

Deuterocanonical and
Cognate Literature
Studies 1



Deuterocanonical and Cognate Literature Studies

Edited by

Reiterer, Friedrich V. - Ego, Beate

Nicklas, Tobias

Walter de Gruyter • Berlin • New York

The Wisdom of Ben Sira

Studies on Tradition, Redaction, and Theology

Edited by

Angelo Passaro and Giuseppe Bellia

Walter de Gruyter • Berlin • New York

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

Bibliographic information published by Die Deutsche Bibliothek

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

ISBN: 978-3-11-019499-9

ISSN: 1865-1666

© Copyright 2008 by Walter de Gruyter GmbH & Co. KG, D-10785 Berlin
All rights reserved, including those of translation into foreign languages. No part of this
book may be reproduced or transmitted in any form or by any means, electronic or mechanical,
including photocopy, recording or any information storage and retrieval system, without per-
mission in writing from the publisher.

Printed in Germany

Preface

By contrast with the good reputation of its gentle and prudent author, the Book of Sirach shows itself to be laden with not a few concerns and pervaded with many enquiries as a result of the great number of questions which it continues to raise: philological, exegetical, literary, historical, theological and even confessional – from the moment when its reception among those texts which ‘defile the hands’ not only divided, as it continues to divide, the Christian tradition from the Rabbinic, but also, within those very confessions, has separated the judgement of synagogues and churches. It has been the cause of division even from the remotest times, if it is true that the book, which was not received into the Hebrew canon, was nonetheless already read at Qumran, two centuries before the so-called turning point of Jamnia. In the Christian tradition, the text is already present in the ancient *Vetus Latina* but, some centuries later, it would not be accepted by the fiery Dalmatian (St. Jerome) who refused to include it among the other inspired books. In the more recent history of interpretation, there is no doubt that the encumbrance of Luther’s belittling estimation (*Est sicut talmud ex variis libris collectus*) has weighed down on our book. His words have been transmitted to the present day as if as a platitude, consistently on the part of commentators, even if in more recent years help has come with a slow reversal of the tendency, something which has made the book the object of rigorous and specialist studies which have brought to light aspects and themes of great interest.

The question of canonicity, however, could be one of the keys to reading the many problems which the text poses, starting from the fact that it is precisely our book which is among the most certain and authoritative witnesses for the tripartite architecture of the sacred books of the incipient Hebrew canon (Law, Prophets and other Writings). This witness is transmitted not only on the part of the grandson-translator, as we read in his Prologue (1, 8 and 23), but of the complex structure of the work as intended by his sage-ancestor (38:31–39:1) which seems to represent the ideal order of the library of the Greek-speaking diaspora of Alexandria. Already, at that time, the Jews of that city were employed in intense literary activity translating the prophetic books with the aim of helping those members of the community who were no longer familiar with the Hebrew language and so had need of reliable and authoritative versions in order to get to know their own tradition and to live according to the customs of the Fathers. More than for other books, an exegesis for Ben Sira is necessary which takes account of the canonical tradition but does not allow itself to be ensnared by the romantic ideal of the original document, being able to read transversely and objectively the different textual traditions so as to avoid falling

into those conjectural reconstructions which, after all, are supported only by extra-textual presuppositions

In the judgement of many, however, the principal means of access for the understanding of this book remains the critical awareness of the methodological and hermeneutical problems that are bound to the text. To understand what function the organising structure performs in a book like ours, which manifests complex and elegant compositional strategies, it would help to have a clearer perception of the cultural and theological context in which that cultural and theological process that goes under the name of the "sapientialisation" of Scripture begins. It is a current of thought running through the entire sapiential Pentateuch, which proclaims the indisputable self-identification of the Book of the Torah with Wisdom. This is a problematic and disputed identification which requires a demanding leap of degree at the theological level, imposing a bold rethinking of the concept of the Law, rather than a revisiting, and the attribution and predication to Wisdom of new characteristics, unheard-of as far as the existing sapiential tradition was concerned.

A truly complex book, then, and one wholly discounted, situated on the edges of the canon, as we have said, one which puts more than one question, not only concerning the complicated state of affairs connected with its troubled textual transmission, but also precisely because of the multiplicity of texts recognised as "inspired". A scribal work, composed of several compositional strata and several theological aims, which, in the end, challenges us with the radical and explosive question of the canonicity of the sacred books and, therefore, of the fundamental question of inspiration.

However, the difficult theological questions, with their seriousness and contemporary relevance, cannot make us forget the questions, which are still open and involving, posed by the book because of its more exact systematisation within the whole of the sapiential literature. The tradition of the wise scribes of Israel had, for a long time, gained a connotation of judicious and practical enquiry, concerned with grasping the thread of the presence of God hidden beneath the transitory nature of the every-day, without neglecting to engage with the high questions of speculative theology. For this reason, more than one question vital for the faith of Israel had remained open and unsolved within its heritage.

In the face of these theological problems, which touch the heart of the religious identity of a people, the work of Ben Sira has been interpreted and judged in quite diverse ways: it has been read as a book of synthesis which attempts to make up for the replies that had never been given to the realistic challenge of Job and the corrosive criticism of Qoheleth, trying to renew the threads of traditional wisdom around the leading theme of the fear of the Lord; or it has been seen as the careful interpretation of an enlightened conservative who, in a time of change, still not marked by the traumas of

the Maccabean crisis, is seeking without too much trouble to draw the heritage of his own tradition towards the new one emerging from the Jewish diaspora in the Hellenistic world. Many claim that we are faced with a text of an apologetic nature because it displays the characteristics of a book written in the office, a sort of “curial”, and, therefore, predictably conservative, product, preoccupied with the religious behaviour of the younger generation. Is it, in the end, a work which, in the grooves of the Jerusalem and Temple tradition, pursues the aim of restoring the truth of the faith against the autonomous enquiry of human wisdom, or is it just an honest and clever attempt at dialogue between the legitimate reasonings of the world and the wisdom given in the Law of Israel? And again: what are the true motives for its incomprehensible exclusion by the Rabbinic tradition, seeing that the *hebraica veritas* has been shown to be a specious and inconsistent justification. On the other hand, what are the more convincing reasons for its different reception into the Christian canon on the part of the great churches?

To better understand the sense and the significance of these questions and, rather than conclusive answers, to offer an attempt at shared reflection which makes it possible to guarantee some firm points concerning the results shared by criticism and so to advance the work of research, there have been collected in this volume contributions aimed at specialists in the material with evident skills, organised according to a now acclaimed multidisciplinary viewpoint which develops around composition, tradition and theology.

In connection with the making of this book, there are the advice, the help and the collaboration of those who deserve our gratitude. Without their discreet availability and their generous and disinterested support, this labour could not have seen the light. Particular thanks are due to Dr. Michael Tait for his sensitive work of translation; to Dr. Salvatore Tirrito for his expert support with IT; to Giusy Zarbo and Francesco Bonanno for their generous assistance; and to the understanding colleagues and students of the Department of Biblical Studies of the Theological Faculty of Sicily at Palermo. Grateful thanks are also due to Dr. Donato Falmi, the Editor-in-Chief of Città Nuova Editrice, Rome, who has given permission for the publication of this edition in English; to Prof. Dr. Vincenz Reiterer who suggested this book for the inauguration of this new series (DCL.St); and to Dr. Albrecht Döhnert and the publishing house of de Gruyter for accepting it.

Palermo, April 2008

Angelo Passaro and Giuseppe Bellia

Contents

Preface.....	V
Abbreviations	XI
MAURICE GILBERT	
Methodological and hermeneutical trends in modern exegesis on the Book of Ben Sira	1
JEREMY CORLEY	
Searching for structure and redaction in Ben Sira. An investigation of beginnings and endings	21
GIUSEPPE BELLIA	
An historico-anthropological reading of the work of Ben Sira	49
ÉMILE PUECH	
Ben Sira and Qumran	79
NURIA CALDUCH-BENAGES	
The hymn to the creation (Sir 42:15–43:33): a polemic text?	119
PANCRATIUS C. BEENTJES	
“Full Wisdom is from the Lord”. Sir 1:1-10 and its place in Israel’s Wisdom literature	139
ANGELO PASSARO	
The secrets of God. Investigation into Sir 3:21-24	155
SILVANA MANFREDI	
The true sage or the Servant of the Lord (Sir 51:13-30 Gr)	173
JAN LIESEN	
A common background of Ben Sira and the Psalter. The concept of חָכְמָה in Sir 32:14–33:3 and the Torah Psalms	197

FRIEDRICH VINCENZ REITERER The interpretation of the Wisdom tradition of the Torah within Ben Sira	209
ALEXANDER A. DI LELLA Ben Sira's doctrine on the discipline of the tongue. An intertextual and synchronic analysis	233
ANTONINO MINISSALE The metaphor of "falling": hermeneutic key to the Book of Sirach	253
GIOVANNI RIZZI Christian interpretations in the syriac version of Sirach	277
ROSARIO PISTONE Blessing of the sage, prophecy of the scribe: from Ben Sira to Matthew	309
ANGELO PASSARO – GIUSEPPE BELLIA Sirach, or the metamorphosis of the sage	355
Authors	375
Index of Modern Authors	377
Index of References	383
Index of Subjects.....	409

Abbreviations

AnBib	Analecta Biblica
AncB	Anchor Bible
ATA	Alttestamentliche Abhandlungen
ATD	Das Alte Testament Deutsch
BASOR	Bulletin of the American Schools of Oriental Research
BBB	Bonner biblische Beiträge
BEAT	Beiträge zur Erforschung des Alten Testaments und des antiken Judentums
BeO	Bibbia e Oriente
BET	Beiträge zur biblischen Exegese und Theologie
BETHL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BFChTh	Beiträge zur Förderung christlicher Theologie
Bib	Biblica
BiKi	Bibel und Kirche
BibOr	Biblica et Orientalia
Bijdr.	Bijdragen
BJSt	Brown Judaic Studies
BK	Biblischer Kommentar
BN	Biblische Notizen
BUL	Biblioteca Universale Laterza
BZ	Biblische Zeitschrift
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZfr	Biblische Zeitfragen
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CBC	Cambridge biblical commentary
CBQ	Catholic Biblical Quarterly
CBQ.MS	Catholic Biblical Quarterly. Monograph series
CRB	Cahiers de la Revue Biblique
CSB	Studi Biblici (Bologna)
CStP	Collectània Sant Pacià
DB	Dictionnaire de la Bible
DBS	Dictionnaire de la Bible. Supplément
DCLY	Deuterocanonical and Cognate Literature Yearbook
DJD	Discoveries in the Judean Desert
DSD	Dead Sea Discoveries
EHAT	Exegetisches Handbuch zum Alten Testament
EJ	Encyclopaedia Judaica
ErIs	Eretz Israel
EstB	Estudios biblicos
EtB	Études bibliques
ETHL	Ephemerides Theologicae Lovanienses
FNT	Filologia Neotestamentaria
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments

FzB	Forschung zur Bibel
HALAT	Baumgartner, W. (ed.), Hebräisches und Aramäisches Lexicon zum Alten Testament, Leiden 1967-1990
HBS	Herder Biblische Studien
Hen	Henoch
HThR	Harvard Theological Review
HUCA	Hebrew Union College annual
ITS	Indian theological studies
JBL	Journal of Biblical Literature
JJS	Journal of Jewish Studies
JNWSL	Journal of Northwest Semitic languages
JQR	Jewish Quarterly Review
JSHRZ	Jüdische Schriften aus hellenistisch-römischer Zeit
JSJ	Journal for the Study of Judaism in the Persian, Hellenistic and Roman period
JSJ.S	Journal for the Study of Judaism in the Persian, Hellenistic and Roman period. Supplement Series
JSOT.S	Journal for the Study of the Old Testament. Supplement Series
JSP	Journal for the Study of Pseudepigrapha
JSP.E.S	Journal for the Study of Pseudepigrapha. Supplement Series
JSt	Journal of Semitic studies
JTSt	Judaistische Texte und Studien
KuI	Kirche und Israel
LCL	Loeb Classical Library
LeDiv	Lectio Divina
LHVT	Zorell, F., Lexicon Hebraicum Veteris Testamenti, Romae 1984
LoB	Leggere oggi la Bibbia
MoBi	Monde de la Bible
NCBC	The new century Bible commentary
NCCHS	Newsletter. Congregational Christian Historical Society
NEB	Neue Echter Bibel
NTA.NF	Neutestamentliche Abhandlungen. Neue Folge
OBO	Orbis Biblicus et Orientalis
OrChr	Oriens Christianus
OrSuec	Orientalia Suecana
OTL	The Old Testament Library
PIBA	Proceedings of the Irish Biblical Association
PSV	Parola Spirito e Vita
PWCJS	Proceedings of the World Congress of Jewish Studies
QD	Quaestiones disputatae
RAC	Reallexikon für Antike und Christentum
RB	Revue Biblique
RBén	Revue bénédictine de critique, d'histoire et de littérature religieuses
RdQ	Revue de Qumran
RHPhR	Revue d'histoire et de philosophie religieuses
RivBib	Rivista Biblica

RStB	Ricerche Storico Bibliche
RTL	Revue théologique de Louvain
Sal.	Salesianum
SBF.CMa	Studium Biblicum Franciscanum. Collectio maior
SBFLA	Studii Biblici Franciscani liber annuus
SBL	Society of Biblical Literature
SBL.DS	Society of Biblical Literature. Dissertation series
SBL.EJL	Society of Biblical Literature. Early Judaism and its Literature
SBL.MS	Society of Biblical Literature. Monograph series
SBL.SCS	Society of Biblical Literature. Septuagint and Cognate Studies
SCSt	Septuagint and Cognate studies
Sem.	Semitica
SSS	Semitic study series
StBi	Studi Biblici (Brescia)
STDJ	Studies on the Texts of the Desert of Judah
StPB	Studia Post-biblica
StTh	Studia theologica. Scandinavian Journal of Theology
SubBi	Subsidia biblica
TDNT	Kittel, G. – Friedrich, G. (eds.), Theological Dictionary of the New Testament
ThWAT	Theologisches Wörterbuch zum Alten Testament
TSAJ	Texts and Studies in Ancient Judaism
TU	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
VT	Vetus Testamentum
VT.S	Vetus Testamentum. Supplements
VuF	Vorträge und Forschungen
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZAW	Zeitschrift für die alttestamentliche Wissenschaft
ZKTh	Zeitschrift für katholische Theologie
ZThK	Zeitschrift für Theologie und Kirche

Methodological and hermeneutical trends in modern exegesis on the Book of Ben Sira

MAURICE GILBERT

1. One text or, better, several texts

1.1 In Hebrew

May 13, 1896 marks the starting point of modern exegesis of the book traditionally called in the West “Ecclesiasticus”. On that day, in Cambridge, Solomon Schechter identified the Hebrew text of Sir 39:15b–40:8 on a sheet of ancient paper, shown to him in that morning by Agnes Smith Levis and her twin sister Margaret Dunlop Gibson. They had bought it shortly before in the Middle East and later it would be known that this text had come from the *geniza* (deposit) of the Qaraite synagogue in Cairo. At that time, in Hebrew, only the rabbinic quotations of Ben Sira were known. This discovery made in Cambridge prompted others in Oxford, in London, in Paris; then in 1901, all the Hebrew texts of Ben Sira until then discovered were published in facsimiles.¹ The era of the first scientific works on the Hebrew book of Ben Sira had already begun and continued until the first World War, with commentaries and critical editions by I. Lévi (1898-1901),² N. Peters (1902, 1905, 1913),³ and R. Smend (1906),⁴ to mention only the most valuable.

These were convinced of the authenticity of the rediscovered Hebrew texts, but the definitive confirmation was still lacking. That came when the excavations at Qumran and Masada brought to light, in 1962-1964, some ancient Hebrew fragments of Ben Sira’s book:⁵ these new texts were similar enough to those discovered more than half a century before to convince everybody that truly, after so many centuries, the original text of the book of Ben Sira had been recovered. But this book was not complete in Hebrew. Already with the fragments of the four medieval manuscripts coming from the Cairo *geniza*, identified at the end of the 19th century, almost two third

1 Facsimiles of the Fragments Hitherto Recovered of the Book of Ecclesiasticus in Hebrew, Oxford-Cambridge 1901.

2 L’Ecclesiastique; The Hebrew Text.

3 Der jüngst Wieder aufgefundenene hebräische Text des Buches Ecclesiasticus; Liber Iesu Filii Sirach; Das Buch Jesus Sirach.

4 Die Weisheit des Jesus Sirach.

5 BAILLET – MILIK – DE VAUX, Textes des grottes de Qumran, 75-77; SANDERS, The Psalms Scroll, 79-85; YADIN, The Ben Sira Scroll from Masada.

of the book were published, and the later discoveries will not change the case: in 1931, a fragment of a new manuscript (Ms E) came to light,⁶ as in 1982 another from a sixth one (Ms F),⁷ and in 1958-1959, two fragments of Ms B were also recovered.⁸

In fact the discovery of the Masada text launched a renewal of studies on Ben Sira. Here are mentioned works of new pioneers: Y. Yadin (1965),⁹ A. A. Di Lella (1966),¹⁰ J. Haspecker (1967),¹¹ J. Hadot (1970),¹² H. P. Rüger (1970),¹³ J. Marböck (1971),¹⁴ O. Rickenbacher (1973),¹⁵ G. L. Prato (1975).¹⁶ To these names we may today add others, among whom some who still pursuing research are present in this congress.

This short historical survey should not mislead us about the reliability of the Hebrew texts of Ben Sira now available. The first problem concerns the edition of these rediscovered texts. In addition to the critical editions made at the beginning of last century, there are today two others, one published in 1973 by the Academy in Jerusalem¹⁷ and the other edited in 1997 in Leiden by P. C. Beentjes.¹⁸ A simple comparison between these two reveals many different readings of the manuscripts. Moreover, if a present-day scholar has at his disposal the *Facsimiles* edited in 1901, or those of manuscripts discovered later, he will often feel that he lacks confidence in the material offered. Today, at least a common agreement on the readings of these manuscripts is surely desirable, and I would wish to see one day soon new facsimiles, the most accurate possible.

