

UNIVERSITY COLLEGE LONDON

University of London

EXAMINATION FOR INTERNAL STUDENTS

For The Following Qualification:–

B.A.

Hebrew & Jew. Studs. C5: Old Testament Wisdom Texts

COURSE CODE : HEBRC005

UNIT VALUE : 0.50

DATE : 10–MAY–04

TIME : 10.00

TIME ALLOWED : 3 Hours

HEBRC005: OLD TESTAMENT WISDOM TEXTS

Answer **Four** main questions only. Translate whenever you are instructed to do so. For each of your chosen questions, answer **three and only three** of the subsidiary question. Label clearly all questions and sub-sections of questions. Each main question carries the total of 25 marks (10 marks for the translation and 5 marks for each one of the three subsidiary questions).

1. Translate the following passage into idiomatic English (10 marks) and answer three **and only three** of the questions that follow it (5 marks each).

- 1) לָדוֹד אֶל־תִּתְחַר בַּמַּרְעִים אֶל־תִּקְנֵא בְּעֹשֵׂי עוֹלָה
- 2) כִּי כְחָצִיר מִתְהַרֵּה יִמְלוּ וּכְיֶרֶק דָּשָׂא יִבֹּלֶוּ:
- 3) בְּטֶח בִּיהוֹה נַעֲשֶׂה־טוֹב שְׂכָר־אֶרֶץ וְרַעַה אַמּוֹנִיהַ:
- 4) וְהִתְעַנֵּג עַל־יְהוָה וַיִּתֵּן־לָהּ מִשְׂאֵלֶת לֶבָד:
- 5) גּוֹל עַל־יְהוָה דֶּרֶךְ־וּבְטֶח לְעֵלְיוֹ וְהוּא יַעֲשֶׂה:
- 6) וְהוֹצִיא כְּאוֹר צְדִיקָה וּמִשְׁפָּטָה בְּצַדִּיקִים:
- 7) דּוֹם לִיהוָה וְהִתְחַוֵּל לּוֹ אֶל־תִּתְחַר בַּמַּצְלִיחַ דֶּרֶכּוֹ בְּאִישׁ עֹשֶׂה מִזְמוֹת:
- 8) תִּרְרַף מֵאֹף נַעֲזֹב חֲמָה אֶל־תִּתְחַר אֶד־לְהַרְעַ:
- 9) כִּי־מַרְעִים יִכְרֹתוּן וּקְנֵי יְהוָה תִּמְהַ יִירְשׁוּ־אֶרֶץ:

Psalm 37:1-9.

- a) Evaluate the following New English Bible translation of

אֶל־תִּתְחַר בַּמַּרְעִים אֶל־תִּקְנֵא בְּעֹשֵׂי עוֹלָה:

(v.1 = verse 1), especially of the words underlined:

“Do not strive to outdo the evildoers, or emulate those who do wrong.”

- b) Given its overall context, is נַעֲשֶׂה־טוֹב in v.3 likelier to be referring to moral conduct or to material wellbeing?

c) Why do you think the Authorized Version translates v.2a

כִּי כִחְצִיר מְהֵרָה יִמָּלוּ

as

“For they shall soon be cut down like the grass”,

whereas the New International Version translates it as

“For like the grass they will soon wither” ?

Which (if either) of these translations does justice to the text? Give your reasons.

d) Explain Dahood's suggestion that a word meaning “its riches” underlies the reading אֲמוֹנָה in v.3b. Evaluate this suggestion and his consequent interpretation of וְרָעָה אֲמוֹנָה

e) Parse וְהִתְחַוֵּל in v.7 as it stands in the text. Does this reading give a satisfactory sense here? If so, what does it mean? If not, what emendation would you propose and why?

2. Translate the following passage into idiomatic English (10 marks) and answer three and only three of the questions that follow it (5 marks each).

