

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

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1. Introduction

In his classic treatment of Jewish wisdom vis-à-vis divine revelation, Rylaarsdam explains how Proverbs sees the way wisdom is found and acquired:

Their [sages'] manner of obtaining wisdom differs from that of the prophets. Since there is no divine initiative supplementing creation, there is no word of God beyond that given by human reason; and the deliverance of reason are not called the "word" of God.¹⁾

In other words, the wisdom tradition developed propensity to the notion of autonomy of human reason and cognition in acquiring wisdom. In fact, Israelite wisdom tradition maintains that wisdom is acquired through human cogitation. Although the process can be arduous, learners (epitomized as "son" most often in Proverbs) are expected to gain wisdom with the aid of their teachers (likewise epitomized as "father") and a wide range of pedagogy. The father/teacher invokes sporadically God's

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1) John C. Rylaarsdam, *Revelation in Jewish Wisdom Literature* (Chicago: University of Chicago Press, 1946), 72.

authority to vouch his teaching, but he claims no supernatural means in receiving or imparting the wisdom in his care.

Qohelet and Job, the principal protagonists of other canonical wisdom, rely even less on divine authority for their wisdom as they draw far more from their personal experiences and reflections thereupon. Even for Ben Sira, the exalted Torah does not supplant or replace wisdom so much as it lays foundation for and grant authority to the latter. Wisdom with all its worth, must be gained through diligent study and discipline. Witherington notes that “[w]isdom is hidden unless diligently sought and finally revealed and received.. This is true even though Israel has been given the objective repository of Wisdom called Torah.”²⁾

It is refreshing, therefore, to see one of the Barekhi Nafshi texts from Qumran, if not the group as a whole, showcasing a novel approach, a different path to acquiring wisdom, namely through divine infusion.

2. Barekhi Nafshi texts from Qumran

“BAREKHI NAFSHI (Heb. בָּרַכְי נַפְשִׁי; "Bless the Lord, O my soul"), initial words of Psalm 104. The central theme of this psalm is the glorification of God as the Creator of the universe, the majesty and beauty of which testify to the wisdom of the Master of all creatures. This psalm is regarded as one of the loftiest and most beautiful examples of ancient Hebrew poetry and a magnificent expression of monotheism,” thus states the article “Barekhi Nafshi” in the famed *Encyclopaedia Judaica*.

It is well known that the Psalter was used and copied rather extensively by the Qumran community, as a number of Psalm scrolls found in Qumran and its adjacent areas testifies so well.

2) Ben Witherington, *Jesus the Sage* (Minneapolis: Fortress Press, 1994), 98.

That the sectarian writing of Hodayot and other hymnic songs were popular at Qumran only strengthens this connection.

Among the DSS, six scrolls 4Q434-439 are commonly called “Barekhi Nafshi Texts,” although the *editio princeps* DJD (Discoveries in the Judaean Desert) excludes 4Q439 from the Barekhi Nafshi group and lists as “4QLament by a Leader.”³⁾ Barekhi Nafshi texts overall, and 4Q436 in particular, defy characterization by one form critical factor, although their affinity to Hodayot is readily observable. Weaving mostly elements of praise and thanksgiving psalms, they show hymnic quality that makes it reasonable to assume that these texts were meant for recitation.

4Q434 starts with the characteristic phrase *barekhi nafshi* “Bless, O my soul.”

Bless the Lord, Oh my soul, for all his wonders, for ever.
And blessed be his name, because he has saved the soul of
the poor (*nefesh 'ebyon*) / and the needy ones he has not despised
and he has not forgotten the hardship of the oppressed (*dalim*)
He has opened his eyes upon the oppressed and has heard the cry
of the orphans and has turned his attention to their cry. / In the
abundance of his mercy (*rob rachmav*) he has favored the need and
has opened their eyes so that they see his ways, and their ears so
that they hear his teachings. / He has circumcised the foreskin of
their hearts and has saved them because of his grace and has set
their feet firmly on the path.⁴⁾

Overall, the main thrust of the text seems to be divine favor toward the weak and underprivileged, and the resulting deliverance from hardship. Catherine Murphy in her study of wealth in DSS opines that “the needy are the very people who have

3) Nitzan Billhah, ed., *Discoveries in the Judaean Desert*, vol. 29, Poetical and Liturgical Texts, Part 2 (Oxford: Oxford University Press, 2000), 255.