A second problem arises when, for a specific text, we have two or three witnesses in different manuscripts. These often give divergent texts. How to choose the original reading? Two scholars tried to answer this question. H. P. Rüger (1970)¹⁹ tried to show that, in these manuscripts, it is possible to suppose the confluence of two successive editions of the text, the first one (Hb I) being the only one assigned to Ben Sira. A. Minissale (1995)²⁰ proposed a reconstruction of ten Hebrew passages of Ben Sira for which

6 MARCUS, A Fifth Ms of Ben Sira, 223-240.

7 DI LELLA, The Newly Discovered, 226-238; BEENTJES, A Closer Look, 171-186.

8 DI LELLA, The Recently, 153-167.

9 Cf. note 5.

10 The Hebrew Text of Sirach.

11 Gottesfurcht bei Jesus Sirach.

12 Penchant mauvais.

13 Text und Textform.

14 Weisheit im Wandel.

15 Weisheitsperikopen bei Ben Sira.

16 Il problema della teodicea.

17 The Book of Ben Sira.

18 The Book of Ben Sira in Hebrew; ID., Errata et corrigenda, 375-377.

19 Cf. note 13.

20 La versione greca.

we have at least two manuscripts, but clear and solid principles do not appear for choosing this reading instead of that. Here we can perceive the perplexity of scholars, who are often tempted to turn towards the ancient versions in Greek or in Syriac in order to resolve textual problems of the Hebrew text of Ben Sira. The critical choices made by P. W. Skehan (AncB, 1987)²¹ or by G. Sauer (ATD, 2000),²² not always similar, unfortunately prove the genuine complexity of the problem.

However it seems to me that three theses can be accepted, over and above the global authenticity of the rediscovered texts:

1. These texts are not totally reliable. Often they propose doublets, which give two or even more different readings of the same passage. A critical analysis is therefore necessary in these cases, but not only in these.

2. The hypothesis of A. A. Di Lella (1966),²³ according to which there are Hebrew retroversions from the Syriac version, should not underestimate. For the Hebrew text of Sir 51:13-30 in Ms B, this fact is evident.

3. The thesis of a second edition of the Hebrew text (Hb II), thesis assumed by many scholars, is also secure. The proof appears, for instance, in Ms A for Sir 11:15-16 and 16:15-16, which are additions known by some Greek manuscripts as also by the Latin and Syriac versions.

In conclusion, a hope may be expressed in form of a question: Shall we have one day a Hebrew text of Ben Sira (Hb I), on which a majority of scholars can agree?

1.2 In Greek

There are two forms of the Greek version. The first one is transmitted by the great manuscripts written with uncial or capital letters, principally the *Vaticanus*, the *Sinaiticus* and the *Alexandrinus*. Their text gives the so called short text (Gr I). But there are other Greek manuscripts which transcribed a revised Greek version, extended with about 135 lines (Gr II): mainly the codex *Venetus*, written with uncial letters, and some manuscripts where the letters are no longer uncial, but minuscule, that is to say cursive.

In 1909, J. H. A. Hart had published with a commentary the Gr II text of Ms 248.²⁴ It is worth mentioning another very useful edition made by O. Wahl in 1974, in which he collected, verse by verse, the witnesses of the Greek text of the *Sacra Parallela*;²⁵ this is again a Gr II text, but with some-

21 With SKEHAN – DI LELLA, *The Wisdom of Ben Sira*.

22 *Jesus Sirach/Ben Sira*.

23 Cf. note 10.

24 *Ecclesiasticus*.

25 *Der Sirach-Text der Sacra Parallela*.

thing new: it contains in Greek ten additional verses known previously only in Latin.

Today, for the Greek version, the critical edition prepared by J. Ziegler (1965)²⁶ is without doubt the best. For its correct use, some characteristics of it must be borne in mind. First of all, the very rich critical apparatus must be carefully consulted. For instance, one can see in it that sometimes Ziegler proposes conjectures which have no basis in the Greek manuscripts, but are an attempt to improve the Greek text by using readings of the Hebrew. In addition, Ziegler inserts in their place with smaller letters 135 lines taken from the Gr II manuscripts; but, from this Gr II text, he does not retain, except in his critical apparatus, all the other minor changes. Lastly, Ziegler restores the original order of the chapters: in all the Greek manuscripts, Sir 33:16b – 36:13a was put before Sir 30:25 – 33:16a; this mistake was made after the translation of the Greek text, a Gr II text, into Latin, and this Latin version, in agreement with the Hebrew manuscripts and the Syriac Peshitta version, kept the original order of these chapters.

In his study of the Greek version, Gr I, A. Minissale²⁷ showed that this version is not literal, but is analogous to the manner of translating Hebrew in the *midrashim* and *targumim*. Therefore, one cannot use this Greek version without discernment to reconstruct or to correct the original text in Hebrew. It is enough to compare the Hebrew text of Sir 51:1-12 with the Greek version to observe that the latter, addressing God throughout in the second person singular, disrupts the originality of the Hebrew text; for this one, in its first half, addresses God directly, and speaks *about* him in the second half. The same procedure appears in Sir 4:11-19, where the Greek version changes the direct speech of Wisdom, according to the Hebrew text and the Syriac version, into a description of Wisdom's action.

About Gr II, the long version, my opinion is that it mainly depends on a Hebrew enlarged text. For instance, it happens that a verse of Gr II is only understandable if translated into Hebrew. This is the case for the Greek text of Sir 1:10cd; Minissale translates this Greek addition as follows:²⁸ "Loving the Lord is wisdom giving glory; he imparts her to those to whom he reveals himself so that they see him"; but the second line is obscure. Therefore, I proposed in the *Bible de Jérusalem* (1998) that this Greek version embodies a confusion between the two Hebrew verbs *to see* and *to fear*, both in the infinitive *qal* with suffix, and my translation is: "to those who fear him, he imparts her".²⁹ The same problem arises for other traditional translations of additions in Gr II, but not only there, where mistakes are unceasingly

26 Sapiientia Iesu Filii Sirach.

27 Cf. note 20.

28 Siracide (Ecclesiastico), ad loc.

29 Voir ou craindre le Seigneur?, 247-252.

repeated without realizing the misunderstanding. The famous Greek addition in Sir 24:18cd is commonly translated: "I spread myself in all my sons, elected by him from eternity", but I explained that a correct translation must be: "I give myself with all my fruits, always at his commands".³⁰ Again a last note: an addition of Gr II is sometimes considered as the translation of an authentic text of Ben Sira; this happens for Sir 1:21, but recently I tried to show the weakness of such an assumption.³¹

1.3 In Latin

The ancient Latin version, called *Vetus latina*, of Ecclesiasticus was made before the 3rd century AD from a Greek extended text (Gr II). Today this Latin version, which was studied in 1899 by H. Herkenne (he already saw in Sir 1:21 an authentic text of Ben Sira),³² do not interest scholars very much, except those who propose critical editions. These are two. The first was established by the Benedictine monks of Saint Jerome Abbey in Rome (1964)³³ and gives the text as it was at the time of its insertion in the *Vulgate*. The second gives the *Vetus latina* text and is published at Beuron, Germany; W. Thiele, who was the editor for Sir 1–24, began in 1987 and concluded his part in 2005;³⁴ for Sir 25–51, another editor is awaited.

For research, it is useful to consult the edition of the Latin version prepared by J. Gribomont and G. D. Sixdenier for the multi-language edition of Ben Sira (badly) published by F. Vattioni in 1968:³⁵ these two editors have marked with special signs the parts of the version which they considered not original but as later revisions of this *Vetus latina* version, in order to make it conform more closely to the Greek text. Such an hypothesis, which comes from D. De Bruyne (1928),³⁶ has been disputed by Thiele,³⁷ who thinks that most of the *Vetus latina* doublets were already in the Greek text used by the Latin translator.

There remains another problem not yet studied: several times the *Vetus latina* of Ecclesiasticus does not correspond to the Greek texts at our disposal, but rather to the Hebrew manuscripts. J. Ziegler, in his critical apparatus of the Greek version, mentioned a good number of cases. How can

30 Les additions grecques et latines à Siracide 24, 196-199.

31 L'addition de Siracide 1,21, 317-325.

32 De veteris latinae Ecclesiastici capitibus I-XLIII.

33 Sapientia Salomonis. Liber Hiesu filii Sirach.

34 Sirach Ecclesiasticus.

35 Ecclesiastico, LIII-LIV.

36 Étude sur le texte latin.

37 Sirach Ecclesiasticus, 103-122.

we explain them? Were they in the Greek text used by the Latin translator?

Lastly, it must be remembered that the *Vetus latina* of Ecclesiasticus preserves some additions unknown in Greek, like Sir 24:31VL, at the end of the Wisdom's speech: *Qui elucidant me vitam eternam habebunt*.

1.4 In Syriac

Unfortunately a critical edition of the Syriac Peshitta version of the book of Ben Sira, promised for decades, is still lacking, as well as any full analysis of that version. Meanwhile, one can use the edition of the codex *Ambrosianus* recently published with both English and Spanish translations by N. Calduch-Benages, J. Ferrer and J. Liesen (2003).³⁸ Concerning this Syriac version, there are different opinions. According to H. P. Rüger, the translator used the enlarged Hebrew text (1970),³⁹ but for M. D. Nelson (1988), who studied only Sir 39:27–44:18, the translator used the original text of Ben Sira (Hb I), while consulting the enlarged Hebrew text (Hb II) and also the two Greek versions (Gr I and Gr II).⁴⁰

A complete study of the Peshitta version, compared with Hebrew and Greek texts, is still desirable. Meanwhile, let us mention some characteristics of this Peshitta. As with the Greek version, the Peshitta does not translate literally, but after the manner of the *targumim* (N. Calduch-Benages e.a.),⁴¹ with omissions and also additions. One addition, only known by the Peshitta, appears instead of Sir 1:22-27 (N. Calduch-Benages, 1997,⁴² and T. Legrand, 1998)⁴³ but this Syriac addition seems to many scholars⁴⁴ to translate a Hebrew text (Hb II), except that N. Calduch-Benages and her collaborators⁴⁵ think that it was written by the Syriac translator himself. Moreover, the Syriac translator sometimes alters the Hebrew text he has to translate: a good example is the prayer of Sir 51:1-12, where he omits all references to calumny, which is in fact in Hebrew the main reason which provoked the prayer; doing so, the Syriac translator composed a prayer which can now be used for any kind of thanksgiving when the Lord has saved anybody from some unspecified mortal danger.

38 La sabiduría del escriba.

39 Cf. note 13.

40 The Syriac Version of the Wisdom of Ben Sira.

41 La sabiduría del escriba, 24-27 and 48-51.

42 Traducir-Interpretar.

43 Siracide (*syriaque*) 1,20c-z.

44 Cf. KEARNS, *The Expanded Text*, 191.

45 La sabiduría del escriba, 26-27 and 50-51.

1.5 Conclusion

The book of Ben Sira is not the only one in the Bible for which there is a plurality of texts. For our book, the basic fact is that they were two editions. The first one in Hebrew was translated into Greek (Hb I – Gr I), and the second, originally also in Hebrew (Hb II), is found in some Greek manuscripts (Gr II) and in the old Latin version. The Syriac Peshitta version seems to reflect both the first and the second Hebrew editions.

2. One author or, better, several authors

The problem to be faced here is that of the variety of hands which touched the book of Ben Sira from the time of his writing till the transmission of the book during Antiquity.

2.1 The main author, Ben Sira

Is it possible to hear the voice of Ben Sira, to read his message directly from his text; to read it, of course, on a copy – or on a copy of copy – of his own text? Today, after the discovery of his Hebrew texts, the answer is without any doubt positive, though with serious reservations.

The name of this wise man is Ben Sira. This is sure, but, in Hebrew, Ms B gives a more developed name which does not correspond with that of the Greek manuscripts. Those specify that the author was from Jerusalem, a detail which, in Hebrew, Ms B does not give (Sir 50:27).

About the date of his book, a majority of scholars acknowledges today that it must be fixed during the first quarter of the 2nd century BC; that means between years 200 and 175 BC, therefore before the Maccabean crisis under Antiochus IV.

Ben Sira was a wisdom master. He taught young disciples: this is evident after reading in Hebrew some undisputed texts like the following ones.

Before explaining that God takes care of all, Ben Sira writes:

Hear me and receive my mind,
to my words apply the heart.
I will spread with measure my spirit
and with modesty I will indicate what I know (Sir 16:24-25, Ms A).

When he advises eating temperately, he says:

Hear, my son, do not despise me:
at last you will understand my words (Sir 31:22, Ms B).

Calling the disciple to praise the Lord for all his works, even the most mysterious, “with songs of lyre and zither and so with great voice” (Sir 39:15cd, Ms B), the master concludes:

Now, with all heart, rejoice
and bless the name of the Holy one (Sir 39:35, Ms B).

Or before giving his teaching on true and false shame:

Hear the instruction on shame, sons,
and be ashamed according to my mind (Sir 41:14a.16a, Mas and Ms B).

Two other autobiographical texts in Hebrew concern the composition of his book:

Therefore, from the beginning, I was convinced
and I reflected and I put in writing:
All the works of God are good,
for every need, in proper time, he supplies (Sir 39:32-33, Ms B).

And this one, which perhaps marks the end of a stage of the book’s redaction:

Even myself, the last, I stayed awake
and, like a gleaner after [vintagers],
with the Lord’s blessing, even myself I arrive first
and, like a vintager, I filled up the wine-press!
Look! I am not tired only for myself,
but for all those who search [for instruction] (Sir 33:16-18, Ms E).

These autobiographical quotations come from four different Hebrew manuscripts and they are more or less similar in the Greek version, as well as in the Syriac one, except Sir 41:14a.16a (the Peshitta omits almost the whole chapter).

There are two other autobiographical texts of Ben Sira, but each presents difficulties. Two of them are in Sir 51, the last chapter of the book, which, in spite of the first colophon of Sir 50:27-29, is more and more considered authentic, except for the Hebrew addition in Ms B between Sir 51:12 and 51:13. Now, this chapter 51 comprises in its first twelve verses a thanksgiving prayer, and in Sir 51:13-30, a final text on the search for wisdom. The prayer, well preserved in the Hebrew Ms B, was seriously mod-

ified in Greek and in Syriac.⁴⁶ The final text on Wisdom is incomplete in the Qumran Hebrew manuscript but, with the help of the Greek and Syriac versions and of the Hebrew retroversion of Ms B, it is possible to recombine it, in a necessarily hypothetical way.⁴⁷ What shall we do then with Sir 24:30-34, where Ben Sira describes his function as master in relation to Wisdom? This passage has not yet been discovered in Hebrew. Can we trust the Greek version or the Syriac one? It is true, these versions are very similar, but they are not identical: Sir 24:34 is lacking in Syriac, without mentioning here other discrepancies between the two versions. Saying that, I want to make clear the difficulty exegetes of Ben Sira must resolve when they try to understand the autobiographical texts of Ben Sira. J. Liesen⁴⁸ did much work on these characteristic texts of our wise man, who can present himself as a master precisely because he is full of Wisdom, or better: because Wisdom coming from God fills him to overflowing; to his disciples, he is able to pass on this Wisdom overflowing from himself to them. He is only a mediator of Wisdom. Never in Israel had a wisdom master spoken of himself like that.

Now, the main themes of his teaching are the following. It is beyond doubt that he endeavoured to offer a synthesis of the heritage of his people. If he insists more than his predecessors on the fear of the Lord as the basic behaviour of a man who intends to be open to Wisdom offered by God, Ben Sira was also the first to show the coherence of the whole action of God. According to our wise man, Wisdom, continuously offered by God, has her best expression in the Torah and the one who truly fears God puts into practice the precepts of the Torah. Along the same lines, one can perceive why Ben Sira is interested in the biblical history recounted in the Pentateuch and in the prophets, even if he does not see, for his time, any hope for the future but in the faithfulness of the official priesthood. And this hope does not mean that Ben Sira was a priest, as H. Stadelmann (1980) claimed.⁴⁹

More serene than Qohelet, Ben Sira puts his trust in the tradition of his people. He discerns the danger, not yet dramatic, of the invading Hellenism; he has doubts about the first pretensions of the incipient apocalyptic. A spiritual man, he trusts God and prayer, for him, is part of the observances of a truly wise person. Better still, Ben Sira thinks that only a wise man, contrary to a sinner, can praise the Lord (Sir 15:9-10), realizing therefore the primary vocation of the living man (Sir 17:9-10.27-28); the last ten chapters of his book (Sir 42:15-51:30) are first of all a hymn to the Lord, an invitation

46 On the Hebrew text, cf. GILBERT, *L'action de grâce de Ben Sira*.

47 Cf. GILBERT, *Venez à mon école*, 283-290.

48 *Strategical Self-References*, 63-74. *Id.*, *Full of Praise*, especially 95-187.

49 Ben Sira als Schriftgelehrter. Cf. review of G. L. Prato: *Greg* 63 (1982), 560-565.

to praise him for his work in the world and in history, in which Ben Sira himself is conscious of being an example for his disciples.⁵⁰

2.2 The Ben Sira's grandson, his translator into Greek

There are two documents which help to understand the part of the first translator of the book of Ben Sira: the prologue of this version and the translation itself, the short one (Gr I) transmitted in the main uncial manuscripts.

The prologue, which is transmitted by these manuscripts,⁵¹ is the only text in which the translator speaks of himself – Ben Sira was his grandfather – and of his task of translator. With the majority of scholars, I take this prologue as authentic.

The grandson of Ben Sira arrived in Egypt in 132 BC and during his stay there he discovered his grandfather's book. This book seemed to him so useful for those who, outside the land of Israel, wish to be instructed, to reform their ways and to live according to the Torah, that he decided to translate it from Hebrew into Greek. Such an undertaking was not carried quickly, not only on account of the length of the book, but also because it is never easy to render into Greek what is expressed in Hebrew: the grandson insists on this challenge, which should excuse him.

Moreover, putting his work in the frame of the Torah, of the prophets, and of the other Jewish books, in Hebrew as well as in the Greek Septuagint version, he probably hoped, perhaps following his grandfather himself (cf. Sir 24:32-34), that his translation would one day be officially accepted among the books which were gradually forming the future canon of the Scriptures.⁵²

About the translation itself, B. G. Wright (1989)⁵³ is right when he says that, when comparison with the Hebrew text is possible, it is certainly not mechanical, but that the grandson wanted first of all to deliver the message of his grandfather, its content rather than its literal words. A. Minissale (1995)⁵⁴ specified that the targumic method was already applied by the grandson. It can be added that the Hebrew copy of Ben Sira's book used by the grandson was not excellent and also that he had sometimes difficulty in understanding what his grandfather had written. We realize therefore why he tried to apologize for the quality of his translation, which altogether is not so bad.

50 Cf. GILBERT, *Prayer in the Book of Ben Sira*, 117-135.

51 On this prologue, cf. PRATO, *Scrittura divina*, 75-97; MARBÖCK, *Text und Übersetzung*, 99-116.

52 Cf. RÜGER, *Le Siracide*, especially 67-69.

53 No Small Difference.

54 Cf. note 20.

Lastly, in Sir 50:23-24, the grandson modified the text of his grandfather: it was no longer possible to speak of the lineage of the priest Simon and of Aaron, when political interests had put an end, decades before, to the heredity of the main priestly office in Jerusalem.

2.3 The authors of the second edition

One may think that a second edition became necessary for two reasons, the success of the book and theological progress after the grandson's time.

However it is still very difficult to give precise indications based on textual proofs. The main reason is that we do not have this complete second edition. I mean that changes and additions in it appear in Hebrew and Greek manuscripts in a rather chaotic way: one manuscript conveys some modifications and another, others. This signifies, it seems, that there was no "second edition" as we would understand it, but a slow and progressive evolution of the text of Ben Sira, due to many hands, each scribe choosing such or such modification.

