with an intellectual quest. Cf. Dell (2006:91,125).

[952] Cf. Crenshaw (1977:358).

[953] Cf. Shupak (2003:416) and Whybray (1972:7).

[954] Blenkinsopp (1992:15). Toy (1899:x) describes the whole Proverbs as a " manual of conduct" Cf. Ryken, Wilhoit & Longman (1998:679-80).

structures and linguistic phrases are communicated by diverse indicative, jussive or imperative forms[955]. Proverbial references to opposing stereotypes and stock images – such as wisdom and folly, righteousness and evil, etc. – articulate the sages' educational experiences in terms of their thoughts about cosmic and social order[956]. The introduction of 1:2-7 states, for example, the "purpose of the editor to provide a textbook which would serve for the intellectual awakening and moral training of youth, and which at the same time the educated man might study with profit"[957].

The instructional settings of Proverbs demonstrate the essential link between the intellectual and religious dimensions of its textual subsections. The sayings function as educative tools, but their teachings communicate more than ordinary intellectual ability and general practical knowledge: the comprehensive focus of the proverbial collections is to reflect consciously on the role of sages in the moral instruction and character formation of young people, by means of adherence to the all-inclusive belief in God's cosmic order, and in terms of ethical devotion to the central principle of God-fearing[958]. The above-mentioned *Sondergut* or "limitation-proverbs" taught the provisional nature of human knowledge, and the sages repeatedly warned their pupils against being arrogantly and self-deceptively "wise in one's own eyes"[959]. Additionally, as part of the unified framework of God-fearing, the sages' intellectual construction of reality does not distinguish between God's benevolent order and man's believing regulations, as well as between the Divine cosmological orientation and its rational understanding and purposeful actualisation in human experiences, perceptions and activities. Proverbial wisdom relies on human reason and observation to comprehend the operations of the Divine cosmic order, and to apply its principles to the social order of Israelite communities – the "theological and ethical teachings of the sages were centred in the conviction that the orders of life for both creation and creature were sustained by divine and human activity"[960]. Proverbs 15:33 illustrates how human instruction is identified with Divine sagacity within the context of the fear of YHWH[961].

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[955] Gammie (1990b:480) divides the educational material of Proverbs broadly into instructions (chapters 1-9) and paraneses (10-31). Cf. Spangenberg (2000:196-7), Perdue (2008:89) and Crenshaw (1981:78).

[956] Cf. Loader (2004b:432-3), Szlos (2005:185), Hill & Walton (1991:248) and Crenshaw (1981:95).

[957] Scott (1965:35). Reyburn & Fry (2000:4,19) propose the following headings that summarise the translation of the whole Proverbs as educational literature: "The teachings of wise words", "Teaching to make people wise", "What wise people taught", "Examples from the wise ones". "The lessons from the wise", "Learning to be wise", "The book of good advice", "Insights into living wisely", and "Learn wisdom and live happily".

[958] Cf. Reyburn & Fry (2000:3,5), Murphy (1998:xxiii,11,62), Crenshaw (1977:356) and Bartholomew & O'Dowd (2011:275-6) and Nel (1998:115-26). For alternative views, cf. Fox (1968) and Alter (1985).

[959] Proverbs 3:7; 26:12,16; 28:11; cf. 3:5; 16:1,9; 19:21; 21:30; 28:5,26. Cf. Murphy (1998:203).

[960] Perdue (1993:74). Cf. Nel (1981a:425) and Crenshaw (1981:19).

[961] "The fear of the Lord is instruction in wisdom, and humility goes before honor" (RSV). For Toy (1899:318) God-fearing serves here as the "fundamental conception, the identity of divine wisdom and human wisdom".

To conclude this section: regardless of the fact that little consensus exist on the socio-historical contexts of the subsections in Proverbs[962], a reconstruction[963] of its possible educational *Sitzes im Leben*[964] is crucial for our cognitive approach to its God-talk: According to CMT the complex metaphors on the Divine by the sages are mentally constructed from primary metaphors, in conjunction with the cultural models, folk theories and common beliefs of ancient Israel[965]. Changes in either the socio-historical experiences or the cognitive-intellectual processes of the sages – as part of the education of families and tribal clans, at the royal court, or in (post-)exilic schools[966] – necessarily led to transformed conceptualisations of God. This can be observed in the social and moral evolution of the proverbial wisdom tradition[967]: Despite of such dynamics, the subsections of Proverbs retained their didactic characteristics, as sages continuously reviewed, rejected and reinterpreted the teachings of the proverbial tradition, to construct authentic cosmic and social views that would enable their survival and success in an ever-changing world[968]. Their accumulative and imitative conceptualisations of YHWH were "fluid and open to challenge, reformulation, and learning"[969]. The instructional nature of the subsections in Proverbs should not be viewed as timeless moral truths, but rather as individual collections with particular social histories and unique religious developments of their own[970].

5.1.4 Socio-*Historical Reflections and the Dating of Proverbs' Subsections*

The distinctive subsections of Proverbs characterise the prominent editorial nature of the Biblical Hebrew text[971], which combines independent collections by means of distinctive literary and thematic

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[962] Whybray (1989:228) identifies a "complete gap in our sources of information" on the time between the destruction of the Judean monarchy and the Hellenistic period. Cf. Young (1998:251) and Böstrom (1990:11).

[963] As modern readers we "invent", to a certain extent, the cultural-sapiential world of the Israelite sages we are investigating. However, such constructions remain essential for an understanding of any foreign or ancient culture (Deist 2002:50). For a possible socio-historical reconstruction of the sapiential development of sagacity in Proverbs and the Hebrew Bible, cf. Scott (1965:xxv-xl) and Fohrer (1984:309).

[964] Such reconstructions are sometimes problematic: Sneed (1994:659,661) shows, for example, how the view of Gordis on the proverbial sages as part of the conservative, prudent, secular, cosmopolitan, utilitarian and moderate upper class culture of ancient Israel is more based on the American cultural model of his era than on evidence from the Hebrew Bible or archaeology. In other words, the socio-historical arguments of Gordis rests on circular reasoning, by assuming what he want to prove. For other controversial propositions on the social background of the sages, cf. Perdue (1981:114-5), Childs (1983:551) and Whybray (1990c:66).

[965] Cf. Lakoff & Johnson (1999:60). The importance of the socio-historical for a cognitive approach to Proverbs lies in the "inseparability" (Camp 1990b:250) of the text's literary and cultural dimensions.

[966] Nel (1981a:420,1982:79-82) identifies various types of the family, school, court, priestly, prophetic individual ethos in the sayings of Proverbs. Collins (2004a:490,1997:267) argues that the developing content of Proverbs, used for education in the pre-exilic home and court, was extended to general purposes in the post-exilic period, and by sages for religious instruction on tutorial or formal scholastic bases. Cf. Perdue (2008:99-100).

[967] Cf. Kövecses (2007:285-6,293).

[968] The wise "incorporated their values, customs, and world-views into the various wisdom genres and transmitted them by means of instruction" (Perdue 1981:114).

[969] Perdue (1993:74,2008:6). Cf. Murphy (1981:47-82).

[970] Cf. Von Rad (1972:308), Collins (1997:281) and Crenshaw (1992:513).

[971] Blenkinsopp (1992:21) identifies catchwords and other artistic arrangements that contribute to the structure of Proverbs as a vehicle of meaning, but without any systematic ordering of the text (cf. McCreesh 1985:45). "Differences in the BHS and LXX texts until the 1st century BCE show that the editorial processes of Proverbs was

devices. Any attempt to identify a unified date and social location for the entire text is complicated[972] by the fact that each subsection exhibits a unique literary prehistory, an independent life-setting, and multiple editing strategies[973]. Nevertheless, scholars generally[974] date the earliest written recording and collecting of sayings in Proverbs during the kingdoms of Israel and Judah in the 8th century[975], with the finalisation of its canonical version during the late Persian or early Greek periods, i.e. by the late 3rd or early 2nd century BCE[976]. While most of the content of chapters 10-29 were probably orally collected and written down before the Babylonian Exile, the theological-pedagogical frames of 1-9 and 30-1 was most likely added and edited during and after the Exile[977].

The following schema reconstructs four possible editorial stages[978] in the literary development of subsections in the canonical text of Proverbs[979]:

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complex: there were partial 'editions' before the final one in which those collections which already existed were gathered together within the framework constituted by chs. 1-9 and 31.10-31" (Whybray 1994:165). Cf. Crenshaw (1992:514).

[972] "Due to the lack of precise evidence, it is not surprising to find considerable variation in scholarly dating of both the collections and the final redaction of the book" (Perdue 2008:86).

[973] "The following is quite thinkable in the light of what tradition and redaction criticism of the Hebrew Bible has already achieved: An exegete could isolate and interpret a pre-monarchical kernel in a legal collection; then it could be interpreted against a supposed background of the First Temple in Jerusalem; but, since the redaction later incorporated it into other contexts, it could also be interpreted within such frameworks, such as the exilic milieu, the period of the fixing of the canon, various stages of the rabbinic transmission and so on. But this will be very difficult because various cultural and religious on texts come into play, each one of them legitimate and important. A forthright application of 'the' cognitive approach in order to reach 'the' correct interpretation of 'the' text is just not possible. What would be called for, is a *whole* series of cognitive interpretations of a whole series of 'texts' on various levels and in various contexts, each of them in its own right carries out synchronically, that is, performed historically in very different contextual settings at various points on the diachronic line of transmission". This view of Loader (2003:323-4) is especially applicative to any exposition of the diachronic and synchronic dimensions of the subsections in Proverbs. Cf. Murphy 1998:xxix-xxi,xxx).

[974] Whybray (1995:150-3) summarises five general agreements among contemporary scholars on the dating of Proverbs: (1) rejection of the traditional view that attributes the whole book to Solomon and (2) acceptance of multiple authorship of the canonical text from different times, (3) 10:1-22:16 and 25-29 contain material that is older than the collections into which it has been incorporated, (4) 22:17-24:22 is linked to the Egyptian Instruction of Amenemope, and (5) Proverbs 1-9 and 31:10-31 are the latest parts of the canonical text.

[975] Perdue (2008:87-8) and Crenshaw (1992:514) finds no compelling textual and archaeological evidence to suggest a royal court of sages prior to Hezekiah in the 8th century BCE, but Spangenberg (2000:95) and Collins (2004a:488) think that the Solomon-references in Proverbs can be more definitely linked to proverbs that were possibly collected during his reign, or to a wisdom tradition that can be traced back to Solomon.

[976] For a Persian dating of canonical Proverbs, cf. Fontaine (1993:99-100), Collins (2004a:490), Grabbe (2000:21), Wright (2005:xx) and Birch et al (2005:395). However, Toy (1899:xxx), Blenkinsopp (1992:136-8) and Fox (2000:6) argue for the final version of Proverbs in the Hellenistic period, prior to LXX Proverbs and Ben Sira. Cf. also Scott (1965:xxxviii), Nel (1984:132), Perdue (2008:87-8) and Yoder (2001:111).

[977] Our view of the pre-exilic origins and (post-)exilic editions of canonical Proverbs is both based on the results of textual analysis (contra Von Rad 1972:8), and guided by the general picture drawn from developments in Israelite religion (contra Whybray 1995:150,156). Should one assumes that Proverbs is predominantly a pre-exilic text (Kidner 1973:27, Hill & Walton 1991:287), largely written under the authorships of Solomon (Böstrom 1990:17,22, Waltke 2004:34) or Hezekiah (Perdue 2008:88), such premises would similarly affect the overall interpretation of the canonical text as a whole. Cf. Nel (1996:427-8) and Murphy (1998:xx,267)

[978] Our schema basically follows the proposal by Crenshaw (1992:514-5), that a collection of family teachings (10-22:16) was initially extended by a body of knowledge with broader applications (25-29). These sections were supplemented with professional instructions preserved in an earlier Egyptian text (22:17-24:22 and 24:23-34), as

Ancient-Israel (Family Clan)	Pre-Exile (Royal Court)	Exile (Wisdom School)	Post-Exile (Scribal Editions)
		1:1 – 9:18	1:1 – 9:18
10:1 – 22:16	10:1 – 22:16	10:1 – 22:16	10:1 – 22:16
	22:17 – 24:22	22:17 – 24:22	22:17 – 24:22
	24:23 – 24:34	24:23 – 24:34	24:23 – 24:34
25:1 – 29:27	25:1 – 29:27	25:1 – 29:27	25:1 – 29:27
			30:1 – 33
			31:1 – 31

The earliest roots of the sentence literature in Proverbs 10:1-22:16 and 25:1-29:27 goes back to oral[980] proverbs in the educational family and tribal life of ancient Israelite, which cover a "very wide range of situations in both social and domestic life, and concern themselves with an equally wide range of attitudes, from the trivial to the religious"[981]. Some scholars identify the court as the primary *Sitz im Leben* of these collections, but this view most likely pertains to a later series of formal royal editions[982], *after* much of these subsections had previously originated among the extended families and tribal Israelite clans[983]. During the 8th century BCE, sages at the court of Hezekiah[984] transcribed and edited such individual and haphazardly grouped sayings into the current sub-collections of 10:1-22:16 and 25:1-29:27. These once separate proverbs[985] henceforth resemble a unified and homogeneous body of

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well as by a body of instructions completely integrated with Egyptian imagery (1-9). Finally, two miscellaneous collections were added (30:15-33,31:10-31) to sayings of Agur (30:1-14) and Lemuel (31:1-9).

[979] Our schema basically follows the proposal by Crenshaw (1992:514-5), that a collection of family teachings (10-22:16) was initially extended by a body of knowledge with broader applications (25-29). These sections were supplemented with professional instructions preserved in an earlier Egyptian text (22:17-24:22 and 24:23-34), as well as by a body of instructions completely integrated with Egyptian imagery (1-9). Finally, two miscellaneous collections were added (30:15-33,31:10-31) to sayings of Agur (30:1-14) and Lemuel (31:1-9).

[980] Westermann, Golka and others have shown that extra-biblical oral proverbs contain many formal, stylistic, artistic and thematic similarities with short sayings in Proverbs (Whybray 1990c:69).

[981] Whybray (1990c:73). He attributes these sayings to parents, tribal leaders, teachers, lawgivers and sages. Cf. Murphy (1981:67)

[982] Perdue (2007:44,2008:90) interprets the collections of 16:1-22:16, 25:1-27 and 31:1-9 as the court sayings of royal sages: the king is mentioned 24x in 16:1-25:27 and it is unlikely that the earliest textual versions of Proverbs were originally composed for the general population, as later debated in the *'Abot* tractate. Cf. also Collins (2004a:488). However, Whybray (1990c:61) argues that royal references in 10-22:16 and 25-9 do not reflect a court setting, but more probably the suspicion, criticism and attitude of ordinary people towards kings. Families first constructed these proverbs orally, before they were textually compiled and formally edited as literary collections by the court school (Murphy 1998:xxi).

[983] In contrast to the formal educational settings of Proverbs 1:-9:18, 22:17-24:22, 30:1-14 and 31:1-31, Dell (2006:88-9) traces 10:1-22:16, 24:23-34, 25:1-29:27 and 30:15-33 back to oral traditions, which were only subsequently written down in educational contexts with broader ethical understandings of life. Murphy (1998:xx) finds it likely that many individual sayings in Proverbs 10-29 derive from oral traditions, while the instructions of chapter 1-9 are literary composed from the beginning.

[984] Crenshaw (1992:514) interprets the reference to Hezekiah's scribes in 25:1 as an allusion to 1 Kings 10:8 and the recollection of a powerful and prosperous king who allows his sages to collect and transcribe earlier proverbs. Eissfeldt (1965:475) dates Proverbs 25:1-29:27 *circa* 700 BCE.

[985] These collections can also be subdivided into smaller coherent sections. 10:1-22:16 consists of two parts: while 10:1-15:33 contain mainly antithetic parallelisms which contrast the wise/righteous and fool/wicked, the synonymous and synthetic sayings of 16:1-22:16 focuses on Yahweh and the royal court. 25:1-29:27 also contains two collections: whereas 25:1-27:27 are dominated by comparative-admonitory sayings, the antithetical sayings of

literature: both sections stress that "human society in general, and its specific institutions of household, social classes, royal court, and avenues of charity, are formed and sustained by the Creator of heaven and earth by means of command and retributive justice"[986].

The section of 22:17-24:22 and its short appendix in 24:23-34 pre-date the collections of 10:1-22:16 and 25:1-29:27 by far. However, these formerly foreign compositions were only subsequently included in Proverbs, when sages of the royal court sandwiched an edited version of the Amenemope-maxims in-between the sections of 10:1-22:16 and 25:1-29:27. The so-called "thirty" sayings of 22:17-24:22 are modelled on an prototypical version of the Instructions of Amenemope[987], which served as an Egyptian school manual already in the 10th century[988]. Israelite interests in such international sapiential texts may have existed during the latter part of the kingdom of Judah[989], although the ethical and instructional importance of its modified Biblical Hebrew version continued to "persist long after the social conditions giving birth to them have vanished"[990]. The miscellaneous appendix of 24:23-34[991] was utilised for the training of judges, scribes and recorders as part of the judicial system of the royal administration in pre-exilic Judah[992].

During the Babylonian Exile (586-539 BCE) a new generation of traditional sages severely questioned the retributive and ordering principles of the proverbial wisdom tradition, as portrayed in the subsections of Proverbs 10:1-29:27. As a result, the collected edition of 1:1-9:18 was added in front of chapters 10-29. This most probably happened during the exilic times, or maybe shortly thereafter in the early Persian period. The different and flexible arrangements of the collections of sayings in the Masoretic and

28:1-29:27 contrast the righteous and wicked. Cf. Crenshaw (1981:73-5,1992:513), Whybray (1990c:62), Bergant (1997:85-9), Dell (2006:77) and Perdue (1994:101-12,2007:58,67,2008:95,98).

[986] Perdue (2007:66).

[987] The Egyptian prototype of Amen-em-Opet was written in the forms of instructions by an tax official. Parallels to this text can be found in 22 out of the 68 verses in Proverbs 22:17-24:22 (Gammie 1990d:48). The section of 22:17-24:22 are usually divided into thirty sayings, but scholars disagree about the correct demarcation of these specific number of proverbs. According to Whybray (1972:132-3) Israelite court official were probably familiar with the thirty chapters of Amenemope, but their modified version in Proverbs should not be viewed as either a direct translation or as a uncritical adaptation of the Egyptian model.

[988] The Instructions of Amenemope are rather broadly dated between the 13th and 10th centuries BCE, without any more specific clarification. Cf. Kidner (1973:24,26) and Perdue (2007:45,2008:94).

[989] In addition to their Amenemope-resemblences, the instructional genres of 1:1-9:18 and 22:17-24:22 also relate to the Assyrian Words of Ahikar, of which an Aramaic version was found at Elephantine. These international linkages of Proverbs suggest an international exchange of proverbial material as late as the 5th century BCE. Cf. Eissfeldt (1965:475) Perdue (2007:46), Whybray (1990c:70-1) and Scott (1965:136).

[990] Crenshaw (1992:516).

[991] In the LXX the collection of 24:23-34 is situated as an independent section between 30:1-14 and 30:15-33 (cf. Nel 1984:131). However, in the Biblical Hebrew text it was moved forward and attached to 22:17-24:22, most probably because these two sections contain similar types of general sayings (Whybray 1972:142-3). In the Hebrew Bible 24:23-34 serves as an appendix, either to 22:17-24:22 or as an second appendix to 10:1-22:16, after the inclusion of the first appendix of 22:17-24:22 in the canonical text (Whybray 1995:85).

[992] According to Perdue (2008:94) the legal profession and judicial system of ancient Israel consisted of the forms of the royal administration, priestly judgement and the clan.

Septuagint versions probably indicate a rather late date for the canonical text in the Hebrew Bible. However, regardless of this possible date, the purpose of 1:1-9:18 is the same: to act as theological reflections on the hardships of the exilic experiences[993]. In tandem with the distinctive lectures and poems in the subsection of 1:1-9:18[994], the rest of the then-existing text of Proverbs (10:1-29:27) once more underwent a series of editions with specific religious aims in mind: to finalise this authoritative version as a unified literary work that appeals to the situations of the exilic Israelite communities in and beyond Palestine[995]. Proverbs 1-9 acted as a preface that addressed the changing experiences and worldview of the exilic period. It also provides an intentional theological framework for the interpretation of Proverbs 10-29 by scribes on behalf of their Israelite communities, to foster the individual, familial and communal lives of the Exiled Jews by means of YHWH's Divine wisdom[996]. The ten lectures in Proverbs 1-9 exhibit an urban school setting[997]. Here pupils of a higher social status were taught by their teachers[998] about the value of wealth and success and were warned against tempting street gangs and immoral women. The poems[999] of 1:20-33, 8:1-36 and 9:1-12 portray the actions and speeches of Lady Wisdom as an Israelite prophetic prefiguration of the later Greek peripatetic sophists, who calls upon potential students in public places to join their gymnasia for educational purposes[1000].

During the Second Temple period another religious crisis developed in the proverbial wisdom tradition, as part of the continuing debilitating social circumstances of the Israelite (Jewish) people in the Persian and Ptolemaic environments[1001]. The experiences of another generation of disillusioned sages led not only to the critical reflections of Job[1002] and the cynic scepticism of Qohelet[1003], but also to the addition of

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[993] Scholars no longer date Proverbs 1-9 in the early pre-exilic period (Kidner 1973:25) or the late Greek times (Toy 1899:xxx, Eissfeldt 1965:473): in the midst of inconclusive evidence (Collins 2004a:497) the section it is nowadays situated in either the late exilic (Dell 2006:196) or early Persian periods (Nel 1984:131-2).

[994] Fox (1997a:614-8) divides Proverbs 1-9 into ten lectures (1:8-19; 2:1-22; 3:1-12; 3:21-35; 4:1-9; 4:10-19; 4:20-27; 5:1-23; 6:20-35; 7:1-27) and five interluding poems (1:20-33; 3:13-20; 6:1-19, 8:1-36; 9:1-18). The lectures consist of tripartite-structured discourses (a motivated exhortation, the instruction, and a conclusion that generalises the principle of the lesson). The poems are developed from and interlaced with the lectures.

[995] Cf. Fox (2007:675).

[996] Especially the figuration of Woman Wisdom in Proverbs 1-9 bridges the exilic gap between sapiential and Yahwistic faith. Cf. Crenshaw (1976:25), Clifford (2009:242), Clines (1994a:273), Joyce (2003:94), Van Leeuwen (2006:640) and Dell (2006:18).

[997] Cf. Whybray (1994:56-61).

[998] References to the educational roles of "father" and "son" in Proverbs 1-9 occur throughout the oriental world in instructional texts. Whybray (1994:56) thinks that the instructions represent the teachings of a real father to his son, but such designations can be pedagogically extended to include the role of a "teacher" who acts *in loco parentis* as the "father" and head of the scholastic "household", and to the "student" who takes on the subservient role of a "son" in the educational "family". Cf. Crenshaw (1998:217) and Dell (2006:22).

[999] A wisdom poem (*Lehrgedicht*) is not a designated genre in itself, but acts as a "structured, consecutive piece of poetry dealing with wisdom themes" (Murphy 1981:184).

[1000] Cf. Collins (1997:268).

[1001] Cf. Albertz (2002b) and Crüsemann (1984).

[1002] While that final version of the canonical text of Job is set during the Persian period (539-332 BCE), the existence of a Job Targum at Qumran (11QtgJob), as well as the LXX translation of the Biblical Hebrew text make a date after 300 BCE most unlikely. Cf. Perdue (1994:123) and Kidner (1985:75).

a similar type of appendix at the back of Proverbs 1-29: the 3rd century foreign sayings of the (probably) Arabian Agur in Proverbs 30:1-14 are written as "a miniature Book of Job in which a sceptic is answered by an orthodox believer, who then addresses a prayer to God. Agur ben Yakeh is presumably the name of the sceptic. His scepticism, however, resembles that of Ecclesiastes-Qohelet more than that of Job, in that he appears to deny the possibility of the knowledge of God"[1004]. While the teachings of Proverbs 1-9 and 10-29 represents mostly aspects of the theoretical-theological and practical-everyday aspects of the proverbial wisdom tradition[1005], Agur relates more – like Job and Qohelet – to its questioning side[1006]. The enigmatic figure of Agur ben Yakeh serves not as a symbolic *nom-de-plume* for Solomon ben David, nor as confessions of "profound humility" or "humble piety" (LXX)[1007]. Neither does Agur presents prophetic[1008] or mantic[1009] versions of the rather later forms of apocalyptic and revelatory wisdom found at Qumran. In fact, his philosophical scepticism cultivated within him an attitude of reverent agnosticism, in opposition to these types of charismatic wisdom[1010]. The second part of Proverbs 30:15-33 consists of a rather loose series of numerical sayings which seems totally unrelated to 30:1-14 at first glance[1011], but which was probably combined with the Agur-section during the last editions of the canonical text[1012].

The final authorial editions of Proverbs in the Hebrew Bible took place in the 2nd century BCE, during the Hellenistic times of the late Second Temple period[1013]. This included the addition of Proverbs 31, which consists of two sections: advice to the (Arabian)[1014] king Lemuel by his mother (31:1-9), and an independent acrostic poem on Lady Virtue (31:10-31). These two collections are situated separately in LXX Proverbs[1015], but were probably combined by scribal editors in the Biblical Hebrew Canon to formally introduce and authorially describe the acrostic poem as a natural conclusion to the words of

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[1003] The linguistic nature of Qohelet, which shares many of the characteristics of Mishnaic Hebrew, as well as the text's socio-economical background, are best matched by the Ptolemaic or Seleucid eras in the late third or early second century BCE. Cf. Frydrych (2002:167), Collins (2004a:519) and Perdue (2008:198). Others date Qohelet even later than 250 BCE, but prior to Qumran fragments of Qohelet from the 2nd century, or the text of Sira in 180 BCE (Hengel 1974:115) and the Maccabean revolt of 167 BCE (Fontaine 1992:153).

[1004] Scott (1965:22). "Agur seems to cite Job and certainly quotes from Psalms and Deuteronomy. His sentiments resemble the words of Qoheleth (Ecclesiastes), who probably was active about the middle of the 3rd century" (Crenshaw 1992:515).

[1005] Cf. Toy (1899:197).

[1006] Cf. Clifford (2002:62).

[1007] Cf. Toy (1899:518-9) and Kidner (1973:178).

[1008] Cf. Waltke (2005:455,465).

[1009] Cf. Perdue (2008:96-7).

[1010] Cf. Toy (1899:xvii,522) and Collins 2004a:495), as well as Delitzsch (1872:47), Bartholomew (1998:36), Murphy (1998:xxviii), Bercot (1998:688), Wright (2005:xvii) and Balás & Bingham (2006:301).

[1011] Cf. Reyburn & Fry (2000:6,617). Our division of the chapter into vv.1-14 (Agur) and 15-33 (numeric sayings) is based on the different positions of these sections in LXX Proverbs (Murphy 1981:180).

[1012] Cf. Whybray (1994:150,153). Except for occurrences in 30:15-33; numerical sayings feature elsewhere in Proverbs only in 6:16-9 (Murphy 1981:180).

[1013] Cf. Toy (1899:xxx) and contra Perdue (2007:45), who assigns the Lemuel-section to the 8th century BCE.

[1014] Proverbs 31:2-3 contains Aramaisms, which shows that the Lemuel-section was probably appropriated from a foreign, non-Israelite, and perhaps Edomite wisdom source (Murphy 1981:81-2,1998:240).

[1015] In LXX Proverbs the sections of 31:1-9 and 31:10-31 are separated by 25:1-29:27 (Nel 1984:131).

Lemuel's mother: "Thus, even if the section by king Lemuel's mother was written at a different time by another author, it now serves as an introduction to the song, which would otherwise sit awkwardly alone in the text. Furthermore, the two passages share important parallels, most notably that they both honor wisdom through the life of an earthly woman"[1016]. In its ultimate textual position, Lady Virtue also acts as a kind of incarnation of Lady Wisdom in Proverbs 1-9[1017]: portrayals of these two Ladies form a structural inclusion in the canonical version of the Biblical Hebrew text[1018]. A comparison between the MT and LXX Proverbs shows that the collections of 1-9 and 31:10-31 are already a fixed feature by the end of the 2nd century BCE. The dating of the poem on Lady Virtue in the Hellenistic period provides "an approximate but relatively secure *terminus post quem* for the final redaction of Proverbs. Since the *terminus ante quem* seems to be about 200 B.C., we are left with quite a narrow chronological window (the third century) for dating the final form of Proverbs"[1019].

The canonical text of Proverbs stems from diverse scribal activities that diachronically illustrate cross-sections of the Israelite proverbial wisdom tradition over a very long period of time[1020]. The subsections of Proverbs – which place sapiential conceptualisations within the different socio-historical contexts of the ancient Israelite and early Jewish religion – conceptually express the experiential realism and metaphorical God-talk of the sages who contributed to Proverbs as part of their distinctive pre-exilic, exilic and post-exilic brain-mind processes. What we encounter in the subsections of Proverbs is "a portrait gallery of understandings of God and of encounters with the truth, and in that sense no one understanding of God was identical to any other. Although there were consensus regarding how God was seen, there was room for continual change and the emergence of ever new symbols and meanings"[1021].

[1016] Bartholomew & O'Dowd (2011:103-4). Eissfeldt (1965:472) links the warning of Lemuel's mother about improper relations with women with the work of a later editor in 31:10-31, who wanted to balance the negative saying in 31:3 with the acrostic poem. As with the case of Agur, we can no longer view Lemuel as a symbolic reference to Solomon (contra Kidner 1973:182).

[1017] Wolters (1985,1988) dates 31:10-33 to the Hellenistic period on the basis of wordplay in verse 27, where he views the Biblical Hebrew phrase צוֹפִיָּה, the Qal participle feminine singular of √צפה ("she guards") as a deliberate pun on the Greek σοφία ("Wisdom"). Due to the rare usage of the feminine participle with the root, the poem must be attributed to the work of a highly literate author who is skilled in both Hebrew and Greek. The poem is a "heroicizing hymn" in honour of the Lady Virtue as a personification of Lady Wisdom, and its polemical purpose is to persuade Hellenistic readers of the superiority of Hebrew Wisdom over practical Greek sagacity. Cf. Whybray (1995:108-9,157) and the criticism of Waltke (2004:36) and Fox (2009:897-905).

[1018] Nel (1984:132) regards the symbolisation of Lady Wisdom in 1-9 as the reason why the collection of 31:10-31 was placed at the end of BHS Proverbs, to enable a similar symbolisation of Lady Virtue and to emphasise the prominent social roles of women during the post-exilic times. Cf. Perdue (2008:97-8).

[1019] Wolters (1985:586). According to him the canonical shape and status of Proverbs are acknowledged by both canonical Qohelet (dating in early 2nd century BCE) and LXX Proverbs (in the middle 2nd century BCE).

[1020] Crenshaw (1992:513) sees the final shape of Proverbs as an anthology: while its collections relates to specific periods in Israel's history, the additions of non-Israelite sources make this anthology truly international. Cf. Blenkinsopp (1992:16), Clines (1994a:276), Sandoval (2007:457-8) and Fox (1997b:153).

[1021] Dell (2006:149).

To conclude the introduction to our CMM on the Divine as a conceptual target domain in the proverbial wisdom tradition: the subsections in Proverbs should be read as part and parcel of the cultural-religious and cognitive-intellectual educational and developing life-settings of traditional wisdom in the history of ancient Israel and early Judaism. In fact, according to the generalisation principle of CMT, linguistic expressions in the entire Proverbs serve as conceptual background, which metaphorically manifest the Divine as part of the mental constructions of the sages who wrote and edited its canonical version[1022]. Even those sayings that do not explicitly mention God – especially in the older sections of chapters 10-29 – are part of the overall context of Proverbs 1-31[1023], and serve as the broadest possible conceptual-metaphorical frame of reference for the proverbial wisdom tradition[1024].

5.2 Investigation OF SOURCE DOMAINS FOR THE DIVINE IN PROVERBS

Following on the introduction of the Divine as a target domain, the next section of our model investigates the relevant source material from Proverbs, to assist us with the conceptual mapping of metaphorical images for the God YHWH. A clarification of the conceptual nature of Proverb's text shows how its sayings metaphorically reveal the source domains necessary for depictions of the Divine in the proverbial wisdom tradition. The semantic analysis of such expressions manifests the relevant conceptual domains and cognitive categories for the construction of depictions of the God of proverbial wisdom in the brain-mind processes of the traditional sages and proverbial scribes.

The distinctive source data manifested in the collected sayings of Proverbs are processed according to the principles of cognitive semantics and CMT. The analyses of the concepts of לבב√, חכם√ and ירא√ establish the relevant domain matrixes and cognitive categories for the structuring of neural-mental depictions of God in the brain-mind processes of the sages. The prototypical categories constructed for לבב√, חכם√ and ירא√ are further elaborated upon in terms of descriptive research on the bodily projections and schematic orientations of sages, as well as an investigation into their ideal conceptual-semantic roles as part of a religious instructional frame in Proverbs' subsections. These cognitive categories, orientation schemas and conceptual roles collectively exhibit the mental experiences, intellectual

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[1022] Cf. Lakoff & Turner (1989:165).

[1023] Although everyday "non-religious" sayings greatly outnumber the God-sayings in the chapters 10-29, Gese (1958:37,45-50) and Whybray (1979) note no essential difference between these and the other subsections of Proverbs, except for the fact that the latter refers more explicitly to YHWH. Rendtorff (1986:256) regards the concentration of YHWH-sayings in 15:33-16:9 as the theological centre of chapters 10-22. Dell identifies Yahwistic elements in the forms of direct references and indirect notions in Proverbs 10-22: these sayings "existed independently in an oral context before they were placed in their present context... [but] they were placed where they were to reinforce the message of Proverbs within a religious context and to give structure to the material as it was formed into literature" (2006:117). Cf. Fox (2007:679) and Van Leeuwen (2006:848).

[1024] Sneed (2011) disregards the wisdom tradition as a specific Israelite "tradition", by interpreting the different views in Proverbs as nothing more than part and parcel of the "scribal activities" of the other strands of biblical literature. However, our investigation has still indicated and concluded that wisdom should be regarded as a properly constituted and religious tradition in ancient Israel.

thoughts and cultural belief systems of the Biblical Hebrew sages who wrote and edited the canonical text.

The investigative stage concludes with a presentation of the conceptual source domains established from the combined research efforts of the mentioned empirical evidence, which relate to the Divine as a target domain in Proverbs. The nature and actions of YHWH are regarded as abstract concepts, which can be imaginatively reconstructed as conceptual source domains, in accordance to the real-life and experiential brain-mind procedures of the sages and scribes. Our investigation on the cognitive metaphorical depictions of God in the Biblical Hebrew wisdom of Proverbs aims to communicate the real-life experiences and unique cultural abstractions of the traditional Israelite sages in the proverbial wisdom tradition.

5.2.1 Collection *of Conceptual Sources for God in Proverbial Wisdom*

According to CS all of our linguistic knowledge stems and derives from the human mind. Our data collection procedure therefore focuses less on the formal, grammatical and syntactical aspects of the text, than on the way in which its textual expressions reveal abstract metaphorical conceptualisations of the Divine in the brain-mind processes of the sages. Form-critics distinguish rather pedantically between the various type of literary genres[1025] found in Proverbs, but from a cognitive semantic perspective all of its sayings generally function as neutral concepts, as the most basic form of sentences[1026], as well as the collected evidence of metaphorical expressions that originate in the mental conceptual system[1027] of the sages who were responsible for successive and final editions. Regardless of the various oral and written sources from which the sages obtained their portrayals of God, humanity and the world[1028] –

[1025] Proverbs 1:1 defines its textual content as מְשָׁלִים, which can be best translated by a general term such as "sayings" that include the whole spectrum of diverse genres within its scope. Cf. Böstrom (1990:9), Fontaine (1993:108-9) and Holladay (1994:219-20). The literary features and rhetorical devices of the sub-collections in Proverb consist of various types of formal sayings – such as wisdom sayings, comparative sayings, better sayings, beatitudes, numerical sayings, wisdom sentences, proverbs, aphorisms, questions, admonitions, exhortations, precepts, prohibitions, as well combinations of larger instructions and poems – which cannot be strictly distinguished from a theological perspective (Nel 1981a:423). Cf. Nel (1982), Perdue (1990c:17,1993: 74,1994:64,77), Spangenberg (2000:138) and Bartholomew & O'Dowd (2011:84). For the form-critical "Mashal-debate" on the literary nature of the proverbial saying (מָשָׁל) are a genre, cf. McKane (1970:1-22), Nel (1981:129-41) and Gammie (1990d:58). For an assessment of the chronological or logical development of one-line folk sayings (*Volkssprichtwort*) in the historical literature into the two-line artistic sayings of Proverbs (*Kunstspruch*), cf. 2.5.4, as well as Crenshaw (1976:14), Collins (1980:4), Whybray (1995:4), Dell (2006:57) and Gammie (1990d:69).
[1026] Cf. Murphy (1998:xxii). A saying (*Spruch*) "is used in a neutral sense to indicate a one-line or two-line (sometimes more) unit, such as can most readily by seen in the collections that make up the book of Proverbs" (Murphy 1981:181). Sayings occur as statements, questions, or commands (Reyburn & Fry 2000:2-3).
[1027] A metaphorical expression "refers to a linguistic expression (a word, phrase, or sentence) that is the surface realization" of a mental metaphorical conceptualisation (Lakoff 1993:203).
[1028] For the various oral and written sources which are attributed to the sayings of Proverbs, cf. Bergant (1997:81), Frydrych (2002:53-8) and Perdue (1994c:109-10,2008:114).

either in the collective traditions inherited from ancestors and teachers, or by personal experiences[1029] and didactic reflections[1030] – all of these analytic conceptualisations and procedures were originally mentally constructed as part of the brain-mind processes of the sages, prior to its gradual reproduction and final edition as canonical Proverbs.

Textual expressions pertaining to the Divine in Proverbs are not investigated as narrow linguistic phenomena, but as broad conceptual networks which reveal source domains that can be metaphorically mapped unto God as (a) target domain(s). Proverbial sayings expose specific source-target mappings only because those expressions were first subconsciously invoked by the firing and pairing of neurons in the mental processes of the sages, prior to their being secondarily manifestations as consciously crafted, concrete source and abstract target domains in the written text. The prerogative of metaphorical conceptualisations (or ways of thinking) over its linguistic and literary expressions (as ways of talking or writing) applies to all of the subsections in the entire canonical text of Proverbs[1031]. The mental conceptualisations of the Divine by sages can be derived from metaphorical expressions *inter alia* the conceptual analysis of sayings as textual information. Due to the analogical and imaginative qualities of its God-talk[1032], the written evidence collected in Proverbs does not always directly mention or exactly manifest the abstract religious views of the sages (e.g. in the case of the Divine Passive), but nevertheless assist us with the construal of conceptual metaphors for God in the proverbial wisdom tradition[1033].

Our investigative collection further emphasises the inherently hermeneutic nature of all 915 Biblical Hebrew verses which have been researched in Proverbs from a cognitive perspective[1034]. The individual and groups of sayings are linguistic expressions that contain the necessary source information which provides the relevant meaning-producing mental templates for our conceptual understanding of the more abstract target beyond immediate observations by and experiences of the sages. The

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[1029] Fox (2007:670) agrees that Proverbs' wisdom reflects the experiences of daily life (*Erlebnisweisheit*), but disagrees with scholarly consensus that this is empirically executed and that all knowledge ultimately derives from sensory experience. Fox argues that the philosophical principle of empiricism is only introduced into Biblical Hebrew wisdom by Qohelet. However, cf. Collins (1980:4) and Habel (2003:284).

[1030] Cf. Gammie (1990d:71) and Frydrych (2002:217).

[1031] Prior to the advent of CMT, scholars realised but were unable to understand the problematic relationship between stylistic proverbs and conceptual metaphors, cf. McKane (1992:23f.,146f.), Von Rad (1972:115-24), Collins (1980:6-7), Berlin (1997:27-8) and Perdue (1994:63-5,69). A cognitive approach to Proverbs does not devaluate the importance of the unity of form and content in its sayings, "because the form itself is already a certain expression of knowledge of reality" (Nel 1981:142). Cf. Nel (1982:91,1998:115,125) and Lawrie (2006:55). However, it conceptual premises focuses rather on the language of Proverbs as "a means of expressing, communicating, accessing, and even shaping thought... Language "fits reality" to the extent that it fits our body-and-brain-based understanding of that reality" (Lakoff 2008:14-5). Cf. Kövecses (2002:6) and Langacker (2003:180).

[1032] Cf. Baloian (1997:392-3) and Perdue (1994:50-1).

[1033] Cf. Stienstra (1993:39) and Perdue (1994:329-330).

[1034] For the hermeneutical importance of a cognitive methodology for textual interpretation, cf. Loader (2003:324).

interpretative impulse[1035] of Proverbs is usually linked by scholars to repeated terminologies and patterns identified between sayings[1036], that contain distinctive-inferential features and thematic cross-references of "something poignant but hidden that is true across many different experiences"[1037].

According to the generalisation and cognitive commitments of CMT[1038], the general applicability of specific proverbs is more clearly understood in terms of the primitive generic-as-specific construction, which illustrates how the generic-level source schema in conventional proverbs can fit a wide range of possible specific-level target schemas[1039]. This metaphorical conceptualisation enables us to apply the meaning of many isolated sayings in Proverbs to multiple situations within the contexts of the subsections and the text as a whole. For example: "the teaching of the wise" in 13:14 is conceptually linked to and identified with "the fear of the Lord" in 14:27[1040]. The generic-as-specific construction particularly suits the metaphorical exposition of proverbial discourses – such as those found in Proverbs – where the probable understanding of a generic-level schema in a particular saying, *via* the extraction of its image-schematic structure, corresponds to and inferentially[1041] depends on the interpretation of textual data in other proverbs[1042].

[1035] Van Leeuwen (2009:173) thinks that the reference in 1:6, to "understand a proverb and a figure, the words of the wise and their riddles" (RSV) shows that the text itself is aware of its hermeneutical task. "The wise use of sayings requires interpretation of people and situations as well as of texts". Cf. also 8:9 and 26:7,9.

[1036] Some scholars metaphorically extend the etymological meaning of the concept of מָשַׁל ("to be similar to" or "to rule over") in that each saying envelopes similar experiences with which other saying are familiar with, thus enabling sages to make sense of any situation in which they find similar sets of circumstances. Cf. Fontaine (1995:43), Blenkinsopp (1992:17), Perdue (1994:64,2008:81), and Reyburn & Fry (2000:1).

[1037] Birch et al (2005:377). Cf. Whybray (1972:58), Ryken et al (1998:679), Murphy (1998:73,203), Van Leeuwen (1990:111-2) and Bartholomew & O'Dowd (2011:62ff.).

[1038] As stated before, the assumptions of the contemporary theory of metaphor, as part of the scientific study of language and mind is restricted to only these two commitments: to seek generalisations in all linguistic areas, and to take cognitive-experiential evidence seriously (Lakoff 1993:246).

[1039] For the GENERIC AS SPECIFIC metaphor, cf. Lakoff & Turner (1989:162,165) and Grady (2001:91).

[1040] "*The teaching of the wise* is a fountain of life, turning a man from the snares of death" (13:14) and "*The fear of the Lord* is a fountain of life, turning a man from the snares of death" (14:27, NIV). Cf. also 1:7 and 4:7. Grady (2001:95) shows how some resemblance metaphors violate the principle of unidirectionality: the conceptual GENERIC AS SPECIFIC metaphor allows projection in both directions of the target-source domains.

[1041] Inference constitutes the process where readers conceptually add information not linguistically present in a text, mostly because the writer has deemed it redundant to supply that information. For the specific types of logical and elaborate inference, cf. Field (2004:129-30). Van Leeuwen (2007:72-3) aptly apply inferential relevance to the concept of "house" (בַּיִת) in Proverbs: "since linguistic units, including metaphors, have meaning only within their systematic semantic fields, partial images or metaphors of building and filling houses necessarily presuppose the larger metaphoric domain of houses as their implicit meaning-context. That is, references to a door or a window implies a house, as does laying a foundation or finishing a roof. Such partial metaphors mean that the larger metaphoric domain is implicitly present when it is not mentioned in a text. Similarly, houses themselves make sense only within the wider material and cognitive worlds in which they exist. A literal house presupposes the natural world round it, along with the products of human culture, such as roads, agriculture, towns, social structures and so forth. In sum, these basic cultural metaphors imply a material-cognitive world".

[1042] Cf. Lakoff (1993:234-5) and Fox (2007:676-7).

5.2.2 Processing *Empirical Textual Data in Canonical Proverbs*

CMT studies the real-life experiences and mental reflections on the Divine by human sages, which were only subsequently written down and edited as specifically selective linguistic phrases in the subsections of Proverbs. Such phrases are researched as part of the cognitive processes of the sages, to ascertain how their conceptual content is metaphorically structured in terms of prototype categories and image schemas. The data collected from expressions in the sayings in Proverbs are conceptually analyzed and processed to establish the mental images of the sages. The cognitive approach to semantics and metaphor supply the apparatus for the processing of empirical evidence into domain categories and orientation image schemas, which can be mapped as source domains onto the conceptual target domain of God. The semantics of source domains is categorised and schematised as basic-level prototypes, as derived from the mental system of the sages who initially wrote down and eventually edited Proverbs.

Cognitive semantics focuses on the prototypical nature of conceptual domains, that consist simultaneously of corresponding basic-level categories and image-schematic structures[1043]. The empirical evidence – collected from expressions in Proverbs and researched from the perspective of CMT – manifests such prototypes as basic-level conceptualisations that structure sages' categorisations and schematisations. "Prototype" may refer either to the typical central member(s) of a cognitive category, or to the abstract schematic representation of the conceptual core that structures a category[1044]. Descriptions of prototype sources at the "basic-level" constitute the most stable knowledge structures at which people interact optimally in bodily experiences with their natural environments: such concepts function as perceptual gestalts on the ordinate or mid-level of categorisation and schematisation, and is cognitively and linguistically more simple and salient construed than at the superordinate and subordinate levels[1045].

The constructional endeavour of basic-level prototypes *via* categories and schemas from Proverbs is seen as being constituted of differently nuanced aspects of the same conceptual procedures: whether our processing of conceptual domain sources for metaphorical projection unto the Divine as target in

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[1043] Lakoff and Johnson (1980) propose that our human pre-conceptual experiences are construed by basic-level categories (the general convergence of gestalt perceptions, motor movements, and mental images) and kinaesthetic image-schematic orientations ("relative simple structures that constantly recur in our everyday bodily experience: containers, PATHS, LINKS, FORCES, BALANCE, and in various orientations and relations: UP-DOWN, FRONT-BACK, PART-WHOLE, CENTRE-PERIPHERY, etc.") (Lakoff 1987:267,269-70,282). Cf. Langacker (1994:591) and (Cervel 2003:21).

[1044] While concepts are "neural structures that allow us to mentally characterize our categories and reason about them", a prototype "is a neural structure that permits us to do some sort of inferential or imaginative task relative to a category" (Lakoff & Johnson 1999:19). Cf. Taylor (1995:59), Field (2004:69) and Yule (1997:120).

[1045] Basic-level concepts are more clearly and easier identifiable from higher and lower categories in terms of their shape and behaviour. Compare: ANIMAL (superordiante) – DOG (ordinate) – POODLE (subordinate); or MOVING (superordinate) – WALKING (ordinate) – KINDS OF WALKING (subordinate levels). Cf. Lakoff & Johnson (1999:27-9), Lakoff (1987:270-1), Taylor (1995:48) and Field (2004:30).

Proverbs invokes more culturally direct cognitive categories or more universally indirect orientation schemas depends on the degree of abstractedness that we attribute to the sages' mental representations[1046]. However, since categorisation probably developed earlier than the schematisation of prototypes[1047], our conceptual processing of source information on the God of the traditional sages proceeds first with the categorisation of √לבב, √חכמ and √ירא as prototypical concepts in Proverbs. Only thereafter do we present how the Divine is schematised in terms of semantic features and roles in Proverbs. Pertaining to the structure of most of the sayings included in Proverbs, it is important to note that such sayings normally consists of two members, and that the full idea or meaning of each saying is expressed co-operatively by both members. It is therefore important that both members of a saying should be investigated in order to fully and correctly grasp the intention of that saying. The rational logic behind Proverbs' sayings are either complementary or binary in nature, since both members together express the truth of its textual sayings.

Once again and as stated in chapter three, the decision to conceptually analyze the Biblical Hebrew roots of √לבב, √חכמ and √ירא as basic-level cognitive categories and schematic prototypes was nor randomly chosen, Rather, such a procedure and idea was based on the view of second-generation cognitive linguists, that Idealized Cognitive Models may also include other basic-level categories, prototypical schemas and more central or core members in terms of their flexible conceptual hedges and fuzzy boundaries. In this instance, the subordinate semantic domain PROVERBIAL WISDOM (√חכמ), could easily be incorporated into the other basic-level metaphorical (not linguistic) concepts such as HEART (√לבב) and GOD-FEARING (√ירא), as expressions of the superordinates EXPERIENTIALISM, SAGACITY AND RELIGIOSITY.

5.2.3 Heart, Wisdom and God-Fearing as Basic-Level Prototype Categories

Our investigation on empirical evidence for the cognitive-intellectual and cultural-religious dimensions of traditional wisdom focuses on √לבב, √חכמ and √ירא as prototypical concepts and central exemplars that possess all of the defining and characteristic features of their discrete categories[1048]. The conceptual analysis of the linguistic expressions in which these concepts appear shows that the domain-based knowledge of √לבב, √חכמ and √ירא are categorised as basic-level prototypes in the Biblical Hebrew text of Proverbs[1049]. Due to the polesymous and encyclopaedic nature of these concepts, the cognitive analysis

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[1046] Cf. Taylor (1995:66-7) and Lakoff (1987:267-8).

[1047] The view of Taylor (1995:67), who argues that the characterisation of prototypes proceeds by matters of degree and similarity, unlike in the case of the more abstract schematisations of concepts. Cf. Field (2004:72).

[1048] Cf. Field (2004:229-30), Taylor (1995:51,2003:165) and Finch (2005:226).

[1049] Berlin and Rosch formulate four conditions for basic-level categories: as the highest levels on which (1) a whole category can be represented by a single mental image, (2) category members exhibit similar overall shapes and gestalt images, as well as the ordinate levels on which (3) we interact with category members in terms of the same motor actions, and (4) where most of our knowledge is organised (cf. Lakoff & Johnson 1999:27-8). The Biblical Hebrew concepts of √לבב, √חכמ and √ירא fulfill all of these requirements.

and processing of their clusters of semantic fields can be schematised into open-ended prototypical categories with fuzzy boundaries[1050], as ascertained from the background networks of other interrelated entities that are also loosely structured around good examples in a graded fashion. Such cognitive categories are transformed into suitable domain matrixes, for the source-target mapping and identification of unique metaphorical conceptualisations of the God of the ancient Israelite sages and early Jewish scribes[1051].

Except for the fact that each cognitive category consists of a prototype that serves as its central-referential exemplar, all categories additionally contain typical (good) or a-typical (bad) members, as well as other marginal members whose membership are established on a graded scale but in less certain terms. Category memberships are deduced from particular semantic attributes, which characterise the nature of categories: typical members have more attributes in common with a prototype than a-typical members. Membership in prototype categories is often decided upon by means of internal gradience, whereby entities are allowed membership to a category on account of their similarity to the prototype[1052]. Although an entity must show some properties similar to the prototype, its membership does not require the possession of all of the common features and expected properties in a particular category. Consequently, a prototype category has an internal graded structure with flexible boundaries or hedges, whereby the entities are selected as more central or peripheral members to the referential exemplar, or even rejected as non-members of a specific category[1053]. Categories also have fuzzy boundaries, which qualifies an entity to simultaneously be both a typical member of one category and a less typical member of another category at the same time[1054].

In the following sections these general directions are applied to the conceptual analysis and cognitive processing of √לבב, √חכם and √ירא as prototypical categories. Such Biblical Hebrew exemplars can be effectively conceptualised as general containers[1055]. The polesymous, encyclopaedic and semantic features of √לבב, √חכם and √ירא serve as "meaning-carriers"[1056]. Containers have insides and outsides,

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[1050] Semantic fields or networks are represented by the clustering of related conceptual terms and phrases. Cf. Field (2004:261), Lakoff (2008:250) and Langacker (1994:590-1).

[1051] Generally, "we can regard the relevant background information for the characterization of word meanings as a network of shared, conventionalized, to some extent perhaps idealized knowledge, embedded in a pattern of cultural beliefs and practices" (Taylor 1995:83). Although all human beings automatically, unconsciously and naturally make use of characterisation, the existential content of such categories are not universal *per se*, but depend on our perceptive contexts and particular social, cultural and ethnic systems of past experiences, indigenous beliefs and other practices (De Blois 2004:100).

[1052] Cf. Taylor (1995:54). For problems surrounding the subjective and collocative nature of similarity, cf. Taylor (1995:60) and Yule (1997:123).

[1053] Cf. Taylor (2003:165-6,1995:80).

[1054] Cf. Field (2004:121).

[1055] Cf. Lakoff (1987:283). We take cognisance of Lakoff & Johnson (1999:20), that the conceptualisation of categories as containers hide much of their structuring as cognitive, prototypical and graded entities.

[1056] Cf. Yule (1997:116,121).

with boundaries in-between. The metaphorical categories-as-containers schema assists with the categorisation of לבב√, חכמ√ and ירא√ as prototypical containers, in terms of entities that are both included and excluded from their fuzzy and hedging boundaries: on the one hand, the closely-related content interior to a prototypical container is explained in terms of the logical properties of a classical syllogism: if X is allowed in category A, and category A is included in category B, then X must also be part of category B as well[1057]. On the other hand, the linguistic expressions of לבב√, חכמ√ and ירא√ also feature entities that are not closely-related to exemplars, and which therefore are exterior to the boundaries of the container schemas[1058]. Similar to their real-life experiences and realistic human categorizations, the traditional sages created various mental entities in relation to referential prototypes: "a typical case, and ideal case, and a nightmare case. The typical case is used to draw conclusions about normal category members. The ideal case is used as a standard of quality, against which others are measured. The nightmare case is the case you want to avoid, or can at best dramatizes the perils of a policy"[1059].

We henceforth show how expressions in the sayings of Proverbs reveal the prototypical concepts of לבב√, חכמ√ and ירא√ as experiential, educational and ethical domain matrixes, from which source information can be schematically extracted and metaphorically projected onto the concept of the Divine.

5.2.3.1 Heart as an Experiential Domain Matrix in Proverbs

The concept of the heart (לֵב or לֵבָב) features 99 times and in all of the subsections of Proverbs[1060]. Its Biblical Hebrew meaning differs significantly from modern understandings[1061]: in Proverbs, HEART is categorised as a basic-level prototypical concept, between the superordinate HUMAN EXPERIENCE and the subordinate MENTAL HEART. Research on sayings as expressions[1062] in Proverbs shows that the sages cognitively constructed the human heart[1063] (לֵב and לֵבָב)[1064] as an experiential domain matrix in

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[1057] As part of the CLASSICAL CATEGORIES ARE CONTAINERS metaphor, the logical properties of prototype categories are inherited from the internal logical properties of containers. Cf. Lakoff (1993:213,1987:73,271) and Lakoff & Johnson (1999:31-2).

[1058] Entities similar to prototypes and inside containers are known as synonyms, whereas those opposite to exemplars and outside of containers are antonyms. Cf. Yule (1997:118-9).

[1059] Lakoff (2008:159, cf.1987:70-1).

[1060] Twenty-one times in 1:1-9:18 in 2:2,10; 3:1,3,5; 4:4,21,23; 5:12; 6:14,18,21,25,32; 7:3,7,10,25;8:5; 9:4,16; fifty-one times in 10:1-22:16 in 10:8,13,20,21; 11:12,20,29; 12:8,11,20,23,25; 13:12; 14:10,13,14,30,33; 15:7, 11,13(2x),14,15,21,28,30,32; 16:1,5,9,21,23; 17:3,16,18,20,22; 18:2,12,15; 19:3,8,21; 20:5,9; 21:1,2,4; 22:11, 15; fifteen times in 22:17-24:34 in 22:17; 23:7,12,15(2x),17,19,26,33,34; 24:2,12,17,30,32; ten times in 25:1-29:27 in 25:3,20; 26:23,25; 27:9,11,19,23; 28:14,26; and twice in 30:1-31:31 in 30:19 and 31:11.

[1061] Cf. Pedersen (1959:99,106,108).

[1062] In line with the generalisation and cognitive commitments, one saying may simultaneously express more than one metaphorical conceptualisation in the same category. For example, in 4:23 the heart conceptualises both experientialism in general and the mind in particular. Cf. Murphy (1998:28) and Waltke (2004:298).

[1063] While the concept of the "heart" refers only in 23:34 and 30:19 to the "middle/interior" of the deep seas (Waltke 2005:491, cf. Holladay 1988:172) as a place of chaos (Murphy 1998:177), all of the other references in Proverbs are related to humanity. Cf. Reyburn & Fry (2000:636).

three ways, i.e. as the (1) main indicator of human experiential embodiment; (2) the experiential centre of the human brain-mind system; as well as (3) an essential religious window into the experiential nature of human character.

The heart is conceptualised as the main indicator of human experientialism and realism in Proverbs: nowhere else in the Hebrew Bible is it so intimately related to other corporeal imagery, or so significantly indicated as the experiential centre of being[1065]. Proverbs 4:20-7 serves as the *locus classicus* of the experiential function of the heart, in close relationship with similar metaphorical conceptualisations of the other bodily parts:

My son, pay attention to my speech, incline your ear (אֹזֶן) to my words, do not let them pass before your eyes (עַיִן), guard them in the midst of your heart (לֵבָב)[1066], for they are life to those who find them, as well as healing to his whole body (בָּשָׂר)[1067]. Above all safe-guards your heart (לֵב), because from it is the sources of life. Remove deceit of (the) mouth (פֶּה) from you; keep corruption of (the) lips (שָׂפָה) away from you. Let your eyes (עַיִן) gaze directly forward and your eyelids (עַפְעַפַּיִם) be fixed straight ahead. Level the tracks of your feet (רֶגֶל), and let all your ways be planned, do not stray to (the) right or left, keep your feet (רֶגֶל) away from evil[1068].

This basic educational model[1069] for exilic teaching offers guidance of the way in which the student should appropriately "embody" the instructions of the teacher: starting with the sensorial absorption of teaching *via* the ears and eyes, he should mentally guard its distinctive characteristics in his heart in such a way that its value is illustrated by his total self in the words of his mouth, in the gaze of his eyes, as well as in the actions of his limbs[1070]. Such an integration is possible because attentiveness in the heart – as the central organ in the human body[1071] – to embody the teaching of wisdom simultaneously activates the rest of the body under its control[1072]. The sages' conceptualisation of the metaphorical

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[1064] לֵבָב occurs only in 4:21; 6:25, all the other references make use of the shorter לֵב.

[1065] The proverbial-experiential function of the heart is not significantly continued in the wisdom of Job and Qohelet, neither does it feature distinctly in the emotional poetry of the Psalms (where its concept occurs 137x), in Lamentations (10x) or even in the erotic poetry of Canticles (5x).

[1066] TKN translates the concept of "your heart" both here and in verse 23 with "your mind".

[1067] Read with the TKN as "the whole body", as representative of the entire person makes here more sense than the literal "all their flesh" (NKJ), or the figurative "all humanity" (NJB). Cf. Holladay (1988:51).

[1068] Own translation.

[1069] The view of Whybray (1994:56), who attributes it to parental teaching.

[1070] Similar but negative conceptualisations of the heart and body are found in 6:12-9. Whybray 1972:32,39) related these proverbs with Psalm 115:5-7. Cf. Davis (2009:275), Crenshaw (1998:218), Clifford (2009:247).

[1071] Cf. Murphy (1998:28) and Waltke (2007:221).

[1072] This proverbial view function of the heart as the cognitive tool for human "thinking" is more elaborated on in Job 1:5,8; 2:3; 7:17; 8:10; 9:4; 10:13; 11;12; 12:3,24; 15:12; 17:4,11; 22:22; 23:16; 27:6; 29:13; 31:7,9,27; 33:3; 34:10,14,34; 36:5,13; 37:1,24 and 41:16; but most explicitly stated in Qohelet 1:13,16 (twice),17; 2:1,3 (twice),10 (twice),15 (twice),20,22,23; 3:11,17,18; 5:1,19; 7:3,4 (twice),7,21,22,25,26; 8:5,9,11,16; 9:1,3 (twice),7; 10:2 (twice),3; 11:9 (twice) and 10. Cf. Fox (1987,2007).

functions of the heart and other body parts[1073] resembles the cognitive view of experiential realism, which characterises meaning in terms of "our collective biological capacities and our physical and social experiences as beings functioning in our environment"[1074]. The understanding and shaping of knowledge is structured by our human biological makeup and our pre-conceptual neural-sensorimotor experiences, and can never happen in external (world-free) and direct (mind-free) ways[1075]. "Be careful how you think; your life is shaped by your thoughts" (Proverbs 4:23 TEV).

Other linguistic expressions in Proverbs also show how the sages conceptualise the heart as the experiential locus of human personality[1076] and experience[1077]. In addition to this basic-level categorisation of the heart as the main indicator of experiential realism[1078], it also serves as a syllogistic container for both the cognitive-intellectual and religious-ethical aspects of human experientialism as well. The conceptual importance of the heart lies for the sages in their essential situating of intellectual and religious consciousness in the heart as the brain-mind system. Most linguistic expressions in Proverbs conceptualise the sages' view of the heart in terms of the mind[1079], as the mental locus for the perception, structuring, understanding, ordering and handling of cognitive experiences and cultural ideas[1080]. In order to fulfil this function, the ancient Israelite sages argued that the heart acts in the same way as the modern brain-mind system: as the command-and-control centre of the whole body[1081].

The sages' categorisation of the heart as the embodied brain-mind system metaphorically structured the heart as a conceptual container[1082] which includes two kinds of ideas[1083]: while thoughts in accordance

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[1073] The sages of Proverbs favour the use of bodily organs over abstract nouns to metaphorically conceptualise human activities. For example: the hand often indicates power, the mouth and lips designate speech, the tongue refers to good and false speech, etc. Cf. Murphy (1998:xxiv,259) and Habel (1972:139-40,2003:283-5).

[1074] Lakoff (1987:267).

[1075] Cf. Lakoff & Johnson (1999:22,44).

[1076] The heart personifies being human in 4:23; 6:25 (LXX); 11:20; 13:12; 14:10,13,30; 15:13,15,30; 16:5; 17:20,22; 18:15; 20:25 and 27:9.

[1077] In Proverbs, the heart experiences mainly negative emotions, such as overconfidence (3:5); scorn (5:12), perversity (two different verbs in 6:14; 23:33 and 7:20); wickedness (6:18), lust (6:25), craftiness (7:10); despise (11:12); deceit (12:20); anxiety (12:25); hopelessness (13:12); bitterness (14:10), pain (14:13), grief (14:13), jealousy (14:30; 23:17), sorrow (15:13; 17:22), folly (15:21), arrogance (16:5; 18:12); pride (21:4); vexation (19:3), sinfulness (20:9), violence (24:2), gloating (24:17), melancholy (25:20), evilness (26:23), abomination (26:25), callousness (28:14) and false trust (28:26) . Fewer positive emotions are also mentioned, such as true trust (3:5; 31:11); joy (14:10,13; 15:30; 17:22; 23:15; 27:9,11); laughter (14:13); health (14:30); humility (18:12), purification (20:9), cleanliness (22:11) and mysteriousness (25:3).

[1078] Our view of the heart as the key organ of real-life experientialism in Proverbs differs from Clifford (2009:247), who attributes this to the mouth as an expression of "one's real self better than anything else". Cf. Dell (2006:40).

[1079] Cf. Pedersen (1959:125), Fox (2000:268), Shupak (2003:418) and Murphy (1998:28).

[1080] Cf. Perdue (1994:44,2008:10).

[1081] Cf. Van der Walt (2010:23-4).

[1082] Cf. Waltke (2005:30). For the THE MIND IS A CONTAINER FOR IDEAS metaphor , cf. Ungerer & Schmid (1997:125).

[1083] For general references to the heart as the human brain-mind system, cf. 4:23; 16:1,9; 19:21; 21:1,2; 24:32; 27:19 and 23.

with the Divine cosmological and human social orders are accepted as wise and righteous[1084], ideas that oppose the will of God and the counsel of the sages are rejected as being of a foolish and wicked nature[1085]. Ultimately, to obtain a "wise heart"[1086] is seen as the ultimate life- and educational goal for any sage, but to be regarded as someone "without a heart" (חֲסַר־לֵב)[1087] is the most unfortunate position anyone could occupy. Such a person is similarly described in contemporary jargon as an "empty-headed" fool, or a stupid "no brains" without any intellectual sense or practical skill[1088].

Finally, from their conceptualisation of the heart as the main indicator of experientialism and the centre of the brain-mind system, the sages logically concluded that it act as an essential religious window into the true nature of ethical character[1089], moral conscience[1090] or spiritual "journey"[1091]. From a human perspective, a person's true state of mind – especially in terms of strong and intimate feelings – are mysteries only known by the individual[1092]. However, in terms of Divine insight[1093], the human heart lies transparent like an open-book before the omniscient God[1094], who "weighs" (examines) and establishes its true value[1095]. Divine retribution determines the character-consequence for all humans, in terms of

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[1084] Acceptable thoughts in the brain-mind system is generally categorised – often in an overlapping fashion – in terms of instruction, memory and knowledge (in 2:10; 3:1,3; 4:4,21,23; 6:21; 7:3; 10:8, 15:32; 18:15; 20:5; 22:17; 23:12,15,19 and 26); insight, understanding and discernment (in 2:2; 8:5; 11:29; 14:33; 15:14; 16:21, 23; 19:8 and 27:11) and as trust, wholeness and justice (in 3:5; 14:30; 15:28; 22:11 and 31:11).

[1085] Unacceptable thought are characterised – also in an overlapping way – by means of folly, stupidity and ignorance (in 5:12; 12:23; 15:7; 17:16; 18:2; 22:15; 24:12 and 28:14); devious, perverse and twisted intentions (in 6:25; 7:10; 11:20; 12:8,20; 17:20; 23:7,33 and 26:25); wickedness, evil and maliciousness (in 6:14,18; 10:20, 21:4; 24:2,17; 25:20 and 26:23); and as faithlessness and sinfulness (in 14:14; 23:17 and 28:26).

[1086] Being "wise of heart" occurs in 10:8; 11:29; 16:21, having a "heart of wisdom" in 16:23, and "wise is your heart" in 23:15. The heart and wisdom is further combined in 2:2,10; 10:13; 14:33; 15:7; 17:16; 18:15; 22:17; 23:19; 27:11 as well as in a negative fashion in 28:26. Cf. Van Leeuwen (2007:85).

[1087] Cf. 6:32; 7:7; 9:4,16; 10:13,21; 11:12; 12:11; 15:21; 17:18 and 24:30. This phrase occurs 11 times in Proverbs, and only here in the Hebrew Bible. However, cf. Murphy (1998:259) and the similar phrase in 17:16.

[1088] Cf. Fox (2000:39-40), Habel (2003:285), Waltke (2004:358) and Murphy (1998:xxiv).

[1089] The heart portrays "the inner, personal choices one makes, one's character or ethical system" (Szlos 2005:194). Cf. Bavinck (1978:18), Davis (2009:272) and Murphy (1998:259).

[1090] Cf. 12:23; 14:33; 15:7,28; 18:2, 20:9, 22:11 (LXX); 26:23 and 27:19. Frydrych (2002:133) interprets 27:19 as an indication that a human being's psychological insights are not based on external appearances, but on inner character that reflects the real person. Cf. Waltke (2005:386) and Whybray (1972:158).

[1091] Metaphorical conceptualisations of the "ways" of the heart are expressed in 2:10-3; 3:5-7; 6:20-3; 7:25; 9:1-6,13-8; 11:20; 14:14; 15:21; 16:9; 19:3; 21:2; 23:19,26; 28:26 and 30:19.

[1092] Cf. 14:10,13 and 25:3.

[1093] God's thinking processes is related in Proverbs to his soul (נֶפֶשׁ) in 6:16, but never to his heart. For other Biblical Hebrew texts that mention mental activities in the Divine heart, cf. Genesis 6:6; 8:21; 1 Samuel 13:14; 2 Samuel 7:21; 1 Kings 9:3; 2 Kings 10:30; Isaiah 63:4; Jeremiah 3:15; 7:31; 19:5; 30:24; 32:35,41; 44:21; 48:36; Ezekiel 28:6; Hosea 11:8; Psalm 33:11; Job 2:3; 7:17; 9:4; 10:13; 34:14; 36:5; Lamentations 3:33; 1 Chronicles 17:19 and 2 Chronicles 7:16.

[1094] Cf. 15:11. God's all-inclusive knowledge, even of hidden human feelings, is aptly described by Augustine's view that God is *intimor intimo meo* ("closer to me than I am to myself") and Blaise Pascal's *Le coeur a ses rainsons que la raison ne connaît point* ("the heart has its reasons that reason does not know"). Cf. Murphy (1998:104).

[1095] Cf. 17:3; 21:2; 24:12, as well as 5:21 and 16:2.

their character and life-style, as exposed by the ethical values contained in a person's God-fearing heart[1096].

Proverbs' sages never resort to the priestly-prophetic idea that God hardens a person's heart[1097], but argue that God may anyway override the decisions of the human brain-mind system in his Divine sovereignty[1098]. Alternatively, they allow that someone may harden his heart against God[1099], decide to rely on his own heart instead[1100], or allows their heart to become loose, sinful, negligent or arrogant[1101], with destructive results[1102]. Those who commit their whole heart to YHWH will reap blessings and wisdom[1103]. The sages localised the emotional, volitional, intellectual and religious capacities in the heart as the experiential "center of a person's emotional-intellectual-religious-moral activity"[1104]. The heart is a basic-level prototype that categorises all human experience in a realistic fashion as as experiential domain matrix, representing the totality of the inner human personality and will, as well as the seat of wisdom.

5.2.3.2 Wisdom as an Educational Domain Matrix

The concept of wisdom features predominantly in Proverbs. Derivatives of √חכם occur 102 times in its canonical text: 13 times as the verb חָכַם ("to be wise")[1105], 42 times as the noun חָכְמָה ("wisdom" or "Wisdom")[1106], and 47 times as the adjective חָכָם ("wise person"/"sage")[1107]. WISDOM functions as a basic-level prototype, between the superordiante SAGACITY and the subordinate PROVERBIAL WISDOM. Our investigation shows that Proverbs' sayings express √חכם mainly as an educational-intellectual domain

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[1096] The heart and God-fearing is only in 23:17 directly related. However, cf. also 2:1-5; 3:5-7 and 15:32-3.
[1097] Cf. Exodus 4:21; 7:3; 9:12; 10:1,20,27; 11:10; 14:4,8,17 and Deuteronomy 2:30.
[1098] Most of the "limitation" sayings refer directly to the heart: cf. 16:1,9; 19:21, 21:2, as well as 24:17-8.
[1099] Cf. 19:3, as well as the Divine passive in 28:14.
[1100] Cf. 3:5; 21:22; 28:25-6. The sages find no problem with the husband's heart trusting his wife in 31:11, since the level of trust is here based on matrimonial security rather than on religious belief.
[1101] Cf. 6:14,18,25; 7:10; 12:20,23; 18:2,12; 21:4; 22:15; 23:33; 24:2,17; 26:23 and 25. Some languages portray bad or foolish persons in terms of their hearts, e.g. "rotten hearted people" (Reyburn & Fry 2000:45).
[1102] Cf. 5:11-12; 6:32; 7:25-6; 9:16-8; 10:20-1; 11:20; 12:8; 14:14; 16:5; 17:20 and 18:12.
[1103] Cf. 3:5-6, 11:20; 19:8; 21:1; 22:11; 23:15,17; 24:12. Cf. also 14:33.
[1104] Waltke (2004:91-2), cf. Müller & Krause (1977:371-2) and Habel (1972:139,145).
[1105] Five times in 1:1-9:18 in 6:6; 8:33; 9:9,12(2x); four times in 10:1-22:16 in 13:20; 19:20; 20:1; 21:11; twice in 22:17-24:34 in 23:15; 23:19; once in 25:1-29:27 in 27:11; once in 30:1-33 in 30:24 and never in 31:1-31. All of these verbs are written in the Qal stem formation, except for 30:24, which occurs in a Pu'al participle.
[1106] Nineteen times in 1:1-9:18 in 1:2,7,20; 2:2,6,10; 3:13,19; 4:5,7(2x),11; 5:1; 7:4; 8:1,11,12; 9:1,10; fourteen times in 10:1-22:16 in 10:13,23,31; 11:2; 13:10; 14:6,8,33; 15:33; 16:16; 17:16,24; 18:4; 21:30; four times in 22:17-24:34 in 23:23; 24:3,7,14; three times in 25:1-29:27 in 28:26; 29:3,15; once in 30:1-33 in 30:3; and once in 31:1-31 in 31:26.
[1107] Six times in 1:1-9:18 in 1:5,6; 3:7,35; 9:8,9; twenty-eight times in 10:1-22:16 in 10:1,8,14; 11:29,30; 12:15,18; 13:1,14,20; 14:1,3,16,24; 15:2,7,12,20,31; 16:14,21,23; 17:28; 18:15; 20:26; 21:11,20,22; four times in 22:17-24:34 in 22:17; 23:24; 24:5,23; eight times in 25:1-29:27 in 25:12; 26:5,12,16; 28:11; 29:8,9,11; once in 30:1-33 in 30:24, and never in 31:1-31.

matrix[1108], which is categorised as (1) an educational agenda; (2) as a mental faculty and the optimal content of the brain-mind processes; as well as (3) the sapiential realistic experientialism of superior persons and supernatural personifications by others[1109].

The educational nature of wisdom is prevalent in 1:1-7, which serves as an introduction to both the exilic subsection of chapters 1-9 and the entire text[1110]: *The proverbs* (מְשָׁל) *of Solomon, the son of David, the king of Israel, in order to*[1111] *know* (יָדַע)[1112] *wisdom* (חָכְמָה) *and instruction* (מוּסָר)[1113], *to understand* (בִּין)[1114] *words of insight* (בִּינָה)[1115]*; to receive (the) instruction* (מוּסָר) *of being considerate* (שָׂכַל)[1116] *(in) justice* (צֶדֶק)[1117], *judgement* (מִשְׁפָּט)[1118] *and uprightness* (מֵישָׁרִים)[1119]*; to provide prudence* (עָרְמָה)[1120] *to the uneducated* (פֶּתִי)[1121], *knowledge* (דַּעַת) *and discretion* (מְזִמָּה)[1122] *to the young. Let (the) sage* (חָכָם) *listen and increase (in) learning* (לֶקַח)[1123], *and let him that is discerning* (בִּין) *attain guidance* (תַּחְבֻּלוֹת)[1124]*, in order to understand* (בִּין) *a proverb* (מְשָׁל) *and parable* (מְלִיצָה)[1125], *(the) words of sages* (חָכָם) *and their riddles* (חִידָה). *The fear* (יִרְאָה) *of YHWH is the beginning of knowledge* (דַּעַת), *(but) fools* (אֱוִיל) *despise wisdom* (חָכְמָה) *and instruction* (מוּסָר)[1126].

The unit of 1:1-7[1127] sets forth the educational agenda for the whole of Proverbs, especially in terms of its "compendium" of instructional, intellectual and moral concepts[1128]. It comprehensively expresses almost all of the central concepts which categorises the matrix of wisdom as a prototypical educational

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[1108] As with the heart, the sayings expressing wisdom generally and cognitively reveal multiple metaphorical conceptualisations at the same time. For example, the obligation to obtain wisdom in 4:5-6 may refer either to the intellectual (Reyburn & Fry 2000:100) or personified (Murphy 1998:27) qualities of the concept, or even to both (cf. Scott 1965:51).

[1109] For various descriptions and definitions of the nature of wisdom in Proverbs, Crenshaw (1976:3-5), Wood (1979:88ff.), Perdue (1993:73-8,2007:29-30,2008:9-13) and Reyburn & Fry (2000:15-6).

[1110] Cf. Loader (1987:40), McKane (1970:262) and Crenshaw (1992:514).

[1111] In Proverbs 1:2-4,6 the prefix לְ proceeds five infinitives, each time bearing the connotation of purpose (Van der Merwe, Naudé & Kroeze 2002:287). Cf. Sandoval (2007:459-60).

[1112] Read as to "learn" by NJB and TKN.

[1113] Translated as "discipline" in NIV, NJB and TKN.

[1114] Read as to "perceive" by NJB.

[1115] Translated as "deep meaning" (NJB), "understanding" (NKJ) or "discernment" (TKN).

[1116] Also read as "prudent" (NIV), "insight" (NJB), "wisdom" (NKJ) and "success" (TKN).

[1117] Translated as "uprightness" (NJB) and "righteousness" (TKN).

[1118] Also read as "doing what is right" (NIV) or "justice" (NJB, TKN).

[1119] Translated as "fear dealing" (NJB) or "equity" (NKJ, TKN).

[1120] Read as "sound judgement" (NJB) or "shrewdness" (TKN).

[1121] Usually translated as "simple", "naïve" or "simpleminded" (cf. Holladay 1988:301)

[1122] Translated as "reflection" (NJB) or "foresight" (TKN).

[1123] Read as "more wisdom" by TKN.

[1124] Translated as "wise counsel" (NKJ) or "adroit" (TKN). Cf. the Targum reading: "The wise man will hear and he will increase knowledge and the reasonable man will obtain leadership" (Healey 1991:14-5).

[1125] Also read as "obscure sayings" (NJB), "an enigma" (NKJ) or "an epigram" (TKN).

[1126] Own translation.

[1127] Some scholars separate verse 1,5 and 7 from 1:1-7, but we agree with Dell (2006:33) and Sandoval (2007) that the whole is an integral textual unit, with verse 1 as heading and verse 7 as the climax of the passage.

[1128] Cf. Dell (2006:34). While Brown (1996:25,28) subdivides 1:1-7 into comprehensive intellectual (v.2,7), moral communal (3) and instrumental values (2,4-5), Sandoval 2007:461-2) regards it as the instruction of three types of moral virtues with intellectual, practical and social purposes. Cf. Gitay (2001:45).

concept[1129], and which are conceptually extended in the rest of the text to other inclusive synonyms[1130]. The extensive categorisation of wisdom as an educational agenda in Proverbs 1-31 reveals the encyclopaedic, polysemic nature of this complicated and multidimensional concept, as a curriculum in which sages propagate the mental advantages and moral values along the educational way of traditional wisdom[1131].

Pedagogically, both sages and anti-sages[1132] made mainly use of the following teaching methods to educate students: אמר√ (speech[1133]) and its nominal derivatives אֵמֶר (word/ speech[1134]) and אִמְרָה (utterance[1135]); גְּעָרָה (rebuke[1136]); דבר√ (speech[1137]) and דָּבָר (word/ speech[1138]); חקק (decree/ prescribe[1139]) and חֹק (prescription/ statute[1140]); יכח√ (decide/ reprove[1141]) and תּוֹכַחַת (reproach/ reprimand[1142]); ענה√ (answer/ response[1143]) and מַעֲנֶה (answer/ purpose[1144]); יעץ√ (counsel/ advice[1145]) and its derivatives מִצְוָה (command[1146]), מוֹעֵצָה (advice/ counsel[1147]) and עֵצָה (advice/ plan[1148]); יסר√ (discipline/ correction[1149]) and

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[1129] Proverbs 1-7 contains "a heavy load of words or expressions that overlap somewhat in their meanings" (Reyburn & Fry 2000:22). Difficulties pertaining to a comprehensive, "stereometric" description of the range of wisdom (Waltke 2007:914) as a "totality concept" (Van Leeuwen 2006:848) have been illustrated by Von Rad (1972:13) and Whybray (1974:75-154). Böstrom (1990:19) argues that the view of Von Rad (1972:52) on the problematic richness of sapiential synonyms does not alter the fact that the root חכם√ occupies a central position within the wisdom literature. Frydrych (2002:25) thinks that Whybray fails to define the specific wisdom vocabulary of Proverbs. We agree with Crenshaw (1998:215-21) that, although the Israelite sages did not produce a exhaustive summary of concepts on teaching and learning, they reflected on their intellectual processes in terms of specific terms. Our conceptual approach to the contextual meaning of wisdom as an epistemology transcends the lexical, monosemic and reductionist views of Fox (1993b:149-51,2000:28), in favour of the more complex polysemic semantic field of חכם√ as a conceptual source matrix in Proverbs.

[1130] Fox (2007:669) describes these words for wisdom as pragmatic synonyms, which basically convey "the same ideas and labelling the same phenomena", and that convey as a whole group the concept of wisdom. For other descriptions of these overlapping synonyms for wisdom, cf. Fox (1993b,1997:4,2000:28-38), Fontaine (1993:111), Shupak (2003:420), Beauchamp (2005:1703), Waltke (2007:914) and Perdue (2007:30). For the translation of these Biblical Hebrew concepts in the LXX, cf. Wilckens (1971:496-8).

[1131] Many of the concepts that categorise wisdom as an educational-intellectual matrix refer simultaneously to more than one of the delineated instructional, mental and moral dimensions. However, our effort is to make some sense – albeit in a reductionist fashion – of the complicated conceptualisation of wisdom in Proverbs!

[1132] The role of various antagonists – whose aim to educate the young in foolishness and wickedness, will be clarified in the section on the experientialism of sapiential persons and personifications: both the sages and anti-sages make basically use of the same methods, but with different purposes in mind. Cf.1:21 and 2:16.

[1133] The verb occurs in 1:11,21; 3:28; 4:4; 5:12; 7:4,13; 9:4,16; 20:9,14,22; 22:13; 23:7; 24:12,24,29; 25:7; 26:13,19; 28:24; 30:9,15,16 and 20.

[1134] In 1:2,21; 2:1,16; 4:5,10,20; 5:7; 6:2(2x); 7:1,5,24; 8:8; 15:26; 16:24; 17:27; 19:7,27; 22:21(2x) and 23:12.

[1135] Used only by Agur in 30:5.

[1136] In 13:1,8 and 17:10.

[1137] The verb features in 2:12; 8:6; 16:13; 18:23; 21:28; 23:9,16,33; 24:2 and 25:11.

[1138] The noun is mentioned in 1:6,23; 4:4,20; 10:19; 11:13; 12:6,25; 13:5,13; 14:15,23; 15:1,23; 16:20; 17:9; 18:4,8,13; 22:12,17; 23:8; 24:26; 25:2(2x),11; 26:6,22; 27:11; 29:12,19,20; 30:1,6,8 and 31:1.

[1139] In 8:15,27,29 and 31:5.

[1140] In 8:29 and 30:8.

[1141] The verb occurs in 3:12; 9:7,8(2x) and 15:12; 19:25; 24:25; 25:12,23 and 30:6.

[1142] The noun features in 1:23,25,30; 3:11; 5:12; 6:23; 10:17; 12:1; 13:18; 15:5,10,31,32; 27:5; 29:1 and 15.

[1143] In 1:28; 16:28; 21:13; 25:18; 26:4 and 5.

[1144] In 15:1,23; 16:1,4 and 29:19.

[1145] The verb in 11:14; 13:10 and 24:6.

[1146] The noun in 2:1; 3:1; 4:4; 6:20,23; 7:1,2; 10:8; 13:13 and 19:16.

[1147] The noun in 1:31 and 22:20.

מוּסָר √ (discipline/ instruction[1150]); ירה√ (teach[1151]); למד√ (learn[1152]); לֶקַח (teaching/ learning[1153]); נחה√ (lead[1154]); סוֹד (private conversation / confidential counsel[1155]); עֵד (witness[1156]) and עֵדָה (testimony/ witness[1157]); תַּחְבֻּלוֹת (guidance/ steering[1158]); קָהָל (convocation/ assembly[1159]); as well as תּוֹרָה ("instruction"[1160]) and some others[1161].

During the instructional process, the wise encouraged pupils to mentally attain and cognitively develop חָכְמָה (wisdom) in terms of diverse intellectual skills, such as בין√ (perceive/ comprehend[1162]), בִּינָה (perception/ insight[1163]); and תְּבוּנָה[1164] (understanding/ intelligence); זמם√ (think/ plan[1165]), זִמָּה (plan/intention[1166]) and מְזִמָּה (discretion/ deliberation[1167]); חשב√ (consider/ think[1168]) and מַחֲשָׁבָה (thought/ idea[1169]); ידע√ (to know[1170]) and דַּעַת (knowledge)[1171]; ערם√ (crafty/ cunning[1172]), עָרוּם (subtle/ shrewd[1173]) and עָרְמָה (craftiness/ prudence[1174]); מַעֲרָךְ (consideration/ arrangement)[1175]; מַשְׂכִּית (imagination/

[1148] The noun in 1:25,30; 8:14; 12:15; 19:20,21; 20:5,18; 21:30 and 27:9. The concept refers essentially to deliberation and planning (Fox 1993b:160).

[1149] The verb is used in 9:7; 19:18; 29:17,19 and 31:1.

[1150] The noun in 1:2,3,7,8; 3:11; 4:1,13; 5:12,23; 6:23; 7:22; 8:10,33; 10:17; 12:1; 13:1,18,24; 15:5,10,32,33; 16:22; 19:20,27; 22:15; 23:12,13,23; 24:32. The concept originally meant "chastisement", but was transformed into what we understand by "culture". Cf. Von Rad (1989:431) and Perdue (1994:73-4).

[1151] The verb as a hifil in 4:11 and 6:13.

[1152] In 5:13 and 30:3.

[1153] In 1:5; 4:2; 7:21; 9:9; 16:21 and 23.

[1154] The verb as a hifil in 6:22; 11:3 and 18:16.

[1155] In 3:32; 11:13; 15:22; 20:19 and 25:9.

[1156] In 6:19; 12:17; 14:15(2x),25; 19:5,9,28; 21:28; 24:28 and 25:18.

[1157] Only in 5:14.

[1158] Except for one reference in Job, the concept occurs only in Proverbs 1:5; 11:14; 12:5 (negative sense); 24:6 and 20:18.

[1159] In 5:14; 21:16 and 26:26.

[1160] In 1:8; 3:1; 4:2; 6:20,23; 7:2; 13:14; 28:4(2x),7,9; 29:18 and 31:26. The references in 28:4,7,9 might possibly translated as the "Law" of YHWH behind these "instructions" (cf. Whybray 1972:162 and Murphy 1981:79).

[1161] Other approaches include חָזוֹן (revelation, in 29:18); חִידָה (riddle, in 1:6); מְלִיצָה (parable, in 1:6); מִלָּה (speech/utterance, in 23:9); מַשָּׂא (possibly an oracle, in 30:1 and 31:1); מָשָׁל (proverb/saying, 1:1,6, 10:1; 25:1; 26:7,9); נְאֻם (declaration, in 30:1); קֶסֶם (divination in 16:10) and שְׁמוּעָה (message/report, in 15:30 and 25:25).

[1162] In 1:2,5,6; 2:5,9; 7:7; 8:5(2x),9; 10:13; 14:6,8,15,33; 15:14; 16:21; 17:10,24,28; 18:15; 19:25(2x); 20:24; 21:29; 23:1(2x); 24:12; 28:2,5(2x),7,11; 29:7 and 19.

[1163] In 1:2; 2:3; 3:5; 4:1,5,7; 7:4; 8:14; 9:6,10; 16:16; 23:4 (negative sense),23 and 30:2.

[1164] In 2:2,3,6,11; 3:13,19; 5:1; 8:1; 10:23; 11:12; 14:29; 15:21; 17:27; 18:2; 19:8; 20:5; 21:30; 24:3 and 28:16.

[1165] In 30:32 (negative sense) and 31:16.

[1166] In 10:23 (in a negative sense); 21:27 (negative sense) and 24:9 (negative sense).

[1167] In 1:4; 2:11; 3:21; 5:2; 8:12; 12:2 (negative sense); 14:17 (negative sense?) and 24:8 (negative sense)

[1168] In 16:9,28,30; 24:8 and 27:14.

[1169] In 6:18; 12:5; 15:26; 16:3,22; 19:21; 20:18 and 21:5.

[1170] In 1:2,23; 3:6; 4:1,19; 5:6; 7:23; 9:9,13,18; 10:9,32; 12:10,16; 14:7,10,33; 17:27; 22:21,19; 23:35; 24:12(2x),14,22; 27:1,23(2x); 28:2,22; 29:7; 30:3,4,18 and 31:23.

[1171] In 1:4,7,22,29; 2:5,6,10; 3:20; 5:2; 8:9,10,12; 9:10; 10:14; 11:9; 12:1,23; 13:16; 14:6,7,18; 15:2,7,14; 17:27; 18:15(2x); 19:2,25,27; 20:15; 21:11; 22:10,12,17; 23:12; 24:4,5; 29:7 and 30:3.

[1172] In 15:5 and 19:25.

[1173] In 12:16,23; 13:16; 14:8,15,18; 22:3 and 27:12.

[1174] In 1:4; 8:5 and 12.

[1175] In 16:1.

image[1176]), √נכר (consider/ recognise[1177]; √שכל (see/ understand[1178]) and שֵׂכֶל (insight/ understanding[1179]); as well as תּוּשִׁיָּה (success/ resourcefulness)[1180].

The categorisation of wisdom as an educational epistemology contains concepts which combine "the judicious use of intellectual powers in pursuit of moral goals and long-term goods"[1181]. The moral aspects of wisdom's instructive nature is illustrated by concepts such as √אמן (reliable/faithful[1182]), אֱמוּן (reliable/ faithful[1183]) and אֱמוּנָה (reliability/ faithfulness[1184]); אֱמֶת (reliable/ truth[1185]); דִּין (judge/ sentence[1186]) and דִּין (judgement/ verdict[1187]); זַךְ (pure/ clean[1188]) and זכה√ (clean/ pure[1189]); חסד√ (kind /loyal[1190]); חֶסֶד (kindness/ loyalty[1191]); and חָסִיד (devotion/ faithfulness[1192]); טהר√ (clean/ pure[1193]) and טָהוֹר (genuine/ pure[1194]); ישר√ (straight/ upright[1195]), יָשָׁר (fitting/ righteous[1196]), יֹשֶׁר (uprightness/ integrity[1197]) and מֵישָׁרִים (order/ regulation[1198]); נָכֹחַ (straight/ right[1199]); צדק√ (right/ just[1200]), צַדִּיק (righteous/ innocence[1201]), צֶדֶק (rightness/ justice)[1202] and צְדָקָה (righteousness/ godliness[1203]); ריב√ (defend/ plead[1204]) and רִיב (case/ lawsuit[1205]); שָׁפַט√ (decide/ judge[1206]) and מִשְׁפָּט (decision/ judgement[1207]); תָּם (complete/ pure)[1208], תֹּם (completeness/

[1176] In 18:11 and 25:11.
[1177] In 20:11; 24:23; 26:24 and 28:21.
[1178] In 1:3; 10:5,19; 14:35; 16:20,23; 17:2,8; 21:11,12 and 16.
[1179] In 3:4; 12:8; 13:15; 16:22; 19:11 and 23:9.
[1180] In 2:7; 3:21; 8:14; 18:1. This concept denotes clear, efficient and competent thinking during the exercise of power and practical operations (Fox 2000:38).
[1181] Fox (1997b:155). Cf. Murphy (1998:4).
[1182] In 11:13; 14:15; 25:13; 26:25 and 27:6.
[1183] In 13:17;14:5 and 20:6.
[1184] In 12:17 and 22.
[1185] In 3:3; 8:7; 11:18; 12:19; 14:22,25; 16:6; 20:28; 22:21(2x); 23:23 and 29:14.
[1186] In 31:9.
[1187] In 20:8; 22:10; 29:7; 31:5 and 8.
[1188] In 16:2 and 20:11.
[1189] In 20:9.
[1190] In 25:10.
[1191] In 3:3; 11:17; 14:22,34; 15:6; 19:22; 20:6,28(2x); 21:21 and 31:26.
[1192] In 2:8.
[1193] In 20:9.
[1194] In 15:26 and 22:11.
[1195] In 3:6; 4:25; 9:15; 11:5 and 15:21.
[1196] In 2:7,21; 3:32; 8:9; 11:3,6,11; 12:6,15; 14:9,11,12; 15:8,19; 16:13,17,25; 20:11; 21:2,8,18,29; 28:10 and 29:27.
[1197] In 2:13; 4:11; 11:24; 14:2 and 17:26.
[1198] In 1:3; 2:9; 8:6; 23:16 and 31.
[1199] In 8:9 and 24:26.
[1200] The verb in 17:15.
[1201] The adjective in 2:20; 3:33; 4:18; 9:9; 10:3,6,7,11,16,20,21,24,25,28,30,31,32; 11:8,9,10,21,23,28,30,31; 12:3,5,7,10,12,13,21,26; 13:5,9,21,22,25; 14:19,32; 15:6,28,29; 17:15,26; 18:5,10,17; 20:7; 21:12,15,18,26; 23:24; 24:15,16,24,26; 28:1,12,28; 29:2,6,7,16 and 27.
[1202] The noun in 1:3; 2:9; 8:8,15; 12:17; 16:13, 25:5 and 31:9.
[1203] The noun in 8:18,20; 10:2; 11:4,5,6,18,19; 12:28; 13:6; 14:34; 15:9; 16:8,12,31; 21:3 and 21(2x).
[1204] In 22:23; 23:11; 25:8 and 9.
[1205] In 15:18; 17:1,14; 18:6,17; 20:3; 22:23; 23:11; 25:8,9; 26:17,21 and 30:33.
[1206] As a verb in 19:29; 29:9,14 and 29:9.
[1207] In 1:3; 2:8,9; 8:20; 12:5; 13:23; 16:8,10,11,33; 17:23; 18:5; 19:28; 21:3,7,15; 24:23; 28:5; 29:4 and 26.
[1208] In 29:10.

perfection[1209]), תֻּמָּה (integrity/ uprightness[1210]) and תָּמִים (completeness/ blameless[1211]); as well as יִרְאַת יהוה (God-fearing) and some other concepts[1212].

Together with these intertwined instructional, intellectual and moral conceptualisations, the prototypical category of wisdom is also structured by other ethical terms, such as √אהב (love[1213]), אָהַב (love/ charm[1214]) and אַהֲבָה (love[1215]); √בטח (trust/ confidence[1216]), בֶּטַח (safe/ secure[1217]) and מִבְטָח (trust/ confidence[1218]); √חנן (grace/ compassion[1219]) and חֵן (kindness/ compassionate[1220]); נָדִיב (generous/noble[1221]); עֲנָוָה (humility[1222]); etc.[1223]; as well as by more practical concepts, for example, חַיִל (capacity/ industriousness[1224]); חָרוּץ (industrious/ diligent[1225]); כֹּחַ (power/ capability[1226]); עַז (strength/ might[1227]) and עֹז (strength/might[1228]); among others[1229].

In conjunction with the "way" as a spiritual barometer of the experiential heart, the "way of wisdom"[1230] comprehensively summarises and acts as a conceptual container of all the diverse educational capacities in Proverbs[1231]. Sages urgently advise pupils[1232] to follow the wise ways of their mental and moral instructions[1233], to save them from the destructive ways of certain death[1234]: "I have taught you the way of wisdom; I have led you in the paths of uprightness. When you walk, your step will not be hampered; and if you run, you will not stumble" (4:11-2 RSV). The "way of wisdom" (דֶּרֶךְ חָכְמָה) portrays

[1209] In 2:7; 10:9,29; 11:3; 13:6; 19:1; 20:7 and 28:6.

[1210] In 11:3.

[1211] In 1:12; 2:21; 11:5,20; 28:10 and 18.

[1212] Such as כֵּן (upright/honest, in 28:2); נַחַת (quietness/calmness, in 29:9) and קֹדֶשׁ (holiness in 20:25).

[1213] In 1:22; 3:12; 4:6; 8:17(2x),21,36; 9:8; 10:12; 12:1; 13:24; 14:20; 15:9,12,13; 17:17,19; 18:21,24; 19:8; 21:17(2x); 22:11; 27:6 and 29:3.

[1214] In 5:19 and 7:18.

[1215] In 5:19; 10:12; 15:17 and 17:9.

[1216] In 11:15,28; 14:16; 16:20; 28:1,25,26; 29:25 and 31:11.

[1217] In 1:33; 3:23,29 and 10:9.

[1218] In 14:26; 22:19; 21:22 and 25:19.

[1219] In 14:21,31; 19:17; 26:25 and 28:8.

[1220] In 1:9; 3:4,22,34; 4:9; 5:19; 11:16; 13:15; 17:8; 22:1,11; 28:23 and 31:30.

[1221] In 8:16; 17:7,26; 19:6 and 25:7.

[1222] In 15:33; 18:12 and 22:4.

[1223] Cf. also נָקִי (innocence, in 1:11 and 6:17); צָנוּעַ (humbleness, in 11:2); קֹשְׁטְ (truth/firmness, in 22:21); √רחם (love/compassion, in 28:13) and רַחֲמִים (loving/mercy, in 12:10); √שפל (low/humble, in 29:23; 16:19) and שָׁפָל (humbleness, in 29:23).

[1224] In 12:4; 13:22; 31:3,10 and 29.

[1225] In 10:4; 12:24,27; 13:4 and 21:5.