- 10) בְּנֵי אִם-יִפְתּוּד חֲטָאִים אֶל-תִּבְא:
- 11) אִם-יֵאמְרוּ לְכֹה אֲתַנּוּ נֶאֱרָבָה לְדָם נִצְפָנָה לְנִקְי חַנּוּם:
- 12) גְּבֻלָעַם כְּשֵׂאֵל חַיִּים וְחַמְיָמִים כְּיֹרְדֵי בֹר:
- 13) כָּל-הַזֶּן יִקָּר נִמְצָא נִמְלֵא בְתִינּו שְׁלָל:
- 14) גֹּוְרָלָה תִפְּיֵל בְּתוֹכֵנּוּ כִּיִּס אֶחָד יִהְיֶה לְכַלְנֵי:
- 15) בְּנֵי אֶל-תִּלְקוּ בְּגִרְדֵי אֲתָם מְנַע רִגְלֵךְ מִנְתִּיבָתָם:
- 16) כִּי רְגְלֵיָהֶם לָרַע יִרְצוּ וְיִמְהָרוּ לְשִׁפְדֵי-דָם:
- 17) כִּי-חַנּוּם מִזֶּרֶה הִרְשֵׁת בְּעֵינַי כָּל-בַּעַל כְּנָף:
- 18) וְהֵם לְדָמָם יֵאָרְבוּ וְצִפְנֵי לְנִפְשָׁתָם:
- 19) כִּן אֲרָחוֹת כָּל-בַּצֵּעַ בַּצֵּעַ אֶת-נַפְשׁ בְּעֵלְיוֹ יִקַּח:

Proverbs 1:10-19.

a) Parse **יִפְתּוֹדֵךְ** in v.10. Parse and comment on the form **וַתִּבֵּא** in v.10. Should this read **וַתָּבוֹא** instead? Give your reasons for and against this proposal.

b) Parse **נִאֲרָהָה** in v.11. Evaluate the proposed emendation of **לְדָם** in v.11 to **לְתָם**.

c) Why is v.16

כִּי רָגְלֵיהֶם לָרַע יָרוּצוּ וַיִּמְהָרוּ לְשִׁפְדוּדִים:

regarded by some as not original to this passage? Give your reasons for agreeing or disagreeing with this view.

d) Parse **וַמִּצָּא** in v.13; and **וַמִּלָּא** in v.13; and **וַתִּפְּלֵל** in v.14.

e) What do you understand by **מִזִּרְהָה הַרְשֵׁת** in v.17? Why do some commentators take it to mean that bait is involved here? And do you agree or disagree?

3. Translate the following passage into idiomatic English (10 marks) and answer three and only three of the questions that follow it (5 marks each).

- 11:26) וַתִּשְׁמַע אִשָּׁת אֲדָמָה כִּי-מֵת אֲדָמָה אִשָּׁה וַתִּסְפֹּד עַל-בַּעְלָהּ:
11:27) וַיַּעֲבֹר הָאָבֶל וַיִּשְׁלַח דָּוִד וַיֹּאסֶפֶה אֶל-בֵּיתוֹ וַתְּהִי-לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ
בָּן וַיִּבֶע הַדָּבָר אֲשֶׁר-עָשָׂה דָוִד בְּעֵינֵי יְהוָה
12:1) וַיִּשְׁלַח יְהוָה אֶת-נֹתָן אֶל-דָּוִד וַיִּבֵּא אֵלָיו וַיֹּאמֶר לוֹ שְׁנֵי אַנְשִׁים הֵיוּ
בְּעִיר אַחַת אֶחָד עֹשִׂיר וְאֶחָד רָאשׁ:
12:2) לְעֹשִׂיר הָיָה צֹאן וּבָקָר הַרְבֵּה מְאֹד:
12:3) וּלְרֹשׁ אֵין-כֹּל כִּי אִם-כֹּבֶשֶׂה אַחַת קִטְנֵה אֲשֶׁר קָנָה וַיַּחְלֶה וַתִּגְדַּל עִמּוֹ
וְעַם-בָּנָיו יַחְדָּו מִפְּתוֹ תֹאכַל וּמִכֶּסֶׁת תִּשְׁתֶּה וּבְחִיקוֹ תִשְׁכַּב וַתְּהִי-לוֹ כִּבְתֹ:

