

THE RELATION
OF THE WISDOM LITERATURE
TO THE
FOURTH GOSPEL



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BY

HARRY EMERSON WYLIE, B. D., S. T. M.

ἈΡΧὴ Σοφίας Φόβος Κυρίου

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P R E F A C E

This study of the Wisdom literature and its relation to the Fourth Gospel was begun at the suggestion of Professor W.A. Curtis, D.Litt., D.D., of the University of Edinburgh, and upon his advice, has been confined to a study of the five books commonly included under the heading of "Wisdom Literature"; i.e. Job, Proverbs, Ecclesiastes, Wisdom of Solomon, and Wisdom of Ben Sirach, or Ecclesiasticus. The developing conceptions of Wisdom and Logos in these books is studied in their relation to the Fourth Gospel, leading up to their identification in the last of the books, Wisdom of Solomon. The praises of Wisdom become the praises of the Logos. A hymn to Wisdom is found, parallel to the hymn to the Logos, and the references to the Wisdom books are tabulated.

Brief studies are made of Philo and the "Memra" of the Targums, and an estimate is made of their contribution to the Logos doctrine of the Fourth Gospel. The writer has felt that his subject did not warrant his bringing a detailed study of the critical problem of the Fourth Gospel within the limits of this paper. He has made such a study, and has recorded his conclusions. A critical study of the Johannine problem is a subject in itself, aside from the one under consideration. The chapter on the "Relation of the Wisdom Literature to the Rest of the Gospel" is somewhat apart from the main study but as it lies within the subject of the paper, it has been included. The relation of the Wisdom literature to the rest of the gospel does not affect the view as to its relation to the Logos hymn of the Prologue.

HARRY EMERSON WYLIE

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ABBREVIATIONS EMPLOYED

A	Codex Alexandrinus.
c.	circa, about.
CAP	Charles, Apocrypha and Pseudepigrapha.
cf.	confer, compare.
ch. chs.	chapter, chapters.
EB	Encyclopedia Britannica. Unless otherwise noted, 14th Edition.
e.g.	exempli gratia, for example.
Enc.Bib.	Encyclopaedia Biblica.
ERE	Encyclopedia of Religion and Ethics.
f. ff.	and following verse(verses) or page(pages).
HDB	Hastings Dictionary of the Bible.
Heb.	Hebrew.
i.e.	id est, that is.
LXX	Septuagint.
MS, MSS	Manuscript, Manuscripts.
NT	New Testament.
op.cit.	opere citato, work cited.
OT	Old Testament.
RV	American Revised Version.
v. vv.	verse, verses.
vol. vols.	volume, volumes.
Koheleth,	Author of Ecclesiastes.
Pseudo-Solomon,	Author of Wisdom of Solomon.

The usual abbreviations to the books of the Bible are used.

Eccles	Ecclesiastes.
Sir	Wisdom of Ben Sirach, or Ecclesiasticus.
Wisd	Wisdom of Solomon.

When no book is mentioned with a reference, it refers to the book under study in that chapter.

INTRODUCTION

1. The Early Growth and Development of the Wise in the Old Testament.

As early in the Old Testament as the 10th chapter of Genesis we find the first short pithy saying known as "mashal" "חֲשִׁב"

"Like Nimrod, a mighty hunter before Jehovah."¹

It contains a comparison, which is the root meaning of the Hebrew term. This comparison appealed to the mind and remained in the memory, and so has been preserved for all time. This simple comparison represents the earliest form of the "mashal", or proverb. Later developments toward the "mashal" as found in the Wisdom writings are illustrated in the famous riddle of Samson:

"Out of the eater came forth food,

And out of the strong came forth sweetness."²

The beautiful parable of Jotham concerning the fig tree and the thorn,³ may be cited to show the trend of thought which resulted in the development of the short pithy comparison into the fully formed parables as found in the books of Proverbs and Ben Sirach.

It is remarkable that the first person mentioned in the Bible with the express title of "wise" is a woman. Joab called the "wise woman of Tekoa" to appear before David.⁴ She had a

1. Gen 10:9.

3. Judg 9:8-15.

2. Judg 14:14.

4. 2 Sam 14:2ff.

well-established reputation for wisdom, so that in his time of need Joab could think of nothing better than to call in this "wise woman" to aid him in accomplishing his purpose. The wisdom here manifested is that cleverness, sagacity, or cunning, for which the earlier representatives of Hebrew and Semitic wisdom were famed. A like sagacity is displayed by the "wise woman of Abel." By her shrewdness she saved her city from destruction at the hands of Joab. She called the attention of Joab to the high reputation of her city, Abel, for wisdom, saying,

"They were wont to speak in old time saying,

Thou shalt surely ask counsel at Abel,

And so they ended the matter."¹.

Moffatt's translation is more apt, -

"Long ago they used to have a saying,

Ask in Abel and your difficulty is ended."

We see here a town with a well-established reputation for wisdom, which it has long enjoyed. We find that certain persons are given the title of "wise". These are distinguished from other people by certain well-known characteristics. They are the repositories of that wisdom handed down from former generations, which was so precious to the Semitic world. It appears that certain towns were more famous than others for wisdom, and they attracted the wise by this superior reputation. This wisdom was handed on from generation to generation, and preserved for posterity. The wise occupied a high position in

1. 2 Sam 20:18f.

the life of that day, commanding great respect and influence. They had a recognized place in society, and by their wisdom they made a considerable contribution to the development of a wholesome moral life.

Thus the wise by their wisdom won power, standing, and influence in the Hebrew community. Being usually elderly men, possessed of adequate means, and of good family, they were eminently fitted to impart words of wisdom to others. The natural way in which two proverbs are introduced into the narrative of David gives further light on the sway which proverbial sayings exerted among the people. It appears that a certain formula was in use for introducing a proverb, and we find it recurring with variations;

"As saith the proverb of the ancients,

Out of the wicked cometh forth wickedness." 1.

"Wherefore they say,

The blind and the lame shall not come into the house." 2.

The school of wisdom attained a high standing when it won royal favour, and claimed as a follower the great King Solomon. The vast wisdom of Solomon is described in detail;

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the

1.1 Sam 24:13.

2. 2 Sam 5:8, marginal reading.

Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol; and his fame was in all the nations round about. And he spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall. He spake also of beasts and of birds, and of creeping things, and of fishes. And there came of all peoples to hear the wisdom of Solomon, from all kings of the earth, who had heard of his wisdom." 1.

We find it specifically stated,

"Jehovah gave Solomon wisdom, as He promised him." 2.

This refers to Solomon's wise choice at Gibeon, where he made the following request of Jehovah;-

"Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil." 3.

God answers him,

"Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice, behold I have done according to thy word. Lo, I have given thee a wise and an understanding heart, so that there hath been none like thee before thee, neither after thee shall any arise like unto thee." 4.

1. 1 Kgs 4:29-34.
4. 1 Kgs 3:11f.

2. 1 Kgs 5:12.

3. 1 Kgs 3:9f.

Solomon is prominent not as the first wise man; rather he is described as wiser than all those who have been before him. He is the most conspicuous representative of the school of the wise. Under him the Wisdom school achieved a golden age, so to speak. Its followers moved in the highest circles. Under the sun of royal favour and patronage, a multitude of proverbs were produced. In the examples quoted to show the royal wisdom we note that it reflects the same cleverness, sagacity, and shrewdness as was found in the earlier followers of wisdom.

Another point to bear in mind is that wisdom is not claimed exclusively for the Hebrew people. The highest praise given to Solomon is that

"Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt."¹.