[1226] In 5:10; 14:4; 20:29; 24:5 and 10.

[1227] In 18:23 and 30:25.

[1228] In 14:26; 18:10,11,19; 21:22; 24:5; 31:17 and 25.

[1229] Cf. also גְּבוּרָה (strength/might, in 8:14) and מָהִיר (skill/experience, in 22:29).

[1230] For expressions in Proverbs that more directly link the concepts of wisdom with that of the way, cf. 1:20-1; 2:6-9,10-15; 3:5-8; 4:11-2; 6:6; 8:1-3,12-3,20,22,32-3; 9:1-3; 11:29; 12:15; 14:8,16; 15:12; 17:24; 23:19 and 28:26.

[1231] Cf. Habel (1972:131-57).

[1232] Cf. 1:20-1; 8:1-3; 9:1-3; 12:15 and 23:13. Cf. Waltke (2004:394) and Murphy (1998:91).

[1233] Cf. 2:6-9; 3:5-8.

[1234] Cf. 2:10-15; 8:12-3,20,32-3. Cf. Waltke (2004:424).

here the moral and practical guidance taught by the wise to their students[1235]. Ordinary examples from daily life, such as the wiser "ways" of (small) animals, are used during the process[1236]. It challenges pupils to intellectually make up their minds on the ethical road they want to follow[1237].

The sages' characterisation of wisdom as an educational epistemology is conceptually extended to their view of sagacity as a mental faculty and the optimal content of the brain-mind processes: as a broad cognitive faculty, the prototypical categorisation of wisdom includes skills to discern and reason, as well as expertise to communicate and teach the proverbial curriculum to others[1238]. √חכם conceptualises both the cognitive thought processes in the heart (לֵב), and the optimal content of that mental constructions (הָכְמָה)[1239]: "Wisdom abides in the mind [= heart] of a man of understanding, but it is not known in the heart [= inward part] of fools" (14:33 RSV). And: "The heart of the wise teaches his mouth, and adds learning to his lips" (16:23 NKJ).

While scholars have noted the experiential and mental nature of the traditional sages' view on wisdom in Proverbs[1240], the cognitive methodology of CMT helps us to understand more clearly how such mental schemas are structured in the brain-mind processes of the heart: the very nature of thoughts and ideas on wisdom are conceptually shaped by the neural-experiential connectivity of the brain-mind, in co-operation with bodily experiences of the physical world and social environment[1241]. Lakoff and Johnson show how thinking is especially metaphorically conceptualised by means of four types of physical functioning, as perceiving, eating, moving and manipulating[1242]. Investigation of the linguistic expressions in Proverbs shows that this is similarly the case with the ordinary thinking processes of the Israelite sages[1243].

[1235] Cf. Toy (1899:92), Waltke (2004:287) and Reyburn & Fry (2000:104).

[1236] Cf. 6:6-11 and 30:24-8. Cf. Toy (1899:123). חֲכָמִים מְחֻכָּמִים in 30:24 should be translated as "wiser than (the) wise" (an extended comparative degree), rather than "wise trained in wisdom" (Reyburn & Fry 2000:639).

[1237] Cf. 13:20; 14:8,16; 15:12; 17:4 and 28:26. Cf. Toy (1899:505) and Murphy (1998:217).

[1238] Cf. Fox (2000:32-3) and Frydrych (2002:26-7).

[1239] Fox (1993a:116) understands wisdom in Proverbs primarily as a mental faculty and as the content of practical knowledge: "Hokma can be exercised as a faculty of reason, that is, the capacity for orderly thinking whereby one derives true conclusions from premises. Hokma also exists as knowledge, that is that which is known, the communicable content of knowledge... The sages treat this complex of faculties and knowledge as a unity, though the language was able to distinguish facets thereof"..

[1240] "Israel understood "wisdom" as practical knowledge of the laws of life and of the world, based upon experience" (Von Rad 1989:418). Cf. Fox (1987:139,1993b:151).

[1241] Cf. Lakoff & Johnson (1999:37) and Lakoff (2008:10).

[1242] Cf. Lakoff & Johnson (1999:236ff.). "Our understanding of what mental acts are is fashioned metaphorically in terms of physical acts like moving, seeing, manipulating objects, and eating, as well as other kinds of activities like adding, speaking or writing, and making objects. We cannot comprehend or reason about the mind without such metaphors" (Lakoff & Johnson 1999:266).

[1243] In other words, we argue that the sages conceptualised wisdom as the mental content of the heart in terms of the broader MIND AS BODY complex metaphor, which they extended to constructions, such as THINKING AND

The perceptual construction of wisdom by the sages of Proverbs takes mainly place in the sensual forms of hearing[1244] and seeing[1245]. Conversely, when foolishness rather than wisdom is the end-product of pupils' mental processes, it is also attributed to either their refusal or twisted ways of listening[1246] and observing[1247] to what the sages said[1248] and showed[1249], or with which the anti-sages verbally caught[1250] and visually misled[1251] the young. The mental learning and cognitive construction of wisdom in terms of metaphors of food and eating are often communicated by the sages[1252]. As in the case of sapiential perceptions, the intelligent taste[1253] of "food for thought" is either good or bad for the novice's digestive system: "Death and life are in the power of the tongue, and those who love it will eat its fruits" (18:21 RSV). Sayings such as these intimately link the purpose of wisdom instructions with the value of food for the body: "As food is to be tasted and consumed, so wisdom's discourse is to be heard and appropriated"[1254]. Students are either nourished and sustained with intellectual meals[1255], or slowly poisoned by the sages' nemeses with sinful "fast foods"[1256]. The fruit of wisdom is of optimal mental value in conjunction with the "Tree of Life"[1257].

All of the above-mentioned linguistic expressions on the "way of wisdom" conceptually communicate the brain-mind processes of the sages in terms of movement. Once again, students have the choice to set their feet on the wise road advised by the sages[1258], and not to turn off[1259] onto the "bundu bashing"

KNOWING ARE LISTENING, SEEING, SHOWING AND MOVING, *ect.* Cf. Lakoff & Turner (1989:94), Lakoff (2008:259), Balaban (2001:132) and Habel (2007:32).

[1244] Cf. 1:5; 2:2; 4:1-4,20; 5:1,7; 7:24; 8:32-4; 12:15; 13:1,31; 19:20; 22:17; 23:12,19,22 and 25:12.

[1245] Cf. 3:21; 4:21,25; 6:6; 17:24; 23:26; 24:31-2; 28:11 and 27.

[1246] Cf. 1:24; 5:13; 19:27; 21:13 and 23:9.

[1247] Cf. 3:7; 12:15; 16:30; 21:10; 24:15; 26:5,12,16; 30:12-3 and 17. Being wise in "one's own eyes" indicate a natural state of being (Waltke 2004:245), but as a false source of trust (Toy 1899:61) it boils down to a form of self-deception (Murphy 1998:201).

[1248] Cf. 1:2,6; 4:5-6; 7:1,24; 10:13,31; 12:18; 14:3; 15:2,7; 16:21,23; 18:4,20; 31:8-9 and 26.

[1249] Cf. 7:6-7,10; 20:8,13; 26:26; 29:18 and 31:27.

[1250] Cf. 2:16; 4:24; 6:24; 7:5,21; 10:10,14; 17:4,28; 19:9; 21:6,28; 24:7; 26:7,9,28 and 27:2.

[1251] Cf. 6:13,17,25; 10:10 and 21:4.

[1252] Basic conceptual metaphors utilised by Proverbs' sages for this purpose are IDEAS ARE FOOD, UNDERSTANDING IS DIGESTING and COMMUNICATION IS FEEDING. Cf. Lakoff (2008:259) and Shupak (2003:425).

[1253] Cf. √טעם (taste/perception, in 31:18 as a verb and in 11:22 and 26:16 as noun). Cf. Holladay (1988:124).

[1254] Brown (2002b:155).

[1255] Cf. 5:15,19; 6:6-11; 9:1-6; 12:14; 13:2,14,19; 16:21,22,24; 18:4,20; 20:5; 24:13-4; 25:16,27; 26:16; 27:9,18; 30:7-9 and 31:18.

[1256] Cf. 1:31; 4:17; 5:3-4,20; 7:17-8; 9:13-8; 11:22; 13:4; 18:8; 20:1,17; 23:1-8,29-36; 25:26; 26:15,22; 27:7; 28:15; 30:15-6,20 and 31:4-7.

[1257] Cf. Genesis 2-3, as well as Proverbs 3:18; 11:30; 13:12 and 15:4. From a cognitive perspective the Tree of Life metaphorically conceptualise a wise person's mental state of being (Cf. Waltke 2004:513).

[1258] Cf. 1:23; 4:26; 9:6

[1259] Cf. 1:25; 4:6,27; 6:18; 7:25. In the occurrences of the verb √סור (to turn away), students are either called upon to turn away from evil to good (in 3:7; 4:24,27; 9:4; 13:14,19; 14:16,27; 15:24; 16:6,17 and 27:22), or not to turn aside from the wise onto the foolish roads (in 5:7; 9:16; 11:22; 22:6 and 28:9).

excursions of the anti-sages. To become sages themselves, pupils need to seek[1260] and find[1261], as well as to acquire[1262] and love[1263] wisdom. The sages examine informative objects and corporally manipulate the behaviour of their students[1264], in order to cultivate sapiential retentiveness in their mental processes[1265].

Our categorisation of wisdom as an educational-intellectual domain matrix encompasses both its conceptualisation as an educational epistemology, and as the cognitive content of the sages' brain-mind processes. Wisdom is finally syllogistically applied also to the sages, who are realistically experienced by others as both superior persons and as supernatural personifications[1266]. The instructional schema compiled for the mental and moral conceptualisations of wisdom describe to a large extend the nature and actions of the sages. The cognitive metaphorical view of wisdom as a conceptual container shows that the characteristics which define the sages are diametrically opposed than to that of the so-called anti-sages, who utilizes the same methods to influence their potential pupils/victims, but with the aim of removing them as far as possible from the boundaries of wisdom as a mental capacity, and from the educational reach of the sages[1267].

The skills and habits of the sages and anti-sages are expressed in Proverbs dualistically and antithetically in terms of similar, divergent and extended intellectual and ethical concepts[1268]. The most general differences between sages and anti-sages is conveyed by the sagacity/righteousness and folly/wickedness dichotomy[1269]. On the one hand, the sagacious[1270]/righteous[1271] life-style and real-life

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[1260] √בקשׁ in 2:4; 14:6; 15:14 and 18:15.

[1261] √מצא in 1:28; 2:5; 3:13; 4:22; 8:9,12,17,35(2x); 10:13; 19:8; 20:6 and 24:14.

[1262] √קנה (obtain/buy) in 1:5; 4:5,7(2x); 8:22; 16:16(2x); 17:16; 15:32; 18:15; 19:8 and 23:23.

[1263] √אהב in 4:6; 8:17(2x),21,36; 9:8; 12:1; 15:12; 19:8 and 29:3. Cf. Murphy (1998:27).

[1264] Cf. 3:12; 9:8; 10:13; 13:24; 14:3; 19:25,29; 20:30; 21:11; 23:13-4; 26:3; 27:6; 29:15,17 and 19. Cf. Reyburn & Fry (2000:611).

[1265] Cf. 3:3; 4:4,21,23; 6:21; 7:3 and 8:34.

[1266] Our investigation is limited to how the wisdom concept is represented in human and Divine beings. However, animals also personify wisdom and life (cf. 1:17; 5:19; 6:5,6; 26:2; 28:1; 30:19,25-8,30,31), or folly and death (cf. 7:23; 11:22; 17:12; 19:12; 20:2; 22:13; 23:5,32; 26:11,13,17; 27:8; 28:15; 30:15,17). Domestic animals are portrayed neither as wise nor foolish, as their welfare depend on human acts of wisdom (cf. 7:22; 12:10; 14:4; 21:31; 26:3; 27:23,26,27, as well as the exception in 12:27).

[1267] For the conceptual structuring of metaphors for WISDOM as an IDEA, especially in terms of OBJECTS, ANIMATE BEINGS and PERSONS, cf. Ungerer & Schmid (1997:125).

[1268] "Where metaphor is truly life, it is necessary for an author to "guard" the meaning of the metaphor in one or more of three ways: first, with Synonyms or Synonym phrases, words with meanings that roughly match the intended metaphorical phrase; second, with Contraries or contrary phrases, words that are negated because they are opposite to the intended sense of the metaphor; and third, with Extension, that is, the author's use of the literary context more generally" (Miller 1998:445-6).

[1269] "The term wise [sage] doubtless includes moral and religious as well as intellectual elements" (Toy 1899:82). Cf. Nel (1984:135) and Schökel (1988:62).

[1270] Cf. 3:13; 8:12; 10:23; 11:29; 14:8,24; 15:24; 23:9; 27:11; 28:11,26

[1271] Cf. 2:20-1; 3:33; 4:18; 10:2,3,6,16; 11:4,8,10,19,28,31; 12:5,21,28; 13:9,21; 14:19,32; 15:9,29; 18:10; 21:12,18,21; 24:15; 25:26; 28:12,28; 29:16,27

words and actions[1272] of sages are extended in Proverbs to the enduring values of confidentiality and reliability[1273], discernment and focus[1274], education and counselling[1275], good and generous deeds[1276], humble and peaceful intentions[1277], hopeful expectations and meaningful joys[1278], integrity and trustworthiness[1279], judging and order capabilities[1280], modesty[1281], a lasting reputation and fortitude example[1282], loving and forgiveness[1283], moral and intellectual strength[1284], occupational diligence and competence[1285], self-control and temperance[1286], self-education and improvement[1287], self-knowledge and –sufficiency[1288], true and lasting friendships[1289], as well as trust in and obedience to God[1290]..

On the other hand, the intellectual-religious folly[1291]/wickedness[1292] dichotomy of the anti-sages are essentially and mentally depicted in Proverbs in terms of obstinate foolishness[1293], innate stupidity[1294], simple-minded naïve[1295], bragging opinion[1296], senseless depravation[1297], and crude brutishness[1298], as

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[1272] Cf. 16:31 and 20:29.

[1273] Cf. 11:13; 13:5,17; 14:5,25; 21:14; 22:21; 24:28; 25:9,13 and 25.

[1274] Cf. 11:9; 14:18; 15:14; 17:24; 21:16; 22:3; 24:26; 25:11 and 27:33.

[1275] Cf. 1:2,3,4,6,7; 4:5,7; 5:1-2; 8:9,15-6,33; 10:8,11,13,20,21,31,32; 11:14; 12:1,6,17,18; 13:1,2,10,13,18; 14:3; 15:2,5,7,22,23,32,33; 16:16,21,22,23; 17:10,16; 18:4; 19:8,18,20,25,27; 20:15,18; 21:11; 22:17,20; 23:12,15,19,23; 24:23; 25:12; 26:5; 27:5,6; 28:7,23; 29:3,15,17,18,19; 30:3; 31:1,23,26 and 31.

[1276] Cf. 3:27; 11:11,17,18,23,24,25,26,30; 12:10,13,14,22; 14:21,31; 19:17; 21:3,15,26; 22:9; 24:11,27; 28:27; 31:12 and 20.

[1277] Cf. 10:24; 11:16,27; 12:20; 13:15,19; 14:9,22,35; 16:15,19,24; 17:7,26; 19:22; 21:29; 22:4; 28:8 and 29:23.

[1278] Cf. 10:28; 13:12; 23:18; 24:14; 26:12; 29:6 and 20.

[1279] Cf. 10:9,29; 11:3,5,6,20; 13:6; 15:8,19,21,26; 16:17; 19:14; 20:6,7,9,11; 21:8; 22:11; 23:16; 28:6,10,18; 28:20 and 29:10.

[1280] In 16:10,11,13; 17:25; 18:5,17; 24:25; 28:2; 29:2,4,7,9,14; 31:5,8 and 9.

[1281] Cf. 11:2; 12:9; 16:8 and 19:1.

[1282] Cf. 3:35; 10:7,25,30; 11:21; 12:3,7,8,12,19; 13:20,22; 14:11,28,33,34; 15:6; 16:12; 17:2; 20:7,28; 21:20; 23:24; 24:3-4,16; 25:5; 28:1 and 29:14.

[1283] Cf. 10:12; 15:17; 16:6 and 17:9.

[1284] Cf. 8:14; 20:29; 21:22; 24:5 and 31:10.

[1285] Cf. 10:4,5; 12:11,24,27; 13:4,11; 14:1,23; 21:5; 22:9; 28:19 and 31:11-27.

[1286] Cf. 10:19; 11:12; 12:16,23; 13:16,25; 14:15,16,29; 15:1,4,18,28; 16:14,32; 17:27,28; 19:2,11; 20:3; 21:23; 22:5; 23:1; 25:15,28; 27:12; 29:8 and 11.

[1287] Cf. 1:5; 9:8,9; 10:14,17; 12:15; 13:14; 14:6; 15:31; 18:15; 20:5 and 21:11.

[1288] Cf. 14:10,14; 27:19 and 28:13.

[1289] Cf. 12:26; 17:17; 22:11; 27:9 and 17.

[1290] Cf. 14:2,26; 16:20; 22:4,19; 23:17; 28:4,5,14,25; 29:25 and 31:30.

[1291] Cf. Donald (1963), Crenshaw (1981:81), Perdue (2007:30) and Fox (1997,2008:38-43). The concepts of הלל√ (delusion/madness) and סכל√ (fool/foolish) do not feature in Proverbs.

[1292] Cf. the Biblical Hebrew index of semantic fields for "fool" and "wicked" in VanGemeren (1997/5:84,211). These concepts are not clearly mentally and morally distinguished in Proverbs (cf. Fox 1997:12,2000:38-43).

[1293] Folly/foolishness is expressed by the nouns אֱוִיל (in 1:7; 7:22; 10:8,10,14,21; 11:29; 12:15,16; 14:3,9; 15:5; 16:22; 17:28; 20:3; 24:7; 27:3,22 and 29:9), אִוֶּלֶת (in 5:23; 12:23; 13:16; 14:1,8,17,18,24(2x),29; 15:2,14,21; 16:22; 17:12; 18:13; 19:3; 22:15; 24:9; 26:4,5,11 and 27:22). Cf. also בְּלִיַּעַל (worthless, in 6:12 and 19:28); עָוֶל (injustice/wrong, in 29:27); עַוְלָה (iniquity/wrong, in 22:8) and אָוֶן (in 6:12,18; 12:21; 17:4; 19:28; 22:8 and 30:20).

[1294] כְּסִיל (stupid/foolish/dullard, in 1:22,32; 3:35; 8:5; 10:1,18,23; 12:23; 13:16,19,20; 14:7,8,16,24,33; 15:2,7,14,20; 17:10,12,16,21,24,25; 18:2,6,7; 19:1,10,13,29; 21:20; 23:9; 26:1,3,4,5,6,7,8,9,10,11,12; 28:26; 29:11,20). Lady Folly is being characterised as כְּסִילוּת in 9:13.

[1295] פֶּתִי (naive/simpleminded, in 1:4,22(2x),32; 7:7; 8:5; 9:4,6,16; 14:15,18; 19:25; 21:11; 22:3; 27:12). Cf. also the verb פתה√ (inexperience/entice/open to deception in 1:10; 16:29; 20:19; 24:7,28 and 25:15). Lady Folly is described as פְּתַיּוּת (simple) in 9:13.

well as ethically portrayed in terms of wickedness[1299], evilness[1300], sinfulness[1301] and transgression[1302]. The foolish-wicked nature of the anti-sages are further communicated in unwise thoughts and actions, such as anger[1303], arrogance[1304], bitterness[1305], corruption[1306], cruelty[1307], deception[1308], desire[1309], destruction[1310], distress[1311], enticement[1312], gluttony[1313], godlessness[1314], faithlessness[1315], hatred[1316],

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[1296] ליץ√ (boast, in 9:12;14:9; 19:28 and 20:1), לֵץ (babbler/scoffer, in 1:22; 3:34; 9:7,8; 13:1,4; 14:6; 15:12; 19:25,29; 21:11; 21:24; 22:10 and 24:9) and לָצוֹן (bragging/foolish talk, in 1:22 and 29:8).

[1297] נָבָל (foolish/senseless, in 17:7,21 and 30:22) and נבל√ (foolish/disdainfully, in 30:32).

[1298] בַּעַר (brutish/stupid, in 12:1 and 30:2).

[1299] Most generally expressed by רָשָׁע (in 2:22; 3:25,33; 4:14,17,19; 8:7; 9:7;10:2,3,6,7,11,16,20,24,25,27,28,30, 32; 11:5,8,10,11,18,23,31; 12:2,3(רֶשַׁע),5,6,7,10,12,21,26; 13:9,15,17,25; 14:11,19,32; 15:6,8,9,28,29; 16:4,12; 17:15 (2x),23; 18:3,5; 19:28; 20:26; 21:4,7,10,12(2x),18,27,29; 24:15,19,20,24,26; 25:5,26; 28:1,4,12,15,28; 29:2,7,12,16 and 27), as well as by רִשְׁעָה (in 11:5 and 13:6).

[1300] The verb רעע√ (to commit or cause evil, in 4:16; 11:15(2x); 13:20; 17:4; 18:24; 24:8,18,19; 25:19) and the nouns רַע (bad/evil, in 2:12,14(2x); 3:28; 4:14; 5:14; 6:1,14,24,29; 8:13(2x); 11:9,21; 12:12,13,20,21; 14:19,22; 15:3,10,15,26; 17:11; 19:23; 20:8,22; 21:10; 25:20; 26:23; 28:5,10; 29:6 and 31:12) and רָעָה (evil/misery in 1:33; 3:29,30; 6:18; 11:19,27; 13:21; 14:32; 15:28; 16:4,27,30; 17:13(2x),20; 22:3; 24:1,16; 26:26; 27:12; 28:14).

[1301] חטא√ (to sin, in 8:36; 11:31; 13:22; 14:21; 19:2 and 20:2), חַטָּא (sinful, in 1:10; 13:21 and 23:17), חַטָּאת (sin, in 5:22; 10:16; 13:6; 14:34; 21:4 and 24:9).

[1302] פֶּשַׁע (transgression/rebellion, in 10:12,19; 12:13; 17:19; 28:2,21,24; 29:6,16 and 22).

[1303] אַף (anger, in 15:1; 21:14; 22:24; 27:4; 29:8,22; 30:33); גרה√ (excite/stir up, in 29:22); דלק√ (burn/inflame, in 26:23); המה√ (growl/roar, in 9:13); חֵמָה (heat/rage, in 15:1,18; 19:19; 21:14; 22:24; 27:4 and 29:22), חרה√ (anger/kindle, in 24:19); חרר√ (burn/glow, in 26:21); כַּעַס (vexation/anger, in 12:16; 17:25; 21:19 and 27:3); מְרִי (obstinacy/rebellion, in 17:11); עבר√ (become angry, in 14:16; 26:17); עֶבְרָה (anger/fury, in 11:4,23; 14:35 and 21:24); רגז√ (shake/excite, in 29:9); רגן√ (murmur/revolt in 16:28; 18:8; 26:20 and 22).

[1304] גֵּאֶה (pride/haughty, in 8:13); גַּאֲוָה (majesty/pride, in 29:23); גָּאוֹן (exaltation/arrogance, in 8:13; 16:18); גָּבַהּ (high/proud, in 16:5,18,19; 17:19 and 18:12); הדר√ (swell/honour, in 25:6); הלל√ (boast, in 20:14; 25:14; 27:1,2 and 28:4); זֵד (presumptuous/insolent in 21:24); זָדוֹן (presumption/arrogance, in 11:2; 13:10 and 21:24); יָהִיר (proud/arrogant, in 21:24); נשא√ (lift up/exalt, in 30:32); קשה√ (harden heart or neck, in 28:14 and 29:1); רום√ (rise up/haughty, in 6:17; 21:4 and 30:13).

[1305] מַר (bitter, in 31:6) and מְמֶר (bitterness, in 17:25).

[1306] וְזָר (criminal/guilt, in 21:8); חבל√ (act corruptly, in 27:13); כסה√ (cover/conceal, in 28:13); שגה√ (mislead, in 28:10); שחת√ (corrupt/spoil, in 11:9).

[1307] אַכְזָרִי (cruel, in 11:17; 12:10 and 17:11), אַכְזְרִיּוּת (cruelty/fierceness, in 27:4); חשׂד√ (withhold, in 11:24); מנע√ (withhold/deny, in 11:26) and עלם√ (avert eyes, in 28:27).

[1308] גנב√ (steal/deceive, in 30:9); כחשׁ√ (deceive/feign, in 30:9); חרשׁ√ (devise/scheme, in 14:22); כָּזָב (lie/falsehood/deception, in 6:19; 14:15(2x),25; 19:5,9,22; 21:28; 23:3; 30:6 and 8); מִרְמָה (deceit/fraud, in 11:1; 12:5,17,20; 14:8,25; 26:24); מַשָּׁאוֹן (guile/dissimilation, in 26:26); עוה√ (bend/twist, in 12:8); פתה√ (deceive, in 16:29); רמה√ (beguile, in 26:19); שׁנה√ (change/pretend, in 17:9; 24:21; 26:11 and 31:5); שֶׁקֶר (deception in 6:17,19;10:18; 11:18; 12:17,19,22; 13:5; 14:5; 17:4,7; 19:5,9; 20:17; 21:6; 25:14,18; 26:28; 29:12 and 31:30).

[1309] אוה√ (desire/destruction, in 17:4; 19:13; 21:10,26; 23:6 and 24:1), תַּאֲוָה (desire/appetite in 18:1; 21:25 and 26); הַוָּה (greed/desire, in 10:3 and 11:6).

[1310] בלע√ (ruin/swallow, in 21:20); הרס√ (destroy, in 14:1); הפד√ (destroy, in 17:20); חלל√ (pierce/wound, in 26:10); מְדֹחֶה (ruin/downfall in 26:28); מְחִתָּה (destruction/ruin, in 10:14; 18:7 and 21:15); מַשְׁחִית (ruin/destruction, in 18:9 and 28:24).

[1311] אֵימָה (terror/horror, in 20:2); אֵיד (distress/calamity, in 17:5; 27:10); חֲרָדָה (trembling/anxiety, in 29:25); מְגוֹרָה (terror/horror, in 10:24); צָרָה (distress in 12:13; 21:23; 24:10 and 25:19).

impatience[1317], intoxication[1318], laziness[1319], offense[1320], oppression[1321], perversion[1322], pretence[1323], revilement[1324], scheming[1325], shame[1326], straying[1327], strife[1328], temptation[1329], trouble[1330], violence[1331], as well as other lesser-frequently mentioned manifestations[1332].

[1312] מוֹקֵשׁ (ensnare/trap, in 12:13; 14:27; 18:7; 20:25; 22:25; 29:6 and 25).

[1313] √זלל (frivolous/glutton, in 23:20,21 and 28:7).

[1314] חָנֵף (godless/irreligious, in 11:9) and √תפש (profane in 30:9).

[1315] √בגד (act faithless, in 2:22; 11:3,6; 13:2,15; 21:18; 22:12; 23:28 and 25:19); √מעל (act faithless, in 16:10); מְשׁוּבָה (faithless/apostasy, in 1:32) and √סוג (disloyal/deviate, in 14:14). Cf. also sources of trust (√בטח), support (√שען) and believe (√אמן) other than God, in 3:5; 11:28; 14:15,16; 21:22; 25:19; 26:25 and 28:26.

[1316] √בוז (despise, in 1:7; 11:12; 13:13; 14:2,21, 18:3; 19:16; 23:9; 29:10; 30:17; √זעף (to be vexed, in 19:3); √נאץ (spurn/scorn, in 15:5); √קנא (hate/envy, in 3:31; 23:17; 24:1 and 19); קִנְאָה (jealousy/envy, in 14:30); √שנא (hate, in 1:22,29; 8:36; 9:8; 10:12,18; 15:10; 29:24; 30:23, שֹׂנֵא (hating, in 15:17; 25:17; 26:24; 26:26,28; 27:4) and תּוֹעֵבָה (abomination, in 13:19 and 26:25).

[1317] אוּץ (haste/press, in 19:2; 21:5; 28:20 and 29:20); √בהל (haste, in 20:21 and 28:22); √בטא (chatter, in 12:18); הֶבֶל (vapour/breath, in 13:11; 21:6; 28:19 and 31:30); √מהר (hurry/haste, in 25:8); √לעע (stammer/rave, in 20:25); קָצֵר (short/impatient, in 14:17,29); √רגע (twinkle/fleeting moment, in 12:19); √רוץ (run/haste, in 6:18) and שָׁוְא (empty/worthless, in 30:8).

[1318] √סבא (drunk, in 23:20,21,29-35 and 31:4-5); √שגה (stagger, in 20:1); שִׁכּוֹר (drunken, in 26:9).

[1319] √לאה (weary/tired, in 26:15); נוּמָה (drowsiness/indolence, in 23:21); עָצֵל (lazy/sluggard, in 6:6,9; 10:26; 15:19; 19:24; 20:4; 21:25; 22:13; 24:30; 26:13,14,15 and 16; עַצְלוּת (laziness/sluggishness, in 19:15); עַצְלוּת (laziness/sluggishness, in 31:27); רְמִיָּה (laxness/slackness, in 10:4; 12:24,27 and 19:15); √רדם (snore/asleep, in 10:5), √רפה (slacken/idle, in 18:9 and 24:10); שֵׁנָה (sleep, in 20:13 and 24:33); תְּנוּמָה (slumber, in 24:33).

[1320] √אשם (offend/incur guilt, in 30:10; אָשָׁם (offense/guilt, in 14:9), √ברח (injure/dishonour, in 19:26); עָוֹן (iniquity/offense, in 5:22); עֶצֶב (hurt/offend, in 15:1) and עַצֶּבֶת (hurt/injury, in 10:10).

[1321] √גזל (rob/exploit, in 22:22 and 28:24); דַּךְ (oppressed/crushed, in 26:28); √דכא (crush/oppress, in 22:22); חֶתֶף (robber/prey, in 23:28); √עשק (oppress/exploit, in 14:31; 28:3 and 17); √קבע (rob/deceive, in 22:23); תֹּךְ (oppression/injury, in 29:13).

[1322] הֲפַכְפַּךְ (crooked, in 21:8), הְפוּכָה (perversity, in 2:12,14; 6:14; 8:13; 10:31 and 32), תַּהְפֻּכָה (perversity, in 16:28 and 30); √לוז (crooked, in 14:2); מוּם (blemish/defect, in 9:7); √סלף (pervert/twist, in 13:6 and 19:3), סֶלֶף (crookedness/deceit, in 11:3 and 15:4), √עקש (twist/pervert, in 10:9 and 28:18), עִקֵּשׁ (false/perverted, in 8:8; 11:20; 17:20; 19:1; 22:5 and 28:6), עִקְּשׁוּת (falsehood/crookedness, in 6:12); √פתל (twisted/subtle, in 8:8; צֹאָה (filth/excrement, in 30:12); שֶׁבֶר (perversion/crushing, in 15:4; 16:18; 17:19 and 18:12).

[1323] √עזז (defy/shameless, in 21:29); √פרש (scatter/flaunt in 13:16).

[1324] דִּבָּה (rumour/defamation, in 25:10); √זעם (curse/denounce in 24:24 and 25:23); √לשן (slander, 30:10); מְאֵרָה (curse, in 28:27); √קבב (curse, in 24:24); √קלל (curse/revile, in 20:20; 26:2; 27:14; 30:10 and 11); רָכִיל (slander, in 11:13).

[1325] זִמָּה (plan/scheme, in 10:23), מְזִמָּה (plan/device, in 12:2); נֶשֶׁךְ (interest/usury) and תַּרְבִּית (usury/increment, both in 28:8); √ערב (pledge/barter, in 6:1; 11:15; 17:18; 20:16,19; 22:26 and 27:13); עֲרֻבָּה (exchange/pledge, in 17:18) and √תקע (strike hands, in 22:26).

[1326] √בוש (shame/be ashamed, in 10:5; 14:35; 17:2; 19:26; 29:15); √חפר (act shamefully, in 13:5 and 19:26); √כלם (humiliate/shame, in 25:8 and 28:7); כְּלִמָּה (disgrace/ignomy, in 18:13); √לעג (mock/deride, in 17:5 and 30:17); קָלוֹן (shame/dishonour in 9:7; 11:2; 13:18; 18:3 and 22:10).

[1327] √נדד (stray/flee, in 27:8); √תעה (wander off/astray, in 10:17; 12:26 and 14:22); √שגה (err/stray, in 19:27).

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Different people sapientially express the sage (חָכָם) as personal educator and potential student in canonical Proverbs[1333]. In all of the textual subsections, the primary sage is metaphorically conceptualised in the role of the father (אָב)[1334], who wants to teach the intellectual and ethical aspects of wisdom to his son (בֵּן)[1335], along with the cohort of predominantly young males[1336]. Sometimes, the parental agent of the father is extended to that of the mother (אֵם)[1337], who is only once mentioned on her own in a pedagogical capacity[1338]. The wife/woman (אִשָּׁה) receives a more independent sapiential function in Proverbs[1339]. Apart from these and other similar kinds of familial depictions[1340], the training of sages are politically linked to the king (מֶלֶךְ)[1341] and other types of rulers[1342], such as the advisor[1343], envoy[1344], judge[1345], official[1346], teacher[1347], witness[1348], and poor[1349].

[1328] גרה√ (excite/dispute, in 28:25); מָדָן (strife/contention, in 6:14,19; 10:12; 15:18 and 16:28); מָדוֹן (quarrel/dispute, in 17:14; 21:19; 22:10; 25:24; 26:20,21; 27:15; 28:25 and 29:22); מִדְיָן (strife, in 19:13 and 21:9), מַצָּה (quarrel/brawl, in 13:10 and 17:19); רִיב√ (strife/dispute, in 15:18; 17:14; 18:6; 20:3; 25:8,9; 26:17,21 and 30:33).

[1329] חלק√ (flattery/smooth, in 2:16; 5:3; 7:5; 26:28; 28:23; 29:5 and 24) and חֶלְקָה (smoothness/flattery, in 6:24); נאף√ (adultery, in 30:20); נצר√ (crafty/cunning, in 7:10). Cf. 29:3.

[1330] עכר√ (trouble/stir up, in 11:29; 15:6 and 27); עָמָל (trouble/toil, in 24:2 and 31:7).

[1331] ארב√ (ambush, 1:11; 12:6; 23:28 and 24:15); בצע√ (violence/unjust gain, in 15:27), בֶּצַע (violence/cut off, in 1:19 and 15:27); המה√ (brawl/uproar, in 20:1); חָמָס (violence/wrong, in 3:31; 4:17; 8:36; 10:6,11; 13:2; 16:29 and 26:6); להה√) (to behave irrationally aggressive, in 26:18), עָרִיץ (violent/tyrant in 11:16); שֹׁד (violence/ruin, in 21:7 and 24:2); שדד√) (assault/oppress, in 19:26 and 24:15). Cf. also 1:16 and 29:10.

[1332] גלה√ (expose, in 18:2; 25:9; 26:26 and 29:24); גלע√ (break out/quarrel, in 20:3); מוט√ (shake/flinch, in 25:26); פנק√ (pamper, in 29:21); פרע√ (let go/let loose, in 29:18); שַׁלְוָה (careless/unconcern, in 1:32).

[1333] Proverbs depicts a חָכָם both as someone who is able to teach others (in 1:6; 12:18; 13:14,20; 15:2,7; 16;14,23; 22:17; 24:23; 25:2 and 31:26), but who is at the same time also open to further education (in 1:5; 9:8,9; 10:1,8,14; 12:15; 13:1; 18:15; 21:11 and 30:3).

[1334] Cf. 1:8; 3:12; 4:1,3; 6:20; 10:1; 13:1; 15:5,20; 17:6,21,25; 19:13,14,26; 20:20; 22:28; 23:22,24,25,(26); 27:10,(11); 28:7,24; 29:3,(15); 30:11 and 17.

[1335] Cf. 1:1,8,10,15; 2:1; 3:1,11,12,21; 4:1,3,10,20; 5:1,7,20; 6:1,3,20; 7:1,7,24; 8:4,31,32; 9:1; 10:1(2x),5; 13:1,22(2x),24; 14:26; 15:11,20; 17:2,6(3x),25; 19:13,18,26,27; 20:7; 23:15,19,26; 24:13,21; 27:11; 28:7; 29:17; 30:1,4,17; 31:5,8 and 28. The mother of Lemuel refers three times in 31:2 by means of Late Hebrew to her son as a בַּר (Brown, Driver & Briggs 1968:135), similar to the Biblical Aramaic word (Holladay 1994:400).

[1336] Cf. also אָדָם (man/person, in 8:4,32; 15:20; 27:19(2x) and 28:2; אָח (brother, in 6:19; 17:2,17; 18:9,19,24; 19:7; 27:10(2x); אִישׁ (man, in 8:4; 13:14; 15:21; 21:28; 22:24,29; 25:1,18; 27:17; 28:11,14,24; 29:3,4,13 and 26); בָּחוּר (young man, in 20:29); דּוֹר (generation, four times in 30:11-4); גֶּבֶר (young man, in 24:5 and 30:1); נַעַר (young boy/lad, in 1:4; 7:7; 20:11; 22:6,15; 23:13; 29:15 and 21; נֹעַר (youth, in 29:21); נְעוּרִים (youth/early life, in 2:17 and 5:18) and עֶבֶד (servant/slave, in 11:29; 12:9; 14:35; 17:2; 19:10; 22:7; 29:19,21; 30:10 and 22) and פֶּתִי (young/naïve, in 1:4,22(2x),32; 7:7; 8:5; 9:4,6,16; 14:15,18; 19:25; 21:11; 22:3 and 27:12).

[1337] In 1:8; 4:3; 6:20; 10:1; 15:20; 19:26; 20:20; 23:22; 23:25; 28:24; 30:11 and 30:17. Cf. also 17:25 and 29:25.

[1338] Only in 31:1-2.

[1339] In 11:16; 12:4; 14:1, 19:14, as well as 31:10-31.

[1340] אָדוֹן (master/lord, in 25:13; 27:18 and 30:10); בַּעַל (owner/husband, in 22:24; 31:11,23 and 28); חָבֵר (companion/comrade, in 28:24); זָקֵן√ (old, as verb in 22:6 and 23:22 and as noun in 17:6; 20:29 and 31:23); רֵעַ (companion/friend, in 3:28,29; 6:3(2x); 11:12; 12:26; 14:20,21; 16:29; 17:17,18; 18:17,24; 19:4(2x),6; 21:10; 22:11; 24:28; 25:8,9,17,18; 26:19; 27:9,10(2x),14,17 and 29:5); שֵׂיבָה (aged/gray-headed, in 16:31); שָׁכֵן (neighbour, in 27:10).

[1341] In 1:1; 8:15; 14:28,35; 16:10,12,13,14,15; 19:12; 20:2,8,26,28; 21:1; 22:11,29; 24:21; 25:1,2,3,5,6; 29:4,14; 30:22,27,28,31; 31:1,3 and 4(2x).

With the previously-mentioned so-called expressions of the "sages" an "sagehood" concepts in Proverbs we have entered the problematic arena for the clarification of such metaphorical conceptualisations[1350]. A Comparison of various authors reveals the following portrayals of the persons and personalities of sages, according to the mentioned author, his/her historic-cultural context, as well as their diverse depictions:

- **Mark Sneed** – *The Social World of the Israelite and Jewish Sa*ges:

  General Types: Royal and Temple Scribes

  Specific Roles: Heralds, Teachers, Administrators, Courtiers, Muster Officers, Judges, Attorneys, Specialists, Prophetic and Priestly Scribes, Physicians, Diviners and Oneiromancers[1351].

- **Rikvah Harris** – *Female 'Sages" in Mesopotamian Literature*: Bureaucrats, Poetesses, Scholars, Artists, Healers, Mantics and Counsellors[1352].

- **Samuel Kramer** – *The Sage in Sumerian Literature*:

  Humanist, Temple Priest, Palace Official and Ideal King[1353].

- **Ronald Sweet** – *The Sage in Acadian Literature*:

  The Wise King, The Commoner as Wise Craftsman, Architect, Builder, Soldier, Cult Official, Diviner, Musician, Physician, Scribe and Counsellor[1354].

- **James Russell** – *The Sage in Ancient Iranian Literature*:

  interpreters of Dreams, Makers and compiler of Maxims, Educators, Judges and Lawmakers[1355],

  - **Ronald Williams** – *The Sage in the Egyptian Royal Court*:

  Magician, sorcerer, Interpreter of Dreams, Adviser, Diplomat, Problem Solver, Physician, Chancellor, Architect, Government Official and Counsellor[1356].

- **James Crenshaw** – *Three Main Contexts of Israelite Learning and Sages in Proverbs*:

[1342] √משל (ruler, in 6:7; 23:1; 29:2,12 and 26); נָגִיד (leader/prince, in 28:16); נָדִיב (noble, in 8:16; 17:7 and 25:7); קָצִין (chief, in 6:7 and 25:15); √רזן (ruler, in 8:15 and 31:4); רָזוֹן (dignitary, in 14:28); שַׂר (chieftain, in 8:16 and 28:2).

[1343] יוֹעֵץ (advisor/counsellor, in 6:7; 11:14; 15:22; 20:18; 23:1; 24:6 and 29:26) and סוֹד (counsel/confidant in 15:22).

[1344] מַלְאָךְ (messenger, in 13:17; 16:14 and 17:11) and צִיר (envoy/messenger, in 13:17 and 25:13).

[1345] √שפט (judge, in 8:16, cf. 29:14 and 31:9).

[1346] שׁוֹטֵר (officer/official, in 6:7) and √שרת (official/minister, in 29:12).

[1347] מוֹרֶה (teacher) and √למד (teacher/instructor), both in 5:13.

[1348] עֵד (witness, in 14:25; 19:9,28; 21:28; 24:28 and 25:18); עֵדָה (assembly/gathering, in 5:14) and קָהָל (assembly/convocation, in 5:14 and 26:26).

[1349] דַּל (poor, in 28:11); עָנִי (poor/afflicted, in 31:5); and √רוש (poor, in 29:13).

[1350] Cf. 1.2 and 3.3.3.
[1351] Cf. Sneed (2015:161-78).
[1352] Cf. Harris (1990:3-14).
[1353] Cf. Kramer (1990:31-44).
[1354] Cf. Sweet (1990:51-63.
[1355] Cf. Russell (1990:86-90).
[1356] Cf. Williams (1990:95-7).

Informal Goals of Learning,

Formal Setting of Pragmatic (Professional Sages), Secular (Royal Authorship) and Religious (Popular) Learning[1357].

It is clear from the myriad of descriptions of "sages" and "sagehood" in the ancient Near Eastern and Israelite and Jewish cultures and Worlds, that it would be virtually impossible to conceptualise the role and function of the sage with definite certainty[1358]. However – having advanced to this level with our investigation – we postulate that human "sages" and "sagehood" seem to be metaphorically portrayed in Proverbs as men and women from either private, public or professional capacities, who mentally and morally instruct, educate and teach potential pupils on how to obtain, learn, practice and even transmit their acquired sagacities far with our study instead[1359].

The most unique and exceptional portrayals of Israelite sages and Jewish scribes are found in the first nine chapters of Proverbs[1360], in the conceptualisations of Wisdom as a feminine figure. She is portrayed a few times in the more archaic (and possibly Canaanite) form of חָכְמוֹת[1361], but more often has to be rather haphazardly distinguished as personified Wisdom (חָכְמָה) from the exact polysemous equivalent that also indicates human wisdom as an educational epistemology and the facultative content in the brain-mind processes[1362]. Personifications of Lady Wisdom as a sage during the exilic times is most intricately and intimately linked to the Divine, both in terms of her serving at least as a primeval attribute to the Creator during creation[1363], as well as by means of her merging self-identification with the Divine ego: "For whoever finds me finds life and receives favor from the Lord. But whoever fails to find me harms himself; all who hate me love death" (8:35-6 NIV)[1364]. What our investigation hints at to be a supernatural depiction in personified Wisdom, is clearly expressed in the way YHWH is finally portrayed as a Sage in canonical Proverbs.

[1357] Cf. Crenshaw (1990:206-16). With religious learning Crenshaw refers mainly to Sira and *Sapientia Salomonis*.
[1358] Cf. Perdue (2008b:vii).
[1359] Cf. 1.2, as well as the essays o Camp, Crenshaw, Fontaine and Lemaire in Gammie and Perdue (1990,2008b).
[1360] Outside of Proverbs 1-9, possible traces of Lady Wisdom are identified in 14:1 (Murphy 1998:103); 24:3-4 (Kalugila 1980:74) and 24:7 (Scott 1965:147).
[1361] In 1:20; 9:1 and 24:7 (Reyburn & Fry 2000:44).
[1362] Scholars do not clearly distinguish between Wisdom and wisdom (Ellens 1998:530 and Frydrych 2002:59): while most restrict Lady Wisdom primarily to the poems of 1:20-33, 8:1-36 and 9:1-12; others identify her also in the lectures in 2:6,10; 3:13-20; 4:5-7 and 7:4 (cf. Toy 1899:40, Scott 1965:51, Murphy 1998:17,27,41, Waltke 2004:369-70 and Dell 2006:45). In this regard, Atkinson (2005:24) goes too far to identify Wisdom as an overarching theme in the whole of Proverbs, which basically outlines and exposits her "character, methods, imagination, values and examples" (2005:170).
[1363] In 3:19-20 and 8:22-31. Cf. Toy (1899:70), Scott (1965:48) and Reyburn & Fry (2000:83).
[1364] Cf. also 1:28 and 8:17 (Crenshaw 1992:519, Waltke 2004:400 and Reyburn & Fry 2000:182).

The next section illustrates how the sages who wrote and edited Proverbs primarily thought about YHWH within the religious-intellectual contexts of God-fearing. In conjunction with the concept of the fear of YHWH, the sages categorise the Divine in terms of the typical, "God-king-creation-wisdom-nexus"[1365], that features in the sapiential texts of both the ancient Israelite and the Near East cultures. Holistic depictions of YHWH's creation and governance of the cosmos and human society[1366] are clarified in terms of his Divine knowledge[1367], and in its ensuing retributive[1368] blessings[1369] and punishments[1370]. All of these portrayals can be traced back in Proverbs to the original oriental idea of God as primordial Sage[1371]. Canonical Proverbs expresses how the traditional sages mentally linked the sagacity of YHWH to the human sapiential characters of the father (3:12); ruler/king (29:26; 25:2), teacher (2:6; 3:6), Lady Wisdom (8:22-31), as well as to the sceptical views of Agur (30:3) and the virtuous deeds of the Woman of Valour (31:30).

Many Biblical Hebrew texts laud YHWH as the only true source and dispenser of wisdom[1372]. However, the sages of Proverb elaborate upon this general Israelite belief of God as a Sage with various imaginations: YHWH "by wisdom founded the earth [and]; by understanding he established the heavens". God is the one who "gives wisdom; from his mouth come knowledge and understanding". And: "No wisdom, no understanding, no counsel, can avail against the Lord"[1373]. The "intellectual-moral-rhetorical-theological achievement of wisdom"[1374] by the sages, and especially of their depiction of YHWH as the Primal Sage, are rationally and religiously intertwined with the notion of God-fearing, both as knowledge of the Holy One, and as the beginning of wisdom (cf. 9:10).

5.2.3.3 God-fearing as an Ethical Domain Matrix

The Biblical Hebrew concept of ירא√ occurs 22 times in most of the textual subsections of Proverbs[1375], five times as the verb יָרֵא ("to fear")[1376], three times as the adjective יָרֵא ("fear")[1377] and fourteen times as

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[1365] Cf. Bartholomew & O'Dowd (2011:34ff.)

[1366] Cf. 2:7-8; 3:11-2; 5:21; 14:31; 15:3,31; 16:2,4,9; 17:3,5; 19:21; 20:12,22,24; 21:1,2,31; 22:2; 23:11; 24:12,18; 25:2; 29:13 and 26.

[1367] Cf. 2:5; 15:11; 16:1; 20:24; 21:30; 22:12; 24:12,18; 28:5; 29:13 and 30:3.

[1368] Proverbs most clearly expresses the idea of Divine retribution in the concept of שלם√ cf. 11:31; 13:13,21; 19:17; 20:22 and 25:22.

[1369] Cf. 2:7-8; 3:4; 3:6,26; 10:22; 16:7; 18:10; 19:14,17; 25:22; 28:25; 29:25 and 30:5.

[1370] Cf. 3:32-4; 8:35-6; 10:3,29; 11:1,20 12:1,22; 15:8,9,25,26,29; 16:5; 17:15; 22:14,23 and 30:6.

[1371] Cf. 2:6; 3:19-20; 8:22-31; 15:11; 21:30 and 30:4.

[1372] Cf. Exodus 28:3; 31:6; 35:10,35; 36:1,2; 1 King 3:12, 10:24; Isaiah 31:1-2; Jeremiah 9:22[23]; Job 9:4; 12:13; 2 Chronicles 1:11; 9:23; the Biblical Aramaic text of Daniel 2:20,21, as well as Toy (1899:35-6), Kalugila (1980:75-6), Hill & Walton (1991:256) and Reyburn & Fry (2000:57,74).

[1373] Quoted from 3:19; 2;6; 21:30 and 9:10 in the RSV.

[1374] Birch et al (2005:384-5).

[1375] Seven times in 1:1-9:18 in 1:7,29; 2:5; 3:7,25; 8:13; 9:10; eleven times in 10:1-22:16 in 10:27; 13:13; 14:2,16,26,27; 15:16,33; 16:6; 19:23; 22:4; twice in 22:17-24:34 in 23:17; 24:21; and twice in 30:1-31:31 in 31:21 and 31:30. The concept is absent in 25:1-29:27. Cf. Stähli (1971:766) and Van Pelt & Kaiser (1997:529).

[1376] In 3:7,25; 14:16; 24:21 and 31:21, always in the Qal stem formation.

the noun (יִרְאָה) ("fear")[1378]. The derivative is mostly linked directly to YHWH[1379], often as part of the genitive construct יִרְאַת יהוה (the fear of YHWH")[1380], and twice in the imperative phrase יְרָא־אֶת־יהוה ("you must fear YHWH")[1381]. In two other instances God is not mentioned, but might still be indirectly derived from the textual context[1382]. Only 3:25 and 31:21 do not refer to the Divine, but associate √ירא with human terror, alarm or dread. However, both of these verses are still regarded as part of the Divine Passive in Proverbs[1383].

The majority of references connect √ירא in Proverbs to a form of religious God-fearing. The importance of the term for our investigation is in how the sages conceptually combined religious God-fearing with the intellectual-educational aspects of wisdom, and located both of these aspects in the heart as the main indicator of human realism and experientialism. The prototype of GOD-FEARING is categorised as a basic-level concept between the superordinate RELIGIOSITY and the subordinate PROVERBIAL RELIGION. The concept serves as an ethical domain matrix, which the sages metaphorically projected as religious orientation and ethical obligation onto their portrayals of the Divine. The sages metaphorically conceptualised √ירא in the linguistic expressions of Proverbs as: (1) contemplative religiosity, that conveys (2) the religious origin, outline and outcome of sapiential teaching, as well as (3) the main ethical principle pertaining to the epistemological and life-style practices of the proverbial wisdom tradition.

Our conceptual analysis of the linguistic expressions in which √ירא occurs, shows that the traditional sages focused generally much more on the cognitive and behavioural dimensions of God-fearing, rather than on its emotional aspects[1384]. The rational wisdom of the traditional Israelite sages are equated with the *intellektualisierende Zug* (Becker) of God-fearing in Proverbs[1385]. This is also the case in some of the

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[1377] In 13:13; 14:2 and 31:30.

[1378] In 1:7,29; 2:5; 8:13; 9:10; 10:27; 14:26,27; 15:16,33; 16:6; 19:23; 22:4 and 23:17. The adjective נוֹרָן ("fearful") and the noun מוֹרָה ("terror") do not feature in Proverbs. Cf. Stähli (1971:766) and Even-Shosan (1990:489-91).

[1379] Fuhs (1990:291-6) argues that the Biblical Hebrew concept of √ירא is associated with God in more than 80% of the passages in which it occurs. For the semantic field of fear in the Hebrew Bible, cf. Oosterhoff (1949:8-17), Becker (1965:1-18), Van Pelt & Kaiser (1997:533), Bowling (1980a:399-401) and Hill & Walton (1991:259).

[1380] In 1:7,29; 2:5; 8:13; 9:10; 10:27; 14:2 (יְרֵא יהוה),26,27; 15:16,33; 16:6; 19:23; 22:4; 23:17; 31:30.

[1381] In 3:7 and 24:21.

[1382] In 13:13 (מִצְוָה as object) and 14:16 (NIV adds "the Lord" without any text critical substance). Cf. Job 4:6; 22:4 and Psalm 5:8; 90:11; 119:38. Waltke (2004:564,595) emphasizes the religious intention of these verses, but cf. also Murphy (1998:97,105).

[1383] Proverbs 3:25 in terms of the context of 3:25-6, and 31:21 in conjunction with 31:30. Cf. Toy (1899:76), Waltke (2004:264,2005:530) and Reyburn & Fry (2000:88,659).

[1384] As will be shown in the next paragraphs, the linguistic expressions of √ירא in Proverbs manifest primarily concepts of intellectual cognition and ethical action.

[1385] Becker (1965:217-8). According to Murphy (1987:458) such explicit and intimate links between the concepts of God-fearing and wisdom are only to be found in the sapiential literature of the ancient Israelites.

protests of Job against a *deus absconditus*[1386], but seldom in the resignations of Qohelet before a *deus otiosus*[1387]. Proverbs propagates God-fearing as a purpose, but once the system of Divine retribution has failed in Job and Qohelet, the enactment of practical religion in terms of ethical conduct is changed. Job continued with traditional and proverbial God-fearing fashions, but in a form of rebellion. Qohelet transgresses the concept to irrational fear as resignation. Job and Qohelet call for a broader approach to God-fearing, which should also include protest before God[1388].

[1386] The theme of God-fearing is woven through the text of Job. Derivatives of √ירא occur 17 times in Job – mostly as a Qal verb (in 1:9; 5:21,22; 6:21; 9:35; 11:15; 32:6; 37:22 (in the Niphal) and 37:24), but also in the form of the adjective (in 1:1,8 and 2:3), as well as in the noun (in 4:6; 6:14; 15:4; 22:4 and 28:28). The prologue introduces Job as a God-fearing believer, according to the religious and ethical principles of the concept in Proverbs (1:1). Job's friends also utilise God-fearing in traditional wisdom as antidote against his suffering calamity, cf. the words of Eliphaz in 4:6,15:4,22:4. However, Job challenges this idea (cf. 6:14). He argues that Wilson "the friends are destroying the basis of their worship of God and the foundation of their wisdom. Whereas Eliphaz is shocked that Job's fear of God does not sustain him during his misfortunes (4:6), Job is distressed that the friends' fear of *Shaddai* does not move them to support him through his troubles. Both parties are thus attacking the centre of the other's worship of God" (Hartley 1988:138). Job follows the same principle of retributive God-fearing as his friends, but argues that God should act start to act according to it, whereas the friends claim that he in fact does. The conclusions to the Poem on Wisdom (28:28) and the Elihu speeches (chapter 32-7) echo the traditional view in Proverbs of God-fearing as wisdom in terms of retribution and reward. Cf. Kroeze (1961:78), Driver & Gray (1971:42), Hartley (1988:484), Wilson (1995:66-74) and Loader (2001b:275).

[1387] Qohelet employs mostly the verbal form of the concept: √ירא occur 9 times – 7x as a Qal verb (in 3:14, 5:6; 8:12,13; 9:2; 12:5 and 12:13) and twice as an adjective (in 7:18 and 8:12). Only 8:12-13 makes use of the traditional conceptualisation of God-fearing, but even then for unique purposes. Otherwise, Qohelet's understanding of God-fearing transcends Job's rebellion, to express his total resignation before the Divine. Qohelet's reaction coincides with post-exilic experiences of the 3rd century, when God receded further from believers than ever before. Qohelet never refers to God by his personal covenant Name (יהוה), but only in general terms to אֱלֹהִים ("God") or even הָאֱלֹהִים ("The God"). God remains the Unapproachable and Unknowable Creator. Qohelet's fear is so intense that Delitzsch called this text the "Song of Songs of the Fear of God" (Loader 2001:273-4). These references to God-fearing still portrays a form of religious piety observed ritually, in a "spirit of resignation" in the presence of "an impenetrable Mystery" (Beek 1984:81). Qohelet "radicalized an acknowledged principle of Wisdom, and he returned to the "fear of God" its powerful, original, numinous basis" (Muntingh 1978:144). His God-fearing reverts back to its pre-Proverbial ancient Near Eastern origins, as the typical human reaction in the presence of Divine power (Loader 1984:49). God-fearing in Qohelet is nothing but raw terror in the presence of a hostile and dangerous Divine being. Qohelet portrays God as an unpredictable depot (Crenshaw), an amoral Personality (Rankin), as well as capricious, bewildered (Pfeiffer) and demonic being (Anderson) (Penchansky 2012:55). By doing so, Qohelet questions older wisdom, and disagrees with its views on God-fearing in terms of Divine retribution (Spangenberg 1993:11,21. The reference to God-fearing in the epilogue, which links it to Divine commandments is foreign to Qohelet (12:13). This notion of Proverbs' idea of God-fearing as retributive reward, is in opposition to other references of the concept in the text. It should be interpreted as a later edition (Murphy 1987:454), to synchronize Qohelet with the wisdom tradition and with later wisdom, such as Ben Sira and the Wisdom of Solomon (Spangenberg 1993:174). Qohelet's basic image of God is that of the sovereign Despot, fully in charge of everything but with no obligations and accountability to no-one. He is not a God to be trifled with (Frydrych 2002:109). Qohelet's advice is that we should make the best we can of the chances that come our way (Loader 2001:273-4). Humanity must face the facts, learn to live with what cannot be changed, and find enjoyment in work (Scott 1983:204-5). It is his understanding of God-fearing as resignation. For a different understanding of God-fearing in Qohelet, cf. Kidner (1985:17).

[1388] On the opposite end of Job's rebellion and Qohelet's resignation, Ben Sira virtually equates the fear and love of the Lord, based on the "Deuteronomistic equation: to fear God = to love him = to keep his commandments = to walk in his ways" (Skehan & Di Lella 1987:78-9). The concept of God-fearing does not feature in the Wisdom of Solomon (cf. 2.2.2).

While the concept of ירא√ may have retained some of its original human emotion[1389], God-fearing is seen as a moral form of contemplative religion by the sages of Proverbs[1390]. Their fear of YHWH is consciously practiced in God's presence in ordinary, everyday situations, and conscientiously executed as a "mode of real existence" (Nel) in terms of religious thoughts and ethical actions[1391]. As a form of contemplative religiosity, the concept of ירא√ metaphorically expresses the religious origin, outline and outcome of the sapiential teachings of the proverbial sages.

The following six verses from Proverbs also serve as linguistic expressions, to reveal how the traditional sages religiously and intellectually linked the concept of **God-fearing** to the **instruction of wisdom** as the **knowledge of God**:

יִרְאַת יְהוָה רֵאשִׁית דָּעַת חָכְמָה וּמוּסָר אֱוִילִים בָּזוּ׃

The fear of YHWH is (the) beginning of knowledge; fools despise wisdom and instruction (1:7).

רֵאשִׁית חָכְמָה קְנֵה חָכְמָה וּבְכָל־קִנְיָנְךָ קְנֵה בִינָה׃

The *beginning of wisdom: attain wisdom, and with whatever else you attain, attain insight* (4:7).

תְּחִלַּת חָכְמָה יִרְאַת יְהוָה וְדַעַת קְדֹשִׁים בִּינָה׃

*The beginning of wisdom is the fear of YHWH, and the knowledge of Holy One(s) is insigh*t (9:10).

תּוֹרַת חָכָם מְקוֹר חַיִּים לָסוּר מִמֹּקְשֵׁי מָוֶת׃

(The) teaching of (the) wise is a fountain of life, so that one may avoid (the) snares of death (13:14).

יִרְאַת יהוה מְקוֹר חַיִּים לָסוּר מִמֹּקְשֵׁי מָוֶת׃

The *fear of YHWH is a fountain of life, so that one may avoid (the) snares of death* (14:27).

יִרְאַת יהוה מוּסַר חָכְמָה וְלִפְנֵי כָבוֹד עֲנָוָה׃

The fear of YHWH is (the) instruction of wisdom, and humility goes before honour (15:33).

According to the generalisation and cognitive commitments of CMT, the concept of God-fearing acts, in the above-mentioned proverbial expressions, as a prototypical container in terms of the logical properties of the following syllogism: As a form of contemplative religiosity, the concept of ירא√ metaphorically expresses the religious origin, outline and outcome of the sapiential teachings of the proverbial sages. The majority of these God-fearing phrases are expressed as synthetic parallels, with the possible exception of 1:7, which is considered to be written as an antithetic parallelism. However, in the case of these six synthetic parallels, the second member can only be grasped in terms of the first member. Furthermore – once these parallels are attributed of the notion of God-fearing – the following becomes evident:

- God-fearing is knowledge in 1:7, albeit that kind of knowledge wise people pursue and fools despise. In other words, this wisdom is the kind of knowledge that wise people possess. It also implies that true knowledge is only to be realized within the context of the "fear of YHWH".

[1389] Waltke (2004:100-1) argues that God-fearing retains both its rational and non-rational aspects in Proverbs: rationally it can be memorised and learned, while non-rationally it remains an emotional response of fear and trust. "In brief, when people do not lie, for example, because of the 'fear of God', it does not mean that they do not lie because they behave ethically but because they are afraid of God and of the consequences he may exact of them for lying" (Clines 1993:64).
[1390] Cf. Wilson (1995:72).
[1391] Nel (1980:145). Cf. Nel (1996:429) and Atkinson (2005:28).

- Proverbs 1:7 and 4:7 also link wisdom and knowledge – this further boils down to human insight and perception as true understanding.

- Proverbs 9:10 – in conjunction with 1:7 and 4:7 – plays a pivotal function, in that "Knowledge of the Holy" is linked to both "the fear of YHWH" and "human insight". This in turn contextualises God-fearing as the religious frame or setting for revealed knowledge of the Holy. The importance of Proverbs 9:10 also elaborated upon in the saying of Job 28:28, wherein the attainment of human "insight" is further linked to the avoidance of evil, in other words, when or explicit moral behaviour is conceptualised as the avoidance of evil conduct. However, Proverbs 9:10, with almost similar phrasing, links human insight to knowledge of the Holy. One may probably in terms of the above-mentioned verses might deduce that the proverbial sages regarded the insight and "knowledge of the Holy" as the cadre of ethical insight to be practiced as a human asset and ability, as the Joban sage in 28:28a expressly intends God-fearing to be of human relevance.

- One should also seriously take the argument of Fox into account that the ancient Israelite and early Jewish concept of God-fearing as the religious origin, cadre and context of Biblical Hebrew wisdom and knowledge may have polemical overtones: having established that the subsection of Proverbs 1-9 has a post-exilic dating and are therefore intimately linked to Persian and Greek influences, the Israelite sages and Jewish scribes' emphasis on God-fearing may be regarded as polemical in nature, in contrast to the knowledge (mystery) and wisdom (philosophy) of such foreign cultures, particularly opposed to against the backdrop of the Hellenistic perception of the value and origin of wisdom and knowledge. The sages and scribes of Proverbs 1-9 would most likely conceptualise their general perception of wisdom and knowledge as source domains, which may then have been inferentially extended and transformed to distinguish the Divine origins of Israelite and Jewish sagacity, as part and parcel of the metaphorical GOD-AS-A-SAGE construct and in contrast to the humanly Greek philosophers and Persian thinkers.

- Proverbs 13:14 – together with 1:7, 4:7, 9:10 and Job 28:28, but also in relationship with 14:27 – both conceptually links and expresses "the fear of YHWH" and "the teaching of the wise" as "a fountain of life" and also re-iterates that the wisdom of the wise is the most appropriate way to avoid evil and its deadly consequences.

- Finally, Proverbs 15:33 round this group of God-fearing sayings off with the addition of an attitudinal ethic of humility. This proverb may have originated from the social-religious context in the post-exilic Persian times, when the Israelite and Jewish notions of "hubris" became regarded as forms and attitudes of unethical conduct.

The notion of God-fearing has been viewed as the general definition, the central motto, the overall theme, the theological foundation, the essential outlook, or as the hermeneutic keystone to the sapiential teachings in the canonical text of Proverbs[1392]. In terms of the exilic subsection of Proverbs 1-

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[1392] Cf. Toy (1899:4,10), Waltke (2004:174,180), Reyburn & Fry (2000:29) and Murphy (1998:4).

9[1393], God-fearing acts as the "beginning", both as the רֵאשִׁית (the most essential/important/chief aspect/ingredient/principle[1394]) and as the תְּחִלָּה (the origins/ starting point[1395]) of wisdom (חָכְמָה) and instruction (מוּסָר) and teaching (תּוֹרָה), which leads to insight/ understanding (בִּינָה) and knowledge (דַּעַת) of the Divine.

The "fear of God/YHWH" is possibly the oldest reference to "religion" in the ancient Near East[1396]. "God-fearing" has a widely nuanced range of meanings, in the Hebrew Bible in general, but also in the proverbial wisdom literature in particular[1397]. Some scholars focus on the deeply-ingrained psychology of fear in the Israelite mind[1398], which persisted in the whole Tanach as part of human encounters with and attitudes towards the Divine[1399]. Others show how such fearful experiences gradually evolved in the Israelite history into less emotional expressions of worship and faith[1400]. Both perspectives are justified

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[1393] Cf. 1:7; 4:7 and 9:10. The concept of רֵאשִׁית features 51 times in the Hebrew Bible (Even-Shosan 1990:1052). It is translated as αρχη in the LXX (cf. Ginrich & Danker 1979:111-2), although the verse of 4:7 is entirely omitted in LXX Proverbs (cf. Toy 1899:86).

[1394] Cf. Holladay (1988:330), as well as Scott (1961:13,1965:37), Eichrodt (1967:89), Bergant (1997:80), Waltke (2004:281), Reyburn & Fry (2000:101) and Perdue (2007:359).

[1395] Cf. Holladay (1988:389) and Von Rad (1972:66). Contra Waltke (2004:441).

[1396] The concept of fear – its etymology possibly means "to tremble" – may be "the earliest term for religion in biblical Hebrew, and indeed in Semitic languages in general" (Fuhs 1990:297,260). The origins of God-fearing goes back to the universal dread which the ancients experienced in the presence of the numinous and tribal deities. Plutarch (46-120 CE) wrote how the courageous Spartans had a temple dedicated to Fear. Statius (45-96 CE) stated that, *Primus in orbe deos fecit timor* ("At the beginning of the world, Fear created the gods"). Cf. also Genesis 20:8,11; 22:12; 42:18; 50:19; Exodus 1:17,21; 9:20,30; 15:11; 18:21; Deuteronomy 10:17; 1 Samuel 28:13; 2 Samuel 23:3; 1 Kings 8:43; 18:3,12; 2 Kings 4:1; 17:7,25,28-39; Isaiah 41:5; Jeremiah 10:7; Jonah 1:5,9,10,16; Psalm 47:3; 66:3,5,16; 76:8-13; 96:4; 115:11,13; Nehemiah 5:15; 7:2 and 1 Chronicles 16:25.

[1397] Cf. Toy 1899:164), Von Rad (1997:66), Crenshaw (1981:95), Scott (1983:37) and Whybray (1995:136-7).

[1398] Kruger (2001:77) describes the human psychological experiences of fear in the Hebrew Bible in terms of physical agitation; an increased heart-rate; blood leaving the face; hair straightening out; the inability to move, breathe, speak or think; the involuntary release of bowels or bladder, as well as impulsive flight.

[1399] Clines (1993:64) "is suspicious of the alleged 'semantic development' from fear as an emotion to fear as 'religion' or 'moral behaviour' and indeed of the common assertion that the 'fear of God' can mean something other than the emotion of fear". "As far as the 'fear of God' is concerned, I conclude that, while no doubt to fear God implies also to be in awe of him and to show him respect, and while those who fear God engage in appropriate ethical and religious behaviour precisely because they fear the consequences of not doing so, these can only be connotations of 'fear'; the terms for 'fear' studied above means no more and no less than the emotion of fear" (Clines 1993:70).The main reason for this conclusion of Clines, on the original *prima facie* meaning √ירא, can be attributed to his lack of making use of the methodology of CMT.

[1400] Becker (1965:210-3) describes how fear in the Hebrew Bible developed into more cultic, moral and nomistic expressions of faith (cf. Murphy 1998:254-5).Van Pelt & Kaiser (1997:528) summarise the aspects of fear encompassed by √ירא in terms of "terror, respect, and worship. Terror and worship are, in some sense, polar opposites; the former is characteristic of complete anxiety while the latter suggest trust. The aspect of respect, however, can be either a weakened sense of fear or worship". Cf. Bible translations, which conceptualise √ירא as "obedience" (CEV), "piety" (NIV), "reverence" (GNB), "caution" (NAB) and "worship" (AB). "What is happening is clear enough. Because the fear of God is understood as a relationship with the sovereign divine will, the irrational element in that fear, the numinous feeling of terror in face of a divine power which is unknown and which may break forth abruptly at any time, is being repressed in favour of an attitude of reverence, learned by human mediation, for divine ordinances which can certainly be known and which is permanently present. *The fear of God is thus filled with a complex rational content, with the result that predominance is given to the positive element in the God-Man relationship.* Because the will of God is known primarily as something consistent and perspicuously

according to the view of Otto (1959), whereby human encounters with the Divine are accompanied by and oscillate between anxious and attractive experiences of the *mysterium tremendum et fascinosum*[1401].

God-fearing in Proverbs moves away from the raw dread and irrational experiences of people during visionary theophanies[1402], as well as beyond the more regulated devotions and liturgies in covenantal[1403] and cultic[1404] practices, and finally onto the rational views of the sages on the Divine, where the term developed into more mental and imaginative endeavours[1405]. Many scholars agree that God-fearing constitutes the most distinctive theological principle in Proverbs[1406], and that the wisdom ensuing from the concept equals a fundamentally religious system, which conveys a personal, internal and moral form of sapiential religiosity[1407]. The religious nature of God-fearing is based on the view that its sapiential foundations are situated in YHWH's wisdom[1408]. The fear of YHWH acts both as a pious state of mind among the sages, and as their characteristic faith in God as the creator and sustainer of life[1409]. However, in contrast to the highly-emotional descriptions of God-fearing in the priestly and prophetic

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clear, and is accepted into the fabric of life, *quiet confidence in the manifest God* gets the upperhand over terror in the presence of the hidden one" (Eichrodt 1967:273). "Therefore the fear of Yahweh enters as a necessary component into the physic nature of the blessed, it becomes inseparable from righteousness … Thus the fear of Yahweh leads to the disappearance of all fear" (Pedersen 1959:624-6). "Thus one might almost say: whoever fears Yahweh need have no fear, but whoever does not fear Yahweh must have fear" (Zimmerli 1978:146,145). Cf. Perdue (1994:79).

[1401] Cf. 4.2.1. From this perspective, God-fearing characterises both human submission to God's will and true worship, expressing "both aspects of shrinking back in fear and of drawing close in awe" (Ross 1991:907). Cf. Fuhs (1990:300-3) and Abrahams (1978:651), as well as Luke 5:26 and 7:16 in the Greek New Testament.

[1402] The reaction of Jacob in Genesis 28:17 is typical, following on the apparition at Bethel: "He was afraid (יִּרָא) and said, "How awesome (יָרֵא) is this place! This is none other than the house of God; this is the gate of heaven" (Genesis 28:17 NIV). Cf. also Genesis 3:10; 15:1; 21:17; 26:24; Exodus 3:6; 14:31; 20:20; Deuteronomy 5:5; Judges 6:23; 13:6; 1 Samuel 12:18 and 2 Kings 17:35.

[1403] "Remember the day you stood before the LORD your God at Horeb, when he said to me, "Assemble the people before me to hear my words so that they may learn to revere (יָרֵא) me as long as they live in the land and may teach them to their children" (Deuteronomy 4:10 NIV). Cf. also Leviticus 19:14,30,32; 25:17,36,43; Deuteronomy 5:29; 28:58; 31:12; Joshua 24:14; 1 Samuel 12:14; 2 Kings 17:28,34; Jeremiah 32:39-40; Malachi 2:5; Psalm 11:9; Nehemiah 1:5; 9:32; 2 Chronicles 19:9 and 20:3.

[1404] "It is to be with him, and he is to read it all the days of his life so that he may learn to revere (יָרֵא) the LORD his God and follow carefully all the words of this law and these decrees (Deuteronomy 17:19 NIV). Cf. also Deuteronomy 6:2,13,24; 8:6; 10:12,20; 13:5; 14:23; 1 Samuel 12:20,24; Isaiah 8:13; 11:2; 29:13; Jeremiah 44:10; Amos 3:8; Haggai 1:12; 2:5; Malachi 1:14; Psalm 2:11; 5:8; 19:10; 22:26; 25:12; 34:10,12; 61:6; 68:36; 99:3; 112:1; 135:20 and 139:14.

[1405] Cf. Becker (1965:85), Bowman (1974:9-10), Nel (1980:141-2) and Fox (2007:684).

[1406] Wright (2005:6-7) shows how the Patristic Fathers interpreted God-fearing in Proverbs theologically as a Divine gift (Prosper of Aquitainse), efforts after self-restraint and perfection (Clements of Alexandria), the source and root of God's wisdom (Chrysostom), as well as forms of servile and friendly fear (Bede).

[1407] Cf. Scott (1965:43), Fox (1968:55-6), Nel (1980:144) and Barré (1981:42-3). Oosterhoff (1949:84) describes the fear of YHWH in Proverbs as an "inner principal" with an outspoken religious character.

[1408] Cf. Reyburn & Fry (2000:15). While Plath (1962) views God-fearing in Proverbs as "the religion of Yahweh" or "Yahwism", Whybray (1972:91) describes it as the "religion of Israel".

[1409] Cf. Fox (1994:238) and Perdue (1994:79).

traditions, the proverbial sages morally and individually experienced the concept of ירא√ in their daily presence before YHWH (*coram Deo*) in more refined versions of reverent and righteous behaviour[1410].

God-fearing functions as the *fons et origo* to the sapiential teachings of the sages[1411], which prepares and guides people for an education in the knowledge of God[1412]. "Wisdom is here set in an intimate relationship with fear of God, which precedes all wisdom as its necessary condition and instructs in wisdom. In other words, all human knowledge can be traced back to its divine roots. No one can be expert in the complexities of life who does not begin with the knowledge of Yahweh and dependence on him"[1413]. God-fearing as religious contemplation presupposes respect for YHWH as the highest authority of real wisdom, as well as obedient trust and "belief in God as the necessary premise to the understanding of truth and the acquisition of learning"[1414]. True knowledge of YHWH originates only from, and is cultivated solely in the everyday lives of individual sages within the contemplative practice and the literary context of religious God-fearing in Proverbs[1415].

The proverbial instruction of God-fearing represents the religious character of canonical Proverbs in its entirety[1416]. Not only does the concept conveys the basic theme and original intention of the sages[1417], but frequent occurrences along the editorial seams of most of its subsections (cf. 1:7 and 9:10; 10:27 and 15:33; 16:6 and 22:4; 23:17, and 24:21; as well as 31:21 and 31:30) show that God-fearing also constitutes the broad structural layout, central theological outline, and the essential hermeneutical framework of the text in its final form[1418]. The notion of God-fearing in the beginning (1:7) and the end (31:30) entails a major literary *inclusio*[1419], that envelopes the whole metaphorical content of Proverbs within a semantic-conceptual and religious-instructional frame of reference. The concept of God-fearing in 1:7 and 9:10 especially forms a literary chiasm which frames the exilic section of Proverbs 1-9:

[1410] Cf. Toy (1899:10,310), Scott (1965:99,102), Bowling (1980a:399-401), and Reyburn & Fry (2000:29).
[1411] Cf. Bartholomew & O'Dowd (2011:80-2).
[1412] Cf. Becker (1965:216,229), Ross (1991:907) and Murphy (1998:256).
[1413] Fuhs (1990:311).
[1414] Scott (1965:37). Cf. Loader (2004:417).
[1415] Cf. Nel (2002:447), Whybray (1972:15) and Crenshaw (1981:95).
[1416] Cf. Reyburn & Fry (2000:29) and Wilson (1995:60-2).
[1417] Cf. 5.1.2. The earliest collections of Proverbs were not non-religious or secular, although the religious nature of the Biblical Hebrew proverbs became theologically more nuanced during and after the exilic times. However, we hesitate to agree with history critics that the wisdom of Proverbs was only brought into the realm of Yahwistic religion at that time: the concept of God-fearing serves as the central religious context and aim in all of its subsections. Cf. Fuhs (1990:311), Nel (1984:143,1996:428-9) and Perdue (1994:29).
[1418] Cf. Oosterhoff (1949:84), Nel (1980:141-6,1982:101), Whybray (1972:17,91,186-7,1995:137-9), Van Pelt & Kaiser (1997:531) and Bartholomew & O'Dowd (2011:80-2).
[1419] Cf. Fuhs (1990:311-2), Bergant (1997:80) and Murphy (1998:254-5).

The fear of YHWH is (the) beginning of knowledge... (1:7)
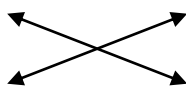
The beginning of wisdom is the fear of YHWH.... (9:10)

For the traditional sages the יִרְאַת יהוה serves as the origin and outline of wisdom education, as well as the crucial religious outcome that shows the way to true knowledge of the Divine. God-fearing comprises the limited scope and ultimate sphere in which traditional Israelite wisdom is both contemplated and realised. Sages thought about and acted upon an assumed God-given order in creation and society in association with their view on Divine retribution[1420]. The decision to intellectually reason and ethically practice God-fearing illustrates their decision for life and against death[1421]. Retribution forms the background for the sages' belief that YHWH blesses those who fear him with life, but that he also punishes those who decide not to fear the Divine with death[1422]. Both outcomes of life and death is implied here in the fullest senses of the meanings: "life" as the reward for God-fearing is conceptualised in terms of practical wisdom and true knowledge of God, accompanied by health, wealth, security, honour, peace as well as a long and happy life[1423]. Alternatively, the bitter fruits of "death" in its entire capacity summarises the distress, calamity, anguish, anxiety, delusions, terror, entrapment, as well as a shortened life and swift end for all those who hate God-fearing[1424].

The conceptualisation of √ירא in the linguistic expressions of Proverbs illustrates how the sages mentally perceived and intellectually thought about God-fearing as a contemplative religiosity, which communicates the explicit religious origin, outline and outcome of their sapiential instructions. Furthermore, they regarded this religious concept also as the main ethical hallmark of proverbial wisdom, actively pursued in both ordinary teaching situations and everyday life-style practices[1425]. The sages strived to cognitively experience and ethically enact God-fearing as the "very manner", "overrriding" and "mode of real existence" of their educational and religious endeavours[1426].

God-fearing constitutes the ontological and epistemological parameters of the proverbial wisdom tradition in ancient Israel. The instructions of the sages to their students proceeds from, takes place

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[1420] Cf. Nel (1982:100) and Dell (2006:95).

[1421] Cf. 13:13 and 14:2.

[1422] Cf. Crenshaw (1978:211-2), Scott (1983:23), Snijders (1984:26) and Murphy (1998:146,257).

[1423] Cf. 1:7; 2:5-8; 3:7-10; 9:10-11; 10:27; 14:26,27; 15:33; 19:23; 22:4; 31:30, as well as cf. 3:2,16 and 9:11.

[1424] Cf. 1:26-9; 3:7; 10:27; 14:16,27; 15:16; 19:23 and 31:21.

[1425] God-fearing in Proverbs "holds moral and intellectual life together" (Atkinson 2005:47).

[1426] According to Nel (1982:100) sapiential God-fearing exhibits no incongruence between religious thinking and social ethics: "The *yirat Jahweh* of Proverbs usually evaluated as the religious and ethical aspect of human conduct, now becomes the very manner of religious existence: In other words, it becomes the overriding existential. It is the mode of real existence" (Nel 1980:145).

within and is aimed at the obtainment of the principle of יִרְאַת יהוה as the knowledge of YHWH[1427]. The teaching of God-fearing wisdom is executed as an essentially and intellectual endeavour within the regulated context of a specific religious scope and sphere: it never implies the obtainment of secular or philosophical insight into either human or Divine nature as such, but cultivates a pious and proper attitude towards God, and the formation of an obedient and personal relationship with YHWH[1428]. Von Rad (1972:67) aptly describes the precedence of God-fearing over wisdom in Proverbs: on the one hand, the broad intellectual content of God-fearing "contains in a nutshell the whole Israelite theory of knowledge". On the other hand, in "its shadow, wisdom is assigned its place; it is, therefore, the prerequisite of wisdom and trains man for it".

Just as true wisdom correlates with God-fearing, so understanding of the יְרְאַת יהוה relies on the mental perception and intellectual integration of YHWH's gift of wisdom in the heart, as the cognitive brain-mind system of the sages[1429]. Proverbs 2:1-6 explains how the mental process of God-fearing depends simultaneously on the human search for true wisdom and the Divine endowment of such wisdom as the knowledge of God: "My son, if you receive my words and treasure up my commandments with you, making your ear attentive to wisdom and inclining your heart to understanding; …. then you will understand the fear of the Lord and find the knowledge of God. For the Lord gives wisdom; from his mouth come knowledge and understanding…."[1430]. Both the human search and the Divine endowment of wisdom are experiential and realistic undertakings, in the sense that they are cognitively "channeled" and spiritually manifested[1431] *via* the heart into the God-fearing thoughts, words and actions of sages.

According to Proverbs 3:5-7 sages should believe in YHWH with their "whole heart", as their God-fearing advises them and not trying to be wise in terms of their own unaided intelligence: "Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths. Be not wise in your own eyes; fear the Lord, and turn away from evil"[1432]. God-fearing as a "way of life" [1433] is realised when sages becomes cognitively aware and voluntarily accept the mental superiority and intellectual authority of YHWH's wisdom[1434]. Students devote

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[1427] Cf. Scott (1965:43), Nel (1982:100-101), Scullion (1992:1048) and Waltke (2004:174,180).
[1428] Cf. Fox (1994:238,1997b:159,2000:308), Kalugila (1980:86) and Fontaine (1992:147).
[1429] In Proverbs, "the fear of Yahweh is the total dependence upon Yahweh and the absolute obedience to Him, who is the Source of *hokmah*" (Kalugila 1980:103).
[1430] Proverbs 2:1,2,5 and 6 (RSV). Cf. Frydrych (2002:170-1).
[1431] In 5.4 and 5.5 we ascertain whether the "giving" (√נתן) of wisdom by YHWH in 2:6 should be regarded as special revelation (Atkinson 2005:28), Divine inspiration (Bowman 1974:11), moral insight (Toy 1899:164) or even as natural theology (Farmer 1998:130,150).
[1432] Proverbs 3:5-7 (RSV). Cf. Scott (1965:37), Whybray (1972:94), Nel (2002:440) and Waltke (2005:14).
[1433] God-fearing as a spiritual "journey" in 3:6-7; 8:3 and 14:2 conjuncts with the previously-mentioned "ways" of the heart and wisdom. These occurrences in Proverbs receive more attention in the next sections.
[1434] Cf. Atkinson (2005:101), Waltke (2004:8,210,2005:8) and Collins (1998:13).

themselves to the God-fearing teachings and proverbial tradition of the sages, by believing that these sayings contain authoritative insight into the ordering of God's cosmos and their society. During educational procedures, they both attain knowledge on the Divine and the universe, and at the same time also come to possess a moral "compass" with which to ethically and religiously guide their ordinary, daily lives[1435].

The concept of God-fearing is therefore represented in Proverbs as an ethical "manual of conduct", which totally orders the moral behaviour of the sages and their communities in definite ways[1436]. Apart from insight into the knowledge of God[1437], God-fearing promotes concrete religious and ethical actions, such as a virtuous, obedient life[1438], and an attitude of humility[1439], as well as to refrain from those who degrade religion and ethics[1440]. The ethos and religious God-fearing is often ethically qualified and realised with the recognition, opposition and avoidance of evil[1441]. God-fearing as religious and ethical conduct means that sages respect and honour God as the supreme source of wisdom, that they strive after knowledge, instruction, understanding, humility, life, uprightness, truth and mercy, but that they also refrain from foolishness, hatred, wrong choices, pride, arrogance, death, wickedness, sin, deviousness, evil and anger[1442]. In this regard, it is not only the wise and ethical instructions of the sages, but also students' fear of YHWH which provides the religious context and serves as the directive principle for such ethical or wise human behaviour.

Our conceptual analysis expressed √ירא as a form of religious God-fearing in Proverbs, and more specifically as a contemplative religiosity which categorises the religious origin, outline and outcome of sapiential teaching, as well as the main ethical principle pertaining to the epistemological and life-style practices of the proverbial wisdom tradition. The religious and experiential wisdom of Proverbs "is not

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[1435] Cf. Nel (1996:429,2002:447) and Fox (1968:55-6). According to Perdue (2008:85) God-fearing is "best understood as both a theological construct and religious virtue underlying sapiential speech and behavior. Theologically interpreted, the "fear of God" refers to the conviction that God is both the creator of the world and the judge who oversees, tries, and decides the proper response of punishment or reward for human behavior.... As a religious virtue, the "fear of God" is pious devotion to the God of creation and wisdom, reflection on the world and the social reality that this deity created, and behavior consisting of ethical decisions and conduct".

[1436] Oosterhoff (1949:90) describes God-fearing in Proverbs as "de ootmoedige onderworpenheid van de mens aan Jahwe en grondprincipe van alle zedelijke goede handelingen". Cf. Toy (1899:x,xvi,10), Böstrom (1990:97), Ross (1991:890), Wilson (1995:60-2) and Murphy (1998:93). All of these authors would reject the view of Miles (1996:291) of the fear of YHWH as a "secular" kind of "mantra", which means that, the "first thing a man of understanding must understand is that there is much that he will never understand".

[1437] In 2:5 and 9:10. Cf. also 1:17 and 29.

[1438] In 10:27; 14:2,26,27; 16:6; 19:23 and 23:17.

[1439] In 15:33 and 22:4, cf. 3:7.

[1440] Such as the fool (14:16) who hate wisdom and instruction (1:7), the murderer who despise knowledge (1:29), the wicked (3:25; 10:27), the proud (8:13), the "hater" of Divine authority (13:13; 14:2), the unjustly enriched (15:16), the sinner (23:17), the perverted (24:21), as well as the deceiver (31:30).

[1441] In 3:7; 14:16; 16:6. Cf. 8:13; 14:27 and 19:23. Cf. Job 28:28, Nel (1984:138-9) and Frydrych (2002:171).

[1442] Cf. Toy (1899:298,310,450), Reyburn & Fry (2000:56,294,306,314,335,344,349), Murphy (1998:103) and Waltke (2004:603,626,2005:287).

merely intellectual and philosophical. It is practical, involving what the person who is wise *does* in any given situation. It is ethical, meaning that it gives moral guidance and leads to right living. And it is religious, in that its foundations is God's wisdom"[1443]. Together, the processing of לבב√, חכמ√ and ירא√ illustrates how sages conceptually combined religious God-fearing with the intellectual-educational aspects of wisdom, and located both of these aspects in the heart as the main indicator of human experientialism. The necessary conceptual source domains can now be deductively extracted and presented from these prototypical categories, before being mapped onto the Divine as a target domain in the canonical text and subsections of Proverbs.

5.3 IDENTIFICATION AND DEFINITION OF CONCEPTUAL METAPHORS FOR THE GOD OF THE SAGES

Our metaphorical model introduced the Divine as a conceptual target domain in Proverbs. Sayings from the Biblical Hebrew text have been investigated as linguistic expressions that structure the concepts of לבב√, חכמ√ and ירא√ in the brain-mind processes of the sages who wrote and edited the canonical text. Conceptual evidence from these prototypes has been collected for the semantic processing of source material that aids our characterisation of the God YHWH. These experiential, cognitive and religious matrixes are henceforth presented in terms of more concrete source domains, to be mapped onto the Divine as an abstract target, in the text of Proverbs as a whole, as well as in its distinctive textual subsections.

The third stage of the model identifies conceptual metaphors pertaining to the God of the traditional sages and the proverbial wisdom tradition. Prominent metaphorical depictions processed from the basic-level categorisation of לבב√, חכמ√ and ירא√ are enriched and transformed by image schemas and action frames in Proverbs, to be presented as novel source domains for a corresponding source-target mapping and conceptualisation of the God of traditional sagacity. To emphasize the scientific nature of our cognitive endeavour, the identification of conceptual metaphors for the Divine in Proverbs is executed both within the heuristic parameters of established metaphor systems, and as idealized cognitive models which have been delineated by other adherents of CMT[1444].

5.3.1 Presentation *of Source Domains for the Construction of Conceptual Metaphors*

The investigative stage constructed and structured the concepts of לבב√, חכמ√ and ירא√ as experiential, educational and ethical domain matrixes, from which source information can be schematically extracted and metaphorically projected onto the Divine in Proverbs. The following diagram shows how these concepts function as basic-level prototypes between super- and subordinates, as well as how they are mentally categorised by the ancient Israelite sages and early Jewish scribes:

[1443] Reyburn & Fry (2000:15).
[1444] Cf. Kövecses (2002:121-39) for metaphor systems and Lakoff (1987) for ICMs.

	לבב√	חכמ√	ירא√
Conceptual Level:			
Superordinate	EXPERIENTIALISM	SAGACITY	RELIGIOSITY
Basic-Level	HEART	WISDOM	GOD-FEARING
Subordinate	MENTAL HEART	PROVERBIAL WISDOM	PROVERBIAL RELIGION
	לבב√	חכמ√	ירא√
Cognitive Category:			
	Human Experiences	Educational Epistemology	Contemplation
	Brain-mind system	Brain-mind process	Religious Principle
	Religious Character	Personifications	Ethical Life-style

Our research shows that the heart serves as a mental vessel for each and every human experience, which enfolds and integrates all the rational and ethical aspects inherent to wisdom and God-fearing. The linguistic expressions of Proverbs reveal how sages religiously and intellectually linked God-fearing to the instruction of wisdom as the knowledge of God, and located both conceptualisations in the experiential human heart. Furthermore, the sayings also illustrate how the Divine is intimately related to the heart, wisdom and God-fearing: YHWH acts like a sage, knowing and evaluating the heart of human beings and providing wisdom to those who contemplatively fear him[1445]. This information provides enough evidence in itself[1446] that human sages portrayed God as a Divine Sage, but our study endeavours to show more empirically how such an abstract target domain (GOD) is metaphorically conceptualised by a more concrete source domain (SAGE) in the text of Proverbs. How can additional explicit evidence be extracted from the processed cognitive categories of לבב√, חכמ√ and ירא√, to be mapped as source domains onto the Divine target in the canonical text and subsections of Proverbs?

The unifying experiential and imaginative accounts of our cognitive research focuses on how the sages conceptualised YHWH by means of unconscious, embodied and metaphorical dimensions in their brain-mind structures and neural schemas. The mental structuring of all human knowledge takes place when the experiential sensory perceptions of more concrete source domains are mapped onto more abstract target domains, even in the case of such highly abstract and metaphysical concepts as the Divine. CMT provides the most reasonable and imaginative way to construct relevant source domains for the Divine, by presenting basic-level concepts and cognitive categories also in terms of image schemas[1447]. While basic-level concepts such as לבב√, חכמ√ and ירא√ are in themselves not reducible to even more primitive structures, their utilisation as source domains for the construction of conceptual metaphors can also be exposited in terms of image schemas that are naturally constrained by the neural patterns and mental structures of the brain-mind system itself[1448].

[1445] Cf. 2:6; 3:7; 15:11; 16:6,9; 17:3; 21:2; 23:17; 24:12,17-8; 24:21 and 31:30.
[1446] Cf. Habel (1992,2003).
[1447] Cf. Lakoff (1987:292).
[1448] Cf. Taylor (1995:85) and Kövecses (2002:242).

The concepts of √לבב, √חכם and √ירא are meaningful for the conceptualisation of YHWH in Proverbs, especially in how these categories imaginatively and schematically structure the social and religious experiences of the sages responsible for the text[1449]. Taylor (1995:66) defines an image schema as "an integrated structure that embodies the commonality of its members, which are conceptions of greater specificity and detail that elaborate the schema in contrasting ways". While a large number of metaphors may be conceptualised in the Biblical Hebrew sapiential language, these metaphors are actually and mentally structured by a very limited number of underlying image schemas. Image schemas are commonly deduced from our most immediate and universal experiences of the human body. The image schemas which contribute most to the structuring of source domains for the Divine in the proverbial wisdom literature can be conceptualised in terms of the UP-DOWN orientation, as well as the JOURNEY schema with its source-path-goal components[1450].

The following paragraphs show how source domains are productively ascertained from the basic-level concepts of √לבב, √חכם and √ירא, in conjunction with the UP-DOWN and JOURNEY schemas, and for a "cross-domain mapping in the conceptual system"[1451] of the God of the sages. In order to enhance the differentiated character of our research, we present the identification of metaphors within additional criteria of the cognitive-scientific methodology: source domains for the Divine are established from the above-mentioned concepts and schemas, as part of the parameters of the existing GREAT CHAIN OF BEING, EVENT STRUCTURE and COMPLEX METAPHOR systems[1452], as well as according to the inferential extraction of novel idealized cognitive models for God *via* a description of the semantic roles of sages in a religious instruction frame[1453].

[1449] "What is known about basic-level categorization suggests the existence of basic-level preconceptual structure, which arises as a result of our capacities for gestalt perception, mental imagery, and motor movement. The consideration of certain gross patterns in our experience – our vertical orientation, the nature of our bodies as containers and as whole with parts, our ability to sense hot and cold, our experience of being empty (hungry) as opposed to filled (satiated), etc. – suggests that our experience is structured kinaesthetic. A concept is often represented in the form of an image schema and such schemas can show variations just like concepts normally do" (Gärdenfors 1999:25).

[1450] Other image schemas identified by Lakoff & Johnson (1980:76,133), Lakoff (1987:217ff.) and Taylor (1995:85,1995:134-5), but not primarily referred to in this study, are those of boundedness, linear order, containment, causation, the front-back orientation, as well as the conceptual relationship between proximity and distance, part and whole, linkage and separation, and mass vs. multiplex construction.

[1451] Lakoff (1993:203,207).

[1452] Cognitive metaphorists have shown how linguistic expressions cluster together to form not only individual conceptual metaphors, but also coherent clusters of metaphor systems. Three metaphorical systems have so far been suggested for English: the GREAT CHAIN OF BEING metaphor, with its subsystem in the ABSTRACT COMPLEX metaphor, as well as the EVENT STRUCTURE metaphor (cf. Kövecses 2002:121-39). "The Great Chain of Being metaphor system accounts for how objects, or things, in the world are conceptualized metaphorically, while the Events Structure metaphor system describes how events (and events as changes of states) are metaphorically understood" (Kövecses 2002:123).

[1453] Shokr (2006:98) describes the structuring of ICMs as complex gestalts "of organized knowledge [and] as pragmatic simplifications of an even more complex reality".

5.3.2 The *Divine in the Great Chain of Being Metaphor System of Proverbs*

The GREAT CHAIN OF BEING metaphor system explains "why and how a number of seemingly unrelated conceptual metaphors fit together in a coherent fashion"[1454]. At the heart of the GREAT CHAIN OF BEING model lies the age-old human need to understand and explain man's proper place and presumed priority in the cosmos, and to rather anthropocentrically impose a specific order and structure on the rest of the universe[1455]. Especially folk tales and sayings describe how all human, animal, plant, natural and physical "things" are hierarchically and metaphorically linked to one another in the world[1456]. Due to the prescriptive nature of the GREAT CHAIN OF BEING metaphor – that states not only *why* the universe *is* structured as a hierarchy, but also *how* it *should be* so ordered – the system has had major social, political and ethical influences on the historical and religious courses of our universe and peoples[1457].

The phenomenon of religion itself has played a major role on humanity's world-building enterprises and social maintenance exercises[1458] - the Jewish and Christian traditions adhere to an even more embracive version of the GREAT CHAIN OF BEING metaphor, which goes back to the Hebrew and Greek Bibles. The so-called EXTENDED GREAT CHAIN OF BEING system situates the notion of God on top of the hierarchical structure of the universe, to be followed by the cosmos, society, humanity, animals, plants, nature and physical levels. In this metaphor the entire universe is always creatively characterised and holistically linked to the nature and actions of the Divine[1459].

The EXTENDED GREAT CHAIN OF BEING metaphor has been used elsewhere in the Hebrew Bible to conceptualise God in terms of other lower levels of being in the universe[1460]. Three parts from the exilic and post-exilic subsections of Proverbs refer directly to this system:

[1454] Kövecses (2002:127). The concept of the *Great Chain of Being* was originally introduced by A.O. Lovejoy in 1936 (Hayes 2010:59).

[1455] Cf. Lakoff & Turner (1989:66).

[1456] The properties of one being on a particular level is utilised to grasp the properties of another being on another level in the same chain of being. The system is mapped from either a lower source to a higher target, or from a higher source to a lower target. Cf. Lakoff & Turner (1989:166) and Kövecses (2002:126).

[1457] Cf. Lakoff & Turner (1989:210-1).

