

ANNOTATED BIBLIOGRAPHY ON
LADY WISDOM

Anderson, Gary (1990) "The Interpretation of Genesis 1:1 in the Targums *Catholic Biblical Quarterly* 52(1):21-29.

Targumic interpretation of Gen 1:1 has gone in two basic directions. Tgs. Onkelos and Ps.-Jonathan have understood beresit as a simple prepositional phrase. Tg. Neofiti and the Fragment Targums make mention of Dame Wisdom as a Creation participant. In John 1:1-5, both traditions contribute to the developed Johannine concept of Logos as much as any other tradition, Hellenistic or otherwise.

Clifford, Richard J. (1975) "PROVERBS IX: A SUGGESTED UGARITIC PARALLEL. *Vetus Testamentum* 25(2a):298—306.

In UT 2 Aqht, column vi, the goddess Anat offers to buy the weapons made by Koshar-wa-Hasis from Aqht, son of Daniel, first with silver and gold and then offering everlasting life with the gods. Aqht answers that he is mortal and she has no power to give this life. He despises her pretension to be a warrior, but in UT 3 Aqht the goddess kills the youth. Prv. 9, contrasting Dame Wisdom and Dame Folly, boldly adapts the Canaanite legend in which the goddess offers the untried young man eternal life but ultimately deals him death.

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Deutsch, Celia (1982) "THE SIRACH 51 ACROSTIC: CONFESSION AND EXHORTATION. *Zeitschrift für die Alttestamentliche Wissenschaft* 94(3):400—409.

Form, literary device, and content place the sage in the foreground of this passage. In vv. 13—22 the sage describes his search for wisdom, personified in a beautiful woman. In vv. 23—30 he invites his hearers to come to him so that they too might find wisdom. The description of the sage and of Lady Wisdom reflect and illuminate themes in Sirach, for which the acrostic is an appendix.

Deutsch, Celia (1990) "Wisdom in Matthew: Transformation of a Symbol. *Novum Testamentum*, 32(1):13-47..

Discusses the process Matthew used to transform the symbol of Lady Wisdom into Jesus. Matthew portrays Jesus as personified Wisdom, having changed the terms of the metaphor from "woman" and "wisdom" to "Jesus" and "wisdom." By this transformation the myth of wisdom becomes the myth of Jesus, which interprets Jesus' identity, work and destiny, along with that of his disciples. KDL

Maly, Eugene H. (1980) "THE WISDOM OF SOLOMON. *Bible Today* 18(3):154—159.

The Wisdom of Solomon was addressed to Jewish intellectuals who were in danger of abandoning their own faith and traditions in favor of a more sophisticated Hellenistic culture. By reinterpreting Israel's history, by introducing new concepts (immortality, Lady Wisdom), he confronted his own people with the riches of their faith. This book serves as a model for each generation's need to formulate the faith of the ages.

Murphy, Roland E. (1988) "Wisdom and Eros in Proverbs 1—9. *Catholic Biblical Quarterly* 50(4):600—603.

The extensive, even oppressive treatment of sexual conduct in Prov 1—9 can hardly be explained by sociohistorical means. Better, this emphasis in the opening section of the canonical Proverbs can be explained in terms of the association between lady Wisdom and Eros. Lady Wisdom is to be "found" (like a "good wife"), her value is worth more than gold or silver (a "good wife" is more precious than pearls), and the callow youth is to pursue her the same way he would pursue a lover.

Murphy, Roland E. (1985) "Wisdom And Creation. *J of Biblical Literature* 104(1):3—11.

How has the biblical data on creation been integrated into OT theology? Von Rad, Westermann and Zimmerli have answered this question in terms of "Yahwism" and presented wisdom and creation as mirror images marginal to the "real" faith of Yahwism. Murphy sees them as much more integral. Insisting that creation is both the story of beginnings and the arena of human experience, he comments on it from the viewpoint of wisdom. As personified in Lady Wisdom, it is to be identified with the Lord of creation. Systematic theology should not, therefore, separate rational and revealed knowledge.

Reese, James M. (1980) "IN PRAISE OF WISDOM. *Bible Today* 18(3):160—165.

Unique in the Book of Wisdom is the integration of the role of Isis into its praise of Lady Wisdom. She is transcendent over all creation and immanent to every part of it. By autobiography and the history of his people, describes how Lady Wisdom gives the fulness of continuing (and immortal) life with God. Her call to the Jews of that day was to conversion and life in God.

Yee, Gale A. (1989) "'I Have Perfumed My Bed With Myrrh": The Foreign Woman ('issa zara) in Proverbs 1—9. *J for the Study of the Old Testament* 43:53—68.

Considers the means by which the seductive words of the "foreign woman" in the Proverbs texts enthrall and entrap. Shows how the author of Proverbs 1—9 arranges the speeches of Lady Wisdom and of the "foreign woman" in a particular macrostructure to highlight the virtues and attractions of the former, while exposing the terrible risks of the latter.

ENDNOTE