These modifications, which mainly bring the book's eschatology up to date, seem to have been done between years 80 B.C. and 80 A.D. Some of them already appear in Hebrew, others more numerous in Greek manuscripts, where copyists were free to make their choice.

Who were the authors of these changes, retouchings and additions? It seems that some distinctions have to be made. Modifications developing new eschatological perspectives, even without ever using the words "resurrection" and "immortality", come from people who followed the path of Dan 12:1-3 and of 2 Macc 7. At the beginning of the last century, Hart (1909) thought they were Pharisees;⁵⁵ but he had only compared some Greek additions with authors writing in Greek, Philo, Paul and Josephus. In 1951, C. Kearns, in his thesis presented to the Pontifical Biblical Commission, unpublished up to now, gave a new direction to the research, especially towards the apocalyptic literature ascribes to the Essenes.⁵⁶ But – and this remark is important – Kearns was unable to compare the additions of the book of Ben Sira with the Qumran texts which were published after his thesis. It is true that, from 1951 till today, many scholars have studied several points of Ben Sira's book vis-à-vis the Qumran writings. It is also true that a few scholars have compared the additions of the book of Ben Sira with the Qumran literature (Philonenko, 1986; Legrand, 1996; Rossetti, 2002-2003).⁵⁷ But an

55 Ecclesiasticus, especially 272-320.

56 The Expanded Text.

57 PHILONENKO, Sur une interpolation, 317-321; LEGRAND, Le Siracide: problèmes textuels et théologiques de la recension longue; ROSSETTI, Le aggiunte ebraiche e greche, 607-648.

exhaustive comparison between both is still lacking. In any case, an Essenian origin of the multiform second edition of the book of Ben Sira, or at least of a part of it, should not astonish us, when one remembers that Qumran provided fragments of the book; as also if we accept the hypothesis of Di Lella,⁵⁸ according to whom the Hebrew manuscripts found in Cairo originate from Qumran.

However Qumran does not explain all the additions. G. L. Prato⁵⁹ showed that the three lines of Sir 17:5 probably depend on the school of Aristobulus, who was under Stoic influence. A plurality of origin of the second edition is therefore corroborated.

2.4 Latin and syriac translators

There is no reason, it seems, to doubt that the *Vetus latina* of Ecclesiasticus was made by a Christian. Probably he was a member of a community in Roman Africa. His translation was done before the middle of the 3rd century A.D., for Cyprian of Carthage quoted several passages of it. This is all that can be said.

About the author of the Syriac Peshitta version, recently there have been contrasting opinions. In 1977, M. M. Winter⁶⁰ tried to prove that he was an Ebionite Christian living during the 3rd century or at the beginning of the 4th; among other things, he was opposed, said Winter, to sacrifices and priesthood; his translation would have been revised at the end of the 4th century by an orthodox Christian who inserted allusions to Jesus and to John the Baptist. In 1989, R. J. Owens⁶¹ rejected the hypothesis of an Ebionite and proposed for the date of the Peshitta of Ben Sira, with its Christian allusions, about the year 300, because already in 337 Aphrahat quoted it from memory. Lastly, in 1999, in his posthumous introduction to the Peshitta version of the Old Testament, M. P. Weitzman,⁶² finding in the Chronicles translation the same characteristics assigned by Winter to an Ebionite, considered that the translation of Ben Sira must have been made by a Jew of the 3rd century, a supporter of rabbinism and opposed to cultic matter, a Jew who, later, became a Christian.

58 Qumran and the Geniza Fragments of Sirach, 245-267.

59 La lumière interprète de la sagesse, 317-346.

60 The Origins of Ben Sira in Syriac, 237-253 and 494-507.

61 The Early Syriac Text, 39-75.

62 The Syriac Version, especially 216-226.

2.5 Conclusion

So many hands have touched the book of Ben Sira. For centuries it remained open to modifications, not always casual, but very often intentional, generally made by unknown authors. Already the grandson of Ben Sira adapted his grandfather's text for his time; moreover he translated it into Greek as targumists did in Aramaic for the Hebrew Torah. After him came those who felt compelled to bring the text up to date, according to theological progress of their time, and those who inserted some philosophical explanations, which were still Jewish, but coming more from Hellenistic thought than from the Bible. The first probably were Essenes and the others, people of the Aristobulus school. Later, in the Latin church, the *Vetus latina* version preserves texts which are found nowhere else. And the Peshitta version, based again on the already extended Hebrew text of Ben Sira, comprises, as far as we see, some typically Christian echoes.

Facing such a plurality of texts, it is by all means reasonable to search with the help of criticism the words and the thought of Ben Sira himself. But then, what will we do with the witnesses that came later? Will they have only scientific interest for scholars or will they have a purely historical and cultural value?

3. Human words or also Word of God

From the hermeneutical point of view, it is impossible to avoid the fact that the book of Ecclesiasticus was acknowledged as inspired and canonical by the Catholic church, which definitively confirmed its statement in 1546 during the council of Trent. On the other hand, Protestant and Anglican Reform considers this book as one of the "Apocrypha", and the Orthodox church does not take a common and clear position.

Reason and origin of these discrepancies go back to the establishment of the scriptural canon, you might say, of the Hebrew Bible by Jewish rabbis: they never put the book of Ben Sira among the sacred books. As a result, during the patristic age,⁶³ mainly in the 4th century and at the beginning of the 5th, most of the Church Fathers in the East, perhaps more conscious of the Jewish position, showed hesitation about the canonical value of the books which are not in the Hebrew Bible but are included in the Septuagint; among these is the book of Ben Sira. The main exception was John Chrysostom who, without any reluctance, quoted many times the Greek version of

63 Cf. GILBERT, Jesus Sirach, 878-906.

Ben Sira. The stance taken by Jerome in Bethlehem was the most radical: his explicit refusal of the canonicity of Ben Sira's book had an impact for centuries. However, usually, the Greek Fathers and also Jerome in Latin (after 404) often quoted the book of Ben Sira as Scripture.⁶⁴

In the West, there was no discussion on the matter, so that at the end of the 4th century, under Augustine's influence, the councils of Hippo (393) and of Carthage (397) put the book of Ecclesiasticus into their canonical lists, and in 405 Innocent I did the same in the name of the church of Rome.

Now, apart from this question about the canonicity of Ben Sira's book, there is another more complicated question. Is there an official position in the Catholic church about the variety of the texts assigned to Ben Sira? As it was explained above, we find a variety of languages: texts in Hebrew, in Greek, in Latin, in Syriac, and a variety of texts forms: either short or long, i.e. either without or with additions.

For twenty years I uphold the thesis that the Catholic church never adopted a position regarding this matter.⁶⁵ Neither did it declare in which language a book is said to be canonical, or according to which edition. The only statement in this matter is still that made by the council of Trent, which declared canonical the books listed in the canon, as taken as an whole and with all their parts, as they are traditionally read in the Catholic church and found in the Vulgate. Now, it does not appear that the council wanted to show a preference for the long text of Ecclesiasticus in the Vulgate. Of course, excluding it is impossible, but, as the same council had requested from the pope a correct edition of the Septuagint, the *Vaticanus* manuscript was chosen for this purpose, and this manuscript gives the short Greek version of Ben Sira.

Such freedom in the Catholic church is not new and still exists until today. During Christian antiquity, Greek churches read either the short version done by Ben Sira's grandson, as also Jerome when he quoted Ecclesiasticus in Latin, or the extended one, as frequently did Chrysostom and the *Sacra Parallela*. Latin churches read the long version of the *Vetus latina* – as did Ambrose and Augustine – and Syriac churches also used their enlarged version. For each of them, the text they used to read was for them sacred and canonical. Such freedom is the practice of the Holy See today. John Paul II authorized the publication of two Bibles: in 1979, the New Vulgate which for Ecclesiasticus resumes, with a few corrections, the version of the *Vetus latina*, i.e. the long text; in 2000, the Bible called after Blaj, a roumanian version made in 1795 by Samuil Micu who, for the book of Ben Sira, usually translated the short Greek version, with only very few additions.⁶⁶

64 Cf. GILBERT, Jérôme et l'oeuvre de Ben Sira, 109-120.

65 Cf. GILBERT, L'Ecclésiastique. Quel texte? Quelle autorité?, 233-250.

66 Biblia de la Blaj. 1795. For instance, Sir 1:5 (Ziegler) is translated, but not Sir 1:7.10cd;

However the Hebrew text of Ben Sira and its second enlarged edition were never used by Christians, at least as far as we know. Never that is, until the discoveries done from 1896. These Hebrew texts were only read in Judaism, at Qumran and in the medieval sect of the Quaraites. With what status? As a sacred book? Doubts may be raised. In fact Greek and Syriac churches never read the Old Testament in Hebrew. The Latin church, until the Renaissance, had indirect access to it through the translation of Jerome, but not for Ben Sira's book, because the hermit of Bethlehem refused to translate it into Latin. On the other hand, instead of the Greek version, from the time of the discoveries of the Hebrew fragments of Ben Sira's book, some renowned Catholic biblical scholars did not hesitate to translate them as they are: these are, for instance, A. Vaccari in 1925, L. Alonso Schökel in 1968, P. W. Skehan and A. A. Di Lella in 1987.⁶⁷

From these facts, I infer some hermeneutical consequences:

1. The research of the original Hebrew text of Ben Sira (Hb I) is comparable with the principle of the *hebraica veritas* which prompted Jerome to translate the Hebrew Bible into Latin.⁶⁸ For a Catholic, desire of hearing the authentic word of Ben Sira leads to an acknowledgement of his inspiration and of the canonical value, even if not exclusively of course, of his book in Hebrew. When at the end of the Second Vatican council, Paul VI decided to have the Vulgate corrected in the light of the original texts, he in fact renewed the principle of Jerome; I think this principle is also valid for the book of Ben Sira. Of all those who took this book in hand, he is the first whom we should call an inspired author.

2. The Septuagint has been for twenty centuries the Bible of the Greek churches and some Fathers held that this version was inspired. For the book of Ben Sira, in any case, even after the Hebrew fragments' discoveries, the short Greek version of the great uncial manuscripts remains the complete text which allows a secure enough access to Ben Sira's thought. It is therefore not astonishing to find this version in modern Western translations in the principal Bibles. However there are two remarks to keep in mind:

- Modern Bibles in different languages often correct the grandson's version which the great uncial manuscripts give, not so much to restore what he really should have written but to give understanding to the words of his grandfather himself, according to the Hebrew fragments. Compared with the grandfather, the grandson is less interesting.

11:15-16; 16:15-16; 24:18.24. On the contrary Sir 26:19-27 (Ziegler) was added to this edition, but was not in the great majority of the copies of the 1795 edition: cf. critical note p. 2419.

67 VACCARI, *I libri poetici della Bibbia*, 331-408; ALONSO SCHÖKEL, *Eclesiástico*, 141-332; SKEHAN - DI LELLA, *The Wisdom of Ben Sira*.

68 Among the recent scientific works going in this direction, cf. CORLEY, *Ben Sira's Teaching*.

- On the other hand, present-day scholars working on the Septuagint tend to respect this version in itself.

One concludes then that both Hb I of Ben Sira and Gr II of his grandson deserve respect, without detriment to either.

3. The second edition, with changes and additions, especially in the matter of eschatology, comes from Judaism and was a great success among Christians. Witnesses of this are some Greek manuscripts and various Greek patristic texts; then the *Vetus latina* version, usually read in Western churches before the New Vulgate, and also the Peshitta version read over centuries in Christian communities speaking Syriac, give the same witness. For all of those who, in every part of the church, used and still use one of the enlarged version of Ecclesiasticus, it is evident that they have or have had a sacred book in hand. Therefore, some consequences follow:

- This second edition, in all its different forms, keeps its theological value, i.e. each of these forms can be said, in my opinion, inspired and canonical.

- Therefore, theologically, the texts peculiar to this second edition cannot be relegated to footnotes as having only an informative value.

- Lastly, as much as possible, the principle of coherence of each version of this second edition of Ben Sira's book deserves to be applied, in the same way as scholars today insist they must do for the Septuagint.

In fact, what I intend to lay stress on is a necessarily wider concept of canonicity and therefore of inspiration. The authors of the second edition, multi-form though it may be, play a part in the charism of inspiration; I say that for similar reasons I used to affirm the inspiration of the original author, Ben Sira. These authors, through their translators, were received as inspired by the church. These translators, in so far as they deliver to us the second edition, are very often the only ones who give us access to it. Their translations therefore must be respected, not only from the scientific, historical and cultural point of view, but also for theological reasons: they too transmit the word of God.

4. Conclusion

More than a century has passed after the discoveries of the Hebrew fragments of Ben Sira's book, and modern research on textual criticism, history of the texts and theology has not simplified the manner of presenting the problems, many of which have not yet received adequate answers.

Ecclesiasticus remains one of the most difficult books of the Bible in its interpretation and if one day we succeed in recovering the Hebrew parts of the book which are now missing, the situation would only be partly clar-

Authors

PANCRATIUS BEENTJES
Katholieke Theologische Universiteit. Utrecht

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

NURIA CALDUCH-BENAGES
Pontifical Gregorian University. Rome

JEREMY CORLEY
Ushaw College, Durham University. Durham

ALEXANDER A. DI LELLA
Catholic University of America. Washington, DC – USA

MAURICE GILBERT
Pontifical Biblical Institute. Rome

JAN LIESEN
Seminarie Rolduc. Kerkrade – NL

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

ANTONINO MINISSALE
Theological Seminary "St. Paul". Catania

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

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

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

FRIEDRICH V. REITERER
Paris-Lodron-Universität Salzburg

GIOVANNI RIZZI
Pontifical Urbanian University. Rome

Index of Modern Authors

- Albani, M.126, 129, 130, 131, 136
Albertz, R.60, 66, 72, 73, 75
Alfrink, J. B.104, 113
Alliata, E.116, 352
Allison, D. C.314, 319, 322,
.....323, 327, 351
Alonso Schökel, L.15, 18, 71, 75,
.....121, 128, 136, 198, 208, 308
Amphoux, Ch.-B.19, 115
Argall, R. A.26, 27, 46, 124, 125,
.....126, 136, 155, 157, 158,
.....159, 161, 162, 163, 165,
.....166, 171, 227, 229, 363
Auwers, J.-M.18, 114, 115
Avigad, N.84
- Backhaus, F. J.182, 195
Baillet, M.1, 18, 81, 85, 113
Barré, M. L.208
Barthélemy, D.234, 252
Barucq, A.70, 75
Baslez, M.-F.168, 171
Battaglia, V.229
Bauer, D. R.352
Baumgarten, J. M.84, 113
Baumgartner, W.XII, 71, 75
Beauchamp, P.73, 75
Becking, B.138
Beentjes, P. C.IX, 2, 18, 46, 80, 81,
.....82, 83, 113, 116, 118, 138, 139,
.....140, 142, 144, 146, 148, 149, 150,
.....152, 153, 154, 171, 182, 187, 195,
.....201, 202, 206, 208, 215, 229, 262,
.....265, 275, 310, 351, 375
Bellia, G.III, VII, IX, X, 49, 50, 51,
.....52, 54, 56, 58, 60, 62, 64, 66, 67,
.....68, 70, 71, 72, 73, 74, 75, 76, 117,
.....171, 308, 355, 356, 358, 360, 362,
.....364, 366, 368, 370, 372, 375
Ben Hayyim, Z.85, 113, 255, 275
Berger, K.227, 229
Bergson, H.50
Betz, H. D.319, 327, 347, 351
- Beuken, W. A. M.154
Beyerlin, W.34, 46
Blenkinsopp, J.51, 75, 222, 229
Boccaccini, G.123, 125, 127,
.....135, 136
Boismard, M.-É.328, 351
Bonora, A.54
Borgen, P.137
Bovati, P.329, 347, 351
Braudel, F.50, 75
Braun, O.80, 113
Brooke, G. J.87, 91, 113
Brown, J. K.314, 351
Brown, R. E.322, 351
Brueggemann, W. A.136
Burke, P.50, 75
Burkes, Sh.99, 113
Burmester, O. H. E.140, 153
Burnett, F. W.313, 351
Burton, K. W.119, 136
- Cagni, L.18, 153
Calduch-Benages, N.IX, 6, 18, 19,
.....46, 70, 75, 79, 95, 111, 113, 116,
.....119, 120, 122, 124, 126, 128, 130,
.....132, 134, 136, 138, 230, 278, 279,
.....280, 281, 282, 286, 287, 288, 289,
.....297, 301, 305, 306, 308, 375
Cancik, H.50, 75
Canfora, L.50, 75
Caquot, A.103, 109, 113, 117, 171
Carbajosa, I.286
Carmignac, J.88, 113, 116
Carter, W.312, 351
Cavalletti, S.283, 308
Ceresko, A. R.198, 208
Ceriani, A. M.234, 252, 281, 286, 308
Charlesworth, J. H.46, 124,
.....136, 328, 351
Christensen, D. L.171
Clamer, A.252
Clifford, R. J.122, 136
Clines, D. J. A.151, 153

- Cohen, Ch.117
 Collado Bertomeu, V.18, 308
 Collins, J. J.104, 105, 107, 108, 113,
121, 136, 149, 153
 Conti, M.222, 229
 Cope, M. L.322, 345, 351
 Corley, J. ..IX, 15, 18, 21, 22, 24, 26, 27,
28, 30, 32, 34, 35, 36, 38, 40, 42, 44,
46, 70, 75, 97, 113, 135, 136, 139, 148,
195, 230, 259, 275, 318, 343, 351, 375
 Cowley, A. E.80, 114
 Crenshaw, J. L.120, 121, 122, 136,
157, 159, 163, 171
 Cross, F. M.84

 Dahmen, U.83, 114
 Dalley, S.29, 46
 Dalman, G.262, 275
 Dan, Y.11, 28, 101, 103, 105, 113,
147, 193, 195, 220, 221, 312, 356
 Davidson, R.60, 75
 Davies, W. D.314, 319, 322,
323, 327, 351
 De Bruyne, D.5, 18, 279
 De Fraine, J.121, 136
 De Jonge, H. J.114, 115
 de Lagarde, P. A.234, 252, 281
 De Pinto, B.198, 208
 de Roo, J. C. R.89, 114
 de Vaux, R.1, 18, 113
 Dean, M. E.344, 352
 Delcor, M.83, 84, 114
 Delkurt, H.138
 Deutsch, C.312, 323, 327, 351
 Di Lella, A. A.X, 2, 3, 12, 15, 18,
20, 21, 23, 32, 34, 37, 47, 52, 53,
55, 64, 70, 77, 80, 81, 82, 86, 99,
101, 108, 114, 118, 120, 121, 128,
138, 141, 143, 145, 146, 147, 148,
149, 151, 153, 154, 155, 157, 158,
159, 161, 167, 171, 174, 182, 185,
195, 201, 208, 215, 225, 230, 233,
234, 235, 236, 238, 240, 242, 244,
245, 246, 248, 250, 252, 256, 259,
260, 263, 268, 275, 278, 279, 280,
308, 316, 320, 341, 343, 352, 355,
363, 375
 Diesel, A. A.252