[1458] Berger (1969:29-36) shows how human beings' religious structures both explain and enforce social order: as soon as our view of a Divinely structured universe (or "sacred canopy") is acknowledged and institutionalised, this powerful idea legitimates the orderly customs and rules of a society. Social institutions then both reflect the greater "family" of all beings in which the God(s) partakes on a higher level, and also represent or embody the sacred reality of those same Divine cosmological structures. Cf. Perdue (1994b:202).

[1459] Cf. Lakoff & Turner 1989:66,167,204), Ungerer & Schmid (1996:43-55) and Kövecses (2002:126,128).

[1460] Cf. Hayes (2010) applies it to the so-called Egyptian Hallel of Psalms 113-8.

The LORD by **wisdom** (חָכְמָה) founded the <u>earth</u> (אֶרֶץ); by understanding he established the <u>heavens</u> (שָׁמַיִם); by his knowledge the <u>deeps</u> (תְּהוֹם) broke forth, and the <u>clouds</u> (שַׁחַק) drop down the <u>dew</u> (טַל) [3:19-20 RSV].	The LORD created me [= **Wisdom**] (חָכְמָה) at the beginning of his work, the first of his acts of old. Ages ago I was set up, at the first, before the beginning of the <u>earth</u> (אֶרֶץ). When there were no <u>depths</u> (תְּהוֹם) I was brought forth, when there were no <u>springs</u> (מַעְיָן) abounding with <u>water</u> (מַיִם). Before the <u>mountains</u> (הַר) had been shaped, before the <u>hills</u> (גִּבְעָה), I was brought forth; before he had made the <u>earth</u> (אֶרֶץ) with its <u>fields</u> (חוּץ), or the first of the <u>dust</u> (עָפָר) of the <u>world</u> (תֵּבֵל). When he established the <u>heavens</u> (שָׁמַיִם), I was there, when he drew a circle on the face of the <u>deep</u> (תְּהוֹם), when he made firm the <u>skies</u> (שַׁחַק) above, when he established the <u>fountains</u> (עַיִן) of the <u>deep</u> (תְּהוֹם), when he assigned to the <u>sea</u> (יָם) its limit, so that the <u>waters</u> (מַיִם) might not transgress his command, when he marked out the <u>foundations</u> (מוֹסָד) of the <u>earth</u> (אֶרֶץ) [8:22-9 RSV].	I have not learned **wisdom** (חָכְמָה), nor have I knowledge of the Holy One. Who has ascended to <u>heaven</u> (שָׁמַיִם) and come down? Who has gathered the <u>wind</u> (רוּחַ) in his fists? Who has wrapped up the <u>waters</u> (מַיִם) in a garment? Who has established all the ends of the <u>earth</u> (אֶרֶץ)? What is his name, and what is his son's name? Surely you know! [30:3-4 RSV].

Proverbs 3:19-20; 8:22-9 and 30:3-4 illustrate how YHWH sagely and orderly constructed the universe in terms of the EXTENDED GREAT CHAIN OF BEING metaphor and in accordance with the world view of the ancient Near Eastern cultures. The following cosmological system of the Israelite sages[1461] can be structured from these and other verses in Proverbs[1462]:

- The highest level of the Divine realm is allocated to YHWH (יהוה), God(s) (אֱלֹהִים), and the Holy One(s) (קָדוֹשׁ);

- The heavenly realm (שָׁמַיִם) consists of various structures, forces and elements[1463];

- The human realm (אִישׁ/אָדָם) with its various structures, forces and elements[1464];

[1461] Cf. Gese (1958), Van Wolde (2005b:48,52-3) and Greenstein (2003:253).

[1462] Cf. 1:12,17,27,31; 2:4,17,18; 3:4,9,10,14,15,18; 4:17; 5:3,4,5,15,16,18,19; 6:5,6,8,26,27,28; 7:16,17,22,23, 27; 8:2,11,19,31; 9:2,5,10,14,17,18; 10:5,11,20,25,26,30; 11:22,26,28,29,30; 12:3,9,10,11,12,14,27; 13:2,12, 14,23; 14:4,11,27; 15:4,11,17,19; 16:15,16,22,24,27; 17:1,3,8,12; 18:4,8,20,21; 19:12; 20:1,2,4,5,13,15,17; 21:1,16,17,19,20,31; 22:1,5,9,13,28; 23:3,5,6,8,10,20,30,31,32,34; 24:13,27,30,31; 25:3,4,11,12,13,14,16,20, 21,22,23,25,26,27; 26:1,2,3,8,9,11,13,17,20,21,22,23,27; 27:3,7,8,9,15,16,17,18,19,20,21,22,23,25,26,27; 28:1,2,3,15,17,19,21; 30:8,14,15,16,17,19,22,25,26,27,28,30,31,33, 31:4,6,10,13,14,15,16,21,22,23,24,27,31.

[1463] These structures are constituted by the sky (שַׁחַק) and cloud (עָב), forces of wind (רוּחַ), storm (שׁוֹאָה) and gale (סוּפָה), as well as the moisturizing elements of the dew (טַל), mist (נָשִׂיא), snow (שֶׁלֶג) and various kinds of rain – shower (גֶּשֶׁם), heavy rain (מָטָר), a downpour of rain (סַגְרִיר), as well as late rain (מַלְקוֹשׁ).

[1464] Some aspects of the human realm are discussed in more detail in the next sections.

- The earthly realm (אֶרֶץ) with its animals[1465], plants[1466], elements[1467] and other physical levels[1468];

- The subterranean realm (תְּהוֹם) of dead spirits (רְפָאִים), with its elements and structures[1469].

The EXTENDED GREAT CHAIN OF BEING metaphor system emphasises the creative activities of YHWH in Proverbs. In conjunction with the exilic and post-exilic references of 3:19-20, 8:22-9 and 30:3-4, the following linguistic expressions from the pre-exilic subsections of Proverbs 10-29 contribute to a metaphorical conceptualisation of GOD AS A CREATOR OR MAKER among the traditional sages:

עֹשֵׁק־דָּל חֵרֵף עֹשֵׂהוּ וּמְכַבְּדוֹ חֹנֵן אֶבְיוֹן:

He who oppresses a poor man insults his Maker, but he who is kind to the needy honours him
(14:31 RSV).

אֹזֶן שֹׁמַעַת וְעַיִן רֹאָה יהוה עָשָׂה גַם־שְׁנֵיהֶם

The hearing ear and the seeing eye, YHWH has made them both (20:12, cf. RSV).

עָשִׁיר וָרָשׁ נִפְגָּשׁוּ עֹשֵׂה כֻלָּם יהוה:

The rich and the poor meet together; YHWH is the maker of them all (22:2 RSV).

Many scholars are of the opinion that the GOD IS A CREATOR construction acts as the most prominent depiction of the Divine in the proverbial wisdom tradition[1470]. However, we should note that the activation

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[1465] The text of Proverbs mentions numerous animals, bird, reptiles and insects, as well as their products. Domesticated animals: animal in general (בְּהֵמָה), cattle (אֶלֶף), donkey (חֲמוֹר), flock (צֹאן), goat-female (עֵז), goat-male (תַּיִשׁ or עַתּוּד), herd (עֵדֶר), horse (סוּס), lamb (כֶּבֶשׂ), and steer (שׁוֹר). Wild animals, birds, reptiles and insects: ant (נְמָלָה), bear (דֹּב), bird (צִפּוֹר or כָּנָף), doe (יַעֲלָה), dog (כֶּלֶב), eagle (נֶשֶׁר), game (צַיִד), gazelle (צְבָא), hind (אַיָּלָה), leech (עֲלוּקָה), lion (לַיִשׁ or אֲרִי), lion-cub (שַׁחַל), young lion (כְּפִיר), lizard (שְׂמָמִית), locust (אַרְבֶּה), raven (עֹרֵב), rock badger (שָׁפָן), serpent (נָחָשׁ), swallow (דְּרוֹר), viper (צִפְעֹנִי) and wild boar (חֲזִיר). Animal products: milk (חָלָב), dyed wool (אַרְגָּמָן), honey (דְּבַשׁ), honey comb (נֹפֶת), prey (טֶרֶף), skin-clothes (לְבוּשׁ), slaughtering (טֶבַח) and wool (צֶמֶר).

[1466] Trees, plants and their mixed products in Proverbs: aloe (אֲהָלִים), apple (תַּפּוּחַ), beer (שֵׁכָר), belt/shahs (חֲגוֹר), bread (לֶחֶם), carbonate soda (נֶתֶר), cinnamon (קִנָּמוֹן), corn (תְּבוּאָה), crimson/scarlet (שָׁנִי), curdled milk (חֶמְאָה), delicacy (מַטְעָם), grass (חָצִיר), new grass (דֶּשֶׁא), fig (תְּאֵנָה), flax/linen (פֵּשֶׁת), food (אֹכֶל), foliage (עָלֶה), fruit (פְּרִי), grain (קָצִיר), grain/fruit (רִיפוֹת), harvest (תְּבוּאָה), herb (עֵשֶׂב), oil (שֶׁמֶן), linen (אֵטוּן), Egyptian linen (שֵׁשׁ), linen garment (סָדִין), mixed wine (מִמְסָךְ), morsel (פַּת), myrrh (מֹר), rootstock (שֹׁרֶשׁ), sprout (פֶּרַח), summer-fruit (קַיִץ), thorn (חֵדֶק), tree (עֵץ), vegetable (יָרָק), vinegar (חֹמֶץ), thorn bush (חוֹחַ), thistle (צֵן), threshed grain (בַּר), vetch (חָרוּל), vineyard (כֶּרֶם), weed (קִמּוֹשׂ), wine (יַיִן) new wine (תִּירוֹשׁ), and wormwood (לַעֲנָה).

[1467] Natural elements and products are charcoal (גַּחַל), cold charcoal (פֶּחָם), coral (פְּנִינִים), fire (אֵשׁ), gold (חָרוּץ or זָהָב), gold from Ophir (כֶּתֶם), pure gold (פַּז), gravel (חָצָץ), hidden treasure (מַטְמוֹן), iron (בַּרְזֶל), jewel (חֵפֶץ), lead oxide (סִיג), mud/sand (חוֹל), precious jewel (יְקָר), rock (צוּר), silver (כֶּסֶף), smoke (עָשָׁן), smoke/incense (קְטֹרֶת) and stone (אֶבֶן).

[1468] The continent (תֵּבֵל), wilderness (מִדְבָּר), dust (עָפָר), soil (אֲדָמָה), or fallow ground (נִיר), together with the mountain (הַר), hill (גִּבְעָה), height (מָרוֹם), cliff (סֶלַע), territory (גְּבוּל), field (חוּץ), open field (שָׂדֶה), as well as the earthly place of water (מַיִם) – the spring (מַעְיָן), fountain (מָקוֹר), brook (נֹזֵל) and stream (נַחַל).

[1469] The sea (יָם), foundation/pillar (מוֹסָד), cistern/grave (בּוֹר), Abaddon/dead (אֲבַדּוֹן) and Sheol/underworld (שְׁאוֹל).

[1470] "Drawing on a rich variety of creation myths and their root metaphors, the sages depicted God and the creator of heaven and earth, who used wisdom to create and then to continue to sustain the world" (Perdue 1994:79). Cf. Atkinson (2005:41).

of the EXTENDED GREAT CHAIN OF BEING structure in Proverbs 3:19-20, 8:22-9 and 30:3-4, as well as in 20:12, focuses on YHWH as creator *via* the basic-level WISDOM prototype, and therefore also some of its conceptualisations as a cognitive category. In other words: the sages focus not only on the God as a creator in Proverbs, but more specifically on how YHWH designs the universal levels of being in a sagelike fashion[1471]. The portrayal of the Divine in traditional wisdom is not so much on God as a creator *per se*[1472], but rather on how YHWH *makes* (עשׂה√, 8:26; 14:31; 20:12; 22:2), *establishes* (כון√, 3:19; 8:27), *assembles* (אסף√, 30:4), *destines* (יסד√, 3:19), *sets up* (שׂים√, 8:29) and *implements* (קום√, 30:4) distinctive ontological realms in the cosmos as a primordial sage. The EXTENDED GREAT CHAIN OF BEING model reveals that the sages generally conceptualised GOD AS A CREATOR OR PRIMORDIAL SAGE. These coherent complex metaphors act as extensions of the primitive up-down orientation schema in Proverbs.

5.3.2.1 The Up-Down Bodily Orientation of the Sages

Neuro-cognitive research has found that hierarchical structures, such as the GREAT CHAIN OF BEING system, are attributed to the human UP-DOWN schema, because of the way in which our bodies assist with the conception of spatial-relational structure[1473]. Our investigation found that both the complex EXTENDED GREAT CHAIN OF BEING and GOD AS A CREATOR OR PRIMORDIAL SAGE constructions in Proverbs result from the schematic UP-DOWN orientations of the Israelite sages and Jewish scribes. The following examples reveal how the sages derived metaphorical meaning in general from their vertical bodily emotions, movements and gestures[1474]:

עַד־מָתַי עָצֵל ׀ תִּשְׁכָּב מָתַי תָּקוּם מִשְּׁנָתֶךָ׃

How long will you lie there, you sluggard? When will you get up from your sleep? (6:9 NIV)

אִם־אֵין־לָךְ לְשַׁלֵּם לָמָה יִקַּח מִשְׁכָּבְךָ מִתַּחְתֶּיךָ׃

She gets up while it is still dark; she provides food for her family and portions for her servant girls (31:15 NIV).

דִּבְרֵי נִרְגָּן כְּמִתְלַהֲמִים וְהֵם יָרְדוּ חַדְרֵי־בָטֶן׃

The words of a gossip are like choice morsels; they go down to a man's inmost parts (18:8 NIV).

מַיִם עֲמֻקִּים עֵצָה בְלֶב־אִישׁ וְאִישׁ תְּבוּנָה יִדְלֶנָּה׃

The purposes of a man's heart are deep waters, but a man of understanding draws them out [up] (20:5, cf. NIV).

כֹּבֶד־אֶבֶן וְנֵטֶל הַחוֹל וְכַעַס אֱוִיל כָּבֵד מִשְּׁנֵיהֶם׃

Stone is heavy and sand a burden, but provocation by a fool is heavier than both (27:3 NIV).

דְּאָגָה בְלֶב־אִישׁ יַשְׁחֶנָּה וְדָבָר טוֹב יְשַׂמְּחֶנָּה׃

An anxious heart weighs a man down, but a kind word cheers him up (12:25 NIV).

[1471] Cf. Habel (1992:23-4,2003:294-5). Although Habel's findings focus on Job 28, he similarly addresses, extends and discussed the understanding of God as a Sage in Proverbs 1-9.

[1472] Cf. Exodus 28:3; 31:3,6; 35:10,25,26,31 and 36:1,2,4,8.

[1473] Cf. Lakoff (1987:283) and Lakoff & Johnson (1999:30-5).

[1474] "We think and remember with feelings and with our bodies" (Morgan 2010:56). Cf. Kövecses (2002:16).

רוּחַ־אִישׁ יְכַלְכֵּל מַחֲלֵהוּ וְרוּחַ נְכֵאָה מִי יִשָּׂאֶנָּה:

A man's spirit sustains him in sickness, but a crushed spirit who can bear [him up]? (18:14 cf. NIV).

These expressions illustrate how the traditional sages orientated themselves mentally and behaviorally in terms of the UP-DOWN schema: a person goes down to sleep upon a bed (6:9), but has to rise up again to go to work (31:15). Food swallowed travels down the digestive system (18:8), but thoughts may be drawn out of, or "up" from the body (20:5). Just as heavy physical objects weigh down towards the earth (27:3), someone suffering from psychological anxiety or illness similarly feels being borne "down", but (s)he can also experience being cheered or beared "up" after comfort and transformation (12:25; 18:14).

אֹרַח חַיִּים לְמַעְלָה לְמַשְׂכִּיל לְמַעַן סוּר מִשְּׁאוֹל מָטָּה:

The path of life leads upward for the wise to keep him from going down[wards] to the grave [Sheol]
(15:24, cf. NIV).

As it is commonly the case with universal experientialism and realism[1475], the body-based orientations of the sages caused them to normally experience things (ideas) that ascend as positive, wise and moral in nature, but emotions (thoughts) which descent as negative, unwise and immoral[1476]. The following synopsis confirms the normal primitive WISE/MORAL IS UP and FOOLISH/IMMORAL IS DOWN constructions of the Israelite sages in Proverbs[1477]:

[1475] "Upward orientation tends to go together with positive evaluation, while downward with a negative one" (Kövecses (2002:36). Cf. Tapia (2006:141)

[1476] It is usually, but not always, the case that GOOD IS UP and BAD IS DOWN in Proverbs. Cf. the following:

דַּלְיוּ שֹׁקַיִם מִפִּסֵּחַ וּמָשָׁל בְּפִי כְסִילִים:
Like a lame man's legs that hang limp [down] is a proverb in the mouth of a fool (26:7, cf. NIV).

חוֹחַ עָלָה בְיַד־שִׁכּוֹר וּמָשָׁל בְּפִי כְסִילִים:
Like a thornbush [goes up] in a drunkard's hand is a proverb in the mouth of a fool (26:9, cf. NIV).

Cf. also 3:24; 14:16; 15:1 and 16:18,27; 17:19; 18:4,12; 21:4; 23:34; 24:22,31; 25:4-5,13,14,20; 26:21; 28:12,18; 29:23; 30:13,16,19 and 30:32.

[1477] Cf. 1:9,12,27; 2:18-9,21-2; 3:24-5; 4:7-9,11-2,16,18-8; 5:3-6; 6:9-11,21-3; 7:6,16,26-7; 8:2; 9:3,14,18; 10:6-10,14-5,25,30,31; 11:5,8,11,14,28,30; 12:3,4,7,21,25; 13:9,12,14,17; 14:1,11,16,18,19,24,30,32,34; 15:1,4,13,24; 16:15,18,27,31; 17:6,10,13,19,20,22; 18:4,8,12,14; 19:13,15; 20:5,20,26,28,29; 21:4,9,18,22; 22:27,29; 23:5,27,34; 24:3,7,15-6,20,22,31,33-4; 25:4-5,6-7,13-4,19,20,23-4,28; 26:6-7,9,21-2,27; 27:3,9,14, 15-6,20,22,23-4; 28:3,10,12,14,17,18,28; 29:4,23; 30:13,16,19,20,21-3,32-3; 31:6,15,18,29,30 and 31.

↑	Attentiveness, Beauty, Blessedness, Boundary, Confidence, Consecration, Construction, Decoration, Deliverance, Durability, Endurance, Establishment, Exaltation, Fidelity, Faithfulness, Fruitfulness, Guidance, Goodwill, Greatness, Happiness, Health, Heaven, Honour, Inheritance, Instruction, Integrity, Joyfulness, Knowledge, Life, Light, Nobility, Productivity, Provision, Recognition, Remembrance, Righteousness, Salvation, Security, Stability, Strength, Support, Uprightness, Visibility, Wakefulness, Wealth, Wisdom.
↓	Anger, Anxiety, Calamity, Cursedness, Darkness, Death, Deception, Debt, Defeat, Destruction, Disease, Disgrace, Distress, Dread, Drunkenness, Entrapment, Ephemerality, Evil, Faithlessness, Flattery, Folly, Foreignness, Greediness, Humiliation, Illness, Inferiority, Injury, Insolence, Jealousy, Lameness, Laziness, Misery, Oppression, Perversity, Pressure, Poverty, Punishment, Rottenness, Shamefulness, Sinfulness, Sheol, Sorrow, Strife, Stumbling, Stupidity, Temptation, Terror, Violence, Weakness, Wickedness, Withering.

According to CMT, the WISE/MORAL IS UP and FOOLISH/IMMORAL IS DOWN constructions in Proverbs are intuitively, unconsciously and generally structured in the brain-mind system of the Israelite sages. The basic spatial orientations and neural circuitry behind these primitive metaphors are mentally connected to and activated by the prototypes and categories of לבב√ , חכם√ and ירא√, to shape the entire world view and extensive value system of the sages[1478]. The UP-DOWN schemas on moral order form part of the EXTENDED GREAT CHAIN OF BEING hierarchy in Israelite sagacity[1479], which portray YHWH on the top level as the most powerful Being, in terms of both his Divinely Active and Passive deeds[1480]:

בְּכָל־מָקוֹם עֵינֵי יהוה צֹפוֹת רָעִים וְטוֹבִים:
The eyes of the YHWH are in every place, keeping watch on the evil and the good (15:3, cf. RSV).

מִגְדַּל־עֹז שֵׁם יהוה בּוֹ־יָרוּץ צַדִּיק וְנִשְׂגָּב:
The name of YHWH is a strong tower; the righteous man runs into it and is safe (18:10, cf. RSV).

The UP-DOWN bodily orientations of the sages are mapped onto the Divine in the primary GOD IS UP construct. As we have shown with the schematization of the EXTENDED GREAT CHAIN OF BEING model[1481], the pre-existing GOD IS UP mapping is extended *via* neural connectivity in the sages' brain-mind system

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[1478] Cf. Grady (2001:98), Kövecses (2002:251) and Lakoff (2008:240-1).
[1479] Cf. Kövecses (2002:58-9) and Lakoff (2008:94-9).
[1480] Cf. also 3:33-5; 5:21; 8:13,26-36; 10:29; 11:1; 14:2,26,27,31; 15:3,8,11,25,29; 16:11,33; 18:10; 19:23; 20:10,23; 21:12; 22:4,14; 24;17-8; 25:2-3,21-2; 28:9; 29:6,26; 30:4 and 31:30.
[1481] Cf. Lakoff & Johnson (1999:64).

to the complex GOD IS A CREATOR OR PRIMORDIAL SAGE metaphor. This is illustrated in even more detail by the EVENT STRUCTURE metaphor system.

5.3.3 The *Event Structure Metaphor System Applied to the God of the Sages*

While the EXTENDED GREAT CHAIN OF BEING hierarchy situates God in the uppermost level of all static aspects or "things" in the universe, the EVENT STRUCTURE metaphor conceptualises the Divine in terms of dynamic events in Proverbs[1482]. Major events that sages realistically and humanly map onto YHWH are inferentially deduced from typical experiences of purposeful and progressive movements which lead to successive destinations and produce eventual consequences. Such characterisations are structured by the source-path-goal schema and its coherent LIFE AS A JOURNEY construction[1483].

5.3.3.1 The Source-Path-Goal Schema of Sages

The source-path-goal schema are generally and systematically activated by the basic-level prototypes of לבב√ , חכמ√ and ירא√ in Proverbs[1484]: our investigation showed that the heart acts as a comprehensive, experiential and spiritual barometer of a person's ethical conscience and educational concerns along the "way of wisdom", which initiates from and culminates in religious God-fearing. In conjunction with the notions of the heart and God-fearing, the "way of wisdom" illustrates the practical and moral guidance taught by the sages to students. The "way" acts as a dominant theme in Proverbs[1485]; it is even used as an intellectual shorthand for wisdom[1486], as well as a moral substitute for God-fearing[1487].

Multiple sayings utilize the source-path-goal schema[1488] in Proverbs[1489], to express a unique version of the universal LIFE IS A JOURNEY metaphor construction: in the proverbial wisdom tradition[1490], the source

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[1482] For major distinctions between the conceptual GREAT CHAIN OF BEING and EVENT STRUCTURE metaphor systems, cf. Kövecses (2002:134-6).

[1483] For a general structuring of the source-path-goal or motion schema and the universal conceptualisation of the LIFE IS A JOURNEY metaphor, cf. Lakoff & Johnson (1980:91,98-104), Lakoff (1987:275), Lakoff (1993:222-3), Ungerer & Schmid (1997:123-4), Lakoff & Johnson (1999:61) and Shokr (2006:101-2).

[1484] Cf. 2:9-10; 3:6-7; 4:11; 6:7,18,21-2; 7:10-1,25; 8:1-2,13,32-3; 9:4-6; 11:20; 12:15; 13:20; 14:2,8; 15:12,21; 16:9; 19:3; 21:2; 23:19,26; 28:26 and 30:10.

[1485] Cf. Habel (1972:131-57). Proverbs 16:17 focuses as the central verse of the canonical text on the theme of the way, according to the Masoretic count (Murphy 1998:122).

[1486] In 4:11, 9:6, 23:19 and 30:18-9, according to Habel (2003:286-7).

[1487] LXX Proverbs 10:29 morally paraphrases דֶּרֶךְ יהוה ("the way of YHWH") in the MT with φόβος κυρίου ("the fear of the Lord") (McKane 1970:45).

[1488] The source-path-goal schema is mainly indicated in Proverbs by the concepts of דֶּרֶךְ (road/journey/conduct, 75x as a noun and 1x in the verb), הלך√ (walk/go, 39x), אֹרַח (way/path, 19x), רֶגֶל (foot/leg, 15x); מַעְגַּל (track/trace, 7x), נְתִיבָה (path/pathway, 6x), צַעַד (step/pace, 5x), מִצְעָד (step/track, 1x), אָשֻׁר (step/going, 1x), פַּעַם (foot/pace, 1x) and מְסִלָּה (road/highway, 1x).

[1489] Cf. 1:11,14-9,31; 2:7-9,12-20; 3:6-7,17,23,28,31; 4:11-5,18-9,26-7; 5:5-8; 6:3-5,6,11,12-3,18,22-3,28; 7:8-12,18-23,25-7; 8:2,13,20,22,32; 9:5-6,15-6; 10:9,17,29; 11:5,13,20; 12:15,26,27,28; 13:6,15,20; 14:2,7,8,12,14,15; 15:9,10,12,19,21,24; 16:2,7,9,17,25,29,31; 17:23; 19:1,3,16; 20:6,18,24; 21:2,8,16,29; 22:5,6,25; 23:19,26,31; 24:34; 25:17,19; 26:6,13; 28:6,10,18,26; 29:5,27; 30:19,20,29; 31:3 and 27.

domain AN INSTRUCTIONAL JOURNEY contains slots, relations, properties and knowledge structures which can be coherently mapped onto the conceptual target A SAPIENTIAL LIFE. The following diagram broadly shows how the conventional A SAPIENTIAL LIFE IS AN INSTRUCTIONAL JOURNEY metaphor in Proverbs is characterised in terms of dual types of travellers (students), companions (guides), roadmaps (intentions), paths (life-styles) and destinations (houses):

Traveller (Student)	Companion (Guide)	Roadmap (Intention)	Path (Life-style)	Destination (House)
Wise	Righteous	Good	Straight	Life
Fool	Wicked	Evil	Crooked	Death

The bipolar ways of Proverbs bifurcate into opposite instructional directions and mutually-exclusive journeys[1491]. Each pedagogic experience is validated by its own type of traveller, companion, path, roadmap and destination. As our research into √חכם has shown, every person acts as a student and/or guide on these educational journeys, and is situated due to their interior (dis)position[1492] within either the wise/righteous group or the foolish/wicked cohort[1493]. Each designated category follows their destined "way" to a Divinely retributive "house"[1494]: while the wise/righteous with good intentions[1495] are on the straight, level and disciplined path[1496] towards the realm of life[1497], the foolish/wicked with evil inclinations[1498] are *en route via* the crooked, dark and destructive path[1499] to the abode of death[1500].

The (im)moral and (un)intellectual characters participating in the EVENT STRUCTURE system – as part of its conventional SAPIENTIAL LIFE AS AN INSTRUCTIONAL JOURNEY construction – are intimately linked in Proverbs to the already-mentioned EXTENDED GREAT CHAIN OF BEING hierarchy, and thus also to its primary and secondary metaphorical conceptualisations of the Divine. The sages attribute their rational understanding of and moral adherence to the way of wisdom to the existence of a postulated universal

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[1490] Cf. Lakoff & Turner (1989:3-4,60-4) and Lakoff (1993:237). For similar conceptualisations of the LIFE AS A JOURNEY metaphor in the Christian Bible and the Qur'an, cf. Jäkel (2002), Shokr (2006) and Toy (1899:435).

[1491] Cf. 28:6,18, as well as Habel (1972:135), Frydrych (2002:23-32) and Fox (2007:680).

[1492] Pedersen (1959:128) argues that the mental activities of the ancient Israelites do not distinguish between an action and its results *per se*. He therefore equates the "ways" of man to his psychological movements.

[1493] Cf. Crenshaw (1981:62-3,79-81), Bergant (1997:82,102) and Van Leeuwen (2006:640).

[1494] Although the concept of the "path" simultaneously may indicate a place as well. Cf. the following linguistic examples provided by Taylor (1995:127): "The road passed under the railway line" (path) and "The dog is under the table" (place).

[1495] Cf. 1:15; 2:9,20; 4:11,27; 5:8; 6:3,6,22-3; 8:1-3,20,32; 9:5-6; 10:9,17; 11:5,13,20; 12:15,26,28; 13:6,15,20; 14:2,7,8,14,15,16; 15:9,21; 16:6,17,31; 19:1,16; 20:7; 22:5; 23:19,26; 25:17; 28:6,18,26; 29:27 and 31:27.

[1496] Cf. 2:13; 3:6,23; 4:11-2,18,26; 8:20; 9:15; 10:9; 11:5; 15:19,21; 16:17; 21:8,29 and 23:19.

[1497] Cf. 1:33; 2:19; 3:17; 5:6; 6:23; 9:1; 10:17,29; 12:28; 14:1,26,32; 15:24; 16:17; 19:16,23 and 28:10.

[1498] Cf. 1:11,16; 2:12; 3:28,31; 4:14-5,27; 6:10-11,12-3,18; 6:28-9; 7:10-12,18-9,22-3; 8:13; 10:17; 11:5,13,20; 12:15,26; 13:6,15,20; 14:2,7,8,14,15,16; 15:9,10,12,21; 16:29; 17:23; 19:1,2,3; 21:29; 23:31; 24:33-4; 25:19; 28:6,10,18,26; 29:5,27; 30:21 and 31:3.

[1499] Cf. 2:13,15; 3:23; 4:19; 7:8-9; 10:9,17; 11:5; 15:19; 17:23; 19:2,16; 20:19; 21:8,16; 22:5,24-5; 28:10,18 and 29:5.

[1500] Cf. 1:12-3,19,31-2; 2:18; 5:5-6,8; 7:25-7; 9:13-4,18; 10:29; 14:1,12,27,32; 15:10,11,24; 16:25; 19:16,23; 21:12,16 and 28:10.

order in creation, which is established and maintained by God himself[1501]. YHWH, who is elevated above the whole cosmos according to the primary GOD IS UP construction, sets up the way of wisdom for mankind to follow, but as "only a single straight path, a single moral way, which is God's way"[1502]. Sages are obliged to actualise the gift of God's way or order through the study and observation of their way of wisdom[1503].

The linkage between the Divinely established created order and the human search for and following of the way of wisdom activates once again, as in the case of the EXTENDED GREAT CHAIN OF BEING model, the sages' conceptualisation of GOD AS A CREATOR OR PRIMORDIAL SAGE. However, the EVENT STRUCTURE model highlights a further dimension of YHWH's sagacity as well – God not only created the universe at the beginning of time in his Divine wisdom, but continues to dynamically rule and justly regulate the functioning of its cosmological processes and human ways in a sagely fashion[1504]:

מָעוֹז לַתֹּם דֶּרֶךְ יהוה וּמְחִתָּה לְפֹעֲלֵי אָוֶן׃

The way of YHWH is a refuge for the righteous, but it is the ruin of those who do evil (10:29, cf. NIV).

כִּי נֹכַח עֵינֵי יהוה דַּרְכֵי־אִישׁ וְכָל־מַעְגְּלֹתָיו מְפַלֵּס׃

For a man's ways are before the eyes of YHWH, and he watches all his paths (5:21, cf. RSV).

The traditional sages experience YHWH not as an absent Deistic Clockmaker in Proverbs, but as the primordial creator and the providential sustainer of all life[1505]. God created the universe in the beginning, and continues to sustain its progress in active[1506] and passive[1507] ways. The EVENT STRUCTURE model systematically extends the EXTENDED GREAT CHAIN OF BEING conceptualisation of GOD AS A CREATOR OR PRIMORDIAL SAGE, to portray GOD AS A GUIDING OR PROVIDENTIAL SAGE in accordance with the source-path-goal schema in Proverbs. The sages' conceptualisation of GOD AS A PRIMORDIAL AND PROVIDENTIAL SAGE attains its fullest schematisation in their depiction of the Divine as part of the COMPLEX SYSTEMS construction.

5.3.4 God *as a Sage in the Complex Systems Metaphor of Proverbs*

The COMPLEX SYSTEMS model conjuncts with the EXTENDED GREAT CHAIN OF BEING and EVENT STRUCTURE schematisations in Proverbs, especially with regard to the placement of YHWH above all aspects, and in portrayals of his continual Divine activities. The COMPLEX SYSTEMS model enables us to view the abstract and complex nature of the mentioned conceptualisations of the Divine in terms of even

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[1501] Cf. Habel (2003:286) and Atkinson (2005:42).
[1502] Kövecses (2007:126,124).
[1503] Cf. Murphy (1998:24) and Perdue (2008:110).
[1504] Cf. Scott (1965:24-5,110), Perdue (1994:79), Collins (2004a:494) and Van Leeuwen (2007:68).
[1505] Cf. Perdue (1994:46,2008:143).
[1506] Cf. 2:6-8; 3:5-7,25-6,32-4; 11:20; 15:9; 16:2,7; 18:10; 20:24; 21:1,2; 22:2 and 14.
[1507] Cf. 2:21-2; 3:17-8; 6:29; 13:21; 14:12; 16:25; 19:3,16 and 29:25.

more concrete target domains[1508]. The model particularly fits the way in which the God of the sages is characterised as a human sage[1509], *via* a description of the semantic roles of sages in a religious instruction frame for Proverbs.

Our research reveals how the sages "classify things" into "schematic instances", "conceptual systems" and "prototypical scenarios"[1510]. The semantic roles of their religious instruction frame are fleshed out in various cross-cutting taxonomies[1511]. As the EVENT STRUCTURE model has already touched upon most of these functions[1512], our focus is limited to the semantic roles of the sages themselves as agents in the instruction of students in the subsections of Proverbs. After a description of the instructional functions by human beings as sages, such semantic roles can inferentially be carried over as independent corresponding mappings[1513] onto THE-DIVINE-AS-AN-IDEAL-SAGE in some of the same subsections of Proverbs[1514].

5.3.4.1 Semantic Roles of the Sages in a Religious Instruction Frame in Proverbs

The semantic role of a sage in an instructional frame for Proverbs can be filled by anyone "who does the action in a sentence or clause, regardless of whether the grammatical construction is active or passive"[1515]. As previously mentioned, a rather straight-forward survey of derivatives pertaining to the root or stem for "sagehood" (כהם√) generally identified the gestalt of the Biblical Hebrew and Jewish sage(s) as men and women who mentally and morally instruct, educate and teach potential pupils on how to obtain, learn, practice and even transmit their acquired sagacities[1516]. Our investigation found that

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[1508] The COMPLEX SYSTEMS metaphor universally conceptualises abstract complex systems – such as the mind, socio-economic organizations, careers and relationships, as well as the Divine – in terms of concrete sources, obtained from machines, buildings, plants and humans. Cf. Kövecses (2002:127-34) and Hayes (2010:59).

[1509] According to Kövecses (2002:129) "abstract complex systems are [often] conceptualized metaphorically as persons". For the sapiential relatedness between the human and Divine persons, cf. 5.2.3.2.

[1510] Cf. Taylor (1995:87-8,2002:124,128,133). A schema is "a complex knowledge structure which group all that an individual knows about or associates with a particular concept" (Field 2004:254-5). "We have many schemata which are used in the interpretation of what we experience and what we hear or read about" (Yule 1997:147). Modern examples of everyday action schemas are found in the well-known and generally-practiced RESTAURANT, HOSPITAL and LECTURE scripts. Every script contain stereotype situations which frame the specific process and sequence of normal events that takes place in restaurants, at hospitals and during lectures. Cf. Lakoff (2008:249-50). For such "prototypical scenarios" in the Hebrew Bible, cf. Van Wolde (2003:22-3,2006:359-60).

[1511] The semantic roles for general and conventional action frames are described in the relational terms of the agent (subject or entity who perform the action), the action (or instrument of the action), the patient (object or experiencer of the action), the location (or source of the agent), as well as the purpose (or goal for the patient). Cf. Lakoff (2008:260), Yule (1997:116-7).

[1512] The discussed source-path-goal schema of the sages is structured according to virtually the same semantic roles as that of any general action frame. Cf. Lakoff (2008:260) as well as Fox (1997a:621-4).

[1513] To serve as a corresponding mapping onto a target domain, a source domain has to retain its meaning independent of the conceptual metaphor itself. Cf. Lakoff (1987:276).

[1514] For the semantic roles of the Divine in other Biblical Hebrew texts, cf. Nel (2005) and Eidevall (2005).

[1515] Reyburn & Fry (2000:671). Cf. Lakoff (2008:250). Our research is restricted to human agents who act as sages in Proverbs, but cf. also 6:6-8 and 30:24-8.

[1516] Cf. 1.2.

numerous persons act as possible agents for the idea of the sage (חָכָם) in Proverbs. Most of these persons serve as instructors, either for themselves or to other person(s)[1517], in either private, public or professional capacities[1518]. Once the personalities and personifications pertaining to sages identified in 5.2.3.2 are treated as prototypical scenarios for religious education in Proverbs[1519], our schematic reflections on the socio-historical dating of the canonical text's subsections may be represented along with the following extensions[1520]:

Ancient-Israel (Family Clan)	Pre-Exile (Royal Court)	Exile (Wisdom School)	Post-Exile (Scribal Editions)
10:1 – 22:16 25:1 – 29:27	10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27	1:1 – 9:18 10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27	1:1 – 9:18 10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27 30:1 – 33 31:1 – 31
Parental and Royal Sages		**Teaching and Scribal Sages**	
Ideal Sage: Father	**Ideal Sage: King**	**Ideal Sages: Teacher Lady Wisdom**	**Ideal Sages: Enigmatic Agur Virtuous Woman**

This schematic reconstruction of the editorial development of the subsections in Proverbs may be based on hypothetical conjectures[1521], but our conceptual analyses of the semantic roles of sages in a religious instruction frame nevertheless llustrates that the nature and function of these agents differed prior to and after the times of the Babylonian Exile. While sapiential instruction belonged to the domains of the parental and royal sages before the Exile, it became the responsibility of teaching and scribal sages thereafter. These two factions of social-sagacious examples can be subdivided into **six ideal types of sages** in Proverbs, in conjunction with the fourfold editorial series in the literary evolution of the canonical text[1522].

[1517] As mentioned previously, the function of the sage (חָכָם) is depicted in Proverbs as someone who is able to teach others (in 1:6; 12:18; 13:14,20; 15:2,7; 16;14,23; 22:17; 24:23; 25:2 and 31:26), but who is also open to further education (in 1:5; 9:8,9; 10:1,8,14; 12:15; 13:1; 18:15; 21:11 and 30:3).

[1518] Toy (1899:275,270) describes sages in Proverbs as either as "men of good sense", or more specifically as "men who sought and taught wisdom". The last-mentioned is also "the man of experience and wisdom, the teacher (public or private) whose instructions is designed to be a practical guide in everyday affairs".

[1519] Field (2004:254) argues that schemas "supply background knowledge to the interpretation of a text... The reader's ability to draw upon one may depend upon having a clearly established context for the text in question". Van Wolde (2006:360) reinterprets actions frames in the Hebrew Bible as "prototypical scenarios", by enriching its image schemas or mental pictures with the sociological, historical and textual analyses of data.

[1520] As originally stated in 5.1.4.

[1521] "Proverbs itself indicates that the book contains several identifiable subsections or collections, each with its own distinct style and point of view. Most scholars think a variety of people had a hand in the compilation of Proverbs and that the book took shape in several stages over an extended period of time" (Farmer 1998:136).

[1522] "In using examples, the teacher points to noteworthy humans whose lives and actions are portrayed as incorporating either the virtues or vices of the larger social order under discussion at a given point. Legendary,

i The Father as an Ideal Example of Sagehood in Proverbs 10:1-22:16 and 25:1-29:27

The predominance of the semantic role of the father (אָב)[1523] in the oldest subsections of Proverbs emphasizes his educational *pars pro toto* function and *in loco parentis* role as teacher of the paternal family in the clan and tribal life of pre-monarchical ancient Israel. The oldest sayings in Proverbs most probably evolved from oral proverbs amongst the common people, handed down by "the father of the house" (בֵּית אָב) to other members in the family, clan and tribe. Most sayings in Proverbs 1-29 reflect a family setting, with the patriarchal head occupying himself as sage with regards to the common issues of ordinary folk, such as farming, trading and the education of children[1524].

ii The King as Ideal Sage in the Editorial Subsections of Proverbs 10:1-29:27

Much less sayings in Proverbs have an explicit royal setting which deals directly with the monarchy, than in the previous case of family[1525]. Apart from prominent royal collections, such as 15:33-22:16[1526], the sagacity of the king (מֶלֶךְ)[1527] and his *entourage*[1528] are to be found in their authoritative editorial activities on older material that originated in the familial clans of ancient Israel. This can be observed in Proverbs 1:1; 10:1, 25:1, as well as in the royal editing and educational concerns of the formerly Amenemope-sayings in the sections of 22:17-24:34[1529]. As a sage the king observes, restores, promotes

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historical, and contemporary examples of virtue or vice are presented, as well as **ideal types**... those usually considered the **best examples** for emulation were the student's family members, teachers and friends, i.e., those from the more intimate communities" (Perdue 1990c:16, emphasis added).

[1523] References to the father feature 22x in the pre-exilic subsections of Proverbs 10-29 (in 10:1; 13:1; 15:5,20; 17:6,21,25; 19:13,14,26; 20:20; 22:28; 23:22,24,25,(26); 27:10,(11); 28:7,24 and 29:3,(15); in contrast five occurrences in the exilic section of Proverbs 1-9 (in 1:8; 3:12; 4:1,3; 6:20) and two mentions in the post-exilic section of chapter 30-1 (in 30:11 and 17).

[1524] Cf. Farmer (1998:143-4). For the prominent social setting of the family in 10:1-15:32, cf. Brown (2002b:158).

[1525] Generally in Proverbs, "statements dealing with the administration of royal bureaucracies make up a very small part of the concerns addressed in the wisdom literature" (Farmer 1998:144). Cf. Fontaine (1993:106).

[1526] Cf. Brown (2002b:156).

[1527] In 1:1; 8:15; 14:28,35; 16:10,12,13,14,15; 19:12; 20:2,8,26,28; 21:1; 22:11,29; 24:21; 25:1,2,3,5,6; 29:4,14; 30:22,27,28,31; 31:1,3 and 4(2x). Cf. also 24:22 and 27:24.

[1528] As indicated before, the royal court may consist of other types of rulers – such as the משל√ (ruler, in 6:7; 23:1; 29:2,12 and 26); נָגִיד (leader/prince, in 28:16); נָדִיב (noble, in 8:16; 17:7 and 25:7); קָצִין (chief, in 6:7 and 25:15); רזן√ (ruler, in 8:15 and 31:4); רָזוֹן (dignitary, in 14:28); שַׂר (chieftain, in 8:16 and 28:2) – as well as of many officials, such as the יוֹעֵץ (advisor/counsellor, in 6:7; 11:14; 15:22; 20:18; 23:1; 24:6 and 29:26); סוֹד (counsel/confidant in 15:22); מַלְאָךְ (messenger, in 13:17; 16:14 and 17:11); צִיר (envoy/messenger, in 13:17 and 25:13); שפט√ (judge, in 8:16, cf. 29:14 and 31:9); שׁוֹטֵר (officer/official, in 6:7) and שרת√ (official/minister, in 29:12); עֵד (witness, in 14:25; 19:9,28; 21:28; 24:28 and 25:18); עֵדָה (assembly/gathering, in 5:14) and קָהָל (assembly/convocation, in 5:14 and 26:26).

[1529] Both subsection of 22:17-24:22 and 24:23-34 focus on the instruction of the king and royal officials. Cf. Farmer (1998:135), Whybray (1972:142-3) and Murphy (1998:185).

and teaches the socio-political implications of God's cosmic order to the people of ancient Israel and Judah[1530].

iii The Teacher as Example of an Ideal Sage in Proverbs 1:1-9:18

Due to the loss of the Israelite and Judean kingships, ancient Israelite and early Jewish sages reverted during the exilic times back to the oldest portrayal of the ideal sage as a father-figure. In the school context of the ten lectures of Proverbs 1-9, the focus of the sage as a father no longer pertains to biological parenthood as in familial situations, but rather on the theological significance of the sage as a semantic agent in the capacity of a teacher[1531] over students. The close social and paranaetic bond between the teacher and students resembles a family relationship, but the teacher now serves as an extended *in loco parentis* for the students under his authority and guidance[1532].

iv Lady Wisdom as the Ideal Sage in Proverbs 1-9

The three poems of 1:20-33, 8:1-36 and 9:1-12 depict Lady Wisdom as the sage *par excellence* in Proverbs 1-9. She resembles an Israelite type of the later Hellenistic sophists, who used to roam the streets and public squares in persuasion of students to become part of their formal scholastic training[1533]. Although Lady Wisdom was the ultimate teaching sage in Proverbs[1534], the nature of her Divine aura and feminine voice continuously transcended those of the other ordinary male teachers[1535]. She was probably adorned by the human sages, because of her intimate knowledge of and close proximity to YHWH[1536]. Lady Wisdom also triggered the increasing sapiential focus placed by the sages on the role and function of women during and after the exilic periods[1537].

v Agur as an Example of an Enigmatic Sage in Proverbs 30:1-33

The disillusioned Israelites and Jewish people of the late Persian and early Ptolemaic times encountered agnosticism on account of their socio-political and religious calamities. Agur verbalised this sceptical paraenetical change in the proverbial wisdom tradition[1538]. The sayings of this sage – like his

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[1530] Cf. Fox (2007:678).

[1531] מוֹרֶה (teacher) and √למד (teacher/instructor), both in 5:13. Cf. also 1:8; 2:1; 3:1; 4:1 and 7:1.

[1532] Cf. Perdue (1990c:15) and McKane (1970:151).

[1533] Cf. Collins (1997:268) and Frydrych (2002:62).

[1534] Van Leeuwen (2007:80) shows how the speeches of Lady Wisdom in Proverbs 1 and 8 frame as an *inclusio* around the words of the teachers in chapters 2-7.

[1535] Cf. Fox (1997a:633).

[1536] Cf. Perdue (2008:111,1994:85-6).

[1537] Whybray (1994:161) mentions how the woman/wife (אִשָּׁה) features in more than 50% of Proverbs 1-9 (256x), but only 13x in 10:1-31:9. Cf. Bartholomew & O'Dowd (2011:110-1) and Van Leeuwen (2007:80).

[1538] Perdue (1990c:6-9) identifies two social models for paraenesis in the Hebrew sapiential tradition. He interprets the nature, function and organisation of the Israelite communities in terms of the paradigms of order (in Proverbs), and of conflict (in Job and Qohelet). Our research shows that the Agur-section should also be understood as part of the conflict model, and therefore as an extension of the proverbial wisdom tradition.

companions Job and Qohelet – conflict with and challenge the views of his predecessor sages, namely that we can really grasp and significantly react to the true order and actions of the Divine. Agur transforms the sceptical nature of his ignorant questions in the 2nd part of chapter 30 into *exposés* on the mysterious workings and nature of the human and cosmological universums[1539]. These things are beyond our understanding, but necessarily reflect on the enigmatic character of God as creator and primordial sage.

vi Lemuel's Mother and Lady Virtue as Woman Sages in Proverbs 31:1-31

The Lemuel-section in 31:1-9 portrays the young ruler as a potential wise king, but at the same time extends the semantic role of the ideal sage beyond the persona of the king, to democratically include the behaviour of every other wise (wo)man in Proverbs[1540]. The fact that Lemuel is taught by his mother (אֵם)[1541], emphasises the already-observed and ever-increasing focus on the sapiential prominence of woman sages during the Hellenistic times of the late Second Temple period[1542]. The sagacity of Lemuel's mother is naturally continued in the graphic description of the Lady Virtue in 31:10-31. Both act as authoritative and ideal woman sages in the post-exilic Israelite and Jewish communities[1543]. The portrait of the Lady Virtue resembles and encapsulates that of Lady Wisdom in Proverbs 1-9, other wise woman[1544], and even the Divine, as the next section illustrates.

5.3.4.2 Inferential Roles of the Divine as an Ideal Sage in Proverbs' Subsections

Research on the semantic roles of human sages as agents within a religious instruction context has identified six personal types who fulfil these functions in the subsections of Proverbs: the father and king act as ideal sages in the pre-exilic times; the teacher and Lady Wisdom during the Exile;, as well as the enigmatic and woman sages in the post-exilic period. The idealisation of typical agents in the instances of such a specific religious action frame must reside firmly on the deeply entrenced cultural beliefs and valued practices of the traditional sages[1545]. These imaginations enable us to gather inferential source material from the ideal portrayals of human sages, for a clearer metaphorical conceptualisation of the Divine as a sage in Proverbs.

[1539] Cf. Bartholomew & O'Dowd (2011:98) and Brown (2002b:175-6).

[1540] The advice to Lemuel "deals with royal conduct, but the ideals are "democratized" by the very fact that they are included in this book, and hence are applicable to the conduct of any wise man" (Murphy 1981:81-2).

[1541] In 1:8; 4:3; 6:20; 10:1; 15:20; 19:26; 20:20; 23:22; 23:25; 28:24; 30:11 and 30:17. Cf. also 17:25 and 29:25. Sometimes, the parental role of the father is extended to that of the mother, who is only once mentioned alone on her own in a pedagogical capacity here in 31:1-2.

[1542] For the increasingly independent sapiential role of the wife/woman (אִשָּׁה), cf. 11:16; 12:4; 14:1 and 19:14.

[1543] Cf. Toy (1899:280), Perdue (2007:48) and Farmer (1998:148).

[1544] Cf. 14:1 and 24:3-4, as well as Murphy 1998:103,108-9).

[1545] Cf. Taylor 1995:88-9) and Perdue (1994:48,339).

The authors and editors of canonical Proverbs inferentially constructed and concretely visualised God in terms of selective "word pictures" in their brain-mind systems[1546]. Their depictions of the Divine were derived from the same neural simulations which the sages used to experience all of their sensorial kinds of abstract visualisation[1547]. If you "cannot see, hear, touch, taste, or smell something, the brain's first impulse is to assume that it does not really exist. Thus, for anyone, the brain's first response is to assign an image to the concept of God"[1548]. In other words: imaginative portrayals of ideal sages, ascertained from basic-level image-schemata of לבב√, חכמ√ and ירא√, are metaphorically projected as source domains by the authors and editors of Proverbs onto the abstract target domain of the Divine.

The sages of the proverbial wisdom tradition creatively imagined and conceptually constructed metaphors for God from experiences of the world in which they lived[1549]. Their understanding of God (*Gottesverständnis*) derives from perceptions about the world (*Weltanschauung*) and themselves (*Lebensanschauung*)[1550]. The God-language of Proverbs is therefore saturated with anthropomorphisms which ascribe to YHWH human attributes and actions[1551]. The purpose of anthropomorphisms in the Hebrew Bible is "to make God accessible to man... to represent God as a person"[1552]. The sages likewise used anthropological images to depict YHWH as a prototype and sagelike agent with humanlike features in terms of themselves[1553].

The anthropomorphic aims of the sages are not to "belittle" or reduce God into something of a mere human nature[1554], yet they had no alternative but to both think about and act upon YHWH and his universal order in a human fashion. With Pyysiäinen we argue that the sages' representations of God as a human sage are triggered by their urge to elucidate on the Divine control of the world and his ordering

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[1546] "We can talk about what we see and hear. Conversely, we can create pictures, mental or real, of what we read or listen to. This means that we can translate between the visual form of representation and the linguistic code. A central hypothesis of cognitive semantics is that the way we store perceptions in our memories has the same form as the meanings of words" (Gärdenfors 1999:22). Cf. Lakoff & Johnson (2003:257) as well as Ricoeur (1981:142-52), Atkinson (2005:10) and Nel (2005:80).

[1547] According to CS the human brain uses the same neural areas for different ways of "seeing", such as visual sight, imagination, remembering, dreaming, envisioning, etc. Abstract domains, like God, are also grounded in sensory experience. Cf. Lakoff (2008:240-1,1993:240) and Kertész (2004:49-50).

[1548] Newberg & Waldman (2009:87). Cf. Ryken, Wilhoit & Longman (1998:333) and Lakoff (1987:275).

[1549] All conceptual metaphors "are a consequence of the nature of our brains, our bodies, and the world we inhabit" (Lakoff & Johnson 1999:59). Cf. Perdue (1994:56,326).

[1550] Cf. Mettinger (1992:39), Hanson (1987:490) and Smith (2004:86).

[1551] Anthropomorphisms are "all statements that apply human terms and features to describe God's form (anthropomorphisms proper) and His feelings (anthropathisms)" (Stern 1992:151). Cf. Fox (2007:679).

[1552] The view of L. Koehler, as quoted in Baloian (1997:391-2).

[1553] Perdue (1994:58,329-330) shows how the sages attributed imaginary roles to God in terms of their own experiences, such as that of king, judge, potter, artist, warrior, judge, parent, lover, husband and sage. "God is the creator and sustainer portrayed by variety of metaphors taken from the social world of the sages. While not specifically named warrior, king, judge, parent, teacher, or architect/artisan, God carries out these roles and functions" (Perdue 2007:73).

[1554] Cf. the *Sondergut* sayings of 16:1,2,9; 19:14,21; 20:24; 21:2,30-1, as well as 5:21 and 15:11.

of human society. YHWH is the primordial-sapiential source of the universe, and therefore the social norms practiced and taught by the human sages have to resemble their idea of YHWH and his Divine order[1555]. "Wisdom is the ideal design of creation, but at the same time it is the ideal knowledge of the world which seeks to be in harmony with the true wisdom (order) of God"[1556]. This is why the sages inferentially conceptualised YHWH as both a sage and mediator of wisdom.

The semantic roles of sages in a religious instruction frame reveal these sages not merely as real human agents, but especially as ideally constructed social bodies, whose regulatory content can be carried over onto the person of YHWH. Social bodies are constructs which do not necessarily correspond to human physiology, but rather convey the ideological ideals experienced by a particular cultural or religious group[1557]. The authors and editors of Proverbs "imagined" their sapiential ideals in the mentioned types of sages, as social structures that schematize their most important convictions and values. Embedded between these social construals of idealised sages, we can infer the sages' ultimate and perfect regulatory body, as revealed by and modelled on the persona of the God YHWH[1558].

Depictions of YHWH as a sage are often not explicitly expressed in Proverbs. However, because of the implicit presence of such image schemas behind statements on the types of ideal sages as social constructs[1559], we can infer their true significance for an exhaustive portrayal of the God of the sages. The already-established types of ideal sages thus reveal six inferences of YHWH as a sage in the textual subsections of Proverbs:

i Inferences of God as a Sagacious Father in Proverbs 10:1-22:16 and 25:1-29:27

מוּסַר יהוה בְּנִי אַל־תִּמְאָס וְאַל־תָּקֹץ בְּתוֹכַחְתּוֹ׃

כִּי אֶת אֲשֶׁר יֶאֱהַב יהוה יוֹכִיחַ וּכְאָב אֶת־בֵּן יִרְצֶה׃

My son, do not despise YHWH's discipline and do not resent his rebuke,
because YHWH disciplines those he loves, as a father the son he delights in (3:11-2, cf. NIV).

[1555] Cf. Pyysiäinen (2005:3,5,21-2).

[1556] Nel (2000:313-4). Cf. Berger (1969:33-8).

[1557] Belief can "assist people in re-creating themselves by seeking new roles, new narratives, by reimagining their social presence, by changing their place within the communities in which they circulate. The body plays a fundamental role in this since it is a principal form of social signage, the public face that people present to their fellows. But it is also always more than signage, it is the seat of experience in the sense that the body registers in feelings and moods what it experiences beyond itself. The body entertains what the face may not expose. Dissimulation and concealment are possible because expression of feeling is not hardwired. This means that the body serves as a hidden interior, which is where many cultures locate an inner self as opposed to a more publicly accessible self or selves" (Morgan 2010:60). Cf. Lakoff & Johnson (1999:497).

[1558] Cf. Viviers (2005:879-81).

[1559] Cf. Perdue (1994:329-330) and Brettler (1999:226-7).

Proverbs 3:11-2 directly relates YHWH to a father. Although these verses on instructional discipline as a paradoxical[1560] form of Divine love is from the exilic section of Proverbs 1-9, it is conceptually and inferentially linked to the human father as an ideal sage in the pre-exilic saying of 13:24:

חוֹשֵׂךְ שִׁבְטוֹ שׂוֹנֵא בְנוֹ וְאֹהֲבוֹ שִׁחֲרוֹ מוּסָר׃
He who spares the rod hates his son, but he who loves him is careful to discipline him (13:24 NIV).

Due to the majority of references to the father as a *pars pro toto* educator and *in loco parentis* instructor in chapters 1-29, we infer that this type of ideal sage applies to the Divine in the oldest subsections of Proverbs as well. YHWH acts "like a father who disciplines the son whom he dotes on... The form of address is 'My son', but the teacher claims authority for Yahweh and not for himself"[1561]. The discipline of children serves as an educational sign of idealized Divine paternal love and sagacity[1562].

Another reference to God's sapiential fatherhood can be found in the view of YHWH who acts as a guardian to the orphan in 23:10-11. The duty of the guardian (גאל√)[1563] in Israel was to provide next-of-kin legal protection for fellow family members[1564]. The adage that YHWH is ready to act as a guardian[1565] for the "fatherless"[1566], inferentially extends and applies the responsibility of the father in his role as an ideal sage to that of Divine father- and sagehood.

ii Inferences of God as a Sapiential King in Proverbs 10:1-29:27

Bartholomew & O'Dowd argue that the proverbial wisdom tradition mostly portrays the Divine according to a "God-king-creation-wisdom-nexus": throughout the whole of Proverbs, "God's kingship is paralleled closely by that of the human ruler... Clearly Proverbs envisaged human rule as subject to that of the Lord"[1567]. Kings and courts of the Israelite and Judean kingdoms regarded themselves as representatives of YHWH as Creator-King[1568]. Regulations and laws promulgated by the royal sages are based on their active ordering and social maintenance of God's hierarchical and harmonious cosmic order for the entire universe and humanity[1569]. The following sayings from the pre-exilic subsections of

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[1560] Cf. Murphy (1998:20-1) and Toy (1899:65), as well as Job:5:17-8 and Deuteronomy 8:5.

[1561] McKane (1970:294). Reyburn & Fry (2000:77) reinterpret Divine fatherhood in 3:11-2 in scholastic setting, with YHWH in the role of an educator.

[1562] Proverbs 3:11-2 is quoted in the Greek New Testament in Hebrews 12:5-6, where "the fact that the Christians are suffering shows that they are truly the sons of their heavenly Father" (Whybray 1972:25)!

[1563] The גאל√ is also translated as a "Champion" (Scott 1965:140) or "Defender" (Reyburn & Fry 2000:492).

[1564] Cf. Lev.25:25 and the text of Ruth, as well as Toy (1899:432).

[1565] Cf. Jer.50:34, as well as Whybray (1972:136), Snijders (1984:151) and Murphy (1998:175).

[1566] Cf. KJV, RSV, NIV and other translations.

[1567] Bartholomew & O'Dowd (2011:34-5,303). Cf. Proverbs 21:1, as well as Fox (2007:679).

[1568] Brueggemann (1997:241-3) accounts for Divine establishment, ordering and maintenance of the cosmos in terms of the metaphors of judge, king and warrior for YHWH. Cf. Smith (1982:32,35).

[1569] Cf. Perdue (1990a:470).

Proverbs 10-29 illustrate how the royal sagacity of YHWH can be inferred from the idealized sagehood of the king:

<div dir="rtl">

מֶלֶךְ יוֹשֵׁב עַל־כִּסֵּא־דִין מְזָרֶה בְעֵינָיו כָּל־רָע:
</div>

When a king sits on his throne to judge, he winnows out all evil with his eyes (20:8 NIV).

<div dir="rtl">

בְּכָל־מָקוֹם עֵינֵי יהוה צֹפוֹת רָעִים וטוֹבִים:
</div>

The eyes of YHWH are in every place, keeping watch on the evil and the good (15:3, cf. RSV).

<div dir="rtl">

עֵינֵי יהוה נָצְרוּ דָעַת וַיְסַלֵּף דִּבְרֵי בֹגֵד:
</div>

The eyes of YHWH keep watch over knowledge, but he overthrows the words of the faithless (22:12, cf. RSV).

The privilege and obligation of kings to rule wisely and justly are derived clearly in these proverbs from a view which conceptualises YHWH as a royal sage. According to the EXTENDED GREAT CHAIN OF BEING model the ideal king is appointed to sagely serve as the wise God's regent, with "the king's throne on earth as the legitimate representation of God's throne in heaven"[1570]. The ideology of God and the king as ideal sages is confirmed by the prominent positioning and close proximity of sayings about YHWH and the king in chapter 16:1-15 – "the joining of these two groups together serves a double purpose: it teaches, on the one hand, that kings rule by divine permission and are Yahweh's representatives on earth, but, on the other, that as human beings they have this authority only if they acknowledge their subordinate status and rule righteously"[1571]. In fact, the juxtaposing of God and the king in the same sayings testify to the king's ideal status and sagacity as reflective of the role and authority to YHWH as wise king, cf. 21:1; 24:21-2[1572] and 25:2, but also 29:26[1573].

iii Inferences of God as a Sagacious Teacher in Proverbs 1-9
The exilic subsection of Proverbs provides an educational key and hermeneutical guide to the rest of the canonical text[1574]. Especially chapter 2 serves as "a kind of prospectus"[1575] of the curriculum offered by the teachers to their students, which implicitly links the instruction of wisdom to the Divine[1576]. The pedagogical presence of YHWH as a teaching sage is here inferred from the ideal type of sage. In the

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[1570] Waltke (2005:287). Cf. 2 Samuel 14:17,20; 1 Kings 3:16-28, as well as Whybray (1972:120,141) and Murphy (1998:148,151).
[1571] Murphy (1998:118-21). Cf. also Murphy (1998:68,111) and Whybray (1972:94-5,1994:88-9,1995:139-40). Dell (2006:121) identifies the same literary evidence in 29:13-4 and 25-6.
[1572] LXX Proverbs adds five more verse after 24:2, primarily about the king's wrath (Murphy 1998:180,183).
[1573] Cf. Dell (2006:117), Waltke (2005:156-7), Whybray (1972:117), Scott (1965:155) and Snijders (1984:14-8).
[1574] Cf. Dell (2006:22,125) and Habel (1972:135).
[1575] Scott (1965:42).
[1576] Cf. Frydrych (2002:170-1).

first four verses, the teacher[1577] admonishes the student by saying that, if the student seriously attends to his lesson, it will lead to the satisfactory results:

אָז תָּבִין יִרְאַת יהוה וְדַעַת אֱלֹהִים תִּמְצָא:

כִּי־יהוה יִתֵּן חָכְמָה מִפִּיו דַּעַת וּתְבוּנָה:

then you will understand the fear of YHWH and find the knowledge of God,
for YHWH gives wisdom; from his mouth come knowledge and understanding (2:5-6, cf. RSV).

YHWH is regarded in these phrases as the master, author and teacher of wisdom[1578]. School teachers derive their authority to instruct others from God, but also attribute the success of their religious education to the sovereignty of YHWH as a teacher. Only a complementary educational effort between human and Divine educators would produce the necessary intellectual formation of moral character in the student as a potential sage[1579].

בְּנִי תּוֹרָתִי אַל־תִּשְׁכָּח וּמִצְוֺתַי יִצֹּר לִבֶּךָ:

...

בְּטַח אֶל־יהוה בְּכָל־לִבֶּךָ וְאֶל־בִּינָתְךָ אַל־תִּשָּׁעֵן:

בְּכָל־דְּרָכֶיךָ דָעֵהוּ וְהוּא יְיַשֵּׁר אֹרְחֹתֶיךָ:

My son, do not forget my teaching, but let your heart keep my commandments;...
Trust in YHWH with all your heart, and do not rely on your own insight.
In all your ways acknowledge him, and he will make straight your paths (3:1,5,6, cf. RSV).

iv Inferences of God as Lady Wisdom in Proverbs 1-9

The teacher depicts the image of the ideal sage in Proverbs 1-9, and Lady Wisdom acts as the ultimate portrayal of school sages during the exilic times. "Woman Wisdom is seen as the embodiment of the sages' teachings"[1580]. Her conceptualisation as an ideal sage transcends that of the ordinary teachers[1581]. Any serious investigation on the Divine as a metaphorical concept has to account for both the highly imaginative and very problematic relationship between Lady Wisdom and YHWH. In her own words:

אָז יִקְרָאֻנְנִי וְלֹא אֶעֱנֶה יְשַׁחֲרֻנְנִי וְלֹא יִמְצָאֻנְנִי:

תַּחַת כִּי־שָׂנְאוּ דָעַת וְיִרְאַת יהוה לֹא בָחָרוּ:

Then they will call upon me, but I will not answer; they will seek me diligently but will not find me.
Because they hated knowledge and did not choose the fear of YHWH (1:28-9, cf. RSV).

אֲנִי (אֹהֲבֶיהָ) [אֹהֲבַי] אֵהָב וּמְשַׁחֲרַי יִמְצָאֻנְנִי:

I love those who love me, and those who seek me diligently find me (8:17, RSV).

[1577] Once again, the agent of the father functions at least in Proverbs 1-9 *in loco parentis* for the role of the teacher, who lectures to the metaphorical son as a student. Cf. Crenshaw (1990:212).

[1578] Murphy (1981:56) and Kalugila (1980:89). Cf. Miles (1996:272-89).

[1579] Cf. 1:2-7 and Habel (1992:22), Fox (1994:242-3,1997a:619), Clifford (2009:246) and Gitay (2001:55).

[1580] Murphy (1998:284). Cf. Perdue (2008:104).

[1581] According to Waltke (2004:394) Lady Wisdom personifies the teachings of Solomon, but Murphy (1981:61) rightly views her as more than an ordinary teacher. Cf. Whybray (1972:50).

כִּי מֹצְאִי (מֹצְאֵי) [מָצָא] חַיִּים וַיָּפֶק רָצוֹן מֵיהוה:
וְחֹטְאִי חֹמֵס נַפְשׁוֹ כָּל־מְשַׂנְאַי אָהֲבוּ מָוֶת:

For he who finds me finds life and obtains favour from YHWH;
but he who misses me injures himself; all who hate me love death (8:35-6, cf. RSV).

These verses express a merging of the egos of Lady Wisdom and YHWH[1582]. As a "personification a of particular aspect of the nature of God"[1583], Lady Wisdom is "the voice of God who instructs humans in how to live their lives wisely and well"[1584]. In the instructional and poetical parts of Proverbs 1-9, the educational sagacity of YHWH can be inferred from both the human teachers and Lady Wisdom as idealised sages. The conceptualisation of God as a teacher is intimately linked to the "teaching of the wisdom school and Wisdom herself. She, the Wisdom of God himself, is the centre of their [= the sages'] teaching"[1585].

v Inferences of God as Enigmatic Sagacity in Proverbs 30:1-33

Proverbs 30 utilises the most diverse designations to name the Divine as אֵל (possibly twice in v.1), קְדֹשִׁים (v.3), אֱלוֹהַ (v.5), (יהוה) (v.9) and אֱלֹהִים (v.9). Crenshaw states that this post-exilic section "appears to be the most God-intoxicated textual unit" in Proverbs, but concludes that "so much God-talk fails to conceal the substantial distance between Agur and traditional belief in God"[1586]. Rather than to label Agur as some kind of uneducated mantic sage[1587], we identify him, together with Wolff, as a "truly wise man [who] is burdened by the divine incognito, yet is at the same time a 'hymnist of the divine mysteries'"[1588]. Depictions of God as a sage in Proverbs 30 oscillate between Agur's dual treatment of the enigmatic God in terms of his incomprehensible and mysterious dimensions[1589]:

וְלֹא־לָמַדְתִּי חָכְמָה וְדַעַת קְדֹשִׁים אֵדָע:
I have not learned wisdom, nor have I knowledge of the Holy One (30:3, RSV).

כָּל־אִמְרַת אֱלוֹהַ צְרוּפָה מָגֵן הוּא לַחֹסִים בּוֹ:
Every word of God proves true; he is a shield to those who take refuge in him (30:5, RSV).

[1582] Cf. Crenshaw (1992:519). "Submission to Wisdom is equated with submission to God" (Waltke 2007:210).
[1583] Atkinson (2005:170).
[1584] Perdue (1993:79).
[1585] Atkinson (2005:36). Cf. Fox (1997b:163-4).
[1586] Crenshaw (1993:7). Cf. Whybray (1994:149).
[1587] *Contra* Perdue (1994:116-7,121,2008:96). We agree with Collins (2004a:495) Agur's sceptical approach all kinds of apocalyptic, visionary, ecstatic, charismatic or special revelations from the Divine.
[1588] Wolff (1974:212).
[1589] Cf. Bartholomew & O'Dowd (2011:264).

On the one hand, Agur's "philosophical skepticism" leads to a "reverent agnosticism"[1590]. He protests, against the confident sages of Proverbs 1-29, and maintains that the Divine is transcendent and remains largely inaccessible to our human enquiries and findings[1591]. On the other hand, he acknowledges the mysterious presence of God hidden behind all the human dispositions and strange phenomena in the world which surpasses our understanding[1592]. Agur comes to the conclusion that God remains the enigmatic agent behind everything, albeit in an incomprehensible way, and realises "that such ignorance, too, is wisdom"[1593]. He "singles out the virtue of humility in part by underscoring God's transcendence as creator... A virtual catalogue of examples are drawn from natural phenomena to illustrate certain moral norms and to advance the measure of wisdom, one that moves from ethically practical knowledge to wonder and mystery of the divine"[1594]. Agur acts as an ideal type of enigmatic sage who refers to the Divine in a similar fashion.

vi Inferences of God as Sapiential Women in Proverbs 31:1-31

Proverbs 31 relates the criteria for an ideal king under the tutelage of his wise mother, followed by an acrostic poem on the sapiential actions of the Lady Virtue as a business woman, spouse, instructor and mother[1595]. The poem is written in the form of an *encomiaum*[1596]. Such a hymn of praise is usually reserved for kings and warriors, and even for the Divine, but in this case is uttered now "to esteem a heroic, wise woman" and to place her "in a small class of elite Hebrew women like Jael, Deborah and Ruth"[1597]. Female imagery in Lady Virtue deliberately corresponds to that of Lady Wisdom in Proverbs 1-9[1598]. This is especially true for the Wise and Virtuous Ladies' capacities for intellectual education and religious God-fearing:

אֲנִי־חָכְמָה שָׁכַנְתִּי עָרְמָה וְדַעַת מְזִמּוֹת אֶמְצָא:
יִרְאַת יהוה שְׂנֹאת רָע גֵּאָה וְגָאוֹן וְדֶרֶךְ רָע וּפִי תַהְפֻּכוֹת שָׂנֵאתִי:

I, wisdom, dwell in prudence, and I find knowledge and discretion. The fear of YHWH is hatred of evil.
Pride and arrogance and the way of evil and perverted speech I hate (8:12-3, cf. RSV).

פִּיהָ פָּתְחָה בְחָכְמָה וְתוֹרַת־חֶסֶד עַל־לְשׁוֹנָהּ:

She opens her mouth with wisdom, and the teaching of kindness is on her tongue (31:26, RSV).

שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יְהוָֹה הִיא תִתְהַלָּל:

Charm is deceitful, and beauty is vain, but a woman who fears YHWH is to be praised (31:30, cf. RSV).

[1590] Toy (1899:xvii,522).
[1591] Cf. McKane (1970:647,47), Blenkinsopp (1992:48) and Loader (2013:377-9).
[1592] This is especially the case in the numerical sayings of Proverbs 30. Cf. Loader (2013:367-8).
[1593] Murphy (1998:153). Cf. Bartholomew & O'Dowd (2011:98) and McKane (1970:648-9).
[1594] Brown (2002b:178).
[1595] Cf. Camp (1985:90-3) and Bergant (1997:92).
[1596] An *encomiaum* "imply or directly state the superiority of the one praised" (Gammie 1990d:62).
[1597] Bartholomew & O'Dowd (2011:105-6,314).
[1598] Cf. Bergant (1997:92-3), Whybray (1995:108-10), Murphy (1998:249) and Dell (2006:123).

Lady Virtue's incarnation of Lady Wisdom as an ideal teacher includes her inference to God as an educational woman sage. The polemic purpose of these wise women is to illustrate the holistic superiority of practical sagacity and Divinity among the ancient Israelites and early Jews, in contrast to the "form-versus-dualism" spirit of Greek contemporised views, that privilege the spiritual- heavenly aspects and degrade the ordinary-earthly matters[1599]. Lady Virtue portrays "a very practical and down-to-earth ideal of God-fearing wisdom which stands in vivid contrast to the intellectual ideal of wisdom favoured by Hellenism"[1600]. Proverbs 31 relates a development in the proverbial tradition of Israelites and Jews, which honours the words and deeds of wise women in "the ordinary affairs of family, community and business life - good works which for all their earthliness are rooted in the fear of the Lord"[1601]. Conceptual extensions of YHWH into an idealised feminine sage, as deduced from these woman sages, promise to yield highly novel imaginations of the perceived "maleness"[1602] of the God of the sages in the proverbial wisdom tradition.

5.3.5 Idealised *Cognitive Models for the Divine in the Subsections of Proverbs*

Our research on the concepts of לבב√, חכמ√ and ירא√ in the sayings of Proverbs revealed six basic-level image schemas as prototypical categories and domain matrixes, which structure the conceptual metaphorical view of the Divine by the sages who wrote and edited the canonical text. The source evidence ascertained by לבב√, חכמ√ and ירא√ manifests idealised cognitive models on the ordinary, everyday thoughts about YHWH in the cognitive-intellectual and cultural-religious mind frames of the sages[1603].

The textual subsections of canonical Proverbs highlight the various conceptualisations of those sages who thought and wrote about YHWH as sagacious Divinity. The sages inferred God's sagacity from their own imaginary idealisations of how wise persons should think, talk and act. During the socio-historical stages the ancient Israelites and early Jews of the proverbial tradition were exposed to different real-life experiences of the distinctive environments in which they lived before, during and after the Babylonian Exile, and developed their views of ideal sages and God's sagehood accordingly. The Biblical Hebrew sages inferred the sagacity of YHWH from the depictions of semantic roles of the sapiential agents of the king and father, the teacher and Lady Wisdom, as well as the enigmatic and woman sages. These imaginative constructs of the ideal sage yield the sufficient concrete source domains for a

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[1599] The idealised picture of Lady Virtue "is no esoteric concept which floats in some mystical realm, out of touch with the ordinary world" (Atkinson 2005:168-9). Cf. Bartholomew & O'Dowd (2011:232-3).
[1600] Wolters (1985:586).
[1601] Wolters (1988:456-7).
[1602] Cf. Atkinson (2005:167).
[1603] Cf. 4.3.2.5 for our idealised conceptual model. Lakoff (1987:70,285) show how the prototypical effects in an ICM arise from the interaction between basic-level schemas. Ungerer & Schmid (1997:12) and Gärdenfors (1999:23) explain how ICMs are transformed by relational metaphorical conceptualisations.

comprehensive source-target mapping of the God of the sages as a sage in the different socio-historical stages of the evolving proverbial wisdom tradition, as related by the subsections of Proverbs.

5.3.5.1 Mapping of Extended Domains for the Divine in the Subsections of Proverbs

Field defines a mental model as a "higher-level mental representation of the state of affairs conveyed by a text. It concludes propositional ('core') meaning plus additional information contributed by the reader/listener and based upon inference and world knowledge. A model is continuously updated as more information from the text is integrated into it"[1604]. Our study identified the **GOD IS A SAGE** construct as an ICM in Proverbs. The GOD-AS-A-SAGE structure is (in turn) deduced from the primary **GOD IS UP** construct, which derives from the COMPLEX SYSTEMS metaphor *via* the EXTENDED GREAT CHAIN OF BEING and the EVENT STRUCTURED models, into the conceptual **GOD IS A CREATOR OR PRIMORDIAL SAGE** and **GOD IS A PROVIDENTIAL OR GUIDING SAGE** metaphors.

The idealised **GOD-AS-A-PRIMORDIAL-AND-PROVIDENTIAL-SAGE** model represents the brain-mind processes of the sages of the proverbial wisdom tradition. This ICM on the God of the sages was regularly updated by new experiences of YHWH in continual socio-historical periods[1605]. In the textual subsections of Proverbs the GOD-AS-A-SAGE ICM acts as a combined or mega metaphor[1606], which is continuously extended out into increased complex ideas and encompassing domains in the evolution of the sages' proverbial wisdom tradition. The abstract target domain of the Divine is metaphorically conceptualised by a network of source domains, derived from the idealised views of sages prior to, during and after the exilic times.

Yet another extended version of our schematic reconstruction of the editorial development of the subsections in Proverbs illustrates how the God of the proverbial wisdom tradition is structured conceptually by multiple supplementary and inconsistent metaphors, which still function coherently together under the umbrella GOD-AS-A-SAGE ICM[1607]:

[1604] Field (2004:176-7). The processes whereby a mental model are constructed are "elaborative (adding inferences to achieve coherence), integrative (adding and relating incoming information), and selective (reducing stored information to what is essential/relevant)" (*ibid*). Cf. Lakoff (1987:283).

[1605] Gerstenberger (2002:309) shows how the social structures into which our lives are organized attribute to large extend to our perceptions about and attitudes towards the Divine. "The phenomenon of perspective can nicely be represented by mental models. Each new perspective creates a new mental model in which information is valid" (Noordman 2003:333).

[1606] Cf. Kövecses (2002:51) and (Pinker 1998:352-8).

[1607] As stated before, the GOD AS A SAGE ICM cannot exhaustively combine all of the entailments required to deal with a highly complex and diverse phenomena such as God in Proverbs, or even all of the schematic argumentations about the Divine that are invoked by the authors and editors of the canonical text.

Ancient-Israel (Family Clan)	Pre-Exile (Royal Court)	Exile (Wisdom School)	Post-Exile (Scribal Editions)
10:1 – 22:16 25:1 – 29:27	10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27	1:1 – 9:18 10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27	1:1 – 9:18 10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27 30:1 – 33 31:1 – 31
Parental and Royal Human Sages		**Teaching and Scribal Human Sages**	
Ideal Sage: Father	**Ideal Sage: King**	**Ideal Sages: Teacher Lady Wisdom**	**Ideal Sages: Enigmatic Agur Virtuous Woman**
GOD-AS-A-FATHER-SAGE	**GOD-AS-A-KING-SAGE**	**GOD-AS-A-TEACHER-AND-A-LADY-WISDOM-SAGE**	**GOD-AS-AN-ENIGMATIC-AND-A-WOMAN-SAGE**
THE-DIVINE-AS-A-LORD-SAGE		**THE-DIVINE-AS-A-LADY-SAGE**	

According to this diagram, the authors and editors of canonical Proverbs inferred additional source domains for the **GOD-AS-A-SAGE** ICM from idealisations of sages in the sectional agents of the father, king, teacher, Lady Wisdom, the enigmatic Agur and the Virtuous Lady. This led to the extended conceptual metaphors of the pre-exilic **GOD-AS-A-FATHER-AND-KING-SAGE** in Proverbs 10-29, the exilic **GOD-AS-A-TEACHER-SAGE-AND-LADY-WISDOM-SAGE** in Proverbs 1-9, and the post-exilic **GOD-AS-AN-ENIGMATIC-AND-WOMAN-SAGE** in Proverbs 30-1.

The next stage of our conceptual metaphorical model of the Divine in Proverb interprets the socio-historical and Israelite-cultural meaning of the GOD AS A SAGE ICM under the headings of **GOD-AS-A-LORD-SAGE** in the mainly pre-exilic sections of Proverbs 10-29, and **GOD-AS-A-LADY-SAGE** in the pre-and post-exilic subsections of Proverb 1-9 and 30-1. The identification of such unique mental constructions of the God of the sages in the proverbial wisdom tradition aims to provide novel insight into the imaginative and cultural God-talk of the ancient Israelite sages in the different textual subsections of Proverbs.

5.4 INTERPRETATION OF THE DIVINE IN THE PROVERBIAL BIBLICAL HEBREW WISDOM TRADITION

Within the parameters of our conceptual metaphorical model, YHWH has been introduced, investigated and identified as a Sage in the subsections of Proverbs. The penultimate phase reflects on the interpretative value of the sages' thoughts on and understanding of Divine sagacity. The identification of conceptual metaphors have shown that such interpretive views on the Divine as a Sage focuses specifically on the developing God-talk of the proverbial wisdom tradition, as expressed by the pre-, exilic and post-exilic subsections of Proverbs 10-29, 1-9 and 30-1.

Our interpretative endeavour suggests that the divergent pre-exilic, exilic and post-exilic socio-cultural contexts of the ancient Israelite and early Jewish history contribute to conceptualisations of the Divine in Proverbs. Despite of the few historical allusions explicitly expressed in-between the otherwise and mostly-timeless sayings of Proverbs[1608], we nevertheless endeavour to ascertain what the traditional sages imaginatively wrote about YHWH in terms of their own concrete experiences of the world and themselves[1609]. The next paragraphs explain how the authors and editors of Proverbs authentically and creatively conceptualised YHWH in terms of the GOD IS A SAGE metaphor, in conjunction with the real-life experiences and *via* the brain-mind processes of the traditional Israelite sages and proverbial Jewish scribes[1610].

5.4.1 Cultural *Cognitions of the Divine in the Proverbial Wisdom Tradition*

Cognitive-scientific research realistically and experientially highlights those neural, social and emotional dimensions which contribute to the cultural cognition and contextual God-talk of the sages[1611]. As a research paradigm, it underscores how the wise derived images of the Deity from their physical and cultural experiences. However, although the sages' thoughts may be based on embodied or experiential realism, they are still grounded on the background knowledge deduced from their cultural presuppositions: "[c]ultural assumptions, values, and attitudes are not a conceptual overlay which we may or may not place upon experience as we choose. It would be more correct to say that all experience is cultural through and through, that we experience our "world" in such a way that our culture is already present in the very experience itself"[1612].

Our conceptual metaphorical interpretation of the God YHWH in the proverbial wisdom tradition emphasises the dynamic interrelatedness between the real-life experiences of the members of the wisdom tradition and their historical, cultural, social, political, religious and literary environments[1613]. The

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[1608] Böstrom (1990:33) attributes the lack of historical references in Proverbs to the general and intentional aims of the sages, to communicate enduring truths that are commonly applicable to all people and times.

[1609] For Perdue (2008:4) the wisdom thoughts of the proverbial sages, "like the writing of history, is an act of the imagination. This refers to the ability of the sage to construe through his/her inventiveness the existence and character of God, the nature of reality, and the moral character of sapiential life that lead to well-being and the constitution of the larger orders of reality in both society and the cosmos". Frydrych (2002:227,83) argues that the sages' perceptions of humanity and the world are inseparable from their views about God, and *vice versa*.

[1610] According to Jindo (2009:229) the combined linguistic, conceptual and cultural aspects of Cognitive Linguistics and CMT "can serve as an effective tool for investigating how people of a specific social group describe and experience their reality" (Jindo 2009:229).

[1611] Contemporary scholarship show how metaphorical thought "reveals the simultaneous presence of neural, linguistic, psychological, and cultural forces... this trend to seek out language-mind-culture interactions in metaphor studies offers the best hope for understanding the prominence of metaphor in human understanding" (Gibbs 2010:5). For the self-understanding and worldview of the Israelites in terms of the their linguistic and cultural cognitions, cf. Jindo (2009:224-5) and Lakoff (2008:232).

[1612] Lakoff & Johnson (1980:57).

[1613] Geeraerts (2003:39-40) argues that conceptual meaning always involves cognitive categorisation, culturally specific background knowledge, and contextual flexibility. Cf. Sheffler (2001:16-23), Newberg (2010:71), Gibbs (2010:3-5), Dobrić (2010:34) and Wessels (2014:417).

sages' interpretations of YHWH are perceptually shaped *via* bodily interactions in the real world of the ancient Near East[1614], and can be linked to cultural experiences of socio-historical events in the religious history of ancient Israel and early Judaism[1615]. The idealised cognitive models of the sages are reflectively related to their cultural views about the Divine[1616]: mental constructions ascertained from linguistic expressions function in Proverbs as cognitive reflections of the proverbial Israelite mentality and spirituality, as well as cultural expressions deduced from textual, co-textual and contextual references[1617].

Although the historical demarcation of canonical Proverbs has been addressed in the introduction stage of our conceptual metaphorical model[1618], the existence of a supposedly ancient Israelite wisdom "culture"[1619] may be viewed as highly problematic and rather inventive from a modern perspective[1620]. However, some resemblances between the imaginary and real worlds in the proverbial wisdom tradition may be observed from textual, co-textual and contextual evidence revealed in Proverbs. Such resemblances will then assist with a framing of the diverse social and historical circumstances under which the textual subsections in the canonical text were initially written down and eventually edited[1621].

[1614] Cf. Lakoff & Johnson (1980:157-84,1999:39-44), Lakoff (2008:13-4) and Slingerland (2004:9).

[1615] Collins (1980:14) argues from resemblances between the Yahwistic proverbial vision and its common ancient Near Eastern heritage, that the earlier wisdom-history dichotomy in Israel is no longer acceptable.

[1616] For the convergence of and intimate relatedness between cognitive and cultural models in CMT, cf. Lakoff & Johnson (1980:5-6), Kövecses 2007:7-8) and Ungerer & Schmid (1997:116).

[1617] While "co-text" refers to the semantics of groups of words, "context" indicates the immediate background knowledge of texts (Field 2004:76-7). Nevertheless, "(o)ne cannot say that one has understood a biblical text, for instance, when one has parsed every word or even after one has analyzed the overall structure. On the contrary, understanding is only achieved when one interprets a text as a communicative act and receives the message that the author has transmitted for our consideration" (Vanhoozer 1997:35). Cf. Yule (1997:129).

[1618] Cf. 5.1.4, albeit with both our acknowledgement pertaining to the problematic historical nature and social purpose of Proverbs as part and parcel of the Hebrew Bible, and our argument for the necessity of such an endeavour, rather than to approach and study conceptual metaphor about the Divine in Proverbs as mainly a-historical and mostly timeless sayings.

[1619] For Masuzawa (1998:71) modern definitions of "culture" are "dangerously capacious, semantically vague and confused, and finally, taken as a whole, inconsistent". Our study refrain from the traditional Western-colonial view of "higher cultures" that are religiously hierarchical and morally superior to "lower" cultural forms: the Israelite wisdom culture is perceived as a more inclusive complex whole and a holistic "way of life", which combines various customary practices into historical and hermeneutical phases (cf. Masuzawa 1998:71-81).

[1620] The realistic view of Deist (2002) states that modern interpreters "invent" the "culture" communicated in the Biblical Hebrew text, as we do not really know the extent in which to truly reflect on Israelite or Near Eastern cultures: "(i)n that sense the other's culture becomes something in the head of the analyst... Certainly, one of the most difficult hurdles in getting acquainted with a culture, especially so in the case of a 'dead' culture, is to gather some form of understanding of the cognitive world of the 'other' that would enable one to understand actions as *intentional*, that is, to ascribe *meaning* to the subject's actions not merely from the point of view, of for instance, functional theory, but *from the perspective of the subject himself*" (Deist 2002:100).

[1621] Cf. Whybray (1989:228) and Crenshaw (1990:205) for the complicated social, historical and literary worlds and educational goals of the sages in the diverse subsections of Proverbs. However, the identified conceptual metaphors pertaining to the Divine in Proverbs do bear something of the original cultural situations in which they originated and evolved from. The systematic expositions of such metaphorical concepts for the Divine communicate some aspects of the comprehensive historical and cultural contexts in which they were written, even though these conceptual networks differ substantially from our own. Cf. Stienstra (1993:10-11).

The cultural hermeneutics reflected by the idealised cognitive GOD-AS-A-SAGE model contain valuable socio-historical insights for portrayals of God as a Sage in the subsections of Proverbs 10-29, 1-9 and 30-1[1622]: our conceptual analysis of empirical textual data revealed six persons who played the roles of personal, public and professional sages in ancient Israel and early Judaism, namely the father and king (before the Exile), the teacher and Lady Wisdom (during the Exile), as well as the enigmatic Agur and Lady Virtue (after the Exile). We showed how imaginative portrayals of these concretely human and idealised wise people were conceptually mapped by the Israelite sages and Jewish scribes onto their more abstract understandings of the Divine. The idealised cognitive GOD-AS-A-SAGE model of the sages and scribes were conceptually and inferentially extended in the threefold pre-exilic GOD-AS-A-FATHER-AND-KING-SAGE structure (in Proverbs 10-29), the exilic GOD-AS-A-TEACHER-AND-LADY-WISDOM-SAGE metaphor (in chapters 1-9), and the post-exilic GOD-AS-AN-ENIGMATIC-AND-WOMAN-SAGE construct (in Proverbs 30-1). The cultural perspectives reflected by the God-talk in Proverbs and its proverbial wisdom tradition authenticates the idealised cognitive GOD-AS-A-SAGE model as a coherent metaphor system in the mind-frame of the traditional sages, which is expressive of and explicable in terms of the socio-historical experiences found in the canonical text[1623].

5.4.1.1 The Experiential GOD-AS-A-SAGE Gestalt as a Coherent Metaphor System

According to our cognitive interpretation of the Divine in Proverbs, the idealised cognitive GOD-IS-A-SAGE model serves as the most general gestalt experience[1624] of YHWH for the traditional sages[1625]. Other "key" or "nuclear" concepts and "root" metaphors[1626] have been proposed for the interpretation of Proverbs in general, for example references to bipolar terms of the ways, hearts, women, houses, parents, and Lady Wisdom, etc[1627]. However, our analysis show that the mental depiction of YHWH as an idealised Sage presents the most coherent depiction or the "main meaning focus"[1628] of the sages' conceptual system[1629]. The sages' cognitive and cultural worldviews[1630] are constituted by a "common

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[1622] Cf. Silzer & Finley (2004:186-7) and Szlos (2005:195).

[1623] Cf. Van Wolde et al (2003), Van Wolde (2006:358-9) and McGlone (2014).

[1624] "Gestaltism" or "connectionism" emphasise "the study of experience as a unified whole" (Danesi 2013:33). From a cognitive perspective, the meaningful significance of experiential gestalts among sages are structured in terms of holistic thought patterns about YHWH as a Sage. Cf. Lakoff & Johnson (1980:31), Johnson (1981:31), Lakoff (1987:284) and Gibbs (1992:595).

[1625] According to Lakoff (2010:21) gestalt circuits "characterize the structure of frames, where the semantic roles and the scenarios are gestalt elements. In a gestalt, the whole is more than just the sum of its parts... The activation of even some of the salient parts activates the whole, and the activation of the whole activates all the parts".

[1626] "Root metaphors are metaphors that are rooted in other metaphors and symbols. They are thus deeply embedded in the web of meaningless relationships that is language. So a root metaphor evokes a whole field of meaning, which opens a wide field of relationships of being" (Jensen 2007:146-7). Cf. Camp (1987:71, 1990b:254), Daimond (2005:121) and Perdue (2007:9).

[1627] Cf. Cf. Van Leeuwen (1990:111-3), Camp (1987:51) and Fontaine (1193:112).

[1628] Kövecses (2002:118,2007:11).

[1629] Deist (2002:112) argues that conceptual analysis "has more to it than merely 'grasping the point'. Metaphors are, in a sense, betrayers of, among other things, human conceptions, orientations and values... it is clear that

bond of understanding" on the "total character"[1631] of the Divine, as the most significant "representational component", or "mode of orientation" of the sages' self-understanding of God as a Sage in terms of themselves in the proverbial tradition[1632].

As the previous section indicates, the GOD-AS-A-SAGE construction conceptually derives from the metaphorical COMPLEX SYSTEMS, GREAT CHAIN OF BEING and EVENT STRUCTURE models of the traditional sages[1633]. The proverbial sages utilised various primary, universal and related metaphors – such as the primary GOD IS UP and the conventional SAPIENTIAL LIFE IS AN INSTRUCTIONAL JOURNEY constructions – to conceptualise GOD ideally and imaginatively as target domain in more complex and culture-specific terms[1634], in his Divine capacity as both CREATOR/PRIMORDIAL AND PROVIDENTIAL/GUIDING SAGES. From this perspective, we argue that the GOD-AS-A-SAGE experiential gestalt acts as both the most central conceptual frame and coherent system in the sapiential biblical Hebrew culture[1635], and as an unified worldview[1636] in the Israelite proverbial wisdom tradition. Conceptual inferences and imaginative extensions of YHWH as a Sage provide the necessary conceptual frames and shared encyclopaedic background networks for a culture-based knowledge of the Israelite sages[1637]. The GOD-AS-A-SAGE gestalt explains the comprehension of traditional wisdom "in all its aspects: as a distinctive tradition of language and literature, as a social movement within ancient Israel, and as a world-view held by members of the movement and communicated through their special vocabulary and literary forms"[1638].

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metaphors can assist in analysing Israelite cultural values. It is also clear, though, that, since metaphors may draw analogies between *any* two cultural domains, the interpretation of metaphor (and simile) requires sound knowledge of the whole cultural system".

[1630] With Berger (1969:3) it can be argues that the sapiential Israelite religion, like any other cultural tradition, may be viewed as an exercise in the "world-building" of meaningful belief systems. Cf. Collins (1980:2).

[1631] Jacobsen (1978:3-4). Cf. Hess (2007:15).

[1632] Cf. Jindo (2010:21). "Through their imagination, the sages projected a worldview in which the social order was to be a microcosm of justice both in creation and in the nature and character of God" (Perdue 1993:78).

[1633] "Basic conceptual metaphors are part of common conceptual apparatus shared by members of a culture. They are systematic in a fixed correspondence between structure of domain to be understood, usually in terms of common experiences" (Lakoff & Turner 1989:51).

[1634] Cf. Gibbs (2010:9).

[1635] Cf. Lakoff & Johnson (1980:19,40,57,60,93-4), Kövecses (2002:29-30) and Aaron (2002:6).

[1636] "Lakoff and Johnson have demonstrated the systematic coherence of metaphors in everyday speech. But such coherence presupposes an even deeper structure of thought which the metaphors in concert express. This structure is the worldview, model, or map of reality which is held by a culture or social group. Thus a social group may employ several root metaphors, each with their metaphoric "system", to express different aspects of a unified worldview. While such metaphors may not perfectly mesh with one another on a surface level, they will nonetheless consistently reflect the same worldview" (Van Leeuwen 1990:111). Cf. Berlin (1997:28), Jacobsen (1978:19).

[1637] Cf. Taylor (1995:89,91). Danesi (2013:34) argues that the cognitive metaphorical findings of Lakoff & Johnson (1980) "provided a concrete framework for relation language forms to metaphorical concepts. Their notion of 'conceptual metaphor" came forward to provide the missing piece of the puzzle of how culture coheres into a cognitive *Gestalt* – a connective system of meaning". Cf. Lakoff & Johnson (1999:60) and Danesi (2013:33-7).

[1638] Fontaine (1993:99). Cf. Labahn (2005:69-70) and Eubanks (1999:420).

Having identified the GOD-AS-A-SAGE experiential gestalt as a coherent metaphor system in the cultural worldview of the traditional sages and proverbial scribes, how should we interpret their socio-historical experiential and evolving God-talk, in accordance with the editorial pre-exilic, exilic and post-exilic subsections of Proverbs 10-29, 1-9 and 30-1? Our investigative findings illustrate that the sages' thoughts about and emotions towards the Divine are deeply and dynamically influenced by their social, historical, political and religious structures and experiences[1639]. This is also the case for the proverbial wisdom tradition in Proverbs, which reflects the history of ancient Israel and early Judaism[1640]: during the pre-exilic, exilic and post-exilic times, sages continuously consulted the rich reservoir of their idealised cognitive GOD-IS-A-SAGE model, to expand and even transform their experiential gestalts and coherent metaphor systems about YHWH, in order to cope mentally and religiously with the ongoing experiences and ever-changing challenges of their lives and times[1641].

Perdue argues that the sages' views on the Divine cannot be comprehended apart from the distinctive socio-cultural history in which its authors and editors thrived and survived[1642]. His argument largely reiterates the older ancient Near Eastern exposition of both H.H. Schmid (1966), on the historical evolution of the broader Israelite wisdom tradition in terms of its unproblematic, dogmatic and crisis phases, as well as that of T. Jacobsen (1976), on the development of the three fundamental Mesopotamian metaphors of the gods during the 4th to the 2nd millennia, as immanent natural powers, unstable royal figures and as personal parental Deities[1643]. Although these older hypotheses are liable of chronological fallacies[1644], our exposition have revealed substantial conceptual evidence, in order to reapply Schmid and Jacobsen's views on the evolving proverbial wisdom tradition as discoursed in the

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[1639] "To enter into a discussion of biblical God-talk in ancient Israel requires being profoundly aware of its societal and environmental contexts. To sketch out what I would call structures of divinity in ancient Israel is to be cognizant of the deeply metaphorical nature of biblical language about divinity. As a human linguistic phenomenon, biblical discourse has a history; it changes over time" (Smith 2004:86). Cf. Gerstenberger (2002:309) and Fontaine (1993:112).

