
CONTENTS

Acknowledgements 9

PROLOG: A NOTE ON METHOD 11

PART I: A SURVEY OF SCHOLARLY
LITERATURE ON THE FIGURE OF
PERSONIFIED WISDOM IN PROVERBS 21

Introduction 21

Chapter 1

PERSONIFIED WISDOM FROM THE PERSPECTIVE
OF THE HISTORY OF RELIGIONS 23

A. *The Study of Content* 23

1. *Albright* 23

2. *Boström* 25

3. *Bauer-Kayatz* 29

4. *Hypostatization theory* 34

B. *The Study of Forms* 37

1. *Self-predication: Bauer-Kayatz* 37

2. *The instruction form:*

Whybray, McKane, Bauer-Kayatz 41

Chapter 2

PERSONIFIED WISDOM FROM THE PERSPECTIVE
OF THE ISRAELITE RELIGIOUS TRADITION 47

A. *Issues Raised by the History of Religions Approach
and Directions for Further Consideration* 47

B. *Mack: Wisdom Myth and Myth-ology* 51

C. *Von Rad: Wisdom as the Voice of World Order* 54

D. *Habel: Personified Wisdom as a Symbol* 57

E. *Lang: Poets and Professors* 60

F. *Summary and Unresolved Issues* 64

PART II: FEMALE IMAGERY IN THE BIBLE AND
ITS RELATIONSHIP TO PERSONIFIED WISDOM 69

Introduction 69

Chapter 3

METHODOLOGICAL CONSIDERATIONS:
FEMALE WISDOM AS A LITERARY FIGURE 71

- A. *Definition and Functions of Metaphor* 72
- B. *The Metaphorical Quality of Female Wisdom* 73
- C. *Procedure: From Social Roles
to Literary Images* 75

Chapter 4

FEMALE ROLES AND IMAGES
RELATING TO PERSONIFIED WISDOM 79

- A. *Wife and Mother* 79
 - 1. *Wife and mother: sociological background* 79
 - 2. *The mother: literary and
theological developments* 81
 - 3. *The wife: literary developments* 84
 - a. *The wife as manager of the household* 85
 - b. *The wife as counselor* 86
 - 4. *The image of the wife
in the book of Proverbs* 90
- B. *The Lover* 97
 - 1. *Love language in Prov 1-9
and in the Song of Songs* 99
 - 2. *Covenant love in Proverbs* 104
 - 3. *The power of love language and
the authority of female Wisdom* 109
- C. *The Harlot and the Adulteress* 112
 - 1. *Sociological background* 112
 - 2. *Negative female imagery in Proverbs* 115

-
- D. *The Wise Woman* 120
1. *Sociological background* 120
 2. *Literary and theological developments* 121
 3. *The wise women and personified Wisdom* 123
- E. *Female Use of Indirect Means to Effect God's Ends* 124
1. *The sexually aggressive woman* 125
 - a. *Tamar and Ruth* 126
 - b. *Tamar, Ruth and Wisdom* 129
 2. *The traditional woman: the preparer of meals* 133
 - a. *Rebekah* 133
 - b. *Esther* 134
 - c. *Wisdom and Folly* 136
 3. *Wisdom and work of women* 137
 - a. *Women as 'house-builders'* 137
 - b. *The indirection of women and wisdom* 139
- F. *Women as Authenticators of Written Tradition* 140
1. *Huldah: an historical model* 141
 2. *Esther: a literary model* 143
 3. *Wisdom and tradition* 146

PART III: CONTEXT AND STYLE IN THE
INTERPRETATION OF PERSONIFIED WISDOM 149

Introduction 149

Chapter 5

THE LITERARY AND THEOLOGICAL PROBLEMS
POSED BY THE PROVERB COLLECTION 151

- A. *McKane: The History of Wisdom in Israel* 152
- B. *Von Rad: Sacred-Secular Dialectic* 153

-
- C. *Schmid: History of Wisdom
in the Ancient Near East* 155
- D. *A New Approach: a Re-definition of the Problem
in Anthropological and Literary Terms* 158
1. *Introduction* 158
 2. *Religion and common sense
as co-existing cultural systems* 160
 - a. *The 'cultural system' concept
as an explanation of the apparent
problem of secularity in the proverbs* 160
 - b. *A re-statement of the problem:
the place of common sense in the canon* 164
 3. *Genre analysis and the problem
of proverbs in collection* 165
 - a. *The need for performance context
in the analysis of proverbs* 165
 - b. *The results of the literary
de-contextualization of proverbs* 167
 - i. *The proverbs lose their function
as cultural models* 167
 - ii. *The loss of performance context leads
to the appearance of dogmatism* 171
 - iii. *Loss of touch with the covenant context
creates the appearance
of a sacred-secular split* 173
- E. *Summary and Unresolved Questions* 176