 Dimant, D.208
 Dodd, C. H.311, 351
 Dorival, G.79, 114
 Dubarle, A. M.62, 75
 Duesberg, H.60, 64, 75
 Dumais, M.314, 351
 Duval, R.80, 114

 Easterling, P. E.131, 136
 Eberharter, A.148, 153
 Ebner, M.125, 137
 Egger-Wenzel, R.18, 24, 46, 115,
136, 216, 229, 230
 Elgvin, T.89, 91, 92, 94, 105,
107, 114, 118
 Ellis, P. F.330, 351
 Elwolde, J. F.260, 275
 Ernst, A. B.138
 Evans, A.114
 Eynikel, E.140, 153, 242, 252,
257, 275, 292, 308

 Fabry, H.-J.91, 114
 Falk, D.118
 Farouky, N.329, 330, 352
 Fassnacht, M.137
 Ferrer, J.6, 18, 79, 113, 278, 279,
280, 281, 282, 286, 287, 288, 289,
297, 301, 305, 306, 308
 Fischer, G.18, 19, 46, 115, 171,
195, 208, 229, 230
 Fischer, R. H.308
 Flechter-Louis, C. H. T.96, 114
 Flint, P. W.82, 84, 114, 115
 Franco, E.76
 Fransen, I.60, 64, 75
 Frerichs, E.137
 Frey, J.19, 92, 114, 115, 136
 Fritzsche, O. F.262, 275

 Gammie, J. G.51, 71, 75, 136
 García López, F.198, 199, 208
 García Martínez, F.26, 27, 46, 113,
115, 116, 118, 136,
153, 351, 352, 353
 Gasser, J. K.148, 153
 Gench, F. T.323, 351
 Gilbert, M.IX, 1, 2, 4, 6, 8, 9, 10,

-12, 13, 14, 16, 18, 19, 20, 23, 46, 51,
59, 62, 72, 75, 76, 79, 82, 83, 84, 85,
86, 88, 99, 109, 114, 115, 116, 146,
149, 152, 153, 164, 171, 173, 195,
222, 224, 229, 230, 288, 308, 375
 Glessmer, U.96, 115
 Gnilka, J.321, 322, 351
 Goff, M. J.77, 93, 96, 99, 103,
104, 105, 106, 115
 Goshen-Gottstein, A.44, 46
 Göttberger, J.222, 229
 Grabbe, L. L.58, 76
 Graupner, A.138
 Green, H. B.317, 328, 329, 343, 351
 Greenfield, J. C.89, 118
 Grelot, P.79, 115, 194, 195
 Gribomont, J.5

 Hadot, J.2, 19
 Hainz, J.46
 Harrington, D. J.91, 92, 94, 95,
99, 105, 115, 118
 Hart, J. H. A.3, 11, 19, 110, 115
 Harvey, J. D.21, 35, 46
 Haspecker, J.2, 19, 21, 32, 46, 70,
76, 143, 144, 153, 267, 275
 Hatch, E.140, 151, 153
 Hauspie, K.140, 153, 242, 252,
257, 275, 292, 308
 Hayward, R. C. T.89, 115, 219, 229
 Hegermann, H.227, 229
 Hellholm, D.137
 Hempel, C. G.49, 76, 113, 114,
115, 118, 275
 Hengel, M.32, 53, 55, 60, 61, 66,
70, 71, 73, 76, 123, 131, 137,
157, 159, 167, 171, 323, 351
 Herkenne, H.5, 19
 Horsley, R.137
 Hossfeld, F.-L.197, 208
 Humphreys, L. W.136
 Hurvitz, A.117

 Isaac, E.27, 46, 302
 Iwry, S.95, 115

 Jastrow, M.262, 275
 Jolley, M. A.222, 229

 Jones H. St.146, 242, 252
 Joüon, P.270, 275
 Jüngling, H.-W.21, 30, 35, 46

 Kaestli, J.-D.20, 77
 Kaiser, O.100, 115, 219, 220,
225, 227, 229, 230
 Kampen, J.73, 76
 Kearns, C.6, 11, 19, 79, 101, 110,
111, 115, 278, 308
 Kenney, E. J.131, 136
 Kieweler, H.-V.131, 137, 227, 229
 Knibb, M. A.107, 108, 115
 Kollmann, B.117
 Koperski, V.79, 115
 Krašovec, J.351
 Kraus, H.-J.198, 208
 Kugler, R. A.125, 137

 Labuschagne, C. J.162, 171
 Lagrange, M.-J.314, 351
 Lang, B.222, 229
 Lange, A.91, 113, 114, 115, 118, 136
 Lauret, B.75
 Le Deaut, R.68, 76
 Le Goff, J.77
 Lee, T. R.36, 44, 46, 57, 76
 Leemans, J.79, 115
 Legrand, Th.6, 11, 19, 111, 115
 Lehmann M. E.80, 85, 94, 95, 115
 Lehmann, M. R.115
 Leinhäupl-Wilke, A.137
 Lemaire, A.51, 76, 117
 Lévi, I.1, 19, 83, 89, 116,
157, 171, 257, 260, 275
 Lichtenberger, H.113, 114, 115, 118
 Lichtheim, M.26, 46
 Liddell, H. G.146, 242, 252, 338, 351
 Liesen, J.IX, 6, 18, 19, 30, 46, 79,
113, 197, 198, 200, 202, 204, 206,
208, 278, 279, 280, 282, 286, 287,
288, 289, 297, 301, 305, 306, 308,
315, 351, 375
 Linder, A.245, 252
 Liora, R.129, 137
 Lohfink, N.162, 171
 Lücking, J.137
 Lund, N. W.330, 351

- Lust, J.140, 153, 242, 252,
.....257, 275, 292, 308
- Luz, U.322, 351
- Mack, B. L.44, 46, 201, 208
- Manfredi, S.IX, 164, 173, 174, 176,
.....178, 180, 182, 184, 186, 188,
.....190, 192, 194, 349, 351, 375
- Manns, F.116, 352
- Marböck, J.2, 10, 18, 19, 21, 22,
.....35, 44, 46, 54, 55, 58, 76, 115, 119,
.....123, 137, 142, 143, 144, 145, 146,
.....147, 148, 153, 171, 195, 197, 208,
.....209, 211, 216, 223, 225, 229, 230
- Marcus, J.2, 19
- Martin, H.32, 125, 131, 132,
.....136, 159, 227, 230
- Martone, C.82, 83, 84, 116
- Mayes, A. D. H.229
- Mays, J. L.198, 208
- McKenzie, R. A. F.143, 153, 242, 252
- Meier, J. P.322, 351
- Menken, M. J. J.328, 351, 352
- Meynet, R.329, 330, 332,
.....347, 351, 352
- Middendorp, Th.22, 23, 24, 26,
.....46, 62, 76, 131, 137, 223,
.....227, 229, 230, 301, 308
- Milik, J. T.1, 18, 84, 91, 107, 113, 116
- Mimouni, S.117
- Minear, P. S.315, 352
- Minissale, A.X, 2, 4, 10, 19, 35,
.....46, 54, 63, 67, 68, 70, 76, 83,
.....101, 116, 120, 126, 133, 134,
.....137, 158, 173, 195, 201, 202,
.....208, 253, 254, 256, 258, 260,
.....262, 264, 266, 268, 270, 271,
.....272, 274, 275, 278, 293, 294,
.....295, 297, 308, 343, 352, 375
- Morgan, D. F.73, 76
- Morla Asensio, V.53, 54, 63,
.....65, 76, 121, 137
- Mulder, O.21, 35, 46, 101, 116,
.....173, 174, 195
- Müller, A.88, 116, 149, 153
- Müller-Kessler, Ch.88, 116
- Muraoka, T.83, 84, 116, 174, 195,
.....208, 270, 275
- Murphy, R. E.57, 64, 76,
.....208, 222, 230
- Nau, F.283, 308
- Nauck, W.313, 352
- Nelson, M. D.6, 19, 282, 305, 308
- Neubauer, A.80, 114
- Neusner, J.137
- Niccacci, A.53, 76
- Nickelsburg, E.123, 124, 137
- Norden, E.327, 352
- Oesterley, W. O. E.240, 244, 248,
.....249, 252
- Okoye, J. I.235, 237, 249, 252
- Olyan, S. M.57, 76, 95, 96,
.....116, 123, 137
- Orton, D. E.313, 352
- Owens, R. J.19, 278, 279, 281, 282,
.....284, 285, 286, 303,
.....304, 305, 306, 308
- Parry, D. W.114, 118
- Passaro, A.III, VII, IX, X, 62, 75,
.....76, 117, 155, 156, 158, 160, 162,
.....163, 164, 166, 168, 170, 171, 308,
.....351, 355, 356, 358, 360, 362, 364,
.....366, 368, 370, 372, 375
- Patte, D.149, 153, 206, 208
- Paul, Sh. M.11, 14, 15, 49,
.....117, 324, 375
- Pax, E.63, 76
- Penar, T.155, 171
- Perdue, L. G.51, 75, 119, 128, 137
- Pesce, M.71, 76
- Peters, N.1, 19, 21, 23, 35, 46, 54,
.....141, 142, 143, 145, 146, 153,
.....201, 223, 230, 260, 275
- Philonenko, M.11, 19, 110,
.....116, 117, 171
- Pié y Ninot, S.222, 230
- Pirot, L.252
- Pistone, R.X, 309, 310, 312, 314,
.....316, 318, 320, 322, 324, 326, 328,
.....330, 332, 334, 336, 338, 340, 342,
.....344, 346, 348, 350, 352, 375
- Poirier, J. C.109, 116
- Porter, S. E.114

- Pouzet, L.329, 330, 352
 Powell, M. A.352
 Prato, G. L.2, 9, 10, 19, 20, 30,
34, 46, 52, 61, 76, 110, 111, 116,
119, 121, 134, 137, 147, 153, 230
 Priest, J.9, 11, 21, 35, 37, 46, 51, 55,
56, 57, 60, 61, 75, 96, 101, 107,
108, 118, 119, 125, 137, 138, 269
 Pritchard, J. B.28, 46
 Prockter, L. J.123, 137
 Puech, É. ..IX, 79, 80, 82, 84, 85, 86, 87,
88, 89, 90, 91, 92, 93, 94, 95, 96, 98,
100, 101, 102, 103, 104, 106, 107, 108,
109, 110, 112, 114, 116, 117, 118, 323,
327, 328, 341, 344, 345, 347, 352, 375
 Quimron, E.126, 137
 Rabinowitz, I.83, 117
 Rahlfs, A.144, 153, 246, 258
 Rapp, U.18, 115, 171, 195, 208
 Rappaport, U.208
 Ravasi, G.165, 171
 Redpath, H. A.140, 151, 153
 Refoulé, F.75
 Reicke, B.148, 153
 Reinbold, W.117
 Reitemeyer, M.73, 77, 197, 208
 Reiterer, F. V. ..II, VII, X, 209, 210, 212,
214, 216, 218, 220, 221, 222, 223,
224, 225, 226, 228, 230, 375
 Reymond, E. D.343, 352
 Rickenbacher, O.2, 20, 63, 77, 141,
142, 143, 145, 152, 153,
222, 223, 230, 234, 252
 Ricks, S.114
 Ricoeur, P.49, 77
 Rizzi, G.X, 277, 278, 280, 282, 284,
286, 288, 290, 292, 294, 296, 298,
300, 302, 304, 306, 308, 375
 Rofé, A.128, 137
 Rogers, J. F.222, 230
 Röhser, G.319, 352
 Rossano, P.137
 Rossetti, M.11, 20
 Rost, L.275
 Roth, W.21, 30, 41, 45, 46,
53, 77, 357
 Rüger, H. P.2, 6, 10, 20, 71, 77,
141, 153, 281, 308
 Sacchi, P.73, 77, 124, 129, 137
 Saebø, M.153
 Saldarini, A. J.312, 352
 Salters, R. B.229
 Sanders, J. A. ..1, 20, 22, 23, 24, 25, 26,
46, 83, 84, 117, 165, 171
 Sanders, J. Th.222, 227, 230
 Saracino, F.101, 117
 Sauer, G.3, 20, 21, 35, 46, 120, 121,
130, 133, 138, 141, 143, 146, 148, 154
 Schattner-Rieser, U.19, 115
 Schechter, S.1, 80, 117
 Schiller, J.18, 115, 171, 195, 208
 Schimanowski, G.222, 230
 Schlatter, A.110, 117
 Schmidt, D. D.138, 328, 352
 Schnabel, E. J.145, 154
 Schoors, A.171
 Schrader, L.21, 22, 23, 24, 32, 34, 47
 Schreiner, J.145, 146, 154
 Schuller, E.118
 Schüngel-Straumann, H.222, 230
 Scott, R.146, 242, 252, 338,
344, 351, 352
 Segal, M. H.117
 Segal, M. Z.21, 23, 31, 32, 34, 35, 36,
41, 43, 47, 82, 140, 141, 154,
201, 257, 259, 262, 263, 275
 Segalla, G.222, 230
 Senior, D.330, 352
 Seybold, I.208
 Shakespeare, W.249, 252
 Sheppard, G. T.222, 230
 Sinno, A.329, 330, 352
 Sixdenier, G. D.5
 Skehan, P. W.3, 15, 20, 21, 23, 32,
34, 37, 47, 53, 55, 64, 70, 77, 81,
83, 84, 85, 99, 101, 108, 117, 118,
120, 128, 138, 141, 143, 145, 146,
147, 148, 149, 151, 154, 155, 157,
158, 161, 171, 174, 182, 185, 195,
201, 208, 215, 222, 225, 230, 245,
248, 252, 256, 259, 260, 263, 268,
275, 278, 279, 280, 308, 316, 320,
341, 343, 352

- Smend, R. ..1, 20, 21, 32, 35, 39, 47, 55,
.....77, 128, 140, 141, 142, 144, 145,
.....154, 159, 171, 201, 233, 245, 251,
.....252, 260, 264, 265, 275, 279, 287, 308
- Snaith, J. G.143, 145, 154, 182, 195
- Sokoloff, M.88, 116
- Soll, W.37, 47
- Sparks, H. F. D.124, 138
- Spicq, C.248, 252
- Spiekermann, H.197, 208
- Spronk, K.134, 138
- Stadelmann, H.9, 20, 55, 59,
.....77, 95, 118
- Stanton, G.312, 353
- Stegemann, H.117, 207, 208
- Stendhal, H.322, 353
- Steudel, A.91, 117
- Stone, M.89, 118, 125, 138
- Strothman, W.284
- Strugnell, J.84, 91, 92, 94,
.....95, 118, 126
- Stuckenbruck, L.94, 118
- Stuhlmacher, P.228, 230
- Suggs, M. J.313, 353
- Swete, H. B.144, 154
- Talmon, Sh.114
- Tcherikover, V.73, 77
- Thiele, W.5, 20, 279
- Tigchelaar, E. J. C.26, 27, 46, 87,
.....89, 96, 103, 104, 105, 107, 118
- Tournay, R. J.29, 47
- Trinquet, J.108, 118
- Ulrich, E.85, 115, 118
- Vaccari, A.15, 20
- Van Cangh, J.-M.91, 118, 328, 353
- van der Horst, P. W.138
- van der Torn, K.138
- van Oorschot, J.150, 154
- van Tilborg, S.322, 353
- van Wolde, E.150, 153, 154
- VanderKam, J. C.29, 47, 114, 115
- Vattioni, F. ..5, 18, 20, 54, 77, 146, 153,
.....257, 275, 278, 279, 280, 283,
.....287, 291, 300, 301, 303, 308
- Vermes, G.91, 118, 323, 353
- Vermeulen, J.19, 46, 116, 195, 230
- Veyne, P.51, 77
- Vilchez Lindez, J.71, 75
- von Rad, G.254, 275
- Vonach, A.19, 229
- Vovelle, M.50, 77
- Wagner, C.139, 140, 154, 257,
.....264, 265, 275
- Wahl, O.3, 20
- Watson, W. G. E.37, 39, 40, 47,
.....330, 343, 353
- Weber, R.113
- Weigl, M.227, 231
- Weitzman, M. P.12, 20, 282, 287,
.....304, 308
- Welch, J. W.330, 353
- Wermelinger, O.20, 77
- Whybray, R. N.149, 154, 199, 208
- Wick, P.314, 353
- Wicke-Reuter, U.131, 138, 147,
.....154, 227, 231
- Wied, G.222, 231
- Wills, L. M.58, 322, 353
- Winter, M. M.12, 20, 281, 282,
.....284, 286, 291, 294, 296, 297,
.....298, 299, 300, 301, 302, 303,
.....304, 305, 306, 308
- Winton, A. P.323, 353
- Wishmeyer, O.261, 274, 275
- Witte, M.212, 221, 225, 230, 231
- Wright, B. G.10, 20, 95, 96, 118,
.....123, 125, 128, 129, 138,
.....140, 154, 165, 171
- Yadin, Y.1, 2, 20, 84, 86,
.....118, 126, 137
- Yassif, E.193, 195
- Zappella, M.119, 138
- Zenger, E.76, 137, 197, 208, 230
- Zenner, J. K.223, 231
- Ziegler, J.4, 5, 14, 15, 20, 140, 144,
.....147, 154, 155, 174, 233, 246, 252,
.....255, 272, 273, 275, 288, 297, 308
- Zumstein, J.322, 353

Index of References

I. OLD TESTAMENT

Genesis

Gen 1	121
Gen 1:3.....	121
Gen 1:14f	96, 217
Gen 1:14-15	128
Gen 1:14-18	121
Gen 1:16.....	121
Gen 2:18 (LXX).....	258
Gen 2:24.....	92
Gen 2-3	93
Gen 3:16.....	92
Gen 5:24.....	97
Gen 9:12-17	122
Gen 17	225

Exodus

Exod 3:20.....	165
Exod 5:2.....	110
Exod 7:3.....	110
Exod 19:16-19	225
Exod 19:19.....	226
Exod 20:7.....	238, 241, 242
Exod 20:12.....	92
Exod 24:16-17	225
Exod 34:10.....	165

Leviticus

Lev 5:4	243
Lev 5:22-23	239
Lev 19:17	39
Lev 19:19	92
Lev 19:29 (LXX)	242
Lev 24:11-16	243
Lev 24:16	239, 242
Lev 26:11	265
Lev 26:15	265
Lev 26:30	265
Lev 26:43	265
Lev 26:44	265
Lev 26:46	214, 220