12:4) וַיָּבֵא הַלֵּךְ לְאִישׁ הָעֶשְׂרִי וַיַּחְמַל לַקַּחַת מִצֹּאֲנוֹ וּמִבְּקָרוֹ לַעֲשׂוֹת לְאִרְחֵהוּ
הַבָּא-לוֹ וַיִּקַּח אֶת-כִּבְשֶׁת הָאִישׁ הָרֹאשׁ וַיַּעֲשֶׂהָ לְאִישׁ הַבָּא אֵלָיו:
12:5) וַיַּחֲרֶ-אֶף דָּוִד בְּאִישׁ מְאֹד וַיֹּאמֶר אֶל-נָתָן חִי-יְהוֹה כִּי בָר-מְנוֹת הָאִישׁ
הָעֹשֶׂה זֹאת:
12:6) וְאֶת-הַכִּבְשֶׁה יִשְׁלַם אַרְבַּע־תַּיִם עֶקֶב אֲשֶׁר עָשָׂה אֶת-הַדָּבָר
הַזֶּה וְעַל אֲשֶׁר לֹא-חָמַל:
12:7) וַיֹּאמֶר נָתָן אֶל-דָּוִד אַתָּה הָאִישׁ:

II Samuel 11:26-12:7a.

- a) In what sense could this story of Nathan's be described as a **מִשְׁלַל**? Illustrate your answer by referring to at least one example of another Old Testament parable. Indicate briefly in your answer what you consider to be the most significant similarities and differences between Nathan's parable and your chosen example(s).
- b) To what extent is the Parable of the Good Samaritan in Luke 10:25-37 ("Be thou the man") an inversion of Nathan's Parable ("Thou art the man")?
- c) Parse **וַיִּחַלֵּף** in 12:3. What other meaning(s) can the same binyan of this root sometimes have?
 Explain the form and function of **עֶקֶב אֲשֶׁר** in 12:6. What type of subordinate clause is it introducing here?
- d) In the David and Bathsheba story overall (including *I Kings 1*), what is the significance of Nathan's dual rôle as supernaturally inspired prophet and political courtier-counsellor?
- e) Discuss briefly the affective impact on the reader of the wording and word-order of 11:26

וַתִּשְׁמַע אִשְׁתּוֹ אֲוִיָּהּ כִּי-מָת אֲוִיָּהּ אִישָׁהּ וַתִּסְפָּד עַל-בְּעֻלָּהּ:

How does this relate to the outline in 12:3 of the poor man's life with his pet lamb?

4. Translate the following passage into idiomatic English (10 marks) and answer three and only three of the questions that follow it (5 marks each).

- 2) וַיַּעַן אִיּוֹב וַיֹּאמֶר:
3) לֵאמֹד יוֹם אֲנִלֵּד בּוֹ וְהַלֵּילָה אֲמַר הִרָה גִבֹּר
4) הַיּוֹם הַהוּא יְהִי חֲשֹׁךְ אֶל-יְדֵרְשֵׁהוּ אֵלֹהִים מִמַּעַל וְאֶל-תּוֹפֵעַ עָלָיו נִהְרָה:
5) וַיֹּאמְרוּ חֲשֹׁךְ וַצִּלְמוֹת תִּשְׁכַּן-עָלָיו עֲנִיָּה לְבַעֲתָהּוּ כְּמִרְיֵי יוֹם:
6) הַלֵּילָה הַהוּא יִקְחֶהוּ אֶפֶל אֶל-יַחַד בְּיָמֵי שָׁנָה בְּמִסְפַּר יָרְחִים אֶל-יָבֵא:
7) הַנֶּה הַלֵּילָה הַהוּא יְהִי גִלְמוֹד אֶל-תְּבֵא רְנָנָה בּוֹ:
8) יִקְבְּהוּ אֲרָרֵי-יוֹם הַעֲתִידִים עֵרֵר לְוַתָּו:
9) יִחְשְׁכֶוּ כּוֹכְבֵי נְשָׁפוֹ יְקוּ-לְאוֹר וְאֵין וְאֶל-יִרְאֶה בְּעַפְעַפֵי-שָׁחַר:
10) כִּי לֹא סָגַר דָּלְתַי בְּטָנִי וַיִּסְתַּר עֲמָל מֵעֵינַי:
11) לָמָּה לֹא מִרַחַם אֲמוֹת מִבֶּטֶן יִצְאָתִי וְאֲגֻנֶּה:

Job 3:2-11.