4) Translation is my own, although heavily influenced by standard editions.

entered the community” and the community has provided what they needed: “Metaphors of material abundance for the spiritual assets of community life reinforces the suggestion that the material needs of the community have been met.”⁵⁾

But the deliverance goes beyond material help, which Murphy is aware but does not elaborate as she focuses on the material side of the issue (“wealth” is her stated object of investigation, after all). It must be noted in this text that God has not only met their material needs, but also opened their eyes and ears so they can understand God’s teaching and alter their ways. The notion that God illuminating their mind is even more prominent in 4Q436 as explained in the following section.

It begs the question therefore, what kind of spiritual advancement or elevation is at issue in this text, and whether this and other BN texts betray any wisdom elements. This paper will examine mainly 4Q436 due to its heavy use of wisdom vocabulary and notion, and determine whether it and perhaps other BN texts contributes to our understanding of Jewish, both biblical and post-biblical, wisdom literature and its theology.

3. 4Q436 (Barekhi Nafshi^C)

The scroll suffers a sharp cut through the main section but the loss of text is minimal. Top margin is fully visible and the right margin shows clear for the top 3 lines. From line 4 and below. The bottom right corner is missing up to the very last line. Column height is 71 mm, and the space between lines are around 7.2 mm. Scribal skill is very high, evidenced by very even and uniform shape and size of letters. On average, spacing between words is 2 mm which is very close to the typical

5) Catherine M. Murphy, *Wealth in the Dead Sea Scrolls and in the Qumran Community* (Studies on the Texts of the Desert of Judah 40; Leiden: Brill, 2002).

width of letters. Thick letters namely final Mem, Qof, Shin are 3 mm wide, while Yod and Vav are 1 mm wide. A word with four letters is almost always 8 or 9 mm wide.

DJD describes the script of BN texts to be Herodian, with the exception of 4Q438 being late Hasmonian or early Herodian. Examined against F. M. Cross's paleographic observations on DSS⁶, the scripts of 4Q436 looks closer to a hybrid form of late Hasmonian (ca. 50-25 BCE) and the early Herodian formal script (ca. 30-31 BCE)

3.1. Text and Translation

4Q436 has another section (Fragment 1 Column 2) but 4Q435 complements the Frag I Column 1 rather nicely.

- (1) Understanding to strengthen the crushed heart, and to encourage the <Faint> hearted, to console the powerless in the time of their distress; and to raise up the hands of the fallen,
- (2) So as to make (them) instruments of knowledge; and to give knowledge to the wised. Then the upright will increase learning to comprehend
- (3) Your wonders which you did in the olden years, the years of many generations, and the eternal prudence
- (4) [you placed] in front of me. You have preserved you law before me and confirmed your covenant for me, and you have strengthened the heart [of your servant]
- (5) To walk in your ways. You paid attention to my heart and you sharpened my kidneys so I will not forget your laws,
- (6) You ... and your law, and you opened my kidneys so that I would pursue your ways [to know the hidden things]

6) F. M. Cross, "The Development of the Jewish Scripts," in *The Bible and the Ancient Near East: Essays in Honor of William Foxwell Albright*, ed. G. E. Wright (Garden City, NY: Doubleday, 1961), reprint in *The Ancient Library of Qumran*. 3rd ed. (Minneapolis: Fortress Press, 1995).

- (7) You made my mouth like a sharpened sword, and opened my tongue to the holy words. (vac) and you placed in my heart wisdom and
- (8) Discipline, so that they would not meditate on the actions of man with lips in the Pit ... and you have strengthened my feet
- (9) ... and with your hand you have strengthened my right hand so that you may send me. You purified (my work?)
- (10) You removed [the foreskin of my heart] and in its place you put a clean heart. You re[moved] the evil inclination [from me] ...

Fragment 1 column 2 is a bit less well preserved and requires more guesswork to read, but it appears very similar if not identical to 4Q435 Frag 1. Here my translation owes much to DJD and Martinez.

- (1) ... you placed in the hearts of fornication ... you removed the eyes of [leudness] ... from me. And you conc[ea]led] ...
- (2) you drove out stubbornness from me ... the afflicted heart [of mine] you ... you removed raging anger from me..
- (3) ... [heart of] inequities [and haughtiness] ...