Numbers

Num 19:2.....	223
Num 25:23.....	300
Num 30:6-15	92
Num 31:21.....	220, 223

Deuteronomy

Deut 4:6	202
Deut 4:8	214
Deut 4:9	200
Deut 4:19	133
Deut 4:44	220
Deut 5:11	238, 241, 242
Deut 5:16	92
Deut 7:25	262
Deut 11:14	33
Deut 12:30	262
Deut 13:7	92
Deut 17:19	198
Deut 18:10f	97
Deut 18:15-18	184
Deut 18:18	323
Deut 19:18 (LXX)	241
Deut 21:3 (LXX)	249
Deut 22:9-11	92
Deut 28:54	92
Deut 28:56	92
Deut 29:28	162
Deut 31:9	220
Deut 31:24	223
Deut 32:1-43	34
Deut 32:9 (LXX)	243
Deut 32:15	270
Deut 32:46	223
Deut 33:2-29	34
Deut 33:4	220, 223
Deut 33:33	126

Joshua

Josh 1:7	220, 223
Josh 8:31	220, 223

Josh 8:32	220
Josh 22:5	220, 223
Josh 23:6	220, 223
Josh 24:16	250
Josh 24:26	219

Judges

Judg 6:13	165
Judg 18:19	251

1 Samuel

1 Sam 1:22	304
1 Sam 2:2	241
1 Sam 25:25	39

2 Samuel

2 Sam 1:21	265
2 Sam 7:16	107
2 Sam 12:10 (LXX)	242
2 Sam 22	42
2 Sam 22:2-51	34
2 Sam 23:1-7	34
2 Sam 24:10 (LXX)	244
2 Sam 24:14	39

1 Kings

1 Kgs 1:39	107
1 Kgs 2:3	214, 220
1 Kgs 3:9	28
1 Kgs 10:4	28
1 Kgs 12:10	270
1 Kgs 12:14	39
1 Kgs 21:10	243
1 Kgs 21:13	243

2 Kings

2 Kgs 5:23	250
2 Kgs 10:31	219
2 Kgs 14:6	220, 223
2 Kgs 17:13	223
2 Kgs 17:34	214, 223
2 Kgs 17:37	214
2 Kgs 19:22	241
2 Kgs 21:8	221, 223
2 Kgs 23:25	220

1 Chronicles

1 Chr 10:10	270
1 Chr 16:31	332
1 Chr 16:40	219, 223
1 Chr 17:14	107
1 Chr 22:12	219
1 Chr 29:22	107

2 Chronicles

2 Chr 2:4	223
2 Chr 12:1	219
2 Chr 14:3	219
2 Chr 23:18	220
2 Chr 25:4	223
2 Chr 28:6	250
2 Chr 30:16	219, 221
2 Chr 31:3	219
2 Chr 31:4	219
2 Chr 33:8	214, 220, 223
2 Chr 34:14	219, 220, 223
2 Chr 35:26	219

Ezra

Ezra 2:36ff	60
Ezra 2:61f.....	60
Ezra 3:2	221
Ezra 7:6	220
Ezra 7:10	214, 219
Ezra 7:11	323
Ezra 7:26	214

Nehemiah

Neh 2:16	60
Neh 3:1	60
Neh 5	66
Neh 8:1	220, 223
Neh 8:3	72
Neh 8:8	72, 219
Neh 8:14	220, 223
Neh 8:18	214, 219
Neh 9:13	214
Neh 9:14	223
Neh 9:29	214
Neh 10:29	219
Neh 10:30	214, 219, 220, 221

Neh 12:1-7	60
Neh 13:4	60
Neh 13:28	60

Tobit

Tob 10:11 (LXX)	240
Tob 14:7	332
Tob 14:11	332

Esther

Est 12:3 (LXX)	242
----------------------	-----

1 Maccabees

1 Macc 2:50	240
1 Macc 2:64	240

2 Maccabees

2 Macc 7	11, 356
2 Macc 14:36	241
2 Macc 15:13-16	194

Job

Job 1:1	24, 151
Job 1:6-2:10	24
Job 1:8	151
Job 1:8-9	24
Job 2:3	151
Job 6:10	241
Job 7:21	40
Job 8:12	39
Job 8:22	40
Job 9:13	134
Job 12:11-12	241
Job 14:1	39
Job 15:15	126
Job 20:6	39
Job 21:5	251
Job 21:9 (LXX)	242
Job 21:10	265
Job 21:33	39
Job 22:13-14	122
Job 25:6	39
Job 26:3	147
Job 26:12	134
Job 28	25, 121, 149, 150

Job 28:12	150
Job 28:14	150
Job 28:20	150
Job 28:20-28	150
Job 28:23	150
Job 28:25-26	150
Job 28:27	151
Job 28:28	25, 151
Job 29:9	251
Job 31:26ff	133
Job 31:40	32
Job 32:18	31
Job 32:22	40
Job 36:27	149
Job 38:2-39:30	24
Job 38-41	121
Job 40:4	251
Job 40:7-41:26	24
Job 42:2-6	24
Job 42:7-14	24

Psalms

Ps 1	197, 198, 204
Ps 1:1-2	204
Ps 1:2	219
Ps 1:3	33
Ps 5:9-10	234
Ps 8	37
Ps 9:2	165
Ps 12:3-5	234
Ps 15:1	243
Ps 15:3a	90
Ps 15:4	243
Ps 18:8	321
Ps 19	198
Ps 19:8-11	198
Ps 19:9	204
Ps 19:18	219
Ps 21	37
Ps 22:4	241
Ps 24:8	312
Ps 27:1-2	274
Ps 31:11	332
Ps 31(30):21b (LXX)	249
Ps 32:1	332
Ps 32:12	285
Ps 33	37

Ps 33:9	312
Ps 37:31	199, 219
Ps 39:2	234, 250
Ps 40:9	199
Ps 46.....	39
Ps 47:12	332
Ps 49:13	332
Ps 55:24	40
Ps 66:5	332
Ps 67	39
Ps 67:4	332
Ps 68:17	312
Ps 69:5	332
Ps 71:22	241
Ps 78.....	198, 199, 200, 203
Ps 78:1	205, 365
Ps 78:5	223
Ps 78:41	241
Ps 88:31	214
Ps 89:6	126
Ps 89:8	126
Ps 89:11	134
Ps 89:19	241
Ps 89:31	199
Ps 94:12	199
Ps 95:1	332
Ps 96.....	121
Ps 96:1	332
Ps 103.....	37
Ps 103:21	126
Ps 104.....	37, 121, 197
Ps 105:45	199
Ps 106:15	241
Ps 106:27	147
Ps 107:11	204
Ps 108:21	312
Ps 111:10	39
Ps 114:6	321
Ps 117:25-26.....	311
Ps 118:13-14.....	274
Ps 118:130	321
Ps 119.....	198, 199, 202, 365
Ps 119:1	219
Ps 119:24	204
Ps 119:34	205
Ps 119:96	204
Ps 119:171-172.....	234
Ps 120:2	234

Ps 125:1	274
Ps 131:1	164
Ps 136.....	108, 121
Ps 137:9	40
Ps 138.....	82
Ps 139.....	37
Ps 139:6	164
Pr 141:3	233, 250
Ps 146-150.....	197
Ps 147.....	121
Ps 148.....	121
Ps 148:1	311
Ps 148:2	126
Ps 149:2	332
Ps 150.....	37

Proverbs

Prov 1:1	28
Prov 1:1-6	23
Prov 1:1-9:18.....	34
Prov 1:7	23
Prov 2:1-22	23, 37
Prov 2:5	23
Prov 2:6	29
Prov 2:16	257
Prov 3:16 (LXX)	245
Prov 3:23	202
Prov 3:35	236
Prov 5:3	257
Prov 5:20	257
Prov 5:23	40
Prov 6:2	203, 241
Prov 6:20	221
Prov 6:22	221
Prov 6:23	214
Prov 7:5	257
Prov 7:6-27	37
Prov 7:18 (LXX)	243
Prov 7:27	40
Prov 8.....	149
Prov 8:1-36	23
Prov 8:4-21	149, 150
Prov 8:4-36	23
Prov 8:12	23
Prov 8:17	23
Prov 8:22	149, 149
Prov 8:22-29 (LXX).....	149

Prov 8:22-30149, 150
Prov 8:22-3123, 122
Prov 8:2723
Prov 8:30122
Prov 8:3623, 40
Prov 9:3-6186
Prov 9:1023, 241
Prov 9:1840
Prov 10:1–22:16.....34
Prov 10:18233
Prov 10:31234
Prov 11:439
Prov 11:13a (LXX)237
Prov 13:14221
Prov 14:2733
Prov 15:1-2233
Prov 14:4249
Prov 15:2333
Prov 15:33a33
Prov 18:7234
Prov 18:21233, 237
Prov 19:6167
Prov 19:16204
Prov 19:2333
Prov 19:26206
Prov 21:23233
Prov 22:1237
Prov 22:14257
Prov 22:17–24:22.....34
Prov 23:27257
Prov 24:23-3434
Prov 25:1–29:27.....34
Prov 25:15b249
Prov 26:18205
Prov 30:1-1434
Prov 30:3241
Prov 30:5-641
Prov 30:15-3334
Prov 30:18-2041
Prov 30:32251
Prov 30–3141, 42
Prov 31.....24
Prov 31:1-934
Prov 31:2-341
Prov 31:8-941
Prov 31:10-3123, 37, 41, 248
Prov 31:1623
Prov 31:1923

Prov 31:2024
Prov 31:25139
Prov 31:2624
Prov 31:3124, 33, 39

Qoheleth

Qoh 1:13163
Qoh 3:1133
Qoh 7:1733
Qoh 8:5204
Qoh 8:16358
Qoh 8:16-17.....163, 164
Qoh 9:2164
Qoh 9:7-9.....29
Qoh 12:1340

Canticles

Cant 2:739
Cant 3:539
Cant 5:839

Wisdom of Salomon

Wis 2:12214
Wis 4:15167
Wis 5:1104
Wis 8:8146
Wis 13:5217
Wis 14:15168
Wis 15:1312

Sirach

Sir prol. 5.....325
Sir prol. 12-1456
Sir prol. 14.....210, 211, 214
Sir prol. 29-3056
Sir prol. 34-3656
Sir prol. 36.....214
Sir 1:127, 43, 147, 148, 215
Sir 1:1a147
Sir 1:1b.....122, 143, 144, 145
Sir 1:1-2150
Sir 1:1-1023, 27, 28, 37, 43, 44, 53,54, 61, 125, 139, 144, 147, 148,149, 150, 151, 215, 362
Sir 1:1–2:1826, 53, 144

Sir 1:1-3:5	51	Sir 1:24	151
Sir 1:1-23:27	41, 45, 53	Sir 1:25	151
Sir 1:1-32:13	42	Sir 1:25-27	98, 360
Sir 1:1-38:23	42	Sir 1:26	88, 145, 318
Sir 1:1-43:33	42	Sir 1:27	143, 240, 320, 323
Sir 1:1-51:30	43	Sir 1:27a	241
Sir 1:2	149	Sir 1:28	288
Sir 1:2b	143, 145	Sir 1:30	39, 263
Sir 1:2-3	27, 140, 150	Sir 2:1	135
Sir 1:2-3:6	143	Sir 2:1a	240
Sir 1:3	142, 151	Sir 2:1-6	205
Sir 1:3b	150	Sir 2:1-18	24, 39
Sir 1:4.....	122, 148, 149, 150, 306	Sir 2:3	71
Sir 1:4b	143, 145	Sir 2:7	266
Sir 1:4-5	70	Sir 2:8	267, 271
Sir 1:5.....	14, 144, 145, 146, 148	Sir 2:9c	102
Sir 1:6.....	29, 145	Sir 2:12	234
Sir 1:7.....	14, 144, 145, 146	Sir 2:12-14	69
Sir 1:8.....	141, 150	Sir 2:14	100
Sir 1:8-9	29	Sir 2:15-16	144, 145
Sir 1:9.....	122, 141, 149, 151, 217, 306	Sir 2:18	39, 267
Sir 1:9a	286	Sir 2:18d.....	39
Sir 1:9b.....	152	Sir 3:1a	240
Sir 1:9-10	70, 362	Sir 3:1b	102
Sir 1:10	43, 144	Sir 3:1-16	22, 25, 66, 92
Sir 1:10a	152	Sir 3:4-12	25
Sir 1:10cd.....	4, 14, 144, 146	Sir 3:16-27	66
Sir 1:10d.....	152	Sir 3:17	324
Sir 1:11	39, 41	Sir 3:17-24	69, 71
Sir 1:11-20	144	Sir 3:17-28	67
Sir 1:11-30	23, 24, 37, 39, 40, 144	Sir 3:17-31	212
Sir 1:11-2:18	22	Sir 3:18	212,
Sir 1:12	33, 102	Sir 3:18-24	57
Sir 1:14.....	23, 143, 145	Sir 3:19	320
Sir 1:14-15	146	Sir 3:20.....	212, 320
Sir 1:16.....	143, 145	Sir 3:21-23	56
Sir 1:18.....	143, 145	Sir 3:21-24	96, 133, 155, 318, 363
Sir 1:19-20	52, 82	Sir 3:22	163, 212
Sir 1:19-2:18	67	Sir 3:22-24	349
Sir 1:20.....	102, 110, 143, 145	Sir 3:23b.....	97
Sir 1:20.....	289	Sir 3:24.....	159, 264, 271, 272
Sir 1:21	5, 288	Sir 3:25	38
Sir 1:21a.....	52	Sir 3:25-29	38
Sir 1:21-27	110	Sir 3:28b.....	297
Sir 1:22.....	263	Sir 3:29-4:10	66
Sir 1:22a.....	52	Sir 3:30.....	38
Sir 1:22-27	6, 288	Sir 3:30-4:10	38

Sir 3:31	262, 271	Sir 6:1bc	251
Sir 4:1-10	66	Sir 6:1c	234, 237
Sir 4:7	244	Sir 6:1-6	120
Sir 4:8	324	Sir 6:2	270, 271, 272
Sir 4:10	310	Sir 6:2-4	38, 66
Sir 4:10d	35	Sir 6:4a	39
Sir 4:11	319, 321	Sir 6:5-17	26, 39, 66
Sir 4:11-19	4, 53	Sir 6:14-15	52, 82
Sir 4:11-6:17	28	Sir 6:16	39
Sir 4:12a	35	Sir 6:16b	35
Sir 4:14	241	Sir 6:17	39
Sir 4:15b	248	Sir 6:17b	39
Sir 4:15-19	150	Sir 6:18	40, 90, 241
Sir 4:17-18	321	Sir 6:18b	40
Sir 4:18	166, 320, 321	Sir 6:18-37	22, 37, 39, 40, 44, 53, 183, 312
Sir 4:19	69, 71, 269, 272	Sir 6:19a	40
Sir 4:20-28	67	Sir 6:19b	40
Sir 4:20-29	70	Sir 6:19-31	52
Sir 4:20-31	67	Sir 6:20b	40
Sir 4:22	264, 273	Sir 6:20-31	52, 81
Sir 4:23	33	Sir 6:23-25	81
Sir 4:23-24	250	Sir 6:32-33	135
Sir 4:26-27	58	Sir 6:36	90, 93, 145
Sir 4:28d	90	Sir 6:37	33, 39, 40, 166
Sir 4:30a	286	Sir 7:1-17	39, 40
Sir 4:31	283	Sir 7:4-7	55
Sir 5:1-4	63	Sir 7:6	271, 272
Sir 5:1-8	38, 39	Sir 7:6cd	260
Sir 5:1-6:4	38, 39	Sir 7:7	260, 271, 273
Sir 5:6c	39	Sir 7:8-28	66
Sir 5:8	39	Sir 7:15	66
Sir 5:9	38	Sir 7:16-17b	101
Sir 5:9-12	236	Sir 7:17	39, 40, 100
Sir 5:9-13	235	Sir 7:18-36	37, 38, 40
Sir 5:9-6:1	38, 233, 235, 236, 237, 250, 256, 367	Sir 7:20-21	66
Sir 5:9-6:4	70	Sir 7:29-31	60
Sir 5:12b	237	Sir 7:31	300
Sir 5:13	236, 237, 255, 256, 271, 273	Sir 7:32-36	66
Sir 5:13a	236, 247	Sir 7:36	40, 100, 101
Sir 5:13-30	185	Sir 8:1	58, 256, 271, 273
Sir 5:14a	234, 237	Sir 8:2	58
Sir 5:14b	90	Sir 8:8-9	61
Sir 5:14cd	251	Sir 8:12	92
Sir 5:14d	234, 237	Sir 8:18	93
Sir 5:14-6:1	237	Sir 9:1-9	40, 66, 257
Sir 6:1b	251	Sir 9:2-9	25

Sir 9:3.....	257, 258, 271, 273	Sir 11:29–12:6	22
Sir 9:5.....	257, 271, 273	Sir 11:29–12:18	66
Sir 9:9.....	40, 257, 271, 272	Sir 11:30.....	66, 269, 270, 272
Sir 9:10.....	38	Sir 12:1–18	26
Sir 9:10–16	38, 39	Sir 12:2.....	243
Sir 9:10–18	66	Sir 12:4.....	243
Sir 9:12.....	99	Sir 12:11.....	93
Sir 9:13.....	260, 271, 273	Sir 12:15.....	259, 271, 273
Sir 9:15.....	39, 88, 219	Sir 12:18.....	36, 280
Sir 9:16.....	39, 85, 93	Sir 13:1.....	36, 38
Sir 9:17.....	61	Sir 13:1–23	37, 38, 39
Sir 9:17–10:18	39	Sir 13:1–14:10	66
Sir 10:1.....	61	Sir 13:3–4a	280
Sir 10:1–18	66	Sir 13:7.....	280
Sir 10:3.....	58	Sir 13:9–13	25
Sir 10:4.....	58	Sir 13:10.....	261, 272
Sir 10:6.....	309	Sir 13:12.....	271
Sir 10:8.....	58	Sir 13:13.....	269, 272
Sir 10:10.....	58, 268, 271, 272	Sir 13:17.....	243
Sir 10:12.....	71, 85	Sir 13:20.....	301
Sir 10:12–18	69	Sir 13:21.....	261, 271, 273
Sir 10:18.....	39	Sir 13:23.....	36, 39, 262, 271, 273
Sir 10:19b.....	39	Sir 13:24.....	36
Sir 10:19–25	66	Sir 13:24–14:19	39, 40
Sir 10:19–11:6	37, 39	Sir 13:25–14:2	67
Sir 10:22.....	85, 93	Sir 14:1.....	250, 256, 271, 272
Sir 10:26–11:6	67	Sir 14:1a.....	250
Sir 11:4.....	110	Sir 14:2.....	263, 272
Sir 11:5.....	58	Sir 14:3–10	66
Sir 11:7.....	243	Sir 14:3–19	26
Sir 11:7–9	70	Sir 14:9.....	265, 271, 272
Sir 11:7–28	40	Sir 14:11.....	300
Sir 11:8.....	89	Sir 14:11–19	65, 66
Sir 11:10–19	26	Sir 14:12–16	100
Sir 11:10–21	65	Sir 14:16.....	85
Sir 11:12c.....	287	Sir 14:17.....	100
Sir 11:14.....	94, 301	Sir 14:19.....	34, 39, 40
Sir 11:15–16	3, 14, 110	Sir 14:20.....	88, 327
Sir 11:17.....	243	Sir 14:20a.....	90
Sir 11:18.....	301	Sir 14:20–21	33, 330
Sir 11:19.....	301	Sir 14:20–27	91, 183, 330, 341
Sir 11:22.....	243	Sir 14:20–15:1.....	90, 327, 329, 332, 333, 344
Sir 11:23.....	120	Sir 14:20–15:10	22, 37, 38, 39, 53
Sir 11:24.....	120	Sir 15:1.....	88, 97, 145, 148, 166, 183, 200, 340, 341
Sir 11:26–28	100	Sir 15:2–3	24
Sir 11:27–28	40		
Sir 11:28.....	40		