The children of the east were famous for their wise men. Job and his three friends are represented as wise men from the east. Edom was long famous for its wisdom, which was of the highest character. The wisdom of Egypt is well known. We know from papyri come to light, that as far back as the year 2000 B.C. the productions of the wise men of Egypt were of a high type, and resembled the proverbs of the Hebrew school of Wisdom. In fact, the close connexion between the third section of Proverbs (22:17-ch.24) and the Egyptian

1. 1 Kgs 4:30

Wisdom book, "The Teaching of Amen-em-ope" has been definitely established. This is of great significance in the study of Hebrew wisdom. Wisdom was not claimed exclusively for the Hebrews. It was common to all races. It belonged to humanity. While the priests taught the "Torah" as belonging exclusively to the Hebrews, and the prophets preached that the Israelites were God's chosen people, that they alone would be saved, that Jerusalem was God's holy city,- a purely nationalistic message and outlook,- we marvel that the wise men escaped this narrow point of view. Their perspective is not limited by national boundaries. They look out upon man as man. They impart wisdom which is as good for the Egyptian as for the Hebrew, with a message for the Arab of the twentieth century as well as for the Edomite in Job's generation. The message of Wisdom transcends the boundaries of time and place.

A chance allusion to the wise uttered by the enemies of Jeremiah as they plotted to destroy him, is noteworthy as reflecting the three-fold classification of those who guided the intellectual and religious life of the Israelites of that period.

"Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet."¹.

1. Jer 18:18.

Like the priest with his "Torah" revealed by God to Moses for the guidance of the chosen people; like the prophet proclaiming his fiery message with the standard introduction "Thus saith the Lord", calling the chosen people to repent of their sins and turn again unto the Lord before doom comes upon the nation;(- in like manner) the wise with their counsel are here recognized as standing with the priest and prophet as guides for the people. They are teachers whose word is to be accepted and followed. The priest won his hearing by his authoritative proclamation- "Thus it is written in the Law, it is the commandment of Jehovah." The prophet won his audience by his challenging call, "Thus saith the Lord." But the wise man had no such authority from on high. He did not claim divine inspiration for his message. He won his following by his wisdom, his homely common sense. His proverbs pierced to the heart of his hearers, and won instant approval. The wise man tested his wisdom in the busy thoroughfares of life, where men rubbed shoulders with men in the work-a-day world, and in that test it proved its value by reaching the heart and appealing to human reason.

Jeremiah expressed his disapproval of the wise in plain words, but the prophet and priest shared in the condemnation also;-

"How do ye say We are wise, and the law of Jehovah is with us. But behold, the false pen of the scribes hath

wrought falsely. The wise men are put to shame, they are dismayed and taken. Lo, they have rejected the word of Jehovah, and what manner of wisdom is in them? Therefore will I give their wives unto others, and their fields to them that shall possess them; for everyone from the least even to the greatest is given to covetousness; from the prophet even unto the priest. everyone dealeth falsely."^{1.}

Another reference from Jeremiah contains a warning to the wise against a sin to which they were addicted;-

"Thus saith Jehovah, Let not the wise man glory in his wisdom."^{2.}

The prophet Amos refers to "him that reproveth by the gate"^{3.}, as also does Isaiah, "him that reproveth in the gate."^{4.} As we shall see in the study of the wise men in Proverbs, this substantiates our conclusions reached there concerning the methods used by the wise men in their teaching. It was their custom to sit in the city gates and market places, crying out to those passing by, hoping that some would turn aside to learn of wisdom, and so be saved from the disasters and dangers sure to overtake those who reject wisdom.

A very sympathetic attitude to wisdom is reflected in a well-known Messianic prophecy of Isaiah;-

"And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah."

1. Jer 8:8-10.
4. Isa 29:21.

2. Jer 9:23.

3. Amos 5:10.

And his delight shall be in the fear of Jehovah."^{1.}

This prophecy concerning the coming Messiah as it comes from the prophet has a familiar ring in the ears of the student of Hebrew Wisdom literature. The wise man had no Messianic hopes. But the prophet has described the Messiah in the very language of the wise man. He goes even farther than any wise man until the author of Wisdom of Solomon, for the prophet here identifies the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah as the very Spirit of Jehovah Himself. Truly, the prophet pictures the Messiah as being no other than Wisdom Incarnate.

In spite of some opposition from priests and prophets, the school of Wisdom continued to flourish, until in time, when the voice of the prophet was hushed, the wise virtually replaced the prophets as moral guides and teachers. The importance of the wise as a class in Israel is too often overlooked by the casual reader of the OT, as well as by the critic. The prophets stand out conspicuously. The priests are recognized. But the wise man as a teacher, guide, and leader in Israel is too often forgotten. Remembering to what an extent the prophets ignore the priests, and the priests the prophets, it is less surprising that they should ignore the wise man, and that he in his turn

1. Isa 11:2.

should ignore them both.

The teachings of the wise probably exerted a great influence in weaning Israel away from the narrow nationalism typical of the priestly schools, and of many of the prophets. In fact, one scholar¹ goes so far as to raise the question whether Amos was not a wise man turned prophet. It seems that he has good grounds for the question. Amos was from the town of Tekoa, famed from early Hebrew history for its wise men. Certainly Amos' earnestness in denying that he was a prophet is suggestive;-

"I am no prophet, neither am I the son of a prophet."²
His whole message receives its tone from, and is more in harmony with the breadth of view found in the Wisdom school, than the outlook of the prophets.

In reviewing the rise and development of the wise men in Israel, taking our references entirely from non-Wisdom books, we have found that the Hebrews, along with other Semitic races, were fond of the "mashal", the short pithy saying. Originally it was merely a comparison, but it later developed into the proverb familiar in the earlier sections of Proverbs. From that developed the full parable by which, through a comparison implied or expressed, the lesson is inculcated.

We have found that very early in the history of the

1. Kent, The Wise Men of Ancient Israel and their Proverbs, p.29.
2. Amos 7:14.

people, men and women known as "the wise" were recognized by all as possessing a certain type of wisdom in greater measure than others. These were recognized as counselors, and they gathered about themselves disciples who sought to gain this wisdom for themselves. In this way there arose the class of the wise found in the pages of the OT. Under the royal patronage of Solomon, the School of Wisdom flourished, and its renown spread far and wide. The wisdom of King Solomon was reputed to surpass that of all the children of the east, and Egypt. Thus we reach the period when the wise, along with the priest and prophet, as three distinct classes, constituted the recognized guides intellectually, morally, and religiously, of the people of Israel.

While the priests and usually the prophets, were intensely nationalistic in outlook, the wise man rose above that limited scope, and included all mankind in his ken. His teachings were for man as man, and while recognizing the high value of the wisdom of Edom and Egypt, he remoulded wisdom under the inspiration of his Hebrew monotheism until he could say in sincerity and faith,

"The fear of Jehovah is the beginning of wisdom."¹.

2. The Use of "logos" in the LXX outside of the Wisdom Literature.

It is well known that the Hebrew word "dabhar" "דָּבָר" _{דָּבָר}

1. Prov 1:7.

acquired a special significance for the people of Israel, as the creative Word, the Word of revelation, and if we may so express it, as the redemptive Word which heals from sickness and saves from disaster. In these senses the Word was personified, and appeared as God's agent or messenger in the world. In the LXX "dabhar" is translated by the two Greek words *λόγος* and *ῥήμα*. Both translations are very frequent. But it is noteworthy that when "dabhar" occurs in the higher sense as the creative Word, the Word of revelation, the personified Word, it is almost always rendered by "λόγος". The Ten Commandments are with one exception referred to as "οἱ δέκα λόγοι".¹ The familiar words used for a long line of prophets are rendered in the LXX "λόγος Κυρίου ἐγένετο πρός-". A study of the LXX reveals eight passages where "ῥήμα" replaces "λόγος" in this usage.² 1 Kings is the only book which reveals more than one exception to the usual practise, and here we find three references. But this same book contains seven examples of the usual expression, "λόγος Κυρίου ἐγένετο πρός."

There is one verse where the personified "dabhar" is translated "ῥήμα" in the LXX.

