

GERHARD VON RAD AND  
THE STUDY OF WISDOM LITERATURE

SBL Press

# ANCIENT ISRAEL AND ITS LITERATURE

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*Edited by*

Edited by Timothy J. Sandoval and Bernd U. Schipper

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## Abbreviations

1 En.	1 Enoch
1Q27	Mysteries
1QH <sup>a</sup>	Hodayot <sup>a</sup> or Thanksgiving Hymns <sup>a</sup>
1QIsa <sup>a</sup>	Isaiah <sup>a</sup>
1QS	Serek Hayahad <i>or</i> Rule of the Community
2 En.	2 Enoch
4Q109	Qohelet <sup>a</sup>
4Q110	Qohelet <sup>b</sup>
4Q184	Wiles of the Wicked Woman
4Q185	Sapiential Work
4Q200	Tobit <sup>e</sup>
4Q299	Mysteries <sup>a</sup>
4Q300	Mysteries <sup>b</sup>
4Q301	Mysteries <sup>c</sup> ?
4Q416	Instruction <sup>b</sup>
4Q417	Instruction <sup>c</sup>
4Q418	Instruction <sup>d</sup>
4Q424	Instruction-like Work
4Q525	Beatitudes
11Q5	Psalms <sup>a</sup>
AB	Anchor Bible
ABS	Archaeology and Biblical Studies
AEL	Lichtheim, Miriam. <i>Ancient Egyptian Literature</i> . 3 vols. Berkeley: University of California Press, 1971–1980.
AFK	<i>Archiv für Kulturgeschichte</i>
AfO	Archiv für Orientforschung
AIL	Ancient Israel and Its Literature
AJEC	Ancient Judaism and Early Christianity
AnBib	Analecta Biblica

ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
ATM	Altes Testament und Moderne
AUSS	<i>Andrews University Seminary Studies</i>
Avod. Zar.	Avodah Zarah
AYBRL	Anchor Yale Bible Reference Library
b.	Babylonian Talmud
B. Bat.	Baba Batra
BAR	<i>Biblical Archaeology Review</i>
BASOR	<i>Bulletin of the American Schools of Oriental Research</i>
BBB	Bonner biblische Beiträge
BBC	Blackwell Bible Commentaries
BBM	Between Bible and Mishnah
BBR	<i>Bulletin for Biblical Research</i>
BEL	Biblical Encyclopedia Library
<i>BerMon</i>	<i>Berlinische Monatsschrift</i>
BETL	Bibliotheca Ephemeridum Theologicarum Lovanien- sium
BHQ	Biblia Hebraica Quinta
BHT	Beiträge zur historischen Theologie
<i>Bib</i>	<i>Biblica</i>
<i>BibInt</i>	<i>Biblical Interpretation</i>
<i>BIFAO</i>	<i>Bulletin de l'Institut français d'archéologie orientale</i>
BJS	Brown Judaic Studies
BKAT	Biblischer Kommentar, Altes Testament
BM	Budge, E. A. Wallis. <i>Facsimiles of Egyptian Hieratic Papyri in the British Museum, with Descriptions, Summaries of Contents, etc.</i> 2nd series. London: British Museum Department of Egyptian and Assyrian Antiquities, 1923.
BMes	Bibliotheca Mesopotamica
<i>BO</i>	<i>Bibliotheca Orientalis</i>
BW	Bible and Women
BWA(N)T	Beiträge zur Wissenschaft vom Alten (und Neuen) Testament
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
<i>C. Ap.</i>	Josephus, <i>Contra Apionem</i>
CahRB	Cahiers de la Revue biblique
CBET	Contributions to Biblical Exegesis and Theology