[1640] "During those times when Israel was dominated by the Egyptian, Assyrian, Canaanite, Persian and Greek empires, their moral views, allegedly of divine origin, frequently reflected more than the popular trends prevalent in the matrix of the contemporary dominant cultural hegemony" (Gericke 2006:333).

[1641] Cf. Brueggemann (1997:262-6) for the constant (re)use of multiple metaphors for the Divine, as part of the enactment of Israel's testimony on YHWH as incomparable God. Cf. Perdue (1994:55) and Nielsen (2003:26).

[1642] "Wisdom theology issues from and in turn engages history in different ways. Historical and social changes in the world of the sages require the recognition of the development of their responses in order to engage them. Thus the office of the sage and the teachings of the wise continue to change in response to the external permutations of history and its impact on the course of nations and their socio-political and religious institutions" (Perdue 2007:346,325).

[1643] For the development of this three-pronged phases in the wisdom of Egypt, Mesopotamia and Israel, cf. Schmid (1966:131-96), as well as Crenshaw (1976:38), Loader (1986:121-2), Janzen (1987:524), Burger (1989:87-90) and Bezuidenhout (1997:1357-8).

[1644] Crenshaw (1977:362) cautions against Schmid's view that the wisdom tradition underwent three continuous stages. While the tradition may have developed from one view to another, we have to keep in mind that any lone sage might have experienced all three stages depicted by Proverbs, Job and Qohelet in his own lifetime. Von Rad (1972:238) doubts whether Job and Qohelet should be depicted as a "crisis" in the wisdom of Israel. He views these later texts rather as theological counter-movements, which sought to return mankind once again into the fold of God's sphere of activity (Von Rad 1972:317,110). Cf. Janzen (1987).

subsections of Proverbs 1-9, 10-29 and 30-1: prior to the Exile, collections that previously featured the pre-exilic and unproblematic wisdom of Proverbs 10-29 were transformed into the rigid, natural dogma of the Divine Passive. This development was transcended during the Exile by the immanent presence of the Wisdom-figuration in Proverbs 1-9. Later on, as part of continued reactions against such occurrences, Proverbs 30-1 reconceptualised YHWH personally and reflectively in the ongoing diaspora of the Israelite people, in ways that remind one of the sceptical reflections found in Job and Qohelet – like Job, Agur objects to the confident wisdom in Proverbs 1-29, while the Lemuel-section depicts the Divine immanently, in a similar fashion in terms of Qohelet's *deus absconditus.*

To interpret the socio-cultural and religious-ideological evolution of the proverbial wisdom tradition during the First and Second Temple periods of ancient Israel and early Judaism is not a simplistic endeavour. Perdue aptly summarises the literary editing and canonical formation of its Biblical Hebrew Text: "Second Temple scribes, likely during the Ptolemaic period, shaped these seven collections and concluding poem into a scroll that served as a manual for youth studying in the sapiential schools of court (First Temple period) and later the temple and synagogue (Second Temple period and early Judaism)" [1645]. According to a historical-political framework[1646], our schematic reconstruction of God in Proverbs extends into the following:

Palestinian Settlement, United and Divided Kingdoms (1200-586 BCE)		Ancient Israel in the Babylonian era (586-539 BCE)	Early Judaism in the Persian and Hellenistic eras (539-63 BCE)
Ancient-Israel (Family Clan)	Pre-Exile (Royal Court)	Exile (Wisdom School)	Post-Exile (Scribal Editions)
10:1 – 22:16 25:1 – 29:27	10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27	1:1 – 9:18 10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27	1:1 – 9:18 10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27 30:1 – 33 31:1 – 31
Parental and Royal Human Sages		Teaching and Scribal Human Sages	
Ideal Sage: Father	Ideal Sage: King	Ideal Sages: Teacher Lady Wisdom	Ideal Sages: Enigmatic Agur Virtuous Woman
GOD-AS-A-FATHER-SAGE	GOD-AS-A-KING-SAGE	GOD-AS-A-TEACHER-AND-A-LADY-WISDOM-SAGE	GOD-AS-AN-ENIGMATIC-AND-A-WOMAN-SAGE
THE-DIVINE-AS-A-LORD-SAGE		THE-DIVINE-AS-A-LADY-SAGE	

[1645] Perdue (2008:99). Cf. Dell (2006:17-9) and Bartholomew & O'Dowd (2011:79).
[1646] Scheffler (2001:31) divides the historical-political framework of ancient Israel into six phases: (1) its original settlement in Palestine (1250-1200 BCE), (2) the period of the Judges (1200-1020 BCE), (3) the united kingdom of Israel (1020-922 BCE), (4) the northern kingdom of Israel (922-721 BCE), (5) the southern kingdom of Judah (922-586 BCE), and (6) the post-exilic times of colonial Israel (586 BCE – 135 CE), which combine the Babylonian, Persian, Hellenistic and Roman eras.

5.4.1.2 Inferential *Metaphorical Entailments of the God of the Sages*

Our conceptual metaphorical model interprets God within the parameters of the proverbial wisdom tradition, in conjunction with the diverse socio-religious experiences that structured the sages' cultural systems during the formative historical phases of pre-exilic and exilic ancient Israel and post-exilic early Judaism. Some scholars may question the validity of the subsections in Proverbs[1647], but we actually emphasise the sages' different portrayals of the Divine as a sage in terms of such inner-textual dimensions. More light on the pre-exilic, exilic and post-exilic experiences of the Israelite sages and Jewish scribes helps us to understand the metaphorical conceptualisation of YHWH as a sage in the various stages of the proverbial wisdom tradition. Before illustrating how the God of Proverbs should be viewed in the sections of the canonical text itself, three observations should be made on the cultural, entailment and hermeneutical aspects inherent to the traditional sages.

Firstly, in line with the mentioned view of Gadamer on the understanding (*Verstehen*) of texts[1648], the proverbial wisdom culture of ancient Israel function as a complex whole with an explicit interpretative significance[1649]. The identified conceptual metaphors on the Divine in terms of the GOD-AS-A-SAGE gestalt provide indigenous cultural explanations for YHWH's character and actions, both in terms of the individual subsections of Proverbs and in the developing proverbial wisdom tradition expressed by the text as a whole. Diachronic cultural models, which account for the real-life experiences of the proverbial sages in the social history of ancient Israel and early Judaism, exhibit contextual portrayals on the Divine by the authors and editors who were responsible for the proverbial literature.

Secondly, the cultural and social history of ancient Israel contributes to an interpretation of the coherent GOD IS A SAGE metaphor system in Proverbs, because its extensions are explicable as part of the inferential and entailment premises in CMT. The previous stage of our model identified the GOD IS A SAGE construct as an overall expression of the sages' thoughts on the Divine in canonical Proverbs, and showed how this conceptual metaphor is further extended and elaborated upon[1650], in terms of the pre-exilic GOD-AS-A-FATHER-AND-KING-SAGE structure in Proverbs 10-29, the exilic GOD-AS-A-TEACHER-AND-LADY-WISDOM-SAGE metaphor in Proverbs 1-9, and the post-exilic GOD-AS-AN-ENIGMATIC-AND-WOMAN-SAGE construction in Proverbs 30-1. The complex GOD-AS-A-SAGE experiential gestalt, together with its network of associated extensions, fits well within our cognitive-scientific approach, because its

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[1647] Penchansky (2012:32) finds no significance in the editorial sub-collections of Proverbs "to the understanding of the book as a whole".

[1648] Cf. 2.1, as well as Jensen (2007:139-41) and Barbour (1976:55).

[1649] Masuzawa (1998:78-81) discusses the view of Max Weber, on the "hermeneutical reality" of a culture as a meaningful "web of significance", which can be grasped and exposited. Cf. Shokr (2006:98-99).

[1650] Cf. Lakoff & Turner (1989:53-72,237), Lakoff & Johnson (1999:63) and Van Hecke (2001:481).

structures and parameters are based on conceptual evidence ascertained from textual data, which are interpreted within the entailed and restrictive principles of unidirectionality and focussing[1651].

The principle of unidirectionality has repeatedly been illustrated by our research, and states that the abstract target concept of the Divine can only be explained in terms of concrete sources domains, for example by the ideal human sages of the father, king, teacher, Lady Wisdom, Agur and Lady Virtue[1652]. The target domain of GOD inferentially interacts in Proverbs with such whole networks of sapiential sources[1653], to explain GOD ideally and imaginatively as a FATHER, KING, TEACHER, LADY WISDOM, ENIGMATIC and LADY VIRTUE SAGE. Furthermore, our findings have revealed, in line with the focussing principles of highlighting and hiding[1654], that the sages' target domain for GOD seemed to favour some of these ideal types of source domains more than others in the specific subsections of Proverbs: whereas the sources of the FATHER AND KING illuminate GOD in the pre-exilic sections of Proverbs 10-29, the TEACHER SAGE and LADY WISDOM highlight GOD in the exilic section of Proverbs 1-9, while the post-exilic subsections of Proverbs 30-1 favours GOD as an ENIGMATIC and WOMAN SAGE.

Thirdly, in combination with the interpretative significance inherent to the GOD-AS-A-SAGE gestalt and its metaphorical entailments, our study have identified the existence of a typical hermeneutic circle in the textual subsections of Proverbs, similar to the hypothesis originally coined by Schleiermacher[1655]. Such a hermeneutic circle implies that the whole texts of Proverbs, as well as the sum of its individual editorial subsections, are only mutually understandable in terms of one another. To grasp the meaning of the coherent GOD IS A SAGE metaphor system in Proverbs, we aim to show how the Divine is portrayed in terms of the various FATHER, KING, TEACHER, LADY WISDOM, ENIGMATIC AND VIRTUOUS LADY SAGES gestalts in the subsections of Proverbs 10-29, 1-9 and 30-1. Alternatively, only when we have exposited the meanings of GOD by means of these ideal types of human sagacity, will we be able to understand how the experiential GOD-AS-A-SAGE gestalt functions religiously amongst the sages in the social history of ancient Israel and early Judaism.

A metaphorical reconstruction of YHWH in terms of the social and historical experiences of the traditional sages thus acknowledges the influences of the unproblematic, dogmatic and crisis phases of Proverbs 10-29, 1-9 and 30-1 on one another in the interpretative stage, and also addresses the

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[1651] The third entailment of invariance is discussed in 5.5.

[1652] "Indeed, the images that are used to describe this transcendent reality are taken from the everyday world of human life. There is no other way for humans to speak about God" (Perdue 1994c:50). Cf. Hanson (1987:490) and DesCamp & Sweetser (2005:226).

[1653] Cf. Lakoff & Johnson (1980:52-5), Kövecses (2002:252) and Dille (2004:177) for the networks of associated commonplaces for conceptual target domains.

[1654] For the focussing techniques of highlighting and hiding, cf. Lakoff & Johnson (1980:95-6), Kövecses (2002:79-92), Kertész (2004:49-50) and Nel (2005:86).

[1655] Cf. Jensen (2007:4,98) as well as 2.5.3, 3.2.1, 3.2.1.3, 3.2.3 and 3.3.4.

editorial-canonical importance of the shaping of these subsections in the pre-, exilic and post-exilic times of ancient Israelite history in the next implicative section. New generations of sages continued to investigate and re-use the views of their predecessors, but also added their own insightful experiences. In this way, the content of the traditional wisdom of Proverbs were continuously elaborated upon in an ongoing fashion[1656]: Novel corresponding metaphors were constructed from the coherent GOD IS A SAGE system *via* the changing real-life experiences of subsequent generations of sages[1657]. The basic experiential GOD-AS-A-SAGE gestalt and its pre-exilic GOD-AS-A-FATHER-AND-KING-SAGE extension were utilised by the exilic and post-exilic sages, but then were also into the GOD-AS-A-TEACHER-AND-LADY-WISDOM-SAGES construction and the GOD-AS-AN-ENIGMATIC-AND-WOMAN-SAGES structure during Babylonian Exile and afterwards in the Persian and Greek eras of the early Jewish Diaspora.

The second part our conceptual metaphorical interpretation exposits how the traditional sages conceptualised the God YHWH respectively before, during and after the exilic times *via* their ideal types of human sages, as expressed in the individual subsections of Proverbs 10-29, 1-9 and 30-1. We explain how the sages experienced GOD as a LORD SAGE in terms of the familial FATHER and the monarchical KING source domains prior to the Exile, as well as how they uniquely and imaginatively transformed this basic gestalt GOD-AS-A-SAGE experience into GOD as a LADY SAGE in terms of the educational TEACHER and LADY WISDOM SAGES, as well as the ENIGMATIC and ideal types of WOMAN SAGES during and after the exilic times.

5.4.2 GOD-AS-A-LORD-SAGE IN THE PRE-EXILIC TIMES OF PROVERBS 10-29

A considerable group of scholars – such as Gerstenberger (1995), Brueggemann (1970), and others[1658] – still promote the view of the ordinary family, clan or court as settings for earlier proverbial wisdom. In the same way as personifications of the familial parent-child and royalhuman-polity relationships figure predominantly and are applied to the Divine in the Hebrew Bible[1659], our model identify the father and king as the most dominant semantic roles of the ideal sages in the oldest sections of Proverbs. These sources are inferentially carried over onto the Divine as a target domain, to highlight the traditional sages' pre-exilic metaphorical experiences of the coherent GOD-AS-A-SAGE gestalt. The FATHER and KING sages are extended by Proverbs 10-29 to metaphorically conceptualise the GOD-AS-A-LORD-SAGE model,

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[1656] Cf. Perdue (1993:74) and Murphy (1998:xxix).

[1657] In the words of Lakoff (1993:244), "one generation's realizations of a metaphor can become part of the next generation's experiential basis for that mapping".

[1658] Cf. Terrien (1993:52), Boshoff, Scheffler & Spangenberg (2000:138-9) and Perdue (1997:225).

[1659] Cf. Descamp & Sweetser 2005:213,234), Viviers (2014:697), Houston (2007:11) and Jindo (2009:232-3). Jindo's view of God as supreme authority in THE COSMOS-AS-A-STATE construct is substantiated by our EXTENDED GREAT CHAIN OF BEING model in 5.3.2.

after the Israelite settlement in Palestine, and also during the times of the united and divided Kingdoms (1200-586 BCE)[1660].

Berger (1969) shows how the traditional sages of ancient Israel structured their religious and cultural world-building exercises of God, the cosmos and humanity in terms of "sacred canopies": Proverbs 10-29 shows how the ideal sapiential types of the father and king constructed and maintained an universal worldview and ordered society for the Israelite family and court[1661]. However, due to the absence of covenantal terminology in the early history of ancient Israel, such ideal characterisations and inferential portrayals of the Divine parent- and patronhood are mostly clothed in terms of male language and figurations[1662]. The earliest metaphorical extensions of the divine in terms of the coherent GOD-AS-A-SAGE gestalt corresponds with the idealised cognitive GOD-AS-A-FATHER-AND-A-KING-SAGE models in terms of YHWH as a LORD, RULER, OR MASTER SAGE in the editorial subsections of Proverbs 10:1-15:33; 16:1-22:16; 22:17-24:34; 25:1-27:27 and 28:1-29:27[1663].

5.4.2.1 Family Views of God as an Authoritative Father

Proverbs 10-29 consists mainly of single-verse or short two-line sentences. Its subsections, which are mostly self-contained, but relatively scribal-free, express traditional folk lore and proverbial wisdom about the agricultural and societal interests of the common people on the small farms and in the villages of ancient Israel[1664]. The Hebrew family, or "the house of the father" (בֵּית־אָב), was often extended in Israelite history to also include the clan (מִשְׁפָּחָה) and tribe (שֵׁבֶט)[1665]. However, the patriarchal authority and kinship obligations of the ancestral household continued to retain its strongest material influence and basic importance as the communal, cultural and religious backbone of the Israelite family, even

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[1660] Cf. 5.3.4.1-2 for the six most typical ideal sages in Proverbs, as well as their inferential mapping onto the Divine in the GOD IS A SAGE construction. The conceptualisation Father and King do not "*just communicate certain aspects of God's character... [but those] aspects of God's character that the biblical writers considered most important*" (Descamp & Sweetser 2005:235).

[1661] Cf. Berger (1969:30-3).

[1662] In contrast to Wright (1992:765) and Perdue (1997:254), with Smith (2014:56-7).

[1663] For depictions of the אָדוֹן (master/lord,) and בַּעַל (owner/husband), cf. Proverbs 22:24; 25:13; 27:18; 30:10; as well as 31:11,23 and 28. These conceptualisations are also applied to the Divine in the Hebrew Bible, cf. 2 Samuel 3:4 and Alden (1980:27-8). According to Eissfeldt (1977:61-72), YHWH and Adonai appears together in biblical Hebrew texts since the 10th century BCE, to emphasise his Divine rule or dominion.

[1664] "With a few exceptions, the verses of which these chapters [10:1-22:17 and 25-29] are composed had been in use, before the editorial process began, as independent self-contained proverbs reflecting a largely agricultural society uninfluenced by the interests of a scribal class. Their formation into groups, gave many of them a new interpretation: they became 'wisdom literature' in a fully scribal sense" (Whybray (1994:129,62). Cf. Murphy (1998:68-9,77).

[1665] Cf. Joshua 7:14-8; as well as Wright (1992:761-2), Meyers (2011:120) and (Scheffler 2001:60-1).

during the Israelite settlement of Palestine and the monarchy[1666], as well as after the catastrophic events of the Babylonian Exile[1667].

Many sayings in Proverbs 1-29 reflect an ideal family setting in which the person of the patriarchal head or paternal sage occupied himself with the everyday issues of the family, such as farming, trading and tutelage. Murphy generally attributes the education of children in ancient Israel to parents, and specifically to the ideal role of the father in the proverbial wisdom tradition[1668]. It would have been strange for the oldest Israelite sages, not to inferentially and imaginatively carried the role of the human father as an ideal sage over onto the Divine: fathers modelled the *pars pro toto* standards of their experiential GOD-AS-A-SAGE gestalt on God as a Divine Father (cf. Psalm 103:13)[1669], who acts as primordial and providential sage to order and protect kinship legality amongst the local and communal families, clans and tribes[1670]. YHWH is also portrayed in Proverbs 23:11 and 3:12, for example, as a kinsman-redeemer who guards, protects and guarantees the moral integrity of his creative order and its social, practical and retributive responsibilities, as well as a teacher who acts within his fatherly or *in loco parentis* capacities, to educate his students or metaphorical sons in traditional wisdom[1671].

The sapiential instruction of sons in the Israelite family focused not on the speculative or philosophical accumulation of knowledge, nor on timeless quests for self-understanding[1672], but rather on the practice

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[1666] Although scholars generally agree that the semi-nomadic settlement of Israelites in Palestine happened during the late 13th century (*circa* 1250 – 1200 BCE), there is little consensus on the how these processes actually took place. For the various hypotheses of how the settlement and conquest of Canaan were realised, cf. Scheffler (2001:42-50). Scheffler (2001:49) concludes the patriarchal origins of ancient Israel is in fact a "complex process": it would be "more appropriate to conclude that circumstances of nature, economical pressure, the struggle for survival as well as discontent caused the move to the highlands. Some groups experienced these events peacefully, for others they proved to be revolutionary".

[1667] Cf. Gerstenberger (1995:261-3), Wright (1992:762-5) and Dell (2006:56).

[1668] "Indeed, when one stands back to assess the book of Proverbs, there is no other office ascribed to parents than that of education of children. Even if one interprets the parent/son relationship in a broad sense outside of family, such as teacher/pupil, we cannot escape the implications for the Israelite family" (Murphy 1998:224). Cf. Penchansky (2012:11).

[1669] "(F)or all their specific differences, Mesopotamian and Levantine societies not only organized their material world as house(holds) but also developed cognitive environments in which this metaphoric domain or symbol expressed their particular understandings of the cosmo-social order comprising god(s) and humans" (Van Leeuwen 2007:68). Cf. Brueggemann (1997:244-76263-6,2008:112-20).

[1670] "Human wisdom is rooted in divine wisdom manifest in the ordering and provisioning of the cosmos... The divine wisdom with its cosmic scope is the basis for the wide variety and scope of human wisdom" (Van Leeuwen 2007:89-90,2006:848). Cf. Clifford 2002:60) and Dell (2006:55).

[1671] Cf. Proverbs 14:31; 23:10-11; Psalm 19:15, Isaiah 43:14; 44:24; 49:7 and Jeremiah 50:34. For a broader conceptualisation of YWHW as the kinsman-redeemer in the Hebrew Bible, cf. Scott (1965:127-8), Böstrom (1990:211), Wright (1992:763), Perdue (1994:105), Long (1994:527) and Atwell (2004:119).

[1672] "(B)ecause it is traditional and authoritative, a proverb is viewed as expressing wisdom, the collective experience of many minds. Because proverbs are applied to concrete situations in life, they are considered to express practical rather than theoretical truths" (Reyburn & Fry 2000:4). This is true for pre-exilic families, where most of the population lived off the land and no examples of literacy has been documented. Cf. Young (1998:242-3), Frydrych (2002:227) and Bartholomew & O'Dowd (2011:91-4). Alternatively, cf. Boshoff, Scheffler & Spangenberg (2000:71-3).

of God-fearing in the daily presence of Divine creativity and parenthood[1673]. Proverbs 10-29 originated as oral adages that were handed down by parental sages to other members in the family, clan and tribe, but which were only later-on edited and preserved as subsections in the canonical text[1674]. The educational and ethical dimensions of family wisdom is inductively observed and realistically experienced by both patriarchs and their offspring, in order to ascertain the meaningful skills and coping mechanisms for daily life[1675]. The conventional SAPIENTIAL LIFE IS AN INSTRUCTIONAL JOURNEY model in clan and tribal sapientiality states that young people should wisely and righteously follow their ancestors' advice and adherence to God's created order. Youths who refrain from the foolish or godless ways of death and destruction trust and expect YHWH to reward them in the long run with health, wealth and prosperity[1676], while those who made evil decisions will only revert downwards to Sheol and the Shades[1677].

Based on YHWH's cosmological orders and societal regulations, pre-exilic family wisdom categorises people antithetically into wise and foolish, righteous and wicked, lazy and diligent, as well as rich and poor types[1678]. In the homes of the tribes and clans, the paternal authority of the Divine and human sages factually correlated, as proverbial "wisdom assures us that there is still an order created by God for the very dilemma we face. Wisdom provides freedom within form and life within limits. In other words, wisdom affirms that God has established both an overall, dynamic world order and that this order provides for every moment and every person"[1679]. The *levenskunst* (or life- skills[1680]) of the father's house possibly provided the most direct experiential and real-life habits[1681] for the education and cultivation of

[1673] Cf. Burger (1989:83), Brueggemann (2008:112), Kalugila (1980:87-8) and Whybray (1994:130).

[1674] Cf. Murphy (1998:129), Dell (2006:53) and Penchansky (2012:11-2).

[1675] "The epistemology of wisdom's ethics is based on a fairly simple dictum: If you know what is right, you can do what is right. There is in other words no conflict between knowledge and ethics in wisdom. Knowledge is virtue. Wisdom is therefore both gift and responsibility. Knowledge of the order has no gain in itself. Wisdom does not propagate an inductive scientific inquiry to expand the basis of natural and human knowledge for its own sake... Wisdom propagates a virtue based on the knowledge of an order believed to be created for one sole purpose, viz. its observance by all human kind. The reason for this is that it represents the order God destined for creation (Pr 3:19). This knowledge is therefore only accessible to the wise within the context of the "fear of the Lord". This is the beginning of true wisdom and within this context wisdom's limits are set" (Nel 2002:443-4). Cf. Nel (1982:60,2000:320-2) and Crenshaw (1981:83).

[1676] Cf. Kalugila (1980:69-70), Whybray (1995:136) and Clifford (2009:246-7).

[1677] Cf. Von Rad (1972:298), Murphy (1998:85), Fox (1997:12,2000:38,270), Frydrych (2002:130-1,176-7), Clifford (2009:249) and Davis (2009:266).

[1678] Cf. Perdue (1990:458-9,2008:110).

[1679] Bartholomew & O'Dowd 2011:28). Cf. Blenkinsopp (1992:22-3) and Van Leeuwen (2006:639).

[1680] Cf. Snijders (1984:26). Cf. Smith (2014:29).

[1681] Morgan (2010:59-75) follows the advice of Pierre Bourieu about the house as the primary techniques and the formative loci for the objectification of children's' habitual and generative schemas . He derives the general bodily schemas and generative habits of children as sensual repositories that "pass from practice to practice without going through discourse or consciousness.

Israelite children in the ways of YHWH as a caring and nurturing Father[1682]: YHWH observes the behaviour and petitions of human beings, and also raised up potential and responsible leaders for the pre-exilic Israelite household[1683]. The schematic GOD-AS-A-FATHER gestalt experience dominated the ideological setting of the Israelite family, before the concept of the Divine as an ideal King was radically transformed by the United and Divided Empires.

5.4.2.2 Royal Understandings of God as an Ancient Near Eastern King

The period of the Judges (1200 – 1020 BCE) promoted aspirations of a more unified people among the tribes, which – according to the Deuteronomist authors and editors – were rather retrojectively realised only once David had unified the Israelites as a nation, politically constituted by and cultically governed from the city of Jerusalem. These communal ties of the Israelite monarchy were severed after the reign of Solomon, before it was fragmented into the Northern and Southern Kingdoms of Israel and Judah[1684]. During the turbulent times of the united and divided empires, the tribal wisdom of the family and its parental Divine Sage was gradually influenced by scribal editions, which systematically undermined and was eventually transformed into royal sagacity at the main political centres, albeit with some strands of familial wisdom still being practiced in the remote and rural areas. Clan wisdom paved the way to a revision of the oldest gnomic family and clan sayings in Proverbs, which were scribally compiled and editorially categorised by court sages, to constitute the distinctive subsections of 10:1-29:27. Within the new kingship context, the agrarian interests of the extended family and clan – under the elderly leadership of the Father of the House – were exchanged for Divine royalty in favour of diplomatic and international types of juridical and political adages[1685].

In the same vein as their ancient Near Eastern neighbours, the court sages of the royal setting personally imagined and publically portrayed God as intimately being part of and related to their real-life social and historical experiences[1686]. It is no surprise that – while popular proverbial religion in terms of the familial GOD-AS-A-FATHER-SAGE construct was still being adhered to in some of the rural settlements – enlightened Israelite and Judean court sages extended the last-mentioned metaphorical depiction into more comprehensive oriental understandings of the royal GOD IS A KING conceptualisation[1687]. "In sum, the "minds" in ancient Egypt and Mesopotamia linked gods, kings, creation, wisdom and order together.

[1682] "God's own justice permeated creation and was the divine force that sustained its life-giving structures. In addition, God as the creator of humanity provided individuals with the organs of perceiving and knowing and gave them the capacity to live wisely and righteously" (Perdue 1993:75). Cf. Descamp & Sweetser (2005:234).

[1683] Cf. Proverbs 12:22; 15:3,8,11,29; 17:15; 20:12,27; 22:12; 24:12,18 and 29:13 for YHWH's seeing and listening capacities and human endowments.

[1684] Cf. Scheffler (2001:53,74ff).

[1685] Cf. Fontaine (1993:100-4).

[1686] Cf. Birch et al (2005:381).

[1687] For the extension of the of the Divine-Father metaphor to the Creator-Ruler conceptualisation, cf. the royal decree of YHWH to the earthly king: *You are my Son; today I have become your Father* (Psalm 2:7 NIV). Cf. Dille (2004:177) and Jindo (2009:239).

Humanity is joined with the gods and nature, and wisdom serves as the key both to survival and to flourishing"[1688]. In contrast to the polytheistic worldviews of the ancient Egyptians and Mesopotamians, the royal sages of Israel and Judah argued that YHWH administers retribution *via* his universal order and socio-religious ordinances[1689].

The Israelite perception of YHWH as cosmological King sage is based on the sages' view of an ancient Near Eastern Creator Deity[1690], who conquers and ordains the boundaries of the chaotic forces of nature, and orderly controls the universe in his fourfold conventional capacities as a Divine Judge, King, Warrior and Father[1691]. Clear evidence, about how the sages imaginatively, ideally and inferentially viewed God as a King Sage, can be found in juxtaposing references between Divine and human sagacity in 16:1-11 (9 times to "YHWH" and 16:10-5 (5 times to the "king(s)"). In fact, the simultaneous allusions to God and the ideal king in Proverbs 16:10 functions as a conceptual hinge, which reflects the sages' ideology of die Divine as an wise oriental King[1692]:

קֶסֶם עַל־שִׂפְתֵי־מֶלֶךְ בְּמִשְׁפָּט לֹא יִמְעַל־פִּיו:

Discernment is on the lips of the king, in judgment his lips does not act faithless[1693].

The concept of קֶסֶם ("practical divination" or "discernment"[1694]) coincides in this verse with מִשְׁפָּט ("judgment"), as an indication of a religious practice in search for Divine wisdom and justice[1695].

In much of the same way by which the royal sages inferentially viewed God as the ultimate primordial and providential Creator-Ruler[1696], they logically attributed the moral responsibility of the king to govern the people justly and fairly in accordance with YHWH's will and order[1697]. Similar to the "God-king-

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[1688] Bartholomew & O'Dowd (2011:44).

[1689] Cf. Bartholomew & O'Dowd (2011:33,40).

[1690] Cf. Kalugila (1980:93-5), Reyburn & Fry (2000:21) and Mills (1998:5).

[1691] While Brueggemann (1997:244-7) attributes the qualities of YHWH as judge-king-warrior to his conquering and subduing of other mythological Deities in cosmological warfare, the reference to God as a Father refers more to tenderness, gentleness and compassion. It was only later-on linked to the other three designations. Cf. Borg (1995:78), Smith (1982:32,35) and Frydrych (2002:100-2).

[1692] Cf. Whybray (1990c:65). For a similar linkage of the Divine and human kings in 25:1-10, cf. Crenshaw (1992:517).

[1693] Own translation.

[1694] Cf. 2 Kings 17:17, as well as Holladay (1994:320). The noun קֶסֶם is variously translated as "divination" (KJV), "inspired decisions" (RSV), "an oracle" (NIV, μαντεῖον in the LXX), or even as "Divine authority" (NAV).

[1695] Cf. Murphy (1998:73), Scott (1965:106) and Viviers (2014:698).

[1696] "Yahweh is not only the sole creator in Israel's wisdom, he is also the supreme" king (Bartholomew & O'Dowd 2011:46). Cf. Smith (2014:32).

[1697] "The state's patron deity enters into an exclusive relationship with the king by becoming his personal god, promising him prosperity and the perpetuation of his dynasty insofar as the king he fulfils his duties in respect to the divine will" (Jindo 2009:238). Smith (2014:44-6) correlates Divine and human form of royal anger in Proverbs 14:35, 16:14, 19:12 and 20:2.

creation-wisdom-nexus"[1698], the human king – like the ideal father sage in the diminishing popular and older proverbial context – is expected to embody, mediate, represent and manifest the ultimate reality and physical authority of YHWH as the only true Divine king of Israel and Judah[1699]. The royal wisdom practiced by the king and his *entourage* was founded on their human obligations towards YHWH's Divine and wise promulgations[1700]: as YHWH's regent and adopted son, the ideal king is expected to visibly and actively promulgate the ordering and maintenance of God's harmonious order for the universe, as well as for human society and moral nature[1701]. While some texts in Proverbs questions the ability of the sages to influence royal decisions[1702], other sayings present the Divinely determined decrees and premeditated actions of rulers over the life and death of their subjects as "nothing more than a façade for God's justice to prevail"[1703]. The view of the sages on the ideal role of kings as surrogates for YHWH's cosmic and wisdom ethics as a Divine Ruler, probably extended in the Israelite and Judean empires, from the unproblematic tribal wisdom of the family, into the more bureaucratic-editorial dogma of the retributive act-consequence constructions among the court sages[1704].

The initial clan wisdom and popular proverbial religion of the family's Father of the House was possibly reconstructed – from the idealised GOD-AS-A-FATHER SAGE construct to the more comprehensive GOD-AS-A-KING-SAGE model – when scribes officially compiled, divided and edited Proverbs 10-29. The subsections of 10:1 –22:16; 22:17–24:22; 24:23 –24:34 and 25:1–29:27 mirror the new experiences, concerns and worldview of the distinctive Israelite and Judean courts, and may probably be attributed to the royal initiatives and authorial auspices of kings Solomon and Hezekiah[1705]. Scholars also emphasise the *Solomonic Aufklärung*, when the Israelite court achieved diplomatic fame and literary blossoming, and Solomon (Proverbs 1:1 and 10:1, circa 961-22 BCE) became historically and legendary renowned as a wise king *par exellance*[1706]. The rewriting, updating and editing of worn-out manuscripts continued under the hands of court sages and royal scribes from the "men of Hezekiah" (Proverbs 25:1, *circa* 715-

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[1698] According to Bartholomew & O'Dowd (2011:34-5) rulers served "as political and religious representatives of the gods on earth. A king's job was to apply wisdom against the forces of chaos and thus preserve the harmony and order of the human world".

[1699] "In the case of Israel's biblical writings, royal aggrandizement is thus subordinated to the person and purposes of the heavenly king, YHWH, so that what may have originally been accounts of royal achievement are set in the context of theological criticism of the great and wise king Solomon. Royal ideology is subordinated to theology" (Van Leeuwen 2007:89). Cf. Judges 8:23; 1 Samuel 8:7, as well as Bartholomew & O'Dowd (2011:46,269), Smith (2014:78), Jones (2013:488,494) and Kalugila (1980:68).

[1700] For the king and other leaders as royal prototypes of Divine authority, cf. Kalugila 1980:12-3,134).

[1701] Cf. Perdue (1990a:470), Viviers (2014:697).

[1702] Cf. 16:13-4 and 29:26, as well as Toy (1899:325,398).

[1703] Loader (2013:370). "In the ancient world the king was a channel of blessing, but especially in Israel was his human dimension recognized. In the case of these verses his power enables him to be rated with the Lord in the sense that it is unquestionable in the human sphere. There is no court of appeal" (Murphy 1998:183).

[1704] Cf. Nel (1996:435) and Blenkinsopp (1995).

[1705] Cf. 1:1; 10:1; 25:1, as well as Fontaine (1993:105), Spangenberg (2000:72), Bergant (1997:88-9), Murphy (1981:77), Scheffler (2001:87), Whybray (1990b:65) and Penchansky (2012:20).

[1706] Cf. 1 Kings 3-5,10; 2 Chronicles 1-2,9, as well as Blenkinsopp (1992:130), Fontaine (1993:100) and Crenshaw (1976:17).

687 BCE). Whybray finds it "highly probable that each new generation of court scribes would have made its own contribution to the royal library of wisdom books, either by preparing expanded editions of old books or by writing new ones"[1707].

Court wisdom during the times of the united and divided kingdoms viewed "God as the creator and sustainer of the cosmos and the king as the sustainer of social justice"[1708]. In order to fulfil these religious obligations and moral virtues, both the king and members of his governmental counsellors, officials, messengers and servants[1709] were instructed in terms of some form of royal school[1710]. Together, the king and his *entourage* constituted a professional class of sages, who fulfilled all kinds of administrative, courtly and cultic functions[1711]. Although royal wisdom placed the king and his court in charge over the Israelites as an united group of people[1712], it also had a down-side: whereas the more conventional SAPIENTIAL LIFE IS AN INSTRUCTIONAL JOURNEY model in clan and tribal sagacity previously stated that young people could choose to follow their ancestors' advice and to adhere to God's created order, the more formal ROYAL-LIFE-AS-AN-INSTRUCTIONAL-JOURNEY model reversed this conventional form of metaphorical conceptualisation into a more mechanical version: the retributive act-consequence categorisation of royal sagacity favoured to a blind, irrational bowing before the authority of the anointed king and his appointed officials, on the ideological grounds that these personalities were supernaturally elected and judicially ordained as YHWH's representatives, based on and for the sake of his own Divine authority[1713]. God's hand originally directed the heart of the king in a Yahwistic and God-fearing fashion (cf. 21:1 and 29:26)[1714], but this notion soon turned into the royal ideology and warning to fear both God and the king as supreme religious and civil authorities, by avoiding abrasive people (cf. 24:21)[1715]. The mechanised version of the doctrine of retribution and its Yahwistic categorisation of the righteous/wise and wicked/foolish attained some form of dogmatically and pre-determined classification, under the

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[1707] Whybray (1972:146-7).

[1708] Perdue (2008:95).

[1709] Frydrych (2002:25) contends the concept of the sage in the Hebrew Bible refers either a person who has certain cognitive skills, or to royal court advisors. Alternatively, cf. Kalugila (1980:83,77).

[1710] Cf. Perdue (2008:93), Spangenberg (2000:138), Frydrych (2002:65) and Viviers (2014:698).

[1711] Perdue (2008:101) reacts against the view of Whybray (1974) of the sages as an intellectual tradition, or "as a group of aristocratic intelligentsia who discussed moral and theological issues at leisure. Rather, they operated as scribed and sages in these administrations, as advisors to rulers, and as teachers in wisdom schools that primarily prepared young men for scribal and official positions in the government (royal and colonial) and temple" (Perdue 2008:101). Penchansky (2012:12,20) recently argued that the wisdom tradition, which originated informally *via* family and tribal relationships, developed during the monarchy into a professional guild at urban centres. He dubs the sages as the "wizards" of ancient Israel, who wrote and edited early versions of the wisdom texts.

[1712] The Israelites are conceptualised as a people by the nouns עַם (in 11:14; 14:28; 29:2(2x) and 18) and as לְאֹם (in 14:28).

[1713] Cf. 2 Samuel 23:1-2; 1 Kings 3:28; Psalm 72:1-2, as well as Viviers (2014:699).

[1714] Cf. Farmer (1998:142) and Frydrych (2002:199).

[1715] Cf. Toy (1899:450) and Snijders (1984:14-8). Admittedly, sayings such as 14:28; 16:12,14; 25:5; 29:4 and 31:4 also indirectly express reservation towards the king and court, which shows that the royal wisdom perspective was not always unanimously accepted by everybody, especially among the familial adherents of popular proverbial religion.

guidance of the royal sages and their GOD-AS-A-KING-SAGE[1716] worldview. Divine retribution would henceforth be inverted and pre-determined by someone's upbringing, education, and social status, with little hope for ordinary people to ascend from one social category to the next.

The earliest pre-exilic metaphorical extensions of the Divine in the editorial subsections of Proverbs 10-29 corresponds with the idealised cognitive GOD-AS-A-FATHER-AND-A-KING-SAGE models in terms of YHWH as a LORD, RULER, OR MASTER SAGE[1717]. Early clan and royal sagacity focused primarily on the real-life human experiences of God's order and the ensuing practices of parents and kings according to YHWH's morally created "order of things"[1718]. Nevertheless, during the pre-exilic times, all was not socially and politically well in the proverbial "land of Canaan": The Deuteronomistic History provides an overview on the life in the Israelite and Judean kingdoms (922-586 BCE), which illustrates the fragility of these people amongst the surrounding nations, as well as the restricted possibilities to determine their own fate under such circumstances[1719].

While tribal wisdom was firmly secured among the former families and clans of the ordinary "people of the land" (עַם הָאָרֶץ), the court sages of royal wisdom systematically undermined and replaced their agricultural ideals in favour of the commercial activities of government officials and the ideological interests of the ruling classes. The Israelite willingness of the rural and male citizens to defend and promote the political, economic and military welfare of their rights and land, was drastically inhibited among the impoverished peasants during the reign of Solomon[1720]. The gradual development – from a relatively peaceful society of ordinary Israelite families, clans and tribes, to a more unified nation under monarchical taxation – initially generalised and eventually distorted the original sapiential ideal of retribution among the peasant families: people were expected to work hard but still received no reward, because their profits were forfeited by the state as part of its centralised enumeration. This resulted in an ever-increasing and -inverted theology of retribution, when the expectation and reward of the fruit for one's labour was aligned in correspondence to God's Divine order. While the richness of wealth became mostly related to Divine blessing, the misery of poverty was often interpreted as Divine punishment. Some people no longer reaped what they sowed, while the reaping of others served as evidence for their sowing efforts[1721]. All of this changed after the Babylonian invasion of Judea, and the annihilation of Jerusalem and its First Temple.

[1716] Cf. McKane (1970:420), Clines (1994a:272) and Reimer (1997:757-8).
[1717] "Kings, sages and parents all bring wisdom from the gods to humanity. Through many generations of retelling these stories, these cultures viewed themselves as living within one integral matrix of life, work and worship" (Bartholomew & O'Dowd 2011:44).
[1718] Cf. Bartholomew & O'Dowd (2011:235,22).
[1719] Cf. Scheffler (2001:108).
[1720] Cf. Wittenberg (1991:151-9).
[1721] Cf. West & Zengele (2005:96-8).

5.4.3 GOD-AS-A-LADY-SAGE IN THE EXILIC TIMES OF PROVERBS 1-9

The Babylonian Exile in 586 BCE led to the destruction of Jerusalem and the temple, as well as the end of the political independence of the Judean monarchy[1722]. This did not terminate the Israelite ideals, however, because of leading sages and scribes who religiously and intellectually strived to strengthen and maintain the Jewish identity and culture. During the so-called Second Temple Period, ancient Israel and early Judaism was subjected and controlled individually by the world empires of Babylon (612-539), Persia (539-333), Greece (333-63), and Rome (63 BCE-135 CE)[1723].

The spiritual traumas and catastrophic exilic events of 586-39 BCE questioned the legitimacy of the Yahwistic faith. It brought about a "deep and irreversible disruption in the life of ancient Israel... The disruption is indeed a concrete, describable socio-political event, and it cannot be understood without attention to the specificities of political history. That event, however, became decisive and definitive for Israel's faith, not simply because of its inescapable concreteness but also because Israel found in this event the workings of the inscrutable sovereign God upon whom it had staked its life"[1724]. The lectures and poems of Proverbs 1-9 form part of the literary blossoming and editing of religious texts in the new political context and experiences of sages in Babylon and the Diaspora[1725]. It reflects the transformation of early Judaism into an intellectual foundation and Religion of the Book, as well as its return to the familial welfare and concerns of older clan wisdom and its popular proverbial religion[1726]. Proverbs 1:1-9:18 were probably wrote and edited by sages and scribes under these exilic circumstances, to serve as the hermeneutical key, programme and background, against which the other and older literary subsections of Proverbs 10-29 should be interpreted[1727].

We share the opinions of Whybray, Grabbe, and Van Leeuwen and others, regarding the central placing and specific purpose of Proverbs 1-9 as representative literary evidence on the work and efforts of a group of learned individuals and literary scribes, which express the most fully developed religious and sapiential section of the entire text during the exilic period[1728]. Its Yahwistic worldview and wisdom experiences were placed in front of the edited sections of Proverbs 10-29, not only as "a practical guide

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[1722] Cf. Grabbe (2000:6) and Smith (2004:38-9).

[1723] Cf. Scheffler (2001:133).

[1724] Birch et al (2005:327). "The Exile was a period for prolific composition and editing of texts, especially among the Exiled Judean intelligentsia in Babylonia. To preserve the past and to respond to the difficulties of the present, and to shape a hopeful future that encouraged a ravaged people to live into its possibilities, the writing down of past written and oral traditions and their editing became important tasks for the Exiled scribes... The social and economic effects of the period had to be explained theologically to a severely traumatized population in Judah and in the captivity, before the rebuilding of the nation devastated by war could even be reimagined" (Perdue 2007:82).Cf. Finkelstein & Silberman (2002:10) and Hanson (1987:485).

[1725] Cf. Fontaine (1993:106-7).

[1726] Cf. Miles (1996:347-8).

[1727] Cf. Bartholomew & O'Dowd (2011:97) and Rendtorff (1986:255).

[1728] Cf. Grabbe (1995:155). Cf. Bartholomew & O'Dowd (2011:59).

to the successful life but a characteristic of God himself, from whom alone it can be obtained"[1729]. The real-life experiences and intellectual categorisations of the sages during the Babylonian Exile can be cognitively explained and schematically viewed in terms of Taylor's folk & expert conceptual categories, Pyysiäinen's intuitive & reflective religious systems, as well as by means of Perdue's common and creative theological imaginations[1730]: in contrast to the folk categories of chapters 10-29 which initially portrayed and prototypically structured the way whereby folk and royal sages ideally viewed God as a Father and King Sage in their everyday lives, the expert categories of the teaching and professional sages in Proverbs 1-9 function as "devised classification systems", with membership criteria and fuzzy boundaries for the eventual structuring of the Divine as a Teaching and Lady Wisdom Sage[1731].

In the same way as with Taylor's (non-)expert categories, Pyysiäinen argues that the Hebrew Bible conceptualises the Divine in terms of two very different cognitive processing systems: Proverbs 10-29 portrays the spontaneous, reflexive, automatic and intuitive thoughts and inferences of ordinary people about God, while the "neural nets" and mental conceptualisations of YHWH in Proverbs 1-9 is much more reflective, rational, consciously controlled, systematic-theological and cultural- religious in nature[1732]. Together, both of these approaches correspond to Perdue's distinction between the common or popular patriarchal interpretations of God as a Lord Sage in pre-exilic wisdom, and the creative or critical theological imaginations of the Divine as a Lady Sage in post-exilic sagacity[1733].

The loss of the land, cult and monarchy challenged the traditional clan and royal sages, to radically revise their patriarchal conceptualisations of God as an ideal Israelite Father and an ancient Near Eastern King[1734]. The idealised cognitive GOD-AS-A-LORD-SAGE model of Proverbs 10-29 clearly reflects the paternal and patronal male-like reflections and "psychomorphic patriarchal projections" of YHWH as

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[1729] Whybray (1972:14). Cf. Van Leeuwen (1990:113).

[1730] Cf. Taylor (1995), Pyysiäinen (2005) and Perdue (1994).

[1731] Taylor (1995:72-3) identifies a general "structured cooperation" between the expert and non-expert usage of categories: folk categories mainly relies on our knowledge of perceptual and interactional attributes of prototypical instances, but expert categorisation has more to do with the necessary and sufficient conditions for category membership. Furthermore, whereas expert definitions guarantee for the appropriate linguistic usage in speech communities as a whole, this does not preclude potential conflict between the folk and expert categorisations of the same concepts.

[1732] According to Pyysiäinen (2005:15-16) the knowledge about God in our intuitive system is mainly derived from personal experience, concrete and generic concepts, images, stereotypes, feature sets, and serves such cognitive functions as fantasy, creativity, imagination, visual recognition and associative memory. Alternatively, our reflective model is a rule-based and "language of thought" system that encode any information that has a well-specified formal structure. It ascertains knowledge from language, cultural and formal systems. In living religiosity, the difference between what people intuitively and rationally believe is based on the difference between these two kinds of cognitive processing.

[1733] "Theological imagination attempt to create and then interpret divine character and the world of the holy through skilful presentation…, through images available indirectly, through sense experiences, views of God are presented that are intelligible, that make some sense to human reason and emotion. To move into rational and systematic presentation is a second order of theological discourse that is critically important. But in doing so, the theologian has taken, but then moved beyond, the imaginative renderings of God" (Perdue 1994c:50-1).

[1734] Cf. Jindo (2009:243).

a male Deity[1735], that express the real-life experiences and emotional desires of the text's predominantly male-intended and misogynistic audience[1736]. The sages of the exilic and post-exilic times chose instead to dismantle the traditional GOD-AS-A-LORD-SAGE construct[1737], in favour of a broader GOD-AS-A-LADY-SAGE experiential gestalt, as can be observed in most of the other subsections outside of Proverbs 10-29.

The sages' real-life experiences and socio-cultural preferences during the exilic (Babylonian) and post-exilic (Persian and Greek) eras motivated them to deliberately hide and creatively replace the all-male GOD-AS-A-LORD-SAGE construction with the more-feminine and -highlighted GOD-AS-A-LADY-SAGE schemas[1738]. Such metaphorical exchanges took place during the social transformation between (exilic) ancient Israel and (post-exilic) early Judaism, to both preserve individual persons in the Jewish family of the future and also to promote the increased importance placed on the scribes, following on the annihilation of the monarchy and its public institutions after 586 BCE[1739]. Our conceptual investigation and identification of the Idealised Cognitive GOD-AS-A-CREATOR/PRIMORDIAL-AND-PROVIDENTIAL/GUIDING SAGE model and its future extension to the Divine as a Lady Sage rely on the innovative thoughts of sages and the mental constructions by scribes on novel metaphors for YHWH from textual evidence found in Proverbs 1-9 and 30-1[1740]. Both of these subsections contain linguistic expressions that reveal the dramatic environmental influences on the real-life experiences of the Israelite sages during and after the Exile[1741]. Such experiences may have caused the sages to undermine or hide the previously and pre-exilic LORD domain for GOD as a target in their mental lexicons and conceptual encyclopaedias, and instead to activate or highlight the "unutilized parts" of this source instead with the unconventional construct of the LADY SAGE[1742].

Feminists such as Dille, Farmer and Camp have noted the important proverbial roles reserved for women in the exilic and post-exilic subsections: mothers have an important role to play in the education of their sons, by reminding them to embrace and follow the teachings of Lady Wisdom in Proverbs 1-9. Furthermore, and – following on references to all kinds of women in Proverbs 30 – the concluding chapter reverts back to the queen mother and conceptually links the acts of Lady Wisdom and Virtue[1743]. The central role of women in Proverbs 1-9 and 30-1 – and the resultant imagery which pertinently

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[1735] Cf. Gericke (2006:327,330-1), Brenner (1993:197-8) and Bird (1974).
[1736] Farmer (1998:148) identifies such misogynistic sayings in 21:9,19 and 25:24. Frydrych (2002:139-40) finds no mention of daughters amidst abundant reference to sons, but cf. 30:15 and 31:29.
[1737] Cf. Hanson (1987:488).
[1738] Cf. Kövecses (2007:293) and Lakoff (2008:160)
[1739] Cf. Frydrych (2002:148) and Birch et al (1999:387).
[1740] Cf. Shokr (2006:96) and Kertész (2004:50).
[1741] Cf. Steen & Gibbs (2001:3) and Slingerland (2004:15-6).
[1742] Cf. Cf. Kövecses (2002:82), Lakoff & Johnson (1980:52-5) and Dille (2004:12).
[1743] Cf. Farmer (1998:148), and Perdue (2007:48).

influences most of its subsections[1744] – may also inferentially be extended to a Deity who is portrayed in these (post-) exilic chapters in more nurturing and feminine ways[1745]. Although the above-mentioned view would not be generally accepted by the broader proverbial scholarship, our opinion nevertheless coincides with Camp and Smith, although maleness would later be re-established as a general implication for the interpretation of Judean Yahwism, at least the sapiential brain-mind processes of the proverbial sages retained something of female wisdom pertaining to the Divine[1746].

The next paragraphs interpret how the God of wisdom is depicted in YHWH's educational capacities as a Teacher Sage and as Lady Wisdom in the instructions and poems of Proverbs 1-9. Although these authoritative portrayals hark back to the ideal parent in family sagacity and the imaginative conceptualisation of God as the Wisdom Teacher *par exellance* in the exilic schools[1747], our exposition remains focused on the GOD-AS-A-LADY-SAGE construct.

5.4.3.1 School Interpretations of God as a Scribal Teacher

No clear archaeological evidence exist on the nature and extend of wisdom schools prior to the exilic times[1748]. Nevertheless, textual references to royal and art schools in Egypt and Mesopotamia[1749] have influenced some scholars to infer that similar instructional institutions were introduced in the form of cultic[1750], prophetic, administrative and wisdom schools at least after 586 BCE in ancient Israel and early Judaism[1751]. Proverbial sayings, which originated as oral adages in family wisdom, were later-on compiled, edited and extended by the royal sages, to be formally taught as comprehensive text-books on the "art of living" under the tutelage of the exilic scribes and rabbis[1752].

[1744] Whybray (1994:161) notes, for example, that the Biblical Hebrew concept for "woman" (אִשָּׁה) occurs only 13 times in Proverbs 10:1-31:9, but in more than halve of the verses (256x) in 1-9. However, our analysis have shown that female figurations not only "constitute the central grain of Proverbs 1-9" (Bartholomew & O'Dowd 2011:110), but should be extended beyond this exilic edition to include the post-exilic sections of chapters 30 and 31 as well.

[1745] Cf. Camp (1987:65). Brueggemann (1997:250) shows how metaphors of governance for YHWH as a judge-king-warrior-father where aesthetically replaced by metaphors of sustenance, which represent God as artist, healer, gardener-vinedresser, mother and shepherd in the temple and wisdom traditions. For the beating of the son in 3:11-2, as a paradoxical sign of parental love, cf. 13:24 and Murphy (1998:21).

[1746] Cf. Camp (1990b:247) and Smith (2014:64).

[1747] Cf. Perdue (2008:44,104), Frydrych (2002:140), Camp (1990b:248) and Dell (2006:39).

[1748] Sira 51:23 contains the first reference to a wisdom school, *circa* 190-175 BCE. However, Lemaire (1990:166) mentions how Qohelet 12:9 refers to the teacher as a sage, who "taught the people knowledge", as part of a school context by the late 3rd or early 2nd centuries.

[1749] Cf. Boshoff, Scheffler & Spangenberg (2000:45).

[1750] The link between the wisdom schools and the exilic constitution of synagogues (or "places of meeting"), have not been clarified. Even after the rebuilding of the Second Temple in the Persian period, synagogues continued to function, and would eventually become an essential element of Judaism, (Cf.Scheffler 2001:137). The view of Lemaire (1990:167), that sages lived and worked on all levels of society, and that the Hebrew wisdom tradition connect all of their functions in some fashion but not in the same way, needs reconsideration.

[1751] Cf. Fontaine (1993:104), Perdue (2008:56) and Lemaire (1990:173).

[1752] Cf. Murphy (1992a:133,136), Camp (1990:191), Scheffler (2001:19) and Perdue (2008:70ff). For the major misconceptions on the existence of school in ancient Israel, cf. Lemaire (1990:167-74). Lemaire (1990:168) infers

Most scholars identify the exilic sages with ancient Israel's earlier political counsellors, academic officials and literary scribes (סֹפְרִים)[1753]. The sages are primarily and professionally school teachers, who were socio-historically rooted in the scribal institutions of the proverbial wisdom tradition during the exilic times[1754]. Here the children of prominent citizens were privately educated in urban skills publically prepared for the administrative service, or spiritually groomed as religious leaders. The teaching sages were learned scholars, who consolidated learning and specialized in the rare talent of writing[1755]. The only reference to a "teacher" (מוֹרֶה) who "teaches" (√למד) students are found in this exilic subsection in 5:13[1756]. Disagreement exists on whether wisdom was already for sale (√קנה) as tuition fees during this period, and if teachers were commercially compensated for their services[1757]. What has inferentially been identified from our research, however, is the explicit exilic link between the ideal teaching sage and YHWH as the primary Teacher sage in Proverbs 1-9[1758].

The "parent-child" conceptualisation of Proverbs 1-9 in the exilic schools reflects either the oral socio-historical situating of original familial sagacity, or the compilation and editorial efforts of the later court sages[1759]. References to the authority of "fathers" who encourage the education of their "sons" may inferentially be applied to the *in loco parentis* instruction of "students" by their "teachers"[1760]. However, the pre-exilic father-son relationship is conceptually extended during the Exile, to include obedience to

the existence of schools in Israel during the First Temple period from existence of schools in neighbouring cultures, from paleo-Hebew inscriptions, and from the literary character of and hints in certain biblical texts.

[1753] Cf. 2 Samuel 8:17, 1 Kings 4:3, 1 Chronicles 27:32, Ezra 7:25, Isaiah 29:14, Jeremiah 8:8-9, Dan.1:17 and Sira 38:24-39:11, as well as Gordis (1955:1177), Baumgartner (1961:227), Blank (1962:856), Eybers (1978:12), Zimmerli (1978:107,156), Childs (1985:211) and Bright (1995:438). For different views, cf. Scott (1993:248), Frydrych (2002:26), Atwell (2004:96) and Whybray (1974:31-48,1989:229).

[1754] Professional scribes in the Second Temple Period received the common titles of *sōpēr* (סֹפֵר), *siprā'* (סִפְרָא) and *liblār* (לִבְלָר). Their Greek titles in the Hellenistic era became known as the *grammateus* (γραμματεύς) and *librarios* (λιβράριος). Such scribes continued to serve in various roles in the administration of the government and temple, in private practice, and as school teachers. Cf. Perdue (2007:148) and Blenkinsopp (1992:11-14).

[1755] Cf. Birch et al (2005:386).

[1756] Contra Perdue (2008:107). The concept of אַלּוּף in 2:17 usually is translated as a "friend", "companion", "guide" or "husband". However, McKane (1970:167) incorrectly translates the word as "teacher" or "instructor".

[1757] Cf. Proverbs 17:16; 23:23 and Sira 51:23-38. Shupak (2003:419) and Frydrych (2002:63) supports the idea, which is opposed by Whybray (1972:101). Waltke (2005:56) interprets these sayings in Proverbs as sarcastic in nature: "The practice of paying a teacher is unattested before Hellenistic times, and charging tuition is unknown in Jewry down to the Middle Ages".

[1758] Cf. Habel (1992:22-3): "As the first sage, God is the prototype of all sages; God is the model of primordial success".

[1759] Cf. Camp (1990b:248). For a description of clan wisdom as a rite of passage and part of the stage of luminality, whereby the son departs from his former position in the Israelite family, and is elevated to take up the Divinely-approved position previously filled by his father in the exilic society, cf. Perdue (1981:25).

[1760] Cf. Crenshaw (1990:212). For different opinions or the authority and persona of exilic fatherhood, cf. Nel (1981a:419) and Fox (1997a:620).

biological mothers in the family and even other female teachers in the patriarchal Israelite society[1761]. Scholars emphasizing the role of women in Proverbs 1-9 – such as Habel, Camp and Fontaine – argue that women were able to personally and privately acquire, exercise and teach sagacity in their homes during the Exile[1762], and also to officially, publically and professionally serve as sages, counselors, healers and mourners[1763]. The combined efforts of both parents in the instruction of their children, assisted with the hiding of the pre-exilic house of the father and its GOD-AS-A-LORD-SAGE construct in Proverbs 10-29, in favour of the highlighted house of the mother and its resultant experiential GOD-AS-A-FEMALE-SAGE gestalt in the exilic and post-exilic *Sitze im Leben* of Proverbs 1-9 and 30-1[1764].

Farmer aptly summarises female inferential conceptualisations of God as a (post-)exilic teacher sage: "Proverbs offers women ways to see positive reflections of their roles in the production of wisdom. Women as well as men are counted among the wise in Israel. Mothers are pictured as playing an important part in their children's education (Prov. 1:8; 4:3; 6:20; 10:1; 15:20; 19:26; 23:22; 30:17), and women are accepted as a source of instruction in the framework sections of Proverbs. A "woman of strength" is highly praised in the final chapter (Prov. 31:10-31), and Wisdom is personified a skilled, articulate and powerful woman in Prov. 1:20-33 and 8:4-36"[1765].

After exilic scribes had compiled, edited and added the admonitions of Proverbs 1-9 in front of the aphorisms of chapters 10-29[1766], editors placed the introductive section of 1:2-7 at the beginning and after the prefixed title of 1:1, to rhetorically emphasise and technically clarify the instruction of proverbial wisdom in terms of intellectual piety and religious God-fearing[1767]: exilic wisdom boils down to more than mere emotions[1768] or the cognitive storage of information, but is intellectually and religiously based on rational human thoughts about God's creative and ordering principles of the cosmos and society[1769]. In contrast to the more common folk categories and intuitive schemas of family and court wisdom in Proverbs 10-29[1770], the reflective systems and creative imaginations of the more advanced scribal and

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[1761] Cf. 2 Samuel 14 and 20; Ruth 1:8 and Canticles 8:2; as well as Frydrych (2002:139-40), Murphy (1998:9), Brenner (1993:196-8), Camp (1990:186-90), Waltke (2004:62-3) and Perdue (2008:104).
[1762] According to Habel (1992:22) sages attained wisdom in Proverbs 1-9 by following the instructions of instructors who had knowledge of the wisdom tradition (Proverbs 4:1ff.), by heeding the call and embracing Lady Wisdom as the Primary Teacher (1:20ff.), or by accepting wisdom as a gracious gift from the Lord (2:6).
[1763] Cf. Fontaine (1995:40) and Ndoga (2014:177).
[1764] Cf. Ndoga (2014:183) and Perdue (1997:246).
[1765] Farmer (1998:148).
[1766] Cf. Loader (2004:418-20), Crenshaw (1990:216) and Fontaine (1993:107-8).
[1767] Cf. Toy (1899:xxx), Gitay (2001:51) and Childs (1983:553).
[1768] In 4:23, the "guarding of one's heart" means to "be ruled at all times by your intelligence rather than by your emotions" (Whybray 1972:33).
[1769] Cf. Fox (1987:139), Nel (2002:445) and Perdue (2008:85).
[1770] Cf. the conceptual metaphorical distinctions made in 5.4.3 between the pre-exilic and exilic sections of Proverbs 10-29 and 1-9, by means of Taylor's folk & expert conceptual categories, Pyysiäinen's intuitive & reflective religious systems, and Perdue's common and creative theological imaginations.

exilic experts in 1:3 and 1:7 link the concept of God-fearing explicitly with the ethical terms of "justice" (צֶדֶק), "judgement" (מִשְׁפָּט) and "uprightness" (מֵישָׁרִים)[1771]. For the scribal teachers of the exilic times, God-fearing serve as the central principle and hermeneutic key to the "unlocking" ("beginning" or "principle") of wisdom and knowledge of God as a Teacher Sage[1772].

The conventional LIFE IS A JOURNEY construction also features in Proverbs 1-9[1773], albeit in yet another way as the older versions of the proverbial wisdom tradition: family sages reprimanded their children to observe the acts and consequences of God's cosmological order. Royal sages dogmatically reinterpreted and editorially inverted such retributive outcomes in terms of the distinctive social status and determined social standing of court members as privileged above the common people. The Babylonian Exile led to the destruction of the political and ideological ambitions of royal wisdom, and a return to the original familial setting for the ancient Israelites. Henceforth, the imaginative and idealistic conceptualisations of God as a Teacher Sage by the scribes would state that wisdom resides solely in the Divine world, but could be obtained as a gift from YHWH by certain individuals[1774].

The scribal views of sagacity as a Divine indicative and human imperative had two far-reaching theological consequences. On the one hand, the teachers substituted their tragic experiences of the Exile and YHWH's presumed absence and inscrutability; with the consolation that wisdom belongs to the very nature of God in the Divine realm[1775]. On the other hand sages also proclaimed the twin conviction, that God attributes his sagacity as a Teacher Sage to human beings who function in the semantic roles and capacities of ideal instructors and educators[1776]. The exilic scribes revert back to the common ancient Near Eastern assumption that wisdom resides only with the gods, but not necessarily with human beings[1777]. To substantiate their view of God as a Teacher Sage, the teaching sages replaced the previous focus on the saving acts of YHWH in official Yahwism in ancient Israelite history with an exilic emphasis on God's creation of individuals as part of family piety[1778]. Renewed attention on the family as the essential corner-stone of ancient Israel's creational beliefs helped to cushion the

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[1771] Cf. Proverbs 1:3 and 2:9, as well as 5.2.3.2. Nel (1982:109) does not view these concepts as synonyms, due to their logical and conceptual development: צֶדֶק represents God's ideal order, that is juridical activated by מִשְׁפָּט, and leads to the individual and ethical realization of מֵישָׁרִים. Cf. Reimer (1997:746).

[1772] Cf. 1:7; 4:7 and 9:10, as well as Day (1995:67), Blenkinsopp (1992:16) and Sandoval (2007:463). Cook (2010:28-40) illustrates how the LXX translator probable regarded the theological intention of 1:7 as unclear, and "explained" its meaning with an addition from LXX Psalm 111: "Beginning of wisdom is fear of God, and understanding is good for all those who practice it, and piety unto God is the beginning of perception; the impious, however, will despise wisdom and discipline".

[1773] Cf. Whybray (1972:32) and Dell (2006:39).

[1774] Cf. Blenkinsopp (1992:148) and Ellens (1998:530).

[1775] Cf. Brueggemann (2008:179), Frydrych (2002:107) and Toy (1970:xvii,59).

[1776] Cf. Scott (1965:xviii), Perdue (1994:326) and Whybray (1974:6-12).

[1777] Cf. Hill & Walton (1991:257-9), Clifford (2009:245) and Fox (2007:684).

[1778] For the importance of the creation of individuals in family piety, cf. Psalm 22:10-11; 71:5-6; 119:73; 138:8; as well as Job 10:3 and 8-12,.

historical catastrophe of the Babylonian Exile, and motivated families to educate their children in search of YHWH's much-needed sapiential skills of survival[1779].

Similar to the intellectual-religious introduction of 1:2-7, the peculiar lecture and partlyacrostic poem of Proverbs 2:1-22[1780] communicates the God-fearing and moral nature of exilic sapientality, as a Divine gift which has to carefully investigated by attentive students[1781]. Especially 2:5-6 paradoxically states that wisdom belongs to God, but that its creative exploration depends solely on the pupil. Its instruction serves as a "prospectus" of mature wisdom[1782], which is based on a reasoned and cognitive conscience which eventually paves the way to the ethical desire for and practice of God-fearing. Fox aptly summarises all twenty-two verses of Proverbs 2 in a single line of thought: "If you do what I say, you will learn wisdom, which will bring you to the fear of God and righteousness, which will protect you and keep you away from wicked men and women and thereby ensure you a long life"[1783]. Instead of the sapiential attribution of Proverbs 2 to special prophetic and priestly influences[1784], the teacher admonishes students to pay attention to the Divine order and presence in the everyday world, even when God remains publicly hidden[1785]. The cultivation of moral character during the Exile is initially activated by the cooperative efforts of the teacher's instructions and the student's obligations, but eventually passively granted and mysteriously realised by YHWH[1786].

During the instruction processes exilic wisdom is mentally transferred from the figure of the parent/teacher as an established sage (חָכָם) to the child/student as a novice (פֶּתִי) but potentially wise person (cf. 1:4-5). Except for their intellectual capabilities, the exilic sages are known for their investigative searches, ethical reasoning and interpretive qualities[1787]. The JOURNEY construct of exilic school wisdom in Proverbs 1-9 combines the advocation of sapiential observations in the family, with the dogmatic inversions of the royal court. The novice (פֶּתִי) is characterised, as being empowered by human

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[1779] Cf. Albertz (2003:136-7).

[1780] Proverbs 2 consists of twenty-two lines (the same number of consonants as in the Biblical Hebrew alphabet), and is written as one continuous and conditional sentence. Its sapiential, ethical, religious and existential themes are subdivided into vv.1-11 (on the advantages of wisdom), vv.12-20, (about the dangers which wisdom protects one from) and vv.20-2 (which contrasts the fate of the just and the wicked). Cf. Murphy (1998:14).

[1781] Cf. Whybray (1972:22), Gitay (2001:49-50) and Habel (1972:146-7).

[1782] Cf. Scott (1965:42-3).

[1783] Fox (1994:235-6).

[1784] Cf. Fohrer (1984:319) and Whybray (1972:24).

[1785] Cf. Atkinson (2005:33).

[1786] Cf. Fox (1994:242-3). "On the one hand, the teacher speaks as if everything depends upon the listening and obedience of the youth. On the other hand, wisdom is a divine *gift*.... there is divine mystery lurking behind the security and the certainty of wisdom teaching. One must strive for the goal, but also realize that wisdom remains a divine gift. Ultimately we have a picture of the acquisition of wisdom by means of human industry *and* divine aid and generosity" (Murphy 1998:15-6).

[1787] The concept of the פֶּתִי occurs 15 times in Proverbs, but never in Job or Qohelet (Even-Shoshan 1990:970), for a young naïve person who is easily deceived (Holladay 1988:301), but has the ability to develop into a sage *via* the appropriate intellectual and ethical education (Fox 1997:12,1997a:619).

educators and endowed by God as a Teacher Sage, to either receive or reject learning[1788], with already-established and predetermined consequences[1789]. Ultimately, the final outcome and failure of individual students as potential sages depends on whether a person is (in)capable to advance in learning[1790].

Taken as a whole, the instructions and poems of Proverbs 1-9 refer to three major types of female instructors, namely the mother, the wife, and the other or foreign woman[1791]. The next section touches upon the dangers of the other, foreign or contentious woman for the Israelite marriage[1792]. However, special emphasis is placed on Lady Wisdom as the Primary Teacher Sage and Primal manifestation of YHWH in the poems of Proverbs 1-9, who acts as an immanent Divine mediator of the universe, between the suffering Israelite and Jewish communities and their just Creator God[1793].

5.4.3.2 Intermediary Proposals of God as a Feminine Teacher Sage

Our investigative research identify God as a primordial and providential Creator Sage in Proverbs 1-9[1794], especially in the case of the poems connected to Lady Wisdom as a Divine attribute and personification of YHWH in 1:20-33, 3:13-20, 8:1-36 and 9:1-9[1795]. The previous paragraphs linked the experiential GOD-AS-A-CREATOR-SAGE gestalt to the semantic roles of ideal male and female teachers and school sages during the Babylonian Exile. Various understandings exist on the real-life and imaginative depictions of the proverbial sages on the reality and personality of Wisdom[1796], either as an extraordinary mythological (Divine) hypostatization or a more realistic (human) personification[1797]. Such designations deal in the next section with the possible origins and subconscious implications of Lady Wisdom from the experiential and realistic perspectives of second-generation CS. At this stage,

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[1788] For the autodidactive, meditative and conclusive learning processes in ancient Israel, cf. Shupak (2003:423-6) and Fox (2007:673).

[1789] "With our minds we can come to understand something of God's wisdom, but we need to search for it. When we do, we discover that wisdom is God's precious gift. God is the source of all wisdom; all knowledge comes from God. It is when human beings live in tune with the ways of God that the precious gift of humanity itself is safeguarded and protected" (Atkinson 2005:34). However, according to Toy (1899:67), "(w)hether wisdom is acquired by one's own effort or received as a gift from God, it is not said; the two points of view were probably not distinguished by the writer". Cf. Blenkinsopp (1992:24-5).

[1790] For the debate on educational outcomes in Egyptian and Israelite wisdom, cf. Fox (2000:309,316-7).

[1791] Cf. Bird (1974:57) and Masenya (1996:111ff). (Ndoga (2014:177) described these three types as the ideal woman to be sought (in 1:20-33; 3:13-25; 5:15-23; 8:1--and 9:1-12), the loose or strange woman to be avoided (in 2:16-9; 5:3-14; 6:20-35; 7:6-27; 9:13-8 and 23:26-8), as well as the wife which command attention (in 12:4; 18:22; 19:13,14; 21:9, cf. 21:19; 25:24; 27:15 and 30:23).

[1792] Fox (2007:678) identifies thirty-one "contentious-wife" sayings in the editorial subsections of Proverbs 1-29 (in 3:30; 6:14,19; 13:10; 15:18; 16:28; 17:1,14,19; 18:6,18,19; 19:13; 20:3; 21:9,19; 22:10; 23:29; 25:24; 26:17,20,21,22,23,24,26; 27:15; 28:24,25; 29:22; 30:33). "The large number of verses on this topic... how important this issue was to the sages. They knew that disharmony in marriage was grievous because they knew that harmony was precious".

[1793] Cf. Habel (2003:285) and Birch et al (2005:391).

[1794] Cf. 5.3.2.

[1795] Cf. Böstrom (1990:51) and Habel (2003:294).

[1796] Cf. Von Rad (1972:144-67), Whybray (1965:76-104), Waltke (2004:83-7) and Johnson (1985:271-6).

[1797] Fox (1997a:624) identifies possible heavenly roles for Lady Wisdom as a teacher, prophet, or angel, as well as in various types of more earthly women, such as the wise wife, lover, provider, or the scorned lover.

however, we need to interpret Lady Wisdom, both in terms of her capacity as a Primary Teacher in exilic Israelite schools, as well as by means of her metaphorical conceptualisation as a more concrete source domain, which intimately corresponds to YHWH in his more abstract capacity as a Divine target and Teacher Sage.

Lady Wisdom's intimate relationship with YHWH causes some commentators to identify certain prophetic undertones in her person and actions[1798]. She is characterized as an oracle or preacher of doom[1799], or even as a personification of "Solomon's inspired wisdom, the communication of which is the book's aim and rationale"[1800]. Prophetic influences may be detected in the Wisdom poems of Proverbs 1-9, especially as reminders of Deuteronomistic conceptualisations, where prophets receive God's revelation during audiences in the Divine council[1801]. Nevertheless, Lady Wisdom transcends prophetic God-talk on the Divine, by applying to herself what formerly referred only to herself: "She has divine authorship, and she hands out reward and punishment. She does not mention the Lord; she does not urge conversion to God, but to herself!"[1802]. Rather, Lady Wisdom acts in the sapiential poems as a primary teacher, like her fellow instructors in the lectures[1803]. Her educational role is inferentially transferred to the Divine as a Teacher Sage in exilic school wisdom.

None of the multiple interpretative models depicting the complex constructs of Lady Wisdom's personality and abilities can describe her specific role and designated function as an ideal type of human (or Divine) character. Nevertheless, commentators such as Fox, Perdue and others attribute to Lady Wisdom mainly the role of a peripatetic teacher – albeit not as a literary trope[1804] – in all four of the interluding poems of Proverbs 1-9, and in conjunction with the religious instructions of her fellow male and female educators in exilic school wisdom[1805]. Due to the references in 3:19-20 and 8:22-31, where she acts as a personification[1806] of YHWH's primordial and providential wisdom in creation and

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[1798] Cf. Crenshaw (1981:96-7), Murphy (1998:8-12), Whybray (1972:19-20), Blenkinsopp (1992:136-8) and Nel (1996:430).

[1799] Cf. Ringgren (1947:95-6), Scott (1965:39), Habel (1972:149) and Crenshaw (1992:518-9).

[1800] Waltke (2004:86). Cf. Waltke (2004:55,78-9,900-1,916) and Frydrych (2002:60). According to Olojede 2012:366), Wisdom's identification with YHWH "corresponds with the recognition of the wisdom of both Joseph and Daniel as divine".

[1801] Cf. 1 Kings 21:19-23; but also Job 15:8, Isaiah 6:1-13; and Dell (2006:196).

[1802] Murphy (1998:12).

[1803] Cf. Lang (1986,1995,1997). According to McKane (1970:273-5), Wisdom's rhetoric's is not so much based on personal empirical authority, but on the religious God-fearing and illumination.

[1804] Some scholars mistakenly view Fox's interpretation of Lady Wisdom in Proverbs 1-9 as a literary trope, or "a figure of speech, especially one that uses [or extends] words in senses beyond their literal meanings" (Baldick 2008:342, cf. Matthews 2007:415). However, even if Lady Wisdom acts out such a personification, her voice does not merely represent any woman's voice, but especially the feminine voice of God's Divine Wisdom. Some theologians even analogically relate YHWH and Lady Wisdom in terms of Goddess-language.

[1805] Cf. Fox (1997a:618,625), Perdue (2008:92,2007:52,1994:44,84) and Bergant (1997:104-5).

[1806] For Lakoff & Turner (1989:80) the creative and natural powers of personifications are found in "metaphors through which we understand other things as people. As human beings, we can best understand other things in

maintenance of the universe[1807], one can argue that her depictions assisted the proverbial sages to inferentially map her descriptions as an ideal sage and teacher onto God as a Female Teacher Sage during the Babylonian Exile[1808]. Lady Wisdom archetypically represents the wisdom revealed by God, that consciously and cognitively enters a person's heart, to be educationally acted out as intellectual counsel and ethical God-fearing[1809]. References to the student (son) and teacher (father or mother) emphasise the "link between the teaching of the wisdom school and Wisdom herself. She, the Wisdom of God himself, is the centre of their teaching"[1810].

An exposition on the Divine as a metaphorical concept in Proverbs has to account for the enigmatic and intimate relationship between the God YHWH and Lady Wisdom, largely restricted to the (post-) exilic literary frames of 1-9 and 30-1. Lady Wisdom's educational function is accentuated by her symbiotic relationship with both of her Divine and human teaching "partners": her instructions form part of the cooperative effort between YHWH, the parent/teacher, and the child/student. Lady Wisdom acts as a personification of the voice and order of YHWH especially in the poetic discourses and theological frame of chapters 1-9 that serve as an educational context and hermeneutical guideline for the Divine origins of ethical instructions in the rest of Proverbs[1811]. The conceptual link between God as Creator and Lady Wisdom as Female Teacher are explicitly expressed, both in terms of the idealised cognitive GOD IS A SAGE model, as well as by its inferential extensions of the Divine as Father, King and Teacher Sages. Dell finds a "particular equation and alignment of Wisdom with Yahweh in certain key passages (cf. 1:7 and 1:20-33); [while] in Proverbs 9; and most notably in Proverbs 8:22-31, Wisdom and Yahweh are most closely interrelated as partners in creation itself... Both Yahweh and Wisdom are integral concepts for a deeper understanding of the purpose of the wisdom quest"[1812]. As one of the "volkomenhede" ("perfections") of God's sagacity[1813], Lady Wisdom "is vital for an understanding of Proverbs. She begins and ends the book"[1814]. She manifests the GOD-AS-A-FEMALE-SAGE construct and is portrayed as a fully-fledged character in her own right: "*Wisdom* is the overarching term – a word which, as we explore

our own terms. Personification permits us to use our knowledge about ourselves to maximal effect, to use insight about ourselves to help us comprehend such things as forces of nature, common events, abstract concepts, and inanimate objects" (Lakoff & Turner 1989:72).

[1807] "Personification is a literary technique in which an inanimate quality is said to speak and act like a human being. In Hebrew the word translated "wisdom" is grammatically feminine, so when wisdom takes on a life of its own, seeming to achieve a degree of independence from the wisdom teacher, Wisdom speaks as a woman (1:20-33; 8:1-31). In the Hebrew version it is fairly clear that Wisdom was not understood to be an entity in its own right. Wisdom was the personification of a quality that Yahweh demonstrated in the creation of the universe (Prov. 3:19-20)" (Farmer 1998:148). Cf.McKane (1970:296-7).

[1808] Perdue (1994c:78) detects behind the teaching voice of Lady Wisdom the authoritative and revelatory voice of God, who regulates the sapiential instructions of the proverbial wisdom tradition on a continuous basis.

[1809] Cf. Fox (1997b:163-4).

[1810] Atkinson (2005:36).

[1811] Cf. Dell (2006:22,125) and Habel (1972:135).

[1812] Dell (2006:104-5). Cf. Atkinson (2005:42).

[1813] Van Selms in Eybers (1978:73).

[1814] Penchansky (2012:32).

further into the book of Proverbs, becomes the name of a woman whom we discover to be God's counterpart in the creative processes. We will refer to her with the capital letter: Wisdom"[1815].

Lady Wisdom, who is related to "understanding" and "insight" in Proverbs 1-9[1816], is directly countered by the opposing and composite character of Lady Folly, as the "stranger", "foreigner", "alien"[1817] or "prostituting" woman[1818] in this section. Amidst disagreements[1819] on her exact role and identity as a female adulteress[1820] or a foreign goddess[1821], Lady Folly functions as an anti-type (*femme fatale*) or nemesis (*doppelganger*) of Lady Wisdom[1822]. "Woman Wisdom represents a synopsis of all the positive roles played by wives and mothers in Israelite society, even as Woman Stranger combines all male fears of female temptation into one figure"[1823]. According to some scholars, the exilic events of Proverbs 1-9 should be regarded as part of the preceding socio-historical consequences of mixed marriages between Jews and foreign women during the Babylonian times[1824]. Jewish males practiced exogamous marriages with foreign women, and thereby endangering both their land holdings and socio-economic integrity and existence of their future communities[1825]. In light of the polemic countermeasures taken by Ezra and Nehemiah in the Persian era against such post-exilic economic rivalry, the personifications of Ladies Wisdom and Folly represent opposite ideological views on the true religious identity and ethical integrity of Jewish citizenship and over the issues of genealogical lineage, land tenure and cultic membership[1826].

[1815] Cf. Atkinson (2005:24). For Gale Yee, "Woman Wisdom not only personifies God's own wisdom but also the human wisdom tradition itself. Divine Wisdom and human knowledge find their unity in the personification of Woman Wisdom" (Perdue 2007:57).

[1816] Wisdom is personified as חכמות (1:20), חכמה (8:1a), תבונה (8:1b) and בינה (8:14). Cf. Fox (2007:669), Waltke (2007:394), Van Leeuwen (1990:114,130), Rendtorff (1986:255) and Murphy (1998:282).

[1817] The concepts of נָכְרִי (in 2:16; 5:10,21; 6:24; 7:5; 20:16; 23:27; 27:2 and 13) and זָר (in 2:16; 5:1,10,20; 6:1; 7:5; 11:15; 14:10; 20:16; 22:14; 23:33; 27:2 and 13).

[1818] The זֹנָה (in 23:27 and 29:3).

[1819] Fox (2000:134-41) describes the identity of Lady Folly variously as a foreign and secular harlot, a devotee of a foreign god, a foreign goddess, a social outsider, a native prostitute, and another man's wife.

[1820] Cf. Whybray (1972:30-1), Gottwald (1987:571) and Dell 2006:45.

[1821] Cf. Mills (1998:99) and Caird (1980:136-7). Cook (1994:474-6) and Fox (2000:420-3) identify Lady Folly in Proverbs 1-9LXX as the Greek philosophy of a foreign goddess, but is challenged by Nam-Hoon Tan (2008:708), who shows how the LXX translator removed any notion of her ethnic foreignness in the Hebrew text, to depict Lady Folly as a representation of the bad women (seductress and adulterer) in the community.

[1822] Cf. Collins (1998:12,2004:499,502) and Penchansky (2012:30).

[1823] Fontaine (1992:146). Cf. Yee (1995a:111-2)

[1824] Cf. Blenkinsopp (1992:136-8), Gottwald (1987:567-82), Crenshaw (1993b:172) and Perdue (1994a:35-7).

[1825] Cf. Washington (1995:159-61).

[1826] Cf. Washington (1995:175-80). Cf. Ruether (2005:93-4).

Concerning the conventional LIFE-AS-A-JOURNEY construct, teacher sages focus on the serious investigation and search for intellectual wisdom as a Divine gift and human obligation[1827]. School sagacity merges the instructions of the human teachers with the interludes on Ladies Wisdom and Folly[1828]. However, the authors and editors responsible for the poems in Proverbs 1-9 limit their students' attainment of intellectual wisdom and ethical God-fearing to a life-long and intimate relationship with Lady Wisdom[1829]. Exilic school wisdom boils down to a kind of "either/or: Either Wisdom or Folly"[1830]. These two women serve as "contrasting domiciles and .... virtual mirror images of each other: one embodies wisdom and life; the other, waywardness and death"[1831]. In addition to the JOURNEY schema, three other WOMEN metaphors are conceptually included and structurally integrated as rhetorical devices into the instructions and interludes of Proverbs 1-9 by the exilic authors and editors, to assist the student's choice for Lady Wisdom and against Lady Folly[1832]: the novice's waiting on and intimate marriage with Lady Wisdom, his combined effort with his spouse in the conception and raising a family household, as well as his recognition of the inherent evil character of Lady Folly.

The first manner by which the potential sage may obtain Wisdom as the "beginning" of YHWH's way and works (8:22)[1833], is by acquiring her as his "sister" or "bride" (7:4)[1834] in a loving, intimate and personal relationship[1835]. According to Proverbs 8:22-31, "[t]hose would-be sages who fear Yahweh, the first sage, and embrace Wisdom and follow her as the way can also expect to succeed"[1836]. In 1:20-33 she acts as "the town crier"[1837], who offers her advice freely in the public places and open spaces. Proverbs

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[1827] Frydrych (2002:59) finds it necessary to distinguish between Wisdom as a (Divine) persona and wisdom as an intellectual (human) capacity: Lady Wisdom the source of knowledge, but cannot be identified with it. She is knowledge par excellence, but exists independently of creation.

[1828] Van Leeuwen (1990:134) indicates how "the speeches of wisdom, like those of Folly, always appear as quotations set in a narrative framework by a human teacher". Fox (2000:293-4) identifies the Wisdom poems as more than "merely a deified symbol of human teaching", but as the result of an "autonomous thinker and teacher of wisdom". Van Leeuwen 1990:114-5) also identifies the parents' human teaching with the primal and mediating voice of archetypal Wisdom. Cf. Bartholomew & O'Dowd (2011:58) and Ruether (2005:91-2).

[1829] In contrast to the wisdom taught by the family and at the court in Proverbs 10-30, the instructions and interludes of chapters 1-9 "contain relatively little of practical instruction, the main exception being the warnings against strange women" (Frydrych 2002:40-1).

[1830] Murphy (1998:61).

[1831] Brown (2002b:154).

[1832] According to Yee (1995a:111) "the author of Proverbs 1-9 arranges the speeches of Lady Wisdom and of the 'foreign woman' in a particular macrostructure in which he highlights the virtues and attractions of the former, while exposing the terrible risks of the latter".

[1833] The Meaning of Wisdom as the "beginning" (רֵאשִׁית) of YHWH's way and works may be understood in three ways, as the "best" or "most important" thing, the "first temporal thing", or as the "first stage", which is probably the best explanation. Cf. Fox (2000:280).

[1834] The conceptualisation of Lady Wisdom as a "sister" may either refer to her status as a bride (Whybray 1972:45), or to her position of mutuality within the patriarchal society or colonial Israel (cf. Canticles 4:9,12; 5:1 and 8:8, as well as Bergant (1997:99-100)).

[1835] Cf. Nel (1982:107).

[1836] Habel (1992:24). Cf. Von Rad (1989:451).

[1837] Atkinson (2005:31-2).

9:1-18[1838] dramatically portrays Ladies Wisdom and Folly as extending dinner invitations to the "novice" (פֶּתִי) in virtually similar words, gestures and venues. Both invite students to partake in wine and food at their distinctive "houses" (symposia), where the educated can participate in wisdom discourses in a lifetime of learning, albeit with different retributive repercussions in mind[1839]. On the one hand, choosing Lady Wisdom in her personified capacity as idealised and real-life woman[1840] – such as the student's female teacher (mother)[1841] and future wife ("sister")[1842] – is regarded as a life-long blessing[1843]. Alternatively, to fall the sexual lures of Lady Folly can only lead to the deadly consequences and destruction of a "double love: the love for one's wife, and also for Wisdom"[1844]. Potential sages have to learn to devotedly and diligently wait on Lady Wisdom[1845], in order to obtain her willing love and ready acceptance[1846].

Secondly, once the sages has chosen, pursued and obtained Lady Wisdom personified as their future bride, they can start together with the raising of their own home and the education of their children. In this regard, the school instructions of Wisdom is similar to those of other male and female teachers, and motivate the student to obtain a wife (cf. 2:17-9), with whom to built-up of a "house", metaphorically

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[1838] Fox (2000:306ff.) regards verses 7-10 and 12 as an independent epigram and conclusion to Wisdom's summary of the ignorant, to be added after 9:18 as "advice to the adviser". However, Frydrych (2002:62) views 9:7-11 is not a later addition, but rather as having the character of a more formal educational gathering, allowing the sages to withdraw from Folly's mockers, and to mutually correct and educate one another.

[1839] Cf. Fox (1997a:626-7).

[1840] Cf. Toy (1899:184). "Humans [in Proverbs] are Wisdom's students, lovers, and children who may embody the fruits of her discourse in their lives. Through their actions and speech, guided by sapiential teaching, they shape their own character, actualising the wisdom tradition within their lives" (Perdue 1994c:122).

[1841] Fontaine (1995:46-7) considers the authoritative and social roles played by women within the Israelite society at large and the proverbial wisdom tradition in particular. Wives, mothers, sisters and daughters were trained within the private domain and boundaries of the home and household, under male control, to publically act as ritual experts and sages in the categories of diplomats, healers and professional mourners.

[1842] Wisdom is here personified, as in 4:5-9 and 13 in the capacity of the potential sage's future wife: "If one is faithful to her, one will be faithful to one's married partner. One can go even further; fidelity to wisdom means fidelity to God" (Murphy 1998:29).

[1843] Camp (1985) interprets Lady Wisdom as a literary metaphor and theological frame of reference in Proverbs. She identifies six female types from the Hebrew Bible, that associate an understanding of Wisdom as part of the literary and social Israelite experiences of women and wisdom: the wife, the lover, the harlot/ adulteress, the wise woman, the woman who uses indirect means to effect God's ends, and the woman who authenticates written tradition. Cf. Camp (1987:45). However, Böstrom (1990:58) warns that "one should be extremely careful not to inject too much theological content into what may well be a purely literary phenomenon. What we have before us may be a vivid way of characterizing the moral paths laid before man".

[1844] Van Leeuwen 1990:130) identifies "a metaphorical resonance between the deadly openings of the strange woman's body and the opening to her house, the crossing of whose lumen or threshold puts one in the realm of death". Cf. Van Leeuwen (1990:116,136), Murphy (1998:33) and Fontaine (1995:32-3).

[1845] Fox (2000:290) provides four possible interpretations of the student's guarding the door and waiting on Lady Wisdom in 8:34: (1) As supplicants waiting petition for benefits the queen's or prominent lady's door, (2) as an attendant waiting to a royal mistress, (3) as disciplined students waiting at their teacher's door on instructions, and (4) as potential sages or devoted lovers waiting to catch a glimpse of an influential lady.

[1846] According to Atkinson (2005:45), the central thrust in Proverbs 8:1-11, is "that before and behind our human searching after wisdom, Wisdom is searching for us". Cf. also 8:31 and Bergant (1997:83-4).

conceptualised as the family[1847]. Several commentators identify a threefold conceptual thread in Proverbs 1-9 and 10-29, between the Divine creation of his macrocosmic universe (cf. 3:19-20), Lady wisdom's building of her microcosmic home with its seven pillars (cf. 9:1)[1848], as well as ordinary women's ability and sagacity in the building of their conventional homes and households (cf. 14:1 and 24:3-4)[1849]. Such female "house building" activities, as well as the exilic edition and reinterpretation of 3:19-20 and 9:1 from the pre-exilic sayings of 14:1 and 24:3-4 perhaps most effectively illustrate the personification of Lady Wisdom in her literal (human) and metaphorical (Divine) senses[1850].

Thirdly and most importantly, along with his obtainment of Lady Wisdom as an intellectual bride and the procreation and education of children with his future wife, the potential sage has to come to the realisation of Lady Folly as a personification of pure evil and definite destruction. The male and female teachers of the exilic schools taught their students about the dual existence of Ladies Wisdom and Folly, whose battle for the hearts of the educated are continuously reflected in their daily experiences and responses[1851]. While Lady Wisdom represents all which is in line with God's created ordering of the cosmic universe and human society, Lady Folly personifies everything evil and destructive in communities and for the existence of families and individuals[1852]. The student who chooses another man's wife deliberately places himself outside of and beyond the accepted ethical system and prescriptions of the proverbial wisdom tradition[1853]. Von Rad promotes the view of wisdom as an idea of

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[1847] Cf. Whybray (1972:49).

[1848] While Toy (1899:184) finds the number of Wisdom's seven pillars to be insignificant and as merely indicating the usual architectural arrangement of that period, the reference to the location her house as situated at the "house of paths' in 8:2 indicates for Perdue (2008:71,73) the presence a temple or school. For G. Baumann, "the book of Proverbs is the (only) house of Woman Wisdom" (Murphy 1998:58).

[1849] "Thus, in Proverbs, divine creation and provision are the implicit model for the wisdom by which ordinary builders make and "fill" houses... Lady Wisdom's skill in house building has its human reflex in wise women who "build houses" literally and metaphorically" (Van Leeuwen 2007:83-4). Cf. Van Leeuwen (2007:67-8).

[1850] "The distinction [in 14:1], which already exist between cosmic wisdom in chaps. 1-9 and human wisdom in the later chapters, e.g., 24:3-4, is precisely the problem. They can certainly be distinguished conceptually, but is that not rather a modern analysis? Wisdom has many faces (as they appear to us) in this book, but ultimately there is only one Wisdom" (Murphy 1998:108-9). Cf. Murphy (1998:103) and Waltke (2007:431).

[1851] Proverbs 1-9 help "readers re-imagine morality. The chapters teach that wisdom herself is more important than any single action. The disciple must first desire her and pursue her over any good. She lied within their grasp. Chapters 8 and 9 have promised that the disciple can live in Wisdom's house. The following chapters will suggest that living with her will be partly through pondering the sayings in chaps. 10-31" (Murphy 1998:63). Cf. Frydrych (2002:93).

[1852] Cf. Yee (1995a:114) and Van Leeuwen (1990:127).

[1853] "Love of Wisdom means staying within her prescribed cosmic-social boundaries; love of Folly, like the love of another's wife, means simply the deadly pursuit of things out of bounds. The other's wife is *not per* se evil. Rather, she is a misplaced good, a good that is not appropriate or proper to one not her spouse. Literal love in these chapters is a symbol, in the proper sense, of cosmic eros for good and evil... The images of proverbs 1-9 thus create a symbolic world of good and evil where good means staying within the prescribed religio-moral boundaries and evil means the trespassing of these limits. To stay "in bounds" means life, to go "out of bounds" entails death. Positive human existence is a life within limits, embracing freedom within form. But walking, living, loving beyond the limits ordained by wisdom leads to death, like a fish out of water. Thus, the roles of the actors in these chapters are wholly concerned with the eros for the opposed luminal images of roads, houses, and women" (Van Leeuwen 1990:116). Cf. Szlos (2005:194).

the "good", not as a virtue against the destructive powers of evil, but as a social phenomenon that produced a sphere of well-being and life-giving forces for the existence of both individuals and communities[1854]. In contrast, Nel explains the nature of Lady Folly in Proverbs 2, 5 and 7 as a conceptualization of evil *an sich*, and in direct opposition to the anti-type of Lady Wisdom. Folly represents evil as a reality that is opposed to Wisdom, and a violation of YHWH's created order[1855]. Real wisdom is always founded on knowledge of the Divinely created order, and is realized only within the framework of God-fearing and as part of the exilic sages' avoidance of evil[1856]. Evil, however, opposes and violates YHWH's order, and also subverts and downgrades the sages' meaningful existence into a state of cosmic chaos. The sapiential rhetoric of the proverbial wisdom tradition emphasizes the ethical ideal of Lady Wisdom, and is directly opposed to the evil intentions of Lady Folly. True wisdom is to avoid and hate evil[1857].

The ontological existence and choice for Lady Wisdom and against Lady Folly can be explained from a cognitive-scientific perspective in terms of the concepts of "mutual inhibition" and "bioconceptualism"[1858]: On the one hand, mutual inhabitation takes place when two neuronal groups in the potential sage's brain-mind system are "connected so that each inhibits the activation of the other when there is an active flow of ions of the opposite charge". Inconsistent, but equally available invitations, such as to the banquets of Ladies Wisdom and Folly in Proverbs 9, create in students inconsistent states of being, whereby they "have both worldviews active in different areas of their lives and can think of a given situation first from one worldview and then from the other. When one is activated, the other is inhibited"[1859]. On the other hand, the practice of mutual inhibition in the lives of potential sages could easily lead to the unconscious phenomenon of bioconceptualism, whereby the "same person can happily and without a pang of conscience drink, smoke, gamble, carouse, and be adulterous on Saturday night, while genuinely adhering to the opposite values in church on Sunday morning. Brains make this possible"[1860]. The modern brain mechanisms of bioconceptual thought and mutual inhibition illustrates the difficult moral and ethical obligations placed by the exilic teachers on future sages, not to automatically and experientially switch back and forth between a true love and search for Lady Wisdom and the sexual temptations and advances of Lady Folly[1861]!

[1854] Cf. Perdue (1994c:42).
[1855] Cf. Nel (1982:120-2).
[1856] Cf. Nel (1982:114-5,130).
[1857] Cf. Nel (1984:137,2002:449).
[1858] Cf. Lakoff (2010,2008).
[1859] Lakoff (2010:19).
[1860] Lakoff (2008:70).
[1861] Especially Yee (1995a:125-6) notices the struggle among young males, to choose between Ladies Wisdom and Folly: "what we might accept as wisdom from the mouth of one woman can by the same token be discerned by men as destructive in the mouth of another woman".

Finally, before proceeding to the interpretation of the Divine as a (post-)exilic Sage in Proverbs 30 and 31, we need to clarify the precise relationship between the personification of Lady Wisdom, the idealised cognitive GOD-AS-A-LADY-SAGE model and its extended GOD-AS-A-TEACHER-SAGE construct and exilic gestalt experience in Proverbs 1-9. Lady Wisdom is often identified in this exilic section as a kind of "quasi-personification", who functions between the persona of a human sage and Divine being[1862]. Such personifications mostly relate Lady Wisdom to a teacher sage in her capacity of "particular aspect of the nature of God"[1863]. Wisdom's authority and actions encapsulates the wisdom principles of God's created order[1864], to be taught, learned and practiced in the everyday lives of the community[1865]. She practically dissolves the dichotomised views of Von Rad and Fox, between the Babylonian Exiles' real-life experiences of Lady Wisdom as a Divine persona and cosmological manifestation, and Israelite wisdom as an intellectual cognition and universal idea[1866].