4. Ideas of wisdom in 4Q436

- 1-4a God has given understanding to encourage and to reveal His wisdom
- 4b-6 God has provided inner strength based on the covenantal royalty
- 7-8 God has set the poet to be His messenger to warn people
- 9-10 God has reinvigorated the poet and protected him from evil

Uses of Hebrew verbal forms in this poem direct readers to perfective ideas, rather than non-perfectives. In other words,

the poem appears to state what has already happened rather than what he wishes or petitions to see happening. This means 4Q436 aligns closer to hymnic and thanksgiving material, notably the Hodayot. Hodayot is a fairly diverse group and individual poems can vary in their details rather significantly. Thiering presents a useful categorization of Hodayot borrowing from Gunkel and Mowinckel's classification of Psalms. Overall, the two prominent forms are lament and thanksgiving, but individual Hodayot appear to be hybrid types of classical form critical categories. Thus Thiering enumerates nine (9) sub-types of Hodayot as follows:

- (1) plea for help;
- (2) thanks for having been saved;
- (3) thanks unrelated to salvation from suffering;
- (4) confidence that he will be saved;
- (5) lengthy, detailed descriptions of suffering;
- (6) brief, generalized descriptions of suffering;
- (7) acknowledgment of sin, or that he is being punished;
- (8) declaration of innocence;
- (9) prayer for or description of discomfiture of enemies.

In line 10 we find this distinct notion of wisdom. Take note again: "You removed [the foreskin of my heart] and in its place you put a clean heart. You re[move]d the evil inclination [from me]." This line is perhaps the best example of locating human frailty and sinfulness in the human body.⁷⁾ In a very

7) For an extended study of this phrase in DSS, see David Seely, "The 'Circumcised Heart' in 4Q434 *Barkī Nafshi*," *RevQ* 65-68 (1996): 527-535. Seely's emphasis on the heart-language is valid, but it should be noted that other organs, especially the kidney, also takes an important place in this kind of description. See George Brooke, "'Body Parts in *BARKHI NAFSHI* and the Qualifications for Membership of the Worshipping Community." In *Sapiential, Liturgical and Poetical Texts from Qumran*. Proceedings of the Third Meeting of the International Organization for Qumran Studies Oslo 1998. Edited by Daniel K. Falk, Florentino Garcia Martinez, and Eileen M. Schuller (Leiden: Brill, 2000), 83-84.

peculiar development, the texts lists specific body parts as the source of sin. As a result, the protagonist of this poetic texts proudly speaks of body parts strengthened and empowered by God, the heart taking up a special place in his list.⁸⁾ Thus God removes ‘the foreskin of his heart,’ to extinguish evil desires, and strengthens his heart, kidneys, mouth and tongue, hand and feet, in order that he can walk in the right paths. This direct linkage between the moral inclinations and human body is striking, as Jang Hoon Park notes that “various documents from the Scrolls witness to the stream of tradition that views the universal human weakness and sins as the symptoms of humanity’s internal problem.”⁹⁾

Those who acquire knowledge/wisdom are given a clean heart (*leb tahor*) while his evil inclination (*yester ra*) gets removed. In other words, a fundamental change has occurred. Here the word *yester* stands for something close to human will. And the poet sees the inclination or disposition of heart as something compromised, tampered from the neutral free state. This goes beyond where Ben Sira who stops in his critical assessment of human heart. Sirach 15:11-15 reads:

Do not say, ‘the Lord is to blame for my failure;’
It is for you to avoid doing what he hates
Do not say, ‘it was he who led me astray,’
He has no use for sinful men.

8) For a thorough discussion on the body imagery of (circumcised) heart in 4Q434, see David Rolph Seely, “The ‘Circumcised Heart’ in 4Q434 Barki Nafshi (*),” *RevQ* 65-68 (1996), 527-35. For a helpful discussion of the role of body part language in BN, and the primacy of heart and kidney in carrying human character and emotions, see George Brooke, “Body Parts in *BARKHI NAFSHI* and the Qualifications for Membership of the Worshipping Community”, 84.

9) Jang Hoon Park, “Humanity’s Moral Corruption in Philo and the Dead Sea Scrolls,” *Evangelical Old Testament Studies* 29(2024), 23. Also note similar observations by Jörg Frey and Matthew Goff cited by Park.