CBQ	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
CEJL	Commentaries on Early Jewish Literature
CH	Code of Hammurabi
CHANE	Culture and History of the Ancient Near East
CM	Cuneiform Monographs
COS	Hallo, William W, eds. <i>The Context of Scripture</i> . 3 vols. Leiden: Brill, 1997–2002.
CRINT	Compendia Rerum Iudicarum ad Novum Testamentum
CT	<i>Cuneiform Texts from Babylonian Tablets in the British Museum</i>
CurBR	<i>Currents in Biblical Research</i>
DBI	Hayes, John, ed. <i>Dictionary of Biblical Interpretation</i> . 2 vols. Nashville: Abingdon, 1999.
DBW	Dietrich Bonhoeffer Works
DJD	Discoveries in the Judaean Desert
DSD	<i>Dead Sea Discoveries</i>
EB	L'écriture de la Bible
EBR	Klauck, Hans-Josef, et al., eds. <i>Encyclopedia of the Bible and Its Reception</i> . Berlin: de Gruyter, 2009–.
ECDSS	Eerdmans Commentaries on the Dead Sea Scrolls
Ed.	Eduyot
EDSS	Schiffman, Lawrence H., and James C. VanderKam, eds. <i>Encyclopedia of the Dead Sea Scrolls</i> . 2 vols. New York: Oxford University Press, 2000.
EF	Erlanger Forschungen
EJL	Early Judaism and Its Literature
EQÄ	Einführungen und Quellentexte zur Ägyptologie
ET	English translation
<i>Eth. Nic.</i>	Aristotle, <i>Ethica Nicomachea</i>
<i>EvT</i>	<i>Evangelische Theologie</i>
EWWSRP	Epistemata—Würzburger wissenschaftliche Schriften. Reihe Philosophie
<i>Existenz</i>	<i>Existenz: An International Journal in Philosophy, Religion, Politics and the Arts</i>
FAT	Forschungen zum Alten Testament
FCB	Feminist Companion to the Bible
FOTL	Forms of the Old Testament Literature

FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
Gen. Rab.	Genesis Rabbah
Gk.	Greek
GL	Gifford Lectures
GR	<i>Georgia Review</i>
HALOT	Koehler, Ludwig, Walter Baumgartner, and Johann J. Stramm. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Translated and edited under the supervision of Mervyn E. J. Richardson. 4 vols. Leiden: Brill, 1994–1999.
HBM	Hebrew Bible Monographs
HBT	<i>Horizons in Biblical Theology</i>
Heb.	Hebrew
Hen	<i>Henoch</i>
Hexam.	Basil, <i>Hexameron</i>
HKAT	Handkommentar zum Alten Testament
HL	Hannig Lexica
HS	<i>Hebrew Studies</i>
HSS	Harvard Semitic Studies
HTh	<i>Ho Theológos</i>
HTR	<i>Harvard Theological Review</i>
HTS	Harvard Theological Studies
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
IBT	Interpreting Biblical Texts
ICC	International Critical Commentary
IDBSup	Crim, Keith, ed. <i>Interpreter's Dictionary of the Bible: Supplementary Volume</i> . Nashville: Abingdon, 1962.
IJPS	Idra Jewish Philosophy Series
Int	<i>Interpretation</i>
JAAR	<i>Journal of the American Academy of Religion</i>
JAJSup	Journal of Ancient Judaism Supplements
JAOS	<i>Journal of the American Oriental Society</i>
JBL	<i>Journal of Biblical Literature</i>
JBR	<i>Journal of Bible and Religion</i>
JBT	<i>Jahrbuch für biblische Theologie</i>
JCS	<i>Journal of Cuneiform Studies</i>
JHebS	<i>Journal of Hebrew Scriptures</i>

<i>JHS</i>	<i>Journal of Hellenic Studies</i>
JPSBC	JPS Bible Commentary
<i>JSJ</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods</i>
JSJSup	Journal for the Study of Judaism Supplement Series
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<i>JSP</i>	<i>Journal for the Study of the Pseudepigrapha</i>
<i>JSS</i>	<i>Journal of Semitic Studies</i>
JTISup	Journal for Theological Interpretation Supplements
<i>JTS</i>	<i>Journal of Theological Studies</i>
Jub.	Jubilees
JWV	Julius Wellhausen Vorlesung
l(l).	line(s)
LAOS	Leipziger Altorientalische Studien
LBS	The Library of Biblical Studies
LCL	Loeb Classical Library
LDSS	Literature of the Dead Sea Scrolls
LHBOTS	The Library of Hebrew Bible/Old Testament Studies
LSTS	The Library of Second Temple Studies
LXX	Septuagint
m.	Mishnah
MB	Le Monde de la Bible
MBS	Message of Biblical Spirituality
MC	Mesopotamian Civilizations
MMTM	Makers of the Modern Theological Mind
MSH	Michigan Studies in the Humanities
MT	Masoretic Text
<i>NABU</i>	<i>Nouvelles assyriologiques brèves et utilitaires</i>
NCB	New Century Bible
NICOT	New International Commentary on the Old Testament
NRSV	New Revised Standard Version
OBO	Orbis Biblicus et Orientalis
ORA	Orientalische Religionen in der Antike
OTL	Old Testament Library
OTM	Oxford Theological Monographs
<i>OTP</i>	<i>Charlesworth, James H., ed. Old Testament Pseudepigrapha. 2 vols. New York: Doubleday, 1983, 1985.</i>