"

Οὕτως ἔσται τὸ ῥήμα μου ὃ ἐὰν ἐξέλθῃ ἐκ τοῦ
 στόματός μου, οὐ μὴ ἀποστραφῇ ἕως ἂν τελεσθῇ
 ὅσα ἠθέλησα, καὶ εὐοδώσω τὰς ὁδοὺς σου καὶ τὰ
 ἐντάλματά μου,"

1. Deut. 4:13. "τὰ δέκα ῥήματα."

2. Gen 15:1, 1 Sam 15:10, 2 Sam 7:4, 1 Kgs 17:8, 18:1, 19:9,
 2 Kgs 20:4, Jer 1:1.

3. Isa 55:11.

The use of "ῥῆμα" is largely found in the earlier books of the LXX. 75% of the references found in the concordance to the LXX are taken from the books preceding Job, while only 25% are taken from the Psalms, Wisdom books, and the Prophets. When we turn to "λόγος", the concordance shows 40% of the references from the books preceding Job, and 60% from the later books. It is in these later books, Psalms, Wisdom books and the Prophets, where we find the lofty conception of the Logos as the agent in creation and revelation, and here too the personification is found. To illustrate the usage, LXX Psalms reveals 14 references to "ῥῆμα". The 119th Psalm alone, containing a very high conception of the Word, shows 24 references to "λόγος". Over against the one personified use of "ῥῆμα" which we have found in the LXX as a translation of "dabhar", we give below a few references from the Psalms to illustrate how the personified Word of the Hebrew OT is carried over into the personified Logos of the LXX.

" ὅτι εὐθὴς ὁ λόγος τοῦ κυρίου, " 1

" τῷ λόγῳ τοῦ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν, " 2

" ὅτι αὐτὸς ῥύσεται ἐκ παγίδος θηρευτῶν,
καὶ ἀπὸ λόγου ταραχώδους." 3

" ὅτι ἐμνήσθη τοῦ λόγου τοῦ ἁγίου αὐτοῦ, " 4

1. Ps 33:4(LXX 32:4).

2. Ps 33:6(LXX 32:6).

3. Ps 91:3(LXX 90:3). Cf. as a close parallel Wisd 12:19 and 18:15.

4. Ps 105:42(LXX 104:42).

" ἀπέστειλεν τὸν λόγον αὐτοῦ καὶ ἰάσατο αὐτούς,

" καὶ ἐρρύσατο αὐτοὺς ἐκ τῶν διαφθορῶν αὐτῶν." ¹

The Logos is highly personified here, as the messenger sent by God to heal the Israelites, and to deliver them from their distresses.

" εἰς τὸν αἰῶνα, Κύριε,

" ὁ λόγος σου διαμένει ἐν τῷ οὐρανῷ." ²

" καὶ ὁ λόγος σου ἀλήθεια." ³

" ὁ ἀποστέλλων τὸ^ν λόγιον αὐτοῦ τῇ γῆ^ι,
 " ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ." ⁴

" ἀποστελεῖ τὸν λόγον αὐτοῦ καὶ τῆξει αὐτά.

" ἀπαγγέλλων τὸν λόγον αὐτοῦ τῷ Ἰακώβ." ⁴

We make no claims as to the extent of influence which this personification of the Logos in the Psalms exerted upon the late Wisdom literature. Some of these Psalms are late. Briggs⁵ dates the last quotation given above in the late Maccabean period. They are early enough to be included in the Hebrew Bible, and so in the LXX. We feel that the usage of the term "logos" in these passages reflects something of the spirit and practise of the times, and certainly exerted an influence upon the latest Wisdom book, Wisdom of Solomon, where the personification of the Logos is the fullest. The question of the influence exerted by one upon the other is not important. We feel that the Wisdom literature shared

1. Ps 107:20(LXX 106:20). Cf. Wisd 16:12, the Logos healeth all things. 2. Ps 119:89(LXX 118:89). The Logos is eternal, in the heavens. 3. Ps 119:142 (LXX 118:142). 4. Ps 147:15,18,19(LXX 147:4,7,8). 5. Psalms, in loco.

with the later Psalms in carrying on the conception of the personified, creative Word, the Word of revelation, and the healing Word. The personified Logos is found in the later Wisdom books as well as in the Psalms. They both exhibit the custom and practise of the people.

CHAPTER I
THE BOOK OF PROVERBS

1. An Estimate of the Book.

The book of Proverbs is the first and earliest of the Wisdom books of the OT. It consists of a collection of proverbs giving the teaching of the wise men on many varied subjects. The theme of the book may well be taken as

" The fear of Jehovah is the beginning of wisdom,
And the knowledge of the Holy One is understanding."¹

The purpose of the book is set forth in the introduction;

"That men may learn wisdom and discipline,
And understand words of discernment;
That they may win training in prudence,
In right and in justice and rectitude;
That shrewdness be imparted to the simple,
And knowledge and insight to the youth -
The wise too, who listens will grow wiser,
And the prudent more skilled in direction,-
That proverbs and parables may be plain,
Even the words of the wise and their riddles."²

The book of Proverbs is not a unit, but is made up of several independent collections of proverbs, from different authors, and produced at different times. It may be divided

1. 9:10.

2. 1:2-6. McFadyen's translation.

into the following sections, given in the order of their production;

1. 10:1 to 22:16.
2. 25 to 29.
3. 22:17 to ch.24.
4. 30: to 31:9.
5. 1:7 to ch.9.
6. 31:10 to 31.
7. 1:1 to 6.

The present form of Proverbs is undoubtedly late. Probably the most of the book can be assigned to the third century B.C., as far as the present form is concerned. But behind the highly polished, well-rounded proverbs as we find them today, we must place a long history of production and preparation in the schools of the wise. The opening verse reads-

"The proverbs of Solomon, the son of David, king of Israel." Other sections of the book are attributed to the wise men of Hezekiah, who set down proverbs of Solomon. Another section is ascribed to Agur, and one to King Lemuel. We cannot attempt to assign authors to the various sections. But we do feel warranted in asserting that proverbs of King Solomon's time are very probably incorporated in the book. Wise men existed long before the Exile, and the proverbs, a body of popular sayings in oral form, were in existence before the establishment of

the monarchy. The expression "as saith the proverb of the ancients",¹ used by David; the introductory statement "They were wont to speak in olden time saying",² and still another "Wherefore they say",³ reveal the fact that the words of the wise were frequently upon the lips of the people and were accepted as authoritative.

King Solomon was the great patron of the Wisdom school. His reign was a period of great literary productivity for the wise. We have quoted above⁴ the description of his wisdom, and his literary activities. In view of these facts, we conclude that the first two sections (10:1-22:16 and chs. 25-29) go back in essence if not in present form, to pre-Exilic times. These sections reflect the background of pre-exilic conditions, and they arose among the wise men of pre-exilic times. Their present form may be ascribed to a later hand. The great panegyric on Wisdom in the fifth section, is by general consensus of opinion, the latest part of the book. With it we date the song of the perfect wife, and the introduction to the book as a whole.

2. The High Moral Tone of the Book.

Proverbs differs from other writings of the OT in certain remarkable characteristics. The ethical tone is very high. The teaching on the duty of forgiveness, and return-

1. 1 Sam 24:13. 2. 2 Sam 20:18. 3. 2 Sam 5:8.
4. 1 Kgs 4:29-34.

ing good for evil, is perhaps the highest in the entire OT.

It is quoted by Paul in his epistle to the Romans;

"If thine enemy be hungry, give him bread to eat;

And if he be thirsty, give him water to drink;

For thou wilt heap coals of fire upon his head,

And Jehovah will reward thee."¹

"Rejoice not when thine enemy falleth,

And let not thy heart be glad when he is overthrown."²

"Say not, I will do so to him as he hath done to me,

I will render to the man according to his work."³

"The discretion of a man maketh him slow to anger,

And it is his glory to pass over a transgression."⁴

Where earlier in the OT do we find such teachings on the equality of all men before God, not merely quietly assumed, but openly expressed;-

"The rich and the poor meet together;

Jehovah is the maker of them all."⁵

The later Wisdom books follow in the same strain;-

"(Jehovah) That respecteth not the persons of princes,

Nor regardeth the rich more than the poor;

For they are all the work of his hands."⁶

"For the Sovereign Lord of all will not refrain himself for any man's person, Neither will he reverence greatness; Because it is he that made both small and great, And alike he taketh thought for all."⁷

1. Rom 12:20, Prov 25:21f. 2. 24:17. 3. 24:29, a
negative form of the Golden Rule. 4. 19:11.
5. 22:2. 6. Job 34:19. 7. Wisd 6:7.