The Lord hates every kind of vice;
 You cannot love it and still fear him.
 When he made man in the beginning,
 He left him free to take his own decisions
 If you choose, you can keep the commandments,
 Whether or not you keep faith is yours to decide.

Here in v.14 *yetser* is the power to choose, at once one's will and disposition. This concept of *yetser* takes an important place in rabbinic teaching in which *yeter hara* "evil inclination" becomes a key notion for its anthropology. Deriving from Gen 6:5 "the Lord saw ... that every inclination of their hearts was evil." Wisdom sees it. But with Ben Sira, wisdom still doesn't change it. In Sirach's anthropology, the human heart has been damaged but still functional if not perfectly neutral. Thus Ben Sira describes God ruling humans with His sovereign will but humans are not devoid of their own ability to choose what is right. He had endowed humans with the ability of choosing to do what is right, and that is the human *yeter*.¹⁰⁾ Thus Ben Sira maintains the divine paradox of allowing human freedom of moral choice while claiming his divine wisdom power ruling over humanity:

The Lord keeps watch over those who fear him;
 No human act escapes his notice.
 But he has commanded no man to be wicked,
 Nor has he given license to commit sin (Sirach 15:19-20)

10) John Collins observes that in many wisdom texts from Qumran like 4Q Sapiential Work A, *yeter* can be good or bad in different contexts and is subject to human will. "People can resist the evil inclination, and exercise at least a measure of free choice. The context for human choice in this Sapiential Work is significantly different from that of Sirach, since it is made in view of an impending eschatological judgment." See Collins, *Jewish Wisdom in the Hellenistic Age* (OTL; Louisville, KY: Westminster John Knox, 1997), 126.

Compared to Sirach, BN shows further swing to more direct and powerful rule of God over human heart. And wisdom, being the umbrella concept for the newly acquired and realized human traits, turns more invasive and controlling role over man. We may ask next how one can get wisdom. Ben Sira gives his answer using metaphoric expressions: one needs the endurance of a farmer ploughing and sowing (6:18) and a hunter waiting and pursuing (6:27).

If it is your wish, my son, you can be trained
If you apply you mind to it, you can become clever,
If you enjoy listening you will learn
If you are attentive you will grow wise (Sirach 6:32-33)

But as he encourages diligent study, he also acknowledges that wisdom in its glory is weight to bear, but also very difficult to acquire in the first place.

[Wisdom] is very harsh to the undisciplined,
fools cannot remain with her.
She is like a heavy stone to test them,
they will hurry in setting her aside
For wisdom is true to her name,
she is not accessible to many. (Sirach 6:20-22)

As much a traditionalist as Ben Sira is, he still affirms the human ability to search and acquire wisdom. But pronouncing wisdom to be inaccessible, whether as a self-deprecatative note or an ironic comment praising wisdom, is not a novel idea in the wisdom tradition. It is found in Prov 8 and Job 28, among other places.

Where then does wisdom come from? And where is the place
of understanding?
Thus it is hidden from the eyes of all living And concealed
from the birds of the sky.

Abaddon and Death say, “With our ears we have heard a report of it.”

God understands its way, And He knows its place. (Job 28:20-23, NASB)

Where is wisdom to be found? The answer to this rhetorical question is obvious: nowhere. But the Joban author mitigates the pessimistic answer “nowhere” by adding the cautiously affirmative statement: “God knows its way.” Noticeably, he doesn’t quite say “God will give wisdom,” let alone “God alone gives wisdom.”

It is at this juncture where 4Q436 ventures further. In it we find that wisdom is not revelatory in its origin only; it is revelatory in the manner of its acquisition. God is the sole purveyor of wisdom. Wisdom is directly infused from God. But before we declare 4Q436 as a total novelty, we should read another later Jewish wisdom text tucked in the compilation called book of Proverbs, namely the words of Agur, Prov 30:1-9.