Von Rad interprets Lady Wisdom as God's primeval order (*Ordnungsgeheimnis*, or "order-mystery"), and as part of his mysterious order-producing force (*Ordnungsmacht*), by which God informs creation and regulates humanity[1867]. Apart from the priestly and prophetic modes of revelation, only Proverbs 8 "provides so clear and rational a statement of the tension between God's universal control of the created order and his self-revelation in history"[1868]. Lady Wisdom serves not only as the self-revelation of an archetypical normativity built into the embedded fabric of the cosmos, but as a revelatory mediator between God and the world and the legitimating ground of human wisdom teaching during the Babylonian period[1869]. In opposition to Von Rad's view of Lady Wisdom as God's "self-revelation of

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[1862] Johnson (1985:271-6) provides five possible theological personifications of Lady Wisdom as (1) God's cosmic order (Von Rad 1972), (2) a wisdom teacher emulated in Israelite wisdom schools (Lang 1986), (3) Divine attribute, originated from and linked God's wisdom (Whybray 1965), (4) a hypostasis who both portrays certain Divine attributes and also occupies an intermediate and abstract position between God and humanity, such as the Spirit, Name, Glory, Word and Law of God (Ringgren 1947), and (5) as a personification of God's own self in his creative and saving involvement with the world: James Dunn argues that the rabbis used Lady Wisdom as a hermeneutical key, to explain YHWH's simultaneous immanence and transcendence in terms of her manifestations as the Sophia, Logos, Sekinah, etc. Cf. Waltke (2004:83-7).
[1863] Atkinson (2005:170,10).
[1864] "Like the cosmic Lady Wisdom in Proverbs 1-9, this woman joyfully embraces the goodness of the created order, burying herself in every sphere where wisdom can go" (Barthlomew & O'Dowd 2011:124-5) Cf. Preuss (1995:194).
[1865] "The personification of Wisdom is not a (mere) literary device; it reflects the essential nature of biblical wisdom. In fact, nothing is truly *known* until it is lived out in the everyday world" (Atkinson 2005:30).
[1866] Frydrych (2002:59) cannot identify Lady Wisdom as the source of human knowledge and understanding, but Nel (1996:429) shows how Whybray (1974:9-10) aligns Divine and human wisdom via the persona of Wisdom, thereby reconciling its objective and subjective dimensions. For Atkinson (2005:42), the way of wisdom is to live in accordance with God's created order. Cf. Kidner (1985:24), Gibson (1998:77) and Irwin (1977:291).
[1867] Cf. Von Rad (1972:156) and Whybray (1995:122).
[1868] Von Rad (1984:161).
[1869] "So wisdom is truly the form in which Jahweh makes himself present and in which he wishes to be sought by man. "Whose find me, finds life" (Prov. VIII.35). Only Jahweh can speak in this way. And yet, wisdom is not Jahweh himself: it is something separate from him: indeed, it once designates itself as Jahweh's creature, albeit the first-born of all creatures (Prov. VIII.22), and identifies itself with the thoughts which God cherished in creating the world (Prov.III.19)" (Von Rad 1989:444).

creation", Murphy and Perdue label her as the "revelation" or "voice" of God[1870], which is Divinely issued through creation and mediated to the sages. Nel describes her ambiguous nature as being both transcendent and immanent in nature, as Divinely ordained knowledge beyond human control, but which is also accessible to human cognition[1871].

Fox opposes the view of Lady Wisdom as a reference to God's primeval order, but associates her instead in the Platonic sense as an objective symbol of perfect, transcendent and universal wisdom, whose infinite existence is finitely portrayed, imperfectly imagined and subjectively realized by human sages[1872]. The image of Wisdom playing before YHWH in 8:30-1 depicts her neither as an active agent, assistant, advisor, nor as the voice of God, but rather as an intellectual and aesthetic object of Divine contemplation. Plato's view (ιδέα) of the existence of objective universal wisdom differs from the sages' mental construct of wisdom as a subjective abstraction. Supernatural and transcendent Sophia dwells in close proximity to God, but "now and ever presents itself to humanity, meaning that the wisdom that people can learn, such as the wise teachings of Proverbs, are manifestations or precipitates of a universal, unitary wisdom"[1873]. Fox thinks that the distinction of Plato between universal (transcendent) and mundane (finite) sagacity differs substantially from Philo's dichotomy between heavenly (Divine, pure) and earthly (human, impure) wisdom: Proverbs 1-9 assigns the transcendental character of universal wisdom to both of the Divine and human realms[1874]: "The idea of wisdom in the interludes is conveyed by means of the figure of Lady Wisdom. She is a strange being, a personification of a mental power who claims to have preceded creation and to exist in a daughterlike relationship to God. She transcends mundane and human minds, individually and collectively, yet she is active in the busiest spheres of human existence. This figure is not simply a cipher for ordinary human wisdom, yet she is in some way identified with it"[1875]. Against the perspectives of Fox, Nel argues that Lady Wisdom cannot be described as an objective universal. She is portrayed in Proverbs 1-9 in close and intimate association with YHWH, and immanently manifests his transcendent order and pre-existing nature to the sages, in correspondents with the socio-historical knowledge that permeates God's creative design for the cosmos and society[1876].

The personifications of Lady Wisdom as a female teacher in the editorial section of Proverbs 1-9 may also be extended to her role and function in the proverbial wisdom tradition, amidst the critical

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Cf. Von Rad (1972:144-76), Loader (1979:128) and Van Leeuwen (1990:116).
[1870] Cf. Murphy (1998:55) and Perdue (1990a:460).
[1871] Cf. Nel (2002:441).
[1872] Cf. Fox (1997a:626-32).
[1873] Fox (1997a:630).
[1874] Cf. (Fox 1997a:631-2), as well as 2.2.5.
[1875] Fox (1997a:624).
[1876] Cf. Nel (2002:440-1).

circumstances for and catastrophic experiences of Israelite sages during the Babylonian Exile[1877]. After the destruction of the monarchy and temple[1878], these lacuna were filled by the personal and individual pieties of Israelite families and Jewish households. These communities replaced the official forms of worship based on the salvation history of ancient Israel with an unique religious perspective on YHWH's creation of the universe via the intermediation of Lady Wisdom – whose pre-existent originated in YHWH – and from there proceeded to permanently dwell among and educate mankind[1879]. The socio-historical intermedial function of Lady Wisdom, as well as her inferential conceptualisation of God as a Female and Teacher Sage, led to strong emotions about the subversive and authentic roles of women in the Israelite family: "In Proverbs[1-9], we are met first by a strong, exalted, almost deified female figure in personified Wisdom, surely the apex of biblical female imagery. On the other hand, we confront her opposite, the Strange Woman, and begin to fear that, once again, images of women are being used by men to support their own place of power in the social structure and the view of reality that supports it"[1880].

The exilic sages' GOD-AS-A-TEACHER-AND-LADY-SAGE experiential gestalts led to optimistic opinions about and very critical opposition to women in the Jewish communities. On the one hand, as part of the descriptions of Lady Folly as Wisdom's nemesis in Proverbs 1-9, the male and patriarchal sages of the Babylonian Era biasedly implemented ethical boundaries, to guard and protect the religious identity and character of their communities against the expulsion of strange practices, foreign wives and forbidden goddesses in other cultures[1881]. Lady Wisdom was personified to retain her elevated position close to YHWH, as an effective "male-empowering mechanism"[1882] that regulates (and subverts) the proper responsibilities and ideal semantic roles of teaching males and females in communal schools. On the other hand, Lady Wisdom was crowned and recognised as the only acceptable feminine image of Yahweh in (post-) exilic times[1883]. The typical pre-exilic GOD-AS-A-LORD-SAGE construct is transformed *via* Wisdom into the novel GOD-AS-A-LADY-SAGE gestalt experiences of the exilic and post-exilic times. Along with Wisdom's transformation, the depiction of actual and ordinary woman sages as school teachers not

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[1877] Cf. Eichrodt (1967:83-9), Albertz (2011:143-4) and Irwin (1977:288-92).
[1878] Cf. Scott (1965:72), Camp (1985:227-91,1987:46-7).) and Blenkinsopp (1995).
[1879] For (Irwin 1977:292), pre-existent and personified Wisdom in Biblical Hebrew thought serves as a "doctrine of divine revelation" and "the bridge between the human and divine; by this means God and man come into relationship". Cf. Proverbs 8:22-31, as well as Mack (1970:46), McKane (1970:351) and Hadley (1995:236).
[1880] Camp (1988:33). For Smith (2014:82), whereas in Proverbs 10-29] "the king is the mediator of divine power, it is [now] wisdom itself built into the fabric of the world that mediates between God and people. In order to become wise, a person is to learn God's wisdom in the world, or in the terms presented by Proverbs 1-9, to approach personified Wisdom herself and to learn from her".
[1881] Cf. Ezra 10, Nehemiah 13 and Numbers 25, as well as Böstrom (1935), Gerstenberger (2002:247), Brueggemann (2008:204-5) and Schroer (1995:79-80).
[1882] Cf. Viviers (2005:879-80), Collins (1998:10) and Whybray (1995:146-7). Alternatively, Fontaine (1995:25) explains the presence of Lady Wisdom in an andocentric text such as Proverbs, as an example of male "bad conscience": "Wisdom: can live with Her, can't live without Her".
[1883] Cf. Schroer (2005:68,1995:69,78), and Nel (1996:430).

only retained their basic child-bearing and family-nurturing capacities, but theologically represented and mediated both human wisdom and its Divine authority in "an unexpected female form"[1884].

The female imagery and personified contribution of Lady Wisdom to the GOD-AS-A-TEACHER-AND-LADY-SAGE construct in exilic school wisdom is exposited in many other ways: as an "instrument" and "companion" of the Divine[1885], Wisdom responds to YHWH's supposed transcendental remoteness and heavenly absence during the Babylonian Exile, by building her earthly house near the cross-roads of the city[1886] and serving as God's intimate mediatrix, immanent activity and mediated presence at creation[1887]. She constitutes a spiritual reality and accessible "bridge" between YHWH as primordial Creator Sage, the proverbial humans sages, and the whole of creation[1888].

The fact that Lady Wisdom is more often mentioned, cosmically grounded and intimately related to YHWH than to any other woman in the Hebrew Bible[1889], has caused some scholars to interpret her as God's Divine "surrogate"[1890], whose "supernatural overtones"[1891] reflects something of the Divine nature of YHWH which supersedes sexual gender. Such reflections pertain to the social status and dignity of women in general and of female sages and teachers in particular in the Jewish communities of ancient Israel and early Judaism[1892]. Murphy's bold personification of Lady Wisdom "as a woman serves to crack open the culturally conditioned language that refers to the Lord in a totally masculine manner/way"[1893], as a "female expression of the divine"[1894], that exposes "the "feminine" in God, who created human beings in the divine image when he "created them male and female" (Gen.1:27b)"[1895]. Dell identifies the

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[1884] Camp (1988:31-2). Cf. Camp (1985:115-20,1990:185) and Bergant (1997:96-101). Waltke (2004:85) describes "Woman wisdom is a one-of-kind heavenly matrix who mediates God's wisdom to humanity".

[1885] Cf. Böstrom (1990:55,58,83).

[1886] For Perdue (1994c:85-6), the city points to Wisdom's (and God's) presence in the world: The temple was located on the highest point emphasizing the imagery of transcendence and proximity to the heavenly world as the abode of the Divine, cf. 9:1.

[1887] Cf. 8:30-1, as well as Fox (2000:288), (Miles 1996:290,295), Atwell (2004:126), Frydrych (2002:57-8), Perdue (1990a:467), Wood (1979:96-7,101), Lenzi (2006:694-9), Murphy (1998:53-4) and Whybray (1995:145).

[1888] Cf. Wood (1979:105-9), Crenshaw (1976:25,1981:18,31), Dell (2006:151) and Joyce (2003:94).

[1889] Cf. Fontaine (1993:112-3).

[1890] Cf. Murphy (1998:284-5)

[1891] Horbury (2007:289).

[1892] Cf. Mills (1998:99).

[1893] Nel (1996:430). Cf. Murphy (1994:5,7).

[1894] Meyer (2006b:32).

[1895] Murphy (1998:280). Fontaine (1993:114) refers to the conceptual mapping of Lady Wisdom onto the Divine as "the most unique and expressive answer to the question of the meaning of wisdom in the Book of Proverbs", and as the theological consequence of "a sort of cosmic will-to-harmony". However, this view is countered by Wood (1979:97-8): "Whereas it is clear that Israel reached a point in its thinking where it regarded Wisdom as an objective entity, with peculiar qualities and specialized functions, it is no less clear that the conclusions reached are of a vague and imprecise nature. Israel seemed to go as far as it could go in bringing Wisdom and God together, but it stopped short of making Wisdom a god alongside of God. However, in the later writings, as noted above, Wisdom is placed on what may be called the divine side of the frontier-line between God and man". Cf. DesCamp & Sweetser (2005:207-8).

anthropocentric personification of Lady Wisdom and the sages' theocentric and inferential views of her as YHWH in his (or her?) educational capacity as a Divine Teacher in terms of a "two-sided coin; there is the human side and there is the divine, and, in my view, the figure of Wisdom provides a bridge that links the two"[1896]. Together, these two sapiential and Divine characters in Proverbs 1-9 "intertwines" or "marries" "the more human emphasis on social order as reflecting that of the Divine order with the more cosmological starting point where God is seen as ultimate creator and orderer, with the figure of Wisdom as the mediator between the two"[1897].

In conclusion, our interpretations of the idealised cognitive GOD-AS-A-PRIMORDIAL-AND PROVIDENTIAL-CREATOR-SAGE model showed how the catastrophic real-life experiences of sages during the Babylonian Exile caused them to make a bold paradigm shift in their God-talk[1898]: the sages chose to hide the GOD-AS-A-MALE-SAGE model and its conceptualisations of the Divine in terms of the male Father and King in favour of a highlighted GOD-AS-A-FEMALE-SAGE experiential gestalt, which promotes the inferential roles of YHWH as a Teacher Sage from the (post-)exilic times onwards. Smith and others illustrate how Lady Wisdom would initially acquire and eventually retain a more mysterious flavour after Proverbs 1-9: "wisdom is a model for human beings; human beings are to take in the wisdom that this personification of wisdom offers in the book of Proverbs. We may discern that as we become wiser following the lead of Woman Wisdom, we too may join in the cosmic play offered by the mystical God"[1899]. In the words of Von Rad, Lady Wisdom "is to be found somewhere in the world: it is there, but incapable of being grasped.... This 'wisdom', this 'understanding' must, therefore, signify something like the 'meaning' implanted by God in creation, the divine mystery of creation"[1900]. These mysterious dimensions of the God of Wisdom are discussed in the next socio-historical Persian and Hellenistic editions of Proverbs 30 and 31.

5.4.4 GOD-AS-A-LADY-SAGE IN THE POST-EXILIC TIMES OF PROVERBS 30-31

While the poems and precepts of Proverbs 1-9 are socially and historically situated during the Babylonian Exile (586-539 BCE), the sayings of Agur (30:1-33), Lemuel's mother (31:1-9) and the acrostic poem on Lady Virtue (31:10-31) are dated respectively during the Persian (539-333 BCE) and Greek times (333-63 BCE)[1901]. In the textual editions of Proverbs 30 and 31, the sages' metaphorical

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[1896] Dell (2006:129).
[1897] Dell (2006:146).
[1898] Cf. Perdue (1990a:469).
[1899] Smith (2014:20-1). Cf. Murphy (1998:12).
[1900] Von Rad (1972:148).
[1901] Following on the Persian Empire, Greece dominated the Ancient Near East for three centuries, before the advent of the Romans as a world power in the second century. The Seleucid and Ptolemaic Dynasties were destroyed by Rome respectively in 65 and 31 BCE. Cf. Scheffler (2001:148). Our interpretation agree with Bartholomew & O'Dowd (2011:76), whereby Proverbs literary evolves from symbolic and ideal wisdom (1-9) to random wisdom in daily life (10-29) and finally onto two extreme conditions (30-1).

conceptualisations of the Divine finally reach the kind of sagacity known as the more sceptical, subversive and sapiential "road less travelled" in the proverbial wisdom tradition of ancient Israel and early Judaism[1902]: faced with and disappointed by Lady Wisdom's affirmations of Divine justice and retribution[1903], many daisporan Jews eventually reverted to the anomic horrors pertaining to a Godless disorder, cosmological senselessness and human madness[1904]. The rigid, orderly and dogmatic paradigm of unproblematic wisdom found in Proverbs 1-29 is gradually replaced with the conflicting paradigms of problematic, protesting and sceptical wisdom, as encountered by the texts of Job and Qohelet, as well as in the Agur-edition of Proverbs 30:1-31:33[1905]. Such shattering calamities or traumatic gestalt experiences caused the post-exilic sages to utilise and reflect even deeper and unconsciously on their idealised cognitive GOD–AS-A-LADY-SAGE model[1906] by means of diverse, multiple and partial, but also meaningful and coherent conceptual metaphorical understandings of YHWH as MYSTERIOUS AND WOMAN SAGES in Proverbs 30-1[1907].

5.4.4.1 Persian-Sceptical Identifications of God as an Incomprehensible Mystery

Proverbs 30:1-9 comprises a dialogue between a sceptic sage and his/her more orthodox and believing counterpart[1908]. The first part reflects the raw cynicism of the sceptical sage (v.1-4), which almost supersedes the language and themes found in Job and Qohelet[1909]. However, the sceptical rhetoric is opposed by the confessions of a believing scribe (v.5-6), and concludes with a faithful prayer filled with

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[1902] Cf. Borg (1995:70,89). McKenzie (1974:203-7) and (Perdue 1990c:6-9) distinguish between the "conventional" and "ordered" wisdom of Proverbs and the "critical" wisdom, social models for paraenesis and paradigms of "conflict" found in Job and Qohelet. However, It is sometimes claimed that Job and Qohelet are the product of sceptical or progressive thinkers, who challenge, re-examine, rethink and point out the flaws in the conservative wisdom teachings of Proverbs. However, Farmer (1998:134,137) cautions against the challenges of Job and Qohelet against "those who try to make the contextually relevant observations in Proverbs into statements of absolute truth". Proverbs instead represents the older viewpoints and premises to which Job and Qohelet react.

[1903] Cf. Perdue (2008:117,1990:472).

[1904] "For the individual, existing in a particular religious world, implies existing in the particular social context within which that world can retain its plausibility. Where the nomos of individual life is more or less co-extensive with that of the religious world, separation from the latter implies the threat of anomy…. Thus the agonizing question of the Babylonian Exiles, "How can one worship Yahweh in an alien land?," has a decisive cognitive dimension, which indeed has been *the* decisive question for diaspora Judaism ever since" (Berger 1969:49-50,22).

[1905] For the three phases of wisdom mentioned before, cf. 5.4.1.1, as well as Perdue (1990:457), Nel (1996:431), Loader (1987:45) and Spangenberg (2000:139).

[1906] According to Lakoff (2008:128-9), these post-traumatic gestalt experiences are attributed to synaptic changes that take place in the events of traumas (particularly with enhanced neural firing) and repetition (when neural firing recurs). Such brain changes and controlled movements become a permanent part of the brain.

[1907] Conceptual metaphorical mappings "are always partial in nature. That partial mapping generally leads to a rapid comprehension of the metaphor, but can also lead to multiple understandings. The cognitive linguistic view traces the elements comprising metaphor to embodied and/or culturally based experiences; thus, their sources can be quite subjective" (Tapia 2006:138). Cf. Dille (2004:14-5,178), and Stienstra (1993:34).

[1908] Cf. Dell (2006:82-3) and Reyburn & Fry (2000:6).

[1909] While Scott (1983:176) describes the 30:1-4 as a "Dialogue with a Skeptic", Crenshaw (1981:194) argues that Qohelet's scepticism develops into raw cynicism, in perhaps the strongest terms in the Hebrew Bible.

religious sagacity (v.7-9)[1910]. The superscription mentions the rather distorted words[1911] of an anonymous Arabian sage:

דִּבְרֵי אָגוּר בִּן־יָקֶה הַמַּשָּׂא נְאֻם הַגֶּבֶר לְאִיתִיאֵל לְאִיתִיאֵל וְאֻכָל:

The sayings of Agur (the) son of Jakeh (of Massa[1912]/ the oracle[1913].
The declaration of the man: to Ithiel, to Ithiel and for Ucal[1914] (cf. 30:1 NIV).

While neither "Agur" nor "Jakeh" seem to be well-known Israelite names[1915], הַמַּשָּׂא ("the Massa") can refer either geographically to an northern Arabic tribe of visionaries from the Eastern Hills[1916], or to an inspirational human declaration portrayed under the "burdened" prophetic form of a Divine oracle[1917]. Except for being stated as a palindrome[1918], the meaning and significance of the theophoric names are also enigmatic[1919]. Translators partly amend 30:1 (especially 30:1b) in different ways:

* *The declaration of the man: to Ithiel, to Ithiel and for Ucal*[1920].

* *The man declares: I have exhausted myself, o God, I have exhausted myself,*

  and I am wasted[1921].

* *These things says the man to them that trust (believe) in God; and I cease*[1922].

* *The man solemnly affirmed, "There is no God! There is no God, and I can[not know*

  anything][1923].

* *... There is no God at all, and I am powerless*[1924].

* *... I am weary O God, I am weary O God and exhausted.*

* *... O that God were with me, O that God were with me.*

* *... Who has exerted himself much with God, who has exerted himself much with God and*

[1910] Cf. Reyburn & Fry 2000:617), Whybray (1972:172) and Penchansky (2012:33).
[1911] Cf. Whybray (1995:88).
[1912] So translated in RSV.
[1913] KJV reads "*even* the prophecy" and the NAV "an important announcement" (*'n Belangrike uitspraak*).
[1914] So translated in KJV, RSV and NAV.
[1915] According to Murphy (1981:80), "Agur" literally means "I am a sojourner" (cf. Genesis 47:9): "Agur is the people of Israel, and then Jakeh must be Yahweh himself". (Cf. Murphy 1998:228-9). Childs (1983:583-4) links the profile of Agur to the traditional biblical profile of Solomon, thus leaving the reader with the impression that the sapiental stems not from the personal preferences of a nameless teacher, but as an official corrective from within the tradition itself.
[1916] Cf. Genesis 25:14; 1 Chronicles 1:30, as well as Whybray (1995:87) and Kidner (1985:33).
[1917] Cf. Numbers 24:3,7,15; 2 Samuel 23:1; 2 Kings 9:25; Zechariah 9:1; 12:1, as well as Snijders (1984:30), Rofé (2004:11) and Waltke (2005:454).
[1918] As a palindrome, one concept can be read in the same way in both directions (Murphy 1998:226).
[1919] While Waltke (2004:36) regards these characters as court officials capable of a palace revolution (30:22), but also charged with the maintenance of the dynastic succession under a mighty king (30:31), McKane (1970:407) dismisses Agur's claim as "very odd", Whybray (1995:88) as "unexplained" and Reyburn & Fry (2000:619) as "unclear"..
[1920] Cf. MT, NIV, as well as KJV, RSV and NAV.
[1921] Cf. OAV (*Die man spreek: Ek het my moeg gemaak, o God, ek het my moeg gemaak, o God, en ek versmag*).
[1922] Cf. LXX and Waltke (2005:455).
[1923] Cf. Scott (1965:175).
[1924] Cf. Crenshaw (1981:203).

triumphed".

* *... I am not (a) God, I am not (a) God that I should have power.*

* *... "Surely God is (not) with me, surely God is (not) with me"*[1925].

Agur's sceptical affirmations continue in 30:2-3 to contain a plethora of interpretations when the author – in the same vein as Job and Qohelet – laments his lack of knowledge of God specifically, and of wisdom in general:

כִּי בַעַר אָנֹכִי מֵאִישׁ וְלֹא־בִינַת אָדָם לִי: וְלֹא־לָמַדְתִּי חָכְמָה וְדַעַת קְדֹשִׁים אֵדָע:

Surely, more ignorant am I than any human person, nor is the understanding of humankind for me. Sadly, I have not learned wisdom, nor to know knowledge of the Holy One[1926].

Agur's brutish (בַּעַר)[1927] ignorance of God may indicate for some his total lack of education (למד√)[1928], and "almost complete lack of self-esteem"[1929]. However, even if he had underwent some form of substantial wisdom training in a post-exilic Persian school[1930], the words of Agur may simultaneously and ambiguously indicate either that he cannot claim sapiential knowledge of the Holy One, or that he has knowledge of the Holy One[1931], but that it is not *via* the pursuit of some wisdom education[1932]. Furthermore, Agur's "world-weariness", due to his Persian experiential gestalts, brought about an existential, intellectual and religious crises that "may reflect either a specific context of disappointment or a general cultural malaise or both"[1933]. His LIFE-AS-A-JOURNEY construct resembles something of Horace's 'external Exile', with the sceptical sage forever out on the raft, but without any definite or final destination[1934].

Agur's "learned colleagues" got stuck to the (pre-)exilic conceptualisation of the idealised cognitive GOD-AS-A-FEMALE-AND-SCHOOL-SAGE model, in defence of the creator God as the sustainer of the moral order

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[1925] Cf. McKane (1970:644-5) and Perdue (1994c:359).

[1926] Own translation. Cf. Scott's translation of these verses (1965:175) – *For I am more brute than man, and I am devoid of human understanding. I have not learned wisdom, nor have I knowledge of a divine Being (1965:175)"* – as well as Murphy (1998:227-8) and Snijders (1984:30).

[1927] According to Fox (2000:39), the concept indicates an ignoramus, or an animal-like brutishness which is most often etymologically associated with the nature and actions of a "beast", cf. 12:1.

[1928] Cf. Shupak (2003:420).

[1929] Reyburn & Fry (2000:620).

[1930] Cf. Perdue (1994:115) and Fox (1993:119).

[1931] The translation of McKane (1970:47) illustrates how 30:3LXX transforms the agnostic utterances of the Biblical Hebrew text into the pious affirmation of a Jewish convert: "God has taught me wisdom, I have acquired knowledge of the Holy One (or 'of holy ones', i.e. 'angelic knowledge')".

[1932] Cf. Moore (1994:99), Brown (2002b:175) and Perdue (2007:71).

[1933] Birch et al (2005:418).

[1934] Cf. Lakoff &Turner (1989:68).

in terms of his and the sages' inferential semantic roles of Divine power, perception and presence[1935]. Instead, the social and religious crises experienced by Agur brought about new Persian interpretations of the Divine[1936] which cynically exposes the prophetic self-interests and priestly ideologies of the so-called ethical character of the Divine in the proverbial wisdom tradition[1937]. According to the insightful view of Irwin, Agur's "barbed cynicism" mocks the "very words of prophetic announcements" during his introduction. The writer "scoffs, not alone at the prophets with their bold claim of direct knowledge of the unseen, but at the priests, who proclaimed proficiency in holy things, and at the wise men, also, with their confidence in intelligence and "wisdom". By contrast all he will assert is his humanity; indeed, worse, he must be a brute, for he knows nothing of all these attainments. But where, he asks, is empirical evidence for such claims? ... With biting irony he turns to his pious contemporaries, and, leaving them in full possession of the field of dispute as with a bow of mock humility, we can imagine, he asks simply: "You know the answer, won't you tell me?""[1938].

The Persian conclusions made by Agur in 30:1-3 has implications for both the human and Divine aspects of the post-exilic Israelite and Judean worldviews: Agur deconstructs the Joban image and proverbial authority of humanity as king, and represents God as the absolute Ruler with man as his slave. He also utilises the portrayal used by Qohelet for human beings as strangers, socially alienated from other people and cosmologically estranged from "the God"[1939]. Agur mythically and imaginatively conceptualises the Divine as an extremely sovereign Deityd[1940], whose absolute Persian and post-exilic ethical monotheism avoids the use of the transcendent name of YHWH as a "selbständige göttliche Wesenheit"[1941], together with impersonal circumlocutions and immanent intermediaries, such as Shekinah, the Name, the Word, as well as Sophia or Lady Wisdom[1942]. Agur advocates a duality of

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[1935] "These three models show us three different ways for understanding God's relation to the world. In the first model, God is *powerful*, a warrior-king deserving of human devotion. In the second model, God is *wise*, deserving of human admiration and respect. In the third model, God is *present* in the world, deserving of human gratitude. In short, God has an unrivalled and wise agency in the world... God is viewed as an active creator with powerful and wise agency. At the same time, what – or better, who – God is in the bible is not reducible to the picture of this agency. God is still beyond these models, God remains mystery. These three models of god also reveal three aspects of who the human person is to be. First, the human person is capable of agency in the world... Second, the human person is capable of participating in the wisdom that the creator built into the world... Third, the human person is potentially capable of channelling divine presence in the world... like the creator, the human creation has the potential for an unrivalled and wise agency in the world; and more, humanity has a potential for offering some measure of divine presence in the world" (Smith 2014:85-6).
[1936] "Scholarship has time and again emphasized the fact that, specifically, Israel's experience of the collective catastrophe in the sixth century B.C.E. led to a major revitalisation of mythical traditions. This process was even further enhanced by the prolonged effect of uncertainty which the post-exilic epoch had on the individual. The impact of shattered social foundations also enhanced this process" (Groenewald 2007:24).
[1937] Cf. Blenkinsopp (1992:48) and Ruether (2002:13-4).
[1938] Irwin (1977:239).
[1939] For these perspectives, cf. Gese (1983), Nel (1996:445) and Crenshaw (1992:515).
[1940] *un Dieu souverain à l'extreme* (Gorssen). Cf. Murphy (1992a:lxviii-ix) and Loader (1979:128).
[1941] Ringgren, in Loader (1979:125).
[1942] Cf. Loader (1979:124-9).

God's enigma and mysteriousness, whereby human beings remain responsible for their individual actions, but God acts as the Divine Passive and Supernatural Agent behind everything. Nevertheless, the Persian sages realised "that such ignorance, too, is wisdom"[1943]. Agur strengthens his confession of human ignorance in the face of Divine supremacy in the next saying:

מִי עָלָה־שָׁמַיִם וַיֵּרַד מִי אָסַף־רוּחַ ׀ בְּחָפְנָיו מִי צָרַר־מַיִם בַּשִּׂמְלָה מִי הֵקִים כָּל־אַפְסֵי־אָרֶץ מַה־שְּׁמוֹ וּמַה־שֶּׁם־בְּנוֹ כִּי תֵדָע׃

Who has gone up to heaven and come down? Who has gathered up the wind in the hollow of his hands? Who has wrapped up the waters in his cloak? Who has established all the ends of the earth? What is his name, and the name of his son? Tell me if you know[1944]*!* (30:4 NIV)

Apart from the fact that these five questions conceptualise the Divine as part of the GREAT CHAIN OF BEING metaphor system and its primitive GOD IS UP structure[1945], Proverbs 30:4 summarises 30:1-3, to marvel in our human limitations and ignorance in God's creation, both in terms of our knowledge of God and of his creation[1946]. Agur concludes that, because he lacks natural intelligence (v.2) and wisdom education (v.3), the third type of knowledge of the Divine would be totally out of his reach (v.4) as well[1947]. He argues that "there are limits to human wisdom. General patterns may be discerned, but many particular events may be unjust, irrational, and ultimately inscrutable"[1948]. Rather than making a statement of "militant dogmatic atheism", Agur's complaint "is the cry of one who has searched to the furthest limits of his powers and has found nothing: for whom God, as he says in v.4, is wrapped in an enigmatic or agnostic mystery which no human mind can even hope to penetrate"[1949]. The Babylonian sages of Proverbs 1-9 emphasised the GOD-AS-A-TEACHER-SAGE construct, to argue that Lady wisdom immanently and inferentially represented God as an intermediary during the exilic times. Agur's *via negativa* (negative theology), however, supersedes this construct with the experiential GOD IS AN ENIGMATIC SAGE gestalt, to express the absolute transcendence and hiddenness of the Divine, as well as his total inaccessibility to human enquiry, during the post-exilic Persian times.

Agur's conceptualisation of God as both a primordial and providential Creator and Sage is depicted in six rhetorical questions about the creation of the universe and the identity of the Creator, which reflects the tripartite structure of the ancient Near Eastern worldview[1950], and echoes the conclusions reached by

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[1943] Murphy (1998:153).
[1944] NAS and RSV read "Surely you know!"
[1945] Cf. 5.3.2 and 5.3.2.1.
[1946] Cf. Bartholomew & O'Dowd (2011:264).
[1947] Cf. Frydrych (2002:84-5).
[1948] Van Leeuwen in Bartholomew & O'Dowd (2011:273).
[1949] McKane (1970:647). Cf. Böstrom (1990:3).
[1950] The ancient Near Eastern worldview consists of the spheres of the heavens, the earth and the underworld. Cf. Van Wolde (2005b:48,52-3), Frydrych (2002:84-5) and Reyburn & Fry (2000:622).

Job, following on the Divine discourses and questions in Job 38-41[1951]. The rhetorical nature of 30:4 seems to be a riddle[1952], "to lead the reader to the acknowledgement of the Lord's creative power and (covenant) relationship to Agur-Israel, not to reveal the sacred name"[1953]. The culmination of this "disintegrated" riddle[1954] lies in the last phrase – if the sacred name of God as primeval Creator and Sage is unknown, how can one possible tries to ascertain the identity and name of his First or Primal Son?[1955] While various "names"[1956] have been proposed for the identity of the Divine and "his son(s)"[1957], the implication – that to know someone's name is factually to know the person him- or herself[1958] – actually remains an enigma or mystery[1959].

The intended meaning of the 30:4 riddle is probably "that since no human being can do the things mentioned, then no human being can speak with any authority about what God does"[1960]. Agur's sayings in 30:1-4 reflects on the insufficiency of human knowledge as part of the proverbial wisdom tradition. It stresses the critical and sceptical limitations of the sages' experiential realism and God-given knowledge in the post-exilic Persian times [1961]. "God has his purposes, but they are beyond human ken. The mystery of their God was a "given" for the Israelites, and the book of Proverbs as well, as clearly expressed in Proverbs 21:30, to the effect that there is no wisdom that counts in view of the Lord"[1962]. This subsection leaves the reader with a "spirit of resignation" and God-fearing piety[1963] in the presence

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[1951] Cf. Terrien (1978:370-1), Rendtorff (1986:257), Loader (2013:367) and Perdue (1994c:117-9). Whybray (1972:173) – rather superficially – finds no reason to attribute these questions necessarily to God. However, cf. also Whybray (1995:90).

[1952] "Riddles and enigmas" feature in Proverbs 1:6, to make reads realise the possibility of figurative readings hidden beneath the surface (literal) meaning of the text, and to challenge them to solve Proverbs' mysteries and enigmas during the interpretive process. Cf. Sandoval (2007:469-71) and Cook (2010:37).

[1953] Murphy (1998:228-9). Cf. Murphy (1981:80-1) and Loader (2013:367).

[1954] Crenshaw identifies evidence for such "disintegrated riddles" in Proverbs 5:1-6,15-23, 6:23-4, 16;15, 20:27, 23:27,29-35, 25:2-3 and 27:20. Cf. Gammie (1990d:64).

[1955] Cf. Clines (1989:350) and Balentine (1998:263).

[1956] "The son" has been interpreted as in rabbinical midrash as Israel (Exodus 4:22), or one of the Israelite heroes, such as Moses, Aaron, Abraham, and Elijah. Other explanations are the Everlasting (Exodus 15:3) the demiurge (Levi ben-Gerson), the Logos (the Alexandrian school), heavenly court, or, according to the New Testament doctrine and Ephrem the Syrian-speaking church father (306-73 CE), as Jesus Christ and the Son of God. Cf. Toy (1899:522), Snijders (1984:30), Murrphy (1998:228) and Botha (2014:398-409).

[1957] Proverbs 30:4LXX actually translates this phrase as "his sons" or "his children" (τοῖς τέκνοις αὐτοῦ)), apparently as a reference to the people of Israel. Cf. Waltke (2005:457).

[1958] Cf. Reyburn & Fry (2000:623).

[1959] Cf. Toy (1899:522).

[1960] Reyburn & Fry (2000:621).According to Eissfeldt (1965:476), Agur's words in 30:1-4 a "makes very much the same point as becomes clear to Job by God's speech to him (Job xl,4-5;xlii,2-6), namely that God is incomprehensible to man, and that silent resignation are therefore appropriate to him... Agur appears as a wise man who takes up the position to which Job could only come as the result of a struggle".

[1961] Cf. Dell (2006:82-3).

[1962] Murphy (1998:125).

[1963] The concept of "God-fearing" is absent in Proverbs 30. Kidner (1973:34) argues that Agur is more concerned with loyalty breach than the Fear of YHWH. However, our interpretation suggests that Agur's God-fearing coincides rather with that of Qohelet, who understood the concept as "dread, even terror, evoked by the unfathomable sovereign of human history" (Perdue 2007:201). In fact, for Qohelet God-fearing approaches the

of an "incomprehensible numinous" and "an impenetrable Mystery"[1964]. Agur's religious piety reverts back, together with Qohelet's God-fearing, to its pre-Israelite, -Proverbial and ancient Near Eastern origins, as the typical human reaction in the presence of Divine power. Agur's piousness, in the words of Otto, leaves readers with nothing else than the irrational *mysterium tremendum,* without any hope of their obtaining the *mysterium fascinans*[1965].That may also be reason, like in the case of Qohelet, why a more orthodox editor subsequently added the next five verses, to contradict and integrate his sceptical outlook with the more inspirational and Scriptural views of Judaism[1966]:

כָּל־אִמְרַת אֱלוֹהַּ צְרוּפָה מָגֵן הוּא לַחֹסִים בּוֹ:
אַל־תּוֹסְףְּ עַל־דְּבָרָיו פֶּן־יוֹכִיחַ בְּךָ וְנִכְזָבְתָּ:

Every word of God is flawless[1967]; he is a shield to those who take refuge in him.
Do not add to his words, or he will rebuke you and prove you a liar (30:5-6 NIV).

Agur previously had skeptically confessed his ignorance and failure to acquire insight into both God and post-exilic wisdom. However, he is countered by a scribal sage with an "appeal to ancient tradition", as "a genre of argument in which ancient tradition is cited in support of some point"[1968]. The orthodox scribalism in Proverbs 30:5-6 answers Agur's cynicism in vv.1-4 with two citations from the biblical texts of Psalm 18:30[HB 18:31], cf. 2 Samuel 22:31] and Deuteronomy 4:2. These quotations from the Biblical Hebrew canon overrides Agur's sceptical views with clear warnings, which state that YHWH had already revealed himself in his Word and Law, and that his Divine will should be obeyed and taught, rather than been falsified. Any questionings of God's prophetic-covenantal and priestly-canonical traditions are liable and subject to Divine reprove[1969]. The post-exilic and Persian scribal sage who "emerge[s] in vv. 5-9 is fully integrated into the fold of Yahwism. He is no longer the bearer of an international tradition, but a scholar of sacred learning entrusted with the preservation and transmission of the Jewish Scriptures"[1970]. The scribal sage continues his teachings with a prayer in verses 7-9:

שְׁתַּיִם שָׁאַלְתִּי מֵאִתָּךְ אַל־תִּמְנַע מִמֶּנִּי בְּטֶרֶם אָמוּת:
שָׁוְא׀ וּדְבַר־כָּזָב הַרְחֵק מִמֶּנִּי רֵאשׁ וָעֹשֶׁר אַל־תִּתֶּן־לִי הַטְרִיפֵנִי לֶחֶם חֻקִּי:
פֶּן אֶשְׂבַּע ׀ וְכִחַשְׁתִּי וְאָמַרְתִּי מִי יהוה וּפֶן־אִוָּרֵשׁ וְגָנַבְתִּי וְתָפַשְׂתִּי שֵׁם אֱלֹהָי:

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levels of numinous dread and existence *in tormentis* (Crenshaw 1976:29), rather than the religious essence of all proverbial knowledge. Cf. Penchansky (2012:26,33).

[1964] Cf. Fuhs (1990:312) and Beek (1984:81).

[1965] Cf. Loader (1984b:49).

[1966] According to Whybray (1972:173),it is "characteristic of this late wisdom (for example, Ecclesiastes, written in the second century B.C.) to quote older biblical books and also to insist on the reliability, sufficiency and sacred character of God's word or Law enshrined in the Scriptures".

[1967] "Flawless" (צרף√) is translated as "purged" (KJV), "refined" (LXX) and "tested" (NAS).

[1968] Murphy (1981:173). Cf. Murphy (1998:229).

[1969] Cf. Childs (1983:556) and Moore (1994:97-8).

[1970] McKane (1970:647-8)" find 30:5-9 to be a reflection of "this late stage in the wisdom tradition [cf. Sira], when the wisdom literature has begun to lose its formal identity and when the wise man as the pious scholar takes the whole of the scriptures as his province and dedicates his learning to the adornment of piety".

Two things I ask of you, O LORD; do not refuse me before I die: Keep falsehood[1971] and lies far from me; give me neither poverty nor riches, but give me only my daily bread[1972]. Otherwise, I may have too much and disown you and say, 'Who is the LORD?' Or I may become poor and steal, and so dishonor the name of my God (Pro 30:7-9 NIV).

McKane dubs 30:7-9 a "model prayer in which a decent and modest style of piety is cultivated"[1973]. It not only challenges the sceptical and educational doubts of verse 1-4, but also concludes the orthodox beliefs and pious remarks made in verses 5-6[1974]. Surrounded by the enigmatic and mysterious character of God and his cosmological wisdom, a scribal sage emotionally tones down and calls upon YHWH for the dependent needs and practical insights of his everyday life[1975]. Nevertheless, the subsection of 30:1-9 as a whole, when it boils down to the opposing sceptical and scribal views on the Divine order, seemingly combines its emphasis on God's religious sovereignty and our limited human intellectuality: on the one hand, Agur and his opponent both admit to an enigma and mysteriousness underlying the entire Israelite epistemological enterprise[1976], not only in terms of human self-knowledge, but when it comes to knowledge of the role and character of God. During the Persian times, "God, of course, was the greatest mystery, whose nature could not be directly known and whose actions were beyond human awareness"[1977]. On the other hand, a general acknowledgement of the limits and restrictions of human experience and knowledge beyond the things of this world, led the sages to also admit the elusive, enigmatic, hidden and mysterious character of YHWH's Divine nature and activity[1978].

For the sceptical Agur and pious scribe, YHWH regulates and guarantees the universe, thereby ensuring that the chain of cause and effect of Divine order takes its course. Furthermore, the Divine is encountered and experienced in human affairs and events, as the power that restricts human capability. Persian scepticism and scribalism agrees that human beings are not in control of their own destiny, proposing attitudes of humility, reverence and caution, as a recognition of our dependent human status

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[1971] Falsehood (שָׁוְא) is translated as "vanity" (KJV, LXX) and "deception" (NAS).

[1972] "Daily Bread" (לֶחֶם חֻקִּי) is translated as "food convenient" (KJV), "needful and sufficient" (LXX, RSV) and "my portion"(NAS).

[1973] "It may be, as Agur has said, that God is shrouded in mystery, but there is a knowledge of him which is granted to men, although it is different in character from that whose absence is lamented by Agur. For God has given men his word, and this is the revelation which Agur leaves out of account. It is not for man to endure mental weariness and despair seeking God who is past finding out... It is now the discipline of piety and not the discipline of education which is important; it is to God and not to the wisdom teacher that the wise man submits. Those who substitute their own words for God's word will be subjected to correction and be proved liars" (McKane 1970:648-9).

[1974] Cf. Dell (2006:122) and Scott (1965:176-77).

[1975] Cf. Job 28, and Moore (1994:100-1), but also Loader (2013:368).

[1976] According to Von Rad (1972:307), the Hebrew Bible shows that the sages had a great deal to say about mystery, but not so much about the mysteries of the world, as all were anyway mysteries of God *per se.*

[1977] Perdue (1994c:58-9). Cf. Murphy (1998:xxv).

[1978] Cf. Kärkkäinen (2004:32-3) and Böstrom (1990:192).

and creaturely needs in the Divine[1979]. Proverbs realistically, experientially and explicitly depicts YHWH according to the idealised cognitive GOD-AS-AN-ENIGMATIC-AND-MYSTERIOUS-SAGE model, a conceptual construct which can be detected in the rest of Proverbs 30:10-33 as well.

After Agur's sceptical reflection in v.1-4, the scribe's appeal to Scriptural tradition in v.5-6, as well as the pious sage's prayer in v.7-9, 30:10-33 "flows like a speech that makes strong statements about the perplexities humans must face in trying to live a wise life"[1980].The subsections and separate sayings of the rest of the Agur-chapter[1981] are schematically structured in the form of number sayings[1982]. Numerical proverbs compare those things which have something in common, with the emphasis mostly on the last-mentioned and surpassing phenomenon[1983]. The functions and purposes of the comparison-sentences are normally those of entertainment, simple observation, education, reflection and even oddity[1984].The dilemma with the number sayings of Proverbs 30:11-31 – which were probably written and edited with educational purposes in mind –is that their categorisation reflects on the Divine ordering and regulating of the cosmos[1985]. To take Agur's admission of ignorance in 30:2-3 into account, the rather ambivalent interpretations of the numerical sayings leads to uncertainties which transcends human understanding[1986]. The following diagram illustrates the diverse understandings between McKane (1970) as well as Reyburn & Fry (2000) and others:

Saying	McKane (1970:650-665)	Reyburn & Fry (2000:627-44) et al
Verse 11-14	Contemporary sins	"Almost mesmerizing"[1987]
Verse 15-17	Dishonouring parents	Insatiability[1988]
Verse 18-20	The adulteress	Awe-inspiring and edifying[1989]
Verse 21-23	Earth-shaking occurrences[1990]	Unexpected good fortune[1991]
Verse 24-28	Small accomplished creatures	"Superior" animal wisdom[1992]
Verse 29-31	Regally-moving creatures	Royal admiration[1993]
Verse 32-33	Misconduct and consequences	Command of silence[1994]

[1979] Cf. Collins (2004a:494-5).

[1980] Bartholomew & O'Dowd (2011:98).

[1981] Except for 30:10 and 32-3, which "envelopes" v.11-31.

[1982] Cf. 30:15-31. Murphy (1981:80) regards v.11-4 also as a numerical saying from which the title line - three kinds of men YHWH hates, and four are abhorrent to him – has fallen out.

[1983] Cf. Perdue (1994c:120). While the comparison-sentences defined what two phenomena had in common, the numerical sayings classified phenomenon together in some analogy varying from two to ten, last-mentioned phenomenon seems to surpass others in oddity (Von Rad 1972:122).

[1984] Cf. Murphy (1998:234).

[1985] Cf. Atkinson (2005:165).

[1986] Cf. Murphy (1998:xxv) and Brown (2002b:176).

[1987] The interpretation of Murphy (1998:230-1) of the catchword דּוֹר, translated as "generation", "class" or "breed".

[1988] Cf. Murphy (1998:234-5).

[1989] Cf. Brown (2002b:176).

[1990] Cf. Scott (1965:181).

[1991] Cf. Whybray (1972:178).

[1992] Cf. Murphy (1998:236).

[1993] Cf. Murphy (1998:237).

A typical example of how various translations impact on textual interpretation is found in the metaphorical SCEPTICAL-LIFE-AS-AN-INSTRUCTIONAL-JOURNEY conceptualisation in 30:18-20:

שְׁלֹשָׁה הֵמָּה נִפְלְאוּ מִמֶּנִּי (וְאַרְבַּע) [וְאַרְבָּעָה] לֹא יְדַעְתִּים:
דֶּרֶךְ הַנֶּשֶׁר בַּשָּׁמַיִם דֶּרֶךְ נָחָשׁ עֲלֵי צוּר דֶּרֶךְ־אֳנִיָּה בְלֶב־יָם וְדֶרֶךְ גֶּבֶר בְּעַלְמָה:
כֵּן דֶּרֶךְ אִשָּׁה מְנָאָפֶת אָכְלָה וּמָחֲתָה פִיהָ וְאָמְרָה לֹא־פָעַלְתִּי אָוֶן:

"There are three things that are too amazing[1995] for me, four that I do not understand:
way of a snake on a rock, the way of a ship on the high seas, and the way of a man with a maiden.
"Such is the way of an adulteress: She eats and wipes her mouth and says, 'I've done nothing wrong[1996]'
(cf. Proverbs 30:18-20 [NIV]).

Rather than to exclude all religious sentiment from these verses[1997], the numerical saying has been understood in reference to sexual intercourse, as the result of childbearing, or to the mysterious forces which enables a man to obtain a girl's love[1998]. However, according to Nel, the comparative dimensions in 30:18-9 are indicated by the key concept of the "way" (דרך√) or "journey" which features dynamically in all four of the categories and movements of air, earth, water and spirituality. While the first three sentences discuss things beyond human comprehension, the emphasis is on the fourth and most inconceivable spiritual saying, on the "way" or total "unification" between two lovers[1999]. Furthermore, the conceptualisations of the "way" might be extended to that of "eating" (אכל√) in verse 20, either as an euphemism for sexual intercourse, or as a "shrewd comment on the human capacity for dismissing a sense of guilt by rationalizing one's misdeeds"[2000]. If we regard 30:18-20 as a phenomenological development from spirituality to sexuality, the number proverbs leads us to admiration for those things which transcends understanding, and of an "openness to wonder and the contemplation of one of the deepest mysteries in human relationship"[2001].

Another way to interpret the numerical Agur-sayings in Proverbs 30:11-33, is as "example stories", grade sayings, or observational reports made by the sages, in order to strengthen their instructions,

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[1994] Cf. Murphy (1998:237). Scott (1965:182) interprets these phrases in terms of "rude gestures", such as the pressing of the nostrils.
[1995] The verb פלא√ is also translated as "wonderful" (KJV, NAS, RSV), or in the LXX as "impossible to comprehend" (ἀδύνατά μοι νοῆσαι).
[1996] Once again, the LXX has a different reading: *Such is the way of an adulterous woman, who having washed herself from what she has done, says she has done nothing amiss.*
[1997] Toy (1899:531) views the different "ways" in 30:18-9 as "rather a lesson in natural history and physics"!
[1998] Cf. Whybray (1972:177). Scott (1965:181) interprets these sayings alternatively, as movement that leaves no trace, propulsion without visible means, the mystery of the act of procreation and of the attraction of the sexes in general, and of the love of a particular man for a particular woman.
[1999] Cf. (Nel 1998:124,135).
[2000] Whybray (1972:177).
[2001] Murphy (1998:235-6).

statements and lessons[2002]. Proverbs 7:6-23 (on Lady Folly), as well as 6:66-11 and 24:30-4 (about the ant) have been identified as example stories, but should also definitely include 30:24-8 (on the ant's diligence and hard-working industry which needs no supervision[2003]), as well as the majority of the other number sayings in Agur's subsection[2004]: Humans and animals alike are alternatively portrayed as examples of moral virtue, which incorporate and reflect the values and behaviour of the prevailing cosmological and social order, or as paradigms of vice and worst-case scenarios, that threaten to default and destroy God's ordering stability and regulating continuance[2005]. This seems to be the conclusion to Agur's final warning in 30:32-3:

אִם־נָבַלְתָּ בְהִתְנַשֵּׂא וְאִם־זַמּוֹתָ יָד לְפֶה׃
כִּי מִיץ חָלָב יוֹצִיא חֶמְאָה וּמִיץ־אַף יוֹצִיא דָם וּמִיץ אַפַּיִם יוֹצִיא רִיב׃ פ

"If you have played the fool and exalted yourself, or if you have planned evil, clap your hand over your mouth![2006]. For as churning the milk produces butter, and as twisting the nose produces blood, so stirring up anger produces strife." (30:32-3 NIV).

Agur's words resemble the first response of Job to YHWH in 40:4, which has been variously interpreted as expressions of astonishment, reverence, respect, repentance and humiliation[2007]. Whereas muteness and silence remain a typical human response to the *mysterium tremendum* in the presence of the Divine[2008], it should be noted that the Greek verb for "mystery" means "to put one's hand over the mouth", according to the mystic religions[2009]. As ascertained in the first part of 30:1-9, the rest of the Agur-sayings in v.11-33 likewise seems to interpret the Persian sages' gestalt experiences in terms of the idealised cognitive GOD-AS-AN-ENIGMATIC-AND-MYSTERIOUS-SAGE model.

The sceptical-scribal wisdom of Proverbs 30 intellectually and religiously post-dates the (pre)-exilic sections of Proverbs 10-29 and 1-9[2010]. The historical traumas behind the Babylonian Exile and the Persian period brought about experiences of cosmological chaos and human resignation for Agur and the sceptics, who began to conceptualise the Divine as incomprehensible behind and sovereign over the cosmos and society[2011]. The sceptical-scribal wisdom of Proverbs 30 – together with the subsequent canonical editions of Job and Qohelet – protests against and problematises the confidential,

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[2002] An Example story (*Beispielerzählung*) is a "genre that provides a concrete example as an illustration of a point that an author, especially a sage, is making" (Murphy 1981:176,42,186).

[2003] Cf. Murphy (1998:38,236).

[2004] Cf. Loader (2013:367-8).

[2005] Cf. (Perdue 1990c:17).

[2006] Cf. 30:33LXX:*If thou abandon thyself to mirth, and stretch forth thine hand in a quarrel, thou shalt be disgraced.*

[2007] Cf. Glazov (2002:31-41).

[2008] Cf. Glazov (2002:35).

[2009] Cf. Hutchison (1991:59).

[2010] Cf. Dell (2006:123-4).

[2011] Cf. Ruether (2002:66-7).

unproblematic, systematic, dogmatic and inverted phases of familial, monarchical and (early-exilic) school wisdom of Proverbs 1-29, wherein parents, officials and teachers to successfully master and teach techniques on how to live a wise life in terms of YHWH's established order and inferential doctrine of retribution[2012]. The altered nature of the proverbial wisdom tradition would never recover, or be the same, after Agur and his generation of sceptics and scribes. However, perhaps Loader and Murphy are correct, that the bipolar nature of Proverbs as a whole contains both affirmative and sceptical forms of wisdom[2013], and that the purpose of the Agur-sayings is to keep the proverbial wisdom tradition honest[2014], at least when it comes to our combined faithful beliefs in and ideals for God; which are often fragmented and destroyed with daily real-life experiences and disillusions about our insignificant *in tormentis* and transcendental *coram Deo* amidst his sovereignty and immanent presence[2015].

Persian scepticism and scribalism effectively down-played the dominant GOD IS A MALE SAGE construct, with its experiential GOD-AS-A-FATHER-AND-KING-SAGE gestalts in the pre-exilic sagacities of the paternal family and royal court. Its idealised cognitive GOD IS A FEMALE SAGE model retains something of the immanent and intermediary GOD-AS-A-TEACHER-AND-LADY-WISDOM-SAGES of early-exilic school wisdom. However, *via* the post-exilic experiences of their intellectual incapability in the face of God's sovereignty and incomprehensibility, the Persian sceptics and scribes choose instead to conceptualise God according to his enigmatic and mysterious nature. The last chapter returns to the DIVINE-AS-ENIGMATIC-AND-MYSTERIOUS-SAGE construct, which combines the monotheistic GOD IS A FEMALE SAGE and the YHWH AS AN IDEAL LADY SAGE constructs during the late Persian and early Greek periods[2016].

5.4.4.2 Hellenistic-Philosophical Portrayals of God as Ladies Wisdom and Virtue

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[2012] Cf. Viviers (2014:692,700) and Rudolph (2005:9750).

[2013] Cf. the "limitation" proverbs in Proverbs 1-29, as well as Loader (2013:379).

[2014] Cf. Proverbs 30:1-9, as well as Murphy (1990:271). "In summary, the words of Agur single out the virtue of humility in part by underscoring God's transcendence as creator... For the first time. A virtual catalogue of examples are drawn from natural phenomena to illustrate certain moral norms and to advance the measure of wisdom, one that moves from ethically practical knowledge to wonder and mystery of the divine. As in the climax of Job, the terse taxonomies of nature expand the moral scope of the sages to include even the cosmos. Nevertheless, the cosmos is not where the sages conclude their instruction" (Brown 2002b:178).

[2015] Cf. Böstrom (1990:187). He depicts the God of Proverbs (and Agur) in the threefold terms of Divine sovereignty, incomprehensibility and freedom: "First, notions of sovereignty lie behind the depiction of the Lord as the supreme ruler who helps those who submit to him and live a life pleasing him. The books of Job and Ecclesiastes likewise stress God's omnipotence and sovereign rule over the earth. In other traditions of the Old Testament there is a noteworthy emphasis on the limitation imposed upon God's sovereignty by man's disobedience…. Second, the incomprehensibility of God also entails his sovereignty... Third, the sovereignty of the Lord implied in the "Sondergut" passages in the book of Proverbs with their focus on God's freedom to bring all things into harmony with his purposes. No close parallels to this were found in the Old Testament… The conclusion that can be drawn from the study of the Lord as supreme God in the book of Proverbs, is that the concept of God in the book of Proverbs finds its closest parallel context in the Old Testament, first and foremost, of course in the other wisdom literature" (Böstrom 1990:191). Cf. Hengel (1974:116).

[2016] Cf. Aitken (2007:247).

Gordis dubs the late Persian and early Greek times, from the 5th to the 3rd centuries, as the "golden age" of wisdom in the post-exilic phase. This is especially true of the Greek times, when new interests and discussions began to develop among the proverbial sages on Divine order and cosmology, as well as about human individuality and destiny[2017]. The arrival and influences of Hellenism[2018] brought significant challenges for the Biblical Hebrew wisdom tradition, but also renewed strife for the Israelite sages and Jewish scribes about how the Divine should be portrayed in a Greek fashion: some welcomed and embraced Hellenism, such as Baruch and *Sapientia Salomonis*, while others viewed the Greek perspective as a potential threat for Judaism. Amongst the opponents of the Greek culture and its religious approaches are Sira and Qohelet, as well as the authors and editors of the sub-collections of Proverbs 31:1-9 and 10-31[2019].

The crisis of Greek mysticism for the Israelite and Jewish sages is "expressed in the evacuation of the old conceptions of the gods and the replacement of them by the non-committal concepts of fate, and which reached its climax [since the 5th century] about the third century BC"[2020]. The fundamental tenets of Greek philosophy and sagacity, especially in its Platonic, Early Stoic and Epicurean senses, focus on the seemingly absence of the Divine in the universe and the resultant autonomy of human reason[2021]. Hellenism's inherent dualism between mind and matter, however, was resisted by the Israelite sages and Jewish scribes responsible for Proverbs 31, in terms of their emphasis on the ultimate permanence (or transcendence) of God, which could be experienced personally (or immanently) by human beings in the cosmological realms and societal spheres[2022].

We have already argued that the two sub-sections of Proverbs 31:1-9 and 31:10-31 were editorially linked and deliberately juxtaposed, at least to the extent that 31:30 critiques the initial erotic advancements and eventual future marriage of women in 31:3[2023]. Bartholomew and O'Dowd interprets the words of Lemuel's mother as a fairly traditional group of sayings "from a mother to her royal son concerning modesty, humility, temperance and justice" [2024]. More importantly, perhaps, the book turns from the ambiguity in Proverbs 30 to the figure of the wise king in the ancient Near East, a cultural exemplar of wisdom and model for the subjects of the kingdom.The mother's voice reminds us of the admonitions of Proverbs 1-9 and the luminal rhetoric of parents pleading with children to get wisdom. It

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[2017] Cf. Aitken (2007:246-66,247), Collins (1998:10) and Gordon (2007a:18).
[2018] Martin Hengel defines "Hellenism" as "a complex phenomenon which cannot be limited to purely political, socio-economic, cultural or religious aspects", but includes other phenomena such as paideia, philosophy, rhetoric, traditional religions, the newly emerging mystery religion, as well as the Greek language, art and architecture. Cf. Perdue (2007:176) and Barstad (2010:80).
[2019] Cf. Hengel (1974:119), Scheffler (2001:151), Aitken (2007:253-8) and Perdue (2007:173).
[2020] Hengel (1974:125).
[2021] Cf. Cf. 2.2.5, Fox (1993:123), Kerferd (1990:321), Perdue (2007:167) and Collins (1998:14-5,223-5).
[2022] Cf. Baloian (1997:393).
[2023] Cf. 5.1.4, as well as Murphy (1998:245).
[2024] (Bartholomew & O'Dowd (2011:98-9,109).

also prepares us for the final climactic poem of 31:10-31". Murphy relates both sections to 24:3-4, viewing it as a movement from "the material building, for which technicalability of practical wisdom is required, to the less tangible quality of knowledge that truly makes the house liveable"[2025]. Our interpretation argue that the entire chapter is all about Lady Sages: Proverbs 31:1-9, which contains the royal testament or instructions of a mother who instructs her son on the criteria for the ideal king, while the acrostic poem of 31:10-31 celebrates the sagacity of an ideal wife[2026].

The teachings of Lemuel's mother closely relate to Egyptian royal instructions and grave biographies from the Old Kingdom to the Hellenistic age. Such royal testaments[2027] were dedicated to deceased rulers by their successors, and recited during the official appointment or annual enthronement festivals of kings[2028]. In these words, Lemuel is reminded by his mother about the royal conduct, social obligations and judicial responsibilities of an ideal king (v.1). She admonishes him against women (v.3), wine (v.4-7) and for the acquisition of justice and wisdom (v.8-9)[2029].

With their reference to Lemuel[2030], possibly as "the king of Massa[2031] or "an oracle"[2032] (מַשָּׂא, v.1)", the authors and editors of 31:1-9 reach back to the pre-exilic familial and royal GOD-AS-MALE-SAGE constructs in the persons of the FATHER and KING SAGES. While both parents are previously engaged with the education of their son(s)[2033], the feminine voice suddenly speaks independently in 31:1[2034]. The Hellenistic sages seems to deliberately hide the MALE SAGE construction in 31:1-9, by emphasising or highlighting the educational characterisation of the mother[2035] as a WOMAN or LADY SAGE. According to

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[2025] Murphy (1998:180).

[2026] Cf. Camp (1985:90-3) and Bergant (1997:92).

[2027] Gammie (1990d:71) defines Royal Testaments as "Words sworn or uttered, usually upon the approach of death. As a literary form the testaments may be subsidiary either in apocalyptic or wisdom literature, especially popular in the so-called intertestamental period, exemplifying either a virtue or a vice".

[2028] Perdue (1994c:200-1) identifies royal inscriptions in the Hebrew Bible in the Testament of David (1Kings 2:1-12), the Sayings of Lemuel (Prov.31:1-9), as well as in the Text of Qohelet. Cf. also Perdue (1990c:21).

[2029] Cf. McKane (1970:409), Camp (1990b:258) and Ndoga (2014:185).

[2030] The theophoric name "Lemuel" (לְמוּאֵל) is variously translated in 31:1 and 4 as "belonging to El" (McKane 1970:408) or "play[ing] the fool" (Scott 1965:183-4): "if the name Lemu'el indeed denotes foolishness, it could certainly point to Solomon, since he too indulged in pleasures and neglected his duties" (Apple 2011:177).

[2031] Murphy (1981:81-2) associates Lemuel with the ideal semantic role of a king, whose advice on royal conduct is "democratized by the very fact that they are included in this book, and hence are applicable to the conduct of any wise man". Cf. OAV, NAV, RSV, as well as Murphy (1981:142) and Perdue (1991:65).

[2032] Cf. NIV, NAS, the LXX (χρηματισμός), as well as "the prophecy"(KJV), "my prayers" (Whybray 1972:179) and Atkinson (2005:165-6).

[2033] Cf. 1:8; 3:12; 4:1,3; 6:20; 10:1; 13:1; 15:5,20; 17:21,25; 19:13,26; 20:20; 23:22; 27:10; 28:7,24; 29:3 and 30:17.

[2034] Cf. Ndoga (2014:183).

[2035] It is unclear whether Lemuel's mother is the queen mother, a palace heir enthroned in place of a deceased or indisposed father, as a maternal instructor of the would-be king in some kind of rite of passage, or even linked to an Arabian tribe, as in case of Agur. Cf. Perdue (2008:97). Jewish interpretations connect the mother of Lemuel and Lady Virtue in Proverbs 31, thus assuming that Solomon is Lemu'el and Batsheva his mother, who sagely admonishes her son. However, for Apple (2011:178) this seems highly improbable.

Bartholomew & O'Dowd, "[w]oman is highlighted as the focus of wisdom, but unlike her role as a cosmic figure, here she is a local activist, wife and mother of a home... The echoes of eternal cosmic Lady wisdom are merged with the mundane, concrete figure of a woman we could meet anywhere on an average day. Wisdom thus breaks down the common divisions between practice and theory, secular and sacred. We now encounter the eternal, cosmic, organizing power in creation embodied, not only in an earthly woman, but also consequently in the home, the field, the market and in all realms of human life"[2036].

Moreover, the imaginative portrayal of Lemuel's mother in the semantic role of an ideal female teacher is inferentially transferred and mapped onto God in terms of the experiential DIVINE-AS-A- LADY-AND-WOMAN-SAGE gestalt. The link between Lemuel's mother and God as woman sage is highlighted by her authorial and maternally calling him "the son of my vows" (בַּר־נְדָרָי) in 31:2. Such an indication is even more explicitly expressed by the Septuagint's text and translation of 31:1-2:

οἱ ἐμοὶ λόγοι εἴρηνται ὑπὸ θεοῦ βασιλέως χρηματισμός ὃν ἐπαίδευσεν ἡ μήτηρ αὐτοῦ
τί τέκνον τηρήσεις τί ῥήσεις θεοῦ πρωτογενές σοὶ λέγω υἱέ τί τέκνον ἐμῆς κοιλίας τί τέκνον ἐμῶν εὐχῶν.

My words have been spoken by God – the oracular answer of a king, whom his mother instructed. What wilt thou keep, my son, what? the words of God. My firstborn son, I speak to thee: what? son of my womb? What? Son of my vows?

The LXX makes a strong case for God's capacity as a female teacher to its Hellenistic audience, both in terms of the Hannah's vows and dedication of Samuel[2037], as well as in the case of the Divine passive, which the Jewish scribes and sages theologically and religiously deduced from and applied to the Divine in the dynamic compilation and canonisation of the Hebrew Bible[2038]. The idealised cognitive GOD IS A LADY AND WOMAN SAGE model of Proverbs 31:1-9 is strongly connected to and continued in the next subsection on Lady Virtue as an ideal wife in 31:10-31: "In Lemuel's situation, he is making a public national statement about the wise words his own mother used to prepare him for a successful kingship. In both cases, woman are elevated as foundations of a successful culture by virtue of their great wisdom. Wisdom, we are reminded, is not exclusively or primarily for male kings, as many cultures would have believed. In fact, this is a strong reversal of those values; in proverbs any ordinary person who embodies wisdom can become the worthy object of royal praise"[2039].

[2036] Bartholomew & O'Dowd (2011:99).
[2037] Cf. 1 Samuel 1:11 and 28.
[2038] Cf. 5.1.2. Apart from 31:2, the concept of the "vow" (נֶדֶר) appears twice in 7:14 and 20:25, also within a religious context and as part of the Divine Passive.
[2039] Bartholomew & O'Dowd (2011:117). Cf. Dell (2006:85) and Ndoga (2014:183-4).

The poem on Lady Virtue (אֵשֶׁת־חַיִל[2040]) in 31:10-31[2041] continues the motherly instructions[2042] to Lemuel and similarly reflects the didactic interests of the Hellenistic sages[2043]. Both editorial sections portray "clever women, but where one woman preaches [prescriptively], the other practices [descriptively]"[2044]. The acrostic poem[2045] consists of 22 phrases that follow the normal order of the Biblical Hebrew alphabet and serves as a hymn of praise[2046], which is often reserved for gods, kings, or warriors[2047], but is utilised by the sages in 31:1 and 29 to conceptually frame[2048] and pay tribute to wise Israelite women and Jewish wives[2049]. Despite of previous and figurative understandings of the actions of Lady Virtue[2050] as a potential marriage manual for future husbands- and brides-to-be[2051], she is subsequently interpreted as either an ideal wife or mother, or as an allegorical personification of Lady Wisdom[2052].

Kidner interprets the poem on Lady Virtue's person and action as an "Alphabet of Wifely Excellence[2053]" that shows "the fullest flowering of domesticity"[2054]. She fulfils the capacities of both an ideal *Hausfrau*

[2040] Lady Virtue is translated as a "virtuous wife" (KJV) or "courageous woman" (LXX, γυναῖκα ἀνδρείαν), as a "good wife" (RSV) " of noble character" (NIV), a "deugsame" (OAV) or "knap vrou" (NAV), an "excellent" woman" (Fox 2000:5), "capable wife" Whybray (1995:86,101), or "Woman of Worth" (Fontaine 1995:29).

[2041] Bartholomew & O'Dowd (2011:102) divides 31:10-31 into verses 10-18 and 21-31 (as symbolic for perfection), with 31:19-20 being separated by a chiastic couplet.

[2042] Ndoga (2014:172) argues that the separate poems of 31:1-9 and 10-31 were juxtaposed by an editor as a single composition *via* lexical and thematic links. Proverbs 31 post-dates chapter 30 (Rendtorff 1986:257).

[2043] Cf. Fontaine (1993:110).

[2044] Apple (2011:175). Cf. Whybray (1994:157).

[2045] Acrostic poems are used as mnemonic devices for the easy acquisition of oral pieces, as ingenious and literary phenomena with consistent themes, to indicate authorial skill and completeness in the treatment of the topic, or even for magical purposes. The poem on Lady Virtue acts as an example of thematic consistency, for literary completeness and to display authorial skills. Cf. Dell (2006:87) and Whybray (1995:104).

[2046] The *encomia* "not only imply or directly state the superiority of the one praised, they are also a recurring and often framing sub-genre" (Gammie 1990d:62).

[2047] Cf. Ruth 3:11 and 4:1, as well as Waltke (2005:517-9).

[2048] Interestingly enough, Skehan (in Murphy 1981:53) argues that the text of Proverbs "is constructed in tripartite fashion (1-9, 10:1-22:16, 22:17-31:31) on the analogy of a tripartite house (front porch, nave, and rear private room) that corresponds proportionately to the dimensions of Solomon's temple. In this view the book is itself a house, the house of Wisdom (cf. Wis. 9:8-11), in which the sayings and instructions, etc. have found an appropriate place".

[2049] Cf. Bartholomew & O'Dowd (2011:104-5), Reyburn & Fry (2000:652) and Dell (2006:85-7).

[2050] Ancient rabbinic allegory viewed Lady Virtue from 100 BCE to 1500 as the Torah, Moses, Joseph and Boaz, while Christians viewed her as the church (Augustine, Origen), intellectual wisdom (Ori), the mind (Vezelay), Mary (Perseigne), as part of the vocation of an ordinary wife and mother (Luther and Melanchthon), as a wealthy lady of the Jewish upper classes (Bartholomew & O'Dowd and Wolters) or as part of a familial-tribal context of home-based nurturing, school and royal activities (Ndoga). Cf. Bartholomew & O'Dowd (2011:107,270), Wright (2005:184,187), Wolters (1988:455), Ndoga (2014:179-80) and Clifford (2002:60).

[2051] Originally, this section was viewed as a list of feminine qualities which prospective husbands had to keep in mind for potential brides, or as a handbook for unmarried girls on the ideals towards which they must strive in order to attract husbands. Its purpose is "to awaken within the audience the desire to find such a wife or to be like her" (Waltke 2006:521). Cf. Murphy (1981b:82). For renewed interests from an African feminine perspective on the motherly concern for a son on the verge of making such a life-changing decision, cf. Ndoga (2014).

[2052] Cf. Grabbe (1995:175).

[2053] Toy (1899:549) describes her as "the Alphabetic Ode or "Golden ABC" of the perfect wife, is notable both for what it includes and for what it omits. She is the industrious, sagacious business manager of the house, a kind-hearted mistress, the trusted friend of husband and children, honoured in her own person for what she does – a

(Delitzsch) and as an expert *maîtresses de maison* (Barucq)[2055]. Despite of the temporary nature of her beauty, the "whole emphasis of the poem is on the benefits which the wife will bring to her husband and family by her industry and reliability"[2056]. Her ambitions are stereotypically and ideologically based on the expectations of the ancient male societies, about the restriction on the travelling of wives and mothers outside of the private domains of their houses[2057]. However, this prominent and aristocratic Jewish lady transcends and undermines the patriarchal expectations of her bourgeois Hellenic society, as well as the Israelite (pre-)exilic male, royal, academic, sceptic and scribal associations of the proverbial wisdom tradition, to travel and trade as an ideal wife, instructional mother and as a successful business-woman beyond the limited confines and restrictions of her home[2058]. Included in her incarnation of practical wisdom in the everyday Greek circumstances is a subversion of the typical views of wisdom, kingship and women in Proverbs 1-30[2059]."

Apart from her role as an ideal wife, the virtuous woman also acts as an effective mother, "co-teacher", or a practitioner of wisdom in the education, counselling and conflict resolution of her children[2060]. Such a conceptualisation of "good motherly advice was synonymous with royal success making the mother-son relationship inseparable at the highest office"[2061]. The role and responsibilities of women in the Israelite Diaspora and Judean communities are "interesting, not only for the light it throws on domestic activities of the time, but because of the degree of managerial responsibility evidently assumed by the wife of a well-to-do man in ancient Israel"[2062]. Lady Virtue "draws together the major themes, motifs, and ideas of the book in a final, summarizing statement about wisdom under the image of an industrious, resourceful and selfless wife"[2063]. She strategically out-paces the cultural and cognitive patriarchal predispositions of Hellenism and Israelite maleness. Lady Virtue easily replaces the authority and importance of her husband, and also serves as an representation of the instructional nature and conceptual personification of Lady Wisdom[2064].

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picture not romantic, but also not "Philistine" (sic)". Lady Virtue's "intelligence" focuses on her domestic abilities and industrial achievements (1899:542).

[2054] Kidner (1973:183-4). Cf. Reyburn & Fry (2000:652).

[2055] Cf. Whybray (1995:101-2) and Scott (1965:185).

[2056] Whybray (1972:184) views the theme of the acrostic poem in 31:30 as "the ideal wife seen from a practical and totally unromantic point of view, ..., which makes it clear that beauty is the last thing a man should look for in a wife, as in any case it will not last long!"

[2057] Cf. Fontaine (1995:30-1).

[2058] Perdue (1990c:17) Bartholomew & O'Dowd (2011:270).

[2059] Cf. Bartholomew & O'Dowd (2011:59,108-9).

[2060] Cf. Ndoga (2014:173-4).

[2061] Ndoga (2014:185).

[2062] Scott (1965:186). His translate 31:26 as "When she opens her mouth she speaks wisely, And kindly instruction is on her tongue".

[2063] McCreesh (1985:25-6).

[2064] Cf. 31:23,28-9, as well as McCreesh (1985:26-8).

Furthermore, Lady Virtue's portrayal as an ideal wife and woman sage is allegorically extended to that of Lady Wisdom[2065], either as a metaphorical representation and incarnation, or a more concrete model, personification[2066], or "materialization" (*Verwirklichung*) [2067], but especially in terms of her exemplary and expressive "virtues of diligence, perspicacity, kindness and dignity"[2068]. Wolters have convincingly argued that the rare word-play (*double entendre*) and deliberate hidden meaning behind 31:27 suggests that Lady Virtue "implaces" or represents Lady Wisdom[2069], as the "ways of her house are wisdom because of her leadership and service"[2070]. Wolters states that the authors and editors of 31:10-31 aimed to convey the practicality and superiority of the Biblical Hebrew sapiential concept of צפה√ over the speculative, intellectualised and abstract Greek notion of σοφία[2071]: "The words sounds the same but mean entirely different things. No doubt this would have reinforced the poem's unabated critique of other ancient views of wisdom. Her "wisdom", or *sophia*, is not an intellectual or abstract form of wisdom reserved for philosopher kings but a particular, active and loving way of living in the world made by the one true God... Her work is not abstract; it is particular in its location and its group of familiar people. She does not just wander the village doing good works, helpful as that would be; she works out of the strength and security of those she loves and those who love her"[2072].

Despite of the Hebrew and Greek wordplay, the genre of the poem on Lady Virtue – as a heroic hymn of praise – also has an additional polemical purpose, namely to convince Hellenistic readers of the outstanding down-to-earth character and ideological Divine nature of Lady Wisdom's sagacity over a downsized speculative and sceptical version of Greek wisdom[2073]. Nevertheless, as Camp (1985) and McCreesh (1985) show, Lady Virtue is not elevated in the personification of Lady Wisdom to a lofty and remote ideal, but belongs firmly to this world, as an ideal wife and practical and motherly guide to those who choose "to find" her. Furthermore, the rhetorical search to "find" Lady Virtue in 31:10[2074] can be

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[2065] Cf. Whybray (1995:103), McKane (1970:66), Fontaine (1992:151-2) and Perdue (2008:97).

[2066] Waltke (2005:517-9,2007:433) adamantly insists that Lady Virtue is a literal, noble wife, not in the perfect sense , but rather "a picture of educability" (2007:440) or a "practical sage" Whybray (1995:108). She belongs to the historical realm, "as real as Ruth, who is praised in the gates as "a valiant woman"" (cf. 2:10 & 3:11). Camp (1985:190) and McCreesh (1985:28-30) view Lady Virtue either as an epitome or a symbol of Lady Wisdom. Cf. Camp (1985:92), Atkinson (2005:166) and Yoder (2001:91-101).

[2067] One of the main questions in 31:10-31 is "whether the poem is an allegory of Wisdom or whether in fact the capable wife, as described, should be seen herself an embodiment of what it to be wise" (Dell 2006:87). Cf. Wolters (1985:581) and Whybray (1995:110).

[2068] Scott (1965:27). Cf. Wood (1979:62).

[2069] Cf. 5.1.4 and 5.3.4.2. Wolters (1985:584-6) dates 31:10-33 during the 3rd century Hellenistic period, on the basic wordplay in verse 27, where he views the Biblical Hebrew phrase צוֹפִיָּה (Qal participle feminine singular of צפה√) ("she guards") as a deliberate pun on the Greek σοφία ("Wisdom").

[2070] Bartholomew & O'Dowd (2011:106).

[2071] The LXX reads instead στεγναὶ ("a watertight/covered dwelling is the ways to her house").

[2072] Bartholomew & O'Dowd (2011:117-8).

[2073] Cf. Wolters (1988:447) and Whybray (1995:108).

[2074] אֵשֶׁת־חַיִל מִי יִמְצָא . Literally: *A Woman/ Wife of virtue/strength/wealth, who can find [her]?*

conceptually and categorically linked to Lady Wisdom (especially in Proverbs 1-9, but cf. 24:14)[2075], to a wise wife/teacher[2076], to the constitutive aspects of wisdom *per se*[2077], and to the Divine[2078] itself[2079]. Except for its metaphorical identification with the Divine (which will be discussed henceforth), the repetitive expressing of the "finding" of Ladies Wisdom and Virtue are definitely alluded to and literary related in Proverbs 1-9 and 31. Murphy aligns their obtainment to the inward focus and process of house-building[2080]. However, the search for a wise wife and teacher, in the persons of Ladies Wisdom and Virtue, seems to progress outwards in a steady fashion, from domestic to community to international and economic activities in 31:10-26, before safely returning homewards in the last verses[2081]. McCreesh aptly shows how the call of Lady Wisdom in Proverbs 1 and 8 develops into the more erotic invitations of a young and ripe woman who seeks a marriageable husband in chapter 9[2082], which finally realises in 31:10-31, when a betrothed Lady Virtue acts as a faithful wife and a skilled woman sage[2083] to her household[2084].

The literary *inclusio* that was editorially constructed to frame the final canonical text, between Ladies Wisdom and Virtue in Proverbs 1-9 and 31, also has implications for Lady Folly and other destructive women in the same subsections. The same antithetical life-death outcome and its Insider-Outsider contrast between Ladies Wisdom and Folly in chapter 9:1-18 is applicable to the life-giving ways of Lady Virtue and those ladies in the Lemuel-prescription, "whose ways destroy kings" in 31:10-31 and 31:3[2085]. Philo of Alexandria portrays Ladies Virtue and Wisdom as mother, wife, virgin, bride, but at the same time Ladies Folly and Evil also simultaneously symbolized evil, seduction and carnal passion[2086].

[2075] Cf. 1:28; 3:14 and 24:14.

[2076] Cf. 18:22 and 31:10.

[2077] Cf. 4:22; 8:9,12,17; 10:13; 16:20,31; 19:8; 20:6; 21:21 and 28:23.

[2078] Cf. 1:13; 2:5; 3:4; 8:35 (2x) and 18:22.

[2079] Other, more negative portrayals of √מצא features also in 1:13; 6:31,33; 7:15; 17:20 and 25:16.

[2080] Cf. the correlation of 14:1 and 24:3 with 31:15,21 and 27; as well as Murphy (1998:245-6).

[2081] Cf. Bartholomew & O'Dowd (2011:110-11) and McCreesh (1985:30,35-7).

[2082] Murphy (1988:600-1) views the general erotic language linked to Lady Wisdom, as well as the extraordinary emphasis placed on sexual conduct in Proverbs 1-9, as "striking, even oppressive".

[2083] 2 Samuel 14 and 20 testify to the presence of many woman sages in ancient Israel. Perdue (2008:98) interprets Lady Virtue as a "wealthy sage whose duties and activities in the household are commensurate with her activities in the commercial world of buying and selling".

[2084] Cf. McCreesh (1985:44-5). According to Brown (2002b:153), Proverbs 1-9 and 31:10-31 illustrates the development of Wisdom's moral character and as an ultimate and overarching movement, from an "irritated teacher in 1:20-33 to child of God and hostess in chapters 8 and 9, and ultimately her association with the '*eset hayil* ("woman of strength") in the concluding acrostic poem".

[2085] Cf. McCreesh (1985:40), Loader (1987:41) and Perdue (2008:97).

[2086] Cf. Crenshaw (1981:188) and Perdue (2008:75).

The correlation in Proverbs 31 between Ladies Virtue and Wisdom, as well as their merging with evil women[2087], should be regarded as the competitive result for the socio-cultural loyalty of the Israelite youth towards the "true" nature and "false" character of Judaism and Hellenism[2088] in the 3rd century *Golah* communities. The members of the *Golah* were the legitimate restorers of the Jerusalem temple and had the socioeconomic and political authority over the indigenous population or the "people of the land". Their reference to female figures resonates with the ideological campaign against exogamous marriages to foreign women waged during the times of Ezra and Nehemiah. Nevertheless, Ladies Virtue and Wisdom act in Proverbs 31 in a consistent manner which reflects the activity of female sagacity emphasized in 31:26-7, by concepts drawn from the common vocabulary of the proverbial wisdom sayings[2089]. Lady Virtue, for example, is much more of a doer than a talker, and when she speaks with wisdom, her conventional and operational metaphors illustrate a discretion and knowing of when to be silent and when to speak as a virtue of her international and Divine wisdom[2090].

The conceptualisations of Lemuel's mother and Lady Virtue, as part of the expressions in Proverbs 31 and in terms of its Hellenistic gestalt GOD IS A IDEAL WIFE AND WOMAN SAGE experiences, are generally and cognitively deduced from the following syllogism:

> If Lady Wisdom is interpreted as a Divine Teacher Sage in Proverbs 1-9,
> and Lemuel's mother and Lady Virtue embody Lady Wisdom's Divine sagacity,
> then Lemuel's mother and Lady Virtue should also be understood
> as Divine Female and Woman Sages in Proverbs 31.

Other explanations provide additional evidence for the interpretation of Lemuel's mother and Lady Virtue in their capacities as Divine Ladies and Woman Sages in Proverbs. First, the majority of biblical exegetes have strived to understand and explain the ideal semantic roles which these Ladies play in terms of the sages' religious and spiritual worldviews and God-talk, albeit in totally different ways Proponents of the Hebrew paradigm disagree on whether Lady Virtue should be viewed as a real or allegorical figure, finally settling on the threefold[2091] Rabbinic distinction of her as the entire Jewish womanhood, as the representation of a wife who is faithful and supportive of her husband (such as Sarah, Noah's wife, or Miriam), or as a Divine symbol and expression of Wisdom, the Torah, the soul,

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[2087] "The personification of Wisdom as a woman served to correct many sayings that emphasize women as temptresses and disrupters of harmony within households. Nevertheless, personified Folly neutralizes this notion of discernment. Therefore another means of salvaging women's reputation was needed; the final poem endeavours to do just that. Its effectiveness suffers because of its orientation toward the good wife's contribution to her husband and children. Her worth seems to depend on how successfully she enhances his standing in the community. The description of their entreneurship suggests that Israelite women took an active role in business" (Crenshaw 1992:517).

[2088] Cf. Murphy (1988:603), Perdue (1990c:25) and Yoder (2001:91-3).

[2089] Cf. McCreesh (1985:35).

[2090] Szlos' (2005:190-3) identification of the dominant metaphorical concept in Proverbs 31, as DILIGENCE IS WISDOM, does not honour the inferential entailment principle of unidirectionality. She switches the mapping order, from the more concrete source domain (WISDOM) onto the more abstract target domain (DILIGENCE).

[2091] According to Valler (1995:96-7) Jewish midrash distinguishes between Lady Virtue as either a spiritual leader, or as a political consultant.

the Sabbath, God, as well as the Shekinah (God's "Divine Presence")[2092]. Classical and Medieval exegesis spiritualised the domestic activities of Lady Virtue, either as the Torah by Jewish interpreters, or as the Church by Christians. Later allegorisations of the wise women in Proverbs 31 were applied to Wisdom (Adam of Perseigne), Scripture (Nicolas of Lyra) or the Virgin Mary (Julien de Vêzelay)[2093].

Second, the application of the hymnist song of praise to Lady Virtue in 31:10-31 is a liturgical genre which, in earlier times in ancient Israel, was traditionally reserved not only for men, but mainly as a heroic panegyric to celebrate the mighty acts of YHWH[2094]. In the Hellenistic times, however, the Divine ideal of GOD-AS-A-CREATOR-AND-PROVIDENTIAL-SAGE is being countered with and depicted against the ideals of hard-working women and feminine perfection[2095]. In other words, the poem is "a hymn, a form normally reserved for God but now used to esteem a heroic, wise woman. This form has been intentionally used to place this wise woman in a small class of elite Hebrew women like Jael, Deborah and Ruth"[2096].

Third, a correlation of the actions of Lemuel's mother, Lady Virtue and the Divine in Proverbs 31 contributes even more to the conceptualising nature of these Ladies' God-talk. For example, when Lady Virtue "girds her loins with power and strengthens her arms" in 31:17[2097], such symbolic actions often indicate mourning or warfare[2098], but is nowhere else in the Hebrew Bible related to woman in general[2099]. Yoder may be correct, that such actions highlights Lady Virtue's pedagogical preparations for economical efficiency and the survival of her family and household, as well as for earning the trust and fidelity of both YHWH and her husband during the Greek tribulations[2100]. The popular slogan among the ancient Israelite and later Hellenistic Jewish sages – that "a good wife means a good life"[2101] – probably indicates the fortunate result[2102] of a trustworthy and God-fearing spouse as a sign of YHWH's favour[2103]. McCreesh describes the idealised cognitive GOD-AS-IDEAL WIFE-AND-WOMAN-SAGE model, as well as the Hellenistic gestalt GOD IS A LADY SAGE experience in Proverbs 31, as a heavenly being and a

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[2092] Cf. Apple (2011:179).
[2093] Cf. Wolters (1984:155).
[2094] Cf. Szlos (2005:186).
[2095] Cf. Wolters (1988:456-7) and Whybray (1995:108-9).
[2096] Bartholomew & O'Dowd (2011:106).
[2097] חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרֹעוֹתֶיהָ:
[2098] Cf. Genesis 37:34 and 2 Samuel 20:8.
[2099] Cf. Szlos (2005:188).
[2100] Cf. 31:27-8, as well as Yoder (2001:104-6).
[2101] Cf. 18:22 and 19:14.
[2102] It probably also means "that finding a good wife is a sign or result of God's favour, rather than its cause" (Whybray 1972:106).
[2103] Cf. Scott (1965:114).

gift to humanity: "[h]er organs are with God (8:22-30) and her teachings wins blessings from God (8:35). But her home is in this world"[2104].

Fourthly, Lady Virtue's secular activities obtain an even more sacred character in 31:30-1:

שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־יהוה הִיא תִתְהַלָּל׃
תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ׃

Charm is deceptive, and beauty is fleeting; but a woman who fears the LORD is to be praised.
Give her the reward she has earned, and let her works bring her praise at the city gate (cf. NIV).

Despite of problematic textual emendations by an editor of the LXX[2105], the pivotal verses of the acrostic poem substantially testify to the association, incarnation and God-fearing of Lady Wisdom by Lady Virtue[2106]. In terms of the (overwhelming) secular and (singular) sacred activities of Lady Virtue[2107], we argue that her natural and everyday activities serve neither as an opposition, completion, flanking or restoration of her God-given and -fearing graces, but rather as a conceptual representation of "some of the ideals of [her] practical wisdom that have been already inculcated"[2108]. The Hellenistic sages' God-fearing derives from their wisdom experiences (*Erlebenisweisheit*), that leads to the conceptualisation and construction of experiential gestalt forms of knowledge (*Erfahrungswissen*). Von Rad emphasised that the sapiential and epistemological experiences of the sages is not an immediate source of wisdom which is directly influenced by Divine revelation, but that experiential knowledge is constructed from by their socio-cultural gestalt experiences[2109].

Fox mistakenly applies Hugh Benson's description of Socratic epistemology as a form of coherence theory also to canonical Proverbs: "Wisdom empiricism is understood to mean that the sages gained and validated their knowledge by looking at the world, observing what was beneficial and harmful, and casting their observations in the form of proverbs and epigrams ... Experience does not translate directly into wisdom. An observation must meet some other test first ... Knowledge is both the power or capacity that occasions an interrelated coherent system of true cognitive states and one of those cognitive

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[2104] McCreesh (1985:45-6).

[2105] 31:30-1LXX: ψευδεῖς ἀρέσκειαι καὶ μάταιον κάλλος γυναικός γυνὴ γὰρ συνετὴ εὐλογεῖται φόβον δὲ κυρίου αὕτη αἰνείτω δότε αὐτῇ ἀπὸ καρπῶν χειρῶν αὐτῆς καὶ αἰνείσθω ἐν πύλαις ὁ ἀνὴρ αὐτῆς. (*Charms are false, and woman's beauty is vain: for it is a wise woman that is blessed, and let her praise the fear the Lord. Give her of the fruit of her lips; and let her husband be praised in the gates).* Scott (1965:186) combines the Hebrew and Greek readings: "The intelligent woman [who reverences the Lord] is the one deserving praise".

[2106] Cf. Murphy (1998:248), Fox (2009:897-905) and Bartholomew & O'Dowd (2011:105-6) and Waltke (2005:514,535-6).

[2107] Cf. Masenya (1996:199) and Goldberg (1980:282).

[2108] Lady Virtue's "praiseworthy deeds in home and community flow from her religious confession and allow no opposition or dichotomy between the secular and the sacred, between nature and grace" (Wolters 1984:166). Cf. Wolters (1984:164-5) and Bartholomew & O'Dowd (2011:81).

[2109] Jacob translated Proverbs 31:30 ("a woman who fears Yahweh") rather with "a woman (who *is*) the fear of Yahweh", tightly linking the concept of God-fearing to the person of Lady Wisdom (in Whybray 1995:106).

states"[2110]. Fox's remark – that an experiential wisdom observation first has to pass the test of knowledge as a cognitive state to be expressed as a proverb or epigram – eventually boils down to nothing but natural theology, whereby more emphasis is placed on the human sages than on YHWH as the Divine Sage. We rather support the apt summary by Dell of Lady Virtue's God-fearing in terms of her practical and sapiential virtues[2111], which reminded Alexander MacLaren in 1942 that the "old legend of the descending deity who took service as a goatherd, is true of the heavenly Wisdom, which will come down and live in kitchens and shops"[2112].

Bartholomew & O'Dowd attributes Lady Virtue's lack of fear of threatening weather and her laughing at future events in the presence of God to the spiritual disciplines of her intellectual sagacity and religious fearing of God as the primeval and providential Creator Sage[2113]: "Once again, the countercultural thrust of this song comes through. Neither women nor men are to be cherished for physical beauty alone; their deepest worth is in their capacity to embody wisdom. In this way the poem ends where the book of Proverbs began, i.e. with the fear of the Lord. What is it that enables this women to embody wisdom so beautifully? She orients her life to the Creator of the world and lives out her faith to the full in her daily activities"[2114].

Fourth, the literary *inclusio* and thematic framework in Proverbs 1-9 and 31 – editorially created in terms of Ladies Wisdom and Virtues' instructional wisdom and God-fearing practice – have important theological implications for the Israelite and Jewish sages' cosmological perspectives, in contrast to their Greek counterparts' philosophical premises of the Hellenistic worldview[2115]. While the God-talk of Lady Virtue serves as "an idealized portrait of a wise wife in an ideal household in an ideal society", her idealistic blending as an ideological representation of Lady Wisdom conceptualises and depicts her hard-working and God-fearing attitude as a "mediator of Yahweh's blessing of the house"[2116]. The wisdom of Proverbs 31 should not be regarded as an "esoteric concept which floats in some mystical realm, out of touch with the ordinary world. The Wisdom of God is here expressed in the creativity, responsibility and artistry of managing a home, providing for the needs of others, and taking a stand on the side of the poor"[2117].

[2110] Fox (2007:670,765).
[2111] Cf. Dell 2006:123).
[2112] In Wolters (1985:581). Enki, the Sumerian Deity of wisdom, similarly introduces the practice of weaving as a feminine art, and subsequently appoints the goddess Uttu in charge of perfected clothing. Cf. Exodus 35:25-7, as well as Van Leeuwen (2007:85,87).
[2113] Cf. Bartholomew & O'Dowd (2011:116).
[2114] Bartholomew & O'Dowd (2011:119).
[2115] Cf. Bergant (1997:92-3) and Fox (1997b:166).
[2116] Both quotations are from Camp (1985:92,263-4). Cf. Murphy (1998:245-6).
[2117] Atkinson (2005:168-9).

The Israelite view of the Divine as a practical and personal Sage differs distinctly from the dualistic[2118], speculative and mystical nature of Greek wisdom[2119]: "Hebrew wisdom was not theoretical and speculative. It was practical, based on revealed principles of right and wrong, to be lived out in daily life"[2120]. Against Hellenism's dualistic preferences of spiritual ideas over physical matters, the sages of the proverbial tradition offer instead the great age and superiority of their Israelite wisdom over Greek rationalism and elitism[2121].

Fifth, the metaphorical DIVINE-AS-AN-IDEAL-WIFE-AND-WOMAN-SAGE conceptualisation in Proverbs 31 stresses the ordinary-vocational character of Lemuel's mother and Lady Virtue, as well as their God-fearing spiritual practices of the presence of God. These ladies' spirituality motivates their ordinary works in the world, providing both "a critique of prevailing elitist, rational forms of wisdom and of demeaning views of woman in the ancient world. At the same time, the poem encourages us to affirm *vocation*, the human calling to inhabit God's world in our full culture-making potential"[2122]. Bartholomew & O'Dowd describe the conceptual God-fearing link between Ladies Wisdom and Virtue in chapters 1-9 and 31 as the "perfect bookend" to the canonical text of Proverbs: "Where the "fear of Yahweh" is the beginning of wisdom (Proverbs 1:7, 9:10), it is also the chief reason to praise the valiant woman of great works (Proverbs 31:30)". According to the generalisation and cognitive commitments of CMT, Proverbs 1:7 and 31:30 indicate that the fear of God starts with an investigation into Divine knowledge by a male novice, but finally finishes with a woman sage being praised in the gates of the city[2123]:

יִרְאַת יְהוָה רֵאשִׁית דָּעַת

The fear of the LORD is the beginning of knowledge (1:7 NIV).

$$\updownarrow \qquad \updownarrow$$

… a woman who fears the LORD is to be praised (31:30 NIV).

אִשָּׁה יִרְאַת־יְהוָה הִיא תִתְהַלָּל׃

$$\updownarrow \qquad \updownarrow$$

[2118] Greek philosophy dominated Hellenism since the 5th century BCE, based on Plato's dualism, "where God, the mind, and the Good existed as forms and ideas, separated from the physical world below. With truth and justice above and the creation below, a new view of creation took hold as chaotic, imperfect and evil. A similarly negative approach to the material world was embodied in ancient Gnosticism" (Bartholomew & O'Dowd 2011:265).

[2119] Aristotle understood sagacity in the three ways of *theōria* (contemplation based on detached thought), *praxis* (critical reflection on social engagement) and *poēsis* (knowing that comes from making things). Fox (1997b:165) agrees with the Socratic principle, that the wisdom and morality of Ladies Virtue and Wisdom are either partly based on, or epitomises such knowledge as a whole. For alternative views, cf. Atkinson (2005:95) and Brown (2002a:xii).

[2120] Goldberg (1980:283). Cf. Fox (1997b:166).

[2121] Cf. Bartholomew & O'Dowd (2011:232-3) and Hengel (1974:129).

[2122] Bartholomew & O'Dowd (2011:107-8).

[2123] Bartholomew & O'Dowd (2011:124-5). Murphy (1998:249-50) regards the concept of God-fearing as "an intentional allusion to Wisdom, since the woman can now just as well be called "fear of the Lord". Thus both in the beginning of the book as at the end, Wisdom and fear of the Lord have appeared as Woman".

