

The 3rd Academic Workshop Co-organized by CISMOR and IKTINOS
Saturday, June 29, 2024

(9:45am–3:40pm)

Doshisha University Imadegawa Campus, Shiseikan Building 3rd Fl.
(participation via Zoom platform will be offered by registration)

Wisdom in the Bible and Beyond

9:45–10:00 Introduction by Ada Taggar Cohen (Doshisha University Kyoto)
Opening Comments by Jungwoo Kim (Director IKTINOS; Prof. Emeritus, Chongshin University)

"A Dialogue between Ogyu Sorai (荻生徂徠, 1666~1728) and Jeong Yak-Yong (丁若鏞, 1762-1834) on the Nature of Wisdom in Context

10:00–12:05 Morning Sessions

Chair: Jiseung Choi (Baekseok University, Seoul)

Keun Jo Ahn (Hoseo University, Cheonan)

"Journey of Wisdom from Proverbs 8 to Sirach 24: A Characteristic Trait of Hebrew Wisdom"

Kumiko Kato (Nanzan University, Nagoya)

"Compositional Units of Aphoristic Sayings in Proverbs 10:1–22:16"

Break (5 minutes)

Chair: Moriyoshi Murayama (Doshisha University, Kyoto)

Sun Myung Lyu (Baekseok University, Seoul)

"How to Become Wise: Changing Modes of Wisdom Acquisition in the Later Jewish Wisdom Texts"

Kaori Ozawa (Kobe College, Nishinomiya)

"Two Paths to the Union of Wisdom and Torah Leading to the Early Christian Focus on Love of Neighbor"

12:05– 13:30 Lunch Break

Greetings by the Dean of the School of Theology Prof. Naoto Sekiya

13:30– 15:40 Afternoon Sessions

Chair: Hannah S. An (Torch Trinity Graduate University, Seoul)

Yoon Kyung Lee (Ewha Womans University, Seoul)

"Dissenting Wisdom in the Time of Crisis"

Dong Soo Kim (Pyeongtaek University, Pyeongtaek)

“The Word of Wisdom (1 Cor. 12:8) in Corinthian Context and its Implications for East-Asian Context”

Break (5 minutes)

Chair: Tetsu Kitamura (Doshisha University, Kyoto)

Ada Taggar Cohen (Doshisha University, Kyoto)

“Between Wisdom and being Cunning, Women in ANE: The wife of Utnapishtim, Hittite Females, Eve and Adam, and the Mother of Lemuel”

David Toshio Tsumura (Japan Bible Seminary, Tokyo)

“Difference between God-fearing and YHWH-fearing”

Closing Words (5 Minutes)

Abstracts

Keun Jo Ahn (Hoseo University, Cheonan)

Journey of Wisdom from Proverbs 8 to Sirach 24: A Characteristic Trait of Hebrew Wisdom

This is a paper to unfold how the nature and function of Hebrew wisdom change from the period of the ancient Israel to the time of the ancient Greece. In particular, I will concentrate on the nature of wisdom in Proverbs 8, which betrays a divine nature in creation. Yet, Sirach 24 identifies wisdom with the Law. My initial question is what has brought this different understandings of the wisdom. This question transpires more primary problems regarding characteristics of the Hebrew wisdom: what did the wise in the ancient Israel mean by wisdom? Why did Ben Sira in the Greek period integrate the wisdom with the law? What did make that coalescence possible? This is why I attempt to explore the journey of wisdom from Psalm 8 to Sirach 24. The main task of this paper is to elucidate the radical trait of the Hebrew wisdom: what kind of character of the wisdom did accommodate various phases of Hebrew Yahwism through the vicissitudes of history? In order to resolve the major question, I will undertake necessary steps as follows. First, I will review how the texts of Proverbs 8 and Sirach 24 have been interpreted by scholars. By doing so, the characteristic features of wisdom will stand out. Second, I will compare the two texts by utilizing structural analysis and rhetorical criticism. The similar and disparate points of wisdom will surface. Third, I will discuss historical and cultural impacts on the literary tradition of Hebrew wisdom. The theological role of the sages will be focused. Fourth, antithetical characteristic of Hebrew wisdom will be considered. Both transcendental and immanent traits of wisdom will emerge. Finally, I will conclude with summary of this paper and prospective remarks on remaining studies. This study will contribute to illuminating the place of wisdom in the faith of Jews in the Hellenistic period.