Sir 15:4	267, 271	Sir 18:13-14	213
Sir 15:9	36, 234	Sir 18:14	214
Sir 15:9-10	9, 39, 183, 356	Sir 18:15-18	66
Sir 15:11	36, 120	Sir 18:15-19	250
Sir 15:11-16:14	34	Sir 18:18	311
Sir 15:11-18:14	34, 147	Sir 18:19-29	67
Sir 15:12	120, 262, 266, 271, 272	Sir 18:22b	102
Sir 15:14b	93, 94, 110	Sir 18:24	100
Sir 15:15	145	Sir 18:29	321
Sir 15:15-17	135	Sir 18:30-19:3	39, 40, 66
Sir 15:17-18	99	Sir 18:33	87
Sir 16:2	93	Sir 18:33c	88
Sir 16:4	110	Sir 19:1	88, 270, 272, 300
Sir 16:6-11b	110	Sir 19:3	40
Sir 16:11c	39	Sir 19:3b	39
Sir 16:11c-14	110	Sir 19:4-17	39, 70, 256
Sir 16:13	243	Sir 19:5b	52
Sir 16:14	34, 100	Sir 19:5-12	247
Sir 16:15	110	Sir 19:5-17	250
Sir 16:15-16	4, 14	Sir 19:13-16	66
Sir 16:16	110	Sir 19:16	255
Sir 16:17	120	Sir 19:17	36, 39, 89, 219
Sir 16:17-23	100	Sir 19:19	102
Sir 16:19	266, 271	Sir 19:20	25, 28, 29, 36, 39, 88, 145, 147, 148, 226
Sir 16:22	102	Sir 19:20-24	147, 148
Sir 16:24-25	7	Sir 19:20-20:31	28, 39, 147
Sir 16:24-30	127	Sir 19:22	146
Sir 16:24-17:14	120, 125	Sir 19:22a	148
Sir 16:25a	250	Sir 19:24	145, 147, 148
Sir 16:28-30:10	51	Sir 19:24b	148
Sir 17:1-12	121	Sir 20:1-8	70, 237
Sir 17:1-14	94	Sir 20:13	244
Sir 17:5	12	Sir 20:18	241, 255, 271
Sir 17:6	226	Sir 20:18-20	250
Sir 17:9-10	9, 356	Sir 20:18-26	70, 256
Sir 17:11	145, 214, 225	Sir 20:19	311
Sir 17:11-14	225	Sir 20:28	66
Sir 17:15-23	100	Sir 20:30	227, 372
Sir 17:25	267, 271	Sir 20:30-31	39
Sir 17:27-28	9, 100, 105, 356	Sir 21:1-10	40
Sir 18:1	214	Sir 21:1-22:15	66
Sir 18:1-7	36, 147	Sir 21:4	66
Sir 18:1-14	53, 147, 213	Sir 21:7	255, 271
Sir 18:2	214	Sir 21:9-10	100
Sir 18:5-6	213	Sir 21:10	40
Sir 18:7	220	Sir 21:10b	102
Sir 18:8	213		

Sir 21:11	39, 145, 148	Sir 24	184
Sir 21:11-21	39	Sir 24:1-22	61, 92, 119, 224
Sir 21:15	321	Sir 24:1-29	30, 41, 45, 54, 357
Sir 21:16	234	Sir 24:1-34	23, 38, 39
Sir 21:20	94	Sir 24:1-32:13	30, 41, 42, 53
Sir 22:16-18	67	Sir 24:2	152
Sir 22:17-23:6	53	Sir 24:3	217, 318
Sir 22:19	38	Sir 24:3b	35
Sir 22:19-26	38, 66	Sir 24:3-7	125
Sir 22:27	89, 250, 255	Sir 24:3-17	37, 38
Sir 22:27-23:1	238	Sir 24:3-22	23
Sir 22:27-23:6	36, 66, 255	Sir 24:5	23
Sir 22:27-23:27	38, 39, 41, 42, 238	Sir 24:8	207, 217, 224
Sir 23:3	256	Sir 24:9	23, 122
Sir 23:7	38, 238, 240	Sir 24:10-11	30, 207
Sir 23:7a	245	Sir 24:11-12	224
Sir 23:7b	241	Sir 24:12	224
Sir 23:7-11	240	Sir 24:13-22	27
Sir 23:7-15	70, 233, 238, 250, 256, 367	Sir 24:16	23
Sir 23:8	241, 256, 271	Sir 24:18	14, 37
Sir 23:9a	241, 242, 367	Sir 24:18cd	5
Sir 23:10	66, 241	Sir 24:19-22	37, 38, 186
Sir 23:10d	242	Sir 24:22	23, 88, 145, 318
Sir 23:11a	242	Sir 24:22b	102
Sir 23:11b	242	Sir 24:23	24, 89, 97, 145, 166, 200, 222, 223, 224
Sir 23:11c	242, 243	Sir 24:23-34	92
Sir 23:11d	243	Sir 24:24	14
Sir 23:11e	243	Sir 24:25	224
Sir 23:11f	243	Sir 24:27	30
Sir 23:12a	243	Sir 24:28-32	61
Sir 23:12b	243	Sir 24:30ff	321
Sir 23:12cd	243	Sir 24:30-33	31, 32
Sir 23:12-15	238, 243	Sir 24:30-34	9, 29, 30, 41, 44, 45, 53, 184, 206, 315, 357
Sir 23:13	244	Sir 24:31	5
Sir 23:13a	367	Sir 24:32	31, 317, 322
Sir 23:14ef	244	Sir 24:32-33	145
Sir 23:15a	245, 367	Sir 24:32-34	10, 71
Sir 23:15b	238	Sir 24:33	30, 55, 59, 206, 316, 322, 359
Sir 23:16	38	Sir 24:34	31, 35, 39
Sir 23:16-18	53	Sir 25:1	42
Sir 23:16-27	38, 66	Sir 25:1-2	38, 42
Sir 23:18	63	Sir 25:1-6	38, 39
Sir 23:22-26	66	Sir 25:1-32:13	42
Sir 23:23	89, 219	Sir 25:3	283
Sir 23:27	39, 41		
Sir 23:27a	35		

Sir 25:3-6	241	Sir 28:8-26	37, 70, 256
Sir 25:6	39, 146	Sir 28:9b	247
Sir 25:7	259	Sir 28:10cd	249
Sir 25:7b	90	Sir 28:12-16	247
Sir 25:7-11	39, 53	Sir 28:12-26	233, 237, 245, 250, 251
Sir 25:8	90, 250, 255, 271	Sir 28:13	237
Sir 25:8b	250	Sir 28:13a	247
Sir 25:9	90, 148	Sir 28:13b	247
Sir 25:10-11	39	Sir 28:13-26	367
Sir 25:12	33	Sir 28:14a	248
Sir 25:13-26	257	Sir 28:15a	248, 249
Sir 25:13-26:18	66	Sir 28:16	248
Sir 25:13-26:27	38	Sir 28:17-26	249
Sir 25:14-24	92	Sir 28:18	89, 255
Sir 25:19	268, 271, 273	Sir 28:19	90
Sir 25:21	257, 258, 271, 273	Sir 28:19a	249
Sir 25:23	258, 271, 272	Sir 28:19b	249
Sir 25:24	100	Sir 28:19c	249
Sir 25:27	175	Sir 28:20	319
Sir 25:29	258	Sir 28:20a	249
Sir 26:1	90	Sir 28:20b	249
Sir 26:1-4	22, 248	Sir 28:21	249
Sir 26:5-6	53	Sir 28:22	243, 249
Sir 26:13-18	22	Sir 28:23	69, 71, 249, 255
Sir 26:15b	250	Sir 28:23cd	250
Sir 26:16	145	Sir 28:24a	250
Sir 26:19-27	14	Sir 28:24b	250
Sir 26:22	52	Sir 28:24b-25a	250
Sir 26:28	38	Sir 28:26	255, 271
Sir 26:28-27:7	38	Sir 28:26a	250, 367
Sir 26:29-27:3	66	Sir 28:26b	250
Sir 27:5	63	Sir 29:1-2	92
Sir 27:5-6	81	Sir 29:1-3	66
Sir 27:7	63	Sir 29:1-7	38
Sir 27:8	102	Sir 29:1-20	22, 38, 40
Sir 27:11	243, 244	Sir 29:8-13	38, 66, 309
Sir 27:11-29	70	Sir 29:9	66
Sir 27:13a	242	Sir 29:11	66, 89
Sir 27:14	242	Sir 29:12	283
Sir 27:16-21	37, 66	Sir 29:14	66
Sir 27:22-29	256	Sir 29:14-20	37, 38, 92
Sir 27:22-28:7	26, 40	Sir 29:16	311
Sir 27:23	271	Sir 29:19	264
Sir 27:29	243, 259	Sir 29:19-20	265
Sir 28:2	283	Sir 29:20	264
Sir 28:6-7	100	Sir 29:21	39
Sir 28:7	40	Sir 29:21-28	39, 66

Sir 29:21–30:13	40	Sir 32:19	204
Sir 29:24	283	Sir 32:19-23	202
Sir 29:25	311	Sir 32:20	262, 264, 271, 273
Sir 29:28	148	Sir 32:20-22	204
Sir 29:28	301	Sir 32:21	269, 271, 272
Sir 30:1-13	26, 39, 66	Sir 32:23	204, 205, 206
Sir 30:4-6	100	Sir 32:24	97, 200, 283
Sir 30:13	39, 263, 271, 272	Sir 32:24–33:3	202
Sir 30:14-17	43	Sir 33:2	200, 205, 267, 271, 272
Sir 30:14-25	67	Sir 33:2-3	145
Sir 30:14–31:11	39	Sir 33:3	97, 200, 201, 203, 316
Sir 30:21	263, 271, 272	Sir 33:6	201
Sir 30:21-25	66	Sir 33:7-15	125
Sir 30:23	63	Sir 33:7-19	217
Sir 30:24	33	Sir 33:8	218
Sir 30:25–33:16a	4	Sir 33:8-9	217
Sir 31:1-11	63	Sir 33:10	217, 220
Sir 31:3	283	Sir 33:11	217, 218
Sir 31:7	262, 265, 266, 271, 273	Sir 33:12	310
Sir 31:8	309	Sir 33:13	297
Sir 31:9	310	Sir 33:14	243
Sir 31:11	39	Sir 33:14-15	94
Sir 31:11b	39	Sir 33:15	93
Sir 31:12-30	265	Sir 33:15-19	187
Sir 31:12–32:13	26, 39, 66	Sir 33:16	187
Sir 31:15	90	Sir 33:16-17	30, 55, 59, 359
Sir 31:17	265, 271, 272	Sir 33:16-18	8, 29, 30, 31, 41, 44,45, 53, 61, 218, 357
Sir 31:22	8, 38	Sir 33:16-19	315
Sir 31:25	265, 271, 272	Sir 33:16b–36:13a	4
Sir 31:28	33	Sir 33:17	31
Sir 31:29	265, 271, 272	Sir 33:18	28, 31, 35, 39, 184, 201
Sir 31:30	265, 271, 273	Sir 33:18-19	205
Sir 32:12	35, 39, 42, 93, 285	Sir 33:19	38
Sir 32:13	42	Sir 33:19–38:23	42
Sir 32:14	201, 203	Sir 33:20-21	42
Sir 32:14-18	202	Sir 33:20-24	43, 63
Sir 32:14–33:3	197, 205, 206	Sir 33:20-30	25
Sir 32:14–33:6	200, 201, 365	Sir 33:23b	205
Sir 32:14–33:15	30, 41, 45, 357	Sir 33:25-33	66, 67
Sir 32:14–33:18	31, 35, 37, 39	Sir 33:27	201
Sir 32:14–38:23	30, 41, 42, 53	Sir 34:1-8	40, 97, 226
Sir 32:15	200, 203, 204, 205,267, 271, 273	Sir 34:7-18	70
Sir 32:16	35, 204, 205	Sir 34:8	40, 90, 145, 226
Sir 32:16-18	204	Sir 34:9-12	63
Sir 32:17	200, 204	Sir 34:10-12	29
Sir 32:18	200, 204	Sir 34:13	42

Sir 34:19a-d	267	Sir 37:27–38:15	43
Sir 34:21-27	66	Sir 37:27–38:23	37, 38
Sir 34:24-27	71	Sir 38–39	321
Sir 35:1	301	Sir 38:1-8	38
Sir 35:2-13	25	Sir 38:9	371
Sir 35:9	291, 292	Sir 38:9-15	38
Sir 35:10	291, 292	Sir 38:11	300
Sir 35:11-12	292	Sir 38:15	260, 272
Sir 35:11–36:17	66	Sir 38:16-23	38, 42, 43
Sir 35:13-19	66	Sir 38:18-21	25
Sir 35:14-26	66	Sir 38:20a	35
Sir 36:1	53	Sir 38:21	301
Sir 36:1-22	36, 37	Sir 38:21-23	100
Sir 36:7-15	120	Sir 38:23	41, 42
Sir 36:9	55	Sir 38:24	62
Sir 36:18-20	67	Sir 38:24-34	38
Sir 36:21-27	66	Sir 38:24–39:11	30, 31, 41, 45, 61, 62, 357
Sir 36:22	53	Sir 38:24–39:12	38, 39, 40
Sir 36:23	324	Sir 38:24–43:33	41, 42
Sir 36:23–37:15	38	Sir 38:24–50:24	53
Sir 36:26-31	257, 258	Sir 38:24–50:29	30, 41, 53
Sir 36:26–37:11	38	Sir 38:27–39:14	51
Sir 36:29	258, 271, 273	Sir 38:33	218
Sir 37:1	300	Sir 38:33d	214
Sir 37:1-6	66, 290	Sir 38:34	89, 218, 219
Sir 37:1-10	290, 300	Sir 38:34cd–39:1	200, 218
Sir 37:1-13	305	Sir 38:34cd–39:8	145
Sir 37:2-4	305	Sir 39:1	31, 218, 219, 317, 318
Sir 37:3	243	Sir 39:1-4	61
Sir 37:3-4	300	Sir 39:1-11	61, 62
Sir 37:4	301	Sir 39:4	63
Sir 37:5	290, 300	Sir 39:5-6	28
Sir 37:6	300	Sir 39:6	31, 55, 59, 359
Sir 37:7	300	Sir 39:6-11	318
Sir 37:8	271, 273, 300	Sir 39:8	214
Sir 37:8cd	268	Sir 39:9-10	39
Sir 37:9	300	Sir 39:10	35
Sir 37:10	300	Sir 39:10b	39
Sir 37:11	291, 312	Sir 39:11	40
Sir 37:12	243, 259, 271, 273, 292	Sir 39:12	29, 30, 31, 41, 44, 45, 53, 357
Sir 37:13	292	Sir 39:12-35	53, 120, 125
Sir 37:16	39	Sir 39:13	38
Sir 37:16-26	39	Sir 39:13-35	31, 36, 39
Sir 37:23	61	Sir 39:13–43:33	43
Sir 37:24	61	Sir 39:15b–40:8	1
Sir 37:26	61		
Sir 37:27-31	38, 66		

Sir 39:15cd.....	8	Sir 41:15-25	213
Sir 39:16	33	Sir 41:16	38
Sir 39:21	120	Sir 41:16a	8
Sir 39:24	266, 271, 272	Sir 41:16-42:1d	40
Sir 39:27	84, 93, 243	Sir 41:17	67
Sir 39:27-44:18	6	Sir 41:18	67
Sir 39:28	287	Sir 41:19	293
Sir 39:28-31	127	Sir 41:19b	67
Sir 39:32-33	8	Sir 41:22	86
Sir 39:33	33, 84	Sir 41:24	66
Sir 39:34	33, 120	Sir 41:25	66
Sir 39:35	8, 39	Sir 41:42	263
Sir 40:1-17	39, 43	Sir 42-43	166
Sir 40:1-41:13	43	Sir 42:1c	68
Sir 40:7	84	Sir 42:1d	40
Sir 40:8	301	Sir 42:1c-2	56
Sir 40:9	301	Sir 42:1e-8	40
Sir 40:9-10	84	Sir 42:2	88, 200, 214, 219
Sir 40:12	86	Sir 42:4	86
Sir 40:16	39	Sir 42:5	86, 200
Sir 40:17	262, 271, 272	Sir 42:6-14	66
Sir 40:18-27	39	Sir 42:8	40, 264, 271, 272
Sir 40:18-41:4	38	Sir 42:9-14	66
Sir 40:22-25	84	Sir 42:12a	306
Sir 40:26	33, 85, 93, 271, 272	Sir 42:14	92
Sir 40:26cd	267	Sir 42:15	85, 212, 216
Sir 40:26-27	39	Sir 42:15c	121
Sir 40:27	39, 85, 93	Sir 42:15cd	34
Sir 40:28	301	Sir 42:15-17	27
Sir 40:28a	230	Sir 42:15-18	25
Sir 40:28-41:4	67	Sir 42:15-25	120, 212
Sir 41:1-4	43	Sir 42:15-43:26	24, 38, 43
Sir 41:2	263, 271, 272	Sir 42:15-43:33	27, 36, 37, 40, 43, 53, 54, 96, 107, 119, 130, 133, 135, 361
Sir 41:3-4	100	Sir 42:15-51:30	9
Sir 41:4	88, 200	Sir 42:16	85, 121, 128
Sir 41:5-13	43	Sir 42:17	125, 126, 134, 212
Sir 41:5-15	39	Sir 42:17b	85
Sir 41:8	88, 200, 219	Sir 42:17c	85, 134
Sir 41:8-9	55, 56, 71	Sir 42:18	83, 212, 287
Sir 41:9	259, 271	Sir 42:18ab	128
Sir 41:9b	297	Sir 42:18c-d	86
Sir 41:12	86	Sir 42:18-20	122, 126
Sir 41:12-13	237	Sir 42:19	166
Sir 41:14	38, 227, 372	Sir 42:21	122, 212
Sir 41:14a	8, 240	Sir 42:22	86
Sir 41:14-15	39		
Sir 41:14-42:8	67		