We conclude the fourth stage of our conceptual metaphorical model on the Divine in Proverbs with a schematic categorisation and reconstruction of the idealised cognitive GOD IS A SAGE model in terms of the following historical-political subsections pertaining to the proverbial wisdom tradition:

Palestinian Settlement, United and Divided Kingdoms (1200-586 BCE)		Ancient Israel in the Babylonian era (586-539 BCE)	Early Judaism in the Persian and Hellenistic eras (539-63 BCE)
Ancient-Israel (Family Clan)	Pre-Exile (Royal Court)	Exile (Wisdom School)	Post-Exile (Scribal Editions)
10:1 – 22:16 25:1 – 29:27	10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27	1:1 – 9:18 10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27	1:1 – 9:18 10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27 30:1 – 33 31:1 – 31
Parental and Royal Human Sages		Teaching and Scribal Human Sages	
Ideal Sage: Father	Ideal Sage: King	Ideal Sages: Teacher Lady Wisdom	Ideal Sages: Enigmatic Agur Lady Virtue
GOD-AS-A-FATHER-SAGE	GOD-AS-A-KING-SAGE	GOD-AS-A-TEACHER-AND-A-LADY-WISDOM-SAGE	GOD-AS-AN-ENIGMATIC-AND-A-WOMAN-SAGE
THE-DIVINE-AS-A-LORD-SAGE		THE-DIVINE-AS-A-LADY-SAGE	

An interpretation of the God-talk of Proverbs illustrates how the pre-exilic THE DIVINE IS A LORD SAGE structure were schematically constructed from the complex GOD-AS-A-FATHER-SAGE and GOD-AS-A-KING-SAGE conceptualisations in Proverbs 10-29. However, after the Babylonian Exile and during the post-exilic Persian and Greek periods, the sages of the proverbial wisdom tradition systematically hide the DIVINE IS A LORD SAGE structure in favour of the DIVINE IS A LADY SAGE model, which were simultaneously deduced[2124] from the conceptual GOD-AS-A-TEACHER-AND-LADY-WISDOM-SAGE and GOD-AS-AN-ENIGMATIC-AND-WOMAN SAGE metaphors in Proverbs 1-9 and 30-1. *How* and *why* did such "conceptual shifts" or "cultural developments"[2125] took place among the subsequent generations of sages of the proverbial wisdom tradition, in terms of their changing schematic categorisations of YHWH as primarily a pre-exilic

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[2124] According to Gibbs (1992:594), it is possible for two different parts of a proverbial expression to utilise two distinct metaphorical mappings at the same time, since two different metaphors can pick out different aspects of the same target domain. The metaphorical expressions instantiate pre-existing mappings in long-term memory, whereby knowledge from a target domain is partly understood in terms of a source domain. Conceptual metaphors structured from simultaneously mappings constitute the interpretations assigned to many metaphors and provide coherence to linguistic expressions that are traditionally viewed in the various interaction models as idiosyncratic references to novel categories.

[2125] Kövecses (2007:127) illustrates how such "cultural evolutions" or "conceptual mappings" are very flexible in nature, and can change spontaneously between cultures and subcultures.

Male Sage into a mainly Female Sage in the exilic and post-exilic subsections of canonical Proverbs? We propose that this endeavour happened because of canonical, patriarchal and feministic reasons.

Prior to the Babylonian Exile, Proverbs 10-29 was developed as an instructional manual for the cultivation of personal morality and private wisdom in young people at home and in the royal court[2126]. After the Exile, the main interests in the proverbial wisdom tradition were retained among individuals in the local Israelite families, while its official purpose socially shifted to the education of scribal sages in the governmental schools of the ancient Israelite and diasporan Jewish communities[2127]. Proverbs was canonically shaped and textually finalised in the Greek period, when scribes editorially linked the sayings and subsections of chapters 1-29 with 30-31, to relate the moral and individual sagacity of Ladies Wisdom (1-9) and Virtue (31), as well as the *Sondergut-* or limitation-sayings (10-29) with the international wisdom and skepticism of Agur (30). The ultimate scribal purpose of the literary-thematic framework governed by female imagery, with numerous references to mothers and women in-between, was to subvert and reconceptualise the dominant Solomonic, male and patriarchal character of the proverbial wisdom tradition as a whole. These editors aimed to provide the text with an orthodox conclusion (like in the case of Qohelet), and make its final version more "synagogen-" (Galling)[2128] or "kanonfähig" (Holm-Nielsen)[2129] with favourable feminine conceptual categorisations and schematic constructions of the Divine[2130].

In most subsections of canonical Proverbs, the prominent human figures are assertive women and female sages, unlike the docile house-wives normally associated with patriarchal societies[2131]. Such conceptualisations occur most frequently in the literary-thematic framework of Proverbs 1-9 and 31, with feminist and womanist readings extolling the wisdom character and moral strength of Ladies Wisdom and Virtue, in contrast to the male-dominated cultures and world of the ancient Greeks[2132]. While the

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[2126] Cf. Scott (1965:3), Perdue (2008:89) and Williams (1987:268).

[2127] Cf. Perdue (2007:47).

[2128] "Collections did eventually reach a "canonical" or fixed status in their communities for a variety of reasons (antiquity, use, presumed authorship, and content), though prior to reaching this static level redactional features involving rearrangement, additions, subtractions, and rewriting of individual pieces may be reconstructed in part (...). This process of shaping demonstrates that social formation, even in traditional and conservative communities, involved the dynamic interaction of texts and communities (Sanders). Indeed many texts may well have been "canonized" only when the communities that preserved them in a fluid state were faced with the threat of dissolution. The prohibition against changing the text and especially the hesitation to create new social knowledge in the form of dynamic collections suggest that the traditional forms of a society have either died, faced the imminent danger of discontinuance, or become stagnant. Societies and communities refusing to continue the dynamic process by creating new collections along with other types of social knowledge eventually stagnate and die. Living communities may preserve their own canonical texts from earlier eras along with those created by other groups, but both are used primarily as resource in the generation of new and vital knowledge" (Perdue 1990c:18).

[2129] Cf. Holm-Nielsen (1974:169-70).

[2130] Cf. Camp (1985:75-147,255-82), Moore (1994:104-6) and Whybray (1995:107).

[2131] Cf. Bergant (1997:78) and Brenner (1993:192-3).

[2132] Cf. Bartholomew & O'Dowd (2011:102).

poem of Proverbs 31:10-31 portrays the all-male view and evaluation of women in general and Lady Virtue in particular as ideal wife[2133], its feminine portraiture in Proverbs 31 still surprises the perceptions of the Jewish and Greek audiences, as recollections of Lady Wisdom in Proverbs 1-9[2134]. Along with the concentration of male references in Proverbs, the editor concludes the canonical text with an exaltation of the virtues of a woman. Lady Virtue is defined not only in terms of other men and male sages, but as "very much her own person", whose obligations depict something different than the traditionally perceived "maleness" of God[2135]. According to Wolters, Lady Virtue "clearly symbolizes the public *activity* of a woman of wisdom, which undercuts the moods of antifeminism and rationalist wisdom in these ancient cultures. Wisdom is not a rational or spiritual retreat from the world, nor does it celebrate the musing of male scholars above all other professions. This wisdom is for everyone and applies to everything. As it glories in the essential goodness of women in the creation it sanctifies the concrete, practical lives of all humans"[2136].

A cultural critique and pro-feminine interpretation of woman sages in Proverbs suggests for Ndoga a general and public kind of "instructional forum" for women, where "[w]ise women were exposed to such principles where wisdom was the envisioning capacity of human everyday experiences through divine lenses in order to provide enlightened guidelines endorsed by all"[2137]. Despite the silence of women and mothers in Proverbs, their sapiential acts and representation of Lady Wisdom eventually became their common form of feminine "God-talk"[2138], whereby they intellectually and religiously survived and thrived in the commercial and proverbial market places[2139]. One cannot leave out the possibility that some female authors and editors were responsible for the subsections and canonical text of Proverbs[2140].

Camp is correct then, that an idealisation of female imagery for the Divine as a Lady Sage highlights women's equality: "Indeed, the higher the pedestal and the further removed from the life of real women, the more likely such an image may be used to repress women through negative comparison"[2141]. Proverbs' exaltation of woman sages as real-life experiences of Ladies Wisdom and Virtue, for example, are abstracted by her identification with the Torah in Sira, while her (de)mystification and

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[2133] Collins (2004a:495) describes it as "unabashashedly patriarchal in its perspective, reflecting the crucial contribution of women to agricultural society in antiquity, showing high respect for their competence". Clines 1994a:274) supports the view that it was written from a male perspective on women, "with the inevitable misapprehensions, idealizations and prejudices that come when one sex tries to depict the other".
[2134] Cf. Ndoga (2014:173) and Bartholomew & O'Dowd (2011:314).
[2135] Cf. Atkinson (2005:167).
[2136] In Bartholomew & O'Dowd (2011:109).
[2137] Ndoga (2014:189-90).
[2138] For YHWH's female qualities, cf. Hosea 11:8-9, Jeremiah 31:20 and Isaiah 49:14-5, as well as Brueggemann (2008:139).
[2139] Cf. Yoder (2001:108-10).
[2140] Fontaine (1995:37-8) attributes the Instructions to Lemuel in 31:1-9 to a female author.
[2141] Cf. Camp (1990:199).

depersonalisation as a metaphorical Divine Being in *Sapientia Salomonis* estranged her even more from women in general and the sublime Divine throne as God's partner (cf. 9:4)[2142]. This is what we discuss in the next section, on the implications of our CMM for a cognitive GOD IS A SAGE construct in Proverbs and the proverbial wisdom tradition.

5.5 IMPLICATIONS OF THE GOD-TALK IN PROVERBS FOR THE PROVERBIAL WISDOM TRADITION

The implications deduced from our model conclude the research topic of the fifth chapter, of how Israelite sages metaphorically conceptualised the God YHWH metaphorically by means of real-life religious experiences and in terms of imaginative-schematic intellectual thoughts in the canonical text. The implications substantiate the remaining aspects of our hypothesis on how the Divine is metaphorically conceptualised by Israelite sages as a sage *via* cognitive-religious and realistic experiences peculiar to the proverbial wisdom tradition and distinct from the priestly and prophetic theologies of the Hebrew Bible.

The last stage relates intimately to our conceptual metaphorical approach to the Divine in Proverbs and the proverbial wisdom tradition, and addresses four implications for its God-talk of Proverbs, (1) on the canonical formation of the twofold historical and theological approaches to Yahwism, (2) about the inclusive-religious and unconscious-ideological cognitive models and conceptual metaphors pertaining to the Divine in the proverbial wisdom tradition of the Biblical Hebrew Canon, (3) as an explanation of the sages' predominant scripts and religious licensing stories which contradicts the salvation-historical stories and covenantal scripts of their priestly and prophetic counterparts in ancient Israelite religion, as well as (4) providing substantive conceptual metaphorical and cognitive religious thoughts on God in the proverbial wisdom tradition.

5.5.1 Cognitive-*Scientific Explanations of the Divine in Proverbs*

Previously, we mentioned the threefold findings of Lakoff and Johnson, as part of our cognitive research paradigm and pertaining to the methodological perspective of second-generation science: Lakoff and Johnson regard the human brain-mind system as mostly unconscious, inherently experiential and largely metaphorical in nature[2143]. While the experiential, realistic and metaphorical phenomena of CMT were primarily addressed in the rest of the study, the final stage focuses on the most prominent unconscious agendas and ideological implications hidden behind the world views and gestalt experiences of the sages about YHWH. Our research data initially investigated, eventually identified and subsequently interpreted God as a Sage in the pre-exilic, exilic and post-exilic sections of Proverbs. The Israelite sages of the proverbial wisdom tradition constructed idealised cognitive model of God as a

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[2142] Cf. Camp (1990:200-2) and Kittay (1988:63).
[2143] Cf. 3.1.3 as well as Lakoff & Johnson (1999:3).

Male King and Father in Proverbs 10-29, which were radically revised and politically reconstructed into experiential gestalts of the Divine as a female Teacher and Lady Sage in Proverbs 1-9 and 30-21[2144].

Despite of our investigative division and interpretative discussion of Proverbs in terms of its threefold sub-collection as chapters 10-29, 1-9 and 30-1, numerous post-Enlightenment scholars, especially those from the psychoanalytic and socio-scientific perspectives of post-structural, reader-response, deconstructive and ideology criticism[2145], have reminded readers of a "guilty secret" shared by the status quo[2146], on the invisible presence and power struggle of an unconscious "world-beneath-the-text"[2147], filled with pervasive ideologies underlying the textual surface of the Hebrew Bible[2148]. The effect of such ideologies may temporarily block or even permanently distort our interpretation of Scripture: "inexperienced" (untrained) expositors, in search of the "normal" (clear), "immanent" (inherent) or "implicit" (real") intentions of the Hebrew Canon's "final" (authorial) and ultimately "agreed-upon" (albeit (post-)exilic and diasporan textual version(s)), often default or revert back to a text's "widely maintained", "generally accepted" and "self-intended" interpretation(s). As the Great Destroyers of Meaning or Masters of Suspicion– Freud, Marx and Nietzsche[2149]–, have clearly demonstrated, people's apparently innocent and naive understandings of the Bible initially serve to conceal and camouflage a rational and well-intended hermeneutics of faith, but which can easily be transformed into the irrational and destructive thought systems of Judaism and the Divinely- ordained power structures of Christianity[2150].

Critical scholars have empowered us with the sufficient skills to expose, identify and deconstruct the unconscious ideologies and artifices camouflaged underneath the writings attributed to the Second Temple period, which include the scribal and sapiential editions of canonical Proverbs. Carroll advises that the Hebrew Bible be studied within the double helix of its ideological and historiographic parameters, with the ideological camouflages predominating and perhaps even antedating the texts' earlier historical, social and cultural contexts[2151]. According to Scheffler the biblical and proverbial "[r]eligious and political-ideological beliefs were often so closely interwoven that it is better... to speak of

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[2144] Cf. Nielsen (2003:25).

[2145] Cf. 2.6.

[2146] "Nobody is innocent, since what is concealed is, indeed, a guilty secret. To present things as natural, normal or self-evident at the surface level may well be a way of rationalizing, justifying, or concealing some form of oppression – either of one group by another group, or of the sub-conscious desires of a person's by the conscious interests. The problem of such forms of rationalisation or justification is that they often remain hidden in the world of the sub-conscious. Many interpreters are not aware of their own power interests" (Conradie 2008:104). Cf. Conradie (2008:104-6).

[2147] For an investigation into the ideological "world beneath the text", cf. Conradie (2008:26-32,104-6).

[2148] According to Sneed (1994:656) all texts are not some politically neutral discourses, but always contains underlying ideologies. This is true even of biblical, religious and theological communications.

[2149] Cf.2.6.5.

[2150] The ancient Israelites and later Christians "believed that their history was closely linked to God because of God's highly specific intervention in their affairs" (Scheffler 2001:21).
Cf. Conradie (2008:104-6).

[2151] Cf. Carroll 1992:568-70), as well as Deist (2002:53).

the religio-ideological rather than simply the religious dimension of the life of ancient Israel"[2152]. Böstrom promotes Albertz's "non-official" understanding of Proverbs, whereby the religious character of the canonical text focuses on the personal piety of individual and family spiritualities, in contrast to the official religious versions of the priestly and prophetic traditions[2153]. Clines goes even further, by investigating Proverbs internally and immanently against its own textual "grain", thereby revealing the irreconcilable tensions, deconstructive notions and ideological experiences of reality (*Wirklichkeitsverstandnis*) contained within the proverbial wisdom tradition of the ancient Israelite sages and early Jewish scribes[2154].

Many New Enlightenment and second-generation scientists propose that our cognitive research paradigm can assist us with the implicit and inherent uncovering, visualisation and construction of important frames, schemas and categories, which may lead to a more clearer explanation and open discussion of the theological message and meaning of Proverbs[2155]. According to Lakoff and Johnson the combination of the mostly unconscious, inherently embodied and largely metaphorical aspects of our human brain-mind system constitute what is generally known as our "unreflective common sense"[2156]. The metaphorical conceptualisations of the Divine by the proverbial Israelite sages and scribes, as well as our subsequent interpretations of such imaginative schemas and idealised cognitive models on the God of Proverbs, may be quite culturally misleading for and politically hazardous to our contemporary environment[2157]. To overcome, unlock and transcend our "unreflective common sense" or "cognitive unconscious", the methodological cognitive-scientific research paradigm inherent to this study's CMT should be openly debated and honestly discussed, in order to make our cognitive, irrational and reflexive unconscious thoughts as conscious, rational and reflective as possible[2158]. The Israelite sages' metaphorical conceptualisations on the Divine should be reflectively thought about and consciously examined, to effectively and appropriately guide our inferences on and reactions to God as a Sage in the proverbial wisdom tradition[2159].

[2152] Scheffler (2001:20,24).
[2153] Cf. Böstrom (1990:69) and Albertz (2011).
[2154] Cf. Clines (1992:83), as well as Nel (1984:130).
[2155] Cf. Lakoff (2008:133).
[2156] Lakoff & Johnson (1999:12-3). Cf. Lakoff (2008:13-4) and Slingerland (2004)
[2157] For example: "The existence of these global and microcosmic hierarchies in the cultural model of the Great Chain, and in its conscious elaborations in the West, has profound social and political consequences, because the cultural model indicates that the Great Chain is a description not merely of what hierarchies happen to *exist* in the world, but, further, of what the hierarchies in the world *should be.* This implies that it is *wrong* to attempt to subvert this order of dominance" (Lakoff & Turner 1989:210). Cf. Lakoff (2008:46-7).
[2158] Cf. Lakoff (2008:34,44,129189).
[2159] "With a cognitive linguistic approach, undergraduates can gain understanding of metaphor, how it works, how it can affect our behavior and attitudes, and how it may carry bias – intended or not" (Tapia 2006:139-40).

Finally, as part of the so-called *Erklären-Verstehen-Kontroverse* and debate between Gadamer's hermeneutical (theological) interpretations and Ricoeur's scientific (unconscious) explanations[2160], our cognitive research paradigm do not aim to treat these approaches in exclusivist or reductionist fashions, but rather in inclusive and interactive ways, especially when it comes to the conceptual metaphorical interpretation of the priestly, prophetic and proverbial theologies and traditions of the Hebrew Bible[2161]. The introductive, investigative, identicative, and interpretative stages of our CMM to the God of the priests, prophets and sages have provided sufficient proof that specific ancient Israelite metaphors have entirely conceptualised their religious attitudes. Together with Harrison, we argue that conceptual metaphors influence how the Israelites "experienced what they take to be the divine, and how they understand the language that they use in their attempts to talk about it. And the wariness with respect to how specific conceptual metaphors have shaped whole religious traditions could have far-reaching consequences for how the divine is conceived in the future"[2162]. Lakoff and Johnson correctly state that "one cannot ignore conceptual metaphors. They must be studied carefully. One must learn where metaphors is useful to thought, where it is crucial to thought, and where it is misleading. Conceptual metaphor can be all three"[2163].

5.5.2 Developing *God-Talk Behind the Proverbial Wisdom Tradition*

The peculiar implications of the Biblical Hebrew conceptual metaphors for the Divine in terms of their useful, crucial and misleading dimensions are adequately illustrated from the research perspective of CS. Our cognitive-scientific research paradigm and its CMT can assist us to grasp something of the neural and unconscious nature of the ancient Israelite brain-mind system and of the Israelite sages' and Jewish scribes' proverbial worldview. Our threefold discussion on the developing God-talk of the proverbial wisdom tradition thus focuses on the possibility of multiple theological and historical approaches to Yahwism in ancient Israel, about how the canonical repression of ancient Near Eastern myths coincide with the communal expression of popular religion and spirituality in the collective memory of the proverbial sages, as well as to what the presence of the remaining mythical traces in the Hebrew Bible implies for an appropriate explanation of the God YHWH in Proverbs.

5.5.2.1 Multiple Historical and Theological Approaches to Yahwism in Ancient Israel

Our cognitive-scientific explanation take the "middle road" or central position on the continuum between the synchronic literary-theological and the diachronic socio-historical approaches to Yahwism in ancient Israel[2164], to discover and discuss its implications for an ideological understanding of God in the Hebrew

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[2160] Cf. 2.1; 3.2.3.1 and 3.2.3.3.
[2161] Cf. Lawson & McCauley (2006:15,24).
[2162] Harrison (2007:19).
[2163] Lakoff & Johnson (1999:73).
[2164] "Israelite monotheism in its fully developed form, while retaining one personal god – the "god of" Abraham, Isaac, and Jacob – and assigning his functions to its fusion deity, will deny the reality of all other personal gods just

Bible[2165]. Albertz situates this "middle way" of biblical interpretation between the contrasting poles of theological fundamentalism and history criticism, and reasons that the Israelite religion which "arose in the early days of Moses was not the entire religion, but nevertheless surely some important impulses towards its further development"[2166]. Albertz combines the priestly, cultic and cultural dimensions of Mosaic religion with the early foundations of tribal cult(s) among the early Israelites, and YHWH's extra-Palestinian origins and relationship with his fellow ancient Near Eastern Divinities[2167].

The pre- and post-exilic links between the ancient Israelites and their God YHWH are indeed of a peculiar nature. The Egyptian Merneptah stele testifies to the existence of a relatively unknown group of herders and farmers called "Israel" as making a substantial living within the Canaanite boundaries around 1200 BCE[2168]. During their Egyptian exodus and Palestinian conquest under the leadership of Moses, the Hebrew tribes most likely adopted and brought along the God YHWH, formerly a mountain, tribal, war and storm Deity from the north Arabian desert[2169]. Some of the oldest 14th century and ancient theophanic texts in the Hebrew Bible seem to suggest that YHWH was worshipped by Edomite, Midianite, Kenite and Rechabite nomads at the extremely southern mountain ranges of Seir (Judges 5:4), Sinai (Psalms 68:9), Paran (Deuteronomy 33:2) and Teman (Habakuk 3:3), before the Israelites adopted and brought this cult along to Palestine[2170].

YHWH, who previously functioned without a spouse or pantheon, was initially combined with the Canaanite El, to eventually become the High God in the Divine Council. After the establishment of the Israelite and Judean kingdoms YHWH attained some form of political exclusivity, although other Gods and Goddesses were also peacefully venerated besides and despite of YHWH-Elohim: early 8th and 9th century depictions of Israelite family religion testify to similar syncretisms, that mention the Goddess Asherah as the "Queen of Heaven" and YHWH-Elohim's consort at Kuntillet Ajrud and Khirbet el-Qôm. Numerous early Hebrew families, clans and tribes seemed to choose and rely on the personal assistance, protection and blessings of individual Divinities. Inherent to the Israelite family religion(s),

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as it denied the reality of all high gods but its own. But the emergence of monotheism from polytheism is a matter of selective inclusion as well as wholesale exclusion. It would be wrong, wildly wrong, to suppose that anything ever predicated of any Semitic deity ends up being predicated of Israel's deity – the sole survivor, so to speak. But it would be almost equally wrong to suppose that there is no overlap between Israel's deity and his ancient rivals. In fact, the most coherent way to imagine the Lord God of Israel is as the inclusion of the content of several ancient divine personalities in a single character" (Miles 1996:72).

[2165] For such approaches, cf. especially the views of Albertz (2002a) and Van der Toorn (1995b).

[2166] Albertz (2002a:90).

[2167] Cf. Albertz (2002a:90-2).

[2168] Cf. Finkelstein & Silberman 2002:101,110) and Hess (2007:20).

[2169] Cf. Exodus 15:3, 1 Samuel 18:17;25:28 and Judges 15:19.

[2170] Cornelius P Thiele in 1872 described YHWH historically as a "god of the desert, worshipped by the Kenites and their close relatives before the Israelites" (Van der Toorn 1995b:1714-5). Although it is certainly possible that the Kenites introduced the Israelites to Yahwism, it seems unlikely that they did this outside the Palestinian borders. Cf. Van der Toorn (1995b:1714-6).

familial Divinities were usually appointed by the "Father of the House" from the likes of Gods such as El, Baal, Shadday, Gad, Shalem, etc. Only during the later monarchical times were YHWH politically instituted as the national God and publically accepted and worshipped as the family God of most Israelites[2171].

Yahwism in the Judean kingdom enthroned YHWH as a royal King (El-Elyon) and Consort (YHWH-Zebaoth), above the Ark in the Holiest part of the Jerusalem Temple, and in symbolic remembrance of the continuous link between the old family religion and the Davidic-Solomonic aspirations. However, such political endeavours and spiritual explanations were never really accepted, and led to the regular revolts of the common people under the autocratic banner which metaphorically conceptualised and proclaimed "YHWH as [their] King"[2172]. Amidst the prophetic protests of Elijah and Elisha, the Assyrian destruction of the northern Israelite kingdom in 722 B.C.E. immensely dislocated the communities, but also led to new religious, social and national reforms in the southern Judean monarchy under Josiah and Hezekiah during the 8th and 7th centuries[2173].

The Josianic reform was mainly prophetic in nature and mostly focused on the cultivation of a new religious identity for Israelites by the Deuteronomist theologians (cf. Deuteronomy 6:4). The centralisation and limitation of the state-cult to Mount Zion and the Jerusalem Temple strengthened the socio-political unity of the nation and legitimated Yahwism. Unfortunately, the destruction of the provincial shrines simultaneously implied the outlawing of the popular Asherah shrines as well, which ultimately robbed family religion in ancient Israel of its fundamental and independent poly-Yahwisms at places like Bethlehem, Samaria and Hebron[2174]. Jeremiah taunted the people for praying to YHWH in national disaster, while continuing the worship of their family Divinities during ordinary and everyday crises[2175]. The Deuteronomists conceptualised YHWH as the only personal family and officially state Deity[2176], and integrated the covenantal destiny of the state with the well-being of the Israelite family as YHWH's chosen people *via* the imperatives of the second commandment. However, the Babylonian siege of Jerusalem divided the political and religious elites along opposing factions: while the priestly officials chose an Egyptian alliance, the prophets under Jeremiah opted in favour of a more pro-Babylonian approach[2177]. These diverse views – which contributed historically and theologically to the conceptualisation of God in ancient Israel – would also continue to attribute to the formation of different

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[2171] Cf. Gerstenberger (2002:139-40).
[2172] Cf. Judges 8:22-3; 1 Samuel 8:7; 12:12; as well as 1 Kings 12:15-6 and 19.
[2173] Cf. Albertz (2002a:93-5) and Gerstenberger (1995:269-71).
[2174] Cf. Deuteronomy 12 and 21.
[2175] Cf. Jeremiah 2:25-30 and 44:15-25.
[2176] Cf. Deuteronomy 17:2-7; 18:10-4, as well as Hess (2007:70-1)..
[2177] Cf. Albertz (2002a:96-9).

forms of Yahwism in the Hebrew Canon, under the (sub)conscious influences of the (post-)exilic sages, scribes and rabbis.

5.5.2.2 The Canonical Repression of Oriental Myths and Communal Expression of Popular Religion in the Collective Memory of the Proverbial Sages

During the pre-exilic times the Judean and Israelite empires mainly argued their different state and family religions on a continuum between two extremes: on the one hand, the prophets advocated a theology of YHWH as the sole and elevated God above other Divinities, whose covenant demanded personal, moral and religious responses of obedience from his chosen people. On the other hand, the priestly orientations of cultic officials represented more historical and liberal versions that confessed YHWH as the national Deity, but who locally worshipped other popular Gods and fertility Goddesses as well[2178]. Except for the fact that the Exile led to the destruction of the Temple and its interrelated Jerusalem cult and Davidic Dynasty[2179], it also served as the main constituent and contributing factor for the formation of the subsequent Israelite–Jewish view and the later scribal-rabbinic perspectives on Judaism as a religion of the Law and Book.

The Hebrew Bible – whose texts had long been exposed to complicated redaction processes and particular ideological functions – needed to be subsequently edited and scribally revised into one composite and comprehensive canon. Following on the exilic times, the Israelites left behind them the Hebrew Bible as a "timeless collection of Hebrew texts expressing their view of history and their hopes for the future. That collective saga would be the unshakable foundation for the Hebrew Bible we know today"[2180]. Carroll describes the sages' and scribes' accentuation of monotheism as the "controlling myth" of the Hebrew Canon: what "went into the Babylonian deportation were elements of polytheistic Yahwism and what, some centuries later, came back from Babylonia was a transformed Yahwism capable of reshaping Palestinian culture effectively"[2181].

How the processes of monotheistic canonization took place in the texts of the Hebrew Bible are meaningfully implicated by Assman's radical and revolutionary developments from polytheism to monotheism[2182], as well as in terms of Smith's descriptions of the sages' collective (subconscious) amnesia and retained (conscious) memory pertaining to the proverbial wisdom tradition in the final textual version of Proverbs. While Assmann regards biblical monotheism as mainly radical and revolutionary in nature, Smith utilises a threefold model consisting of both its revolutionary and

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[2178] Cf. Hess (2007:330-1).
[2179] Cf. Albertz (2002b:101).
[2180] Cf. Finkelstein & Silberman (2002:274).
[2181] Carroll (1992:574).
[2182] Cf. Assmann (2007).

evolutionary aspects[2183]. He defines the concept of "monotheism" as "the various ways by which ancient Israel reconstituted the diversity of its deities into a single God"[2184]. Such monotheistic processes took place in the sages' (sub)conscious and the scribes' collective memory by means of his three monotheistic practices of convergence (assimilating the similar traits or traditions of other Deities with those of YHWH), differentiation (denying the inherent traits and traditions of other Gods previously linked to YHWH as no longer applicable to his unique nature and actions) and reinterpretation (both opposing the older polytheistic vestiges attributed to YHWH – such as Deuteronomy 32:8-9 and Psalm 82:1 – but simultaneously also preserving and retaining the former theological frames and traditions that it is rejecting). These three practices contribute to an understanding of Israel's past recollections of YHWH and her formation of biblical monotheism, which entails the cultural phenomena of conscious memory and subconscious amnesia[2185]. On the one hand, "collective memory first helped to shape biblical monotheism, and then it influenced Israel's understanding of its own polytheistic past. Collective memory – or the lack of it (in other words, collective amnesia) – helped Israel to forget about its own polytheistic past, and in turn it served to induce a collective amnesia about the other gods, namely, that many of these had been Israel's in the first place"[2186]. Alternatively, ancient Israel illustrates collective amnesia in her exilic disregard for and post-exilic identification of her former Gods and Goddesses as the Divinities belonging to other cultures and nations[2187].

The evolutionary and revolutionary approaches addressed by Assmann and Smith of the development of YHWH as the monotheistic God of the ancient Israelite and early Jewish communities can be applied also to the conceptualisation of God in the distinctive subsections of Proverbs and the diverse developments of the Divine in the proverbial wisdom tradition. Together with Assmann and Smith we argue that the implications of the absence of mythical elements in the later (post-)exilic texts of the Hebrew Bible might be attributed to conscious editorial aims and subconscious ideological purposes underlying the worldviews of those sages and scribes responsible for the final textual version of Proverbs and the proverbial wisdom tradition. Our research implicates that the sages and scribes of traditional wisdom were not copyists who merely and mechanically carried over fossilized views of the Divine from one generation to the next, but that they were rather determined to (sub)consciously censor older and fixated descriptions of YHWH and to remove secondary and residual materials as part of the mental conceptualisation and processing of Proverbs' literary subsections[2188].

[2183] Cf. Smith (2004:5).
[2184] Smith (2004:150).
[2185] cf. Smith (2004:124-52).
[2186] Smith (2004:5).
[2187] Cf. Smith (2004:152).
[2188] Cf. Pyysiäinen (2005:4).

In order to grasp some of the implications of the Divine as a monotheistic God in canonical Proverbs, we have to proceed not forward beyond the conventional evolution of YHWH from a personal to a public Deity in the Israelite family and national religions, but rather retrace our steps to the times before which such dramatic shifts took place. A backward glance at the pre- and post-exilic development of the Divine concept in the proverbial wisdom tradition reveals how YHWH originally and pre-exilically attained his identity in Israel's family religion, but eventually, persistently and post-exilically retained that position and function once again in popular and personal piety amongst the Israelite families and Jewish communities in Israel and the Diaspora.

Whereas other scholars rather smoothly describe Yahwism's monotheistic development from family to state religion during the time of the empires, Albertz favours quite an alternative approach. He endeavours to critically and historically describe the diverse and contradicting spiritual beliefs and expressions of personal religion and popular piety, which originally proceeded, but, after the Exile, superseded state religion[2189]. Albertz attributes two theological developments to the severe crisis which the Israelite and Judean communities experienced: the institution of personal piety, which took control over and assisted in the further survival of the various functions of official religion, and which was continued also to focus on God's future universal creative acts rather than on Israel's past salvation history[2190]. Albertz admits that the literary, educational and archaeological character of Biblical Hebrew texts such as Proverbs represent personal piety only in idealised forms and from ideological perspectives. He nevertheless continues to reconstruct the ideas and implications of personal piety, apart and independent from the official state and temple religions, and based on natural and physical evidence and biological grounds. Albertz thus identifies and describes personal piety in ancient Israel and early Judaism from the three intertwined sources of: (1) the expression of theophoric personal names; (2) the constitution of individual lament and thanksgiving psalms; as well as (3) the inclusion of proverbial material in the Hebrew Bible and the proverbial wisdom tradition in Proverbs[2191]. Although the proverbial material of traditional wisdom differs from the personal piety implied by those of the personal theophoric names, prayers and the individual lament and thanksgiving psalms, it still calls upon a personal Deity from an individual perspective and relationship with the Divine[2192].

Albertz and his followers' dichotomised distinctions between instituted "official" Yahwism and its more ordinary versions of "official", "popular", "family" (Van der Toorn), and "local" (Dever) spirituality. Israelite

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[2189] Cf. Albertz (2002a,2002b,2003,2011) and Hess (2007:66).
[2190] Cf. Albertz (2011:143-4).
[2191] Cf. Albertz (2011:135-40). Meyers (2011:123-4) similarly identifies several types of household practices at the regional and central shrines in ancient Israelite and early Jewish religion, based on (1) regular activities geared to the natural season or calendar, (2) recurring rituals related to the human life cycle, and (3) activities that occur sporadically and might be considered crisis or interventional acts. Cf. Jacobsen (1978:147-64).
[2192] Albertz (2011:139) refers in these instances to Job 10:3,8-13 and 35:10-1, but we can probably include Proverbs 31:1-9 here as well. Cf. Gerstenberger (2002:58).

religions have been criticised as false, oversimplified, insensitive, modernistic and ideological attributions to the disenfranchised and marginalised Israelite and Jewish outcasts' exclusion and suppression by the dominant Judean elites and scribal authors and editors who contributed to the final canonical version of the Hebrew Bible and its monotheistic God[2193]. Yet, others acknowledge that individual piety can only be religiously identified with and theologically related to post-exilic texts such as Job, Qohelet and Proverbs 30-1[2194]. Due to the realisation that religion operated in multiple cultural and societal registers in early Judaism, what Albertz et al refer to as "popular piety" in post-exilic and proverbial sagacity may have mythologically survived and literary bloomed along with other state-sanctioned forms of worship[2195]: according to Niditch, "[t]hen as now, popular and even peripheral practices influence and inform 'central' ritual while elites or representatives of central religious leadership in turn do influence and no doubt participate in popular belief and practice..., many key features of worldview and practice were no doubt shared by Israelites, rural and urban, commoners and aristocrats, those outside of the power structure and political insiders"[2196]. Our CMM next discusses the more general implications of mythical material and existent archaeological evidence which have been identified in the *Tanach*.

5.5.2.3 Biblical Hebrew Mythical Evidence of Israelite Yahwism(s), the Divine Assembly and Hebrew Goddesses

Evidence for the remnant presence of ancient Near Eastern myths in the Hebrew Bible seems to be closely related to theologians' views on family religion and personal piety amongst the Israelite and Jewish communities. On the one hand, those in favour of the persistence of such household practices after the Exile will naturally connect the religious and cultic foci of family and individual piety with such mythic representations[2197]. On the other hand, scholars who disregard such common spiritual practices amongst the ancient Israelite and early Jewish would most probably also deny mythological occurrences in the Hebrew Canon[2198]. Due to the fact that our study clearly underscores what Bal describes as the "binding glue" or relationship between "myth, metaphor and monotheism" in the Yawhwism of the

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[2193] Cf. Stavrakopoulou & Barton (2011:4), Stavrakopoulou (2011:40-3), as well as Ezra and Nehemiah.
[2194] Cf. Stavrakopoulou & Barton (2011:5-6).
[2195] Cf. Grabbe (1995:213) and Stavrakopoulou (2011:38-9).
[2196] Niditch (2011:12).
[2197] "Throughout the history of the composition of the Hebrew Bible, its writers used and re-used myth to undergird their religious and socio-political agenda. Instead of trying to read myth out of the Old Testament – as has been done in the past – one should acknowledge the fact that myths permeate virtually every layer of biblical tradition, from the earliest, to the latest. The broad definition of myth suggest that a great deal of the material in the Hebrew Bible – not just selected borrowings – qualifies as mythic" (Groenewald 2007:18). Cf. Albertz (2011:135) and Caird (1980:226).
[2198] "Anyone who wishes to see the world in some measure as Israel saw it must first rid his mind of both mythical and philosophical ways of thinking" (Von Rad 1984:154). Cf. Van Hecke (2005a:8), Böstrom (1990:33,44,74,88-9,143) and Whybray (1995:129).

Hebrew Bible[2199], we next focus on the three more general implications of mythical material identified in the Hebrew Canon, i.e. the existence of various Israelite Yahwism(s), the function of YHWH as part of the Divine Assembly, as well as the presence of Hebrew Goddesses in the pre- and post-exilic times.

First, our view on the existence of religious forms of Yahwism(s) in ancient Israel and early Judaism correlate with the remark of Groenewald, that we "cannot have conscious representations of God which do not contain mythical aspects"[2200]. The deuteronomistic authors and editors of Joshua 24:15 preserved a conscious memory which indicates that neither First Temple Yahwism nor Second Temple Judaism represented a monolithic confessional body, and that other Divinities were worshipped as well during these periods[2201]. Gerstenberger aptly summarises the various forms of Yahwism(s) which family religion in the ancient Israelite and early Jewish communities had at their disposal: "Family religion knows that it is not the only religion in the world. It does not make a universal claim. There are many other groups with other deities alongside one's own"[2202].

Second – corresponding to the notions on the existence of various religious forms of Biblical Hebrew Yahwism(s) – we argue that the God YHWH is mythologically depicted also as the King and High God of his Divine council / court / assembly[2203]. While fuller descriptions and typical scenarios of the heavenly council are identified in 1 Kings 22; Isaiah 6 & 40; Jeremiah 23; Job 1-2; Psalm 82; Zechariah 3 and Daniel 7:9-14[2204], shorter versions refer to the presence of the קְדֹשִׁים or "holy ones" ("celestial powers" or "heavenly beings") as well[2205]. In the ancient Near Eastern context, the Divine assembly consists basically of "a meeting of the gods, normally under a presiding deity, to hear or to formulate, or even to announce decisions affecting Divine or human affairs"[2206]. The High God serves as the controlling metaphor in the heavenly court in his capacities as Divine Warrior, Ruler and Judge, who assembles the pantheon to determine the destiny of the cosmic universe and its human inhabitants[2207]. While the Divine assembly fulfilled important political roles in the establishment and legitimating of social realities and political decisions in the Canaanite and Mesopotamian contexts, it hardly functioned amongst the more independent and less unified Deities in Egypt's fifty nomes[2208].

[2199] Bal (1993:198). Cf. Gerstenberger (2002:57).
[2200] Groenewald (2007:24).
[2201] Cf. Rose (1992:1003) and Fox (2005:363).
[2202] Gerstenberger (2002:89).
[2203] According to Whybray (1971:51) the concept of the Divine assembly (√סוד) features 21 times in the Hebrew Bible: 13 times for human activity, 7 times in connection with God, and once in relation to the "Holy Ones".
[2204] Cf. Kee (2007:259,263) and Gordon (2007b:190-4).
[2205] Shorter abbreviated versions occur also in Deuteronomy 33:2-3; Job 5:1; 15:15; 38:7; Psalm 46; 48; 76; 89:2;6-8; 89:6-8; Isaiah 14:13; 40; Jeremiah 23:18; Daniel 4:10,20; 8:13; Amos 8:14; Zechariah 14:5;as well as Sira 17:17 and 42:17. Cf. Westermann (1990:144) and Horbury (2007:281).
[2206] Gordon (2007b:190).
[2207] Cf. Perdue (1994c:130), Miller (1975:67-8) and Gordon (2007b:202).
[2208] Cf. Mullen (1992:214-5).

Nel compares Deuteronomy 32:8-9 with Sira 17:17 in the LXX and the Qumran texts, to mythologically substantiate a Divine act whereby עֶלְיוֹן ("The Most High") allotted Israel to YHWH as his inherited share prior to creation[2209]:

בְּהַנְחֵל עֶלְיוֹן גּוֹיִם בְּהַפְרִידוֹ בְּנֵי אָדָם יַצֵּב גְּבֻלֹת עַמִּים לְמִסְפַּר בְּנֵי יִשְׂרָאֵל:
כִּי חֵלֶק יהוה עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

When the Most High gave the nations [sons of man] their inheritance, when he divided all mankind, He set up boundaries for the peoples according to the number of the sons of Israel. For the LORD's portion is his people, Jacob [is] his allotted inheritance (cf. Deuteronomy 32:8-9NIV).

The LXX and 4QDeuteronomy readings render these verses somewhat differently:

When the Most High gave the nations their inheritance, when he divided the sons of men, He fixed the boundaries of the peoples according to the number of the sons [angels[2210]] of God (αvγγελωv θεου). And his people Jacob became the portion of the Lord; Israel (Ισραηλ) was the line of his inheritance.

Following on the Exile, the overarching framework of the Divine assembly was radically reconceptualised by the sages and rabbis. These scribal editors effectively depopulated the Divine court, by proclaiming YHWH as the only permanent and residing member of the assembly, and disregarding the other Gods and Goddesses of the pantheon as nothing more as angelic messengers and manifested pawns in his service[2211]. The role of prophets were also highlighted for a while, as their "standing" presence in the heavenly council became an authentication for the direct reception of Divine revelation by YHWH himself[2212].

Third, textual information connecting various Yahwism(s) to a reconceptualised Divine assembly in the post-exilic times, is further substantiated by archaeological evidence that proof the mythic presence of ancient Israelite female figurines and Hebrew Goddesses from the Middle Bronze Age (1750 BCE) until the end of the Persian period (300 BCE). Apart from Asherah – known as the spouse of YHWH-El – the Hebrew Bible also mentions Anat and Astarte, Goddesses who were famous in the ancient Near East for their fighting skills and hunting capabilities[2213]. As shown by eighth and fifth century inscriptions from Kuntillet 'Ajrud, Khirbet el-qom and Elephantine, these feminine personifications and anthropomorphisms were probably limited to the household sphere, but definitely venerated as fertility providers in the family religions of the ancient Israel and early Judea[2214]. While Asherah might symbolise

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[2209] Cf. Nel (2006:177) and Horbury (2007:279).
[2210] Cf. LXE and RSV.
[2211] Cf. Smith (1982:38), Gordon (2007b:200) and Grabbe (2000:221,225).
[2212] Cf. 1 Kings 22, Jeremiah 23:18; 22, as well as Gordon (2007b:16,191) and Miller (1975:68-9).
[2213] Cf. Smith (2014:61).
[2214] Cf. Gerstenberger (2002:51-2) and Van der Toorn (1995a:688,1995b:1727).

a wooden image, pole or tree as the "Queen of Heaven"[2215], the dedications at Kuntillet 'Ajrud and Khirbet el-Qom – "to YHWH and his Asherah" - make it "no longer possible to accept a simple division between those who worshipped Yahweh as a single deity, on the one hand, and those who served Baal and a pantheon of deities, on the other hand. Yahweh had now become a member of the pantheon of Iron Age Palestine... Yahweh had a wife named Asherah and he had children, all of whom were members of the divine council that was worshipped in ancient Israel. Given this prevalence of multiple deities, the student of the Hebrew Scriptures must penetrate behind such erudite sources as the Deuteronomist and priestly redactors to find evidence of this religious pluralism"[2216].

The prohibition behind the Second Commandment – as stated in the priestly and prophetic text of Exodus 20:17 and Deuteronomy 5:21 – seems to date after the Exile, when the older imaginations and earlier conceptualisations of the Israelite pantheon became either overtly excluded from or metaphorically diminishes into the reference of former Goddesses such as Asherah, Anat and Astarte as nothing more than heavenly manifestations and angelic messengers in YHWH's Divine assembly and court[2217].

5.5.3. The Sages' Subconscious Cognitive and Ideological Conceptual Metaphors for on the Divine in the Proverbial Wisdom Tradition

A discussion on the developing God-talk behind the *Tanach* exposed the historical and theological approaches to Yahwism in ancient Israel. These deconstructions illustrate how the public polytheistic myths of popular piety and family religion were canonically repressed and replaced by an unified state cult prior to the Exile in the collective amnesia and cultural memories of the exilic scribes. However, our discussion concluded with how family religion bloomed once again amongst the Israelite and Judean communities of Palestine and in the Diaspora, and left visible traces in the Hebrew Bible, pertaining to the existence of various forms of Yahwism(s), the mythical nature of the Divine court, council and assembly, as well as to the persistent presence of Hebrew Goddesses in ancient Israel and early Judaism.

The next part shifts our attention from the canon of the Hebrew Bible in its entirety to how the Divine is both subconsciously and cognitively implicated in Proverbs, by means of the traditional sages' identified, interpreted and idealised cognitive GOD-AS-A-PRIMORDIAL-AND-PROVIDENTIAL-SAGE model, and in terms of their inferential GOD-AS-MALE-AND-FEMALE-SAGE gestalt experiences. Our discussion focuses on three

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[2215] For positive and negative Biblical Hebrew references to Asherah, Anat and Astarte, or even an algamam between these Goddesses, cf. Deuteronomy 16:21; a Samuel 15:22-31; 1 Kings 14:15,15:13,18:19; 2 Kings 17:16;21:3,7,23:4-7; Jeremiah 7:16-8; 44:15-25; Ezekiel 21:26-7; Hosea 3:4; Zechariah 10:2; as well as Stavrakopoulou (2011:42), Smith (2004:112) and Grabbe (2000:212-3).
[2216] Hess (2007:13-4,283-90).
[2217] Cf. Collins (2004a:128-9), Fishbane (2005:90), Smith (2014:65) and Ruether (2002:47-8).

implications for the God YHWH in Proverbs: (1) as the High God of the heavenly assembly and a Lord Sage; (2) of Lady Wisdom as YHWH's Daughter, a Goddess and Lady Sage;, and (3) on the transformation of Ladies Wisdom and Folly from Goddesses to Divine attributes in the proverbial wisdom tradition.

5.5.3.1 YHWH as High God of the Heavenly Assembly and as a Lord Sage

The majority of references to "YHWH" (יהוה)[2218] possibly characterise the Divine in its official, monotheistic, universal and covenantal[2219] conceptualisations in Proverbs[2220], in contrast to Job and Qohelet's problematic descriptions of the Deity as a *deus absconditus et otiosus*[2221]. However, such Divine designations become more complicated once one realises that LXX and Targum of Proverbs translates eight of the possible nine YHWH occurrences as "God" (אֱלֹהִים)[2222]: references to "God" (אֱלוֹהַּ) or "Gods" (אֱלֹהִים) in canonical Proverbs itself may refer either to a foreign unknown Deity[2223] or to the particular personal God YHWH[2224]. However, the ethical considerations by the pre-exilic sages of the Divine as "his Maker" (עֹשֵׂהוּ, cf. 14:31 and 17:5), the "Righteous One" (צַדִּיק, cf. 21:12), "their Redeemer" (גֹּאֲלָם, 23:11), "The One who measures hearts" (תֹּכֵן לִבּוֹת, cf. 24:12) – as well as Agur's post-exilic conceptual designation of YHWH as "my God" (אֱלֹהָי, cf. 30:9) – might indicate Albertz, Vorländer and Van der Toorn's portrayals of YHWH's protective presence, in his combined capacities as the transcendent (Supreme) Saviour and an immanent (Personal) Blessing Deity[2225]. As such, YHWH favours the poor, widows, orphans, the weak and defenceless, as the Deity is worshipped in the individual piety and popular family religion of ancient Israel and early Judaism[2226].

Moreover, especially the textual indications to the "Holy One(s)" (קְדֹשִׁים) in 9:10 and 30:3 remind some scholars of the persistent presence of the Divine assembly in the subconscious brain-mind processes and collective memory of the exilic sages and post-exilic scribes. Some academics' conscious monotheistic tendencies tend to deliberately reinforce the sages and scribes' canonical, cultural and collective amnesia, ideological disregard and subconscious regression of the קְדֹשִׁים into inferior

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[2218] Cf. 5.1.1.

[2219] The designation of the YHWH's covenantal name might be problematic in Proverbs, since the concept of the "covenant" (בְּרִית) occurs only in 2:17.

[2220] Cf. Perdue (2008:114) and Van der Toorn (1995b:1711).

[2221] Cf. Brown (1996:127), Murphy (1992a:lxi-lxii) and Perdue (2007:92).

[2222] Cf. Böstrom (1990:35) and McKane (1992:45ff.).

[2223] In 2:17, cf. Dell (2006:149).

[2224] In 2:5; 3:4; 25:2 and 30:5,9. Cf. Dell (2006:79) and Habel (1972:148).

[2225] Cf. Such the Old Testament theological distinctions by Westermann (1982:12) between the saving and blessing God in Israel's salvation-historical and the ancient Near Eastern and creative traditions of humanity (anthropology) and the universe (cosmology). Cf. Perdue (2008:55-6) and Lang (1997:411).

[2226] "It must be emphasized that there is no inherent conflict between the concept of a personal god and the concept of a supreme being just as there is no conflict between official and personal religion. It is rather the case, at least in a monotheistic setting, that the view of the deity as the personal god is inseparable from the concept of God as a supreme being" (Böstrom 1990:243). Cf. Mack (1970:60). For the so-called Swansonian theory of Religion and Regime, cf. Winter (1983).

household Deities, minor heavenly hosts and angelic beings, or even ordinary holy persons, that eventually demoted the Holy One(s) to mere abstract epithets and honoured titles for YHWH in his Divine sacredness[2227]. However, with Böstrom and other prominent scholars[2228], it seems reasonably justified to implicate YHWH and the קְדֹשִׁים as "his sons" (in 30:4) as the Patron Deity and High God ("Hoch-gott") over a pantheon of Divinities ("Hochgötter") in Proverbs[2229]. YHWH utilises the Holy Ones to actively and mythologically maintains his creative justice and moral order in terms of the ideal and inferential semantic roles attributed to him as Divine Father and King[2230]. In fact, the metaphorical conceptualisations GOD-AS-A-PRIMORDIAL-AND-PROVIDENTIAL-SAGE and of YHWH-AS-FATHER-AND-KING-SAGE have been illustrated by Jackobsen in Mesopotamian religion[2231], as well as in the royal wisdom of the of the West-Semitic cultures. For example, at Ugarit the Canaanite Goddess Asherah or Athirat praises her consort El as High God, King, Creator, and Father of the pantheon and humanity in the following way: "Your decree, O El, is wise, your wisdom is everlasting, a life of good luck is your decree..., You are great, O El, you are wise, your grey beard certainly instructs you"[2232]. In a similar way, YHWH became known in ancient Israel and early Judaism as the *Deus scientiarum Dominus* (the "God of All Knowledge")[2233].

Furthermore, the proposed explanation of YHWH as High God of the pantheistic "Holy One(s)" attains additional strength and substance with the inclusion of other Divinely related concepts in the subsections of Proverbs, such as conceptual metaphorical designations to the "messenger" (מַלְאָךְ), "assembly" (קָהָל) and "council" (עֵדָה). Although some of these portrayals do indeed refer to human messengers, assemblies and counsellors[2234], 17:11 mentions a "cruel messenger" (מַלְאָךְ אַכְזָרִי)[2235] which

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[2227] Cf. Toy (1899:194), Reyburn & Fry (2000:208), Kalugila (1980:86), Fox (1997c:11,2000:308), Dell (2006:167), Hill & Walton (1991:252) and Waltke (2007:428). However, cf. Job 5:1; 15:15; 38:7, Psalm 82:6 and Zechariah 14:5.

[2228] Cf. Scott (1965:175-6), Böstrom (1990:141-3), McKane (1992:47), Gerstenberger (2002:187), Perdue (2007:364) and Miles (1996:61).

[2229] Cf. Scott (1965:175-6). (Waltke 2004:80) follows the LXX to explain Proverbs 30:4 either in terms of God and Israel, or as the father/teacher and his student, i.e. I AM and Israel. The LXX reads "his son" as "the children of Israel". "Similarly, Christ later demonstrated himself to be the quintessential Son of God and the church is baptised into him became God's children. "In short, the triune God is our teacher and we are his children and students" (Waltke 2007:918-9). For an alternative interpretation, Cf. Murphy (1998:228).

[2230] These popular practices ancient Near Eastern and Israelite devotions to inferior Gods and Goddesses and minor household Deities, were later-on continued in the traditional Roman Catholic veneration of "patron saints", "guardian angels" and the Virgin as "Mother of God". Cf. 2.4.4 and Lang (1995:1698,1997:414-5).

[2231] Cf. Jackobsen (1976) and Böstrom (1990:193).

[2232] In Kalugila (1980:62).

[2233] Cf. Rahner (1978:28).

[2234] Cf. 13:17 and 16:14 for מַלְאָךְ, as well as 5:14 and 26:26 for קָהָל.

[2235] Cf. NKJ and RSV, while NIV has a "merciless official". Other translations include the "messenger of death" (McKane 1970:510), "verderfengel", (Snijders 1984:118) or a tempest / storm (Reyburn and Fry 2000:372). Cf. (Murphy 1998:126,130.156).

will be sent out in the form of a theophany against an evil man[2236], whereas 21:16 and 5:14 reckons that (s)he who wanders from the way of understanding will eventually end up ruined in the "assembly of the dead" (בִּקְהַל רְפָאִים), as well as in the human gathering and in the Divine council (קָהָל וְעֵדָה)[2237].

The traditional sages' identification and interpretation of YHWH by means of the idealised cognitive GOD-AS-A-PRIMORDIAL-AND-PROVIDENTIAL-SAGE model and in terms of gestalt THE DIVINE AND FATHER AND KING SAGE experiences, are substantiated via his presence as High God amidst other Gods and Goddesses of the Israelite pantheon into the metaphorical conceptualisation of GOD-AS-MALE-SAGE in the mainly male- and patriarchal-dominated worldview of the proverbial sages: "In its most frequent form, the chief deity who makes decisions regarding groups or individuals, war and peace, is surrounded by fellow celestial beings, including his advisors and sometimes his adversaries or rivals. This cross-cultural constellation of motifs, including the divine king-like figure, his retainers and their conversation/actions, is specified in a prophetic medium. The seer, a human being, is transported to the heavenly realm where he observes the scene or hears the conversation and often participates himself in the action"[2238]. In the next section the role and function of YHWH-AS-A-MALE SAGE is primarily highlighted in the possible light of Lady Wisdom as a Hebrew Goddess and YHWH's daughter and consort, as well as the post-exilic Jewish and Christian reconceptualisation of GOD-AS-A-LADY-SAGE.

5.5.3.2 Wisdom as YHWH's Daughter, a Goddess and Lady Sage

The editorial subsection of Proverbs 1-9 is mythologically conceptualised by exilic sages from a definite Yahwistic worldview and perspective[2239]. Chapter 8 depicts the intimate relationship between YHWH as a Divine Parent and Lady Wisdom as his offspring in extraordinary mystic "Goddess language" and a possible midrashic extension of 3:19-20[2240]. Proverbs 8:22-5 describes – apart from the diverse translation choices – how Lady Wisdom either existed independently or was dependently brought into being by YHWH prior to his Divinely creative acts of the earth, oceans (or depths), springs, mountains and the hills. depending on the hermeneutic paradigms and theological preferences of their cultural experiences and contextual circumstances, translators disagree whether YHWH acquired/

[2236] "Our conclusion is that the view of God as transcendent is strongly emphasized not only in the book of Proverbs but in the wisdom traditions of the Old Testament as a whole... As the supreme God who transcends this world he is able to see and know each person and maintain justice among men. As the sole creator and upholder of the universe he transcends creation in the same way as the artisan stands above his own work. As the transcendent God he is ultimately beyond man's reach, but is free to communicate with man in different ways – through wisdom, theophanies, or messengers" (Böstrom 1990:166).

[2237] Holladay (1988:315,265) applies the former concept to the human context and the latter to the Divine realm. Cf. also Psalm 82:1 as well as 5.5.2.2.

[2238] Niditch (2011:14).

[2239] Cf. Van Leeuwen (1990:113), Mack (1970:52) and Penchansky (2012:31).

[2240] Cf. Whybray (1965:72-6), Perdue (1994b:84-93), Joyce (2003:93), Dell (2006:143) and Lenzi (2006:693).

possessed[2241], brought forth[2242] (√קנה) or created[2243] (κτίζω) Wisdom in verse 22, if she was established[2244], appointed[2245] (√נסך), founded or strengthened[2246] (θεμελιόω) by the Deity in verse 23, as well as to how she was most probably brought forth[2247], born from[2248] (√חיל), made[2249] (ποιέω) or begotten[2250] (γεννάω) by the Divinity in verses 24 and 25.

The different translations and their consequential interpretations of Proverbs 8:22-5 boils down to three interesting implications: Firstly, some academics show that Lady Wisdom lives and functions as a pre-existent Divine being, prior to and independent of YHWH's creation of the universe[2251]. According to Kalugila, the implication illustrates Lady Wisdom's origins as the "Creatress of Sagacity", as well as her superiority as an Israelite Goddess over the Egyptian Maat and Babylonian Ishtar. YHWH serves as the Primordial Creator and Providential Sage, who dispenses his wisdom to Wisdom[2252]. Secondly, other theologians disagree with the first implication, by arguing that YHWH as the Primordial Sage actually and seminally poured Wisdom out of his generative fatherhood and then brought her forth in the writhing motions and painful contractions of a woman in labour. YHWH's conceived purpose for Wisdom was to assist and accompany him with the creation of the cosmos[2253]. For Perdue the second option contains "one of the clearest cases of the use of ancient Near Eastern theogonic mythology by any Old Testament writer… This mythopoeic, metaphorical presentation of Wisdom establishes the authority of the tradition and undergirds its creative power"[2254]. And thirdly, yet other scholars combine the first two views, to implicate YHWH as the Parent – both Father and Mother! – of Lady Wisdom as his Divinely-ordained Hebrew Daughter and Bride, and an Israelite Goddess[2255]. Once again, Lang utilises YHWH as an exilic and orthodox substitute for El and the Holy One(s) in Proverbs 9:10, which witnesses to YHWH

[2241] The reading of NKJ as well as the interpretations of Aquila, Symachus, Theodotion and Vulgate).

[2242] Cf. NIV

[2243] Cf. RSV, LXX, as well as the Pesher and Targum on Proverbs.

[2244] Cf. NKJ

[2245] Cf. NIV

[2246] Cf. LXE, LXT, AFR reads *formeer* (formed) and RSV *set up*

[2247] Cf. NKJ (v.24), RSV, OAV reads *Ek het gekom* (I came forth)

[2248] Cf. AFR, NIV, NKJ (v.25)

[2249] Cf. LXT, LXE (v.24)

[2250] Cf. LXT, LXE (v.25)

[2251] Cf. Vawter (1980), Habel (1992:24) and Wright (2005:xxi).

[2252] Cf. Kalugila (1980:95-101).

[2253] Cf. Ringgren (1947:101-2), Albright (1957:368), Scott (1965:71-3), McKane (1970:353-7), Joyce (2003:92) and Camp (1987:71).

[2254] Perdue (1991:36). Fox (2000:279) – rather problematically – argues that YHWH indeed gave birth to Lady Wisdom before creation, but because she her temporal (not eternal) existence she should be regarded as merely an accidental (not essential or inherent) attribute of the Israelite Deity.

[2255] Cf. Penchansky (2012:28-9), Murphy (1998:282) and Brenner (1993:197-8).

as High God, Father and King of the ancient Israelite and early Jewish heavenly assembly, with Lady Wisdom as his favourite Daughter and one of the Hebrew Goddesses in the polytheistic pantheon[2256].

Additional translation differences also occur in Proverbs 8:30-1, where Lady Wisdom acts in her capacity as a rather mysterious *'amōn* (אָמוֹן) along with YHWH, by continuously and carelessly laughing (√שׂחק) in his Godly presence, and by intimately delighting herself (שַׁעֲשֻׁעִים) on a daily basis with his Divinely inhabited world (בְּתֵבֵל אַרְצוֹ) and human society (בְּנֵי אָדָם)[2257]. The concept of אָמוֹן has been variously translated as a "master workman"[2258] or a "little child" [2259] in the Hebrew and Greek traditions[2260], or as a unification of both[2261]. Apart from Lady Wisdom's conceptualisation as an אָמוֹן in her designated roles as a female architect or a young marriageable girl, most scholars focus on her intellectual, religious and ethical nature[2262]. Wisdom functions in this regard as a "binding", "continuing" or "reliable living link" in terms of her close connection to and intimate relationship with YHWH[2263]. Rogers portrays her as an "accusative of state", whereby the antecedent is not Lady Wisdom but YHWH himself as the perfect Creator and primordial-providential Sage of the universe. Wisdom is therefore only indirectly addressed by means of her close proximity in the direct presence of the Divine[2264]. In connection to the God-fearing references in Proverbs, 8:13 and 20, Weeks emphasises Wisdom's pious importance for and fidelity towards YHWH. Weeks translates verses 30-1 as "I have remained at his side faithfully, and I remain delightfully, day after day"[2265]. The entomological connection between the

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[2256] Cf. Lang (1986:129-30).

[2257] Cf. the LXX reading of 8:30-1: ἤμην παρ᾽ αὐτῷ ἁρμόζουσα ἐγὼ ἤμην ᾗ προσέχαιρεν καθ᾽ ἡμέραν δὲ εὐφραινόμην ἐν προσώπῳ αὐτοῦ ἐν παντὶ καιρῷ ὅτε εὐφραίνετο τὴν οἰκουμένην συντελέσας καὶ ἐνευφραίνετο ἐν υἱοῖς ἀνθρώπων (*I was by him, suiting myself to him* [the phrase ἁρμόζουσα is parsed as the participle present active nominative feminine singular from the verb ἁρμόζω, to "join/ give in marriage"], *I was that wherein he took delight; and daily I rejoiced in his presence continually. For he rejoiced when he had completed the world, and rejoiced among the children of men*).

[2258] Cf. AFR, NKJ, NIV, RSV. The concept may also indicate an artisan or architect (Holladay 1988:19). According to Lenzi (2006:714) Wisdom's presence at creation as "master" uniquely authorizes her embodied experiences *coram Deo*.

[2259] The LXX reads *I was by him, suiting myself to him, I was that wherein he took delight; and daily I rejoiced in his presence continually*. For Ryken, Wilhoit & Longman (1998:956) the Divine origins of Lady Wisdom as YHWH's companion is emphasised by self-description in his Divine presence at the creation of the universe. Cf. Von Rad (1989:447-8) uses the diminutive form of Wisdom as a "darling" or "pet", and Vriezen (1966:263) depicts her as YHWH *troetelkind* ("cuddling nursling"). Cf. Dell (2006:143) and Fox (2000:285ff).

[2260] Both of the Hebrew and Greek descriptions of Lady Wisdom as an "overseer" or a "nursling" can be traced back early Jewish and Christian witnesses (Rogers 1997:208).

[2261] Joyce (2003:100-1) combines the dual imagination of Lady Wisdom as both a dignified workman and a frolicking child. Eichrodt (1967:84), who opts for a more poetic translation. Cf. McKane (1970:223).

[2262] Cf. Fox (1997a:632).

[2263] For these descriptions by Scott, Delitzsch and Rabbi Akiba, cf. Rogers (1997:209ff.).

[2264] Cf. Rogers (1997:221).

[2265] Weeks (2006:442). Cf. Frydrych (2002:87-8).

Hebrew אָמוֹן and Akkadian *umānnu*, as counselling teachers of humanity in Mesopotamian mythology, might also conceptually and metaphorically reflect on Lady Wisdom as a "teacher" and "sage"[2266].

The indirect origins of Lady Wisdom and her direct companionship as a sage and counsellor with YHWH in the creation of the universe ideally and inferentially includes her metaphorical conceptualisation as a Hebrew Goddess and Divine Consort as well: Mack interprets the Israelite sages and Judean teachers' regressions back to ancient Near Eastern mythology as part of their gestalt experiences, reflective needs and limited understandings of God. As part of the sages' exilic experiences, Lady Wisdom came to be personified as a mythic being, even further removed from humanity, who has to be sought and obtained by mankind only with great difficulty. "The new affirmations has to do with what must be called faith in the continuing wisdom of Yahweh as Lord of creation and redemption – hence with [W]isdom is affirmated by portraying [her] as a mythic person belonging to Yahweh and speaking from him to men in the world"[2267]. Alternatively, Perdue emphasises the importance of Lady Wisdom for our understanding of the human sages: because YHWH was venerated as the High God, the teacher sages would most probably advocate a view of Wisdom, originally as a Hebrew Goddess in the Israelite-Judean pantheon, and eventually as their ultimate Teacher during the obtainment of Divine knowledge in the wisdom schools[2268].

The previous section provided mythological evidence in the Hebrew Bible pertaining to the existence of Yahwism(s) in the diverse family and state religions of ancient Israel, about YHWH as High God of the heavenly assembly, and on the reality of Goddesses like Anat, Asherah and Ishtar who acted at times as consorts of YHWH Elohim[2269]. In whatever way we investigate linguistic expressions on Lady Wisdom in Proverbs 1-9, it seems impossible not to schematically categorise and construct her presence and being as something other than "a mysterious allegorical combination of goddess, prophetess, and angel"[2270]. Firstly, the plural form of Lady Wisdom or חָכְמָה as חָכְמוֹת[2271] either etymologically derives from an archaic Canaanite-Phoenician form, or indicates her Divine intensity, fullness, excellence and comprehensiveness[2272]. Secondly, Proverbs 3:18 describes Lady Wisdom as a "Tree of Life", and 11:30 promises future sages who seek to win souls with the righteous rewards brought forth by that same Tree[2273]. These sayings reminds us of Lady Wisdom's evolution into some type of adopted transformation and adapted transmutation as an *Asherah revividus*, following on her incorporation as a

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[2266] Cf. Habel (1972:156), Murphy (1998:48) and Clifford (2009:245).
[2267] Mack (1970:59).
[2268] Cf. Perdue (2008:111,2007:49,52).
[2269] Cf. 5.5.2.3.
[2270] Miles (1996:290).Cf. Lang (1986:3). Waltke (2007:432-3) denies Wisdom's "goddess-like characteristics" (Grabbe 2000:227-8) in Proverbs, and argues that she serves here as a noble hostess.
[2271] In 1:20; 9:1; and 24:7; as well as Psalm 49:3. Cf. Scott (1965:39).
[2272] Like אֱלֹהִים ("Gods"/Israel's "God") derives from אֵל ("a God"). Cf. Kidner (1973:60,83,179).
[2273] Cf. Dell (2006:99) and Bartholomew & O'Dowd (2011:87).

Wisdom Goddess into the Divine court, as an expression of YHWH's blessing of the universe and his kind-hearted sagaciousness towards humanity[2274]. Thirdly, additional mythological motifs and cultic overtones are discerned behind Lady Wisdom's construction of her house with seven pillars[2275], as a patron sage and school mistress *par excellence* of her devoted students and disciples[2276].

Perdue attributes references in Proverbs 1, 8 and 9 to Goddess Wisdom as the possible origins of her veneration by the sages and teachers. Wisdom started her career initially as a delightful daughter, but eventually become YHWH's lover and consort[2277]. The reciprocal love and marital relationship between YHWH and Lady Wisdom was probably metaphorically and conceptually extended, to also include the intimate and erotic link between Wisdom and the sages. Students and future sages are motivated to view Wisdom as their "sister" in 7:4, such as the husband's bride was known in ancient Israel[2278]. The fact that Wisdom as YHWH's firstborn should have been a son further testify to how the exilic experiences of the school teachers and scribal sages shattered the social conventions of ancient Israel and early Judaism[2279].

Apart from Lady Wisdom's portrayal as the High God's firstborn and a Hebrew Goddess, she is sapientially conceptualised by the exilic sages as the incarnated and mediated voice of YHWH[2280], who experientially and morally represents the proverbial wisdom tradition as the patron sage of her devotees and as a peripatetic teacher in search of humanity: as the Queen of Heaven Wisdom "dispenses wisdom and life to her devotees and chooses kings to rule in justice... The wise are the lovers of Woman Wisdom who, in their passion for knowledge, gain the insight to life filled with goodness and blessing"[2281]. As the patron deity of scribal education, Lady Wisdom both compares with and also opposes other ancient Near Eastern fertility and sapiential Goddesses, such as the Sumerian Nisaba (*Mistress of Science*) and the Egyptian Seshat (*She who Directs the House of Books*).

[2274] Cf. 13:12 as well as McKane (1970:363), Perdue (1994b:80-2,2007:49-50) and Smith (2014:63-4). Perdue (1991:12) goes so far as to dub Lady Wisdom here in a typical Ashera-fashion as the "Queen of Heaven".

[2275] Lady Wisdom's seven pillars in 9:1 have been metaphorically interpreted as the seven firmaments of heavens, planets, regions or climates, the seven days of creation or the book of the law, seven gifts of the Holy Ghost, dispensational phases in the history of the church and liberal arts, the first seven chapters of the canonical text of Proverbs, as well as the seven sages in Mesopotamian myth (cf. Murphy 1998:58). (Whybray 1972:54) reduces the number into nothing more than a mere feature of palatial residences from this period.

[2276] Cf. Blenkinsopp (1992:138-40) and Perdue (2008:92).

[2277] Cf. Perdue (2008:108).

[2278] Cf. Lang (1995:1697) for his rather peculiar identification of Wisdom as YHWH's sister *via* 30:4.

[2279] Cf. Perdue (1994c:89-90) and Whybray (1995:5).

[2280] Cf. Perdue (2007:56). According Terrien (1978:356-7) Wisdom's role as the mediatrix of presence emphasises the freedom of the Godhead as well.

[2281] Perdue (2007:74-5). Cf. (Perdue 1994c:93-5).

Sages and teachers justly motivated their students to intellectually cultivate an intensely erotic and loving relationship with Wisdom as YHWH's consort and their personal school Goddess[2282]. In 4:1-9 the ideal father/sage invites his sons/students to acquire Lady Wisdom as their personal Patron and Goddess in much of the same way as a husband acquires his wife in marriage. And in 7:4 the teacher exchanges legal terminology with more erotic language, to encourage the student to betroths Wisdom in a mystical fashion. Lang utilises Freudian psychology in these expressions, to argue that the teacher deliberately manipulates students to subconsciously imagine the abstract intimate relatedness between YHWH and Wisdom in terms of the more familiar family experiences of their own parents. In other words: if YHWH as the primeval Father-Creator echoes the memories and figurations of his/her own father, the student is more likely to spontaneously and psychologically fantasise about Lady Wisdom as the mediating voice of his/her mother and superego[2283].

Lady Wisdom's belongs in Proverbs 8-9 to the intimate realm YHWH's Divine being, and as an eternal consort paves the way to the application of his Divine order and justice over the cosmos and in society. She acts both as the beginning, impetus and source of the Deity's own *modus operandi*, and trains her disciples to walk in the ways of God's Divinely-ordained order and justice[2284]. Miles combines the ideal semantic roles of Ladies Wisdom and Virtue in Proverbs 1-9 and 31:10-31, to express the Hebrew Goddess as God's Divine wife: "[i]n the ancient Near East, wives were both a form and a source of wealth for their husbands. Like Lady Wisdom, the good wife in this description combines delight with good management. By the same token, then, if we find this combination in Lady Wisdom, we may infer that she is to be considered, at least metaphorically, as God's wife"[2285].

The implication for Lady Wisdom – who is conceptualised as a Divine Offspring, Goddess, Patron and Bride – may be sublimely and symbiotically extended in mystic and mythic ways, to also include the very nature and character of YHWH himself[2286]: Murphy personifies her as "born of God, in God form in which Jahwe makes himself present and in which he wishes to be sought by man"[2287]. Toy observes that Lady Wisdom acts as the central religious figure in Proverbs, and basically fulfils all the functions here that

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[2282] Cf. Proverbs 4:5-9; 7:4; 8:14-7; as well as Lang (1986:129,409-10).
[2283] Cf. Lang (1997:403,412-3). "Lady wisdom speaks not just *for* God but also in her own name *about* God and about her relationship with him. The word *goddess* probably does misrepresent her; but even taking her as allegorical rather than mythological, she should almost certainly be seen as the personification of human wisdom in the newly autonomous sense of which we were just speaking rather than as the personification of unfathomable divine wisdom. As such, she may well bespoken of, metaphorically, both as God's partner, even God's wife (mankind cooperating with God), and as mankind's mother (mankind caring for its own). And as both wife and mother, Wisdom wakes the echoes of Asherah" (Miles 1996:294-5).
[2284] Cf. Habel (1972:154-5).
[2285] Miles (1996:296-7).
[2286] Cf. Perdue (1994c:82,272), Ruether (2002:49) and Mills (1998:104).
[2287] Murphy (1992:927).

are elsewhere in the Hebrew Bible attributed to YHWH[2288]. On the one hand Lady wisdom might possibly have originated in God's imagination, but on the other hand YHWH also seems to have acquired or found her as a mysterious phenomena in creation[2289]. She represents the gestalt experiences and coherent worldview of an entire generation of exilic sages and teachers[2290]. Lang, Ruether and Borg implicate and explain her as secondary Divine persona and ontological schema which continuously reflects on the reality of the evolving divine-human relationship in the more comprehensive proverbial wisdom tradition of Proverbs, Sira and *Sapientia Salomonis*[2291]. Borg refers in this regard to an ever-existing and intimate "functional equivalency" between Lady Wisdom and YHWH: "She is more as a personification of wisdom in female form, but a personification of God in female form. "Sophia [=Wisdom] is a female image for God, a lens through which divine reality is imaged as a woman. In short, the use of Sophia language involves female imagery for speaking of God in the biblical tradition itself"[2292].

It is however important to consider Borg's view of the existence of a "functional equivalency" between Wisdom and YHWH, in terms of the idealised cognitive GOD IS A PRIMORDIAL CREATOR AND PROVIDENTIAL SAGE model and its pre-exilic YHWH-AS-A-LORD-SAGE metaphorical conceptualisation, that was transcended and extended by exilic sages and teachers in terms of their gestalt THE-DIVINE-AS-A-LADY-SAGE experiences. In other poetic texts of the Hebrew Bible we encounter similar depictions of a male God who performs female functions[2293]. Such transsexual and designated Divine "transformations" – from essentially male Gods into female Goddesses – are not restricted to Israel, but occur often in other ancient Near Eastern texts as well[2294].

However, if we connect or assimilate Lady Wisdom, whose female gender is expressed in both Biblical Hebrew and Greek, too closely, intimately and inferentially with the male YHWH – as his sublime Bride and symbiotic Spouse and by means of the exilic GOD IS A LADY SAGE construction[2295] – one may easily confuse and eventually disregard the coherent and corresponding mapping of the source (LADY SAGE) and target (GOD) domains, according to the principle of unindirectionality and its invariance hypothesis[2296], as established by the second-generation CL of CMT. Sally McFague and Mary Daly

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[2288] Cf. Toy (1899:xvi).
[2289] Cf. Perdue (1994c:186) and Habel (2003:292-3).
[2290] Cf. Clines (1994a:275).
[2291] Cf. Lang (1986:150,1975:147-76), Ruether (2002:49) and Borg (1995:98).
[2292] Borg (1995:102). Cf. Borg (1995:113).
[2293] Cf. Psalm 27:10; 90:2; Deuteronomy 32:18; Job 38:28-9, as well as Perdue (1994c:362).
[2294] Cf. Smith (2002:139-40) and Lang (1997:400-2).
[2295] Cf. *Sapientia Salomonis* 8:3, as well as Urbach (1975:65).
[2296] Cf. 4.3.2.3. The principle of unindirectionality states that the construction of conceptual metaphors typically go from the more concrete source domain to the more abstract target domain, but not *vice versa*. The irreversible metaphorical projection between the source and target domains flows in one direction only. The invariance hypothesis states that metaphorical mappings always preserve the cognitive topology or image-schema structure

trespass in this regard: McFague argues in favour of the mutual effect of metaphorical interaction as a "two-way traffic or street of ideas" in the Bible. Human images which are utilised as God metaphors therefore "gain in stature and takes on divine qualities by being placed in interaction with the divine"[2297]. Daly concludes from McFague's view and the paternal, patriarchal and masochistic character of the biblical text, that, "If God is male, then male is God"[2298]. Scholars note the link between religious language and social is never that simple, especially when it comes to the God-talk of the Hebrew Bible[2299]. The unidirectional and invariant principles automatically block and disallow information of the source domain (i.e. MALE) to flow back and violate the image-schematic correspondence and mapping of the target (GOD), due to the observations that these concepts are not identical in nature. McFague's mutual effect of metaphorical interaction and Daly's dictum do not adhere to the premises of CMT, and should rather be regarded in terms of their influential social schemas and dominant cultural categories[2300]. Neither do their views implicate the preserved inferential extension of the pre-exilic GOD-AS-A-LORD-SAGE construct to the GOD-AS-A-LADY-SAGE gestalt experiences by the (post-)exilic wisdom and school teachers.

5.5.3.3 Transformation of Wisdom and Folly from Goddesses to Divine Attributes

The first two parts of our implications section focused on the sages' subconscious and cognitive conceptual metaphorical constructions on the Divine in the proverbial wisdom tradition. Such constructions explain how the relationship Divine and Lady Wisdom are imaginatively, inferentially and ideologically implicated in Proverbs, by means of the sages' idealised cognitive GOD-AS-A-PRIMORDIAL-AND-PROVIDENTIAL-SAGE model, and in terms of their (pre-)exilic inferential GOD-AS-MALE-AND-FEMALE-SAGE gestalt experiences. These implications – which apply to YHWH as the High God of the heavenly assembly and a Lord Sage, and to Lady Wisdom as YHWH's Daughter and Bride, a Goddess, the patron and a Lady Sage – are henceforth continued and extended to explain how the transformation of Ladies Wisdom and Folly from Hebrew Goddesses to Divine Attributes in canonical Proverbs and the proverbial wisdom tradition indeed took place.

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of the source domain, in a way which is consistent with the inherent structure of the target. Invariance allows all coherent knowledge to be mapped from sources onto targets, but blocks the mapping of source knowledge which is not coherent with the skeletal structure of the target. Cf. Lakoff (1993:213-6).

[2297] Cf. McFague (1983:38), as well as Caird (1980:19).

[2298] Cf. Daly in DesCamp & Sweetser (2005:210). It should be noted that McFague, and probably Daly as well, adhere to the interaction and gestalt views on metaphor by Richards and Black.

[2299] Cf. Camp (1993:5) and Stienstra (1993:24-5).

[2300] Cf. DesCamp & Sweetser (2005:220-3). Furthermore, "[a]gainst the suggestion of feminist theologians that the *feminization* of God, or descriptions of God in terms of nurture, fertile, world embracing characteristics, it must be maintained that female modes of the divine historically have not been gentle, nurturing forces in society, e.g. the contrary female image of the warrior goddess in Canaan (Penchansky 1990:77). For the importance function of Wisdom as a "culture-bringer", cf. Clifford (2002:59).

Fontaine describes Lady Wisdom as a type of "cosmic will-to-harmony" and "most unique and expressive answer to the question of the meaning of wisdom in the book of Proverbs"[2301]. However, the editorial and exilic section of chapters 1-9 depicts and juxtaposes Ladies Wisdom and Folly as potential twins and lovers engaged in a continuous battle for the love, devotion and life of the student[2302]. The seductive wiles of Lady Folly counteracts and contests those advised by Wisdom. Like Lady Wisdom, Folly's characterisations have been literary lumped together as open-ended and multifaceted portrayals of "a rather motley figure who includes the adulteress, the prostitute, the fertility devotee, the fertility goddess, and finally the personification of folly as a fertility goddess"[2303]. Once the erotic notions behind Lady Folly's *double entendre* have been deconstructed and exposed, it becomes rather difficult not to explain her as a construct for the "metaphoricalness" of our god-human-talk" and an ancient Near Eastern love Goddess[2304]. Penchansky conceptualises her from the mythological language expressed in Proverbs 2,5,6,7 and 9 as "not merely a dangerous woman who can destroy a young man's reputation, but rather a demon from hell whose house is a portal to the netherworld"[2305]. Lady Folly serves as a fertility Goddess and the "look-alike" of Wisdom, whose trickster manoeuvres[2306] tempts the simple-minded to submit before her invitations and trespass the patriarchal boundaries established by YHWH's ordered ways pertaining to foreigners and strangers[2307]. The conclusion to Folly's tempting lures boils down to at least two destructive and deadly outcomes for the potential student.

On the one hand – and in contrast to the findings of Von Rad[2308] – Folly should be related to nothing less than chaotic disorder and pure wickedness[2309]. Collins links the destined ways or manners of Ladies Wisdom and Folly as part of the resultant outcome of the struggle between the forces of order and chaos in Genesis 1-3: "There are two ways, but only one delivers what it promises. We are reminded of the story of Adam and Eve, and the false promise of the tree of the knowledge of good and evil"[2310]. Washington views Folly and Wisdom as "simply two sides of an ancient *meretrix/madonna*

[2301] Fontaine (1993:113-4).

[2302] Cf. Yee (1995a:117) and Murphy (1998:44).

[2303] Perdue (1977:154). Cf. Whybray (1972:56), McKane (1970:360-5) and Camp (1990:192). Dell (2006:140-1) disagrees with the interpretation of Perdue (1994c:98-100) of Wisdom and Folly as an opposing and continuing struggle between two cultic Goddesses. Cf. also Fox (2000:303-6) and Murphy (1998:16).

[2304] Camp (1987:54). Cf. Crenshaw (1976:15,1981:98-9), Fontaine (1993:110) and Ricoeur (1960).

[2305] Penchansky (2012:29). Cf. Perdue (1994b:94-100).

[2306] Camp (1987,1988,1990,1995) combines Ladies Wisdom and Folly in the God-talk of Proverbs, to constitute another complex metaphor, namely Lady Tongue. Camp (2002:96) attributes these notions to YHWH's malfeasance and ambiguity ((Camp 1995:150). Although Wisdom and Folly express a form of Divine dualism in the Agur-section of Proverbs 30 (cf. Frydrych 2002:96), such events should rather be approached and dealt with in the post-exilic sapiential texts of Job and Qohelet.

[2307] Cf. Perdue (1991:37), Ruether (2005:94) and Camp (1995:134ff.,1995:145).

[2308] While Von Rad finds no characterisation of evil in the wisdom literature, Nel (1982:123) locates and personifies evil – not merely as morally bad conduct, as the violation of the YHWH's created order – in the thoughts and actions of Lady Folly: "[t]he loose-living Israelite woman represents a manifestation of the subtle and seductive method by which evil lures one into its power" (Nel 1981:132).

[2309] Cf. Dell (2007:69).

[2310] Collins (2004a:502). Cf. Frydrych (2002:88).

(prostitute/virgin) complex: two female figures of male fantasy, each highly charged erotically, but standing in tension with one another, one accessible but dangerous, the other remote and ethereal, both functioning ideologically to alienate the (presumed male) reader from the humanity of real women"[2311].

On the other hand – as a direct result of her absolute sin- and inherent wickedness – the final destination towards which Folly guides the student ultimately results in the most miserable death in the deepest darkness of the Underworld[2312]. Following on the classical confrontational devices of *syncrisis* or *comporatio*, and in his particular response to the festive invitations by Wisdom and Folly, the student may end up either in the company of Wisdom's heavenly blessings of life, health and wealth, or in partnership with the ghostly shades of the deadly *Rephaim* in Sheol[2313].

Eventually, during the times of the Second Temple – when priestly officials returning to Judea under the scribal leadership of Ezra discredited the family religion and personal piety of the Israelite-Jewish communities in favour of the emerging official religious and canonical scripts of the Jerusalem cult – Ladies Wisdom and Folly were monotheistically and gradually demoted of their mythic, mystic and metaphorical statuses as scribal and fertility Goddesses[2314]. Henceforth, under the persistent guidance of the post-exilic sages and editorial scribes responsible for the canonical version of the Hebrew Bible and its ultimate text of Proverbs, Folly would be repressed into a human prostitute or foreign wife, and Wisdom as nothing more than a literary personification and sapiential expression of God's character[2315]. Such canonical explanations, which synchronically and systematically propagate YHWH as the One and Only Deity of ancient Israelite and early Jewish religion, have been regularly followed and even enforced upon Bible readers by the majority of the interpretive paradigms for the last two thousand years[2316]. Henceforth, Lady Wisdom would remain caged within the pages of Proverbs as a "repressed archetype" and "literary image of a goddess who had no correspondence in the actual cultic life of sages or anyone else"[2317].

As mentioned previously, the transformation of Lady Wisdom from a mythic and mystic Hebrew Goddess to a personified and literary Divine Attribute in canonical Proverbs and the proverbial wisdom tradition may be explained *via* the phenomena of cultural amnesia and collective memory that

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[2311] Washington (1995:158-9). Cf. Dell (2006:100).

[2312] Folly's word in 7:17, on the perfuming of her coach with spices, such as myrrh, aloes and cinnamon, may contain sexual overtones, but also can ambivalently refer to the embalming of a corpse prior to laying it to rest in the grave as the place of burial, cf. Dell (2006:46-7).

[2313] Cf. Lang (1986:168), Fox (2000:300-2), Newsom (1999:96) and Frydrych (2002:91-3).

[2314] Cf. Perdue (2008:92,112).

[2315] Cf. Goldberg (1980:283), Kalugila (1980:93-5) and Whybray (1965:99-104,1971:61,1972:50).

[2316] Even Von Rad (1972:152) – still regarded as a prominent wisdom expert – mentions that Lady Wisdom is probably influenced in Proverbs 1-9 by specific non-Israelite mythological ideas, but find this to be nothing more than mere "extremely hypothetical, postulate reconstructions".

[2317] Fontaine (1993:100). Cf. Penchansky (2012:31).

subconsciously took place in the brain-mind processes of the Israelite school sages and Jewish editorial scribes. These practices were probably continued in the theological and monotheistic arguments of post-Enlightenment Bible readers and religious Jewish-Christian scholarship.

On the one hand, the cultural amnesia or theological "Old Testament anamnesis of Sophia"[2318] are attributed by "virtual unanimous opinion" [2319] in contemporary scholarship to the demythologised personification of Ladies Wisdom and Folly by post-exilic Israelite sages and diasporan scribes. The purpose of these authors and editors were to counteract the cultic attractiveness of the great Mother Goddess, especially in terms of her mediating invitations and erotic overtures during the Persian, Greek and Roman eras (cf. Jeremiah 9:23-4)[2320]. Continued threats from such influential feminine dangers caused the scribal authorship of the Hebrew Canon to subconsciously ignore and cognitively forget the mythological background and primitive imagination of Lady Wisdom as a Hebrew Goddess and Patron Sage in charge of the sapiential art and literary professions. The outcome of these events meant that Wisdom permanently lost her Godly status and came to be rationally understood as a simplified personification and attribute of YHWH's monotheistic character. Alternatively, after Wisdom's suppression as the Divine daughter and consort of the High God, she could still be accommodated and acknowledged in the canon of the Hebrew Bible, but no longer as a Divine Daughter, Spouse and Goddess, and therefore without posing any danger to the *Tanach's* mono-Yahwistic outlook and -theistic character[2321].

Following on Lady Wisdom's denial of her Divine rights by post-exilic sages and canonical scribes, she was kept in her canonical captivity by committed monotheists as a "sterilized", degenerative Goddess and a charming poetic being with some ornamental value for over twenty centuries[2322]. In the intervening period and by means of subsequent explanatory paradigms and ideological manoeuvres, Jewish and Christian scholars declined Wisdom her feminine right and role, by expressing her in paternal-legalistic and male-messianic fashions as the Torah and Christ[2323]. Such patriarchal representation[s] of God led to the denial of the feminine, as well as a cheapening and a diminishment of the understanding of the Deity and the role and dignity of women[2324]. Only after feminist theologians uncovered her ideological veneer – by decoding and exposing her "echoes", "overtones" and "reminiscences" in relation to YHWH

[2318] Jung (2002:131).
[2319] Johnson (1985:263).
[2320] Cf. Zimmerli (1978:160).
[2321] Cf. Lang (1986:134-6), Whybray (1995:155) and Hadley (1995:237-8).
[2322] Cf. Lang (1986:131).
[2323] Biblical scholars and theologians often revert back to a so-called "semantic change" that occurred in Wisdom's identity and function, which paves the ways for a masculine makeover of Lady Wisdom by means of male representations. Caird (1980:79-80) applies a "semantic change" to Wisdom in its Biblical Hebrew and Greek personifications. Thiselton (2009:303) sees God as without gender, and struggle to attribute Wisdom's femininity to either her cultural background or her theological context. Cf. also Yule (1997:247-8).
[2324] Cf. Perdue (2008:112).

in Proverbs and its proverbial wisdom tradition[2325] – could Lady Wisdom finally be explained and appreciated for the Godly *mythos* who she really was and the Divine purpose what she originally stood for. According to Fontaine, the strategic choices of expositors to deal significantly with the female imagery behind Lady Wisdom, as well as the "failure to explore seriously the significance of Woman Wisdom imagery" are no longer an option"[2326].

On the other hand, the collective memory of the scribal sages and teachers of Lady Wisdom in Proverbs 1-9 was once again revived, when the post-exilic authors and editors of Sira 24 and *Sapientia Salomonis* 7-9 recalled and remembered her Divine status as a heavenly entity, as well as her being elevated above the created cosmological order as a Hebrew Goddess and the wife of YHWH[2327]. Hadley bases the *apotheosis* (Divinisation) of Lady Wisdom into a Hebrew Goddess in Proverbs and the proverbial wisdom tradition on a possible counter-reaction against the "gradual eradication (or assimilation into Yahweh) of legitimate goddesses such as Asherah [...] where the feminine needs to be expressed. Georgi follows a similar view, seeing a shift in wisdom from an abstraction to a person to a heavenly character, taking her place at the side of Yahweh, which in pre-exilic times was filled by other female figures such as Asherah (at Kuntillet ʿAjrud) and Anat (at Elephantine)"[2328]. Especially *Sapientia Salomonis* depicts Wisdom as both an representation and the ego of God's Divine personality, when the first century (B.C or A.D?) author ascribes the same activities to YHWH and Lady Wisdom originally that others previously described in Proverbs 1-9[2329]. Moreover, the reappearances of Sophia in Baruch and Henoch illustrate that, "if the figure of Woman Wisdom is viewed as a repressed archetype, she might erupt into consciousness during any period, and would be especially likely do so in times of social disintegration and reorganization, such as post-exilic Israel"[2330].

The notion of collective memory amongst the post-exilic sages and scribes can also be discerned in terms of the mythical, mystical and metaphorical portrayals of Ladies Wisdom and Folly's heavenly and earthly journeys as well. Lang initially refrained from the compilation of a possible wisdom myth from disintegrated ancient Near Eastern sources and extra-Israelite fragments[2331], but he eventually recognised the validity and existence of such a Wisdom myth amongst the ancient Israelites and early Jews[2332]. Although it differs in some ways from the literary and contextual settings narrated by the poetic

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[2325] Cf. Dell (2006:167) and Fox (1997a:626).
[2326] In Murphy (1998:284). Cf. also Murphy (1992a:lxi-lxix,1992:924,1998:278-87).
[2327] Cf. Lang (1986:140), Perdue (2008:112) and Fox (1997a:625).
[2328] Hadley (1995:243).
[2329] Cf. Lang (1986:140). Whybray (1995:71) mentions that, although Lady Wisdom's distinctly Israelite character has been increasingly recognized, there has sadly been little reaction to Lang's theory on her origins as an Israelite Wisdom Goddess and Patron Sage.
[2330] Fontaine (1993:100).
[2331] Cf. Lang (1986:141-4).
[2332] Cf. Lang (1995:1695ff.,1997:423).

depictions on Ladies Wisdom and Folly in Proverbs 1-9, a Biblical Hebrew Wisdom myth may be constructed from the original Hebrew Canon itself (in the 5th century, including some parts of Proverbs 1-9 and Job 28), as well as from the texts of the Aramaic Ahiqar papyri (5th century), Sira (early 2nd century), Aristoboulos (2nd century), Baruch (1st century), *Sapientia Salomonis* (first century B.C or A.D?), 1 Enoch (1st BCE), as well as early Gnostic, and Jewish-Christian myths. The extremely wide range of datings of the Israelite Wisdom Myth ranges over more than 500 years – from the 5th century B.C.E. to the 1st century A.D. – enabling us to follow the entire heavenly and earthly careers of Ladies Wisdom and Folly, from their origins as polytheistic Israelite Goddesses and until the canonical and monotheistic times in early Judaism[2333].

Chapters 37-71 of the apocalyptic text of 1 Enoch contains the so-called "Parables" and "Similitudes", which dates *circa* 105-64 BCE. The clearest evidence for an alleged ancient Israelite Wisdom myth occurs in 1 Enoch 42:1-3, on "The Dwelling-places of Wisdom and of Unrighteousness"[2334]:

> *Wisdom found no place where she might dwell;*
> *Then a dwelling-place was assigned her in the heavens.*
> *Wisdom went forth to make her dwelling among the children of men,*
> *and found no dwelling-place:*
> *Wisdom returned to her place And took her seat among the angels.*
> *And unrighteousness went forth from her chambers:*
> *Whom she sought not she found, and dwelt with them,*
> *as rain in a desert, and dew on a thirsty land.*

The implication of the Israelite myth on Ladies Wisdom and Folly is rather straight-forward: both began their careers as scribal and fertility Goddesses and members of the Hebrew heavenly assembly or pantheon. Wisdom – on the one hand – first attempts to find habitation amongst humanity as a school Mistress and Patron Sage, but after failing to mediate YHWH's Divine presence amidst human vanity, was promoted to a higher position in the heavenly abode) [2335]. Folly – on the other hand – thereafter ascends from heaven unto earth, where she encounters man's chaos and lustful destruction, but chose to stay on[2336]. Lady Wisdom's rebuke of humanity in Proverbs 1, prior to her initial invitation and eventual "farewell sermon" in Proverbs 8 and 9, nicely dove-tails with her departure for heaven, from where she may no longer to be consulted by men, but remains intimately present with God as her Father and Spouse in Job 28 at the same time[2337]. Wisdom's mediating presence of the Divine, as well as her orientation towards daily life as articulated by means of female imagery, effectively express the shocking

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[2333] Cf. Lang (1995:1695-6).
[2334] Cf. Charles (2007:xiv,61-2) and Grabbe (2000:227).
[2335] Lady Wisdom's metaphorically location is either identified in heaven as God's sagacity (De Boer 1955:68-71), or placed on earth as the Divine voice who mediate the Deity's cosmological order (Von Rad) and proverbial wisdom tradition (Lang 1997:406-7). Cf. Whybray (1965:94,104).
[2336] Cf. Horbury (2007:289), Von Rad (1989:445), Blenkinsopp (1992:138-140) and McKane (1970:362-3).
[2337] Cf. Lang (1986:141,1995:1693-7) and Habel (1992:30-1).

gestalt experiences of the teaching and scribal sages during the Exile, when the official religion of the state cult and monarchy had been destroyed[2338].

Lang explains Ladies Wisdom from the perspective of Jungian psychoanalysis as Goddesses and part of the mythic Canaanite-Israelite pantheon and Divine court of the Holy Ones and as mystic children of the Creator God El and his Asherah. Wisdom is El's favourite daughter and together with other active and administrative Deities like Baal, Mot, Yamm and Shapash are responsible to the Divine Couple for the control of the universe and human society[2339]. Whereas El represents the archetype of the Wise Old Man, Wisdom is the Anima as El's daughter and the primary figuration of the feminine in man's soul. Lady Wisdom plays the role of an ambivalent Divine Daughter in Proverbs 1-9 – as the Anima figure she is both wise and maternal, but also irrational and seductive. Eventually her positive Anima figuration survives, while her negative Animus part splits off into the figure Lady Folly. Wisdom henceforth succeeds to either fuses with or replace El as the Wise Old Man and her Father Sage, who is pushed back to heaven. Lady Wisdom stays on earth as the mediating voice of God's presence in the subconscious brain-mind processes of the exilic teachers and scribes: "She has the characteristics of a conjunction of opposites, for as the Wise Old Man she unites wisdom and womanhood but still remains erotic and seductive. A wise, friendly, loving and maternal spirit, she is the scribe's guide, lover and protectress – mother and companion at the same time"[2340]. However, in contrast to Lang's portrayal of the Wisdom Goddess as a tender and gentle Patron, Miles – in conjunction with the harsh rebuke handed out by Lady Wisdom to humanity in Proverbs 1:20-35 – mentions how ancient Near Eastern Goddesses were often known for their ferocious and terrible nature: "[i]t would be mistaken to say that Wisdom feminizes God's character by being absorbed into it. She remains distinct from him by representing, instead, collective humanity, God's image and God's antagonist... Lady Wisdom personifies mankind, by a roundabout path indeed, obeying God's initial command [of Genesis 1:28] and reclaiming God's initial promise on this"[2341].