Kumiko Kato (Nanzan University, Nagoya)

Compositional Units of Aphoristic Sayings in Proverbs 10:1–22:16

The second part of the Book of Proverbs (Prov 10:1–22:16) in the Hebrew Bible contains 375 poetic lines. Each of the lines consists of an individual saying or aphorism that asserts a truth about human life. These sayings have formal and stylistic features similar to folk proverbs. But unlike folk proverbs, they are composed of two parts, here referred to as cola (plural of *colon*), that are linked by parallelism. Semantic relations between parallel cola vary greatly. Lowth's three categories of synonymous, antithetic and synthetic parallelism have prevented scholars' perception of this diversity. Recent studies give it more attention. In addition, some scholars focus on semantic and grammatical parallelism in adjacent or distant sayings and argue that compositional units are created through them. Taking a pair of sayings as an example, this paper will demonstrate the art of forming a single saying and a unit of sayings through parallelism, and discuss how the sayings and their units make the reader think about the relationship between their constituent parts, and train the reader to find truth about life and to choose right behavior in life.

Dongsoo Kim (Pyeongtaek University, Pyeongtaek)

The Word of Wisdom (1 Cor. 12:8) in Corinthian Context and its Implications for East-Asian Context

The word of wisdom is mentioned as the foremost among the gifts of the Spirit in 1 Corinthians 12:8-11, yet it has not attracted much attention from scholars. Considering that Paul engaged in a debate with the Corinthian believers about wisdom in the opening of his first letter to the Corinthians (1:18-2:16), this topic was very important to him. Therefore, it is no coincidence that it appears at the beginning of Paul's list of gifts. Paul introduces the word of wisdom as a manifestation of the Spirit or a gift of the Spirit, and it is already evident in the Old Testament and Jewish literature that the Spirit and wisdom are closely related. In what context and with what intention is Paul speaking of the manifestation of wisdom by the Spirit to the Corinthian believers? And what significance does it hold in the context of contemporary societies and churches in East Asia, including Korea, Japan, and China?

Yoon Kyung Lee (Ewha Womans University, Seoul)

Dissenting Wisdom in the Time of Crisis

The discourse of knowledge and power comes from Foucault. The central thesis of Michel Foucault's discourse on knowledge is that power and knowledge are inextricably linked: power is shaped and strengthened by knowledge; in turn, power reproduces knowledge in order to maintain itself. Foucault's thesis focuses on knowledge that has not gained power in history: counter-knowledge. Counter knowledge is, for example, the stories and records of those not included in official archives. The Qumran documents can be said to be the closest example of counter-knowledge. The Qumran community, then in opposition to the Jerusalem-based Hasmonean royal family, was spatially located in a place of opposition, rejecting the Jerusalem Temple and making its home at Qumran in the Judean wilderness. Most importantly, the Qumran community demonstrated counter-knowledge. They regarded the Teacher of Righteousness' interpretation of the Law as secret wisdom (*raz nihyeh*). Given that wisdom and knowledge were inextricably linked in ancient Israel, Foucault's discourse of knowledge can help explore the essential characteristics of the Qumran wisdom literature. In this paper, I will argue that just as Foucault often used counter-knowledge as the basis for power, the construction of the eschatological concept of knowledge at Qumran generates various practices of resistance through a close examination of Qumranic wisdom literature such as the Book of Mysteries (1Q27; 4Q299-301) and the 4Q Instruction (1Q26; 4Q415-18.423).

Sun Myung Lyu (Baekseok University, Seoul)

How to Become Wise: Changing Modes of Wisdom Acquisition in the Later Jewish Wisdom Texts

Overall, Israelite wisdom tradition maintains that wisdom is acquired through human cognition. Although the learning process can be arduous, the learner ('son') in the book of Proverbs is expected to acquire wisdom with the help of his teacher ('father') who can and does employ a range of pedagogy. The teacher invokes occasionally God's authority to vouch for his teaching, but he claims no supernatural process by which he received the wisdom now at his disposal. For the most part, Qohelet and Job rely even less on divine authority for their wisdom as they draw far more from their personal experiences and reflections thereupon. Even for Ben Sira, the exalted Torah does not supplant or replace wisdom so much as it lays foundation for and grant authority to the latter. It is in the Words of Agur (Prov 30:1-9) that we find a genuinely novel idea of wisdom as something God dispenses even to the uninitiated recipient. Interestingly, 4Q436 (Barkhi Nafshi C), a wisdom text from Qumran, contains the notion of wisdom mediated by illumination and vision from God. It depicts God infusing wisdom to reveal his own will, to protect its recipient from evil and even bring spiritual renewal. Here the enlightenment itself is a charisma in the Weberian sense that it is given solely by divine initiative. This notion of infused rather than inculcated wisdom may forecast an even later Jewish development found in the wisdom strands of New Testament: God is the generous giver of wisdom to all who realize their deficiency (Jas 1:5), and Christ even becomes, more than bestows, wisdom for the believers (1 Cor 1:30). This study aims to sketch the trajectory of shifting notions of wisdom acquisition and thereby enrich our understanding of the wisdom tradition both in biblical and post-biblical period.