Sir 42:22-25	213	Sir 44:17	84, 97
Sir 42:23	127	Sir 44:17-23	40
Sir 42:24	93	Sir 44:17-45:26	27, 44
Sir 43:1-10	121	Sir 44:17-50:24	43
Sir 43:1-12	120	Sir 44:19	39
Sir 43:1-26	120	Sir 44:20	89, 219, 293
Sir 43:2-5	128	Sir 44:21	13
Sir 43:5	85, 95, 134	Sir 44:22	293
Sir 43:5b	128	Sir 44:22a	294
Sir 43:6ab	134	Sir 44:23	40
Sir 43:6-8	130	Sir 44:23de	294
Sir 43:6-33	25	Sir 44:23g	39
Sir 43:7ab	134	Sir 45:1f	294
Sir 43:8ab	134	Sir 45:1-5	44, 221
Sir 43:9	145	Sir 45:2	85, 287, 323
Sir 43:9-10	132	Sir 45:3	301, 323
Sir 43:10	85, 127, 241	Sir 45:4	323, 324
Sir 43:11	122	Sir 45:5	200, 214, 221, 222, 225, 294, 318, 323
Sir 43:13-26	120	Sir 45:5cd	145
Sir 43:23	86	Sir 45:6	301
Sir 43:25	86	Sir 45:6-22	60, 222
Sir 43:25b	134	Sir 45:6-25d	44
Sir 43:26-28	84	Sir 45:7	58, 60, 107, 300
Sir 43:27	40	Sir 45:9-14	300
Sir 43:27-28	53	Sir 45:9-15	293
Sir 43:27-33	25, 40, 43, 120	Sir 45:11	60
Sir 43:29	141	Sir 45:15	58, 293
Sir 43:30-33	84	Sir 45:15	293, 294
Sir 43:32	126	Sir 45:15a	294
Sir 43:32-33	53	Sir 45:15cd	294
Sir 43:33	28, 35, 43, 166, 243, 244	Sir 45:15f	294
Sir 44-49	107	Sir 45:17	214, 222
Sir 44:1	35	Sir 45:21	300
Sir 44:1-15	37, 39, 40	Sir 45:23-24	60
Sir 44:1-45:26	44	Sir 45:23-26	107
Sir 44:1-49:16	119	Sir 45:24	60, 293
Sir 44:1-50:24	36, 43, 44, 45, 53	Sir 45:25	44, 58, 108, 293
Sir 44:1-50:29	41, 54	Sir 45:25b	58, 60
Sir 44:4	145	Sir 45:25e-26	44
Sir 44:11ab	294	Sir 45:25-46:8	280
Sir 44:11-15	53	Sir 45:26	44, 55, 60
Sir 44:12	86, 293	Sir 45:26c	107
Sir 44:14	40	Sir 46:1	39, 44, 107
Sir 44:14-15	39	Sir 46:1-49:16	44
Sir 44:15	35	Sir 46:1-50:24	44
Sir 44:15b	39	Sir 46:12	101
Sir 44:16	27, 44, 86, 97, 107, 126		

Sir 46:13.....	39, 58, 59	Sir 50:1-5	108
Sir 46:15.....	59	Sir 50:1-21	44, 60
Sir 46:20.....	101	Sir 50:1-24	37, 55, 119
Sir 46:26.....	73	Sir 50:4.....	269, 272
Sir 47:2b.....	296	Sir 50:6.....	31, 96, 130
Sir 47:2-11	44	Sir 50:11c	295
Sir 47:11.....	58, 107, 108	Sir 50:14.....	295
Sir 47:12.....	108	Sir 50:17.....	268, 271
Sir 47:12-22	44	Sir 50:19.....	294, 295, 296
Sir 47:13.....	39	Sir 50:19-22	300
Sir 47:20.....	287	Sir 50:20.....	295, 296
Sir 47:21.....	58	Sir 50:21.....	268, 271
Sir 47:22.....	58, 268, 271, 272	Sir 50:22.....	296, 297, 298
Sir 47:23.....	39, 264, 271, 272	Sir 50:22-24	44
Sir 48:1.....	59	Sir 50:23-24	11, 60
Sir 48:3.....	58	Sir 50:24.....	96, 108, 300
Sir 48:5.....	101	Sir 50:25-26	43, 53
Sir 48:6.....	58	Sir 50:25-29	39, 41
Sir 48:8.....	58, 59	Sir 50:25-51:30	34, 44, 357
Sir 48:9.....	101	Sir 50:27.....	7, 32, 33, 52, 54, 56, 57, 124
Sir 48:9-10	109	Sir 50:27-29	8, 29, 32, 33, 43,44, 59, 61, 357
Sir 48:10.....	101, 283, 287	Sir 50:28.....	33, 90
Sir 48:11.....	90, 101, 102, 109, 303	Sir 50:28a.....	90
Sir 48:11b.....	102	Sir 50:29.....	39, 93
Sir 48:12.....	31, 55, 59, 357	Sir 50:29a.....	32, 33
Sir 48:12-14	101	Sir 50:29b.....	33
Sir 48:12-16	59	Sir 51	8, 95, 186, 327
Sir 48:17.....	39	Sir 51:1.....	85
Sir 48:20.....	241	Sir 51:1-2	94
Sir 48:22.....	59	Sir 51:1-12.....	4, 6, 24, 36, 41, 42, 53, 205
Sir 48:22-25	97	Sir 51:1-30	30, 41, 42, 53
Sir 49:1-16	37, 38, 40	Sir 51:2.....	58
Sir 49:3.....	58	Sir 51:3.....	259, 271, 273
Sir 49:4.....	88, 200, 219	Sir 51:12.....	8, 34, 108
Sir 49:6.....	287	Sir 51:13.....	34, 52, 163
Sir 49:7.....	59, 287	Sir 51:13-14	28
Sir 49:9.....	288	Sir 51:13-15	53
Sir 49:10.....	59, 101, 287	Sir 51:13-20	92, 312
Sir 49:11.....	108	Sir 51:13-29	53
Sir 49:12.....	301	Sir 51:13-30	3, 8, 23, 24, 37, 41, 42,45, 61, 82, 88, 173, 174, 175,187, 191, 193, 215, 357, 364
Sir 49:13.....	107	Sir 51:13-50	174
Sir 49:14.....	97, 101	Sir 51:15.....	85
Sir 49:14-16	107	Sir 51:15cd.....	145
Sir 49:16.....	36, 40	Sir 51:16.....	189, 192
Sir 50.....	57		
Sir 50:1.....	36, 55, 107		
Sir 50:1-4	60		

Sir 51:18	23
Sir 51:19.....	23, 163, 185, 215, 216, 366
Sir 51:20	24, 216
Sir 51:20b.....	52
Sir 51:21	188
Sir 51:23	56, 61, 63, 70, 74,120, 207, 361, 366
Sir 51:23-28	31
Sir 51:24-25	186
Sir 51:25	24, 188
Sir 51:26	189, 216
Sir 51:27	184
Sir 51:28.....	34, 215, 240
Sir 51:30	24, 26, 27, 33, 34,44, 45, 145, 357
Sir 51:30b.....	52

Isaiah

Isa 1:4.....	241
Isa 1:10.....	219
Isa 1:15.....	185, 190
Isa 2:3.....	31
Isa 2:5.....	31
Isa 4:6.....	39
Isa 5:1-7	31
Isa 5:7.....	94
Isa 5:19.....	241
Isa 5:24	241.
Isa 6:9-10	328
Isa 8:3.....	328
Isa 8:11-21	206
Isa 8:14.....	202
Isa 8:16-18	206
Isa 8:21.....	202
Isa 9:11	39
Isa 9:16.....	39
Isa 9:20.....	39
Isa 10:4.....	39
Isa 10:17.....	241
Isa 10:20.....	241
Isa 12:6.....	241
Isa 17:7.....	241
Isa 22:13.....	40
Isa 22:18.....	236
Isa 24:19.....	205
Isa 26	103

Isa 29:19.....	104, 241
Isa 29:23.....	241
Isa 30:8-11	206
Isa 30:9.....	206
Isa 30:11-12	241
Isa 30:15.....	241
Isa 31:1.....	241
Isa 35:1.....	332
Isa 37:23.....	241
Isa 40:25.....	241
Isa 41:14.....	241
Isa 41:16.....	241
Isa 41:20.....	241
Isa 43:3.....	241
Isa 43:14-15	241
Isa 45:11.....	241
Isa 47:4.....	241
Isa 48:17.....	241
Isa 49:7.....	241
Isa 50:4.....	192
Isa 50:4-9	191
Isa 50:5.....	192
Isa 50:7.....	192
Isa 50:8.....	193
Isa 51:9.....	134
Isa 54:5.....	241
Isa 55:1.....	185
Isa 55:5.....	241
Isa 57:15.....	241
Isa 58:13-14	243
Isa 59:2-3	234
Isa 60:9.....	241
Isa 60:14.....	241
Isa 60:21.....	94
Isa 61:3.....	94
Isa 61:10.....	332

Jeremiah

Jer 1:6	188
Jer 1:7	188
Jer 1:10.....	287, 301, 302
Jer 1:11-12	31, 59
Jer 2:20	189
Jer 4:19	188
Jer 4:31	190
Jer 5:3	189

Jer 5:5	189
Jer 5:6	250
Jer 5:7	190
Jer 6:9	187
Jer 6:10	188
Jer 8:2	133
Jer 13:16	201
Jer 14:19	265
Jer 17:22b-23	190
Jer 20:14	245
Jer 21:2	165
Jer 28:14	249
Jer 32:23	223
Jer 33:17-22	107
Jer 40:11	312
Jer 41:14b	191
Jer 42:15	191
Jer 50:29	241
Jer 51:5	191, 241
Jer 51:64	32, 59

Lamentations

Lam 3:27	241
Lam 5:1-22	37

Baruch

Bar 3-4	223
Bar 4:19 (LXX)	240
Bar 4:21 (LXX)	240
Bar 4:22	241
Bar 4:25 (LXX)	240
Bar 4:27 (LXX)	240

Ezekiel

Ezek 8:16	133
Ezek 8:17 (LXX)	242
Ezek 14:14	288, 301, 302
Ezek 16:45	265
Ezek 28:16 (LXX)	242
Ezek 39:7	241
Ezek 47:1-12	31

Daniel

Dan 1:4	28, 147
Dan 3:89	312

Dan 9:11	220, 221
Dan 9:13	220
Dan 12	103
Dan 12:1-3	11, 101, 105, 356

Hosea

Hos 4:6	219
Hos 4:7	236
Hos 11:9	241
Hos 12:1	241
Hos 13:13	316
Hos 14:10	316

Joel

Joel 2:23	332
Joel 3:1-2	152

Amos

Am 2:1-6	348
Am 2:4	219
Am 2:6-8	329, 347
Am 2:6-12	346
Am 2:11-12	329, 347
Am 3:7	320
Am 8:11	186, 347
Am 12:11-12	347

Jonah

Jon 2:1	328
---------------	-----

Micah

Mic 3:8	31, 357
Mic 7:16	251

Nahum

Na 1:7	312
--------------	-----

Habakkuk

Hab 1:4	214
Hab 1:12	214
Hab 2:16	236
Hab 3:3	241

Zephaniah	
Zeph 3:3.....	320
Haggai	
Ha 2:23.....	208
Zechariah	
Zech 6:9-14	107
Zech 14:5	126
Malachi	
Mal 2:8	262
Mal 3:22	223
Mal 3:23-24	101, 109
Mal 3:24.....	287, 301, 302
II. NEW TESTAMENT	
Matthew	
Mt 1:22-23	319
Mt 3:15.....	320
Mt 5:3.....	304
Mt 5:3-10	328, 329, 344, 347
Mt 5:3-12	91, 99, 313
Mt 5:5.....	324
Mt 5:6.....	332
Mt 5:6-7	347
Mt 5:9.....	311
Mt 5:11-12	347
Mt 5:12.....	314, 315, 332, 332
Mt 5:16.....	311
Mt 5:17.....	317
Mt 5:17-20	348
Mt 5:18.....	317
Mt 5:19.....	319
Mt 5:21-24	309
Mt 5:21-48	319
Mt 5:45.....	311
Mt 5:48	310, 311
Mt 6:14.....	283
Mt 6:19.....	283
Mt 6:19-21	309
Mt 6:24.....	309
Mt 7:13-14	330
Mt 7:15-20	330
Mt 7:23-24	348
Mt 7:24.....	316
Mt 10:16.....	316
Mt 10:25.....	321
Mt 10:40-41	317
Mt 10:46.....	321
Mt 11:2.....	320
Mt 11:9	321
Mt 11:13	317
Mt 11:19	319, 320
Mt 11:20-24	320
Mt 11:25	316, 321, 348
Mt 11:25-30	319, 371
Mt 11:28-30	312, 327
Mt 11:29	324
Mt 12:37.....	237
Mt 12:40.....	328
Mt 13:11	313, 319, 325
Mt 13:13.....	326
Mt 13:14-15	328
Mt 13:19.....	326
Mt 13:23.....	326
Mt 13:51.....	326
Mt 13:51-52	313, 321, 329
Mt 13:52.....	194, 314, 319
Mt 14:31-33	314
Mt 16:5-12	314
Mt 16:17.....	319
Mt 16:27.....	283
Mt 18:17.....	310
Mt 18:21-22	309
Mt 18:33.....	310
Mt 19:21.....	309
Mt 21:5.....	324
Mt 21:16.....	328
Mt 21:23.....	322
Mt 21:43.....	322
Mt 21:45.....	322
Mt 22:40.....	317
Mt 23:1-7	321, 371
Mt 23:13.....	313
Mt 23:29-31:35	314
Mt 23:34.....	313, 316, 322, 349
Mt 23:35-36	314

Mt 23:37.....	313
Mt 24-25	348
Mt 24:45.....	316
Mt 25:2.....	316
Mt 25:4.....	316
Mt 25:8.....	316
Mt 25:9.....	316
Mt 25:34.....	310
Mt 25:41.....	310
Mt 26:65-66	243
Mt 28:18-20	322
Mt 28:19-20	314
Mt 28:20.....	322
Mt 28:28.....	349

Mark

Mk 4:11	325
---------------	-----

Luke

Lk 1:17	283, 302
Lk 1:51-53	310
Lk 6:20-26	99
Lk 6:35	310
Lk 7:35	319, 321
Lk 8:10	325
Lk 10:7	283
Lk 11:1-54	329
Lk 12:15ff.....	283
Lk 16:16	317

John

Jn 10:11	302
Jn 10:33	243

Romans

Rom 2:4	312
---------------	-----

1 Corinthians

1 Cor 4:21	324
1 Cor 5:12-13.....	326

2 Corinthians

2 Cor 10:1	324
------------------	-----

Galatians

Gal 3:8-14	324
Gal 5:23	324
Gal 6:1	324

Ephesians

Eph 4:2.....	324
Eph 4:32.....	312

Colossians

Col 3:12	324
Col 4:5	326

1 Thessalonians

1 Thess 4:12.....	326
1 Thess 4:13.....	326
1 Thess 5:6.....	326

1 Timothy

1 Tim 3:7	324
1 Tim 6:11	324

2 Timothy

2 Tim 2:25	324
------------------	-----

Titus

Tit 3:2	324
---------------	-----

Hebrews

Heb 2:2	283
---------------	-----

James

Jas 1:21.....	324
Jas 2:10.....	318
Jas 3:2-10	237
Jas 3:5-6	249
Jas 3:5-10	241

1 Peter

1 Pt 2:3.....	312
1 Pt 3:16.....	324

2 Peter		PeshSir 1:7a.....	288, 289
2 Pt 2:22	243	PeshSir 1:7b.....	289
III. ANCIENT VERSIONS			
Peshitta			
Genesis			
PeshGen 30:8	304	PeshSir 1:8.....	289, 306
Exodus			
PeshExod 38:8	304	PeshSir 1:9.....	303, 306
1 Chronicles			
Pesh1Chr 29:28.....	304	PeshSir 1:9a.....	288, 289
2 Chronicles			
Pesh2Chr 26:16.....	304	PeshSir 1:9b.....	289
Job			
PeshJob 28:27	306	PeshSir 1:10a.....	288, 289
Psalms			
PeshPs 106:23	285	PeshSir 1:10b.....	289
Proverbs			
PeshProv 8:22	307	PeshSir 1:11a.....	289
Sirach			
PeshSir 1:1a.....	288, 289	PeshSir 1:11b.....	289
PeshSir 1:1-12	289	PeshSir 1:20.....	288
PeshSir 1:2a.....	289	PeshSir 1:20a.....	285, 289
PeshSir 1:3a.....	289	PeshSir 1:27.....	288
PeshSir 1:3b.....	289	PeshSir 1:7.....	284
PeshSir 1:4.....	303, 306	PeshSir 2:1.....	298
PeshSir 1:4a.....	289, 306	PeshSir 3:5.....	286
PeshSir 1:4b.....	289	PeshSir 7:31.....	300, 303
PeshSir 1:5a.....	289	PeshSir 9:15b.....	302
PeshSir 1:6	284, 285, 288, 306	PeshSir 11:14.....	301
PeshSir 1:6b.....	289	PeshSir 11:15.....	286
		PeshSir 11:16.....	286
		PeshSir 11:18.....	301
		PeshSir 11:19.....	301
		PeshSir 11:21.....	287
		PeshSir 13:20.....	301
		PeshSir 14:11.....	300, 303
		PeshSir 16:15.....	286
		PeshSir 16:16.....	286
		PeshSir 18:13.....	302
		PeshSir 19:1.....	300
		PeshSir 19:15b.....	302
		PeshSir 19:17b.....	302
		PeshSir 19:20.....	302
		PeshSir 24:8b.....	307
		PeshSir 24:9.....	307
		PeshSir 26:26.....	286
		PeshSir 28:6b.....	303
		PeshSir 28:18.....	284
		PeshSir 29:11.....	285, 302
		PeshSir 29:12.....	285
		PeshSir 29:18.....	284, 285
		PeshSir 29:28.....	301
		PeshSir 30:12d	286
		PeshSir 30:20c.....	286
		PeshSir 32:10c.....	284
		PeshSir 32:12.....	285