A high standard of monotheism is held throughout, and is never questioned. God is presented as the "Goel" ("גֹּאֵל") of the fatherless; He will plead their cause against oppressors.¹ The attitude toward women is a pleasing advance upon that found in the OT as a whole.

"The book of Proverbs has more to say about the love and respect due to the mother than any other book in the Bible. The mother's claim to consideration is equal with the father's."²

Most remarkable of all is the wise men's opposition to the narrow, bigoted nationalistic outlook of the Hebrew people. Wisdom cares nothing about the nation. She appeals to the individual to hear her call, and accept her. The nation as a whole does not accept or reject her. And her appeal is not to the Israelites only, it is universal. Perhaps it was just at this point, in combatting the narrow bigoted nationalism of the Hebrews, that the wise men made their greatest contribution toward the coming of the Son of Man.

"If for the name 'Jehovah' we substitute 'God', there is not a paragraph or a sentence which would not be as suitable for any other people as for Israel."³

"Never once in the whole book of Proverbs is mention made of Israel, or of any synonym for Israel. Not a word is said

1. 23:11.

2. Oesterley, Proverbs, p.7.

3. Toy, Proverbs, p.xxi.

of the nation's past history or present fears and hopes. The word 'prophet' never occurs, although the influence of prophetic teaching is frequently manifest. Priests, Levites, temple, and even Jerusalem are absolutely ignored. 'Sacrifice' is mentioned four times in disparagement;

'To do justice and judgement is more acceptable to the Lord than sacrifice.'¹

'The sacrifice of the wicked is an abomination to Jehovah.'²

'Better is a dry morsel and quietness therewith, Than a house full of the sacrifices of strife.'³

'Offerings' is mentioned once incidentally;

'I have offerings with me.'⁴

Even the divinely appointed Law is passed silently by; it is neither commended nor condemned. True, the word 'law' is found often in Proverbs, but the law which men are bidden to observe is not the precepts, ritual, or moral of the great Pentateuch, not the Law of Moses, - but the doctrine laid down by the sage and his confreres."⁵

The fact is evident to all that the wise men had no patience with a narrow ritualism which fulfilled the Torah and regarded not the heart. They continually emphasized the intimate

1. 21:3. 2. 15:8 and 21:27. 3. 17:1, margin.
4. 7:14. 5. Elmslie, Studies in Life from Jewish Proverbs, p.108.

relation between faith and morality. Similar teaching is found in Isaiah,¹ Hosea,² and Micah.³ But it remained for the wise men of Israel to develop to the highest point the doctrine enunciated finally in James, the New Testament wise man,

"Faith without works is dead."⁴

Wisdom is for all men. The world is hers to win, her sway is world-wide. She is universal. But her appeal is to the individual, and only as the individual accepts her, is her sway established.

3. Egyptian and Hellenic Influence.

The Hebrew school of Wisdom was not an isolated movement but was closely associated with similar movements in Babylon, Arabia, and Egypt. Solomon's wisdom excelled the wisdom of the children of the east, and all the wisdom of Egypt. This is not belittling the wisdom of other countries. It is paying the highest tribute to the wisdom of Solomon. Job and his friends are not represented as Israelites, but as children of the east.

"Hebrew Wisdom literature was part of a world literature, and Hebrew sages were largely influenced by Babylonian and especially by Egyptian thought. By saying this it is not meant to imply that Hebrew Wisdom writers were mainly indebted to the sages of other lands. Far from that.

1. Isa 1:11. 2. Hos 6:6. 3. Mic 6:6-8.
4. Jas 2:17.

Hebrew Wisdom is of a very distinctly superior character. The broad and sympathetic outlook of the Hebrew sages was such that they welcomed everything, whatever its source, which contributed to enrich their conception of the true nature of Wisdom. They were universal in their ideas.

They sought out the wisdom of other lands, studied it, submitted to its influence, appropriated it, and often ennobled it with a deeper and fuller content."¹

"It is a grave mistake to attempt to minimize the borrowings of Judaism or later of Christianity. Any real belief in one God must be a belief in His universal presence and the universal activity of His Spirit; and religion of the true God ought to be able to show its affinity with the higher wisdom of all peoples; that is to say, it ought to give evidence of its divine origin by its power of assimilating truth wherever it comes in contact with it."²

The close connexion between the third section of Proverbs(22:17-ch.24) and the Egyptian Wisdom book, "The Teaching of Amen-em-ope" has been definitely established. But we cannot agree with Dr. Sellin in his claim that the entire Hebrew Wisdom movement was transplanted from Egypt by Solomon.

"It becomes more and more probable that Solomon brought the first teacher of it(Wisdom) from Egypt, where a recognized form of poetic composition inculcating in short aphor-

1. Oesterley, op.cit.p. 33f.

2. Gore, Philosophy of a Good Life,p.147.

isms practical wisdom in the conduct of life, was already flourishing in the second millenium B.C."¹

It is difficult to see how a scholar of Dr. Sellin's standing can ignore the "wisdom of the ancients" found in Israel before the days of Solomon; or the popular recognition of certain persons by the title of "wise", and the established reputation of certain towns as centers for the teaching of wisdom. Yet it is clearly reflected in the scattered references in the pages of the OT, and from this movement indigenous to Israel we trace the development of the Hebrew School of Wisdom. Dr. Oesterley cannot be considered prejudiced against acknowledging foreign influences in Hebrew Wisdom. Yet he candidly admits,

"There is a great difference between the conception of Wisdom which is presented in the literature of Israel prior to the captivity, and that which meets us in the Wisdom literature proper. Yet there is no sort of doubt that the latter represents the full growth of a plant whose seed can be clearly seen in the early writings of the OT."²

He goes on to observe that other elements contributed to the production of that literature which were not exclusively Hebrew, yet that does not vitiate his former statement.

The question of Hellenic influence in the book of Proverbs must receive our consideration. We have dated the book in the third century B.C., but two sections we feel go back

1. Sellin, Intro. to OT, p.207.
2. Oesterley, Apocrypha, p.226.

X in essence to pre-Exilic times. The section containing the praises of Wisdom we regard as probably the latest part of the book, this being assigned to the third century B.C. During that century Alexander with his armies overran Syria and Palestine. Greek philosophy spread over all Asia Minor, and Hellenism began its bitter struggle with Judaism in the cities and towns of Judea. But the wise men were not captivated by the form of Hellenism which they saw developed in Syria. They gained certain ideas from their contact with Greek wisdom, just as they gained by their contact with Babylonian, Egyptian, and Edomite wisdom. But that influence does not make the wise men ardent and thorough-going Hellenists. The sages of Proverbs are essentially Israelitish. They do not appear to be interested in Hellenism, unless perchance we may regard Madam Folly as representing an extreme form of Hellenism. The wise men do not mention courage; they are not interested in beauty as a thing to be desired. Their ethical tone is Semitic throughout, not Hellenic. They worship only Jehovah, and He is not yet removed from contact with men by the transcendental teachings of the new age. The anthropomorphisms familiar to us from the earlier pages of the OT are still found here; an added proof that Hellenism has not exerted its powerful influence upon the sages. A sure sign of Hellenism is held to be found in the removal of anthropomorphic expressions.