- a) Evaluate and compare the following two translations for v.3b

וְהַלֵּילָה אֲמַר הִרָה גִבֹּר

“And the night (which) said, *A man has been conceived*”

as opposed to

“And the night (on which someone) said, *A boy is born*”.

- b) Parse and comment on הִרָה in v.3. What binyan do you take it to be? Explain your reasons.

Parse וַיֹּאמְרוּ in v.5. Is the Authorized Version’s “stain it” an apt translation?

- c) What is the allusion implicit in יְהִי חֲשֹׁךְ in v.4, and what impression does it give of Job’s attitude? Show how this impression is reinforced elsewhere in the passage.

- d) Evaluate in detail the suggestion to emend יוֹם (“day”) in v.8 to יָם (“sea”).

e) Parse and comment on the form **יָחַדְךָ** as it stands in v.6. Can this pointing be justified, and if so, how? Does the reading **יָחַדְךָ** give the best possible sense? If not, what emendation(s) would you suggest?

5. Translate the following passage into idiomatic English (10 marks) and answer three and only three of the questions that follow it (5 marks each).

- 20) חֲכָמוֹת בְּחוּץ תִּגְרָנָה בְּרַחוּבוֹת תִּתֵּן קוֹלָהּ:
- 21) בְּרֹאשׁ הַמַּיִוֹת תִּתְקַרֵּא בְּפִתְחֵי שְׁעָרִים בְּעִיר אֲמַרְיָה תֹאמֶר:
- 22) עַד־מָתַי | פְּתִיחַ תִּתְאַהֲבוּ פְתֵי וְלֹצִים לְצֹן חֲמַדֵּי לָהֶם וְכִסְיִלִים יִשְׁנְאוּ־דַעַת:
- 23) תִּשׁוּבוּ לְתוֹכְחֹתַי הִנֵּה אֲבִיעָה לָכֶם רוּחִי אוֹדִיעָה דְבַרִי אֶתְכֶם:
- 24) יַעַן קָרַאתִי וְהִתְמַאֲנִי נְטִיתִי יָדַי וְאֵין מִקְשִׁיב:
- 25) וְהִתְפָּרְעוּ כָּל־עַצְמוֹתַי וְתוֹכְחוֹתַי לֹא אֲבִיתֶם:
- 26) גַּם־אֲנִי בְּאִדְכֶם אֲשַׁחַק אֲלַעַג בְּבֹא פְחָדְכֶם:
- 27) בְּבֹא כְשֵׁאוֹהוּ [כְּשׁוֹאֵהוּ] | פְּחָדְכֶם וְאִדְכֶם כְּסוּפָה יִתְּנָה בְּבֹא עֲלֵיכֶם צָרָה וְצִיָּקָה:
- 28) אִזּוּ יִקְרְאוּנִי וְלֹא אֲעֲנֶה יִשְׁחַרְוּנִי וְלֹא יִמְצְאוּנִי:

Proverbs 1:20-28.

a) How would you parse **תִּגְרָנָה** in v.20? Give detailed reasons. Evaluate briefly Gesenius' suggestion that instead of **תִּגְרָנָה** we should read **תִּגְרָנָה**.

b) What do you understand by **בְּרֹאשׁ הַמַּיִוֹת** in v.21? Does the reading **הַמַּיִוֹת** present any difficulties? Is anything to be gained by emendation here? If so, what emendation would you propose, and how would this affect your translation?

c) Parse **אֲבִיעָה** and **אוֹדִיעָה** in v.23. Do you think Wisdom still entertains any hopes in vv.24-28 that the people referred to in v.23 will listen to her? Explain how your view on this will influence your translation of **אֲבִיעָה** and **אוֹדִיעָה** in v.23.

d) Assess G.R. Driver's suggestion that in v.23 הַיְהִי should be transposed to stand before תְּשׁוּבָה . If Driver's suggestion is adopted, what type of clause does הַיְהִי then introduce here? Does this approach give the best sense for v.23 and what follows it, or would you interpret the syntax of v.23 differently?

e) Parse and comment on יִקְרָאֲנִי and יִמְצָאֲנִי in v.28. What do you think is or was the significance of the so-called paragogic / synergic ׀, and how might this have changed during the development of Hebrew?

