

Wisdom

Job 28 23-28: Wisdom is an entity beyond the reach of man. Man cannot by searching find it out. But God found it out and used it in the creation of the world. Here wisdom is a pre-existent entity, independent of God, but scarcely as yet a hypostasized figure.

Proverbs often treat wisdom as a prudential ethical concept. Prov 8 1-21: wisdom is the agent of revelation

8 22-31: wisdom is a creation of God and was brought into being before all creations. She was present when God created the world, though as yet she played no active role. She is depicted as a child in father's workshop.

In Hellenistic Judaism sophia is much more developed.

Ben Sirach 24 3-22: Wisdom speaks for herself declaring that she has proceeded from the mouth of God. She pervades the whole creation, and seeks to find a resting place among the peoples of the world. But all apparently reject her except Israel. There she becomes the mediator of revelation.

Wis 7 25 f: She is a breath of the power of God, and a pure emanation from the glory of the almighty... she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness.

Wis 7 22 She is the agent of creation the fashioner of all things

Wis 7 24 She pervades the whole created universe and (7, 21) she is the mediator of revelation and truth to men.

As the agent of revelation she dwells with God (8 3f) and with those that accept her she also comes to dwell (8: 2b 16 9 18a)

Eth. Enoch 42:

Wisdom found no place where she might dwell

Then a dwelling place was assigned her in the heavens.

Wisdom went forth to make her dwelling among the children of men, And found no dwelling place.

Wisdom returned to her place,

And took her seat among the angels.

This is the myth that underlies each successive development of the wisdom concept in Judaism. It appears in various forms, sometimes more Judaized, sometimes less. Characteristic of the myth is Wisdom's descent, her rejection, the resignation and return to heaven

Wisdom 2

The concept of sophia was thus firmly established in Hellenistic Judaism, and lay ready to hand as a christological tool for Hellenistic Jewish Christianity. It offered the possibility of an interpretation of Christ as the pre-existent agent of creation and of the government of the world, as the agent of revelation of religious truths (especially in the terms eikon and apaugasma) to mankind in general, in Israel's history in particular, and in the kerygma of the church. Finally it offered the possibility of the historical emergence of Jesus in terms of a descent from heaven, and thus made an important contribution to the doctrine of the incarnation.

Logos p. 75 f.

Logos and Wisdom appear in synonymous parallelism

Wisd. 9, 1b-2a: .. who hast made all things by thy word
and by wisdom hast formed man

In Philo Judaeus Logos occurs over 1300 times (Kleinknecht TWNT).
It is used in many senses. In one of them it appears as the
divine logos in close connection with sophia. In philo Logos
has the same highly syncretistic background as sophia.
But Philo is a very daring writer and must not be taken as
typical of Hellenistic Judaism.

Both Philo and the book of Wisdom witness to a gradual substitution
of Logos for Sophia in Hellenistic Judaism.

This substitution provides us from within Judaism to have a
sufficient background to account for the Johannine Prologue.

Bultmann's postulating a borrowing from oriental mythology is
merely confusing. Hellenistic Judaism emphasized the element
in its own tradition, i. e. wisdom, that resonated with Greek
interest in Logos.

Rendel Harris

Harris merely misquoted.

Change: Sap. Sol vi.26 to vii, 25-27

Sap. Sol vi.29 to vii. 29# -viii.1

26.

Rendel Harris, The Origen of the Prologue to St John's Gospel,
Cambridge, atk the University Press, 1917. pp. 66.

THE ORIGIN OF THE PROLOGUE TO ST JOHN 43

There is still a good deal of obscurity in the statements of Methodius, but it is quite clear that the Incarnation of which he speaks is the Incarnation of Wisdom. Whether it is Christ or Adam or both that are the subject of the Incarnation is not quite clear.

Now let us try to restore the Prologue to something like its intermediate form. It should run as follows:

- Prov. viii. 22 ff.: The Beginning was Wisdom,
Wisdom was with God,
- Sap. Sol. ix. 4: Wisdom was the assessor of God.
All things were made by her;
Apart from her nothing that was made came to be.
- Sap. Sol. vi. 26: With her was Light, and the Light was the Life of men.
That Light shone in the Darkness,
- Sap. Sol. vi. 29: And the Darkness did not overmaster it.
For no evil overmasters Wisdom.
Wisdom was in the World,
In the World which she had made;
- Prov. i. 28: The world did not recognise her.
- Sir. xxxiv. 13 ff.: } She came to the Jews, and the Jews did not receive her.
Enoch xli. 1 ff.: }
- Sap. Sol. vii. 27: Those that did receive her became Friends of God and prophets.
- Sir. xxxiv. 6: } She tabernacled with us, and we saw her splendour, the
Sap. Sol. vii. 25: } splendour of the Father's Only Child,
- Sap. Sol. iii. 9: Full of Grace and Truth.
- Ode Sol. 33: (She declared the Grace of God among us).
- Sir. xxxv. 15: From her pleroma we have received Grace instead of Law,
For Law came by Moses,
- Sap. Sol. iii. 19: Grace and Mercy came by Sophia;
- Sap. Sol. ix. 28: She is the Image of the Invisible God;
- Sap. Sol. vi. 22: } She is the only Child of God, in the bosom of the Father,
Sir. xxxiv. 6: } and has the primacy.

CHRIST AS THE HAND OF GOD

When we study the surviving texts of that very early Christian book, known as the *Testimonies against the Jews*, we find that one of the things which has to be established against the Jews is that *Christ is the Hand of God*; one does not at first see the reason for this statement nor for the emphasis laid upon it: yet it is clear that it occupies an early and an important position amongst the

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The First or Heavenly Man

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Philo, De op. mundi, Leg All, QQ in Gen distinguished two Adams (Gen 1 27; 2 7). The heavenly man was after the divine image, a idea of type or seal, only an object of thought neither male nor female, by nature incorruptible... altogether without part or lot in corruptible terrestrial substance Peculiar to Philo are the Platonizing tendencies and the different exegeses of Gen 1 27 and 2 7

But the perfection of ~~xxx~~ Adam was a fairly common theme in pre-Christian Judaism, to some extent in Palestinian, but much more in Hellenistic

In Palestinian apocalyptic (2 Enoch 30 5-14) it is stated that only Eve fell: Satan was powerless against Adam

In Hellenistic Judaism brief allusions to Adam's perfection Sirach 49 16 Wisd 10 1 f.

In the Life of Adam and Eve (Charles Pseudepigrapha II) there is a more elaborate account

pp 123-154

Ground for view of Religionsgeschichtliche Schule that the development of the Adam tradition did not occur solely from Jewish resources; postulate oriental myth of Heavenly Man such as Iranian figure of Gayomart

Probable that both Son of man and Heavenly Man go x back to the same source, but there two distinct developments: Palestinian Judaism reduced the Son of Man, hidden from the beginning, becoming at the end an eschatological savior; the other is created in the divine image and effects the glorification of Adam who has no eschatological functions.

In Hellenistic Judaism ~~xxx~~ the heavenly man is always a eschatological figure. Paul brings together the heavenly man and Christ, not the heavenly man and the Son of Man (1 Cor 15 22 f)

Philo identifies sophia logos and first or heavenly man

The High Priest

Philo identifies the high priest with the Logos. At times it is further identified with the Levitical High Priest, at times with Melchizedek. Cf Hebrews. A common source has been surmised in earlier Hellenistic Judaism, but there is very little available evidence

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