"The eyes of Jehovah are in every place,
Keeping watch upon the evil and the good."¹

"The king's heart is in the hand of Jehovah as the
watercourses,
He turneth it whithersoever he will."²

"The eyes of Jehovah preserve him that hath knowledge."³

Certain scholars maintain that the universalism and individualism of the wise men, as well as the personification of Wisdom are due to the influence of Greek philosophy. Dr. Oesterley presents this view, with quotations from Proverbs. But he advances no proof to satisfy the person who admits the presence of individualism, universalism, and the personification of Wisdom, but does not admit that the mere presence of these demonstrates "ipso facto" Hellenic influence. Dr. Oesterley merely observes -

"That such thoughts as these are due to Greek influence scarcely admits of doubt."⁴ In a footnote he refers to Stade, Holtzmann and Friedländer.

The individual is appealed to in Proverbs, not the nation, as in earlier days. But why go to Greek philosophy for its source when we find it within the prophets of Israel who laboured along with the wise men, as religious leaders?

"But every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge."⁵

1. 15:3. 2. 21:1. 3. 22:12.

4. Oesterley, Apocrypha, p.72. 5. Jer 31:30.

"The soul that sinneth it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."¹

"Woe unto the wicked. It shall be ill with him. For what his hands have done shall be done unto him."²

"The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers. Every man shall be put to death for his own sin."³

The opinion of Sir George Adam Smith carries weight when he speaks on the subject of the prophets. We quote rather fully from him, because it is essential to realize that individualism was an integral part of the Hebrew religion, common to prophets as well as wise men.

"The origins of every tendency which Hebrew Wisdom developed after the Exile are to be found in Hebrew Prophecy before the Exile. Does the Book of Proverbs count knowledge as the essence of virtue? Even in Hosea the prophets had been laying emphasis upon the duty of knowing God in His character and purposes for men; and knowledge forms one of the bases of the doctrine of Deuteronomy. Do the authors of the book of Proverbs enjoin and practise the systematic teaching of the young? The authors of

1. Ezek 18:20.

2. Isa 3:11.

3. Deut 24:16.

Deuteronomy had already shown them the example. Moreover, some of the prophets, as for instance Isaiah in the close of ch.28, discourse in the very style of the wise men; that is, by parable and epigram, with shrewd and gnomic phrases; and seek to illustrate the wisdom of Providence by the wisdom of the Divine processes in nature. In almost every prophet there is a sense of the unity of the Reason which pervades all things; it becomes more and more articulate from Amos, through Isaiah, through the writer who added to the book of Amos the famous apostrophes to the creative power of Jahweh, and through Jeremiah, to the great Prophet of the Exile. They, and no Greeks, were the teachers of him who wrote the great psalm of Wisdom in the eighth chapter of Proverbs. Even for the processes of speculation and of doubt which they carried to such daring degrees, the Wise found precedents in the experience of some of the most constructive of the prophets. Job's challenges to the Almighty are partly anticipated by the bold questions of Jeremiah. And in Habakkuk we perceive the beginnings of that scepticism of faith with its solution in patient endurance of wrong and loyalty to God, - "Watch for the vision, for it shall come and shall not tarry, now the just man shall live by his faithfulness", - which we feel at the heart not only of Job, but of Ecclesiastes. In their interests and

in their doctrines the wise were the prophets' heirs."¹

This paragraph was written over thirty years ago, when little was known concerning the Wisdom movement and its relation to Hellenism. The researches of scholars in the past thirty years have thrown great light on these subjects. But the fact remains as this great scholar pointed out, the individualism of the wise man is paralleled by individualism in certain prophets. It is found within the Hebrew religion, and cannot be claimed as a sign of Hellenism.

The universalism of Proverbs, and of the Wisdom literature, is claimed to be a sign of Hellenic influence. Wisdom is for all men. Her sway is world-wide for those who accept her. Yet the prophets made a great contribution along with the wise in the effort to raise Israel above the exclusive, self-centered nationalism which has always been typical of that people. The teaching is found throughout the OT that the whole earth is to share in God's blessings, through Israel. The books of Ruth and Jonah are protests against this spirit of religious particularism. Three references from Isaiah reveal the conceptions of Zion as the spiritual center of the nations, and the universal rule of Jehovah, ushering in an era of universal peace.

"And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the

1. George Adam Smith, *Modern Criticism and the Preaching of the OT*, p.287, f.

top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth instruction, and the word of Jehovah from Jerusalem. And he will judge among the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."¹

"I will also give thee for a light to the Gentiles, that my salvation may be unto the end of the earth."²

"The Holy One of Israel is thy Redeemer; the God of the whole earth shall he be called."³

"At that time they shall call Jerusalem the throne of Jehovah, and all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem. Neither shall they walk any more after the stubbornness of their evil heart."⁴

"The nations shall bless themselves in him, and in him shall they glory."⁵

"Unto thee shall the nations come from the ends of the earth."⁶

1. Isa 2:2-4. Quoted Mic 4:2f.

3. Isa 54:5.

4. Jer 3:17.

2. Isa 49:6.

5. Jer 4:2.

6. Jer 16:19.

"Jehovah will be terrible unto them; for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the coast-lands of the nations."¹

Zephaniah here makes a remarkable advance from the old conception of the worship of God as limited to Jerusalem or Palestine. He looks forward to a true spiritual worship by faith, in every land, of the one true, spiritual God.

"For then will I turn to the peoples a pure lip, that they may all call upon the name of Jehovah, to serve him with one consent."²

"And many nations shall join themselves to Jehovah in that day, and shall be my people. And I will dwell in the midst of thee, and thou shalt know that Jehovah of hosts hath sent me unto thee."³

"It shall yet come to pass that there shall come peoples, and the inhabitants of many cities. . .to entreat the favour of Jehovah, and to seek Jehovah of hosts. Yea, many peoples and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to entreat the favour of Jehovah."⁴

"From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense and a pure oblation are offered unto my name; for my name shall be great among the Gentiles,

1. Zeph 2:11. 2. Zeph 3:9. 3. Zech 2:11. 4. Zech 8:20f.

saith Jehovah of hosts."¹

With such a lofty conception of God found in many of the prophets, as the God of all nations, whose sway was to become world-wide, we feel that there is no need to seek in Hellenism for the source of the universalism of the wise men. It is found within the Hebrew religion.

In the third place, the personification of Wisdom is claimed to be the convincing proof of Hellenic influence. We grant Hellenic influence in the praises of Wisdom. But the assumption that the mere fact of personification is in itself proof of Hellenism is not convincing to the student. We submit that personification comes easily and naturally to the Oriental mind. An experience of six years in close contact with the people of India has led us to this belief. And a careful study of the OT confirms it. We refer the student to a concordance for a study of the personifications of "The Name of Jehovah", "The Glory of Jehovah", "The Presence of Jehovah", "The Angel of His Presence", and "The Word of Jehovah", which go back to a period when Hellenism was unknown. A study of these references will convince the unbiased mind that the Hebrew peoples, in common with other Eastern races were fond of personifications in connexion with the Deity. So patent are the facts that we find scholars claiming that personification was a "forte" of the Hebrew people.

"From an early age there was a strong tendency in Hebrew thought towards clothing abstract and collective terms

1. Mal 1:11

in the warm language of personal life; and Proverbs and Ecclesiasticus may fairly be considered a natural development of pure Hebrew tradition. Greek influence, if any, is confined to a slight unintentional colouring."¹

"The Hebrew had no mind for cloudy abstractions. A conception did not form itself in terms of logic, but stood before him with the colour and contour of a natural object, or the speech and traits of a living personage."²

"It is not necessary to suppose that the personification of Wisdom in ch.8(Proverbs) is directly influenced by Greek philosophy, but the whole speculative manner of the passage points to a late, even if independent, development of Jewish thought."³

The personifications of the "Memra" "מְרַבָּ" "Shekinta",
 "שְׁכִינְתָא" and "Yekara" "יְקָרָא" in the Targums show how far the practise of personification of intermediate beings between the transcendent God and mortal man was developed within Jewish circles. The highly developed personification of the creative word among Sumerian and Babylonian peoples has led one scholar to trace influences from that source in the creative Word of the Hebrews.⁴ He mentions specifically Ps 33:6, 147:15, Isa 55:11 and Wisd 18:15. We refer to this

1. Elmslie, Studies in Life etc.p.175. 2. Genung, Hebrew Lit. of Wisdom, p.130. 3. McFadyen, Intro.to OT, p.261.
 4. S.Langdon, ERE Vol.XII p.752.

merely to show that the personification of the creative Word, among other powers, in connexion with the Deity, was not limited to any one race in antiquity, and cannot be traced to Hellenism.