Kaori Ozawa (Kobe College, Nishinomiya)

*Two Paths to the Union of Wisdom and Torah Leading to the Early Christian
Focus on Love of Neighbor*

As often pointed out, in the wisdom tradition Law and Wisdom became merged as seen in Sir 24. This study traces two paths to the union of wisdom and Torah. The first path started in the Deuteronomistic literature which went along with the assertion that the only wisdom which man can reach is that of human affairs (Lebensweisheit), not the wisdom of nature (Natureweisheit). In Deuteronomy wisdom for human beings is identified with God's commandment. And as seen in Sir 24, in later wisdom literature wisdom and Torah were identified by conceiving both as heavenly elements.

The second path of the union of wisdom and Torah can be seen in Second Temple literature like the works of Philo. This seems to be the opposite of the first path. Whereas the first path separates wisdom from the knowledge of nature's laws, the second path connects Torah to natural law. In considering the second path, we must trace back to the ancient Greek concept of φύσις. In this conception, man, the universe, society, and nature were all thought to be governed and controlled by one common law. Therefore nature and the moral sphere were not separated.

In Early Christian writings such as Paul's letters, there is a focus on the commandment of love for one's neighbor. And we can see in the background of Paul's words the two paths of the Union of Wisdom and Torah. Tracing the entangled concepts of commandment and wisdom as a starting point, this study explores the preliminary stage of the early Christian's concentration on the law of love of neighbor.

Ada Taggar Cohen (Doshisha University, Kyoto)

Between Wisdom and being Cunning, Women in ANE: The wife of Utnapishtim, Hittite Females, Eve and Adam, and the Mother of Lemuel

Women in the Hebrew Bible and the ANE are often presented as wise, cleaver or cunning. I would like to discuss several such descriptions in order to show that the texts look at the activities of these women in a positive way, as the enacting of wisdom, creating balance and saving difficult situations, bringing peace and order. The paper will first present the different stories depicting the actions of these females, and then offer a picture showing their wisdom in this category of our twenty-first century CE.

In the paper I will present a myth from Mesopotamia, a myth from Hatti, and two stories from the Hebrew Bible. The discussion will refer to the issue of gender, but especially to the ability of these literary figures to offer an important example of the abilities of women as seen by the ancients.

David Toshio Tsumura (Japan Bible Seminary, Tokyo)

Difference between God-fearing and YHWH-fearing

I. *yir'at YHWH* and *yir'at 'ēlōhīm* 「主を恐れる」・「神を恐れる」

In the monotheistic Bible, “Yahweh” and “Elohim” appear appositionally as “Lord God” as well as co-referentially as “Yahweh” // “Elohim” in parallelisms. Is this the case also for *yir'at YHWH* and *yir'at 'ēlōhīm*s

II. Meaning of “to fear” 「恐れる」・「畏れる」

When we translate the term “to fear” into Japanese, the first problem is which character 「恐」 or 「畏」 should be used in a collocation with a deity as 「神」 (“God”, “god”) or 「主」 (YHWH).

III. Plurality of “god”: 「神」・「神々」

While the DN YHWH has been traditionally translated as 「主」 among the Christian churches in Japan, both of the English terms “God” and “god” have been translated as 「神」, though the plural form “gods” can be translated as either 「神々」 or 「神」. Thus, 「神々」 may be used to refer to a single item “a golden calf” (Ex 32:4), while 「神」 may be used to refer to “two calves of gold” (I Ki 12:28).

IV. Collective godhead “*The Deity*” 「神さま」

In Canaanite, *IL* was used not only as a generic noun “god(s)” or to refer to the god *El* (DN), but also to refer to “The Deity”, the collective godhead, like 「神さま」 in Japanese. So, when one thinks about “god” in a polytheistic tradition, one should carefully distinguish between 「神」 (god or gods), 「神々」 (gods), and 「神さま」 (The Deity).

V. Thus, the phrase 「神を恐れる」・「神を畏れる」 can mean the fear of a collective godhead *The Deity* 「神さま」 in a polytheistic context, not just a fear of a god or gods, while it is identified with the phrase “Fear of YHWH” 「主を恐れる」・「主を畏れる」 in the biblical context.

List of Participants

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