6. Translate the following passage into idiomatic English (10 marks) and answer **three** and **only three** of the questions that follow it (5 marks each).

- 1) דְּבַרִי קִהְלֹת בְּיַד־דָּוִד מֶלֶךְ בִּירוּשָׁלַם:
- 2) הִבֵּל הַבָּלִים אֲמַר קִהְלֹת הִבֵּל הַבָּלִים הַכֹּל הַבָּל:
- 3) מִה־יִתְרוֹן לְאָדָם בְּכָל־עֲמָלוֹ שֶׁיַּעֲמַל תַּחַת הַשָּׁמֶשׁ:
- 4) דָּוִר הַלֶּדֶךְ וְדוֹר פָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת:
- 5) וְזָרַח הַשָּׁמֶשׁ וּבָא הַשָּׁמֶשׁ וְאֶל־מְקוֹמוֹ שׁוֹאֵף זָרַח הוּא שָׁם:
- 6) הוֹלֵךְ אֶל־דְּרוֹם וְסוֹבֵב אֶל־צָפוֹן
סוֹבֵב | סִבֵּב הוֹלֵךְ הָרוּחַ וְעַל־סִבִּיבֹתָיו שֶׁב הָרוּחַ:
- 7) כָּל־הַנְּחָלִים הַלְּקִים אֶל־הַיָּם וְהַיָּם אֵינָנו מְלֵא
אֶל־מְקוֹם שֶׁהַנְּחָלִים הַלְּקִים שָׁם הֵם שְׂבִים לְלַכֵּת:
- 8) כָּל־הַדְּבָרִים יִגְעִים לֹא־יִוָּכַל אִישׁ לְדַבֵּר
לֹא־תִשְׁבַּע עֵינָי לְרֹאוֹת וְלֹא־תִמְלֵא אָזְנוֹ מִשְׂמֵעַ:
- 9) מִה־שִּׁהִיָּה הוּא שִׁהִיָּה וּמִה־שִּׁנְעֵשָׂה הוּא שִּׁנְעֵשָׂה
וְאֵין כָּל־חֵדֶשׁ תַּחַת הַשָּׁמֶשׁ:

Ecclesiastes 1:1-9.

a) What is the Biblical allusion implicit in the wording of v.4? Is the mood and message of that allusion in tune with or at odds with the mood and message of this *Qoheleth* passage? Explain briefly the main difficulties in trying to determine this.

b) In v.6, why does Qoheleth leave it until so late in the sentence to give us the subject **הָרוּחַ**? What effect does he achieve by his use of repetition and of participles in v.6? And how does this compare with and relate to his use of repetition and of participles elsewhere in the passage, particularly in v.5?

c) In v.7, Qoheleth quotes a well-known saying,

כָּל־הַנְּחָלִים הֹלְכִים אֶל־הַיָּם וְהַיָּם אֵינָנוּ מֵלֵא

Where else in ancient literature is this same saying referred to, and with what implications? How might those other references to this saying help us to see Qoheleth's point in quoting it here?

d) How do you understand the word **שׁוֹאֵף** in v.5's description of the sun? Do you agree with Gordis and Crenshaw in their commentaries in taking it as evidence of the sun's exhaustion? Why? / why not? Explain briefly how and to what extent our understanding of **שׁוֹאֵף** would influence our interpretation of the passage as a whole.

e) What evidence is there in this passage that *Qoheleth's* Hebrew is relatively late by Biblical standards? And why do you think the word **קֹהֶלֶת** is feminine in form? What precedents are there for this type of word having a feminine form?