Scholars have long noted the close connexion between the personified attributes of Ahura Mazda¹ in the Zoroastrian religion, and the later Hebrew Scriptures, Apocrypha and Pseudepigrapha. Ahura Mazda, Lord Wisdom, shares his supremacy with the six Amshaspands, or archangels. These are divine holy beings, who are personified much like Wisdom in Proverbs. They are the attributes of Ahura Mazda, representing him in his activities among men. Zoroastrianism was flourishing in Persia at the time of the Babylonian captivity, and though we cannot prove actual borrowing from it on the part of Judaism, its influence is apparent in the later development of Jewish eschatology. There seems to us to be more basis for the claim of Persian influence in the personifications of the OT, than that of Greek philosophy. But as pointed out before, we feel that personifications are natural to the Oriental mind, and are found among the Hebrews as in other Semitic races.

The personification of Wisdom in Prov 8 is carried far beyond other personifications of the OT, and approaches hypos-tatization. The highly poetical description of Wisdom is not in the ancient Hebrew manner, but reminds one of the Haggadic creations of Rabbinical literature.¹ We are quite ready to

1. Baudissin, Die Alttest. Spruchdichtung, p.20.

acknowledge foreign influences in the praises of Wisdom, but her personification is a development from what is found in the pages of the OT.

4. The Picture Presented of the Wise.

The wise men have taken their place as one of the three groups of religious teachers and leaders in Jewish life. "Wise man" has become a technical term for a member of this special class,- the follower of wisdom. He appears as one past middle life, of comfortable means, whose life is considered to have been successful, and who has the leisure and means to pursue the study of wisdom. He also imparts that wisdom to others. The teaching is addressed to "My son."¹ The wise men were concerned mainly in giving this wisdom to the young men, that they might be saved from folly and failure; and that by following wisdom, their lives might become happy and successful. The wise man believed that by following wisdom the young man would achieve this end. This is not merely a utilitarian view of life. Many passages outwardly seem to indicate such an outlook. But underneath all this teaching lies a deep religious sense. True wisdom is the fear, or rather the reverence of God. Since the sages knew nothing of life after death, all punishment for sin and reward for good was to be expected in this present life. Necessarily they looked for God's

1. 1:8,10,15, etc.

blessing upon the righteous, and His curse upon the wicked. However, a closer study reveals the deep piety and reverence of the wise man as being something radically different from the mere utilitarian view of life. We find a picture of the sage at work in Prov 8:1-4;

"Doth not Wisdom cry,

And understanding put forth her voice?

On the top of high places by the way,

Where the paths meet, she standeth;

Beside the gates, at the entry of the city,

At the coming in at the doors, she crieth aloud.

Unto you, O men, I call;

And my voice is to the sons of men."

We picture the wise men as sitting in the open space inside the city gates, in the market place, beside the busy thoroughfares of the city,- wherever he might gain a hearing from the passers-by,- crying to the crowds constantly coming and going, hoping that some would turn aside to hear the words of wisdom. The majority of the people cared nothing for instruction. The work was often discouraging. Oftimes the crowd would mock and deride the words of wisdom. Sometimes when a group gathered to hear, a scorner would interrupt the discourse with abusive language. The picture is true to life of the missionary preaching in the "bazars" of an Oriental city today, endeavouring to gain a hearing, enduring interruptions, abuse, intolerance, bigotry and indifference. The task was

not easy. The wise man deserves our highest admiration for his zeal and courage in proclaiming the message which to him was life.

Beside the public preaching and teaching, we find the wise man giving instruction in his "~~Beth-ha-Hatsiba~~" house; *such a meeting-place for the teaching of youth developed into* "~~the~~ *corresponding to* the "Beth-ha-Midrash" of Ben Sirach.¹ Wisdom is pictured as building a house and calling young men to turn in thither.² We find that pupils were accustomed to come to certain appointed places for instruction;

"Watching daily at my gates, and waiting at my door-posts."³ These were the disciples of the wise men, who had consecrated their lives to the study of wisdom, and were gaining for themselves the treasures of wisdom handed down from former generations, so that they in their turn, might pass them on to posterity.

Two references seem to indicate the practise of paying fees to the wise men for instruction in the "Beth-ha-Hatsiba"; ?

"Wherefore is there a price in the hand of the fool to buy wisdom,

Seeing he hath no understanding?"⁴

"Buy the truth and sell it not,

Yea wisdom, and instruction, and understanding."⁵

1. Sir. 51:23. 2. 9:1. 3. 8:34.. 4. 17:16.
5. 23:23.

5. Wisdom as Piety.

In the historical and prophetic writings, "wisdom" refers to mechanical or artistic skill,¹ cleverness in ordinary affairs,² political sagacity,³ magical or prophetic knowledge,⁴ or general intelligence.⁵ In Proverbs, wisdom is never limited to mere knowledge. It is identified with piety. Wisdom is the general expression for the knowledge of all good things, the knowledge of right living in the highest sense. Or we may say, it is moral and religious intelligence.

"In the Wisdom literature generally, wisdom is never used in the sense of pure knowledge; in its earliest meaning it connoted the faculty of distinguishing between what was useful or beneficent, and what was harmful; later, more ethically, between what was good and what was bad. In the Wisdom literature there is always at bottom a religious content in wisdom; that is to say, it is a divinely bestowed gift, the possession of which makes man in some measure like God. To be able to distinguish truly between good and evil is the means whereby man is enabled to stand in close relationship with God. But since the faculty to distinguish between good and evil is a divine endowment, every form of wisdom comes from God, so that although the knowledge and fear of the Lord is the highest type of wisdom, there are less exalted forms of it which are also regarded as part of the one great

1. Ex 35:10, Isa 40:20, 1 Chr 22:15. 2. 2 Sam 13:3, 14:2.
 3. Gen 41:33, Deut 1:13, Isa 3:3, 19:11, Jer 8:9, Ezek 27:8, 28:4, Esth 1:13. 4. Ex 7:11, Dan 5:11.
 5. Hos 14:9, Isa 11:2.

gift of God; that is to say, what is called worldly wisdom does not differ in kind, but only in degree from the higher form."¹

Thus for the sages, conscience is the final guide of life. Wisdom is the expression of God's will through the human conscience, and is the only sufficient guide of conduct. But the religious content of wisdom must not be forgotten, as underlying all that the sages said. To act wisely is to act in accordance with the divine will. In this sense, worldly wisdom is piety. There was a God-ward thought at the back of their minds in all that they wrote, which sanctified their common sense, and which hallowed what might be called mere worldly wisdom. Even the purely secular and common-place sayings of the sages scattered among the more explicitly religious utterances of the book of Proverbs, have a religious content which we oftentimes miss by forgetting that to them the "fear of the Lord" was the beginning and chief part of Wisdom. To act wisely was simply to act in accordance with the will of God. It has passed completely beyond the early stage where wisdom meant only sagacity, shrewdness, or cleverness, and has become essentially religious, with a God-ward thought always present in the back of the mind. The wise man is the good man. The man who rejects wisdom is the fool, the wicked, the scorner. The fools accept the invitation of Madam Folly, who in competition with Lady Wisdom, cries forth on the

1. Oesterley, Apocrypha p.234.

streets, enticing the ignorant and foolish ones by her charms. All wisdom is from God, and it extends to every sphere of life. It is a gift of God, to be exercised according to His will as a religious act.