The careers of Ladies Wisdom and Folly metaphorically conceptualise their initial origins and final destinations in different ways – from mythic, mystic and metaphorical Israelite Goddesses to particular, post-exilic and personified attributes of the Divine, under the dominating-subconscious brain-mind processes and ideological-editorial hands of the mono-Yahwistic sages and canonical scribes[2342]. Our

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[2338] Cf. Camp (1987:59,62)
[2339] Cf. Lang (1997:403-7).
[2340] Lang (1997:406).
[2341] Miles (1996:267,302).
[2342] Cf. Lang (1995:1701) and Perdue (2008:91,111-2).

investigative research of Jewish and Christian scholarly opinion has revealed the following interpretations of especially Lady Wisdom in the proverbial wisdom tradition as[2343]:

- A Hebrew Goddess, Angelic Being, Patron Sage, Divine Daughter and Consort
  [Conzelmann, Lang, Miles, Scott, Perdue],

- A Quasi-Hypostasis or Abstract Being of the Divine
  [Ringgren, Wood],

- A Rational System, Divine Principle and Mediator of God's Universal Order
  [Von Rad, Rudolph],

- A Personified Attribution and Prophetic Revelation of the One God,
  [Whybray, Murphy],

- A Feminine Manifestation of the Divine, as well as
  [Camp, Ruether],

- A Religious Precedent for Natural Theology
  [Collins].

Such understandings leave us with the implied assumption that almost all of the explanations of Lady Wisdom have been hermeneutically superimposed on her being and function, especially in terms of her expressive relationship with and relatedness to YHWH in the proverbial tradition of Proverbs 1-9. For example, and as concluded at the end of the second chapter, we argue that the past Jewish and Christian scholarship have either historically misused or socially enforced their text-external conditions and paradigmatic parameters onto Lady Wisdom, to regard her as the Torah (Judaism), Sophia (Gnosticism), Christ (Christianity), philosophy (Medieval Philosophers), Shekinah (Jewish Kabala), Mary (Christian Mysticism), the Word (Reformation), Universal Reason (Rationalism), an Oriental Goddess (History Criticism), Social Agendas (Contextual Criticism), as well as an subconscious archetype (Psychoanalysis)[2344].

The next paragraphs focus on the conceptual metaphorical implications pertaining to Lady Wisdom as a personified attribution and prophetic manifestation of the One God YHWH. We argue that Lady Wisdom should be metaphorically conceptualised as a subconscious gestalt experience in the ideological mind frames of the post-exilic sages and scribes, both as personifications of the priestly Torah and prophetic apocalypticism, as expressed in the proverbial wisdom tradition of Proverbs and its subsequent expressions in Sira and *Sapientia Salomonis*.

[2343] Cf. Ringgren (1947:95-106), Horbury (2007:288), Böstrom (1990:83), Wood (1979:155-7), Whybray (1965:92-104,1972:50,1995:74), Rudolph (2005:9747), Scott (1965:71-2), Vawter (1980:205-6), Ellens (1998:544), Hadley (1995:235-6), Lenzi (2006:687-8), Snaith (1968:70), Collins (1991:101), Camp (1985:23-36) and Meyer (2006b:31).
[2344] Cf. 2.7.

Once the processes of Wisdom's suppression got into motion, the post-exilic sages and scribes were faced with the specific challenge for her substitution into a potentially Divine attribute, personification, or qualification such as God's Presence, Spirit, Word and Law[2345]. Some edited sayings and admonitions in Proverbs[2346], which originally featured the concept of "wisdom" (חָכְמָה), were replaced with and possibly-interchangeable concepts and "authoritative injunctions" [2347], such as "instruction"/"law" (תּוֹרָה) and "commandment" (מִצְוָה), "word" (דָּבָר) and "spirit" (רוּחַ). While some scholars hesitate to align the "wisdom" (חָכְמָה) with these terms and prefer to translate the last-mentioned rather as "wise teaching/instruction"[2348], others see no reason why the concept should not be viewed as any other type of law other than the priestly and prophetic Torah[2349]. Sira might have been the first to combine YHWH's creation theology with his Divine covenant and salvation history[2350], but the Torah should even in Proverbs and the proverbial wisdom tradition be regarded as an earlier version and reasonable promulgation of God's transcendent created order, as well as a provisional representation and congruent revelation of God's constitutive and immanent will[2351]. With such post-exilic redaction changes, the rabbinic sages laid the ethical and intrinsic foundations for of a unique intellectual and future religious wisdom education[2352]. The editorial efforts of the scribal sages finally realised with the intertwined combination of wisdom teaching and Torah education, as "two great rivers which eventually flow together and find their outlet in rabbinical writings and early Christian theology"[2353].

Apart from the earlier conceptual transformations of Lady Wisdom into attributes of the Torah, we should deal with her personification as a future eschatological ideal Sage and Divine Being, especially in Daniel and the extra-biblical texts of Enoch, Baruch and *Sapientia Salomonis*. Von Rad was severely criticised for arguing that the apocalypse evolved from mantic wisdom rather than the prophetic texts*[2354]*. However, scholars such as Perdue continues to merge wisdom narratives on mantic sages like Joseph, Eliphaz, Elihu and Daniel with apocalyptic ideology, as an unique mentality and mind frame amongst the

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[2345] Cf. Bright (1995:448).

[2346] Cf. Proverbs 1:8,23; 3:1; 4:2; 6:20,23; 7:2; 13:13,14; 16:20; 28:4(2x),7,9; 29:18 and 31:26.

[2347] Cf. Fox (2000)and Dell (2006:36).

[2348] Cf. Von Rad (1972:88) and Murphy (1998:213).

[2349] Cf. Dell (2006:120), Abrahams (1978:647).

[2350] Sira (24:13) might have been the first wisdom text to link the Torah explicitly to the broader the wisdom tradition, this connection actually occurred sometime prior to long the sage. Cf. Deuteronomy 4:5-6, Ezra 7:25, Psalms 1,19, as well as Sheppard (1980), Grabbe (1995:153), Collins (1998:15-7,2004:585), Perdue (2007:152,159,2008:285), Joyce (2003:94) and Beauchamp (2005:1704).

[2351] Cf. Nel (1982:95-7) and Bartholomew & O'Dowd (2011:286-7).

[2352] Cf. Fox (1997b:167) and Gerstenberger (2002:251).

[2353] Blenkinsopp (1992:130). Cf. also the criticism of Perdue (2008:87) against the earliest Christian dismissal of Proverbs as merely the portrayal of an intrinsic and unbending legalism based on the Mosaic-Jewish Torah.

[2354] Cf. Von Rad (1972:281,283) and Collins (1990:343,2004a:596).

Israelite and Jewish communities between the 3rd century B.C.E. and 1st century A.D[2355]: "The Jewish sources of apocalyptic as a mode of thought coupled with its associated language are prophecy and wisdom, while external influence, from especially Babylonian mythical and magical texts and perhaps even Persian religious literature with its strong emphasis on dualism, was also pivotal in the rise of this new religious worldview"[2356]. The radical pronouncements of mantic sages such as Enoch became doom prophecies – similar to that of Lady Wisdom in Proverbs 1:20-33 – against the downfall and destruction of the ruling nations and their Zadokite and priestly collaborators. According to Hanson, "[t]his view argues that ancient Israel was faced with a crisis in the post-exilic period. This crisis was one in which the Judeans no longer had an autonomous state or the right of self-determinism. They felt marginalized and groups within Judaism felt an even greater disenfranchisement. This led to the rejection of traditional forms of self-expression, which they felt were inadequate to cope with the new loss of identity"[2357].

Lang and others explain the metaphorical conceptualisation of Lady Wisdom in the more comprehensive proverbial wisdom tradition, which both combines and extends Wisdom's character and function in Proverbs to that expressed in Sira and *Sapientia Salomonis*[2358].

According to Lang et al, Wisdom should be understood in personified/psychological, poetic/ontological and mythological/symbiotic ways in the three mentioned texts: on the psychological level Wisdom is personified from the perspective of Jungian psychoanalysis in Proverbs as a figuration or archetype in the individual consciousness as a Wisdom Teacher and Patron Sage to express the subconscious mind of the exilic sages and scribes. From an ontological perspective, Wisdom loses her Divinity as a demythologised Goddess in the post-exilic and monotheistic-canonical times, to be poetically portrayed as the Torah in Sira. And on the mythological level, Wisdom is again remythologised and viewed as a symbiotic and sublime Goddess and the Spouse of God in *Sapientia Salomonis*. "Lady Wisdom's life starts in [the timeless world of human experience] in a scribe's soul; she is then mythologically elaborated, but eventually loses her divine power in an era of monotheism and demythologizing"[2359].

The above-mentioned view of Lang on the psychological, poetical and mythological explanations of Lady Wisdom in the broader proverbial wisdom tradition further substantiates the myth of Wisdom in terms of her threefold heavenly-earthly journey and development as well: from Wisdom's original birth in Proverbs, during her intermediation of the Torah on earth and in Sira, and up to her final heavenly ascension as a Goddess and Godly Consort in *Sapientia Salomonis*. The three stages of the Wisdom

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[2355] Cf. Perdue (2008:356-69)
[2356] Perdue (2008:357).
[2357] Hanson in Hess (2007:344-5).
[2358] Cf. Lang (1986,1995,1997), as well as Pope (1977:158), Johnson (1985:267) and Lenzi (2006:690).
[2359] Cf. Lang (1997:422-3).

Myth thus chronologically address her personification as a mysterious Sage in Proverbs, her identification with the Torah in Sira, as well as her ultimate development into an abstract, symbiotic and universal principle in *Sapientia Salomonis*. After the canonical advent of Jewish monotheism in the 6th century, Wisdom's mythological psychology and mystical personification were exposed to severe scribal criticism. Sages from the Hellenistic and Roman times therefore identified and favoured two different interpretations of Lady Wisdom from poetical and mythological perspectives: while some stick to a mythological reading of Wisdom as a real Goddess of the Israelite-Jewish pantheon in *Sapientia Salomonis*, others who are offended by her supposedly Divine nature and status poetically transformed Lady Wisdom from Mythological Being into a mere literary figure to support legalistic teaching in Sira[2360]. Henceforth our focus shifts to the three individual stages of the Wisdom Myth.

Firstly, the exilic subsection of Proverbs 1-9 relates how Wisdom became a mythological Goddess and Spouse, a personified School Teacher and a psychological Patron Sage of her sages. However, following on the canonical restrictions enforced on the proverbial wisdom tradition, she could no longer retain her Divinity. In the monotheistic climate of post-exilic sagacity, the traditional teachers and scribes thus rethought, -interpreted, -edited, and –wrote the pre-exilic and exilic subsections of Proverbs 1-29 to suit their unique real-life gestalt experiences and religious convictions. Proverbs 30 henceforth imagined her in the semantic capacity of an ideal sceptical sage, which is inferentially carried over and applied to the Divine as an enigmatic Sage. Proverbs 32 utilised and extended the sayings of Lemuel's mother and links the acrostic poem on Lady Virtue to the Wisdom poems in Proverbs 1-9, to metaphorically conceptualise the Divine as idealised Teachers and Woman Sages[2361].

Secondly, the literary structure of Sira centres its poetical content to pivot around the climax and theme of chapter 24. Due to the fact that the text was written by Jewish sages to ideologically explain and clarify their religious intentions in the Greek-Hellenistic world, Lady Wisdom was forcefully subordinated to the will of God and repressed to a poetical device. However, by linking other themes – such as the Divine covenant, salvation history, creation theology and the temple cult – to Wisdom as an ontological personification of the Torah, the subconscious collective memory of the sages are once again exposed: Lady Wisdom belongs to the Divine assembly of the Most High, proclaims and mediates her sovereignty as God's surrogate and Law over the entire universe, and finds her final resting place among her Jewish people in the Jerusalem Temple, from where she mirrors the stipulations of the Sabbath[2362].

Thirdly, the apocalyptic text of *Sapientia Salomonis* evolves Lady Wisdom way beyond her poetical personification as the Torah, into a mythological Goddess who simultaneously represents God's

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[2360] Cf. (Lang 1997:420-1).
[2361] Cf. Lang (1986:5-7,1997:415-7).
[2362] Cf. Perdue (2007:242-4).

transcendence and immanence on earth[2363]. Wisdom actually becomes a secondary Deity, with similar attributes usually assigned to God, in terms of her Divine omniscience, omnipotence, administration of the world and guidance of history. Fox argues that the "Wisdom doctrine" on Sophia and the Logos in *Sapientia Salomonis* bridges the latest concept of Wisdom in Proverbs with that of the Logos in both Philo and John, as part of an essentially new and theologically unique Hellenistic system[2364]. Lady Wisdom is also mystically, mythically and metaphorically portrayed in 8:3 as a Goddess who is sublimely and symbiotically united with God and humanity (as personified by Solomon)[2365].

Having discussed the transformation of Lady Wisdom as a Hebrew Goddess into a Divine attribute, we conclude this section in reference to a conceptual metaphorical extension of YHWH in terms of the idealised COGNITIVE GOD IS LORD AND LADY SAGE models in Proverbs 10-19 and 1-9,30-1. In terms of the God-talk on Lady Wisdom and in terms of her gestalt GOD-AS-A-LADY-SAGE experiences by the (post-) exilic sages[2366], Lady Wisdom in her in personified/psychological, poetic/ontological and mythological/symbiotic understandings in the broader proverbial wisdom tradition of Proverbs, Sira and *Sapientia Salomonis* seems to "represent two discrete poles - the wisdom of the human being and the [Divine] wisdom inherent in a given domain that the human being is analyzing. Contemporary cognitive psychologists seem to focus exclusively on various understandings of the former mode of wisdom and ignore the latter"[2367]. Lang therefore also focuses on a protological-soteriological understanding of Lady Wisdom, whereby she was eventually interpreted by Judaism as the pre-existent Torah and by Christianity as the pre-existent Christ, with both the Torah and Christ fulfilling her mediating roles in creation[2368]. The religious synagogues of ancient Israel and the wisdom schools of rabbinic Judaism finally endeavoured to combine and connect the two activities performed in the distinctive houses of prayer and study to one and the same location[2369].

Ruether thinks that "[b]ehind this powerful image of Wisdom lies the Goddess who was traditionally characterized as Wisdom. But in the Hebrew thought she has become a dependent attribute or expression of the transcendent male God rather than an autonomous, female manifestation of the divine... By the times of the Babylonian Exile the consolidation of patriarchal monotheism led to the gradual repression of the female consort of YHWH. No sooner was the Goddess apparently finally excluded from the rebuilt temple, than we find a new Goddess being invented. This was Wisdom. She

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[2363] Cf. Perdue (2007:303).
[2364] Cf. Fox (1968:69,2000:293).
[2365] Cf. Camp (1990a:190,201) and Lang (1995:1699).

[2366] Cf. Johnson (1985:274).
[2367] Habel (2003:288).
[2368] Cf. Lang (1986:151-6).
[2369] Cf. Perdue (2008:75).

was not on the edges but in the centre of the imagination of a new male teaching class and was used to imagine the foundations of the universe and the rel-life experience of Jewish revelation and learning. But was this Hebrew Goddess feminist? Was she the creation of women? Was she the reflection of women's roles? Did she empower women? The answer to all these questions is mostly no, although her image might have been modelled on idealized mothers and wives"[2370]. Schroer and DeConick emphasise that the (post-)exilic GOD-AS-A-LADY-SAGE construct may have recovered traces of the primeval matriarchy and incorporated extensive goddess imagery – pertaining to Judaism's Torah and Shekinah and Christianity's Divine Mother (Mary) and the Holy Spirit – but that it does not necessarily negate Jewish-Christian monotheism: the Jewish Torah and Christian Sophia rather serves as an interconnected and interactive agent for an integral human spirituality and experience of the Divine[2371]. However, Lady Wisdom does not endanger the ontological and original aspects of Divinity, because God is beyond sex. Wisdom is anthropomorphism and "describing God in human terms"[2372].

It would be fitting to deconstruct the God-talk veiled beneath the intimate relationship between YHWH and Lady Wisdom in terms of the (post-)exilic sages' and scribes' GOD IS A LADY SAGE construct in the words of Perdue: "Originating as the **daughter of God** and designated as the first and best of all creation (Proverbs 8:22-32), she revealed to the sages their proper place and function within the cosmic and social order, enabling them to study and live so as to achieve well-being. Wisdom becomes the **voice of God** in creation, ordering and sustaining the world from the beginning (Genesis 1, Psalm 33) and revealing the character and will of the creator... She is also the **queen of heaven** who orchestrates divine rule by choosing kings and princes to govern the earth (Proverbs 8:12-21),and offering her followers both life and fortune (Proverbs 3:15-18). Woman Wisdom, who mediated between the heavenly regions and the world of human habitation, finally took up residence among the people of Israel and dwelt within their institutions of temple cult and **Mosaic Law** (Sirach 24). The Wisdom of Solomon even combines the images of the Stoic cosmic soul with the biblical breath of God (Psalm 104:27-30) to describe **divine Sophia**, now a transcendent goddess enthroned next to God, a creative power that renews the vital forces of life, and the redemptress who saves the righteous from death. In this latter text, Wisdom has moved from metaphor to hypostasis, a divine attribute becoming now the **consort of God**" (7:22-8:1)[2373].

5.5.4 Cognitive *Scripts and Licensing Stories in the Proverbial Wisdom Tradition*
The implications related to our conceptual metaphorical explanation of the God of Proverbs have dealt with the canonical formation of the twin historical-theological approaches to Yahwism, as well as the

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[2370] Ruether (2005:49.302). Cf. Quispel (2005:3510) and Camp (1987:47).
[2371] Cf. Schroer (1995:69-83), DeConick (2011:11-4) and Perdue (2008:75).
[2372] Murphy (1998:284) and Fontaine (1993:111).
[2373] Perdue (1990:467).

inclusive-religious and unconscious-ideological cognitive models and conceptual metaphors pertaining to the Divine in the proverbial wisdom tradition of the canonical text. We henceforth address the sages' predominant scripts and religious licensing stories, which illuminate the interrelatedness between the social contexts and theological identities of the various subsections expressed in Proverbs and its wisdom tradition[2374]. Such influential cognitive-theological scripts and social-religious licensing stories may simultaneously subvert and authenticate the salvation-historical stories and covenantal scripts of the Israelite sages' priestly and prophetic counterparts.

The nature and function of cognitive scripts and religious licensing stories have already been discussed elsewhere[2375]. These phenomena basically utilise the same terminologies and tools as CMT – such as conceptual domains, schemas, categories, primitive and complex metaphors, idealised cognitive model, as well as (sub)conscious and real-life gestalt experiences[2376] – but are depicted and described in totally different ways. Schank and Abelson define image-schemata as evolving series of stereotypically structured frames and scenarios, that combine to form "a complex knowledge structure which groups all that an individual knows about or associates with a particular concept"[2377]. Popular examples of typical cognitive scripts are the RESTAURANT schema, where people usually meet and normally sit down to order meals from menus served by a waiter or waitresses according to specific cultural customs, established regulations and perceived expectations. General episodic knowledge pertaining to and based upon individual experiences of the RESTAURANT schema enable hosts and their guests to anticipate and dynamically access the regular events and conventional procedures that might normally occur during business lunches, family meals in front of the television, couples dating at hotels, etc[2378].

Schank and Abelson continue to describe complex licensing stories, which evolve from simplified mental frames and cognitive scripts[2379], as adhering mostly to three criteria: firstly, virtually all human knowledge are schematically and categorically structured around and based upon the stories of people's past experiences. Secondly, such past experiences often deelop from older simplified stories and ancient complex narratives. Thirdly, cognitive scripts and licensing stories depend on the manner in which they are remembered and retold, according to the constructed worldviews and collective memories of (specific) group(s) of individual(s)[2380].

[2374] Cf. Dell (2006:2).
[2375] Cf. 3.3.4 and 4.4.5.
[2376] Cognitive scripts and religious licensing stories are variously known as cognitive structures (Bruner & Abelson), image-schemas (Field, Taylor, Turner, Minsky), action frames (Fillmore), licensing stories (Eubanks, Bruner), as well as moral narratives (Lakoff). Such conceptual phenomena have also been applied to the Bible as cognitive scripts (Gowan) and collective memories (Smith). Cf. Lakoff (2008:84) and Taylor (1995:87).
[2377] Field (2004:254-5).
[2378] Cf. Lakoff (2008:249-50) and Yule (1997:147).
[2379] Cf. Lakoff (2008:23).
[2380] Cf. Eubanks (1999:437).

Schank and Abelson's threefold criteria show that the "experientialism" or "embodied realism" inherent to our cognitive research paradigm and its CMT schematically structures and dynamically categorises entire human epistemes and experiences from cognitive scripts and religious licensing stories in an continuous way, as illustrated by the following diagram:

Human Knowledge
Past Human Experiences
Constructed Worldviews & Collective Memories
Cognitive Scripts & Licensing Stories
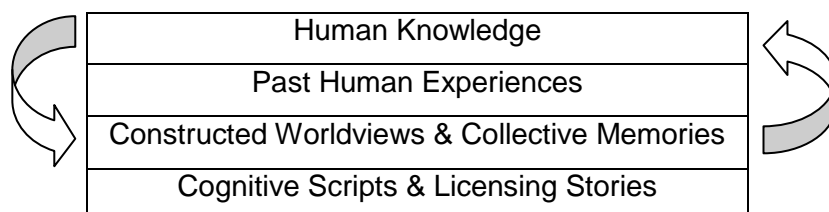
Furthermore, our triadic post-(or New) Enlightenment approach to popular cognitive scripts and contemporary religious licensing stories suitably dovetails with most of the scripts and stories found in relationship to the God YHWH in the Hebrew Bible and the text of Proverbs.

Firstly, the major part of the ancient Israelite worldview and early Jewish knowledge system exhibited in the *Tanach* are based on Israel's past experiences of YHWH as the High God of the original Hebrew pantheon, which formed part and parcel of the tribes; and clans' family religion, prior to its transformed into one official and national cult by the Davidic kings. Carroll attributes the tendency in the Tetrateuch, Deuteronomistic History and prophetic texts, of the biblical authors and scribes to retroject their material into the distant past, and thereby to both create and conceal at the same time their much-needed preference and prevalence to legitimise their own ideological and authoritarian, albeit misdirected historical reconstructions[2381]. Our first criteria shows that the various post-exilic groups of Israelites and Jews aimed to preserve their values and beliefs of the ancient past, via the reapplication of literary scripts, stories and material remains testifying to the enduring Israelite memories prior to the Exile[2382]. Jeremiah 18:18 lists – alongside the priestly and prophetic groups – also proverbial sages and editorial scribes[2383], who inferentially extended their ideal, imaginative and ideological primitive gestalt experiences of the Divine into intellectual cognitive scripts and religious licensing stories. Such sapiential gestalt experiences are related to the sages' and scribes' connective social, contextual and cultural perceptions[2384]. Proverbs' scripts are limited to "brief, formulaic utterances such as proverbs, idioms, and short quotations"[2385], that are broadly combined into politically- and philosophically-aimed licensing stories. However, both the intellectual cognitive scripts of Proverbs and religious licensing

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[2381] Cf. Carroll (1992:568,573).
[2382] Cf. Hanson (1987:487,491-3).
[2383] Cf. Farmer (1998:143).
[2384] For the mental and aesthetic dimensions inherent to the "metaphorical connectivity", cf. Danesi (2013:45).
[2385] Cf. Danesi (2013:35,37,45) and Lakoff (2008:33-4).

stories in proverbial wisdom tradition contains ideologies that typically mask and undermine the limited sense of the sages' restricted explanations of how the complicated interrelationship between God, humanity and the world actually function and work[2386].

Whereas the first criteria argued that the Israelite worldview and early Jewish knowledge system originated in and developed from the older simplified stories and ancient complex narratives of ancient Israel, the second notes that not all of the cognitive scripts or licensing stories in the Hebrew Bible and Proverbs are imaginatively drawn from and ideally based on true, historical events and social circumstances. In fact, the "world-making stories" of the entire proverbial wisdom tradition seems to be sociologically justified, politically determined and ideologically taught by the sages and scribes as expressions of their subconscious real-life experiences of and personal mental reflections on the Divine in Proverbs[2387]. Although the imaginative schematic properties and ideal semantic roles are conceptually expressed by and inferentially applied by human sages to YHWH as a Sage in Proverbs, we nevertheless argue the cognitive scripts and licensing stories narrated in the proverbial wisdom tradition are indeed based on the sages' realistic and substantial morality-formation, as well as their central ethical view-point[2388].

Following on the Babylonian conquest and during the Persian reign, post-exilic scribalism radically shaped and drastically edited the already-existing covenantal (prophetic) Deuteronomistic writings, the evolving cultic (priestly) Tetrateuch and Chronicler History – including the texts of Job and Qohelet, the subsections of Proverbs and as well as the additional Writings – into one substantial and final Biblical Hebrew Canon, which eventually laid the foundations of Second Temple Judaism and early Christianity[2389]. Perdue argues that during these times the traditional sages and proverbial scribes played a central role, along with the Zadokite priesthood, to legitimise the authority of the Persian court and the role of the Torah for the constitution of Judaism[2390].

Our cognitive methodology shows that (1) the Biblical Hebrew worldview reverts back to the earlier memories and older narratives of ancient Israel's Divine origins, and that (2) the cognitive scripts and licensing stories embedded in Proverbs and the proverbial wisdom tradition relate its theological sagacity to the covenantal scripts and salvation-historical stories of the prophetic authors and priestly editors in the Hebrew Bible. Thirdly and finally, our research implies that the intellectual cognitive scripts

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[2386] Cf. Stavrakopoulou & Barton (2011:2) and Eubanks (1999:420).
[2387] Cf. Eubanks (1999:426-8).
[2388] Cf. Lakoff (2008:94,250).
[2389] Cf. Cross (1973:343-6), Finkelstein & Silberman (2002:296), Carroll (1992:572), Perdue (2007:148,159).
[2390] "In addition, the scribes' administrative service to governors also would have allowed them to willed considerable political power, especially by those who ascended to the roles of advisors to these governing officials. Finally, as the interpreters of Torah they became jurists and teachers who sought to place their own stamp on the social order" (Perdue 2007:159). Cf. Perdue (2007:343,2008:53-6,102,403-11).

and religious licensing stories of the sages both relate to, but at the same time also critically reflect upon the prophetic and priestly scripts and stories. The conceptual worldview and collective memories of the wise both subverts and authenticates the recollections and reconstructions of the prophets and priests in terms of their inherent worldview and ideological memories. This section concludes with references to the potential literary nature of the Biblical Hebrew Canon, as well as to its existent ideological differences and resultant conflicting theological varieties pertaining to the priestly, prophetic and proverbial versions of Israelite and Jewish God-talk.

Wisdom references in non-wisdom texts – such as to Joseph and Moses in the Tetrateuch, to the wise woman of Tekoa, David and Solomon in the Deuteronomist, as well as to Daniel and Esther in the Writings – express the subconscious and cognitive brain-mind processes of the post-exilic sages and scribes responsible for the final edition of the Hebrew Bible and Proverbs. Wisdom scribes influenced and even edited other priestly scripts and prophetic narratives in the Hebrew Bible. The Torah – which were epitomised by and served as the ideal substitute of YHWH's priestly-determined orders for the cosmos and his prophetically-designated will for society – similarly constituted for Israel's sages what scribal traditions were to other nations, and eventually became the post-exilic hallmark of early Judaism[2391]. Furthermore, state education or popular literacy were virtually non-existent during the post-exilic times, which implies that only the sages and scribes would have had the adequate writing skills and the creative (or ideological?) control of writing over their counterparts' oral monologues, to copy and edit texts into educational and pious school texts associated with the Temple and synagogue[2392].

The inter-relatedness between the ancient Israelite and early Jewish prophetic, priestly and proverbial traditions not only accounts for the presence of scribal and sapiential influences in the Tetrateuch, Deuteronomist and Chronicler texts, but also illustrates how these three traditions interacted with one another during the different social, political and ideological stages of development of the Israelite and Jewish history[2393]. The statement of Terrien – that care should be taken not to over-emphasise any theological unification nor to focus on those promulgated distinctions between the prophets, priests and sages in the pre- and post-exilic times of ancient Israel and early Judaism[2394] – demands our attention: surely, these three factions endeavoured to live in an intimate circle of social acquaintanceship during the entire pre-exilic Israelite history. However, during the post-exilic circumstances and experiences, there developed serious conflicts and rivalries between these groups.

[2391] Cf. Terrien (1993:52).
[2392] Cf. Grabbe (1995:219-20) and Collins (1998:8).
[2393] Cf. Blenkinsopp (1995:3), as well as the overleaf of Mills (1998).
[2394] Cf. Terrien (1993:52-3) and Böstrom (1990:22).

Of the three post-exilic traditions it was the sages who based their religious views upon alternative sources and interpretations of international affairs. The sages and scribes were therefore dismissed by their fellow priests and prophets "as irreligious, lacking national loyalty, arrogant, trusting in their insight rather than supernatural revelation"[2395]. Moreover, as the diverse metaphorical conceptualisations of the Divine in Proverbs 10-19, 1-9 and 30-1 have shown, Penchansky concludes the sages often fought "with each other and against everybody else... The wisdom books are a site of conflict. The sages disagreed with each other, and they disagreed with the larger Israelite society. These disagreements produced conflict, hostility, and strong opposition... sages stood against better organized non-wisdom groups in Israel, such as the prophetic guilds and the priests. Each group saw themselves as defenders of the Israelite tradition"[2396]. Despite of the fact that no seamless congruence existed between the followers of the prophetic, priestly and proverbial traditions, the literary resources which may be consulted in the *Tanac*h show some sort of harmonisation, which also indicates how the divergent factions and circles still worshipped and venerated the same ancient Israelite and early Jewish Deity: Hanson views the general post-exilic social situation within the different Israelite and Jewish priestly, prophetic and proverbial traditions as diverse guidelines and attempts to explain "the tragedy of the Babylonian destruction"[2397].

In summary, we agree with Aaron that the Biblical Hebrew Canon – ironically viewed by many contemporary readers and believers as an univocal document and synchronic text – is in reality the compiled result of many competing and diachronic-historiographical ideologies: "... the writers of the various documents would have stood aghast at seeing the destiny of their compositions, merged into a single narrative with very little regard for their unique contributions or obvious disparities. The redactors of the final version did not see it this way. Perhaps they did not recognize the tensions among the various literary sources they drew upon; or perhaps they believed that the distinct ideologies were conducive to harmonization, not only through the very act of placing them side by side but also by means of a distinct interpretive strategy that allowed ostensibly conflicting passages to be interpreted in light of the dominant redactional ideology"[2398]. The next paragraphs focus on the theological implications for the God of Proverbs, as expressed by the traditional sages' intellectual cognitive scripts and the religious licensing stories.

5.5.4.1 Cognitive *Scripts and Licensing Stories on the God-Talk of Proverbs*

The idealised cognitive GOD IS A PRIMEVAL AND PROVIDENTIAL CREATOR SAGE model expresses at least five different dimensions, as to how the traditional sages and proverbial scribes subconsciously and

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[2395] Penchansky (2012:20).
[2396] Penchansky (2012:6-7).
[2397] Hanson (1987:488).
[2398] Cf. Aaron (2006:323).

ideologically explained the Divine in Proverbs, in comparison to those prophetic and priestly scribes who canonically reviewed and textually edited the rest of the Hebrew Bible. Firstly – apart from the sceptic sayings of Agur in 30:1-9[2399] – the authorial nature linked to God are not as explicitly stated by and brutally enforced by the sages, as in the case of the priestly Torah and prophetic Deuteronomists[2400]. According to Fox, indirect sayings and admonitions which use the Divine Passive are not necessarily later and secular additions of an impersonal and mechanistic world order, but "alternative formulations of a reality rather than different "approaches" to it"[2401].

Secondly, the educational dimension inherent to the cognitive scripts about the GOD-AS-A-SAGE CONSTRUCTION in proverbial wisdom are "much more characteristically emphasised than with the other prophetic narratives and priestly laws laid out in the Tanach[2402]. Thirdly, the intellectual definition inherent to Proverbs as both an ethical "manual of conduct" (Toy) and a cognitive "Intellectual tradition" (Whybray) presupposes that sages taught students sagacity as modes of experiences of and thoughts about the Divine on all levels of the Israelite and Jewish societies. According to their proverbial worldview, YHWH acts as the Creator in both his cosmological activities and his providential attitude towards human life[2403].

Fourthly, the international character of proverbial wisdom as an ancient Near Eastern phenomenon reminds us that the rest of the Fertile Crescent with its oriental contexts are swamped by other Egyptian, Mesopotamian and Canaanite wisdom texts and cognitive scripts as well. It also illustrates the important inclusion of traditional wisdom alongside the other prophetic and priestly texts in the Hebrew Bible for the pre- and post-exilic Israelite and Jewish communities[2404]. And fifthly, the inner-textual context of the Tanach itself indicates the important ideological contribution of the traditional sages and proverbial scribes, together with those ideological presuppositions about the Divine in the prophetic Deuteronomist and priestly Tetrateuch. The inclusion of wisdom narratives about Joseph, David, Esther and Daniel in the Tetrateuch and Deuteronomistic History serve as religious licensing stories that reflect on either the sapiential concerns as *Diasporanovelle*, or as short exemplary stories, "case studies" or even cognitive scripts oriented on life in the Exile, and illustrating the ways in which an Israelite of Jewish person can continue to survive and thrive in foreign courts, as true wisdom reflections for Israel and Judaism's existence in diasporan territories after 586 B.C.E[2405]. Furthermore, the inclusion not only of proverbial scripts and stories in the Tetrateuch and Deuteronomist – but also of prophetic and priestly material in

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[2399] Cf. Gottwald (1987:572-3).
[2400] Cf. Nel (1981a:418), Rowley (1961:45), Murphy (1998:77) and Brueggemann (2008:254).
[2401] (Fox 2007:679-80). Cf. Böstrom (1990:134-40)
[2402] Cf. Nel (1982:1).
[2403] Cf. Murphy (1978:39-41), Whybray (1995:3) and Birch et al (2005:377).
[2404] Cf. Böstrom (1990:43), Nel (1996:432-3,2002:436), Birch et al (2005:19). and Waltke (2007:901).
[2405] Cf. Birch et al (2005:86) and Penchansky (2012:13).

the text of Proverbs itself – reveals the influential integration of other biblical traditions in the proverbial wisdom tradition as well. The figures of Lady Wisdom, Agur and Lemuel are, for example, clear depictions of the phenomena of prophecy in Proverbs 1-9 and 30-1. Alternatively, priestly influences occurs also in Proverbs 3[2406]. Due to proverbial wisdom's important role and integrated function as inadmissible Israelite and Jewish spiritualities, it "should proudly take its place alongside other traditions and other genres within the canon and should be evaluated with much more prominence in the overall discussion of Old Testament theology. The two dimensions of ethics and education as demonstrable social contexts for proverbial material, combined with its distinctive theological approach, give wisdom literature an entrance into the heartland of Israelite concern"[2407].

5.5.5 Implications for Divine Ideology in the Proverbial Wisdom Tradition

As a conclusion to this section and the chapter, our CMM on the God of Proverbs highlights the seven main implications or findings pertaining to God in the proverbial wisdom tradition. Some of these implications seem to repeat statements already made about YHWH as a Sage, although we also endeavoured to further enhance the subconscious views and hidden ideologies veiled behind the conceptualisation of those sages and scribes responsible for the final canonical and textual editing of Proverbs in the Hebrew Bible.

5.5.5.1 Idealised Experiences and Ideological Self-Understanding of the Sages

The first implication reflects on the pre-exilic, exilic and post-exilic idealised gestalt experiences as part and parcel of the ideological self-understanding of the sages in Proverbs and the proverbial wisdom tradition. Brueggemann summarises scholarly consensus on the traditional wisdom in Proverbs in six characteristics: (1) proverbial sagacity reflects on the orders, gifts and obligations of the Divine creation; (2) its theological content stems from textual data about lived human experiences, rather than on the linguistically-imposed interpretive categories and constructs; (3) lived wisdom experiences have coherence, reliability, regularity, and may be deduced from generalised and sustained observations; (4) the sages' lived experiences have an ethical dimension according to which some kinds of actions produce beneficial and retributive outcomes and others negative and intrinsic consequences; (5) lived proverbial experiences are coherently and ethically regarded as natural theology that discloses something of the hidden character of all reality; and (6) natural theology reveals and discloses the God who creates, orders and sustains the cosmic universe and human society[2408].

Interestingly enough, and except for the first and last views on the sagacity of YHWH, the rest of these characteristics all emphasise the "lived proverbial experiences of the traditional sages". However, the

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[2406] Cf. Nel (1984:132), Alexander (1992:326) and Frydrych (2002:94-5).
[2407] Dell (2006:198). Cf. Von Rad (1972:308).
[2408] Cf. Brueggemann (1997:680-1)

question remains as to whether these "lived experiences" may be attributed to either the neural irrational-subconscious or the mental rational-cognitive dimensions actively present in the brain-mind processes of the traditional sages and proverbial scribes? The real-life and experiential perspectives of a second-generation cognitive-scientific research paradigm support both of these irrational and rational processes. On the one hand, Scott argues that traditional wisdom trains young people in intellectual and practical religious experiences, through which humanity discerns a rational and moral Divine order, and thereby attains some reasonable and satisfactorily forms of life and existence[2409]. According to the mental-rational and -cognitive dimensions of traditional wisdom observation and reflection, the intellectual sagacity expressed by the proverbial wisdom tradition comprises both "a way of thinking and a body of knowledge derived from that way of thinking"[2410].

On the other hand, the view of Herbert Haag on YHWH in the Hebrew Bible – as "a God who is near as well as far off, a God who reveals himself and who hides himself, a God who is humanly comprehensible and at the same time menacing, contradictory, unpredictable, and incomprehensible[2411] – portrays much of the neural-irrational and -subconscious dimensions inherent to traditional and proverbial wisdom. In fact, such inherent complexities and contrary perspectives multiplied during the post-exilic times, when sceptical sages like Agur came to view their fate as living in nothing more than in a state of "self-imposed metaphysical Exile"[2412]. Such subconscious experientialisms and ideological realisms may have contributed to the evolution of Biblical Hebrew wisdom from the optimistic views generally communicated in the proverbial wisdom tradition, to the more critical and sceptical views of Job and Qohelet of the Divine as the *Deus absconditus et otiosus*[2413]. Von Rad initially raised, and probably also introduced, the subconscious and reasonable experiences of the sages in terms of their reflective "self-understanding" and ideological "understanding of reality" as the uniquely ontological and epistemological contributions of the proverbial wisdom tradition in Proverbs[2414]. Wisdom for the traditional sages and proverbial scribes, boils down to an experiential "theology of lived experience"[2415].

5.5.5.2 Proverbial Conflict and Dissonance with the Prophetic and Priestly Traditions

The second implication focuses on the proverbial conflicts which the traditional sages and proverbial scribes encountered with the prophetic and priestly traditions in the Hebrew Bible. The ideological conflicts and dissonances between the prophetical, priestly and proverbial traditions have already been

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[2409] Cf. Scott (1983:xvii) and Farmer (1998:132).
[2410] Farmer (1998:129).
[2411] In Vawter (1982:6).
[2412] Scalise (2008:170).
[2413] Cf. Farmer (1998:132).
[2414] Cf. Von Rad (1972:6) and (Murphy 1992:921-2).
[2415] Atkinson (2005:83).

discussed[2416]. However, apart from the authorial, educational, intellectual, international and inner-textual dimensions inherent to Proverbs, it is worth asking what other differences may be identified which makes the contributions of the proverbial wisdom tradition unique to the other potential theologies in comparison to the prophetic Deuteronomist and the priestly Tetrateuch?

According to Terrien, the traditional sages expressed their own "theology of presence", by means of their feminine personification of the Israelite and Jewish Deity, which subverts the ideological implications of dominant patriarchy in the "mainstream Yahwism" of the prophetic and priestly texts[2417], with their preferential male metaphors for God[2418]. The female images and inferences for the Divine highlight the immanent creative, providential and revelatory functions of YHWH as the transcendent High God, and of Lady Wisdom as a Hebrew Goddess as well as his Divine daughter and consort in the proverbial wisdom tradition[2419]. The gender conceptualisation of Lady Wisdom's Divinity also has destabilising implications for the Jewish understandings and Christian explanations of ancient Israelite monotheism, since she has retained her presence and influence in the Torah and Christ ever since[2420]. Even those conceptual redescriptions and metaphorical extensions of YHWH in the proverbial wisdom tradition itself – initially depicted as a pre-exilic Father, King and therefore Male Sage, but eventually transformed into a post-exilic Teacher, Mysterious and thus a Lady Sage – imagines and articulates the "God-talk" of the Hebrew Bible in a totally different way[2421]. Brueggemann explains Lady Wisdom as an expression of YHWH's unsettled and mysterious character as a Sage, as an inherent part of ancient Israel's countertestimony about his Divine hiddenness in and inscrutable governance over creation, and also as his enigmatic authorization of an independent female agent on his behalf[2422].

The more feminine qualities of the GOD-AS-A-TEACHER-SAGE constructions in Proverbs 1-9 may also be partially extended to include YHWH's depictions as both a Writer and Student – as ideological reflections on the prestigious nature linked to the administrative and school systems of ancient Israel and early Judaism – especially in terms of his Divine writing and studying of the Torah[2423]. For example, the *Avoda Zara* 3b in the Babylonian Talmud reads: "Rav Judah said in the name of Rav: The day has twelve hours. For the first three, the Holy One, blessed be He, sits and studies the Torah. For the second three, he sits in judgement on the world; when he sees that it is deserving of destruction he rises from the throne of judgement and sits on the throne of mercy. For the third three, he sits and feeds the

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[2416] Cf. Frydrych (2002:2-3), as well as Penchansky (2012:2,12) and Collins (2004a:501).
[2417] Cf. Camp (1995:154-5) and Crenshaw (1977:366).
[2418] Cf. Terrien (1978:352,359-60) and Perdue (1994c:34).
[2419] Cf. Camp (1987:69), Perdue (1994c:89-90), Whybray (1995:5) and Viviers (2005:888).
[2420] Cf. Penchansky (2012:8,31-3) and Johnson (1985:263,275).
[2421] Cf. Perdue (1991:37-8) and Brueggemann (1997:346).
[2422] Cf. Brueggemann (1997:xv,125,232,348) and Birch et al (2005:390).
[2423] Cf. Perdue (1997:228), Young (1998:247-8) and Gerstenberger (2002:250).

whole world, from the horns of the wild ox to the eggs of the lice. In the fourth [period] he plays with Leviathan, as it is said, 'This Leviathan, which you have formed to sport with' (Psalm 104:26) … (An alternative explanation) What does he do in the fourth [period]? He sits and teaches Torah to the small children in school"[2424]. According to Solomon the fourfold division of the Jewish day resembles the four central values of rabbinic teaching: (1) learning with and from God as the exemplary provider of the Torah; (2) Balancing justice and mercy, without which the world cannot survive; (3) having concern for all living things; and (4) as a joyful anticipation of the Messiah's advent and the believers' participation in the future Paradise[2425].

5.5.5.3 Proverbial Wisdom as Family Religion, Personal Piety and Individual Spirituality

The third implication argues that the proverbial wisdom tradition of the sages and scribes should socially and historically be contextualised within the confines of pre-exilic family religion, exilic personal piety and post-exilic individual spirituality, in coherence with the editorial subsections of Proverbs 10-29,1-9 and 30-1. As previously discussed[2426], ancient Israelite religion consisted of two parallel and co-existing "poly-Yahwistic" forms: on the one hand, the national and unified state religion of the Israelite and Judean empires were narrated by the monotheistic licensing stories on YHWH as the only Deity in the prophetic Deureronomist and priestly Tetrateuch. On the other hand and at the same time, popular family religion proclaimed YHWH as the High God over a plethora of Gods and Goddesses as his Divine Assembly[2427]. Popular religion was practiced under the auspices of a blessing God and outside of the official periphery and regulative boundaries of nation religion and mainline Yahwism, which focused on the person and actions of the saving God[2428]. Especially the Israelite communities of the earlier wisdom tradition of Proverbs 10-29 resorts as popular family religion under the blessing God, and acknowledged YHWH in his dual-theomachic and retributive capacities as both the universal Creator and a local and personal Deity[2429].

Following on the Babylonian Exile and the destruction of the Israelite and Judean Empires, the proverbial wisdom tradition – which was extended by the Israelite kings to also include the instruction of potential sages in their diverse administrative, governmental, judicial and cultic roles – could quite easily be diverted back to its original function in the tribal Jewish family religion[2430]. However, and apart from education in Jewish families, the popular religion of the traditional sages and proverbial scribes was at the same time developed into the cultivating of personal, universal and individual forms of piety in

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[2424] In Solomon (1994:147-8). Cf. Fox (2000:294) on Proverbs 30:8.
[2425] Cf. Solomon (1994:148).
[2426] Cf. 5.5.2.2.
[2427] Cf. Scullion (1992:1042) and Böstrom (1990:194-6).
[2428] Cf. Westermann (1982:26,99), Fohrer (1984:310) and Gerstenberger (2002:201-3).
[2429] Cf. Von Rad (1984:151), Frydrych (2002:90) and Grabbe (1995:213).
[2430] Cf. (Albertz 2002b:105).

wisdom schools, that were presented in the main cities and as part of religious instruction in synagogues[2431]. Personal piety, as illustrated in the exilic subsection of Proverbs 1-9, would henceforth be taught by sages and scribes to the Israelite and Jewish communities. Although there is limited archaeological data testifying to the instruction of personal piety in the wisdom schools, Albertz identifies such evidence from individuals' personal beliefs in YHWH and mothers' theophoric naming of their children, from the constitution of lament and thanksgiving songs in the Psalms, as well as from the inclusion of proverbial sayings in Proverbs[2432]. According to Albertz, the personal piety contained in the family religion of Proverbs 1-9 was finally transformed into theological wisdom by the traditional sages and proverbial scribes during the exilic times[2433].

The theological wisdom expressed by personal piety in Proverbs 1-9 was once again conceptually, metaphorically and religiously extended into individualised and spiritualised versions after the Babylonian Exile and during the Persian and Greek periods. The final edition of the proverbial wisdom tradition portrayed in Proverbs 30-1 mentions very little about institutional religion, but primarily counsels men and women to base their social conduct on the rational, ethical and moral decisions they make as ordinary individuals[2434]. Eventually, after having been exposed to and influenced by Hellenistic philosophy, the post-exilic proverbial wisdom tradition evolved into full-blown theological and comprehensive spiritual forms of Israelite and Jewish religion[2435]. By the times of Sira, scribal influences had brought about a more definite unification of the functions of the priest, prophet and sage in post-exilic Yahwism. While the priestly, prophetic and proverbial traditions still creatively thought about and distinctively reacted upon the Divine, the roles for the prophet and priest were gradually assimilated and finally merged with that of the sage in early Judaism's proverbial wisdom and scribal tradition[2436].

5.5.5.4 Proverbial God-talk as Natural Theology and Cognitive Revelation

The fourth implication focuses on the revelatory nature of God-talk in Proverbs and its proverbial wisdom tradition. Judaism and Christianity have – since their confessions of the Hebrew Bible and Greek New Testament as being canonical or "Divinely inspired" in nature – usually distinguished between general and special forms of revelation. On the one hand, general revelation is based on natural theology, which generally accesses our natural modes of human reason, intuition or conscience. John Calvin, for example, attributed the universal concept of religion to naturally-implanted phenomena in humanity, so that each person carries within him- or herself a sense of the Divine (S*ensus Divinitatus*). The revelatory character of proverbial (human) wisdom – and therefore also of Lady

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[2431] Cf. Perdue (1990a:476) and Whybray (1972:11).
[2432] Cf. Albertz (2011:136-41).
[2433] Albertz (1990:253).
[2434] Cf. (Scott 1965:vxi) and Albertz (2011:141-2).
[2435] Cf. Farmer (1998:147)
[2436] Cf. Scott (1961:3-4) and Perdue (2008:49).

Wisdom as an ideal and inferential extension of YHWH's wisdom *per se* – is variously explained. Orthodox Judaism and Christianity still view Wisdom as part of God's special revelation in the personifications of the Torah and Christ. However, following on the advent of 19th and 20th century secularism, some 19th century scholars continued to perceive proverbial wisdom as mainly practical, religious and moral philosophy, while others debated its secular, pragmatic and humanistic qualities, which are either congruent with or even opposed to the prophetic and priestly traditions[2437]. Von Rad explains Lady Wisdom as YHWH's self-revelation in creation, as part of Israel's salvation-history (*Heilsgeschichte*), as the voice of God's primeval order, and a Divine gift which the sages had to freely pursue[2438]. While Von Rad was criticised by Terrien, Fox argued that his identification of Wisdom as God's self-revelation in creation and as the world-order should rather be replaced with wisdom as knowledge of and reasoning about YHWH's order[2439].

Due to the fact that proverbial wisdom may be discerned on the basis of reason and observation, and serves as "a method of inquiry, a use of particular forms of teaching, and a desire to compare and co-ordinate phenomena", Farmer relates the appeal of Proverbs to that of general revelation[2440]: "[w]isdom's appeal to general revelation is now commonly understood to constitute an act of faith rather than 'secular humanism'. A few radical writers have continued to maintain that biblical wisdom is inherently pagan, but most recent interpreters have moved away from earlier tendencies to disparage wisdom or to relegate it to the outer edges of Israel's theological circles. Wisdom is now most frequently seen as one of the several distinct and essential witnesses or theological forces that contribute to the shaping of the biblical canon... the worldview of wisdom in Proverbs does not represent a sharp break with the rest of ancient Israel's society, but only reflects a difference in emphases and interests"[2441].

Collins reasons that proverbial wisdom is creation-based and therefore provides a biblical precedent for natural theology[2442]. Although Collins admits that natural theologians cannot fully grasp or adequately know God in terms of human reason, he affirms "that natural human knowledge has its fulfilment and goal in the knowledge of God"[2443]. Proverbial wisdom essentially constitutes an incipient form of natural religion and creation theology in the broad senses of the term. *Via* reasonable-natural and creative-theological investigations into the Divine order of the universe, sages may obtain knowledge of the

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[2437] Cf. Farmer 1(998:138).
[2438] Cf. Von Rad (1972:163-5) as well as Childs (1983:554-5).
[2439] Cf. Terrien (1978:357-8) and Fox (1987:151).
[2440] Cf. Farmer (1998:130-1).
[2441] Farmer (1998:150).
[2442] Cf. Collins (1997:12,1998:12) and Nel (2002:446). For Vanhoozer (1997:28) natural theology "maintains that we can say true things about God on the basis of our experience of and reflection about nature".
[2443] Cf. Collins (1998:232).

Creator[2444]. Loader addresses the "deficient" revelatory nature of proverbial wisdom as natural theology in terms of the extended Barth-Barr debate. Our understanding of natural theology are deficient, due to the lack of appreciation of its natural dimensions. However, the inner logic inherent to proverbial wisdom implies that God's creation is the natural source of the sages' intuitive knowing of and inductive reasoning about his created order[2445]. Brueggemann follows Collins, by stating that natural theology testifies to YHWH's hidden order from the inferential observations and experiences of daily life. Even those passive sayings in Proverbs, which does not mention God at all, serves as primary proverbial expressions of YHWH's hidden character, as well as of his Divine words and actions as the provider of life and executor of his created order[2446].

Nel initially rejected the idea that proverbial wisdom resides in natural theology, and regards the admonitions of Lady Wisdom as part of the parental sayings and YHWH's special revelation. The preamble principle and concept of God-fearing in Proverbs 1:7 indirectly links the notions of human reason and Divine revelation as specially-revealed knowledge of righteous human behaviour. The sages' epistemological framework of God-fearing harmonically combines the polar truths of YHWH's special revelation with human wisdom and philosophical reason, without any contradictions, as the God who reveals himself is also the God who created the universe[2447]. Nel eventually came to situate himself between Loader's view of proverbial wisdom as natural theology and Otto's focus on wisdom's knowledge as part of the special revelation of God and his creation theology[2448]. Regarding the question of whether the proverbial wisdom tradition should be seen as part of natural theology, Nel replies both positively and negatively along with Loader and Otto: "Yes, because wisdom's knowledge does not spurn empiric observation and the possibility to glean from natural/empiric regularities and the cosmic order valuable instructions for circumspect conduct and an orderly society, and ultimately insight into God's order. It is no, because there is a limit to empirically inferred knowledge, the ultimate achievement of which lies within the boundaries of trust and belief. From the perspective of trust (fear of Yahweh) the individual and society are aware of their obedience to and responsibility for wisdom's knowledge as a divine gift and task"[2449].

Nel had since arrived at the conclusion that no tensions exist in Proverbs between virtuous faith as belief in God's created order and wisdom as knowledge about God, humanity and the world. The sages belief in God's order, but also acquire proverbial knowledge of God via their natural perceptive organs, that have been created by God himself (cf. 20:12). Once again, although the sages base their

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[2444] Cf. Collins (2004a:224,499-500).
[2445] Cf. Loader (2001a:235-240).
[2446] Cf. Brueggemann (1997:336).
[2447] Cf. Nel (1982:127,101).
[2448] Cf. Nel (2002:443-9).
[2449] Nel (2002:448-9). Cf. Perdue (1994c:110,314).

judgements on YHWH's order, his Divinely-revealed order cannot be placed on the same level as that of the sages' naturally-manifested gestalt perceptions and experiential knowledge[2450]. According to Proverbs 3:18-20 and 8:22-31, the Wisdom which YHWH uses when he created the cosmos is the same knowledge that permeates the entire universe and is available to the sages. The notion of rationality therefore constitutes the centre of the proverbial wisdom tradition, showing that knowledge of God's created order and our human reason are basically "flip sides of the same coin"[2451].

The biblical distinction between special revelatory faith, and natural theological reason has been exposed during the last decades by post-Enlightenment scholars as ideological, theoretical and dichotomist tensions created between nature and culture by Western rationalism and materialistic modernism[2452]: Murphy refers in this regard to the words of Barr: "If one believes that God was revealing himself in the creation and continues to do so, why is it that 'natural' theology and not 'revealed'? ... If one believes that God was revealing himself in ancient Israel, why is this not 'natural'? Perhaps all theology is both 'natural' and 'revealed'?"[2453]. Von Rad observes that, "for Israel there was only one world of experience and [that] this was perceived by means of a perceptive apparatus in which rational perceptions and religious perceptions were not differentiated"[2454]. Van Leeuwen notes that distinctive forms of Yahwism and Wisdom in the proverbial wisdom tradition of ancient Israel and early Judaism "did not separate reason and revelation, religion and knowledge"[2455].

Contemporary scholarship has argued the that natural theology of proverbial wisdom should be viewed as a form of creation theology and part of YHWH's general revelation[2456]. Böstrom criticises the prominent function of creation theology in Proverbs[2457], but our research correlates with the findings of Perdue, that of all of the salient creative, providential and sapiential themes discussed by the sages, "perhaps the fundamental question is how one attempts to interpret and then capture the theology of creation in wisdom literature"[2458]. Perdue defines the creation theology expressed in Proverbs as "an understanding of God who is revealed through this creative order... to experience the world was to experience God. Metaphorically articulated, creation speaks a language which the wise can hear, and formulate into their own instructions for life. Indeed the consistency of life-sustaining order made possible human trust in the creator"[2459]. Furthermore, the dialectic, interactive and sophisticated

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[2450] Cf. (Nel 2002:435) and Perdue (2007:66).
[2451] Nel (1996:435-6).
[2452] Cf. Ruether (2002:74) and Dell (2006:147).
[2453] Murphy (1998:271). Cf. Murphy (1994:5).
[2454] Von Rad (1972:61).
[2455] Van Leeuwen (2009:177).
[2456] Cf. Perdue (1994c:45), Van Leeuwen (2009:171) and Collins (2004a:501).
[2457] Cf. Böstrom (1990:87,90,239).
[2458] Perdue (1994c:48). Cf. Perdue (2007:15).
[2459] Perdue (1991:150-1).

proverbs and sayings imparted by YHWH serve as a Divine gift to humanity, which have to be intimately desired, critically observed, reasonably studied and experientially obtained by the enthusiastic student[2460].

The experiential realistic dimensions inherent to CS as a research paradigm allows us to think of and reason about proverbial wisdom as yet another form of Divine revelation: a post-foundational or New Enlightenment approach treats the sages' religious experiences as a form of rationality that "transcends pitfalls like the kind of dualism that sets up a false dilemma between 'natural' and 'supernatural', and then demands a reductionist choice between the two"[2461]. The proverbial epistemology of the traditional sages coincided with the theological claim that their gestalt experiences should be viewed as a form of Divine revelation. The proverbial sages required the twofold claim of divine inspiration, to authorise their wisdom teachings and simultaneously authenticate the common experiences required for the affirmation of their teachings[2462]. Thus the general and cognitive aspects of proverbial wisdom as versions of both natural and creation theologies may be conceptually extended to the notion of neurotheology, which basically combines the disciplines of the neural and theological sciences, as a "two-way street with information flowing from both the neurosciences to the religious perspective as well as from the theological perspective to the neurosciences so that ultimately, both perspectives will potentially be augmented by the dialogue"[2463].

The combination of the cognitive-sapiential, ethical-judicial and order-orientated aspects of proverbial wisdom with the experiential and realistic brain-mind processes of the traditional sages[2464], implies that YHWH are not able to automatically manifest and theophanically reveals himself to humanity, without our significant experiencing and essential realising of the mystical actions and spiritual communications taking place. Küng aptly argues in this regard, that "God's revelation and human experience are not simply opposites, rather God's revelation can be perceived only through human experience. In this sense there is no revelation outside human experience … Thus, to put it metaphorically, revelation comes "from above" (from God), but is always experienced, interpreted, attested to, and then reflected

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[2460] Cf. Perdue (1994c:29,34,84), Clifford (2002:61) and Farmer 1998:148.
[2461] Van Huyssteen (2001:111). According to Van Huyssteen (*ibid*), a "post-foundationalist choice for a cognitive dimension in religious experience thus opens up the possibility of interpreting religiously the way which we believe God comes to us in and through the manifold of our experiences of nature, persons, ideas, emotions, places, things, and events. And because of this religious quest for ultimate meaning, each dimension and context of our experience may contain within itself an element of mystery, which then responded to, may be plausibly said to carry within it the potential for divine disclosure... This kind of mystery is unique to the experiential resources and epistemic focus of theology, and very definitely sets it apart from the very focused empirical scope of the natural sciences. It is also the element of mystery in all religious reflection that has often led to modernist claims that theology and the sciences, if not in conflict, should at least be seen as incommensurably different paradigms from one another" .
[2462] Cf. Frydrych (2002:68).
[2463] Newberg (2010:45).
[2464] Cf. Fox (2000:294).

on and "theologized" by men and women "from below... The human experience of revelation is not interpreted only after the fact, rather it is always given in advance only through human means of interpretation"[2465]. And according to Bavinck, "God reveals Himself *outside* of man; He reveals Himself also *within* man. He does not leave Himself without witness in the human heart and conscience"[2466]. The Divinely-ordained natural, cosmological and neurotheological dimensions of the proverbial wisdom tradition show that YHWH's wisdom immanently reveals and indirectly communicates itself to the traditional sages and proverbial scribes as non-propositional constructs of the human mind and in terms of human experiences[2467]. In fact, Divine immanence – that is indirectly revealed in the Hebrew Bible in terms of the prophetic Spirit and Word and the priestly Glory and Presence[2468] – seems to include the independent experiences and individual manifestations of YHWH's Wisdom in Proverbs and its proverbial wisdom tradition[2469]. Immanent revelations of YHWH's Wisdom conform to and were inferentially returned to human wisdom by means of the theological ideals of transubstantiation and consubstantiation[2470].

5.5.5.5 YHWH's Divine Order extended from Traditional Wisdom to the Jewish Torah

The fifth implications sets out to explain how God's order for the universal cosmos and human society was conceptually and metaphorically extended in proverbial wisdom to eventually embody and represent the Mosaic Torah. Nel mentions how the religious identity formation and motivation of the Jewish communities as YHWH's elected and covenant people took place in three revelatory stages, namely (1) during her salvation-historical adventures with the Divine, (2) when the Deity revealed the Torah to Moses as Israel's Law, and finally (3) when Lady Wisdom was inferentially extended in Sira to conceptualise both God's saving actions on Israel's behalf and the provisional Torah as his Divinely–ordained plan for the Jews[2471]. The concept of cosmological and societal order has become such an important authorial idea in the proverbial wisdom tradition, so that it is currently viewed "as almost

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[2465] Küng (1988:108-9).

[2466] Bavinck (1978:42).

[2467] Cf. Smart (1971:26-7) and Vawter (1982:4). Alternatively, Perdue (2007:161-2) replaces the idea of Divine revelation with human experience and reflection, when the proverbial sages decided to "reorient Judaism to a philosophical quest to determine the good in human existence, and, upon its discovery, to shape a new wisdom, grounded in humanism".

[2468] Cf. Viviers (2014:684,692) and Perdue (1990a:460).

[2469] Cf. Eichrodt (1967:46ff) and Platinga et al (2011:113).

[2470] "For example, if a god teaches one wisdom, the person's new wisdom is not the god's but the person's however much it resembles the wisdom of that god. There is, then, no transubstantiation. However, where there is consubstantiation, the god's wisdom as such, the god's very own skill in discerning good from evil, for example, becomes an ability of the person, manifesting itself in the person's behaviour when rendering judgements... Thus, immanence is a form of influence, but a form which entails the incorporation by a recipient spirit of powers formerly part of another" (Winter 1983:150-1). Cf. Joyce (2003:94).

[2471] As part of my regular and personal conversations with Prof. Nel. Cf. also Nel (2002:435-6).

axiomatic that the concept of world order is essential to any attempt to grasp the underlying thought and theology of the wisdom literature of the Old Testament"[2472].

According to the ancient Israelite and Near Eastern worldviews, the universe is seriously and precariously balanced on the cosmic scale between the Godly forces of order and the evil powers of chaos. YHWH's order serves as a life-enhanced condition in which the Creator effectively tames, subdues and regulates chaos. Sages and scribes taught students to obey and adhere to YHWH's cosmological and social orders, as a safe-keeping haven, that would otherwise make them forget God's regulations and thereby retributively descend into primordial chaos[2473]. According to Nel, YHWH's "created order is not a merely scientific object of wise reflection, but in the created order Jahweh reveals *the* order in which human existence finds its destiny[2474]. However, due to the dynamic constitution of the proverbial tradition in the subsections of Proverbs, God's order could not remain static but had to continuously evolve to fit in with changing pre-exilic, exilic and post-exilic circumstances of ancient Israel and early Judaism, but always within the parameters of God-fearing as the framework of proverbial wisdom[2475].

The final textual edition of the Hebrew Bible was completed sometime after the collapse of Judean governmental scribalism along with Solomon's temple, but prior to the full-blown development of the uniquely rabbinic Torah-religion of Judaism[2476]. By the second century B.C.E. the intellectual-reasonable and universal-religious arguments of proverbial wisdom were replaced by the prophetisation, torahisation and eschatolisation of wisdom in Sira, *Sapientia Salomonis*, and the Wisdom Scrolls at Qumran[2477]. During the assimilation processes between the broader wisdom tradition with the mainly prophetic and priestly Yahwistic traditions of the Tetrateuch, Deuteronimistic History and the Chronicler History, references to the Torah in Proverbs would henceforth be interpreted as part of God's special revelation of the Torah[2478]. The proverbial scribes chose to hide conceptualisations of the "Law" as part of YHWH's creation theology (*Schöpfungsweisheit*), Divine order, and a technical term for proverbial instruction in especially Proverbs 28:4,7,9 and 29:18, and rather to metaphorically highlight this concept as the legalistic will of God in the priestly and prophetic traditions, most probably as a cooperative gesture with those Jews who already regarded the Torah (*Toraweisheit*) as the foundation of their religious beliefs and lives[2479].

[2472] Böstrom (1990:91). Cf. Nel (1981a:425).
[2473] Cf. Proverbs 2:18; 16:11; 20:10 and 23; as well as Nel (1982:84) and Hanson (1984:345).
[2474] Nel (1982:96).
[2475] Cf. Perdue (1994c:48) and (Nel 1981a:424-6,1982:91).
[2476] Cf. Gottwald (1987:570) and Fishbane (1990:445-6).
[2477] Cf. Gammie (1990c:490,497), Perdue (1994c:55), Harrington (1996:8) and Collins (2004b:65,1997:281).
[2478] Cf. Whybray (1995:132), Perdue (2008:87) and Joyce (2003:94).
[2479] Cf. Nel (1996:446), Whybray (1972:162) and Van der Woude (1995:248).

The extended conceptual relationship between Wisdom as a technical term for proverbial instruction and the Torah as Moses' Law became confusingly intertwined and interpretively confused in Rabbinic Judaism[2480]. Nel identifies the authorial concept of Yahwistic order as the unbreakable chain between the Torah as ethical and intrinsic truth forms of wisdom education and Moses' Law: "The Law promulgates the same order of creation which the wisdom illuminates... The wisdom admonitions as the admonitory explication of this *ethos* intend to order human existence in harmony with the will of God. To live in harmony with the order and revelation of God is the ethical demand of the wisdom"[2481].

5.5.5.6 Faith Sounding (Prophet), Seeing (Priest) and Seeking Understanding (Sage)

The second-last implication harks back to the second one, no longer to show how the prophetic, priestly and proverbial traditions conflicted with one another, but rather to illustrate how these traditional factions may contribute to a more comprehensive explanation of God-talk in the Hebrew Bible. The rationale of our first introduction chapter mentioned the relationship between the concepts of "theology" and "God-talk". John Macquarie has remarked that theology is more a linguistic implication, in as much as God-talk is "reasoned talk about God"[2482]. Both Bavinck and Migliore wrote theologies aimed on the phenomenon and experience of faith and respectively titled their publications *Our Reasonable Faith* and *Faith Seeking Understanding*[2483]. Furthermore, the first implication on the God of Proverbs and its proverbial wisdom tradition discussed the sages' faith in terms of idealised experiences and as ideological self-understanding[2484].

As an illustration of how the prophetic, priestly and proverbial traditions contribute to a more comprehensive explanation of the God-talk of the Hebrew Bible, we argue that:

- the prophets' depiction of YHWH in terms of the Divine Spirit, Name and Word focus on the religious practice of a Faith Sounding Understanding,
- the priests' portrayal of God as part of his Divine Glory and presence emphasises the cultic rituals of a Faith Seeing Understanding, and
- the proverbial sages' conceptualisation of the Divine as a Wisdom Sage highlights the spiritual activities of a Faith Seeking Understanding.

[2480] Ellens (1998:531-9) shows, for example, how *Exodus Rabbah* 41:3 regards the saying in Proverbs 2:6 – that YHWH gives wisdom and understanding – as an indication to the Torah, which was delivered at Sinai from God's own mouth to his servant Moses. According to Barton (1994:16), the *Mishnah* quotes more often from Proverbs than any other book outside the Torah, to provide the Mosaic Law with Divine authority.

[2481] Nel (1981a:426). Cf. Nel (1982:91).

[2482] In Vanhoozer (1997:28).

[2483] Cf. Bavinck (1987) and Migliore (19191).

[2484] Cf. Frydrych (2002:18).

Perdue aptly summarises the observation stated in the last-mentioned paragraph: "[u]nlike prophets who received the knowledge of God in revelatory states (e.g., standing in the council of Yahweh) or priests whose religious experiences included theophanies in cultic settings, sages came to their understanding of God and the moral life through ways of knowing that included memory, sense perception, reason, experience, and reflection. Through memory that recalled the teachings of their ancestors, the sages engaged and transmitted their tradition by study, critical inquiry, and reflection"[2485].

Pertinent scholars support our conceptual metaphorical explanation that the traditional sages and proverbial scribes of the proverbial wisdom tradition coined their faith and theology with the slogan, *Fides quaerens intellectum*, or "Faith Seeking Understanding"[2486]: Perdue rejects the view of earlier wisdom as secular in its content and nature, and argues that the "quest for wisdom is in a real sense the quest for the knowledge of God, a quest that begins in faith"[2487] or God-fearing piety, because YHWH's "wisdom begins with a faith in God that seeks understanding"[2488]. Birch et al argues the proverbial wisdom that "theology is indeed "faith seeking understanding", trying to determine what it is about God's power and purpose that limits and permits, that authorizes and engages human meaningfulness in day-to-day interactions"[2489]. Farmer concludes that only "recently have critical readers begun to recognize the essentially experientially nature of proverbial sayings. Unlike laws or commandments that *advocate* certain types of behaviour, most proverbs simply *describe* a type of human behaviour that occurs often enough to be familiar to both the speaker and the listener. And unlike theological or philosophical statements, most proverbs are understood by their users to express contextually limited truths"[2490]. Our sixth implication concludes Fox's view on the personification of Lady Wisdom in Proverbs 8: "When you use your mind, you are not just initiating and developing your own thoughts. You are opening yourself to an objective wisdom that permeates the universe, and you become wise to the degree that your thoughts conform to this greater wisdom. You will approach Understanding itself"[2491].

5.5.5.7 Wisdom as a Spirituality of the Road and a Way of Life

The seventh and last implication on the God-talk of Proverbs finishes with the sages' extended proverbial saying of traditional wisdom as "faith seeking understanding". We summarise the entire message of the traditional sages and proverbial scribes with the comprehensive theological and metaphorical conceptualisation of the Idealised Cognitive WISDOM-AS-A-SPIRITUALITY-OF-THE-ROAD-AND-

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[2485] Perdue (1993:75-6).
[2486] Cf. Loader (2013:381).
[2487] Perdue 1994c:98).
[2488] Perdue 2007:49). Cf. Perdue (1994c:79).
[2489] Birch et al (2005:422).
[2490] Farmer (1998:147).
[2491] Fox (2000:293).

A-WAY-OF-LIFE Construction. In fact, it seems as that all of the subsections in the whole of Proverbs are permeated with this conventional cognitive schematisation[2492].

What would be the implication of the sages' metaphorical WISDOM IS A SPIRITUALITY OF THE ROAD AND A WAY OF LIFE conceptualisation in terms of the God-talk of Proverbs? Scott and Bosch published books named, *The Way of Wisdom a*nd *A Spirituality of the Road*[2493]. The nature of proverbial sagacity might easily be depicted as "a Way of Wisdom"[2494], since Proverbs – in its capacity as the "fountainhead" of the traditional wisdom – provides things both "old things and new" from its treasuries[2495]. The concept for the "path", "road", or "way" (דֶּרֶךְ) features more than 700 times in the Hebrew Bible[2496], which may be used in literal and figurative senses to refer to a person's ethical and "customary behaviour" and relationship with God. Especially in the proverbial wisdom texts, one's life is paralleled with the specific moral pathway (s)he chooses as a spiritual pilgrimage in the presence of the Divine[2497].

Brueggemann stresses that the proverbial sages wereas capable of finding "reference points in every dimension of its daily life that can be taken as ways to bear witness to Yahweh, ensuring that Yahweh as a character will be continually and closely linked to the dailyness of Israel's life"[2498]. Furthermore, the spiritual journey of the believing sages are intimately linked with the Divine in his capacities as a Primordial and Providential Creator Sage. "If God is viewed first of all as Creator, then it becomes clear that God is not only concerned with Israel, but with humanity as a whole. Furthermore, it becomes apparent that God the Creator is not only concerned with the well-being of humanity but with the well-being of the cosmos as a whole" [2499]. Along this journey with Lady Wisdom, we acknowledge her total devotion to both God and humanity, namely "that before and behind our human searching after wisdom, Wisdom is searching for us"[2500].

[2492] Jakel's (2002) analysis of the LIFE IS A JOURNEY metaphor in English version of the Bible shows that the spiritual journey is a moral one (Kövecses 2007:124): "In other words, in the biblical version there are no intermediate destinations associated with successive legs of the journey corresponding to one's intermediate purposes at different stages of one's life. There is only one final goal – which is eternal life. There are no different parts to reach destination corresponding to different ways of achieving one's purposes. There is only a single straight path, a single moral way, which is God's way" (Kövecses 2007:126).
[2493] Cf. Scott (1971) and Bosch (2001).
[2494] Cf. Farmer (1998:129).
[2495] Cf. Murphy (1998:xix).
[2496] Cf. Even-Shoshan (1990:272-6).
[2497] Cf. Newsom (1999:89) and Merrill (1997:989-91).
[2498] Brueggemann (1997:261). Cf. Nielsen (2005:265).
[2499] Farmer (1998:150).
[2500] Atkinson (2005:45).

Furthermore, as we journey along with Lady Wisdom, the proverbial wisdom tradition continuously stresses the solitude or "inner attitude" of its sages[2501], which should be focused on the common duties and everyday tasks of our natural life (*communia huius vitae officia*), as something which are pleasing to God[2502]. According to Goldingay, proverbial wisdom should focuses "more on everyday life than history, more on the regular than the unique, more on the individual (though not outside of his social relationships) than the nation, more on personal experience than sacred tradition"[2503]. Kidner therefore implicates traditional wisdom as mere "Godliness in working clothes": "[w]e do Proverbs a poor service if we contrived to vest it in a priestly ephod or a prophetic mantle, for it is a book which seldom takes you to church. Like its own figure of Wisdom, it calls to you in the street about some everyday matter, or points things out at home. Its function in Scripture is to put godliness into working clothes; to name business and society as spheres in which we are to acquit ourselves with credit to our Lord, and in which we are to look for His training"[2504]. Finally, Atkinson, who describes Lady Wisdom "as a personification of a particular aspect of the nature of God", argues that those traditional sages and proverbial scribes "who find Wisdom find God, life, meaning, and a way of managing in the messy complexities of day-to-day life in the world"[2505].

[2501] Cf. Murphy (1998:275).
[2502] Cf. Wolters (1984:163).
[2503] In Waltke (2004:65).
[2504] Kidner (1973:35).
[2505] Atkinson (2005:170).

CHAPTER 6

CONCLUSION

A God who is understood is no God.
(Gerhard Tersteegen)

One cannot ignore conceptual metaphors. They must be studied carefully.
One must learn where metaphors is useful to thought, where it is crucial to thought,
and where it is misleading. Conceptual metaphor can be all three.
(George Lakoff and Mark Johnson)

6 CONCLUDING REMARKS

Trafford, Leshem and Bitzer found that the purposes of conclusion chapters are not only to round off studies, but more primarily to inform readers as to *how* and *why* the conclusions reached are significant and of importance to the relevant academic disciplines[2506]. Our claim as to *why* the conceptual metaphorical God-talk of Proverbs contributes to the acquisition of original research and knowledge attainment at the same time illustrates *how* the conceptual collection, analysis, procession, presentation and interpretation of textual data on the God of Proverbs comply with the necessary scientific requirements of reliability and validity[2507].

Following on an evaluation of the dissertation's design, the conclusion chapter describes the novel outcomes established by the CMM on the Divine in Proverbs and its proverbial wisdom tradition. Next, we both provide a summary of and propose some prospects relating to the cognitive and biblical enterprises, and argue whether both the cognitive-scientific research paradigm and CMT should be regarded as being of a more realistic or a relative philosophical-scientific nature. Critical *expositions* on the hermeneutic paradigms focussing on the Divine in the proverbial wisdom tradition underlying such different theologies in the Hebrew Bible are followed by a plea for a closer religious- and cognitive-scientific relatedness, as part of the *Erklären-Verstehen-Kontroverse*. Finally, having addressed the importance and relevance of God-concepts in the South African society and academia, we note the value of some possible future studies, and conclude with a conceptual overture to African wildlife in general and the central prominence of ethical and sapiential God-talk at the academic *alma mater*.

6.1 *Evaluation of* the *Research Design*

Our study limited the research topic to the investigation of linguistic expressions contained in the conceptual metaphorical God-talk in the canonical text of Proverbs and its proverbial wisdom tradition. The cognitive-scientific research design was based on basic, deductive and unobtrusive research with nonreactive measures. The design's schematic structures focused on the empirical and conceptual analyses of the content of existing textual data, both derived from the natural field setting provided by

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[2506] Cf. Trafford et al (2014:74,79).
[2507] Cf. 3.3, as well as Trafford et al (2014:52-3).

ancient archaeological evidence, and reflected by the historical, contextual/ideographic elements contained in the Hebrew Bible.

The evaluation of the research design took place in terms of its conceptual, operational and qualitative dimensions. The research conceptualisation discussed the embodied and experiential nature of the investigative paradigm from the unifying perspectives of cognitive semantics and cognitive metaphor. It was ascertained that CS integrates the mentioned disciplines, as a suitable methodology for the interpretation of the experiences of the traditional sages and proverbial scribes who wrote and edited the metaphorical conceptualisations of the Divine in the canonical Biblical Hebrew wisdom text of Proverbs. The extensive questioning of the research problem – as to how the Divine is metaphorically conceptualised in Proverbs – resulted in the following formulation: *How do Israelite sages conceptualise the Divine metaphorically by means of religious and cognitive experiences in the Biblical Hebrew wisdom of Proverbs?*

As part of the preliminary investigation, the research problem was broken down into seven concrete and key research questions:

(1) In what ways and by what methods do ancient and modern scholars conceptualise the God of proverbial wisdom metaphorically in the interpretative history of Judaism and Christianity?

(2) What socio-historical circumstances and junctures contributed to the ways in which Israelite sages conceptualised the Divine metaphorically in traditional Biblical Hebrew wisdom?

(3) How does Biblical Hebrew semantics contribute to an authentic conceptual metaphorical interpretation of the role and function of the Deity in the Biblical Hebrew wisdom of Proverbs?

(4) How does CMT assist the understanding and interpretation of human mental constructs on the God YHWH in the Biblical Hebrew wisdom text of Proverbs?

(5) What is the outcome of a mapping of conceptual metaphorical expressions containing prototypical categories for conceptual domains of "God" and "wisdom" in the proverbial literature?

(6) In which way does an investigation of conceptual metaphors of the Divine in Biblical Hebrew wisdom attribute to an appropriate understanding of the message of Proverbs?

(7) What do sapiential conceptual metaphors of God contribute to the development of ideas on the Divine in the Hebrew Bible, in the debate between science and religion, as well as in a theological understanding of God-talk in the contemporary South African society?

From a cognitive-scientific perspective the seven distinctive research questions were grouped as a kind of hermeneutic circle into three core areas, which focused on the sociological, linguistic and theological problems related to the metaphorical conceptualisation of God in the traditional wisdom of Proverbs: firstly, the socio-historical core area combined the first two research questions, and deduced the interpretative God-talk expressed by traditional wisdom to the inherent cultural and historical

experiences in the brain-mind processes of the proverbial sages. Secondly, the third, fourth and fifth research questions addressed the linguistic core area related to the Divine in Proverbs, to establish the value of modern CL and CMT for the understanding of ancient Biblical Hebrew texts. Thirdly, the theological core area of the sixth and seventh questions concerns whether a conceptual metaphorical interpretation of the religious message of Proverbs may contribute to the current debate between science and religion. In addition, the clarification of the research problem in terms of its sociological, linguistic and theological core areas did not merely assist to highligh how understandings of the Divine in the proverbial wisdom of Proverbs may contribute to the clarification of the intended conceptual metaphorical views of the biblical sages, but led to the deductive construction of the hypothesis as a tentative response to the identified research problem: *The Divine is metaphorically conceptualised by Israelite sages as a sage by means of cognitive and religious experiences and conceptualisations peculiar to the proverbial wisdom tradition and distinctive of the priestly and prophetic theologies of the Hebrew Bible.*

The construction of the preliminary hypothesis from the identified research problem once again led to the conceptualisation of seven research objectives, all of which are naturally related to and logically deduced from the previously-mentioned research questions:

Firstly, to identify as part of the literature study the diverse ways and methods in which God was viewed by past Judeo-Christian scholarship in the proverbial wisdom of the Hebrew Bible.
Secondly, to establish the historical and social circumstances which influenced and motivated the Israelite sages who were responsible for the writing and editing of the text of Proverbs.
Thirdly, to illustrate how Biblical Hebrew semantics can contribute to a more authentic conceptual metaphorical interpretation of the Deity in the traditional wisdom literature.
Fourthly, to ascertain whether the contemporary linguistic theory on CMT can assist an understanding and interpretation of the God YHWH in Biblical Hebrew wisdom.
Fifthly, to map the conceptual domains pertaining to "God" and "wisdom" from linguistic expressions containing prototypical categories of these domains in the text of Proverbs.
Sixthly, to interpret the message of Proverbs in terms of what it specifically communicates about conceptual metaphors of the Divine in the text's Biblical Hebrew wisdom.
Seventhly, to argue the case whether sapiential conceptual metaphors of the Divine in Proverbs contribute to the development of ideas of God in the Hebrew Bible, to the modern debate between science and religion, as well as to an understanding of God-talk in the South African society.

As with the case of the segmentation of the identified research problem into the three problematic core areas, the construction of the preliminary hypothesis also led to the categorisation and conversion of the seven research objectives into three socio-historical, linguistic and theological outcomes, once again in resemblance to Schleiermacher's hermeneutic circle: (1) in terms of the history of interpretation of the Hebrew Bible, the socio-historical aim of the first and second objectives focused on the embodied worldview and social experiences of the writers and authors behind the traditional wisdom of Proverbs; (2) the linguistical aim of the third, fourth and fifth objectives analyses, processes and presents the God-talk of the proverbial wisdom tradition by means of CMT; and (3) the theological outcome of the sixth and seventh research endevuours to make a positive cognitive-scientific contribution on the debate

between scientists, theologians and readers of the Bible in the South African society, especially by means of the classical-medieval definition of proverbial religion and intellectual theology as a form of *fides quaerens intellectum (*"faith seeking understanding").

The transition between the research design's conceptual and operational phases was executed by a revision of the dissertation's primary investigative dimensions. The self-generated topic of the thesis focused on the complex and developmental nature of the God-talk of Proverbs, which differs substantially from other prophetic and priestly texts in the Hebrew Bible. The identified research problem and preliminary hypothesis, as well as their ensuing research questions and objectives, was converted in terms of the three mentioned socio-historical, linguistic and theological core problem areas into potential outcomes.

While the research dimensions were utilised as part of a deductive strategy for the testing of the hypothesis in terms of the methodological cognitive-scientific framework, the thesis itself was empirically evaluated in terms of the existing theory of CMT and by means of empirical textual evidence related to the Divine and expressed by the sages in Proverbs. The research operationalisation clarified the application of the measurement techniques in terms of the conceptualised topic, by restricting the parameters of the investigation to the collection, analysis, procession and presentation of relevant conceptual evidence on the Divine in the proverbial wisdom tradition. The identified mental depictions of God were initially discussed and eventually developed in a CMM that encompassed the first four chapters, apart from this last and fifth conclusion:

The introductory first chapter endeavoured to describe the need for an investigation into the conceptualisation of the Divine in the Biblical Hebrew wisdom of Proverbs. It anticipated the kind of research necessary for a conceptual metaphorical study on the Divine in the brain-mind processes of the traditional sages. Chapter two addressed the socio-historical problematic core areas and possible research outcomes of the first and second key research questions and objectives, with an overview on how past scholarly reflection may be categorised into various hermeneutic paradigms on the Jewish and Christian interpretation of the Divine in canonical Proverbs. The research and reception history of the second chapter combined the metaphorical assumptions of CL with Kuhn's paradigm theory, to illustrate how the Divine has (not) been conceptualised and are often (mis)understood by the Hebrew, Classic, Medieval, Enlightenment and Post-Enlightenment paradigms by ancient and modern interpreters alike. The interpretative history of the Divine in the traditional wisdom of Proverbs highlighted two essential findings about the paradigmatic nature of past Jewish and Christian scholarship on Biblical Hebrew hermeneutics in general, as well as on the specific God-talk of Proverbs: firstly, about a continuous shift in the interpreting focus during the entire history, as may be observed in the established biblical hermeneutic paradigms – from specific systematic theological precepts to the world of the authors

behind the biblical text, onto the world of the text itself, and finally to the view(s) of postmodern readers in front of the text. And secondly, the conclusion that such verdicts on the divergent paradigms of biblical interpretation may be directly attributed to the specific epistemological history and deductive, complex social contexts of the Bible readers themselves. The second chapter found that paradigm shifts in the research and reception history of God-talk in proverbial hermeneutics coincide with complex social, political, gender, scientific, religious and theological changes in the lives and experiences of readers and interpreters of the Bible.

Chapters three and four attended to the linguistic problematic core area and possible research outcome of the third, fourth and fifth research questions and objectives, about the methodological and theoretical issues related to of a conceptual investigation on metaphors for the Divine in Proverbs. The study's research design was conceptualised in the third chapter, from a cognitive- scientific perspective and operationalised in the fourth chapter in terms of the tools provided by CMT. The third chapter showed how the cognitive research paradigm serves as a suitable conceptual framework for a metaphorical investigation of the Divine in Proverbs and its proverbial wisdom tradition. Key research concepts were defined from a cognitive perspective, pertaining specifically to the developing nature of Biblical Hebrew portrayals of God. Operational measurements explained how conceptual data in prototypical domain categories of the Divine – and expressed as particular linguistic phrases in the wisdom text of Proverbs – are collected, analysed, processed and mapped as conceptual target and source domains.

Chapter four began with a general survey of metaphor theories and metaphorical investigations in the linguistic and philosophical disciplines. The essential, functional and cognitive aspects of metaphor were described as part of its comparative-substitution, interactive-gestalt, and semantic-pragmatic approaches[2508]. Such obsolete views commonly regard linguistic metaphors as decorative figures of speech which consciously portray word resemblances with rhetoric and artistic purposes under extraordinary circumstances, and apart from ordinary and everyday thought, communication and reasoning. A detailed discussion followed on the advent, nature and *modus operandi* of CMT. The fourth chapter illustrated the value of a cognitive-scientific approach for the God-talk expressed in Proverbs and by means of CMT. An appropriate CMM was proposed for how the sages mentally derived from and experientially constructed their thoughts on the Divine in Proverbs. Based on the sages' real-life experiences and epistemologies in the proverbial wisdom tradition, and as the result of their cognitive brain-mind processes on real-life experiences prior to, during and after the Babylonian Exile, the model was deductively applied, in the chapter five, to the metaphorical conceptualisations of the Divine in the wisdom text of Proverbs. As the next section shows, the five-fold CMM envisaged, formulated and

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[2508] Cf. Stienstra (1993:19): "The recent (re)discovered truth that metaphor is not just a decorative device, but that metaphors express truths that cannot be expressed otherwise, has always been tacitly and even unconsciously assumed by speakers and writers who wanted to convey an abstract or metaphysical concept".

clarified those relevant sayings in Proverbs which express the mental God-talk of the traditional Israelite sages, as part of their particular cognitive-intellectual experiences of specific cultural-religious situations before, during and after the history of ancient Israel and early Judaism.

At the end of the third chapter, the linkage between the research design's conceptual and operational dimensions was rounded off with discussions on the investigative reliability and scientific validity of our cognitive-scientific research paradigm. As part of the purported research quality of the thesis[2509], the final paragraphs dealt in four ways with: (1) the validity of the CMT and its measurements in biblical texts; (2) the reliability of the research design and procedures; (3) the identification of possible sources of biasness that might influence the research', as well as (4) a critical self-reflection on the role of the researcher in the qualitative nature of the investigation. Due to the fact that this section claims to be an "evaluation" of the research design, discussions on the mentioned aspects of the dissertations' research quality is of central impotence.

Firstly, we argued that the validity of CMT and its measurements in biblical texts would depend on the internal theoretical validity of our cognitive-scientific approach to the application of the premises of CMT to linguistic expressions that reflecting the Divine in Proverbs. Persistent criticism provided both by the promoter and other lecturer(s) – mentioned in the Acknowledgements – critically (but reasonably) questioned the validity of the application of CMT to the Biblical Hebrew language and literature of the Hebrew Bible and Proverbs. Nevertheless, having studied, translated, and analysed and lectured on Biblical Hebrew texts for numerous years to students and under the tutelage of the mentioned lecturers[2510], we would still like to argue in favour of our valid measuring and application of CMT to the language and literature of the Hebrew Bible, as unobtrusive research on social artefacts and primary sources on the religious culture of the ancient Israelite sages.

Furthermore, the academic recognition attributed by CS to CMT testifies to both the high internal theoretical and measurement validity as well as the external generalisation and transferable validity that the methodology and theory enjoys among scientists. CL might initially disagree on the different grammatical and difficult syntactic structuring of languages, but will eventually have to agree on the basic metaphorical constructions of our universal human cognitive faculties as valid, cross-culturally phenomena, including its application to Biblical Hebrew as well. Our findings underscored, emphasised and extended studies which have been published so far on the conceptual metaphorical depictions of the Divine in Proverbs and the Hebrew Bible.

[2509] Cf. the section of 3.4 on the research quality. Generally speaking, the concept of validity concerns the empirical success at measuring what the theory set out measure, whereas reliability focuses on the accurate application of the research design and procedures to the study.

[2510] These academics and scholars are also mentioned and thanked in the Acknowledgements.

Secondly, the reliability of the research design and its procedures focused on the accurate application of the investigative measurements to a study on the God of Proverbs. The reliability of our qualitative research was highlighted by consistent descriptions and developments of the research design, and by the application of the investigational procedures on the research topic. The aspects of lexical, contextual, conceptual and non-reactive-measurement equivalence have been consistently addressed in the study, both as part of the conceptualisation of the research design in terms of the cognitive-scientific research methodology, as well as *via* the operationalisation of the research measurements on the data collection techniques and procedures of CMT. The persistent empirical endeavours advocated by first-generation cognitive (Chomskiyan) linguists may continue to emphasise the quantitative grammatical results attained *via* Biblical Hebrew Syntax. However, our qualitative and constructive approaches differed substantially from the quantitative quest for modernistic causal determination and fixed measures, which often neglects the key aspects of diversity inherent to the social experiences and mental views of the biblical authors and editors. The dissertation's cognitive-scientific research highlighted the illumination, understanding and extrapolation of the context-specific experiences of the proverbial sages, whose views on the Divine we aimed to reconstruct with the necessary scholarly credibility and appropriate transferability.

Thirdly, pertaining to the identification of possible sources of biasness which might have influenced the research, we admit to our dependence on the consultation of secondary sources, especially in the second chapter and elsewhere on the research and reception history on God in the Biblical Hebrew wisdom text of Proverbs. Such subjective secondary sources and second-hand scholarly descriptions were mostly the only available and virtually imperative references, due to a lacuna existing on the availability of older Jewish and Christian commentaries, expositions and hermeneutical publications on the God of traditional wisdom in the ancient, classic and modern paradigms, prior to the advent of the twentieth century.

Fourthly and finally – as part of a critical self-reflection on the role of the researcher in the qualitative nature of the investigation – we acknowledge the possible and persistent presence of some subjective influences and ideological agendas underlying the entire investigation and writing of the thesis. The research outcomes and conclusions are tainted by the temporality and relativity inherent to our observations, and are enhanced by an inability to neither accept nor integrate the different perceptions and opinions of some scholars into our own research conceptual views and operational measures. However and by admitting to the problematic nature of the research quality, we nevertheless argue that a constructive scientific research topic and design have been placed on the table of discussion, that

aimed to empirically discriminate between better and worse interpretations, as well as more and less advanced scientific understandings of the Divine in the wisdom text of Proverbs[2511].

6.2 *Outcomes of the Conceptual Metaphor Model on the Divine in Proverbs*

Having moved beyond the evaluation of the dissertation's research design in terms of its conceptual, operation and qualitative aspects, we continue to illustrate how the research outcomes contribute to the acquisition of original research and knowledge attainment. Such claims were illustrated by the proposed construction of a CMM, that was specifically conceived, designed and constructed in the first four chapters to attend to the dissertation's identified problem and proposed outcome in chapter five[2512], namely an investigation on how Israelite sages conceptualised the Divine metaphorically by means of religious and cognitive experiences in the traditional Biblical Hebrew wisdom of Proverbs. As such, the CMM on the Divine in Proverbs and its proverbial wisdom tradition scientifically also addressed the preliminary hypothetically-deducted propositions, namely that God is metaphorically conceptualised by Israelite sages as a sage by means of cognitive and religious gestalt experiences and cognitive brain-mind constructions peculiar to the proverbial wisdom tradition and distinct from the priestly and prophetic theologies of the Hebrew Bible.

The CMM on the God-talk expressed in Proverbs consisted of five phases, namely introduction, investigation, identification, interpretation and implication phases, which logically follows on one another and reasonably explains the first five questions of the problematic socio-historical and linguistic core areas as possible research outcomes. The first stage introduced some of the religious, educational and historical findings of previous studies that are relevant to our cognitive metaphorical understanding of God as a conceptual target domain in the various subsections of the canonical text of Proverbs. The second and third stages both conceptually investigated and analysed specific empirical textual data, to identify and ascertain those relevant source domains which the sages mentally and inferentially mapped onto the Divine, as part of their formation of conceptual metaphors pertaining to God in Proverbs and its proverbial wisdom tradition. The fourth and fifth stages interpreted the cognitive models of the traditional sages on the Divine as part of the broader cultural God-talk of the proverbial wisdom tradition in Proverbs, but also allowed for certain ideological implications pertaining to proverbial wisdom and in contrast to the other non-sapiential prophetic and priestly texts in the Hebrew Bible.

[2511] Cf. Sunday 35 and Questions 96-8 in The Heidelberg Catechism (1966:90-2): *What does God require in the second commandment? That we in no way represent God by images, nor worship Him in any other way than He has commanded in His Word. Are images then not at all to be made? God neither can, nor may be represented by any means: but as to creatures, though they may be represented, yet God forbids to make, or have any resemblance of them, either in order to worship them, or to serve God by them. But may not images be tolerated in the churches, as books to the laity? No; for we must not pretend to be wiser than God, who will have His people taught not by dumb images, but by the lively preaching of His word.*
[2512] Cf. 1.9, 3.3.4 and 4.4.

The first stage cognitively introduced and mentally framed the model, and emphasised the cognitive nature of conceptual metaphors for YHWH by the authors and editors of Proverbs. It attended to the constructions of generations of scholarly and theological interpretations of the Israelite Deity in traditional wisdom, as deduced from the canonical text of Proverbs and interpreted as part and parcel of the broader messages of the Jewish and Christian Bibles. We also focused on the ways in which the Divine are mentally portrayed in terms of the social and religious experiences of those sages responsible for the final textual editions of Proverbs. The 31 chapters and 915 verses of Proverbs served as written artefacts and the linguistic evidence for our study on the developing God-talk in the proverbial wisdom tradition, and peculiar to cultural changes in the history of ancient Israel and early Judaism.

The first introductive stage also framed our CMM on the Divine as a conceptual target domain in the proverbial wisdom tradition. It argued that Proverbs' subsections should be read as part and parcel of the cultural-religious, cognitive-intellectual and educational-developmental life-settings of traditional wisdom in the history of ancient Israel and early Judaism. In fact, according to the generalisation principle of CMT, even those linguistic expressions in the proverbial sayings which do not explicitly mention the Divine still serve as the conceptual background which metaphorically expresses the Divine at least passively in the traditional sages and proverbial scribes' brain-mind processes and cognitive constructions in the text's canonical writing and editing. The so-called "Divine passive" are encountered especially in the older sections of chapters 10-29, and therefore is regarded as part of the overall religious context of Proverbs. Proverbs 1-31 comprehensively functions as the possible investigational evidence for the whole of the proverbial wisdom tradition. The introduction schematically reconstructed four possible subsections and editorial phases in the literary development of canonical Proverbs:

Ancient-Israel (Family Clan)	Pre-Exile (Royal Court)	Exile (Wisdom School)	Post-Exile (Scribal Editions)
		1:1 – 9:18	1:1 – 9:18
10:1 – 22:16	10:1 – 22:16	10:1 – 22:16	10:1 – 22:16
	22:17 – 24:22	22:17 – 24:22	22:17 – 24:22
	24:23 – 24:34	24:23 – 24:34	24:23 – 24:34
25:1 – 29:27	25:1 – 29:27	25:1 – 29:27	25:1 – 29:27
			30:1 – 33
			31:1 – 31

The second stage continued the introduction of the Divine as a target domain, but investigated the relevant source material expressed in Proverbs, to assist with the mapping of conceptual domains and metaphorical images for YHWH by the sages. Proverbs conceptually and repeatedly illustrate how its proverbial sayings metaphorically expose the more concrete source domains necessary for depictions of the Divine as an abstract target in the proverbial wisdom tradition. The semantic analyses of such

expressions manifested the relevant conceptual domains and cognitive categories for the construction of depictions of the God of proverbial wisdom in the mind frames of the traditional sages.

Henceforth, the distinctive source data manifested in the collected sayings of Proverbs were processed according to the principles of cognitive semantics. The analyses of the concepts of לבב√ ("heart"), חכמ√ ("wisdom") and ירא√ ("God-fearing") established the relevant domain matrixes and cognitive categories for the structuring of mental depictions of God in the brain-mind processes of the proverbial sages. The prototypical categories constructed for לבב√, חכמ√ and ירא√ were elaborated upon in terms of descriptive research on the bodily projections, cognitive categories and schematic orientations of proverbial sages, as well as investigated in terms of their conceptual-semantic capacities as part of a religious instructional frame in Proverbs' subsections. Together, these cognitive categories, orientation schemas and conceptual roles exhibit the mental experiences, intellectual thoughts and cultural belief systems of the sages who wrote and edited the canonical text.

The investigation on empirical evidence for the cognitive-intellectual and cultural-religious dimensions of traditional wisdom focused on לבב√, חכמ√ and ירא√ as prototype categories, basic-level domain matrixes and central exemplars which contain all of the defining and characteristic features of discrete and distinctive cognitive schemas. Due to the polesemous and encyclopaedic nature of these concepts, the cognitive analysis and processing of their clusters of semantic fields were schematised into open-ended prototypical categories, as ascertained from the background networks of other interrelated entities that are also loosely structured around such examples in a graded fashion. Such cognitive categories were capable to be quite easily transformed into suitable domain matrixes for the source-target mapping and identification of unique conceptualisations of the God of the Israelite sages.