OTS	Old Testament Studies
PAe	Probleme der Ägyptologie
par(r).	parallel(s)
P.Anast.	Papyrus Anastasi
P.Ins.	Papyrus Insinger
pl(s).	plate(s)
PMLA	<i>Proceedings of the Modern Language Association</i>
PSB	<i>Princeton Seminary Bulletin</i>
Pss. Sol.	Psalms of Solomon
QC	<i>Qumran Chronicle</i>
RB	<i>Revue biblique</i>
RBA	<i>Relations: Beyond Anthropocentrism</i>
RelSRev	<i>Religious Studies Review</i>
RevQ	<i>Revue de Qumran</i>
RGG	Betz, Hans Dieter, ed. <i>Religion in Geschichte und Gegenwart</i> . 3rd ed. Tübingen: Mohr Siebeck, 1959.
RIME	The Royal Inscriptions of Mesopotamia, Early Periods
RINAP	Royal Inscriptions of the Neo-Assyrian Period
RINBE	Royal Inscriptions of the Neo-Babylonian Empire
RIA	<i>Reallexicon der Assyriologie</i>
ROT	Reading the Old Testament
RP	Religious Perspectives
RSPT	<i>Revue des sciences philosophiques et théologiques</i>
RSV	Revised Standard Version
RTL	<i>Revue théologique de Louvain</i>
SAA	State Archives of Assyria
SAACT	State Archives of Assyria Cuneiform Texts
SAAS	State Archives of Assyria Studies
SAOC	Studies in Ancient Oriental Civilizations
SBLDS	Society of Biblical Literature Dissertation Series
SBS	Stuttgarter Bibelstudien
SBT	Studies in Biblical Theology
SCS	Septuagint and Cognate Studies
SDAIK	Sonderschriften des Deutschen Archäologischen Instituts, Abt. Kairo
SERAPHMIE	Studies in Education and Religion in Ancient and Pre-Modern History in the Mediterranean and Its Environs
SFSHJ	South Florida Studies in the History of Judaism
SGVS	Sammlung gemeinverständlicher Vorträge und Schriften

<i>SJOT</i>	<i>Scandinavian Journal of the Old Testament</i>
<i>SJT</i>	<i>Scottish Journal of Theology</i>
<i>SMEA</i>	<i>Studi Micenei ed Egeo-Anatolici</i>
<i>SNTSMS</i>	Society for New Testament Studies Monograph Series
<i>SR</i>	<i>Studies in Religion</i>
<i>STDJ</i>	Studies on the Texts of the Desert of Judah
<i>StOr</i>	Studies in Oriental Religions
<i>StPohl</i>	<i>Studia Pohl</i>
<i>SVTG</i>	Septuaginta: Vetus Testamentum Graecum
<i>SymS</i>	Symposium Series
<i>t.</i>	Tosefta
<i>T. Ash.</i>	Testament of Asher
<i>T. Job</i>	Testament of Job
<i>T. Naph.</i>	Testament of Naphtali
<i>TA</i>	Theologische Arbeiten
<i>TB</i>	Theologische Bücherei: Neudrucke und Berichte aus dem 20. Jahrhundert
<i>TBl</i>	<i>Theologische Blätter</i>
<i>TCABS</i>	T&T Clark Approaches to Biblical Studies
<i>TCS</i>	Texts from Cuneiform Sources
<i>Text</i>	<i>Textus</i>
<i>ThTo</i>	<i>Theology Today</i>
<i>TLZ</i>	<i>Theologische Literaturzeitung</i>
<i>TS</i>	<i>Theological Studies</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
<i>TZ</i>	<i>Theologische Zeitschrift</i>
<i>UCC</i>	<i>Unio Cum Christo</i>
<i>v(v).</i>	verse(s)
<i>VAB</i>	Vorderasiatische Bibliothek
<i>VT</i>	<i>Vetus Testamentum</i>
<i>VTSup</i>	Supplements to Vetus Testamentum
<i>WAW</i>	Writings from the Ancient World
<i>WisC</i>	Wisdom Commentary
<i>WLAW</i>	Wisdom Literature from the Ancient World
<i>WMANT</i>	Wissenschaftliche Monographien zum Alten und Neuen Testament
<i>WTJ</i>	<i>Westminster Theological Journal</i>
<i>Yad.</i>	Yadayim
<i>ZA</i>	<i>Zeitschrift für Assyriologie</i>