The wisdom of the sages seems utilitarian, but there is a reason for that. They believed in the moral government of the world by a just and righteous God. They knew nothing of future rewards and punishments beyond the grave. Retribution and reward were limited to this world. God rewarded the righteous and punished the wicked in this life. Thus we find the unquestioned axiom of the Wisdom school expressed repeatedly;-

"The light of the righteous rejoiceth,

But the lamp of the wicked shall be put out."¹

The righteous prosper, the wicked are punished in this life. Suffering becomes then an unmistakable sign of God's anger. It can only mean punishment for sin. The greater the suffering, the greater the sin committed. This naturally tends to a utilitarian view of religion,- do good in order to escape punishment which inevitably follows sin; do good and you will prosper. Wisdom brings riches and honour, she is the source of all blessings.

One reference in Proverbs indicates that the righteous were at times troubled by the prosperity of the wicked, and were tempted to envy them their riches and pleasures.

1. 13:9. Cf. 2:21,22, 3:33,34, 12:21, 24:20.

"Let not thy heart envy sinners,

But be thou in the fear of Jehovah all the day long."¹

The sages trod loyally in the old paths, at times perplexed by the prosperity of the wicked, but content to leave the issue with God, trusting that full and just punishment would be meted out to the wicked, and that the righteous, somehow, sometime, would be rewarded. It remained for Job to attack this penal view of suffering and demonstrate its fallacy for all time.

Along with the penal view of suffering, the book of Proverbs advances a new thought, namely, that God sometimes chastens his children in love, with the view of correction, instead of purely in retribution;

"My son, despise not the chastening of Jehovah,

Neither be weary of his reproof;

For whom Jehovah loveth he reproveth,

Even as a father the son in whom he delighteth."²

This is a wonderful conception, greatly in advance of the old attitude toward suffering. God loves his children, even as a father loves his son. He chastens, disciplines as a corrective, remedial measure, instead of giving purely vindictive punishment. This is the contribution of Eliphaz in the argument with Job,³ and is very comforting to the heart. But we shall see that it does not satisfy the heart permanently.

1. 23:17.

2. 3:11. Cf. also 17:3.

3. Job 5:17.

X 6. Some Synonyms for "sophiá" found in the LXX translation
of Proverbs.

- | | |
|-------------------|-----------------------------------------------------------------------------------|
| 1. παιδεία | Instruction. 29 times. 1:2,7, etc. |
| 2. φρόνησις | Understanding, 16 times. 1:2,3:13, etc. |
| 3. πανουργία | Prudence, twice, 1:4 and 8:5. |
| 4. αἴσθησις | Knowledge, 22 times, 1:4, etc. Perception by senses. |
| 5. ἐννοία | Discretion, 12 times, 1:4, 2:11, etc. |
| 6. κυβέρνησις | Sound counsel, 1:5. Wise guidance, 11:14, 24:6. |
| z / 7. σύνησις | Knowledge, understanding, 10 times. 1:7, 2:2,3, etc. |
| 8. εὐσεβεία | Piety, 1:7 and 13:11. |
| 9. θεσμός | Law, teaching, 1:8 and 6:20. |
| 10. ἔλεγχος | Reproof, 14 times, 1:23,25,30, etc. |
| 11. ὁ ἐμὸς λόγος | 1:23, 4:4,10,20, 5:1,7, 7:1,2, 22:17,21, 29:27(24:23), 30:5 (24:28), 30:6(24:29). |
| 12. βουλή | Counsel, 17 times. 1:25,30, etc. |
| 13. ἐντολή | Commandments, 9 times, 2:1, 4:4, etc. |
| 14. φόβος Κυρίου | "The fear of Jehovah". 15 times, 1:7, 2:5, etc. |
| 15. ἐπίγνωσις | Knowledge, 2:5 |
| 16. γνῶσις | Knowledge, 15 times, 2:6, 8:9, etc. |
| μ / 17. νόμιμος | Teaching, law, 3:1. |
| 18. τὰ ῥήματά μου | 3:1, 4:5, 7:24, 8:8. |
| 19. ὁ ἐμὸς νόμος | Law, teaching, 12 times. 4:2, 6:20, etc. |
| 20. ἀσφάλεια | Sound knowledge, steadfastness, 8:14, 11:15, 28:17. |
| 21. ἰσχύς | Might, strength, 8:14. |

22. φρήν, Heart, mind, the seat of understanding.
8 times. 6:32, 7:7, 11:12 etc.
23. ῥῆσις, Saying, speech, 9 times. 1:6, 4:5,20 etc.

7. The Words of Agur.

The words of Agur, the son of Jakeh (Prov 30:1-14, LXX 24:24-37) are so unlike the remainder of the book of Proverbs, and the conception of wisdom is so different, that it deserves comment. The text is corrupt, the LXX differs from the Hebrew text, one cannot be certain of the meaning, and we cannot be certain just how many of the verses are from Agur.

"I have wearied myself, O God, I have wearied myself, O God,
and am consumed,

For I am more brutish than any man,
And have not the understanding of a man;
And I have not learned wisdom,
Neither have I the knowledge of the Holy One.¹
Who hath ascended up into heaven and descended?
Who hath gathered the wind in his fists?
Who hath bound the waters in his garment?
Who hath established all the ends of the earth?
What is his name, and what is his son's name, if thou
knowest?"²

Agur has wearied himself in the pursuit of wisdom, but has not attained unto it. In a pessimistic vein he concludes that

1. The LXX reads: " θεὸς δεδίδαχέν με σοφίαν,
καὶ γνῶσιν ἁγίων ἔγνων. "
but this is hopelessly at variance with the context, and makes the paragraph unintelligible.
2. 30:2-4(LXX 24:25-27).

it is not accessible to him, it is beyond him. Man cannot gain knowledge of the Holy One. In spite of efforts, he cannot gain wisdom. No one can give knowledge concerning God, and since wisdom seems to come from God, man must be content to "fear God and keep his commandments." The student at once notes the close connexion between these verses and two other Wisdom books, Job and Ecclesiastes.

8. Wisdom Personified.

The highest point of Proverbs is attained in the marvelous psalm in praise of Wisdom found in 8:22-31. Here in poetical language she is personified, and pictured as speaking for herself in an inspired song of exultation. She is no longer mere piety or goodness. In this passage we have the highest personification of Wisdom found in the OT. Wisdom was created by God as the beginning of his ways. In the beginning, from everlasting, God laid her foundation. Before the creation of the world, God begat her. She was present with Him at the creation. She was by Him as an architect, to fit things together and set them in order. God delighted in her, and she daily rejoiced before his face. God also, having completed the inhabitable world, rejoiced in her, and was happy in the sons of men.¹ Wisdom remains subordinate to God, since she was herself created, begotten of God though from everlasting, in the beginning.

1. The English versions, following the Hebrew text, retain Wisdom as the subject in vs.31, and correctly so, reading—"Rejoicing in his habitable world,
And my delight was with the sons of men."

These praises represent Wisdom as more than a mere attribute of God. She is "thought of as an intermediate being between God and the world, a personality existing alongside of God, but separate from Him."¹ But the language is that of poetry, not of philosophy, and we are not to draw metaphysical conclusions in terms of modern psychology, from the enthusiastic praises of the wise men of old. Recalling the ease with which the Semitic people resorted to personification in connexion with the Deity, we regard this as the highest development of that tendency in the pages of the OT. Lady Wisdom is pictured as existing from everlasting alongside of God, with Him as an agent in the creation of the world. This poetic imagery does not for a moment contradict the deep-rooted monotheism of the sages. Wisdom is the highest intelligence, present with God from the beginning, guiding Him in the creation of the world, and directing in human affairs. The sages did not like abstract ideas, but preferred to think of them in terms of living persons.

The hymn to Wisdom divides naturally into four stanzas;-
8:22,23, Wisdom describes her primeval origin.

24-26, She tells of her birth before the world.

27-29, She tells of her presence at the creation of the world.

30,31, She tells of her share in the creation, and her joyous existence in the presence of God.