Initially, we showed how the HEART [as the nouns לֵב and לֵבָב] functions as a schematic prototype and domain matrix in Proverbs, to be categorised as a basic-level concept between the superordinate EMBODIMENT and the subordinate MENTAL HEART. Research on HEART-expressions illustrated that the sages cognitively constructed the human heart as an embodied-experiential domain matrix in three ways, as the (1) the main indicator of human experiential embodiment, (2) as the embodied centre of the human brain-mind system, as well as (3) an essential religious window into the embodied nature of human character. Henceforth, WISDOM [as the verb חָכַם ("to be wise"), the noun חָכְמָה ("wisdom" or "Wisdom"), and the adjective חָכָם ("wise person"/"sage")] acts as a basic-level prototype between the superordinate SAGACITY and the subordinate PROVERBIAL WISDOM. The investigation of WISDOM-expressions in Proverbs revealed its derivatives mainly as an educational-intellectual domain matrix, which is categorised as (1) an educational epistemology, (2) as a mental faculty and the optimal content of the brain-mind processes, as well as (3) the sapiential embodiment of superior persons and

supernatural personifications. Finally, GOD-FEARING [as the verb יָרֵא ("to fear"), the adjective יָרֵא ("fear") and the noun (יִרְאָה) ("fear")] is categorised as a basic-level concept between the superordinate RELIGIOSITY and the subordinate PROVERBIAL RELIGION. Studies on the GOD-FEARING-expressions manifested it as an ethical-religious domain matrix, which (1) schematically represents contemplative religiosity, (2) manifests the religious origin, outline and outcome of the sages' sapiential teachings, as well as (3) manifests the main ethical principle pertaining to the epistemological and life-style practices of proverbial wisdom.

The investigative stage constructed and structured the concepts of לבב√, חכמ√ and ירא√ as embodied, educational and ethical domain matrixes from which concrete source information could be schematically extracted and metaphorically projected onto the Divine as an abstract target in Proverbs. Conceptual analyses revealed these concepts as basic-level prototypes, cognitive categories and schematic orientations, and expressions of the real-life experiences and cultural abstractions of the traditional Israelite sages on the Deity in the proverbial wisdom tradition, which are situated between their respective super- and subordinates in the following ways:

Concepts:	לבב√	חכמ√	ירא√
Conceptual Levels:			
Superordinate	EXPERIENTIALISM	SAGACITY	RELIGIOSITY
Basic-Level	HEART	WISDOM	GOD-FEARING
Subordinate	MENTAL HEART	PROVERBIAL WISDOM	PROVERBIAL RELIGION
Cognitive Categories:			
	Human Experiences	Educational Epistemology	Contemplation
	Brain-mind System	Brain-mind Process	Religious Principle
	Religious Character	Personifications	Ethical Life-style

The third stage – in conjunction with the introduction to the Divine as an abstract target domain and the investigative presentation of embodied, educational and ethical source domain matrixes from linguistic expressions that structure the basic-level concepts and schematic prototypes of לבב√, חכמ√ and ירא√ in the brain-mind processes of the authorial sages and editorial scribes – identified metaphors which conceptually and inferentially characterise the God YHWH *via* the mapping of such concrete domain matrixes onto the Divine, both in canonical Proverbs and its editorial subsections that also comprise the proverbial wisdom tradition.

The identification of an idealised cognitive GOD IS A SAGE model in Proverbs was derived from the primary GOD IS UP structure, and extended *via* the COMPLEX SYSTEMS METAPHOR – such as the EXTENDED GREAT CHAIN OF BEING and the EVENT STRUCTURE models – into the more secondary conceptual metaphorical GOD IS A CREATOR OR PRIMORDIAL SAGE and the GOD IS A PROVIDENTIAL OR GUIDING SAGE constructions. The idealised cognitive GOD-AS-A-PRIMORDIAL-AND-PROVIDENTIAL-SAGE model represents

the mental thought processes of the sages of the proverbial wisdom tradition. The ancient Israelite and early Jewish sages regularly updated the idealised cognitive GOD-AS-A-SAGE model amidst new and changing experiences of YHWH in continual socio-historical periods prior to, during and following on the Babylonian Exile. In the textual subsections of Proverbs 10-29, 1-9 and 30-1, the GOD-AS-A-SAGE construction thus acts as a combined or mega metaphor, which was continuously extended and increased into ever-more complex ideas and encompassing domains in the development of the sages' proverbial wisdom tradition.

The traditional sages and proverbial scribes inferentially and metaphorically conceptualised the abstract target domain of the DIVINE with whole networks of concrete source domains that derived from their idealised views on the semantic roles of HUMAN SAGES before, during and after the exilic times. Such semantic roles pertaining to ideal human sages – which was identified in the persons of the pre-exilic father and king sages in Proverbs 10-29, the exilic teacher and lady wisdom sages in Proverbs 1-9, and the post-exilic enigmatic and woman sages in Proverbs 30 –were inferentially extended to both schematically reconstruct the editorial development of the subsections in Proverbs, and to illustrate how the God of the proverbial wisdom tradition was structured conceptually by multiple supplementary and inconsistent metaphors, which still function coherently together under the same idealised cognitive GOD-AS-A-SAGE construction. Empirical evidence obtained by our conceptual analyses indicated that the authors and editors of canonical Proverbs obtained additional source domains in order to further extend and enrich the GOD-AS-A-SAGE model with ideal imaginations reflecting on the respected roles of human sages such as the father, king, teacher, Lady Wisdom, the enigmatic Agur and the Virtuous Lady during the social history of ancient Israelite and early Judaism. These ideal imaginations were then conceptually and metaphorically extended to the pre-exilic GOD-AS-A-FATHER-AND-KING-SAGES in Proverbs 10-29, the exilic GOD-AS-A-TEACHER-AND-LADY-WISDOM-SAGES in Proverbs 1-9, and the post-exilic GOD-AS-AN-ENIGMATIC-AND-WOMAN-SAGES in Proverbs 30-31.

The third identification stage of our CMM on the Divine in Proverbs and its proverbial wisdom tradition concluded with even further categorisations of the sages' pre- and post-exilic social histories and cultural experiences in ancient Israel and early Judaism. We reconstructed the sages' comprehensive GOD IS A SAGE model under the twofold rubrics of the mainly GOD IS A LORD SAGE construction in the pre-exilic subsections of Proverbs 10-29, in contrast to the primary GOD IS A LADY SAGE conceptualisations in the exilic and post-exilic subsections of Proverbs 1-9 and 30-1. As a result, the identification of unique mental constructions of the God of the sages in the proverbial wisdom tradition adds novel insight in the imaginative and cultural God-talk of ancient Israel and early Judaism, as illustrated in the following extended diagram on the editorial subsections of Proverbs 1-31:

Ancient-Israel (Family Clan)	Pre-Exile (Royal Court)	Exile (Wisdom School)	Post-Exile (Scribal Editions)
10:1 – 22:16 25:1 – 29:27	10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27	1:1 – 9:18 10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27	1:1 – 9:18 10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27 30:1 – 33 31:1 – 31
Parental and Royal Human Sages		**Teaching and Scribal Human Sages**	
Ideal Sage: Father	**Ideal Sage: King**	**Ideal Sages: Teacher Lady Wisdom**	**Ideal Sages: Enigmatic Agur Lady Virtue**
GOD-AS-A-FATHER-SAGE	**GOD-AS-A-KING-SAGE**	**GOD-AS-TEACHER-AND-LADY-WISDOM-SAGES**	**GOD-AS-ENIGMATIC-AND-WOMAN-SAGES**
THE-DIVINE-AS-A-LORD-SAGE		**THE-DIVINE-AS-A-LADY-SAGE**	

The Israelite God YHWH – who has been introduced, investigated and identified as a Sage in the first three stages and editorial subsections of Proverbs – was also interpreted in the fourth phase as fulfilling an inherent and integral part in the proverbial wisdom tradition. The fourth, penultimate phase reflected on the interpretative value of the sages' brain-mind processes and thoughts on Divine religiosity and sagacity. The interpretative stage built on the introduction, investigation and identification of conceptual metaphors on the Divine as a Sage, as part of both the developing God-talk in the proverbial wisdom tradition, and as expressed in the pre-exilic, exilic and post-exilic sections of Proverbs 10-29, 1-9 and 30-31.

An exposition of the Divine in Proverbs 10-29 illustrated how the pre-exilic THE DIVINE IS A LORD SAGE construction comprehensively combined the complex GOD-AS-FATHER-AND-KING-SAGES conceptualisations in Proverbs 10-29. However, after the Babylonian Exile and during the post-exilic Persian and Greek periods, the sages of the proverbial wisdom tradition systematically hide the DIVINE IS A LORD SAGE structure in favour of the DIVINE IS A LADY SAGE model, which were simultaneously highlighted and mapped from the conceptual GOD-AS-A-TEACHER-AND-LADY-WISDOM-SAGES and the GOD-AS-AN-ENIGMATIC-AND-WOMAN-SAGES metaphors in Proverbs 1-9 and 30-1. We attributed the reasons – as to *why* and *how* such "conceptual shifts" and "cultural developments" took place among the subsequent generations of traditional sages and editorial scribes in the proverbial wisdom tradition – to the changing schematic categorisations of YHWH, originally as a primary a Male Sage and eventually as a mainly Female Sage in the pre-exilic, exilic and post-exilic subsections of canonical Proverbs. This endeavour took place because of canonical, patriarchal and feministic reasons.

Proverbs 10-29 was originally developed in ancient Israel as an instructional manual for the cultivation of personal morality and private wisdom among young people at home and in the royal court. After the Babylonian Exile the main interests in the proverbial wisdom tradition were retained by individual sages in the local Israelite families, while its official purpose socially shifted to the education of scribal sages in the colonial and governmental schools of the diasporan and Jewish communities. The canonical text of Proverbs was eventually finalized in the Greek period, when scribes editorially linked the sayings and subsections of chapters 1-29 with 30-31, to relate the moral and individual sagacity of Ladies Wisdom (1-9) and Virtue (31), as well as the *Sondergut*- or limitation-sayings (10-29) with the international wisdom and skepticism of Agur (30). The fact that the ultimate scribal purpose of the literary-thematic framework of Proverbs was governed by female imagery, with numerous references to mothers and women, drastically subverted and recontextualized the dominant Solomonic, male and patriarchal character of the proverbial wisdom tradition as a whole. The exilic sages and post-exilic scribes provided the final text with an orthodox conclusion (likewise in the case of Qohelet), and make its final version more "synagogen-" or "kanonfähig" with more favourable feminine categorisations and constructions of the Divine.

After the fourth stage, the CMM on the Divine in the subsections of Proverbs, as well as its schematic categorisation in the idealised cognitive GOD IS A SAGE model, were depicted in terms of the following historical-political reconstructions:

Palestinian Settlement, United and Divided Kingdoms (1200-586 BCE)		Ancient Israel in the Babylonian era (586-539 BCE)	Early Judaism in the Persian and Hellenistic eras (539-63 BCE)
Ancient-Israel (Family Clan)	Pre-Exile (Royal Court)	Exile (Wisdom School)	Post-Exile (Scribal Editions)
10:1 – 22:16 25:1 – 29:27	10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27	1:1 – 9:18 10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27	1:1 – 9:18 10:1 – 22:16 22:17 – 24:22 24:23 – 24:34 25:1 – 29:27 30:1 – 33 31:1 – 31
Parental and Royal Human Sages		Teaching and Scribal Human Sages	
Ideal Sage: Father	Ideal Sage: King	Ideal Sages: Teacher Lady Wisdom	Ideal Sages: Enigmatic Agur Lady Virtue
GOD-AS-A-FATHER-SAGE	GOD-AS-A-KING-SAGE	GOD-AS-TEACHER-AND-LADY-WISDOM-SAGES	GOD-AS-ENIGMATIC AND-WOMAN-SAGES
THE-DIVINE-AS-A-LORD-SAGE		THE-DIVINE-AS-A-LADY-SAGE	

The fifth and final stage of the CMM concluded with a discussion on the four most prominent implications of the God-talk of Proverbs and its proverbial wisdom tradition, in terms of (1) the canonical formation of the twofold and diverse historical and theological approaches to Yahwism, (2) about the inclusive-religious and unconscious-ideological cognitive models and conceptual metaphors pertaining to the Divine in the proverbial wisdom tradition of the Biblical Hebrew Canon, (3) as an explanation of the sages' predominant cognitive scripts and religious licensing stories which subverts the salvation-historical stories and covenantal scripts of their priestly and prophetic counterparts in ancient Israelite and early Jewish religion, as well as (4) with the provision of substantive conceptual metaphorical and cognitive-scientific summaries on the implications for the diverse real-life experiences of and real-life religious experiences on God in the proverbial wisdom tradition.

The first part of the implications section focused on a cognitive metaphorical explanation of the Divine in the Hebrew Bible, and on how its post-exilic authors and editors consciously introduced and ideologically enforced the concept of monotheistic Yahwism on the Biblical Hebrew Canon, by subconsciously undermining and cognitively eradicating the older myths of ancient Israel's polytheistic origins. We exposed the historical and theological approaches to Yahwism in ancient Israel, and illustrated how the post-exilic Jewish scribes subconsciously deconstructed, canonically repressed and finally replaced the public polytheistic myths of popular piety and family religion with a unified state cult. However, our discussion showed how family religion bloomed once again among the Israelite and Judean communities of Palestine and in the Diaspora, and left visible traces in the Hebrew Bible, pertaining to the existence of various forms of Yahwism(s), the mythical nature of the Divine court, council and assembly, as well as to the persistent presence of Hebrew Goddesses in ancient Israel and early Judaism. Henceforth, we shifted our attention from the Canon of the Hebrew Bible in its entirety to how the Divine is both subconsciously and cognitively implicated in Proverbs, by means of the traditional sages' identified, interpreted and idealised cognitive GOD-AS-A-PRIMORDIAL-AND-PROVIDENTIAL-SAGE model, and in terms of their inferential GOD-AS-MALE-AND FEMALE-SAGE gestalt experiences. Our discussion focused on three additional implications for the God YHWH in Proverbs (1) as the High God of the heavenly assembly and a Lord Sage, (2) of Lady Wisdom as YHWH's Daughter, a Goddess and Lady Sage, and (3) on the transformation of Ladies Wisdom and Folly from Goddesses to Divine Attributes in canonical Proverbs and its proverbial wisdom tradition.

The ultimate implicative section addressed the sages' predominant scripts and religious licensing stories that illuminate the interrelatedness between the social contexts and theological identities of the various subsections expressed in Proverbs and its wisdom tradition. We indicated the possibility that such influential cognitive-theological scripts and social-religious licensing stories may simultaneously subverted and authenticated the salvation-historical stories and covenantal scripts of the Israelite sages' priestly and prophetic counterparts. In conclusion, our CMM on the God of Proverbs highlighted the

seven main implications pertaining to God in the proverbial wisdom tradition, in terms of (1) the idealised experiences and ideological self-understanding of the sages, (2) their proverbial conflict and dissonance with the other prophetic and priestly traditions, (3) concerning proverbial wisdom as family religion, personal piety and individual spirituality, (4) about proverbial God-talk as natural theology and cognitive revelation, (5) on YHWH's divine order as an metaphorical extension of traditional wisdom to the Jewish Torah, (6) regarding ancient Israelite and early Jewish religion as predominant forms of belief and faith that sounds, sees and seeks understanding in the prophetic, priestly and proverbial traditions, (7) that culminates in wisdom as a spirituality of the road and a way of life.

6.3 *Critical and Constructive Assessments of Conceptual Metaphor Theory*

Having evaluated the dissertation's research design and illustrated how the research outcomes contribute to the acquisition of original research and knowledge attainment *via* the findings of the CMM on the Divine in Proverbs and its proverbial wisdom tradition, we next proceed with an *expose* on the significant features and salient functions of CMT per se. Chapter four included a scientific critique of CMT, which focused on the three most dominant problem areas of the "Lakoff-Johnson-Turner Thesis" (LJTT), namely (1) its hesitation to acknowledge the contribution of other approaches, (2) the under-exposure of the linguistic character of metaphors, as well as (3) the cognitive claim that our brain-mind processes are ontologically and neurally structured by means of conceptual metaphors[2513].

Besides the international acclaim attributed to CMT as possibly the most trendy within cognitive semantics and its acknowledgement as a unified cognitive-scientific methodology, what are the critical and constructive prospects which form part of the LJTT's future?

CMT celebrated its thirtieth anniversary in 2010[2514]. Danesi dates the origins to the study of metaphors as cognitive and connective forces back to 1977, when Pollio, Barlow and Fine illustrated how ordinary communications and discoursed texts are structured primarily by means of metaphorical concepts. After the pivotal publication of Lakoff & (1980), metaphor was no longer regarded as the exceptional use of language secondary to literal poetics, but rather as the most essential core of our human brain-mind system and an expression of the language faculty. Since 1980, the LJTT has "provided a concrete framework for relating language forms to metaphorical concepts. Their notion of "conceptual metaphor" came forward to provide the missing piece of the puzzle of how culture coheres into a cognitive *Gestalt* – a connective system of meaning"[2515]. However, both critical and constructive assessments of CMT have not remained outstanding during the past three decades, and are henceforth discussed in the mentioned fashions:

[2513] Cf. 4.3.3.
[2514] Cf. Fusaroli & Morgagni (2013:1-13).
[2515] Danesi (2013:34).

On the one hand, linguists such as Jackendoff & Aaron are concerned about the ignorant ways in which the LJTT treat ordinary readers, by pretending that the intended textual construals of authors belong solely to the discipline of literary scholarship[2516]. By discussing the six most pertinent problems with the LJTT, Fesmire questions the view of Lakoff & Johnson that all keen and introspective philosophers should at least attempt to grasp their own unconscious moral systems and how it basically function[2517], "as though moral action was born twenty years ago with cognitive semantics"[2518]. Pinker attributes the view of the LJTT – that reason is not based on abstract laws, but rather rooted in bodily experience – as the consequence of unclear definitions and distorted descriptions[2519]. Biblical scholars like Habel and Aaron complain that modern cognitive theorists spend so much attention to the conceptual workings of CMT per se, that they neglect the conscious processes behind the Biblical Hebrew language itself, which eventually leads to a forfeiting of the "*foreignness* in biblical thinking"[2520]. Sosicke and Gericke disqualify the so-called "pan-metaphor" perspective of CMT as nothing else as a sweeping generalisations, non-essential predications and anachronistic revalidations of the "metaphor-as-myth thesis"[2521]. Gibbs summarises the greatest rhetorical and intellectual weaknesses of the LJTT as a problem inherent in generative linguistics more generally: the adherents of CMT appear to many in the humanities and CS sciences as pure arrogance: ".... CMT needs to be more open about what it cannot accomplish - either because of its methodological choices or simply because no single theory may be capable of explaining *all* aspects of the complex phenomena that are metaphorical language and thought"[2522].

On the other hand, Gibbs proposes a multidisciplinary approach to the problematic linguistic-conceptual nature of metaphor studies, whereby diverse philosophical, linguistic, computer-scientific (Artificial Intelligence), cognitive-psychological, literary and conceptual metaphor theories are combined as certain temporal stages on a continuum, to focus together on the production, comprehension, recognition and interpretation of metaphorical expressions[2523]. Gibbs argue that multiple metaphor theories may have the sufficient capability to attend to the essential continuum of "when metaphor is", and thus to explain its comprehension, recognition, interpretation or appreciation. However, all of these metaphor theories emphasise different temporal stages in the process of metaphorical understanding, which cannot solely be accounted for and expressed by the "metaphor-as-conceptual-structure"[2524].

[2516] Cf. Jackendoff & Aaron (1991:322-3).
[2517] Cf. Lakoff & Johnson (1999:343,304).
[2518] Fesmire (2000:304), cf. Fesmire (2000:303-5).
[2519] Cf. Pinker (2008:245-6,258) and Jindo (2009:225).
[2520] Aaron (2002:30,101-23), cf. Habel (2003:282) and Stienstra (1993:37).
[2521] Cf. Gericke (2006:313,2010:86-7) and Sosicke (1987:81).
[2522] Gibbs (2013:32).
[2523] Cf. Gibbs (1992:575-606).
[2524] Cf. Gibbs (1992:601-2).

Gibbs attributes the fourfold impact of CMT in the human, cognitive and biblical sciences to (1) its significant linguistic role in proposing novel ways of thinking about linguistic structure and behaviour, (2) by providing a theoretical framework and empirical method for grasping the pervasiveness of metaphorical language and thought across a wide range of cognitive domains and cultural and linguistic environments, (3) by altering the scholarly conception of the relationship between thought and language, and (4) by attributing to the "second revolution" in CS, with renewed interest in the study of embodied cognition[2525]. However, despite the empirical merits and explanatory powers inherent to CMT as a dominant theoretical framework within the broader cognitive-scientific methodology, Gibbs argues that future metaphor studies will most probably be more focused on and interested in "[e]stablishing reliable, and replicable, criteria for identifying metaphor in behaviour and for drawing links between metaphorical language/behaviour and metaphorical thought is likely to be a major focus of concern in future metaphor studies"[2526]. Fusaroli and Morgagni also opt for more open, honest and nuances approaches to CMT which are (1) experientially structured, (2) culturally, socially and conceptually dependent on embodied processes, (3) locally deployed in flexible and evolving fashions, and (4) much more rigorous, empirical, philosophical and experimental researched: "CMT displays an interesting trajectory within the general development of CS as it moves from cognitivism to connectionism and embodiment to embracing a fully dynamic, social-situated perspective on cognitive processes"[2527].

6.4 *Philosophic Orientation of the Cognitive-Scientific Research Paradigm*

Following on the critical and constructive assessments of CMT, we next endeavour to establish whether the philosophical nature of our broader cognitive-scientific research paradigm should be regarded as of either a relative-subjective or an objective-realistic nature. Chapters two and three showed that all scientific investigations are executed within distinctive social contexts and from the methodological perspectives of clearly stated research paradigms. For example, we categorised the continuous and subsequent interpretative endeavours of Jewish and Christian scholarship on the Divine in the Biblical Hebrew wisdom tradition of Proverbs into five hermeneutic paradigms[2528]:

The ancient Hebrew paradigm of the Torah
The classic-christological paradigm
The medieval philosophical paradigm
The Enlightenment paradigm of biblical criticism
The post-Enlightenment paradigm of contextual immanence

The heuristic-metaphysical and hermeneutic-metascientific dimensions of the mentioned paradigms served as background to our investigation of cognitive metaphors pertaining to the Divine in Proverbs

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[2525] Cf. Gibbs (2013:15-6,2011:556).
[2526] Gibbs (2010:12-3). For the five major challenges which CMT faces, cf. Gibbs (2011:530-7,2013:30-2).
[2527] Fusaroli & Morgagni (2013:5,1).
[2528] Cf. chapter 2 as well as 3.1.

and its proverbial wisdom tradition. While the ancient, classical and medieval Judeo-Christian paradigms are based on naïve realism, the critical realism of the Enlightenment's biblical criticism follows the methodologies of objectivism, rationalism, empiricism and positivism. Although some of these views are continued in post-Enlightenment science, the more relativistic notions of postmodernism adhere more to forms of anti- or non-realism. Initially, we stated together with the Lakoff and Johnson that CMT lies midway between modernism's objective critical realism and postmodernism's subjective non-realism[2529]. However, after working through the entire thesis, we once again deem it necessary to consider whether our cognitive-scientific research paradigm are philosophically more orientated to objective realism or subjective relativism.

Second-generation cognitive scientists – especially those from the so-called "New Enlightenment" philosophy of science[2530] – have defended the views of the LJTT[2531] and premises of CMT in terms of its three-folded perspectives on imaginative rationality, embodied realism and experientialism[2532]. However, such supposed distinctions are still being regarded as extremely problematic in nature and as causing apparent tensions between the more coherent and pragmatic research findings of scientists[2533]. While some biblical scholars accuse Lakoff and Johnson's experientialism of succumbing in whole-hearted and whole-sale fashions to the lures of postmodernism's subjectivism and relativism[2534], other linguists also support the supposed encyclopaedic approaches, non-informative views and perceptually grounded truth conditions of the LJTT[2535].

The philosophical orientations of objective realism and subjective relativism pertaining to our cognitive-scientific methodology and research paradigm are important to the dissertation's investigative topic, especially in terms of the ontological and conceptual metaphorical nature related to abstract target domain such as the Divine in Proverbs and its proverbial wisdom tradition. Gericke aptly describes this dilemma in terms of the interdisciplinary dimensions and relationships between myth and reality – "*What in the world outside the text can we identify as the alleged extra-textual counterpart of mythological representations of YHWH in intra-textual discourse?*"[2536] Whereas the naïve realism of the ancient, classical and medieval Judeo-Christian paradigms confessed that God exists literally, externally and independently of human beliefs and outside of biblical proclamations, the critical realism inherent to the Enlightenment's biblical criticism argued that portrayals of YHWH in the biblical text refer to extra-textual Divine reality, but only relative to the Bible's spatial-historical and temporal-cultural contexts.

[2529] Cf. Gericke (2007:45-9).
[2530] Cf. Lakoff & Johnson (1980,1999,2003), as well as Lakoff (2008).
[2531] Cf. Lakoff (1987:158,260-8,1995:121) and Lakoff & Johnson (1980:192-3,1999:121-2,2003:273).
[2532] Cf. Lakoff & Johnson (1999:21) and Lakoff (1987:295-6,2008:52).
[2533] Cf. Fesmire (2000:304) and Smith (1982:129-31).
[2534] Cf. Stienstra (1993:37) and Bal (1993:185,191).
[2535] Cf. Kertész (2004:17), Gärdenfors (1999:21) and Langacker (1994:591).
[2536] Gericke (2007:38).

Alternatively, post-Enlightenment and postmodernism's non- or anti-realism regards the Divine solely as part of mythological personas and cultural personifications which exist immanently "out there" – together with other supernatural beings such as Leviathan, Sheol and the Satan – in the rhetorical, intra-linguistic, -social, -psychical, constructed and represented worlds of the text: "God is defined as a personification of human ideals, values, commitments, and aspirations"[2537].

Despite admitting that our cognitive-scientific research paradigm is of a more relative and subjective nature – along with Lakoff's New Enlightenment and the LJTT's post-Enlightenment and postmodern approaches – we still agree with Pinker that, when it comes to the sages' imaginative rationality, embodied realism, gestalt experiences and metaphorical conceptualisations of the God YHWH, there must (at least) be something "beneath" the metaphor: "[i]f learning and using a metaphor requires us to manipulate ideas in a deeper stratum of thought, do we have any idea what these ideas are?... Even if language and thought use metaphor, that doesn't imply that knowledge and truth are obsolete, but it may imply that metaphors can objectively and truthfully capture aspects of reality... in the very act of advancing their thesis, they [= Lakoff and Johnson] presuppose transcendent notions of truth, objectivity, and logical necessity that they ostensibly seek to undermine. Even if we grant Lakoff the point that abstract concepts are somehow metaphorical, the crucial next step is to show how thinking metaphorically can be rational, not to abandon rationality altogether"[2538]. Steinstra argues that, even in the cognitive linguistic relativism-realism debate, "there are certain basic universal metaphorical concepts which all men will recognize simply because they are human"[2539]. Perhaps Gericke is correct that, although CMT and its broader cognitive-scientific research methodology and paradigm have become an influential force in our contemporary world of interdisciplinary studies[2540], it has retained some conceptual and philosophical form of "self-conscious radical modernism", or even "hypermodernism", which has not yet been epistemologically transformed into a New, post-Enlightenment paradigm and postmodern methodology[2541].

6.5 *Evaluation of Hermeneutic Paradigms on the God-Talk of Proverbs*

After the discussion on the philosophical orientation of our cognitive-scientific methodology and research paradigm, we henceforth continue to examine the additional ancient Hebrew, classic-christological, medieval philosophical, critical Enlightenment and immanent post-Enlightenment paradigms on the Divine in Proverbs and its proverbial wisdom tradition. Having addressed the general nature of

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[2537] Gericke (2007:54). Cf. Gericke (2007:46-55).
[2538] Pinker (2008:251,247-8).
[2539] Stienstra (1993:40).
[2540] Cf. Gibbs (1913:14) and Danesi (2013:35,37).
[2541] Cf. Gericke (2007:57), Camp (1993:6) and Van Wolde (2003:2,2006:358).

hermeneutic and scientific paradigms in chapters two and three[2542], we commence with the preconceptual, perceptual and problematic dimensions inherent to its paradigmatic nature.

Firstly, although the purpose of paradigms might be explicit, implicit, or even an amalgam of both types, they usually consists of specific preconceptual, readily available and apparently comprehensible dimensions and research objectives. Zevit views paradigms in this regard as quite flexible and rather "plastic" affairs, which easily disintegrate into sub-disciplines with distinctive social-conceptual and scientific-hermeneutic frameworks[2543]. Lakoff and Johnson underscore the Kuhnian tradition that it would be virtually impossible to research specified scientific endeavours without some influential-predetermined and powerful-pertinent social, cultural and historical-contextualised assumptions[2544]. In fact, embodied science is for Lakoff and Johnson wholly compatible with Kuhn's preconceptual nature and revolutionary character of scientific revolutions: "these are cases in which new metaphors replace old ones, in which the new metaphor is incommensurable with the old metaphor, and hence an entire discipline is reconceptualized... Replacing disembodied scientific realism with embodied scientific realism is a gain for realism, not a loss, since it brings our understanding of what science is in line with the best neuroscience and cognitive science of our age. It allows us to understand science better"[2545].

Secondly, the preconceptual nature of scientific and hermeneutic paradigms is also strengthened by their perceptual, insightful or even interpretative dimensions. Kuhn maintained that the mental processes and behavioural activities of particular scientific and believing communities are dominated in terms of their conceptual, methodological, metaphysical and perceptual assumptions. These assumptions are socially defined and historically transmitted as prominent scientific traditions and hermeneutic paradigms *via* specified exemplars[2546]. Some scholars utilise Gadamer's understanding that everything in life requires the fusion of one's own conceptual horizon with that of another, and that interpretations are therefore wholly hermeneutic in nature[2547].Jensen goes even further, by identifying the heart of the theological enterprise in our understanding of texts, ourselves, God and the world. As a result, "if one does not make explicit one's assumptions and reflect on them critically, one is prone to be guided by unacknowledged presuppositions"[2548]. Jensen locates hermeneutics midway and as the link between the scientific endeavours of epistemology and methodology: "Epistemology is the theory of knowledge, including the theory of how we gain knowledge. Methodology is the theory of method, the reflection on the method one employs to achieve a certain task... One's epistemology will then shape

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[2542] Cf. 2.1.1 and 3.1.
[2543] Cf. Zevit (2001:5-6).
[2544] Cf. Lakoff & Johnson (1999:88-92).
[2545] Lakoff & Johnson (1999:92).
[2546] Cf. Barbour (1976:8-9).
[2547] Cf. Thiselton (2009:226), Stiver (2003:179) and Birch et al (2005:5).
[2548] Jensen (2007:2).

one's hermeneutics, because what one believes to be the nature of religious knowledge will shape the way in which one sees religious knowledge understood and communicated"[2549].

Thirdly – together with the preconceptual and perceptual dimensions of scientific and hermeneutic paradigms – we emphasise its problematic nature, which is often expressed in terms of the adherents of individual paradigms' ideological prejudices. An honest admission of our intellectual restrictions and severely limited self-understanding as researchers of the Divine in Proverbs and the proverbial wisdom tradition[2550], goes back to the perceptive remark of Augustine in his Confessions: ""I was trying to find the origin of evil, but I was quite blind to the evil in my own method of research"[2551]. While Crenshaw admonishes scientists not to be blind to the fact "that many of their arguments presuppose what they attempt to demonstrate"[2552], McFague concludes that contemporary theological scholarship "are well aware that "facts" are theory-dependent, that there are no literal facts, that all exist within interpretive frameworks, and that these frameworks or paradigms can and have changed over centuries"[2553]. She reminds us of the warning of Erich Heller: "Be careful how you interpret the world; it is like that"[2554]. Sheldrake writes that any person "who has actually carried out scientific research knows that data are uncertain, that much depends on the way they are interpreted, and that all methods have their limitations"[2555]. The reasons for the problematic nature of scientific and hermeneutic paradigms' exemplars should be attributed to such scholars and theologians' own interests, prejudices and presuppositions which accompany them during the reading processes and interpretation excursions of the texts of the Hebrew and Christian Bibles[2556].

Chapters two and three mentioned the paradigmatic dilemmas inherent to portrayals of the continuous development and metaphorical conceptualisation of the Divine in the Biblical Hebrew wisdom of Proverbs. In the conclusion to chapter two, we ventured to broadly categorise and conceptually schematise the specific interpretative inferences of the Divine in the person of Lady Wisdom in Proverbs by means of the following hermeneutic and paradigmatic descriptions[2557]:

[2549] Jensen (2007:5).
[2550] Cf. our self-criticism as part of the evaluation of the research design and quality in 6.1.
[2551] Cf. *The Confessions of Augustine* 7:5, as well as Bartholomew & O'Dowd (2011:188).
[2552] Crenshaw (1976:13).
[2553] McFague (1983:79), in Vorster (1988:36).
[2554] In McFague (1987:28).
[2555] Sheldrake (2013:298).
[2556] Cf. Clines (1989:xlvii-lvi).
[2557] Cf. 2.7, as well as Ruether (2002:218-24).

Hermeneutic Paradigm	Distinctive God-talk in terms of Lady Wisdom
Hebrew	Torah & Sophia
Classical	Christ & The Word
Medieval	Philosophy & Human Intellect
Enlightenment	Universal Reason & Oriental Divinity
Post-Enlightenment	Ideological Agendas & Deconstructive Archetypes

Looking back on the preliminary findings of the second chapter, we conclude that the interpretation of Scriptures in the history of the synagogue and church have schematically and scientifically developed and hermeneutically shifted between four "conceptual worlds": from authorial and systematic theological precepts communicated solely by the canonical text, to the rhetorical and realistic intentions of the authors behind the biblical text, onto the socio-historical and contextual world of the literary text itself, and finally to the philosophic view(s) of postmodern readers in front of the text. Cotterell points out that the possible truth measures in all of these conceptualisations should prevent expositors from either unnecessary criticism against one or uncritical acceptance of all of these approaches[2558].

It seems significant to entirely quote the remark of Van Wolde that the "study of literature in the twentieth century shows a development that is indirectly reflected in exegesis of the Bible. The idea that meaning in a biblical text is determined by the writer (tradition and redaction criticism) was first replaced by the conviction that the text itself was the main source (close reading, stylistics, structuralism). Subsequently there was a tendency to grant the reader some importance too (rhetorical analysis, reader-response criticism, studies considering the position of narrator or reader). Now it is held that the reader is to a large extent responsible for determining meaning (deconstruction, poststructuralism, ideological criticism). Whereas interest first focused on the subject (the text), it later moved more and more in the direction of the subject of signification (the reader). At this moment, the subject in his/her ideological definition, in his/her own specific social context (reading as a woman, as a black male, a Chinese female) is regarded by many as the central factor determining the meaning of a text"[2559]. Nevertheless, the following question remains to be asked: what are the evaluative outcomes on the most problematic-deconstructive and prominent-constructive possibilities of the ancient Hebrew, classic-christological, medieval philosophical, critical Enlightenment and immanent post-Enlightenment paradigms for God in Proverbs and the proverbial wisdom tradition?

Close-readings of the ancient Hebrew, classic-christological and philosophic-medieval paradigms make us realise that all Jewish and Christian conceptualisations of the God YHWH in Biblical Hebrew wisdom should be related to a "web of endless intertextuality". We agree with Jasper that the Hebrew and Christian Bibles and interpretations "do not live in isolation from one another and that to read one text is

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[2558] Cf. Cotterell (1997:140) and MacDonald (2007:25).
[2559] Van Wolde (1994a:19).

a kind of gateway to all other texts that have gone before and that will come after it"[2560]. Before the 16th century Reformation, Lady Wisdom was normally allegorically exposited and inferentially conceptualised as the Divinely inspired Torah and Jewish Sophia, or as Christianity's church, spirit, mind, the Mother of Christ or as some alternative philosophical ideals, but rarely concretely depicted and metaphorically schematised as a spirituality of the road and a way of life[2561].

The Enlightenment introduced history-critical investigations to the Bible, which soon developed into biblical criticism as the dominant approach to biblical studies. Christian theologians and Jewish scholars were more concerned with their "exceptionally informed" salvation-historical and covenantal understandings of ancient Israel and early Judaism, than with reconstructions of the Hebrew wisdom tradition's social, religious, cultural and historical contexts. Due to this intellectual lacuna, Proverbs was largely neglected, mostly ignored and often disregarded as merely another expired extra-biblical and – secular text (Preuss) between 1800 and 1940[2562]. Furthermore, for Enlightenment adherents such as Descartes, "God had fallen out of heaven and taken up residence in the [human] mind"[2563]: the religious rationalism and biblical criticism of the enlightenment paradigm virtually exchanged or replaced God as the centre of reality with human understandings founded on reality-based empiric evidence, which could not be Divinely mediated but only logically discovered *via* the absolute sovereignty of human reason and reality. The sayings of Proverbs became nothing more than mere pedagogical adages, archaeological artifacts and "museum pieces"[2564] of a bygone era. History-critical rationalism aimed to read the Bible "scientifically" and rejected the tenets of Scottish common-sense philosophy, naïve realism, conservative evangelicalism, modern fundamentalism, and literal Biblicism. Although Enlightenment rationalism eventually came to constitute the still-essential and institutionally-enforced modern world view of our (over)confident contemporary society, its a-historical, simplified teleological viewing of Divine providence and objective discernment of independent and eternal rational truth by the mythologically-ordained innocent interpreters were opposed by the supporters of romanticism and idealism[2565].

6.6 *Cognitive Religion and Cognitive Science in the Erklären-Verstehen-Kontroverse*

The next two sections discuss the seventh investigative question and final proposed outcome of the research problem and hypothesis, on how sapiential conceptual metaphors for the Divine in the Hebrew Bible and Proverbs may cognitively and scientifically contribute to the post-Enlightenment debate between science and religion under the rubric of the so-called *Erklären-Verstehen-Kontroverse* (6.7),

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[2560] Jasper (2004:126).
[2561] Cf. 5.5.5.7, as well as Bartholomew & O'Dowd (2011:20).
[2562] Cf. Bartholomew & O'Dowd (2011:22) and Joyce (2003:96-8).
[2563] Newberg & Waldman (2009:119).
[2564] Gerstenberger (2002:17). Cf. Jensen (2007:78-83).
[2565] Cf. Bartholomew & O'Dowd (2011:51), Jensen (2007:87,105) and Nel (1989:65-6).

and sheds new light on the understanding of God-talk in the South African society (6.8). These issues have not comprehensively been addressed from the perspective of CMT and the *modus operandi* of CS.

Most scientists and religious scholars have advanced one of three nodal positions in the ongoing explanation-interpretation-debate: (1) Exclusion, where both aspects of explanation and interpretation disregard each other, (2) Independence, where neither explanation disregards interpretation, nor *vice versa*, and (3) Interaction, where explanation and interpretation are neither disregarded nor subordinated, but co-exist and even acknowledge each other part in an ongoing debate[2566]. The central question – whether the disciplines of CS and CR also function on the same threefold levels – is discussed in the next paragraphs.

Firstly, supporters of the Exclusion Approach – who argue that the disciplines of CS and CR should exist on levels of continuous warfare and continued disregard – may be found in the age-old Evolutionistic vs. Creationism Conflict, which are advanced by scientists like Jacques Mond and Richard Dawkins. Such debates have often led to heavily publicized and atheistically-inspired "anti-God" crusades[2567]. Many theologians should not be discounted for the exclusivist roles which they played during these events: in this regard Scullion thinks the authors and editors of the Hebrew Bible had no need to proof the existence of God for modern science, philosophy or history, since they knew the Divine from revelatory experiences and spiritual manifestations[2568]. Bultmann argued that God existed existentially outside the realm of cognitive knowledge, not as an objective given (*Da ware Gott eine Gegebenheit*), but beyond our brain-mind processes (*Erkenntnissen*)[2569]. Brueggemann discounted the "religious-science" debate in favour of a Biblical Hebrew creation faith and celebration of Divine royal authority, which are not interested in the explanatory questions that currently preoccupy science[2570]. And Dietrich Bonhoeffer wrote prior to his execution that, "[e]ither I determine the place in which I will find God, or I allow God to determine the place where he will be found. If it is I who say where God will be, I will always find then a God who somehow corresponds to me, is agreeable to me, fits in with my nature"[2571].

Alternatively, the notions of reductionist materialism and dualist scientism inherent to the academic world attributed much more to the exclusive disintegration of relationships between science and religion. Thompson defines "materialism" as the "theory that the world consists entirely of physical material (hence opposing any form of mind/body dualism or supernaturalism"), and scientism as the "view that

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[2566] Cf. Barbour (1976:162), Lawson & McCauley 2006:15), Ratsch (2009:56-7) and Newberg (2010:14-5).
[2567] Cf. Beauregard & O'Leary 2008:xv-xvi). Heiser (2008:27) identifies "monotheism" as a 17th century term, coined in opposition to "atheism" rather than the more original "polytheism". For the categorization of modern atheism into its four scientific, humanistic, apathetic and protestant dimensions, cf. Platinga et al (2011:92-9).
[2568] Cf. Scullion (1992:1041-2).
[2569] Cf. Thiselton (2009:169).
[2570] Cf. Brueggemann (2008:96).
[2571] In Thiselton (2009:303).

science is the only valid source of factual knowledge" or the perspective "that science gives the only valid interpretation of reality"[2572]. In fact – due to its overwhelming dominance in contemporary neuro- and CS, materialism has attained the believing status of a religious faith among many intellectuals, who would simply ignore and never dare to question its established, institutionalised and overconfident premises. Scientific materialism proclaims the belief that the physical world constitutes the only reality for absolutely everything and views the possibilities of religious manifestations and spiritual experiences as nothing more than human illusions and speculations. Some neuroscientists have even endeavoured to describe the Divine in terms of simplified materialistic explanations such as a neural "God gene", "God spot", "God switch" or "God helmet" in the human brain and its neural systems[2573].

Thirdly, adherents of the Interaction Perspective state that scientific explanation and biblical interpretation should neither disregard nor subordinate the other, but rather continue to acknowledge and enrich each other in an ongoing dialogue and participating debate[2574]. Having concluded that the attractions and commercialised lures of material science is probably too resistant to be empirically criticised and paradigmatically changed by the contemporary society, most religious scholars and theologians advise the third interactive option as the most promising endeavour for CR in the future: "[t]he postmodern condition announces the collapse of secularism, but it also announces a new dialogue between religion and science. In premodernity, scientific enquiry submitted itself to religious judgement. In modernity, religion was deemed outdated, if not pathological, by the rise of the new sciences. In postmodernity, neither the oppositions nor the hierarchies pertain"[2575]. Loader and Noordman agree that the interactive approach will offer the most value for CR, which might at least as a contributing beneficiary be allowed to symbiotically interact and interdisciplinary equally cooperate with CS[2576]. Winston concurs, although religion and science may be essentially two totally different ways of looking at the natural world, each still gives important insights into the nature of the other: "We must not confuse religion with God, or technology with science. Religion stands in relationship to God as technology does in relation to science. Both the conduct of religion and the pursuit of technology are capable of leading humankind into evil; but both can promote great good"[2577].

However, one of the saddest paradigm shifts to be required from the synagogue and church, as part of the cognitive-scientific and religious interaction, would be the gradual eradication or conceptual metaphorical hiding of the mostly transcendental and classic-theistic God in the Jewish and Christian

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[2572] Thompson (2012:208,187).
[2573] Cf. Beauregard & O'Leary (2008:ix-xiv).
[2574] Cf. Ratsch (2009:68) and Lawson & McCauley (2006:15).
[2575] Ward (2003:693). Cf. Newberg (2010:16).
[2576] Cf. Loader (2003:321,324), Noordman (2003:334) and Van Huyssteen (2001:103).
[2577] Winston (2006:23). Cf. Nel (1996:433).

Bibles[2578], in favour of a more immanent conceptual highlighting of one or more deconstructed forms of Divine panentheism[2579] – "In the question of the God-world relationship, the family of views [...] argues that all things (*pan*) are in God (*en Theos*). Most prominently associated today with process theology, panentheism is typically criticized for insufficiently maintaining the qualitative difference between God and the world, although more orthodox construals that embrace the Creator/creature distinction as secured by *creatio ex nihilo* doctrine have also been proposed"[2580]. By following the established boundaries laid down by the third cognitive-scientific and religious interactive approach, religious scholars and theologians may show themselves once again to be first-rate scientists and an authentic religious believers at the same time[2581]. In the postmodern society no strong epistemological reasons have remained for theology to be as defensive as it was in modernism. "The playing field has been levelled, and, while theology is not going to be given any special favours, it is also not disqualified from playing"[2582].

The notion of the "Panentheistic Analogy" being the theological concept of panentheism refers to the world as part and parcel of God's incarnated body, which is in some senses analogous to the human body. In postmodern literary theory, Panentheistic Analogy serves as a metaphor of God as the mind of the world[2583]. Marcus Borg remarks that the emerging paradigm of tolerance creates a new vision for traditional Christians: "If you see the Bible as metaphorical, it becomes an inspirational text, not a literal document by which you should govern your life. This transforms Christianity into a tool through which people can transform their lives in the here-and-now. Religion becomes a guideline, not a truth, and this allows people to see different traditions as paths that also lead to personal and spiritual growth"[2584]. Although the postmodern view of panentheism as the conceptual chain between the disciplines of science and religion is rather vague and undefined, the basic description of panentheism boils down to the experience that "the world is in God [as God's body], but does not exhaust God"[2585]. Finally, ecological spirituality ethically relates to the spiritual encountering of the Divine in all things. Borg

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[2578] "Thus the Hebrews denied materialism (since matter was created by God), pantheism (because Yahweh as Creator was above all creation), and dualism (since creation was originally made "good" by God). Ideologically this meant that the Hebrews owed allegiance to Yahweh alone and had neither room nor time for these false deities and competing religious systems. Practically speaking, however, the facts of Hebrew history indicate that this was not always the case" (Hill & Walton 1991:252). Cf. Clayton (2003b:213).

[2579] In panentheism, "the divine is seen as the matrix of life-giving energy that is in, through, and under all things, sustaining and renewing life. This is not simply pantheism, in the sense of a reduction of life-giving energy to what "is", for what "is" includes great superstructures of dominating power. Rather, this life-giving matrix is *pan-en-theist*, or immanently transcendent and transcendently immanent" (Ruether 2005:308).

[2580] Platinga et al (2011:593). Cf. Barbour (1976:162), Bulkeley (2008:245) and McGrath (2009:565).

[2581] Cf. Bulkeley (2008:243). "Faith does not - as is popularly believed today - hinder knowledge; on the contrary, it is what liberates knowledge, enables it really to come to the point and indicate to it its proper place in the sphere of varied, human activity. In Israel, the intellect never freed itself from or became independent of the foundation of its whole existence, that is its commitment to Yahweh" (Von Rad 1972:68).

[2582] Stiver (2003:174).

[2583] Clayton (2003b:208-10).

[2584] Newberg & Waldman (2009:122).

[2585] Ratsch (2009:75). Cf. Sheldrake (2013:340).

defines panentheism "as a way of thinking about God affirms both the transcendence of God and the immanence of God"[2586].

The third interactive option pertaining to the cognitive *Erklären-Verstehen-Kontroverse* also opens up the way to CR, or neurotheology, as more refined, embodied and mediated forms of general revelation, which were experientially and realistically accessed by our cognitive-scientific methodology[2587]. Section 6.4 enquired into the possible philosophical orientations of the mentioned research paradigm – as reflections of either objective realism or subjective relativism – but concluded that our cognitive-scientific methodology and its CMT are more probably a type of "hypermodernism" (Gericke), which has not yet been epistemologically transformed from Enlightenment modernism into a post-Enlightenment postmodernism. However, does this finding imply that we should scientifically study religious texts such as Proverbs, and abstract concepts like the Divine from the threefold distinctive perspectives of either a God's-eye, bird's-eye and Brain's-eye views?

Lakoff agrees to the possibility of some kind of reality or Bird's-eye view existing outside of the human mind, but disagrees that this reality should necessarily be ascribed to a God's-eye perspective, since it is only possible to perceive such realities from the perspective of the human Brain's-eye mentality. Our conceptual system neurally relates to and experientially interacts with the objects, properties, relations and beings of this world. Imaginative rationality, embodied realism and experientialism have to pass indirectly through our human cognitive system, which are also metaphorical, embodied and unconscious in nature[2588].

Newberg and Waldman identify three interactive realities pertaining to human consciousness and our understanding of the Divine in daily life and experiences: "the reality that actually exists outside of the brain, and two internal realities - maps that our brain constructs about the world. One of these maps is subconscious and primarily concerned with survival and the biological maintenance of the body. But this map is not the world itself; it's just a guide that helps us navigate the terrain, human beings, however, construct a second internal reality - a map that reflects our *conscious* awareness of the universe. This consciousness is very different from the subconscious map formed by our sensory and emotional circuits. We know that these two internal maps exist, but we have yet to discover if, and to what degree, these two inner realities communicate with each other... Thus, if God does exist, there would be three separate realities to consider: the God that exists in the world, our subconscious perception of that God, and the conscious images and concepts that we construct in a very small part of our frontal, temporal

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[2586] Lakoff & Johnson (1999:566-7).
[2587] The next paragraphs only evaluate neurotheology as mediated forms of cognitive revelation. For the implication of the sages' proverbial God-talk as general revelation and natural theology, cf. 5.5.5.4.
[2588] Cf. Lakoff (1995:121-7).

and parietal lobes. It has been my goal to show that spiritual practices may help us to bridge the chasm between these inner and outer realities, which would then bring us closer to what actually exists in the world"[2589].

The second statement of Newberg and Waldman – that CS are aware of but have yet to proofed the existence of the second internal reality which maps or reflects our *conscious* awareness of the universe – holds important implications for the manner in which both the ancient Israelite sages and early Jewish scribes, all well (as (post-)modern and current scholarship) make use of established scientific findings in terms of our human brain-mind processes. The relationship between the neurological brain and cognitive mind is usually debated from the perspectives of the materialist-dualist contradiction. While scientific materialism identifies the cognitive mind as nothing more than the subjective experiences of brain activity, dualists accept the reality of neurological experience but are unable to explain how the human mind and brains influence each other. Materialism includes and integrates the mind within the brain, but dualism retains the view that the mind and brain are radically different, to the extent that the mind exists immaterially of and external to time and space, while the brain is material and functions inside time and space within the limits of the human body[2590].

Neuro- and cognitive scientists conceptualise the dual nature of the neurological brain and cognitive mind in various fashions: Beauregard & O'Leary revert to the view of William James that the brain functions in the same way as a television, which mentally transmits and translates electromagnetic waves (existing apart from the TV) into picture and sound. While material scholars still have to come up with some form of significant evidence regarding various mystical and spiritual traditions, neuroscientists have at least so far indicated that human reality, consciousness and meaning exist via intuitive and experiential forms of knowing[2591].

Thompson regards the brain as equally important to our mental maps and neural pathways, but finds the remarks of some material scientists as extremely uncritical, reductionist and holistic in nature: "just as my enjoyment of a run is neither diminished nor fully explained in terms of muscular action of legs and arms, raised heart rate and so on, so the mapping of the brain enhances our appreciation of the mind without thereby reducing my thoughts and emotions to the firing of neurons... Neuroscience is good at describing the physical component of mental activity, but not at explaining it in terms that are meaningful

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[2589] Newberg & Waldman (2009:7).
[2590] Cf. Beauregard & O'Leary (2008:x) and Sheldrake (2013:109,212-3).
[2591] Cf. Beauregard & O'Leary (2008:292-5). "The brain is not the mind, but an organ suitable for connecting the mind to the rest of the universe: "By analogy, Olympic swimming events require an Olympic class swimming pool. But the pool does not create the Olympic events; it makes them feasible at a given location" (Beauregard & O'Leary 2008:xi). "The brain is the physical organ in the skull that controls bodily behaviour and thought, like any other organ its operations can be observed. The mind comprises the mental and emotional capabilities that makes us human. In contrast with the brain, it's not a physical organ and not open to direct observation" (Finch 2005:195).

to the experiencing subject"[2592]. While the latest findings on the materialist-dualist debate among scientists and theologians have led to the extreme factions of religious fundamentalism and scientific agnosticism[2593], Sheldrake solves this contradiction in terms of a magnetic field theory of minds: the "field of a magnet is inside it and also extends beyond its surface. The gravitational field of the earth is inside the earth and stretches out far beyond it, keeping the moon in its orbit. The electromagnetic field of a mobile phone is both inside it and extends all around it... the fields of minds are within brains and extend beyond them... Direct experience offers no support for the extraordinary claim that all experiences are inside brains. Direct experience is not irrelevant to the nature of consciousness: it is consciousness"[2594].

Most neuro-theologians and cognitive scientists would probably agree that our God-talk are only conceptual metaphorical projections acquired through ordinary and everyday experiences, that human concepts of God must necessarily take place within the realm of cognitive capacities, and that Divine revelation according to a cognitive methodology and research paradigm can only be mediated *via* human experiences[2595]. However, the concluding question asked by Beauregard and O'Leary is extremely significant: "Does God create the brain, or does the brain create God?"[2596]

While classical theism would have confessed that God created human beings and their brain-mind processes, material scientism will most likely reason that the human brain is the creator of the Divine, whose conceptualisation is actually, essentially and subconsciously structured from electric and chemical by-products which initially combine in various brain regions by means of neural circuits and neurotransmitters, to eventually contribute to recipients' delusional and mystical states about human consciousness and Divine existence. From a modern neuroscientific perspective, "God is a perception and an experience that is constantly changing and evolving in the human brain"[2597], and "all human knowledge is located in synaptic networks and processes in our brains. God consciousness cannot possibly be an exception"[2598].

The fivefold neuroscientific research by Newberg and Waldman indicates that (1) each part of the brain constructs a different perception of God, (2) every human brain assembles its own unique perceptions about the Divine, (3) spiritual practices enhance the neural functioning of the brain in ways that improve physical and emotional health, (4) intense, long-term contemplation of God and other spiritual values

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[2592] Thompson (2012b:189-90). Cf. Thompson (2012a:183-5) and Newberg (2010:27,47).
[2593] Cf. Bulkeley (2008:240).
[2594] Sheldrake (2013:213-4).
[2595] Cf. DesCamp & Sweetser (2005:215).
[2596] Cf. Beauregard & O'Leary (2008:289-95), Banks (2011:28-30), Barrett & Keil (2006:120,142) and Camp (1993:32).
[2597] Newberg & Waldman (2009:10).
[2598] Nürnberger (2013:97).

appears to permanently change the structure of those neoplastic parts of the brain that controls our moods, and produce our conscious self and sensory perceptions and (5) contemplative and meditative practices strengthens a specific neurological circuit that generates peacefulness, social awareness, and human compassion[2599].

Especially the neurological concept of "neuroplasticity" refers to "the ability of the human brain to structurally rearrange itself in response to a wide variety of positive and negative events... [And] as a constantly changing mass of activity"[2600]. Neuroplasticity illustrates how "different parts of the brain produces different experiences that affected the way we perceive or think about God, the universe, our mind, and our lives. For example, our frontal lobes (the newest part of the human brain) provide us with a logical concept of a rational, deliberate, and loving God, while our limbic system (the oldest part of the brain) creates an emotionally meaningful experience of God... The data points to an endless variety of ways in which spiritual practices can affect the cognitive, emotional, and experiential processes of the brain, and each one of these experiences will lead to a different notion about God"[2601].

Finally, how should an interactive debate be structured as part of the controversial Cognitive Science-Cognitive-Religion-Debate? We remark on four aspects which relate to both of these disciplines as part of the broader *Erklären-Verstehen-Kontroverse*.

Firstly, an interactive dialogue between the proponents of CS and CR should be characterised in open and honest fashions. Both parties should be willing to admit the limitations inherent to their purposes and findings, should be open to listen to the perspectives and opinions of the other, and courageous enough to state their own reasons and principles. Neuroscientists, for example, should be willing to admit that they cannot prove God's existence, nor to provide guidelines on how religious communities and spiritual groups should ethically conduct themselves[2602]. CR, as another example, should have the courageous to point that neuroscience has the ability to proof the existence of mystical state of consciousness, but be careful not to emphasise the immanent and panentheistic attributes of the Divine to such an extent that their findings eventually boils down to a fully-blown negative theology or even mystical agnosticism[2603].

Secondly, any interactive dialogue between CS and CR should bear at least some understanding of metaphor studies in general and of CMT in particular. Harrison points out that the "great virtue of

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[2599] Cf. Newberg & Waldman (2009:6-7). For general explanations of how different God-concepts affect the brain, and how the brain constructs specific impressions of God, cf. Newberg & Waldman (2009:43-44).
[2600] Newberg & Waldman (2009:14).
[2601] Newberg & Waldman (2009:49,60).
[2602] Cf. Beauregard & O'Leary (2008:x) and Thompson (2012b:194).
[2603] Cf. the criticism of Landy (1993:230) on the conceptual metaphorical explanation of God by Camp (1993).

metaphor in the context of religious and scientific theories is that it allows us to refer to what really exists, while concealing that our knowledge of the relevant aspects of reality might be incomplete. Metaphor makes this possible, because it is a way of using language that allows us to refer to things without defining them... The advantage of metaphor is that is allows people to refer to God without their having to define "God". Metaphorical uses of language seem to allow religious believers to talk meaningfully about God, while simultaneously avoiding the danger of misrepresentation[2604]".

Thirdly, any interactive dialogue between CS and CR should be jointly conducted in the spirit of combined and fascinated efforts, albeit along different routes, to discover more about the nature and actions of the Divine as part of our human brain-mind experiences and processes. "Science can't find God because we don't even know what to look for... Science, however, can help expose some of the ways we think and feel about God, and this can help us broaden our personal beliefs... By combining the goals and perspectives of science and religion, I think we stand a change at answering the God question. Both science and religion, by themselves, face too many limitations and difficulties. This is the true nature of the journey - challenging ourselves to push our minds and brains to the limit"[2605]. Newberg and Waldman state that, "the more a person thinks about God, the more complex and imaginative the concept becomes, taking on unique nuances of meaning that differ from one individual to the next. If you contemplate God long enough, something surprising happens in the brain. Neural functioning begins to change. Different circuits become activated, while others become deactivated. ... For some, God may remain a primitive concept, limited to the way a young child interprets the world. But for most people, God is transformed into a symbol or metaphor representing a wide range of personal, ethical, social, and universal values"[2606].

Fourthly, the combined interactive task and endeavour of CS and CR, should ultimately according to Nürnberger, "to find the most appropriate notion or concept of God as possible under any given set of circumstances"[2607]. In this way "best science" can be integrated with "best "faith". They do not contradict but complement each other... Protestant theology believes that God becomes "real" for us when God speaks to us through the "Word of God", proclaimed in the authority of God and in the power of God's spirit and when this Word hits home in our consciousness as the demand and the offer of an authentic human existence in fellowship with God. This Word is a *verbum externum*, a Word coming from the outside of the human psyche, gleaned from the biblical tradition and proclaimed by a community of believers" [2608]. Together, these four guidelines mentioned in the previous paragraphs may be combined

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[2604] Harrison (2007:11-2). Cf. Gibson (1998:22), and Gericke's (2010:85-6) criticism against Mills (1998:146).
[2605] Newberg & Waldman (2009:248).
[2606] Newberg & Waldman (2009:3-5). Cf. Baird (1989:234-5).
[2607] Nürnberger (2013:96).
[2608] Nürnberger (2013:104-6).

in reference to the next section of the conclusion chapter, on the conceptual metaphorical relevance of God for the South African society.

6.7   *Conceptual Metaphorical Relevance of God in the South African Society*

During the Apartheid Era, South Africa was dominated by migrating white colonialists and settlers, who spread the Eurocentric Gospels of westernisation, modernisation and colonialisation across the African continent, which also prohibited and even outlawed many of the local customs and traditional institutions of the African tribes and cultures. When confronted by international governments and powers on their laws of segregation and discrimination, many white cultural groups and church traditions biblically legitimised and rationalised their ideological and resistant strategies, which temporarily prolonged their independent and autonomous measures between 1948 and 1994[2609].

Following on the advent of the so-called democratically elected Newly- and Democratically-elected South Africa in 1994, the ideology of "whiteness" gradually sacrificed its political influence, but not necessarily its cultural power or economic dominance. During the Apartheid years, white supremacy was opposed by liberation, black, womanist and feminist theologians. When the African National Congress came to power, the liberation hermeneutics behind the so-called Freedom Struggle was extended into broader political, economical, social, educational, medical and ecological agendas, to prevent the continuing struggle from losing its momentum and eventually the support of its poorer voters.

In contrast to Lakoff's conceptualisation of God in the USA as either a strict father or a nurturing mother, the Baylor University in Waco, Texas recently identified four different views pertaining to the Deity's nature and personality among Americans: many regard God as kind and loving, but twice as many picture the Deity as punitive and stern. Some depict God as distant and unconcerned, while many experience the Divine as actively involved in their lives. Along with these authoritarian, critical, distant, or benevolent personalities of God, Newberg and Waldman also identified as fifth mystical characterisation of the Divine. The Baylor findings were not restricted towards specific religious communities and church groups, but rather represent nodal points along a wide spectrum of beliefs in God[2610]. Newberg and Waldman predict that the God of the future is "not going to go away, but it won't necessarily be the God depicted in our sacred texts... What will take its place? If our survey sheds any light on the question, it will be a God that maintains its mystery, a very intimate experience that cannot be captured by words. And if the trend towards personal spirituality continues, we should see a world where many notions of

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[2609] Cf. Taylor (1998:4).
[2610] Cf. Newberg & Waldman (2009:112) and Newberg (2010:42).

God co-exist"[2611]. In the next paragraphs we endeavour to illustrate that such types and trends of God-talk will likely also be followed in the South African society.

South African surveys on the Divine seem to be based on all kinds of unscientific epistemologies – such as popular opinion, personal taste, authorial tradition, media myth, casual (incidental) observation, common sense conclusion, and subjective (emotional) experience – rather than on proper scientific research[2612]. Major studies have shown a general decline in the practicing of traditional religions during the last thirty to fifty years. Such international events have been variously described by philosophers in terms of the "forgetfulness of being and God" (Martin Heidegger), "the eclipse of God" (Martin Buber), as a "transcendence without transcendence" (Ernst Block), and as a "rational superstition" (Hans Küng). "Humanists made a god of man. Communists replaced God with equally potent, equally transcendent History. Scientists substituted godlike evolution for discarded providence. Most predictions are no longer of a religionless world, merely of a world with new religions[2613]. Apart from the notion that religion has been replaced by growing interests in personal theology and spirituality[2614], not "religion, but its dying off, was the grand illusion"[2615]. Although the same secular processes happened in the highly personalised and egocentric "can-do" South African society[2616], recent polls indicate that, while religious explosion is experienced globally, its expansion in Asia and Africa has been too swift to be monitored accurately[2617].

Currently, the relationships between the secularised and sanctified religious communities in South Africa are widening: secularised people tend to regard themselves in terms of their unique qualities and achievements – whether it may be money, sex, environmentalism, political ideologies, etc – as "fundamentally hostile to being informed by orthodox Christianity"[2618]. The observation made by Armstrong seems to be taking place in the South African society as well: "Religion has been one of the most traditional ways of attaining ecstasy, but if people no longer find it in temples, synagogues, churches or mosques, they look for it elsewhere: in art, music, poetry, rock, dance, drugs, sex or sport"[2619]. In fact, in the Caribbean, off the African coast, the Bible is no longer regarded as an European but rather as an African book and manual for African life, "a talisman with numinous power or became engaged in religio-magical practices of divining, proving or curing"[2620]. In this case, the evangelical

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[2611] Newberg & Waldman (2009:82).
[2612] For proper criteria related to substantial research, cf. Mouton & Marais (1998:4-7) and Neuman (2007:3-7).
[2613] Fernández-Armesto (1997:2). He identifies the four new forms of syncretism as secularism, postmodern diffidence, para-religious sects and individual cultic obsessions. Sheldrake (2013:299) describes the supporters of objective scientism as "people who know almost nothing about science, people for whom it has become a kind of religion, their hope of salvation".
[2614] Cf. Newberg & Waldman (2009:14).
[2615] Küng (1988:7-8).
[2616] Cf. Brueggemann (1997:466).
[2617] Cf. Fernández-Armesto (1997:29) and Le Roux (1995:167).
[2618] Gilbert (2011:74).
[2619] Armstrong (2005:8).
[2620] Snyman (2011:479).

pietism and hedonistic secularism inherent to South African (a)theism are illustrating very extreme but also similar views on the Divine – the former shut God in to the narrow circle of worship, ethics, evangelism and eschatology, while the latter shut God out of nine-tenths of the human scene[2621].

Previous surveys affiliate more than 75% of South Africans with Judaism and Christianity. The official national census of 2001 situated 75,49% of all South Africans in Christianity and 0,17 in Judaism. According to the South African Yearbook for 2005/6, Christians make up 79,8% and Jews 0,2% of the total South African population[2622]. Similar, albeit more recent surveys – such as the Win Gallup International Report (2012), The Centre for the Study of Global Christianity (2012), The General Household Survey (2013) and the Pew Report (2013) – have basically confirmed the results of past surveys on the secularised and sanctified religious communities in the South African society[2623]. However, it seems that the roles and functions of traditional and institutionalised theological faculties at South African universities are dwindling[2624], due to the more important function assigned to everyday religiosity and popular conceptualisations of a literally anthropomorphizing or "intuitive God", who differs rather drastically and dramatically from the more appropriate biblical-corrected or –regulated "theological God"[2625].

Nevertheless, we still emphasise the important and essential Scriptural bases provided by the Jewish and Christian Bibles on the ever-changing and dynamic God YHWH[2626] for our dynamic and ever-changing South African situation. "The task of biblical theology is to make clear how the various literary forms in the Bible are ways of seeing, and *tasting*, the reality of God. The Bible, as a collection of books, functions as a pedagogue that teaches us not only what to say about God, but *when* and *where* to say it, and under what conditions"[2627].

6.8 *Possible Future Studies*

The second last section of the conclusion chapter propose four possible future studies, that might assist with a better metaphorical conceptualisation of the Divine in the Hebrew Bible, its text of Proverbs, as well as the proverbial wisdom tradition. The four proposals focus on a new interdisciplinary paradigm shift that are taking place in CS, as well as the cultural-historical, cognitive-linguistic and hermeneutic-

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[2621] Cf. Kidner (1985:14).
[2622] Cf. Elion & Strieman (2006:156).
[2623] Cf. Heyns (2015:12-3).
[2624] "The theological concept of God thus is relatively important in everyday religiosity; the everyday concept, for its part, is unsatisfactorily in theology. Yet theology cannot do without a connection of everyday religion, while everyday religion does well without theology" (Pyysiäinen 2005:22).
[2625] Cf. (Barrett & Keil 2006:116,120,142).
[2626] Cf. Brueggemann (2008:383), Harrison (2007:18), Birch et al (2005:3,13,19,21).
[2627] Vanhoozer (1997:42). Cf. Gerstenberger (2002:307) and Scheffler (2001:11).

theological issues initially motioned as investigative questions, and eventually established as possible outcomes of the research problem and hypothesis.

Our investigation into the metaphorical conceptualisation of the God YHWH in proverbial wisdom has underscored the contextual-cultural and socio-historical importance of the ancient Israelite and early Jewish settings in the *Tanach*. Our first future study therefore proposes investigating the possibility of new interdisciplinary paradigm shifts taking place in the cognitive-scientific methodology and conducting more integrated research on the "understanding of God and reality"[2628]. Fergusson describes this as a cross-disciplinary move away "from a widespread commitment to postmodernism and postliberalism in theology"[2629]. Such interdisciplinary cooperation could be arranged between the disciplines of CL, Hebrew semantics and biblical exegesis: "[t]he business of understanding the Hebrew Bible has become so complex that a necessary aspect of the reorientation should be the *development of an interdisciplinary ethos* and the *establishment of interdisciplinary structures*. We will need to become ancillary to each other, each one of our disciplines a 'Hilfswissenschaft' in relation to the others"[2630]. Furthermore, Zevit identifies New Historicism and Cultural Studies as the two movements in literary and historical scholarship which might assist to speed up such a paradigm shift: "New Historicism assumes that expressive acts are embedded in material practices, that literary texts cannot be separated from non-literary ones, that the language and method of criticism cannot escape their own culture, that New Historicism itself uses the same analytical tools and language used by those it opposes"[2631].

The second possible future study should focus on the Cultural-Historical aspects behind the God-talk of the Hebrew Bible, as well as the ancient Israelite and early Jewish brain-mind processes which contributed to these experiential customs and practices. Zenit reminds us not to confuse cultural and biblical studies: while cultural studies are "concerned with the mix of history, power and politics", biblical studies now "tend to be transdiciplinary in approach, rather than interdisciplinary; they borrow or share ideas and perspectives from disciplines other than history, but do not necessarily integrate disciplines"[2632]. According to Deist, we invent the culture(s) we study: any description of the "mind" or cognitive world of Israelite culture, should not be viewed as a reconstruction of "how Israelites really thought", but as a "systematic construction from the perspective of the present-day analyst on the basis of a particular anthropological theory... Such a description remains a *present-day* endeavour to understand the other... "In that sense the other's culture becomes something in the head of the analyst. But ... our description rests on the (perspectivist) observation that invention is not free of fantasy. Studying a culture implies the development of a reciprocal relationship between subject and object: in

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[2628] Smith (2014:xiii). Cf. Van Wolde (2006:360).
[2629] Fergusson (2011:109). Cf. Fergusson (2011:107-8).
[2630] Loader (2003:328-9).
[2631] Zevit (2001:69).
[2632] Zevit (2001:70-1).

constructing the other one is also constructing oneself, since it is only in confrontation with 'the other' that one becomes aware of oneself and 'receives' a culture"[2633]. Carroll and Schmid come closer when they intimately link the cultural foundations of knowledge (epistemology), the ultimate historical nature of reality (metaphysics), and the ground of morality (ethics) of ancient Israel and early Judaism with the God-talk of the Hebrew Bible: to "have a better sense of the cultural elements which helped to forge the biblical images of the deity Yahweh and the religious cosmos over which this god reigned and within which the people of the Bible were expected to worship and to serve. It would be a magnificent jump forward for biblical scholarship if readers of the Bible were helped to abandon the dogmatic structures of later religious systems which for so long have been imposed on the Bible as alien systems and enabled to go back to the Bible in order to construct meaning from its own material cultural content"[2634].

The third possible future study, in our opinion, should aim to underscores the cognitive-linguistic and conceptual metaphorical God-talk expressed by the texts of the Hebrew Bible. Any proposal to investigate such cognitive and language issues should focus both on the modern cognitive approach and the contribution of Biblical Hebrew as part of the construction of conceptual metaphors, as well as on the way in which how such metaphors for the more feminine dimensions of the Divine should be translated. As students of the Biblical Hebrew language and literature, we may go along with the premises of the LJTT on the CMT's exclusive-conceptual nature, but still question the theory's entailment principle of undirectionality, whereby the mapping and construction processes of conceptual metaphors typically goes from more concrete source domains to the more abstract target domains, but not *vice versa*. Steen and Gibbs first raised this dissonance, by arguing that CL and CMT are two-way affairs, which go from linguistic metaphor to conceptual metaphor, but also from conceptual to linguistic metaphor. Their basic idea behind the two-way traffic between (biblical) language and cognitive thought is that both CS and CMT are in need of experiential, embodied and realistic home bases[2635]. Henceforth, Kövecses addressed the same issue[2636], so that Lakoff finally admitted, that language "is a mediating system in the brain; it consists of circuits linking meaningful, embodied ideas to physical linguistic form - speech, writing, gestures, and signs in signed languages. Does the way we think shape language? Yes. Does language shape the way we think? Yes"[2637].

[2633] Deist (2002:100,23). Cf. Perdue (2008:4).
[2634] In Deist (2002:16,14). Cf. Schmidt (1988:233,235).
[2635] Cf. Steen & Gibbs (2001:1-2).
[2636] "Linguistic metaphors (i.e. metaphors in language) are expressions of metaphorical concepts in the brain's conceptual system. So, on the one hand, metaphorical linguistic expressions make conceptual metaphors manifest, and, on the other, we use these metaphorical expressions to arrive at metaphors in thought by means of hypothetical assuming links between two domains that can, in turn, be put to test in psychological experiments" (Kövecses 2007:8).
[2637] Lakoff (2008:232).

Apart from the fact that ancient biblical languages and contemporary CMT assist each other in the construction of conceptual metaphors on the Divine in Proverbs and its proverbial wisdom tradition, students should also familiarise themselves with the Biblical Hebrew language[2638]. Adequate translations and interpretations of the Jewish and Christian Bibles seem almost impossible without prior training and knowledge of the mental, contextual, linguistic and theological world-views of Biblical Hebrew and Classical Greek[2639]. McAllaster effectively describes the joyful journey which theological linguists experience, while analysing, translating and interpreting the God-talk of the Hebrew Bible – "The Hebrew language has sublimity and majesty which rises chiefly from the fact that God, or Yahweh, the Holy Redeemer of his people, is the central theme. In character with the language, God is not apart from nature and yet he is not a nature god, not pantheistic nor deistic, but one who lives with his people. The Israelites wrote of their God with a realism which is found nowhere else... The Hebrew God was personal and known by the Israelites in his association with them by a proper name, Yahweh. This life situation was expressed in language which is concrete and sensuous"[2640].

However, if the linguistic expressions provided in Proverbs and its textual subsections are indeed stated in such "concrete and sensuous" fashions, how should we proceed to translate the more sublime and inferential conceptual metaphorical GOD IS A FEMALE SAGE construction pertaining to Ladies Wisdom and Virtue in the post-exilic sections of Proverbs 1-9 and 30-1?[2641] McFague – in preference of metaphors "with staying power", – argues that no "matter how ancient a metaphorical tradition may be and regardless of its credentials in Scripture, liturgy and creedal statements, it still must be discarded if it threatens the continuation of life itself"[2642]. Johnson therefore proposes three ways to deal with sexist language in Christian theology: (1) to add feminine traits to the conception of God (the limited approach), (2) to identify existent and ontological footing for the feminine in God (such as the Biblical Hebrew (רוּחַ), or "Spirit", which is feminine), or (3) to seek equivalent images of God as male and female[2643]. Others criticise McFague's preference of metaphors "with staying power": Soskice points out that some biblical metaphors retain their tension, even long after many other popular kinds have lost theirs[2644]. Steinstra mentions that, by initially changing an important metaphorical concept, we may

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This is a problem with the otherwise substantial study of Jäekel (2002) on the JOURNEY construct in Bible, that is done *via* the "profane" English translations of biblical texts (Jäekel 2002:36), but which do not take the historical relativity of Hebrew and Greek into account. Cf. Silzer & Finley (2004:177) and Thatcher (2008:14).

[2639] [2639] "It is a mark of biblical literacy in the Western world that so many Hebrew and Greek idioms can be understood by people who do not even read the Bible. Unfortunately, this familiarity with certain biblical idioms may make us think that we understand them, when in fact we do not. We need to be careful to think through biblical idioms so that we understand them as they were originally used" (Silzer & Finley 2004:179). Cf. Odell (1998:245), Hermanson (1996:73), Vanhoozer (1997:26-7.43) and Aaron (2002:2).

[2640] McAllaster (1960:426-7).

[2641] In other words: "[c]an (or should) the symbol "God" be deliberately reconstructed today in ways that will enable it to order and orient the lives of postmodern people more effectively?" (Schüssler Fiorenza & Kaufman 1998:156).

[2642] McFague (1987:68-9).

[2643] Cf. Johnson (1992:42-57).

[2644] Cf. Gerhart & Russell (2003:560) and Soskice (1987).

eventually end up with destabilising the conceptual meaning of that metaphor's interpretation as well[2645]. Some theologians argue that the Divine anyway transcends and supersedes the male and female images referred by in the God-talk of the ancient Israelite and early Jewish authors and editors[2646]: "God is both male and female and neither male nor female. One needs inclusive language for God that draws on the images and experiences of both genders"[2647].

A fourth and final possible future study is situated in the hermeneutic-theological level of metaphorical conceptualisations on the God-talk of the Hebrew Bible, especially in terms of non-human portrayals of the Deity and by means of Divine manifestations in the broader Hebrew wisdom tradition. Our conceptual metaphorical model on the God YHWH in Proverbs have emphasised on how the Divine is imagined as a human Sage by other ancient Israelite and early Jewish sages. Our conceptual metaphorical interpretation have therefore focused on the Deity in terms of its more inferential, anthropomorphic and human representations in the proverbial wisdom tradition[2648]. However, apart from the categorisation of God as a human character, agent and person, the Hebrew Bible also compares the Deity with other impersonal objects, such as rocks (Psalms 19:25 and 62:2[BH3], fire (Deuteronomy 4:24), water (Jeremiah 2:13) and even wild animals (Hosea 5:14). According to Nielsen, "if we are serious about considering God as the hidden, free and elusive God, we should not forget that Israel's testimony even contains metaphors which indicate that God transcends what is characteristic of a person…. We should allow these "impersonal metaphors to "deconstruct" our all too narrow idea of God as a character whose will and plans we are able to exhaust in our language... I am convinced that we need more studies of the variety of metaphors about God in order to be critical theologians"[2649]. Indeed, because we as humans desire neither "world-less" nor "god-less" theologies[2650], the case of panentheism might eventually be our only option to escape this hermeneutic predicament.

Finally – by building on the fivefold distinctions of Crenshaw and Collins, on (1) practical wisdom sayings (*Spruchweisheit*, cf. Proverbs10-30), (2) theological wisdom that includes speculative passages (Proverbs 8) and theodicy (Job), (3) nature wisdom (in Job 28 and 38-41), (4) mantic wisdom (divination and dream interpretation in Genesis 41 and Daniel 1-6), as well as (5) higher wisdom manifested *via* apocalyptic revelations (Daniel 7-12 and at Qumran)[2651] – future studies may identify yet extended and additional conceptual metaphors related to the idealised cognitive GOD-AS-A-SAGE model in Job and

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[2645] Cf. Stienstra (1993:66). Cf. Landy (1993:231).
[2646] Cf. Descamp & Sweetser (2005:234), Banks (2011:12).
[2647] Ruether (2002:57).
[2648] "According to biblical faith, God has power; God has a will; God acts; God speaks; God hears; God responds; at least for us humans God "exists" in a dynamic relationship with humans and reality as a whole. In terms of biblical tradition, it would be counterintuitive to dispense with the personal concept of God" (Nürnberger 2013:96-7).
[2649] Nielsen (2003:28-9).
[2650] (Paul Tillich, Küng 1988:166).
[2651] Cf. Crenshaw (1976) and (Collins 1993:168).

Qohelet, and as part of the unproblematic, dogmatic and critical phases in the broader Hebrew wisdom tradition[2652].

6.9 *Overtures to African Rhinocesoses and Proverbial Alma Maters*

The last and final section of our conclusion chapter has conveniently been dubbed as "Overtures to African Wildlife and Proverbial Alma Maters". We thereby round off the thesis in reference to these two exotic, extraordinary, but not totally-unrelated issues.

George Lakoff has attained fame not only in terms of CMT and as part of the LJTT, but also in terms of a phrase which he initially coined and eventually permanently linked to his name. Lakoff himself recounts how this had happened[2653]:

When I teach the study of framing at Berkeley, in Cognitive Science 101, the first thing I do is I give my students an exercise. The exercise is: Don't think of an elephant! Whatever you do, do not think of an elephant. I've never found a student who is able to do this. Every word, like elephant, evokes a frame, which can be an image or other kinds of knowledge: Elephants are large, have floppy ears and a trunk, are associated with circuses, and so on. The word is defined relative to that frame. When we negate a frame, we evoke the frame.

As part of our unconscious embodied and metaphorical brain-mind processes, we find it impossible not to fulfill Lakoff's demand "not to think of an elephant". The motivation behind this command is because we first have to conceptualise, frame and reinforce the image of an elephant, prior to not thinking about it[2654]. The rather simplified example may be extended to other objects, such as the African rhinoceros as well: upon informing someone "not to think of a rhinoceros, the specific person will unconsciously recall and then frame the RHINOCEROS schema, before taking note of the demand and realising how many African rhinoceroses are annually been slaughtered for erotic-potion purposes, before (s)he would deliberately erase the RHINOCEROS schema in favour of more preferable Indian Elephants.

Lakoff specifically and deliberately evokes the DON'T-THINK-OF-AN-ELEPHANT challenge and schematization by means of the cognitive-scientific "hypocognitive" phenomenon: hypocognition indoctrinates our lack of ideas, prior to them been replaced by other recollections of a relatively simple fixed frame. Lakoff explains that the "idea of hypocognition comes from a study in Tahiti in the 1950s by the late anthropologist Bob Levy, who was also a therapist. Levy addressed the question of why there were so many suicides in Tahiti, and discovered that Tahitians did not have a concept of grief. They felt

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[2652] Cf. 2.6.2; 4.4.4; 5.4.4; 5.4.1.1; 5.4.1.2, as well as Loader (1986:121-2).
[2653] Lakoff (2004:3). Except for the title and reference, to "not think of an elephant" in the introduction chapter, the phrase "Don't Think of an Elephant" are not referred to in the rest of the book.
[2654] Cf. (Lakoff 2004:33).

grief. They experienced it. But they did not have a concept for it or a name for it. They did not see it as a normal emotion. There were no rituals around grief. No grief counseling, nothing like it. They lacked a concept they needed – and wound up committing suicide all too often"[2655].

Lakoff's famous "Don't think of an elephant" conceptualisation may be replaced by our own "Don't recall an (African) rhinoceros", but can it also schematically, inferentially and hypocognitively be extended to our very human "Don't think of God" construction(s)? Surprisingly, some cognitive scientists and religious scholars argue that such metaphorical conceptualisations of the Divine might indeed be possible, due to our humanly and primitively- ingrained and experientially-embodied shared heritage over many millennia: according to Pyysiäinen, in "the Old Testament texts, we cannot know how various individuals have used representations of El or Yahweh to make inferences and predictions. However, to the extent that all representations of counterintuitive agents are produced and processed by the ordinary evolved mechanisms of mind, the basic cognitive processes underlying representations of El, Yahweh, and so forth must have been the same as today; this is because evolved cognitive architecture cannot change in a mere 2,000 years"[2656].

Slingerland agrees that, because "human bodies are quite similar the world over, and the types of environments human beings face are also shared in most important respects, one would expect to find a high degree of similarity with regard to conceptual metaphors across human cultures and languages, especially with regard to primary metaphor... In other words, because human experience involves a huge number of shared, embodied structures, we should expect these shared structures - as a result of projective mapping - to be reflected at the level of abstract thought as well"[2657].

Any substantiated hypogoconitive "Don't think of God" phenomenon merely implies that human beings cannot obey such intellectual atheistic or religious agnostic demands, without first "picturing" or "framing" at least some concept(s) of the Divine in their neural brain-mind structures. However, this does not imply that we necessarily have to "own" and accept any kind of secular or sacred imaginations prophesized or proclaimed to us: "Most researchers draws their analyses on how metaphors work at a cultural level, regardless of our personal commitments. When someone argues that this is not their metaphor, it can be replied that one may not prefer to use a metaphor because it is personally offensive or theologically limiting, but that does not meant that one is incapable of understanding the metaphor, or incapable of using it in speech or thought with minimal cognitive work. Neither one's personal distaste nor the

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[2655] Lakoff (2004:24).
[2656] Pyysiäinen (2005:21). Cf. Lakoff & Johnson (1999:6).
[2657] Slingerland (2004:15).

creative genius of one's theology change the fact that a given metaphor is powerful and pervasive in one's culture"[2658].

Ultimately, the "God of the future will have to fill many roles and transcend many interpretations of historical religious texts", but "if God is truly infinite, then God must have infinite manifestations… Perhaps, in a similar way, if we bring together all of our descriptions of human nature, reality, spirituality, and the universe, we might achieve a fuller understanding of what God is"[2659].

The schematic hypocognitive and inferential "Don't think of God" conceptualisation is very important when we finally arrive at certain metaphorical extensions which have been made at our own highly appreciated and much beloved *alma mater*. The University of the Free State launched its revitalised brand image on the 27th of January 2011, which significantly altered the institution's previous motto – *In Deo Sapientiae Lux* ("In God is the Light of Wisdom") – to *In Veritate Sapientiae Lux* ("In Truth is the Light of Wisdom"). Spokespersons afterwards explained that the UFS's new brand was in line with the democratic and transforming South African idea of a "more inclusive and forward-looking vision that captured the spirit and essence of the new country and a transforming university". The current mottto – which exchanged "God" with "Truth" as "the Light of Wisdom" – was extended (or changed) was "to embrace the diversity of the community the university without losing its essence". The UFS Council announced that the new motto still reflected the deeply religious Divine character of the university's past, and as a "Truthful" reflection of its broad spiritual attitude[2660].

Although the UFS's decision on a transformative brand-change and was not debated among its staff and students, some expressed and communicated their disappointment in the local and national newspapers. While many felt that the exclusion of "God" in favour of "Truth" robbed the UFS of its traditional Christian character, others approved the name-change as being in line with the South African vision of a democratic, inclusive and transforming society[2661]. Later-on, Ikalafeng promoted the newly emancipated "Free thinking" brand identity with a rather simplified but very popular expression, "a brand is a promise made, and a promise delivered"[2662]. Apparently the revitalised UFS brand features two primary and evolving marketing and traditional brands. The UFS consequently popularised its rebranding with further publications in institutional publications[2663]. Nevertheless, what would the hermeneutic implications be for an institutional UFS replacement of "God" by "Truth" as "the Light of Wisdom" from the perspective of our cognitive-scientific methodology and its underlying CMT?

[2658] DesCamp & Sweetser (2005:235-6).
[2659] Newberg & Waldman (2009:129).
[2660] Cf. University of the Free State (2011) and Scholtz (2011).
[2661] Cf. Scholtz (2011).
[2662] Ikalafeng (2011:6-7).
[2663] Cf. Britz (2012).

It is interesting to interpret theological information communicated by four theological stances at the UFS Faculty of Theology on the brand name changes, as communicated in institutional and external publications, as well as in local newspapers[2664]. The next paragraphs analyse three opinions of such theological perspectives[2665], by means of a post-Enlightenment debate between CS and CR under the rubric of the so-called *Erklären-Verstehen-Kontroverse*, as well as in terms of its exclusive, inclusive and interactive nodal points or approaches[2666].

Firstly, some theologians followed an exclusive approach that illustrates how theological interpretation and scientific explanation should each follow its own distanced, separate and alternative ways. Britz shows how the UFS has changed its ribbon or brand five times, since it was founded in 1904: (1) *Stabilis* ("Steadfast", 1904 – 1935), (2) V*orentoe en Boontoe* ("Forward and Upward", 1935 – 1947), (3) *Per Fidem ad Sapientiam* ("Through Faith to Wisdom", 1947 – 1950), (4) *In Deo Sapientiae Lux* ("In God is the Light of Wisdom", 1950 – 2010), and (5) *In Veritate Sapientiae Lux* ("In Truth is the Light of Wisdom", from 2011). Britz clearly delineates the scientific and religious disciplines in terms of their distinctive academic and theological obligations[2667].

Secondly, the opinions of other theologians advance an inclusive view whereby science and theology should not criticise nor disregard each other: According to Tolmie, the lecturers at the theological faculty discussed the UFS' decision after it was announced, but, due to disagreements between the lecturers for and against the announcement, made no formal decision on the matter. Snyman reiterates the comments of Tolmie, but further emphasises his inclusive approach, by both stating that scientific practices are not always infallible, and that it would also be arrogant ("oormoedig") from theologians to pretend that they are the sole heirs to God's will and wisdom[2668].

Thirdly and finally, we refer to the interactive approach campaigned by individual theologians on epistemological transformation as examples where scientific explanation and religious interpretation may communicate and co-exist in peaceful harmony[2669]. According to Venter, practicing theology "at a public university inescapably raises the question of the relation of the God discourse to other disciplines,

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[2664] The theologians discussed are Prof. Britz's article in the *UFS News Magazine* (2012), Prof. Venter's publications in an *Acta Theologica Editorial Supplementum* (2011) and the *Studia Historiae Ecclesiasticae* Journal (2013), as well as interviews by Gaum with Prof. Tolmie and Prof. Snyman (the previous and presiding deans) in *Kerkbode* (2015a and 2015b).
[2665] The contributions of Venter (2011, 2013) do not refer to the UFS brand changes, but are nevertheless included as proposed examples of how such issues should be handled.
[2666] Cf. 5.7.
[2667] Cf. Britz (2012:19).
[2668] Cf. Gaum 2015a:19,2015b:19).
[2669] Cf. Venter (2011,2013), as well as Venter & Tolmie (2012) on T*ransforming Theological Knowledge: Essays on Theology and the University after Apartheid.*

[since theology] cannot immunise itself from this broader world of enquiry, such as by astrophysics, molecular biology and continental philosophy, which are remapping our understanding of the origins, biodiversity and metaphysics"[2670]. Venter opts for structured interactive, interdisciplinary and dialogical approaches to the Divine between scientific and religious scholarship – "To speak God at a public university means being aware of the ethical consequences of one's discourse. It means accepting responsibility for one's intellectual endeavours. This awareness may even stimulate fundamental probing into the very nature of the divine as such. Historically, in Christian theology, the attribute of tradition played a major role to glimpse the nature of God, and offered a kaleidoscopic range of options to describe God"[2671]. The contemporary challenge for theology at a public and post-apartheid university as part of the transformation of the South African society may be illustrated by our carefully-nuanced God-talk, -questions and -imaginations, as part and parcel of a multidisciplinary conversation on the challenge of alterity and in service of an epistemological transformation for the common good. Venter also addresses our inability to acknowledge the undeniable marriage and ideological link between knowledge and power: "In the South African context, a specific reality confronts all intellectual discourses: the face of the other. Knowledge cannot be transmitted and generated with amnesia, a loss of memory of the suffering caused by apartheid. In this instance, the ethical dimension of God-talk, mentioned earlier, receives a specific referent: *alterity*. The divine should be treated in terms of propensities to legitimise or disrupt discrimination. An ethic of God-talk explicitly addresses *suffering* and *exclusion*, and seeks liberative resources in each religious tradition in order to redress situations affected by race, gender, class, sexuality and physical ability... God has been expressed in human speech by those in social positions of power and privilege. The experiences of those who suffered should provide the grammar of contemporary God-talk"[2672]. Discourse on God at South African public universities cannot escape the imperative of epistemological transformation, especially since the contemporary nature of speaking about God is inherently constructive, ethical and expansive, and are unlocking certain possibilities for unique conceptualisations of the Divine[2673]. Venter does not mention the UFS' brand and logo changes, as we already mentioned, but his argument still serves as an adequate example of how an interactive approach to the *Erklären-Verstehen-Kontroverse* should be dialogued as part of the current South African experience and situation.

Despite of the exclusive, inclusive and interactive views proposed by the mentioned scholars, our conceptual metaphorical evaluations of the UFS brand change boils down to three final remarks:

[2670] Venter (2013:239-40).
[2671] Venter (2013:237).
[2672] (Venter 2013:240-1).
[2673] Cf. Venter (2013:231-45).

Firstly, we should have a clear understanding of and empathy with the political, social, cultural and financial ideologies veiled behind the UFS Council to change the University's brand logo and motto[2674]. John Calvin mentions in his *Institutes of the Christian Religion*, that "[n]early all the wisdom we possess... consists of two parts: the knowledge of God and of ourselves". There exists basically and practically neither knowledge nor consciousness of ourselves without the knowledge of God and *vice versa*[2675]. What did the UFS Senate's decision in favour of a rather modernistic motto-change exactly boiled down to? What are the University and its Council communicating to fellow South Africans, a body of citizens which our study has shown to be whom our study have shown to be largely a religiously-orientated people and nation?[2676]

Secondly, by extending its branding motto – from "In God is the Light of Wisdom" to "In Truth is the Light of Wisdom" – the UFS has not (in our opinion) merely exchanged one concept with another: the concept of *veritas* or "truth" is actually derived from the ancient Greek and early Latin approaches to *sapientia* or "wisdom", as was discussed in the second chapter[2677]. Some brand changes are especially difficult to revise and accept, as – in the words of Lakoff – it "is easier to dismantle a civil service built over a century than to put one together"[2678]. Bavinck – well-known for the promotion of theology as a science at universities – once stated that "[r]eligion, the fear of God, must therefore be the element which inspires and animates all theological investigation. That must be the pulsebeat of the science. A theologian is a person who makes bold to speak about God because he speaks out of God and through God. To profess theology... is itself a service of worship"[2679].

Thirdly, although the unconscious mechanism veiled by such framing decisions and purposed actions of the UFS Council may seem harmless at this stage and time, its eventual cognitive unlocking will over time illustrate whether its leaders' decisions was for good or ill[2680]. Regardless of how our cognitive-scientific research on conceptual metaphors for the God YHWH in Proverbs and its proverbial wisdom tradition may be related to his so-called active (transcended) or passive (immanent) interventions in the lives of human beings, we are reminded of the following Latin text from the Oracle of Delphi, which C.G. Jung had engraved on the stone lintel above the entrance to his home in Küsnacht: *Vocatus Atque non*

[2674] "Metaphors are often weapons in ideological wars. And it is not always those with the most effective weapons who are right" (Nielsen 2003:28). For the utilisation of conceptual metaphors for such ideological and propagandistic purposes, cf. Ungerer & Schmid (1997:152), Harrison (2007:16), Sheldrake (2013:6-7), Thompson (2012b:199) and Lakoff (2008:70-3).
[2675] Cf. Platinga et al (2011:9-10) and Schmidt (1988:235).
[2676] Cf. 6.7.
[2677] Cf. 2.2.5.
[2678] Lakoff (2008:90-1).
[2679] Bavinck (1978:7).
[2680] Van de Beek (2012:90).

Vocatus Deus Aderit ("Summoned or not Summoned, God will be Present")[2681]. In conclusion, the so-called "Serenity Prayer" summarizes the theological message and conceptual meaning of Proverbs, including its Agur-section and *Sondergut* passages:

> *God, grant me the SERENITY to accept the things I cannot CHANGE,*
> *The COURAGe to CHANGE the things I can,*
> *and the WISDOM to know the DIFFERENCE.*

[2681] "Called or not, Jung, holds, God will be present, and if not God, then what we substitute in that central place" (Ulanov 2008:315, Cf. Wulff 1991:466). Cf. also Van de Beek (2012:90): "Theology is about the Ultimate. God is not a mere aspect of the human brain or its functioning. Religion itself considers God as Being that is of a different kind from all other beings. Thus, if one takes religion seriously, one cannot make theology part of the humanities, just as one should not make the study of art a part of chemistry".

ABBREVIATIONS FOR JOURNALS AND PUBLICATIONS

AJS Rev.   *Association for Jewish Studies Review*

BBR   *Bulletin for Biblical Research*

BI   *Biblical Interpretation*

Bib.   *Biblica*

BTB   *Biblical Theology Bulletin*

CBQ   *Catholic Biblical Quarterly*

CTJ   *Calvin Theological Journal*

DL   *DavarLogos*

DSD   *Dead Sea Discoveries*

ExpTim.   *Expository Times*

HBT   *Horizons in Biblical Theology*

Hor.   *Horizons*

HS   *Hebrew Studies*

HTR   *Harvard Theological Review*

HTS   *Hervormde Teologiese Studies*

HUCA   *Hebrew Union College Annual*

Int.   *Interpretation*

JAAR   *Journal of the American Academy of Religion*

JBL   *Journal of Biblical Literature*

JNES   *Journal for Near Eastern Studies*

JNSL   *Journal of Northwest Semitic Languages*

JAOS   *Journal of the American Oriental Society*

JR   *The Journal of Religion*

JSem   *Journal for Semitics*

JSJ   *Journal for the Study of Judaism*

JSOT   *Journal for the Study of the Old Testament*

JSP   *Journal of Speculative Philosophy*

JTS   *Journal of Theological Studies*

JQR   *The Jewish Quarterly Review*

Met.   *Metaphorik.de*

NJCR   *Nordic Journal of Comparative Religion*

OTE   *Old Testament Essays*

OTWSA   *Ou Testamentiese Werkgemeenskap van Suid-Afrika*

PRS   *Perspectives in Religious Studies*

PT   *Poetics Today*

RB	*Revue Biblique*
RevExp.	*Review and Expositor*
RSR	*Religious Studies Review*
Sem.	*Semeia*
SIJPR	*Sophia: International Journal for Philosophy of Religion*
SBJT	*Southern Baptism Journal of Theology*
SJT	*Scottish Journal of Theology*
ST	*Studia Theologica*
St.	*Style*
TB	*Tyndale Bulletin*
TJ	*Trinity Journal*
VT	*Vetus Testamentum*
ZA	*Zeitschrift für Althebraistik*
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*

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Even in Ph.D. theses, checking the cumulative data of Google is no substitute for original thinking.
(Anthony Thiselton)

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