5. Wisdom as divine gift according to Agur

Another text of interest regarding acquisition of wisdom is Prov 30:1-9, a section ascribed to Agur. Dubbed as ‘a strange text’ (Rick Moore) and ‘the most obscure section of Proverbs’ (Joseph Blenkinsopp), words of Agur poses many challenges to interpreters.¹¹⁾

The words of Agur the son of Jakeh, the oracle. The man declares to Ithiel, to Ithiel and Ucal: Surely I am more stupid

11) Rick D. Moore, “A Home for the Alien: Worldly Wisdom and Covenantal Confession in Proverbs 30,1–9,” *ZAW* 106 (1994), 96; Joseph Blenkinsopp, *Wisdom and Law in the Old Testament: The Ordering of Life in Israel and Early Judaism*, Rev. Ed. (The Oxford Bible Series; Oxford: Oxford University Press, 1995), 52.

than any man, And I do not have the understanding of a man. Neither have I learned wisdom, Nor do I have the knowledge of the Holy One. Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His son's name? Surely you know! Every word of God is tested; He is a shield to those who take refuge in Him. Do not add to His words Or He will reprove you, and you will be proved a liar. (Prov 30:1-5)

Fox observes that this text expresses so many ideas at odds with the rest of Proverbs. One such idea is Agur's notion of revelation superior to human wisdom. Fox notes:

For Agur, fear of God—which is the attitude he expresses in Prov 30:8-9 though he does not use the term—is not so much beginning of wisdom as its replacement. [author's emphasis] The wisdom he speaks in v. 2 is of lesser value. The editor who added Agur's poem sought to rectify the lack of concern for divine revelation in the book of Proverbs that had reached him.¹²⁾

That Agur prefaces his teaching with a confession of his ignorance is quite unique for a wisdom text. His confession of ignorance and frailty (30:1-3) is followed by a doxology of divine revelation (30:4-6) and his prayer for divine guidance in his life (39:7-9). Agur's words shows an interesting reaction or corrective to the overall emphasis of the book of Proverbs on human wisdom inasmuch as wisdom is understood as a cognitive operation. Agur's words is more an oracle than an oration, and his teaching is more about piety than wisdom. For Agur, wisdom is more about divine gift than human quest. In that sense, Agur's words is a reaction and remedial addition to the book of Proverbs as a whole.

12) Michael V. Fox, *Proverbs 10-31* (New Haven: Yale University Press), 957.

6. Access to the divine wisdom in the New Testament

Wisdom looms large in the study of the second temple Judaism including Dead Sea Scrolls and early Christianity movements. More attention is now given to the nature of Jesus's messages to be that of a wisdom teacher. Despite the earlier efforts to trace Jesus' wisdom teaching to the Qumran community, it is now widely accepted that Jesus was not only a wisdom teacher *par excellence*, but a far more radical interpreter of the wisdom tradition who claimed him to be the embodiment of it. Harrington notes: "The Qumran wisdom texts provide further evidence for the literary forms used by wisdom teachers in Jesus' time and the topics that concerned them. However, they lack the radical and paradoxical character of some of Jesus' wisdom teachings."¹³) Jesus was a master sage-teacher who used in his teaching both traditional and innovative wisdom ideas and motifs liberally and masterfully.¹⁴) New Testament takes up wisdom mythos and wisdom *topos*. The Johannine Gospel depicts Jesus as God's creative power and wisdom. Brown notes that "the fourth evangelist saw in Jesus the culmination of a tradition that runs through the Wisdom Literature of the OT."¹⁵) The hymnic exaltation of Jesus in John 1:1-18 among others, is the

13) Daniel Harrington, *Wisdom Texts from Qumran* (London and New York: Routledge, 1996), 89.

14) For an excellent sketch of Jesus *being* the parable (Heb. *maschal*) of God, see Ben Witherington III, *Jesus the Sage: The Pilgrimage of Wisdom* (Minneapolis: Fortress Press, 2000), 201-208. "What is especially daring about the idea of Jesus taking up the personification of Wisdom and suggesting that he was the living embodiment of it, it that while a prophet might be seen as a *maschal* or prophetic sign, no one, so far as one can tell, up to that point in early Judaism had dared to suggested [*sic*] that he was a human embodiment of an attribute of God—God's wisdom." (204)

15) Raymond Brown, *The Gospel According to John I-XII*, AB 29 (New York: Doubleday, 1966), cxxii.

best indicator of such connection. This undoubtedly derives from the wisdom Christology shared by the early church including the apostle Paul.¹⁶⁾

The Letter of James employs the instruction form. James often uses the invocation-imperative sequence of verbs (“listen ... my son”) before giving rationale and/or motivation for the imperatives. Wisdom is beyond anything one can get. His teaching is firmly rooted in the wisdom tradition, yet James spiritualizes the wisdom as “from above” inherently different in the common, merely human counterpart.