- PeshSir 35293, 303
 PeshSir 35:1.....301
 PeshSir 35:1b.....300
 PeshSir 35:1-8300
 PeshSir 35:1-11289, 290
 PeshSir 35:1-13305
 PeshSir 35:2.....300
 PeshSir 35:2-4305
 PeshSir 35:3.....300
 PeshSir 35:4.....300, 302
 PeshSir 35:5.....290, 300
 PeshSir 35:6.....300
 PeshSir 35:7.....300, 305
 PeshSir 35:8.....300, 304, 305
 PeshSir 35:9-10304
 PeshSir 35:9-13305
 PeshSir 35:10.....292
 PeshSir 35:10c.....298
 PeshSir 35:11.....290, 291, 292, 305
 PeshSir 35:12.....292
 PeshSir 35:15.....303
 PeshSir 35:16.....304
 PeshSir 35:17.....302
 PeshSir 35:24.....302, 304
 PeshSir 36:2.....302
 PeshSir 36:2-3304
 PeshSir 36:3.....302
 PeshSir 37:4.....301, 304
 PeshSir 37:26.....285
 PeshSir 38:4.....298
 PeshSir 38:11.....300, 303
 PeshSir 38:21.....301
 PeshSir 39:28.....287
 PeshSir 39:32.....303, 306
 PeshSir 40:8.....301
 PeshSir 40:20-21303
 PeshSir 40:28.....301
 PeshSir 41:8.....304
 PeshSir 41:13.....285
 PeshSir 42:12a.....306
 PeshSir 42:18.....287
 PeshSir 44:14.....284
 PeshSir 44:17.....284, 285
 PeshSir 44:20.....284, 304
 PeshSir 45:1.....284, 285
 PeshSir 45:2.....285, 287
 PeshSir 45:3.....285, 301
 PeshSir 45:6.....301
 PeshSir 45:7.....300
 PeshSir 45:8.....300, 303
 PeshSir 45:8-15289, 293
 PeshSir 45:15293, 294, 300, 303
 PeshSir 45:21.....300, 303
 PeshSir 45:23.....284, 285
 PeshSir 47:20.....287
 PeshSir 48:3.....284, 285
 PeshSir 48:4.....284
 PeshSir 48:10.....287, 302, 303
 PeshSir 48:10c.....301
 PeshSir 48:11303
 PeshSir 49:6-7288
 PeshSir 49:9.....288, 302
 PeshSir 49:12.....301
 PeshSir 49:67.....302
 PeshSir 50:17.....296
 PeshSir 50:19.....300, 303
 PeshSir 50:19-22290, 294
 PeshSir 50:22295, 296, 297,
298, 300, 303
 PeshSir 50:24.....300, 303
- Ezekiel
- PeshEzek 22:30285
- Luke
- PeshLk 1:19.....303
 PeshLk 2:10.....303
 PeshLk 3:18.....303
 PeshLk 6:34-35290, 291, 305
- Acts
- PeshActs 8:12303
 PeshActs 8:35303
 PeshActs 8:40303
- Syro-Hexapla
- Sirach
- SyhSir 1:1280
 SyhSir 51280

IV. OLD TESTAMENT PSEUDEPIGRAPHA
AND QUMRAN

1 Enoch

1 Enoch 1:2	27
1 Enoch 1:9	126
1 Enoch 1-36.....	27
1 Enoch 2:1-3	27
1 Enoch 2:1-5:4.....	125
1 Enoch 12:3-4	323
1 Enoch 12-36.....	125
1 Enoch 14:20-23	27
1 Enoch 15:1	323
1 Enoch 18:14-15	127
1 Enoch 19:3	27
1 Enoch 19:4	126
1 Enoch 20:1	126
1 Enoch 20:3-6	127
1 Enoch 32:3	26
1 Enoch 32:3-4	27
1 Enoch 32:6	26
1 Enoch 72:1	126
1 Enoch 72-80.....	125
1 Enoch 72-82.....	27, 129, 361
1 Enoch 75:1-3	96
1 Enoch 75:2	129
1 Enoch 75:3	126
1 Enoch 79:1-6	127
1 Enoch 80:1	126, 127
1 Enoch 80:2-8	96, 127
1 Enoch 81:2	27
1 Enoch 81:5	126
1 Enoch 82.....	128
1 Enoch 82:1	126
1 Enoch 82:2-3	26
1 Enoch 82:4-7	96, 129
1 Enoch 82:4-20	125
1 Enoch 82:37	128
1 Enoch 91:11-17.....	27
1 Enoch 92:1	26
1 Enoch 92:3-5	106
1 Enoch 92-105.....	27
1 Enoch 93:1-10	27
1 Enoch 93:5	94
1 Enoch 93:10	94
1 Enoch 93:11-14.....	27, 125

1 Enoch 93-2	27
1 Enoch 94:8	304
1 Enoch 98:15	124
1 Enoch 99:10	26
1 Enoch 101:1-9	125
1 Enoch 102-104	107
1 Enoch 104:1-5.....	110
1 Enoch 104:10	124
1 Enoch 105:1	27

2 Enoch

2 Enoch 64:5	323
--------------------	-----

1 Ezra

1 Ezra 1:38.....	249
1 Ezra 4:21.....	244

4 Ezra

4 Ezra 4:2.....	326
4 Ezra 4:10.....	326
4 Ezra 4:21-22	326
4 Ezra 5:22.....	326
4 Ezra 5:34.....	326
4 Ezra 5:39.....	326
4 Ezra 8:3.....	326
4 Ezra 13:53.....	326
4 Ezra 14:1.....	323
4 Ezra 14:5.....	323
4 Ezra 14:26.....	323

Jubilees

Jub. 2:9.....	128
---------------	-----

Psalms of Solomon

PssSol 2:36.....	312
PssSol 5:2.....	312
PssSol 5:12.....	312
PssSol 10:2.....	312
PssSol 10:7.....	312

Testament
of the Twelve Patriarchs

Test. Abr. B 11,3	3232
Test. Lev. 13,1	89

Qumran	
CD I 7.....	93
CD VI 2-3	326
CD VII 9	94
CD XIX 6	94
1Q27 1-3	93
1QAp Gn XIV 13-14	93
1QH V 18ff	98
1QH VI 13-16	328
1QH X 22-30	304
1QH XI 20f	94
1QH XIV 18	93
1QH XIV 32	97, 103
1QH XVI 7	93
1QH XVI 11.....	93
1QH XVI 17	93
1QH XVI 21	93
1QM XI 13.....	94
1QpHab 12:4.....	321
1QpNah 3-4	321
1QpNah 3:5.....	321
1QpNah 3:7.....	321
1QS I 4	94
1QS I 10	94
1QS III 13 – IV	93, 98
1QS III 13 – IV 26	110
1QS III 15f.....	94, 97
1QS IV 7-8.....	87
1QS IV 25	97
1QS VI 10	89
1QS VII 14.....	94
1QS VIII 5	93
1QS VIII 6-7	94
1QS IX 10-11	109
1QS X 4	95
1QS XI 3.....	93
1QS XI 8	93
4Q185 1-2 ii 13-14.....	90
4Q201 i 2-3	27
4Q203 8 4	26
4Q212 ii 23	26
4Q212 iii 22.....	27
4Q213a 1 ii 14-18	97
4Q369 1 i 6	97
4Q415 2 ii 1-9	92
4Q416 1 10-16	102
4Q416 1 11.....	103
4Q416 1 14-16	98
4Q416 2 ii 4-7	22
4Q416 2 ii 5-7	92
4Q416 2 ii 8-9	98
4Q416 2 ii 17-18	92
4Q416 2 ii 21	92
4Q416 2 iii 14-16.....	98
4Q416 2 iii 15-19.....	22, 92
4Q416 2 iii 18-21.....	92
4Q416 2 iii 19	22
4Q416 2 iv 11	92
4Q416 2 iv 13	22
4Q417 1 i 6-8.....	93, 104
4Q417 1 i 6-19.....	102
4Q417 1 i 6-27.....	97
4Q417 1 i 7-10.....	22
4Q417 1 ii 21-23	22
4Q417 1 iii 9	93
4Q417 2 i 6-13.....	22
4Q417 2 i 10-11	93
4Q417 2 i 10-12.....	99, 104
4Q417 2 i 15-16.....	105, 107
4Q417 2 ii 21-23	92
4Q418 2 2-9	102
4Q418 9 15-17	98
4Q418 69 ii	102, 107
4Q418 69 ii 7	103, 104
4Q418 69 ii 10-15	106
4Q418 81	110
4Q418 81 1-5	105
4Q418 81-81a 2-3	93
4Q418 81 12-14	93
4Q418 103	92
4Q418 123 ii 3-8	98, 102
4Q418 126 ii 6-9	105
4Q418 212 1-2	102
4Q420 1a-b ii 1-3	89
4Q421 1a-b ii 13-14	89
4Q423 1-2 i 7	93
4Q525 2 ii 1	90

4Q525 2 ii 1-6	90
4Q525 2 ii 2	88
4Q525 2 ii 3-4	90
4Q525 2 ii 4	88
4Q525 11-12.....	87
4Q525 14 ii 7	89
4Q525 14 ii 22-24	89
4Q525 14 ii 26-28	89
4Q525 25 4.....	87
4Q530 ii 2	29
4Q531 17 12.....	29
4Q542 1 ii 13	110

11QPs ^a XXVII 2-3	326
11QPs ^a XVIII.....	323
11QPs ^a XVIII 14	89
11QPs ^a XXI 11-18	92
11QPs ^a XXI 13.....	85
11QPs ^a XXVI 9-15	92

V. RABBINIC TEXTS

bAr 15b	248
bBer 48a.....	283
bSan 100b	283
jSan 28a	283
Tos. Yad 2,13	283

VI. HELLENISTIC JEWISH LITERATURE

Philo

Ebr. 158	63
Vit. Mos. 2, 279.....	324

Josephus

Ant. XIII, 311-313	324
Ant. XV, 373-379.....	324
Ant. XVII, 345-348	324
Ant. XX, 264	321

Letter of Aristeas

Aristeas § 16	312
---------------------	-----

VII. HELLENISTIC LITERATURE

Aratus of Soli

Phaen. 1-18	132
Phaen. 19-21	132
Phaen. 19-732	132
Phaen. 733-1154	132

VIII. EARLY CHRISTIAN SOURCES

Aphrahat

Dem. 1-10	284
Dem. 4,2	284
Dem. 4,12	285
Dem. 11-22	284
Dem. 12,3	284
Dem. 13,5	284, 285
Dem. 14,15	285
Dem. 14,35	284, 285
Dem. 14,45	284
Dem. 20,4	284, 285
Dem. 20,7	284
Dem. 22,7	284, 285
Dem. 23	284
Dem. 23,4	284, 285
Dem. 23,5	285
Dem. 23,14	285
Dem. 23,19	284, 285

Didache

Did. 4,5	283
Did. 4,13	319

Letters of Barnabas

Barn. 19,9.....	283
Barn. 19,11.....	319

Index of Subjects

- Afterlife99, 100, 101, 106
Apocalyptic circles70, 121, 123,
.....125, 168, 364
Apocalyptic speculations226
Astral cult133, 135
Authorial self-references44, 45
- Banquet265
Beatitude324, 327, 341,
.....347, 350, 370
- CanonicityV, VI, 14, 16,
.....79, 115, 283
Commandment(s)39, 98, 100, 145,
.....162, 166, 180, 183, 198, 200, 202,
.....204, 205, 214, 221, 222, 225, 226,
.....228, 288, 290, 318, 319, 323, 324
Cosmos97, 119, 129, 143,
.....168, 217, 228, 364
Covenant27, 43, 44, 58, 67, 68,
.....70, 71, 74, 81, 95, 100, 107,
.....108, 109, 115, 122, 185, 200,
.....206, 221, 222, 224, 225, 229,
.....293, 294, 323, 359, 373
CreationIX, 23, 24, 25, 34, 37,
.....38, 46, 54, 93, 96, 98, 100, 103,
.....104, 105, 110, 113, 119, 120, 121,
.....122, 123, 124, 125, 127, 129, 130,
.....131, 132, 133, 134, 135, 136, 137,
.....142, 150, 165, 171, 201, 209, 211,
.....212, 213, 214, 216, 217, 218, 220,
.....222, 227, 228, 229, 230, 282, 303,
.....305, 306, 361, 366, 367, 369
Cult72, 95, 125, 133, 135, 180,
.....184, 185, 193, 222, 228,
.....299, 305, 358, 361, 367
- Death22, 28, 37, 38, 40, 42, 43,
.....55, 94, 99, 100, 101, 104, 105,
.....111, 124, 127, 133, 150, 168, 233,
.....237, 238, 240, 242, 243, 247, 249,
.....250, 259, 260, 263, 274, 282, 303,
.....313, 367, 368
- Dualism93, 94
- Ebionite theology298, 300, 302
Enemies192, 234, 254, 256, 258,
.....259, 260, 269, 274, 311, 361
Enochic groups70
Epic of Gilgamesh28, 29, 44
Eschatology11, 16, 93, 94, 99, 104,
.....105, 106, 108, 109, 113,
.....114, 115, 288, 369
Esoteric doctrines226
Essenes11, 13, 59, 85, 86, 87, 109,
.....112, 324, 360
- Fear of God ..23, 33, 36, 39, 40, 41, 45,
.....70, 93, 151, 209, 217, 228,
.....229, 254, 263, 288, 366
Fear of the LordVI, 9, 23, 24, 25,
.....29, 33, 41, 70, 135, 143, 144, 148,
.....151, 153, 164, 226, 241, 266, 267,
.....288, 320, 356
- Geniza1, 12, 18, 23, 24, 26, 27, 33,
.....34, 38, 52, 80, 81, 86, 87, 89, 96,
.....110, 116, 153, 233, 235, 278, 279,
.....308, 309, 341
Γενουσία60
- Halakhah282, 290, 291, 295, 296,
.....307, 369, 370
Hexaplaric recension146
Hidden things97, 157, 165, 166,
.....320, 324
Hidden wisdom227, 312, 327,
.....351, 372
High Priest21, 35, 37, 46, 55, 60,
.....61, 107, 108, 116, 119, 207, 269, 296
- Intellectual activity157
- JudgementV, VI, 56, 66, 124, 125,
.....136, 171, 183, 187, 188, 229, 273, 310,
.....347, 348, 349, 350, 360, 371, 372

- Kingdom194, 310, 313, 314, 319,
.....321, 322, 325, 326, 331, 348,
.....350, 351, 370, 371
- Kingship107, 109
- Knowledge of God61, 122, 126,
.....217, 361
- LawV, VI, VII, 25, 29, 36, 39, 40,
.....51, 54, 55, 56, 60, 66, 70, 71, 72, 73,
.....88, 89, 90, 91, 92, 93, 96, 97, 98, 99,
.....111, 112, 122, 127, 133, 135, 139, 145,
.....148, 154, 158, 162, 164, 165, 166, 167,
.....179, 180, 182, 183, 184, 190, 191, 193,
.....198, 199, 200, 202, 203, 204, 205, 206,
.....210, 211, 213, 214, 215, 217, 218, 219,
.....220, 221, 222, 223, 224, 225, 226, 228,
.....229, 235, 239, 251, 254, 256, 260, 263,
.....264, 265, 267, 273, 274, 281, 282, 288,
.....290, 298, 300, 302, 303, 316, 317, 318,
.....319, 320, 321, 324, 328, 334, 341, 348,
.....353, 360, 366, 367, 369, 371, 372
- Λόγος70, 239
- Macarism90, 91, 198, 319, 331, 341
- Mercy34, 106, 108, 110, 147, 155,
.....156, 169, 175, 176, 259, 266, 268,
.....297, 298, 310, 312, 331, 332, 347
- Merism176, 331
- Messiah59, 109, 322, 323,
.....324, 328, 348
- Messianism107, 108, 109, 115, 360
- Monarchy281, 298, 301
- מוֹרֵכַח32, 240
- Mystery62, 92, 93, 97, 98, 99, 102,
.....104, 106, 107, 114, 163, 168,
.....320, 325, 326, 360, 364
- Νόμος88, 200, 209, 210, 211, 213,
.....214, 215, 216, 217, 218, 219, 220,
.....221, 223, 224, 225, 226, 317
- (Non-)Alphabetic acrostic23, 37,
.....38, 40, 43, 44, 45
- Παιδεία61, 63, 176, 192, 210,
.....211, 214, 240, 320
- Pedagogic intention61
- Pharisees11, 109, 313, 314,
.....319, 322, 360
- Poor25, 36, 55, 65, 66, 91, 99, 105,
.....123, 248, 254, 261, 262, 286, 290,
.....291, 292, 301, 324, 328, 331, 346,
.....347, 348
- Poverty34, 65, 111, 281, 282,
.....298, 299, 301, 304, 305
- Praise of the Ancestors27, 36, 37,
.....38, 43, 44, 45, 53, 58, 96,
.....101, 109, 119, 323, 360
- Praise of the Fathers46, 116,
.....300, 357
- Prayer6, 8, 9, 10, 18, 28, 34, 36, 52,
.....61, 63, 73, 99, 165, 174, 176, 178,
.....179, 180, 190, 194, 195, 199, 230,
.....233, 255, 282, 290, 294, 295, 303,
.....304, 356, 364
- Priesthood9, 12, 57, 58, 76, 95, 96,
.....97, 107, 108, 109, 112, 116, 118,
.....125, 137, 138, 168, 171, 228, 281,
.....293, 294, 296, 298, 300, 360, 364
- Process of becoming literature ..71, 355
- Profits264, 265
- PsalterIX, 83, 114, 197, 198, 199,
.....200, 201, 203, 205, 206, 207, 208, 365
- Πτώσις255, 256, 259, 262, 263, 264,
.....267, 269, 270, 271, 272, 273
- רוֹנֵה נְהִיָּה93, 98, 360
- Resurrection11, 101, 102, 103, 104,
.....105, 109, 117, 360
- Rich4, 36, 37, 61, 65, 66, 71, 159,
.....173, 248, 254, 261, 262, 269,
.....270, 310, 326, 368
- Sabbath121, 129, 243
- Sacrifice293, 300, 303, 304, 305
- Sapiential doxology43
- Secret things157, 160, 161, 162,
.....164, 170
- Stoic school278
- Temple ..VII, 30, 31, 56, 57, 59, 60, 67,
.....72, 73, 95, 113, 176, 177, 179, 180,
.....182, 185, 207, 268, 299, 305, 327,
.....356, 359

- Theodicy31, 34, 45, 93, 119, 120,
121, 136, 157, 274, 357, 361
- TongueX, 38, 41, 70, 89, 90, 128,
175, 177, 180, 192, 233, 234,
235, 236, 237, 238, 239, 241,
243, 244, 245, 246, 247, 248,
249, 250, 251, 252, 254, 255,
256, 258, 259, 367, 368
- Torah ..VI, IX, X, 9, 10, 13, 28, 44, 123,
137, 145, 159, 161, 166, 197, 198,
199, 200, 201, 202, 203, 204, 205,
206, 207, 208, 209, 211, 213, 215,
217, 219, 221, 222, 223, 225, 227, 229,
231, 309, 313, 316, 317, 318, 319, 356,
363, 364, 365, 366, 367, 372
- תורה198, 199, 208, 209, 213, 215,
219, 220, 221, 222, 223, 228
- Vices66, 254, 262, 263, 264
- Violence268, 269, 347
- Virtues213, 254, 262, 263, 264, 347
- Woman41, 66, 70, 92, 127, 248,
254, 257, 258, 267