ZAC	<i>Zeitschrift für Antikes Christentum/Journal of Ancient Christianity</i>
ZAIW	<i>Zeitschrift für allgemeine Wissenschaftstheorie</i>
ZÄS	<i>Zeitschrift für ägyptische Sprache und Altertumskunde</i>
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZTK	<i>Zeitschrift für Theologie und Kirche</i>

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## Introduction

Timothy J. Sandoval and Bernd U. Schipper

In 1970 Gerhard von Rad of the Ruprecht-Karls-Universität in Heidelberg, Germany, published a book titled *Weisheit in Israel*.<sup>1</sup> It has proved remarkably influential. Once the work appeared, it was quickly translated into English (1972) and other languages. For a generation of scholars who sought to explore ancient Israelite and Jewish wisdom texts and traditions after *Weisheit*, von Rad's voice was arguably the most significant one they encountered. Indeed, it was almost obligatory for exegetes and commentators to situate their work to some extent in relation to von Rad's hypotheses as elaborated in *Weisheit*. Today, fifty years later, though *Weisheit* is still often alluded to by many scholars working on Israel's ancient wisdom traditions, mention of von Rad's work tends to be briefer and sometimes offered in pro forma fashion. Yet this itself reveals something of the book's influence: although robust engagement with von Rad's actual arguments and conclusions in *Weisheit* may have declined somewhat in recent decades, his work nonetheless remains a part of the rhetoric of wisdom studies.

Although the publication of von Rad's book forms the temporal starting point of the present volume, which seeks to reflect on wisdom studies since 1970, his study does not always or necessarily stand at its center. *Gerhard von Rad and the Study of Wisdom Literature* is not intended to be a kind of a hagiographic, or even semihagiographic, celebration of the Heidelberg Old Testament biblical theologian. Different contributors, though all appreciative of the intellectual depth and ambition of von Rad's work, engage *Weisheit* and evaluate its ongoing worth differently.

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1. Gerhard von Rad, *Weisheit in Israel* (Neukirchen-Vluyn: Neukirchener Verlag, 1970).

If *Gerhard von Rad and the Study of Wisdom Literature* is not a kind of belated Festschrift in von Rad's honor, it is also not a textbook that offers general introductions or overviews to the study of wisdom texts and topics, say, primarily for students and nonspecialists, as other recent publications so admirably do.<sup>2</sup> Neither does *Gerhard von Rad and the Study of Wisdom Literature* represent, precisely, a kind of state-of-the-question volume on wisdom studies for scholars and advanced students. Instead, using von Rad's work as a jumping-off point, contributors—each in different ways, to different extents, and in relation to different texts or topics—take stock of von Rad's own work and reckon with what has happened (or not) in the last fifty years of the study of those texts and topics, while also considering some of the most significant and interesting trajectories of wisdom studies today. In its considerations of wisdom studies in light of von Rad's work and where scholarship has moved since 1970, *Gerhard von Rad and the Study of Wisdom Literature* thus also to some extent replicates the feel of *Weisheit* itself, a book that offered a rich picture of wisdom in Israel by interpreting wisdom books and issues through significant grappling with both the wisdom scholarship of its day and important intellectual trends of the mid-twentieth century.

The volume itself is divided into four sections. The first and shortest section consists of two essays that situate von Rad's interest in, and work on, wisdom in Israel in terms of its place within a broader intellectual milieu of the mid-twentieth century (Van Leeuwen) as well as its status as biblical theology and its contributions to that endeavor (Spieckermann). The next three sections of the volume focus on the ways in which von Rad engaged and interpreted biblical wisdom books and topics and how scholarship has subsequently built on or moved away from von Rad's insights and suggestions.