In this regard, declaring Christ as the incarnate wisdom in 1Cor 1:30 is an impressive representation of the wisdom Christology developed in the early church. In it, Paul exhorts the Corinthian believers to ponder the facts: Jesus not just teaches us by wisdom; he *makes* us wise. He *becomes* our wisdom. That he becomes wisdom along with our righteousness, holiness, and salvation. In a lively rendering, NEB captures the essence this way: “You are in Christ Jesus by God’s act, for God has made him our wisdom; he is our righteousness; in him we are consecrated and set free.” That wisdom should be given in such way – not wisdom given by Jesus or wisdom in Jesus, but rather Jesus *as* wisdom and *into* us explains a lot.

7. Conclusion

Tracing how wisdom is acquired according to texts like 4Q436 in comparison with Sirach shows that there were variegated notions of wisdom in the second temple period Judaism that would relate, if not generate, the New Testament ideas

16) Craig Keener, *The Gospel of John: A Commentary Vol. I*, trans. Ok-Yong Lee (in Korean) (Seoul: CLC, 2018), 772-773.

of wisdom. One aspect of such diversity is how one can acquire wisdom. In comparison to the traditional model of studying wisdom, in later Jewish wisdom we find wisdom through revelation or divine infusion takes up more visibility. Its linkage to the New Testament wisdom Christology deserves more attention.

<Keywords>

Wisdom, Revelation, Second Temple Judaism, Barkhi Nafshi, Dead Sea Scrolls

<주제어>

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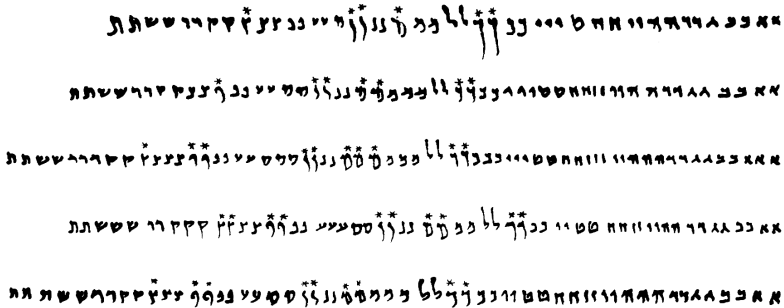
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<Appendix A>



<4Q436>

<Appendix B>



<The evolution of the Formal Hand in the Hasmonaean and Herodian Periods (by F. M. Cross)>

Line 1. A script transitional between the Archaic (Proto-Jewish) and Hasmonaean periods (circa 175-150 BCE). From a manuscript of Deuteronomy from Qumran (4QDeuta). Published by Sidnie White in: Qumran Cave 4.IX - *Discoveries in the Judaean Desert* (DJD 14) 7-8+Plate 1.

Line 2. A typical Hasmonaean script (circa 125-100 BCE). From a manuscript of Deuteronomy from Qumran (4Qdeutc). Published by Sidnie White in: Qumran Cave 4.IX (DJD 14) 15-34+Plates 3-9. Compare the hand of the Great Isaiah Scroll (1QIsaa) of about the same date.

Line 3. A Late Hasmonaean or Early Herodian hand (circa 50-25 BCE). From a manuscript of Samuel (4QSama). Cf. F.M.Cross. "A New Biblical Fragment Related to the Original Hebrew Underlying the Septuagint," *BASOR* 132 (1953) 15-26.

Line 4. A typical Early Herodian formal script (circa 30-1 BCE). From a manuscript of the Order of the War (1QM [1Q33]).

Line 5. An Early Herodian "Round" semi-formal hand (circa 30 BCE - 20 CE). From a manuscript of Numbers (4QNumb). Published by Nathan Jastram in: Qumran Cave 4.VII (DJD 12) 205-67 + Pl.38-49.

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Except for Job 28 and Proverbs 8, which state that human intellect alone cannot access wisdom, the position of Israel's wisdom tradition is that wisdom can be acquired through human cognitive learning. Although the process of gaining wisdom is arduous, the learner (referred to as “son” in Proverbs) can acquire wisdom with the help of a teacher (generally called “father” in Proverbs). The teacher (father) cites God as the authority supporting his teachings, but does not claim to receive divine revelation directly from God through supernatural processes. Other wisdom books in the Old Testament, Ecclesiastes and Job, emphasize the author's personal experiences and reflections, speaking less about the divine authority of wisdom than Proverbs does. Even in Sirach (Ecclesiasticus), which is closest to Proverbs' wisdom tradition, while the authority of Torah is highly elevated, it does not replace wisdom.