Chapter 6

PROVERBS 1-9 AND 31 AS THE MEANS FOR THE LITERARY RE-CONTEXTUALIZATION OF THE PROVERB COLLECTION 179

- A. *Introduction: Ricoeur's Theory of Discourse* 179
1. *The act of discourse* 180
 2. *The movement from oral to written discourse* 181
 3. *The concept of a 'work'* 182

-
- B. *The Significance of Editorial Additions at the Beginning and End of Biblical Books* 183
 - 1. *Stylistic shaping: inclusio* 184
 - 2. *Thematic shaping: wisdom as a hermeneutical construct* 185
 - 3. *Proverbs 1-9 and 31 as an interpretive framework around the proverb collection* 186
 - C. *Repetition of the Themes, Language and Imagery of the Original Text in the Editorial Additions* 191
 - D. *Summary* 207

Chapter 7

PERSONIFICATION AS A STYLISTIC DEVICE 209

- A. *Introduction: the Problem of Terminology* 209
- B. *A Critique of Pfeifer's Opposition to the Concept of Personification* 210
- C. *Personification from the Perspective of Literary Criticism* 212
 - 1. *Definition* 212
 - 2. *The functions of personification* 214
 - a. *Personification calls attention to the unity of the subject* 214
 - b. *Personification makes generalizations from the multiplicity of human experience* 215
 - c. *Personification combines a clear, literal subject with a metaphorical predicate* 217
 - i. *The subject* 217
 - ii. *The predicate* 218
 - iii. *The interaction of the abstract subject with the metaphorical predicate* 220

Summary and Unresolved Issues 223

PART IV: FEMALE WISDOM AS A RELIGIOUS
SYMBOL IN THE POST-EXILIC PERIOD 227

Introduction 227

- A. *From Literature to Theology* 227
- B. *A Cultural-Anthropological View of the Definition
and Functions of a Religious Symbol* 228

Chapter 8

THE ETHOS AND WORLD VIEW
OF POST-EXILIC ISRAEL 233

- A. *The Date of the Redaction
of the Book of Proverbs* 233
- B. *The Social Setting: Land, Family, Foreigners* 239
- C. *Developments and Emphases
in Israel's Religious Thought* 243
- D. *The Book of Proverbs in the Post-Exilic Milieu* 250

Chapter 9

PERSONIFIED WISDOM AS A RELIGIOUS SYMBOL:
THE FUNCTION OF THE FEMALE IMAGERY 255

- A. *Evidence for the Intentional Use
of Female Imagery in Proverbs* 255
- B. *Personified Wisdom and the Strange Woman
as an Ideological Response to Social Conditions
in the Post-Exilic Period* 256
 - 1. *Introduction* 256
 - 2. *Indications of female roles and status
in the post-exilic period* 258
 - 3. *Developments in religious thought related
to images, roles and status of women* 261
 - a. *Women, wisdom and house* 261
 - b. *The strange woman and the problems
of intermarriage and adultery* 265

C.	<i>Female Wisdom as a Mediator Between God and Humankind</i>	272
	1. <i>The counselor</i>	274
	2. <i>The lover</i>	275
	3. <i>The administrator of divine justice</i>	278
	4. <i>Women and wisdom: the power of indirection</i>	281
D.	<i>The Status of Personified Wisdom as a Literary Figure in the Post-Exilic Age</i>	281

CONCLUSION	283
------------	-----

NOTES

<i>to Prolog</i>	293
<i>to Chapter 1</i>	293
<i>to Chapter 2</i>	298
<i>to Chapter 3</i>	302
<i>to Chapter 4</i>	304
<i>to Chapter 5</i>	313
<i>to Chapter 6</i>	316
<i>to Chapter 7</i>	318
<i>to Chapter 8</i>	319
<i>to Chapter 9</i>	322

BIBLIOGRAPHY	325
--------------	-----

ABBREVIATIONS	344
---------------	-----

INDEXES

<i>of Biblical References</i>	345
<i>of Authors</i>	351