Hence, section 2 is oriented toward critical understanding of von Rad's particular work on the Bible's wisdom books—Proverbs (Keefer), Job (Kynes), Sirach (Wright), and Ecclesiastes (Weeks)—and the important ways contemporary scholarship on these texts has developed since *Weisheit*. Section 3 focuses attention specifically on formulating potential, ongoing contributions of von Rad's work on wisdom as well as identifying and constructively engaging the inevitable but not to be ignored limita-

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2. Will Kynes, ed., *The Oxford Handbook of Wisdom and the Bible* (Oxford: Oxford University Press, 2021); Samuel L. Adams and Matthew Goff, eds., *The Wiley Blackwell Companion to Wisdom Literature* (Hoboken, NJ: Wiley & Sons, 2020).



tions of the work of a scholar of an earlier generation. Hence, von Rad's sensitivity to the poetic imagination of wisdom texts, and the intellectual work such imagination accomplishes, is considered in this section (Stewart), as is the important question of the place of gender in wisdom works (and their interpretation), which since at least the mid-1980s has constituted one of the central foci of wisdom studies (Maier). Von Rad's reliance on the highly debated conception of a wisdom tradition (which he himself acknowledged) is also explored (Sneed), while the central place von Rad—like others before and after him—affords creation theology in wisdom works is augmented and redirected toward posthuman ethical ends (Koosed).

Finally, section 4 turns to broader contexts of wisdom that von Rad engaged sometimes with great impact and sometimes less consequentially. Because von Rad so forthrightly set out to understand wisdom in Israel on its own terms, he was less concerned than some scholars have been to situate Israel's wisdom in relation to broader ancient Near Eastern intellectual traditions. However, both his starting point and conclusions about Israelite wisdom were hardly uninfluenced by the study of Mesopotamian (Greenstein) or Egyptian (Schipper) scribal cultures and literatures, analysis of which continues to inform the study of books such as Proverbs, Job, and Ecclesiastes. Likewise, although von Rad's evaluation of wisdom in Israel extended to a consideration of texts from the late Second Temple period, of the texts from this epoch he was most interested in Ben Sira. He did not much treat works of the Qumran community and, of course, had limited access to a whole host of nonsectarian texts discovered near the Dead Sea (Brooke). However, the Ptolemaic epoch book of Qoheleth was quite important for his larger argument regarding wisdom in Israel. For von Rad, Qoheleth was a work that evidenced the abandonment of the theological and epistemological confidence of earlier wisdom texts, while Ecclesiastes' supposed theologizing of earlier wisdom's conception of "the times" served his famous argument that wisdom thought, and not prophecy, gave birth to early Judaism's apocalyptic speculation (Sandoval). However, as with most other Old Testament scholarship in Germany in the mid-twentieth century, von Rad's critical gaze was not primarily trained toward other nonbiblical texts of the late Second Temple period, works that could engage traditions and perspectives emerging from wisdom books such as Ecclesiastes (Feldman). Of course, today study of wisdom in the Second Temple period, including the question of the relation of wisdom and apocalyp-

tic, can scarcely be undertaken without attention to a full range of early Jewish texts, especially those from the Judean Desert that became widely available in the early 1990s.

There have in the past been other attempts to reckon with the legacy of von Rad's work, including his work on wisdom. James Crenshaw, for example, in 1978 published an introduction to von Rad's thought in the *Makers of the Modern Theological Mind* series.<sup>3</sup> A further important evaluation of von Rad's thought took place at a conference commemorating his one hundredth birthday twenty years ago at Heidelberg University, which some contributors of this volume attended. Following this 2001 gathering, a number of edited volumes of the proceedings were published. Among these, one volume was explicitly concerned with *Weisheit*.<sup>4</sup> Though full of valuable and insightful articles, only a few of the essays in that volume engaged fully with von Rad's *Weisheit* or attempted to present something of the current state of research on wisdom texts and themes.

Similar to the Heidelberg conference, one aim of this volume is to bring together different perspectives on wisdom studies and von Rad offered by scholars from different countries and academic traditions. Von Rad himself was interested in this broader scholarly world. In 1960 he enjoyed a research stay at Princeton Theological Seminary, and over the years at Heidelberg University he hosted many international scholars, among them Paul Hanson, George Coats, and Bernhard Anderson, while Rolf Knierim, one of his research assistants, made a career in the United States.