A new concept of wisdom appears in the sayings of Agur in Proverbs 30:1-9: “wisdom directly infused by God to humans.” Although Agur's confession of ignorance can be seen as rhetorical exaggeration, it is significant that he distinguishes between wisdom gained through learning and wisdom bestowed by God. Interestingly, in the Dead Sea Scroll 4Q436 (Bareki

Nafshi C), the notion of wisdom poured out through God's vision and illumination is clearly presented. God's wisdom reveals His will, protects the recipient from evil, and transforms them into a new person. Here, the enlightenment given by God is essentially a gift provided at God's initiative—what Max Weber called charisma or spiritual gift.

This concept of infused wisdom also manifests in later Jewish literature, the New Testament. God is the giver of wisdom who generously pours it out to all who acutely feel their lack of wisdom (James 1:5), and Christ himself becomes wisdom for believers who trust in Him (1 Corinthians 1:30). The purpose of this study is to deepen understanding of wisdom literature by examining how reflections on various methods of acquiring wisdom within the wisdom tradition moved along a trajectory from canonical wisdom literature to later Jewish texts.

<초록>

어떻게 지혜자가 되는가: 후기 유대교 문헌에 나타난 지혜 획득방식의 변화

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인간의 지성만으로는 지혜에 접근할 수 없다고 말하는 욥기 28장과 잠언 8장 정도를 제외하면, 지혜는 인간의 인지적 학습에 의해 획득할 수 있다는 것이 이스라엘 지혜전승의 입장이다. 지혜를 얻는 과정은 지난하지만, 학습자(잠언에서 ‘아들’로 호칭됨)가 스승(잠언에서 ‘아버지’로 통칭됨)의 도움을 얻어 지혜를 획득할 수 있다는 뜻이다. 스승(아버지)은 자신의 가르침을 뒷받침하는 권위로서 하나님을 인용하지만, 자신이 초자연적 과정을 통해 하나님으로부터 직접 신적계시를 받는다고 주장하지는 않는다. 구약성경의 다른 지혜서인 전도서와 욥기의 경우는 저자의 개인적 경험과 사색을 중시하며 지혜의 신적권위에 대해 잠언보다 더 적게 말하고 있다. 잠언의 지혜전승과 가장 근접한 집회서(시락)에서도 토라의 권위는 한껏 높여지지만 토라가 지혜를 대신하지는 않는다. 잠언 30:1-9에 나타난 아굴의 어록에 의하면 지혜에 관한 새로운 개념이 등장하는데, ‘하나님이 사람에게 직접 주입하시는 지혜’가 그것이다. 아굴이 자신의 무지함을 고백하는 것을 수사적 과정이라 볼 수는 있지만, 그가 배움으로 얻는 지혜와 하나님이 증여하는 지혜를 구별하고 있다는 것은 의미심장하다. 흥미롭게도 사해문서 4Q436(바레키 나프쉬 C)에는 하나님의 비전과 조명에 의해 부여되는 지혜라는 관념이 뚜렷이 제시되어 있다. 하나님의 뜻을 계시하고 그 지혜의 수령자를 악으로부터

보호하며, 그를 새로운 사람으로 만들어주는 것이 하나님의 지혜이다. 여기서 하나님이 내리시는 계몽(enlightenment)은 본질상 하나님의 주도로 주어지는 선물이라는 뜻에서 막스 베버가 말한 카리스마 즉 은사이다. 이렇게 충전되는 지혜라는 관념은 더 후대의 유대문헌인 신약성경에서도 발현된다. 하나님은 지혜의 부족을 절감하는 모든 이에게 너그럽게 부어주시는 지혜의 증여자이시며(약 1:5), 그리스도는 자신을 믿는 신자들을 위해 친히 지혜가 되신다(고전 1:30). 이 연구는 지혜를 획득하는 다양한 방법에 대한 지혜전승 내의 성찰이 어떤 궤적을 거쳐 정경 내 지혜문헌에서 후대 유대 문헌으로 이동해갔는지를 살핌으로써 지혜문헌 전반의 이해를 심화시키는 데 목적이 있다.