Dear X,

I am very happy to have the opportunity to recommend Rachel Frish for a Lady David Fellowship at Hebrew University in Jerusalem/a Kreitman Scholarship at Bar Ilan University.

I first met Rachel Frish at a conference for junior scholars at King’s College in London, where she delivered a lecture entitled “When Prophecy Meets Wisdom: Examination of the Manner in which Sages are Addressed in Jeremiah 8 as a Case Study.” The lecture dealt with one of the most central topics in the study of Wisdom today: the possibility of identifying Wisdom in literature that does not clearly belong to that genre. The lecture was well structured and displayed a deep familiarity with existing research, an exceptional analytical ability, and a heightened literary sensitivity. I was very impressed by the lecture and afterward made a point of familiarizing myself with her research and following her progress.

In her doctoral thesis, Rachel dealt with the references to Wisdom and the wise in the Book of Jeremiah. In the first part of her thesis, she presented a new methodology for identifying references to Wisdom in literature that does not clearly belong to the genre, through an analysis of the particular semantic weight of terms that have been identified with Wisdom and a careful examination of generic markers and themes that have been associated in the research with Wisdom literature.

In the second half of her thesis, Rachel conducted a philological and literary analysis of the units that have been identified as Wisdom-related, and shows that Jeremiah’s approach to Wisdom changes over the course of the book, from a faith in the human ability to attain Wisdom, combined with a demand of sages to hear the word of God as well, to despair at human wisdom and the transfer of mortal instruction to the hands of God.

This work adds a new level to the ongoing scholarly discussion of the question of the relation between Wisdom and revelation in biblical texts dealing with Wisdom. The special quality of Rachel’s work emerges from the combination of careful philological research and sensitive and deep literary analysis. Rachel is an original and promising scholar who has been blessed with a sharp mind and a sense of responsibility as a researcher, and her work makes a significant contribution to the scholarly community studying Wisdom and its relations with prophetic literature.

Rachel has presented her work a number of times at international conferences, including the conference where we met at KCL and the annual international conferences of the Society of Biblical Literature. Rachel’s work has generated great interest among scholars and her lectures have won high praise. Recently, one of Rachel’s articles was accepted by *Shnaton: An Annual for Biblical and Ancient Near Eastern Studies*, a distinguished Biblical Studies journal in Hebrew, and a second article is under review by ZAW, one of the top international journals for Biblical Studies.

Rachel and I have spoken about the proposed topic and the relation between human and divine Wisdom in biblical and post-biblical literature. I am convinced that this research question is of the utmost importance, and this study will greatly contribute to scholars’ understanding of Wisdom in the Bible and post-biblical literature, the relationship between them, and how the figure of the sage developed in different literary works. The methodology that Rachel proposes in this project is innovative and very suitable to the study, and the skillset that she has acquired during her doctoral work has prepared her to successfully undertake this research. I strongly recommend that the fellowship be awarded to Rachel in order to provide her the ideal conditions to carry out this important project.

Sincerely,