Still, despite the range of contributors and the breadth of texts and topics addressed in *Gerhard von Rad and the Study of Wisdom Literature*—and again like *Weisheit* itself—some unfortunate lacunae are to be discovered in the volume. For example, *Weisheit* was largely, if not essentially, a work of biblical theology. Given this reality, and the influence of Jon Levenson's article "Why Jews Are Not Interested in Biblical Theology," as well as the renewed interest of other Jewish scholars in appropriately revised conceptions of biblical theology, a Jewish biblical-theological response to von Rad's work on wisdom would have enhanced the volume.<sup>5</sup>

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3. James L. Crenshaw, *Gerhard Von Rad*, MMTM (Waco, TX: Word, 1978).

4. David J. A. Clines, Hermann Lichtenberger, and Hans-Peter Müller, eds., *Weisheit in Israel: Beiträge des Symposiums "Das Alte Testament und die Kultur der Moderne" anlässlich des 100. Geburtstags Gerhard von Rads (1901–1971), Heidelberg, 18–21. Oktober 2001* (Münster: LIT, 2003).

5. Jon D. Levenson, "Why Jews Are Not Interested in Biblical Theology," in *The*

Likewise, some readers may notice that a chapter on the well-known, if also disputed, category of wisdom psalms is not included. What is more, though a portion of the diverse hermeneutic positions, methods, and scholarly identities that characterize biblical studies today is represented in the volume, ideally more would have been included. However, at some point efforts at recruiting authors had to come to an end, and at other points some potential contributors understandably had to withdraw from the project once it was underway.

The origins of *Gerhard von Rad and the Study of Wisdom Literature* is to be found with a Wisdom Work Group held at Brite Divinity School at Texas Christian University on 17 November 2016.<sup>6</sup> Eight scholars, most of whom are also contributors to this volume, were invited to reread *Weisheit* and present a paper on an open topic in relation to von Rad's work—any matter that interested them or corresponded to one of their own research interests. The Wisdom Work Group was essentially a small experiment to discern whether that sampling of scholars thought it might be worthwhile to revisit and take stock of a half-century of wisdom studies, including current and emerging perspectives, using von Rad's *Weisheit* as a kind of historical marker and jumping-off point. The group affirmed the notion, and plans for *Gerhard von Rad and the Study of Wisdom Literature* were slowly set in motion. Although at one point it was hoped that the volume would appear in 2020 or early 2021—that is, in the fiftieth year after *Weisheit in Israel's* publication or very soon thereafter—the Covid-19 crisis soon made that impossible. The global pandemic significantly slowed the work of nearly all the contributors. Most of us had to scramble to convert the face-to-face courses we had long taught into new online formats, and many of us were unable to access research materials for significant stretches of time because of quarantine measures. Given these circumstances, we are pleased that this book is published in the fiftieth anniversary year of the English edition of von Rad's *Weisheit in Israel*, which in 1972 appeared as *Wisdom in Israel*.<sup>7</sup>

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*Hebrew Bible, the Old Testament, and Historical Criticism* (Louisville: Westminster John Knox, 1993), 33–61; see also Isaac Kalimi, ed., *Jewish Bible Theology: Perspectives and Case Studies* (Winona Lake, IN: Eisenbrauns, 2012).

6. The Wisdom Work Group was made possible through the support of the Jewish Studies Programs of Brite Divinity School and Texas Christian University.

7. Gerhard von Rad, *Wisdom in Israel*, trans. James D. Martin (London: SCM, 1972).

No author or editor is able to bring a volume to publication on their own. We are thus grateful for the collaborative efforts of many others. Thanks is due first to each of our research assistants, Yannik Ehmer of the Humboldt University, Berlin and Marcus Hayes of Brite Divinity School at Texas Christian University, who provided invaluable editorial and other services. A word of appreciation is likewise due each of the contributors to the volume who not only produced the erudite essays to be discovered in the following pages but patiently and collegially bore with us as plans and timelines for the completion of *Gerhard von Rad and the Study of Wisdom Literature* shifted. Finally, we wish to express deep gratitude to Thomas Römer and the other editors of SBL Press's Ancient Israel and Its Literature series for receiving the volume in that prestigious series, and to Bob Buller and others at SBL Press who shepherded the project through press.

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