1. Oesterley, Proverbs, p.235.

Scholars are divided upon the reading of "amon" אָמֹן rendered usually "master workman." Oesterley¹ maintains this reading as being very ancient, and supported by Wisdom literature.² Toy¹ prefers the reading "emun" אֱמוּן "nursling, foster-child, ward." He maintains that this sense accords with the following sentence, and with the representation of the entire paragraph. Wisdom is represented as playing in the presence of God, and not as working. We may mention the fact oftentimes overlooked by critics, that the sense of "architect" is supported by another verse in Proverbs.

" ὁ θεὸς τῇ σοφίᾳ ἐθεμελίωσεν τὴν γῆν,
ἠτοίμασεν δὲ οὐρανοὺς προνήσει." ³

In this study we are tracing the development of the doctrine and personification of Wisdom through the Wisdom books of the OT, Ben Sirach, and Wisdom of Solomon, to the Fourth Gospel. Two of these books found no place in the Hebrew Bible. It is through the LXX that we trace the development of the Wisdom doctrine to John. Therefore we here follow the reading of the LXX which influenced Pseudo-Solomon in his personification of Wisdom, and through him, we believe, the author of the Fourth Gospel. The LXX reading is "ἀρμόζουσα," from "ἀρμόζειν," to fit together, put together, set in order. This makes Wisdom not a passive onlooker at the time of creation, but as in the parallel reference quoted above, she is an active agent in creation, who fits together and sets in

1. Proverbs, in loco. 2. Sir 24:1f, Job 28:24f, Wisd 9:9, 7:22, 8:5,6. 3. 3:19.

order all things.¹

In other passages Wisdom is personified as Lady Sophia, crying aloud in the city streets, in the gathering places before the city gates, calling for all to heed her words, to turn from foolishness to the way of wisdom. She is pictured as more precious than silver or fine gold, rubies, or corals. She is a tree of life to them who grasp her. By her kings reign and rulers do justice. She loves those who love her, and those who seek her early shall find her. But she herself in love and mercy goes out to seek and to save any who will heed her call.² Thus we see that Wisdom is thought of as a separate personality from God, who was present with God before the creation of the world, from the beginning, from everlasting, existing alongside of God, who was with God as an active agent in creation, and now plays her rôle on earth among the sons of men.

9. Logos.

There is no doctrine of the Logos in Proverbs. The term is used in a way similar to the practise of the Psalms. The LXX uses the expression " ὁ ἕμους λόγος " some ten times where the English version reads "my understanding, my law, my teaching, my knowledge." Four times we find " ὁ λόγος τοῦ Κυρίου " or " ὁ λόγος αὐτοῦ " where it refers to God. In this way the LXX version of Proverbs is far nearer to the Logos doctrine of the Wisdom of Solomon than one is

1. 3:19.

2. 1:20f, 3:13f, 8:15f.

led to suspect from a study of the Hebrew or the English texts. "Logos" is used in the sense of the body of religious teaching which the wise man inculcates. It is used in either the singular or plural number, and is used as synonymous with "σοφία" ¹.

To show the preparation here for the Logos doctrine in later Wisdom literature, and the close connexion between the use of "logos" here and in Wisdom of Solomon, we give a few examples from the LXX version of Proverbs;

- " διδάξω δὲ ὑμᾶς τὸν ἐμὸν λόγον." ²
 " ἐμίσησαν γὰρ σοφίαν, τὸν δὲ λόγον τοῦ κυρίου
 " οὐ προείλαντο." ³
 " Ἐρειδέτω ὁ ἡμέτερος λόγος εἰς σὴν καρδίαν." ⁴
 " Λόγοις σοφῶν παράβαλλε σὸν οὖς καὶ ἄκουε ἐμὸν λόγον." ⁵
 " διδάσκω οὖν σε ἀληθῆ λόγον καὶ γνῶσιν ἀγαθὴν ὑπακούειν." ⁶
 " ἄνοιγε σὸν στόμα λόγῳ θεοῦ." ⁷

10. Passages on Wisdom quoted from LXX, with brief comments.

- 1:2 " γνῶναι σοφίαν καὶ παιδείαν,
 " νοῆσαί τε λόγους φρονήσεως,
 3 δέξασθαί τε στροφὰς λόγων,
 " νοῆσαί τε δικαιοσύνην ἀληθῆ
 " καὶ κρίμα κατευθύνειν,
 4 ἵνα δῶ ἀκάκοις πανουργίαν,"
 "

1. Cf. p. 42 for synonyms and references. 2. 1:23.
 3. 1:29. Certain MSS. read "φόβον" for "λόγον" in this verse, but Swete (OT in Greek, in loco) relegates "φόβον" to a foot-note. It is interesting to note that in the two parallel sentences, "σοφία" and "λόγος" are used synonymously, with no distinction to be made between them. 4. 4:4.
 5. 22:17. 6. 22:21. 7. 31:8(LXX 24:36).

1:4 "παιδὶ δὲ νέῳ αἰσθησὶν τε καὶ ἔννοιαν.
 5 τῶνδε γὰρ ἀκούσας σοφὸς σοφώτερος ἔσται,
 ὁ δὲ νοήμων κυβέρνησιν κτήσεται,
 6 νοήσει τε παραβολὴν καὶ σκοτεινὸν λόγον
 ῥήσεις τε σοφῶν καὶ αἰνίγματα.
 1:7 Ἀρχὴ σοφίας φόβος θεοῦ,
 σύνεσις δὲ ἀγαθὴ πᾶσι τοῖς ποιούσιν αὐτήν,
 εὐσεβεία δὲ εἰς θεὸν ἀρχὴ αἰσθησεως,
 σοφίαν δὲ καὶ παιδείαν ἀσεβεῖς ἐξουθενήσουσιν.

1:20 Σοφία ἐν ἐξόδοις ὑμνεῖται,
 ἐν δὲ πλατεῖαις παρρησίαν ἄγει,
 21 ἐπ' ἄκρων δὲ τειχέων κηρύσσεται,
 ἐπὶ δὲ πύλαις δυναστῶν παρεδρεύει,
 ἐπὶ δὲ πύλαις πόλεως θαρροῦσα λέγει
 22 Ὅσον ἂν χρόνον ἄκακοι ἔχωνται τῆς δικαιοσύνης
 οὐκ αἰσχυνθήσονται.
 οἱ δὲ ἄφρονες, τῆς ὕβρεως ὄντες ἐπιθυμηταί,
 ἀσεβεῖς γενόμενοι ἐμίσησαν αἰσθησιν,
 23 καὶ ὑπεύθυνοι ἐγένοντο ἐλέγχοις.
 ἰδοὺ προήσομαι ὑμῖν ἐμῆς πνοῆς ῥῆσιν,
 διδάξω δὲ ὑμᾶς τὸν ἐμὸν λόγον.
 24 ἐπειδὴ ἐκάλουν καὶ οὐχ ὑπήκούσατε,

1:2-6. Here the purpose of the book is given.

1:7, the key verse of the book. Cf. Job 28:28, Ps 111:10, Eccles 12:13, Prov 9:10, 15:33.

1:20-33. This passage contains a fine personification of Wisdom. She is present in the world, appealing unto men to accept her. She says "I will teach you my 'logos'". Her call is rejected by the world. She in turn will reject them.

- 1:24 καὶ ἐξέτεινον λόγους καὶ οὐ' προσείχετε,
 25 ἀλλὰ ἀκύρους ἐποιεῖτε ἐμὰς βουλάς,
 τοῖς δὲ ἐμοῖς ἐλέγχοις ἠπειθήσατε.
 26 τοιγαροῦν κἀγὼ τῇ ὑμετέρᾳ ἀπωλείᾳ ἐπιγελάσομαι,
 καταχαροῦμαι δὲ ἡνίκα ἂν ἔρχηται ὑμῖν ὄλεθρος,
 27 καὶ ὡς ἂν ἀφίκηται ὑμῖν ἄφνω θόρυβος,
 ἢ δὲ καταστροφή ὁμοίως καταιγίδι παρῆ
 καὶ ὅταν ἔρχηται ὑμῖν θλίψις καὶ πολιορκία,
 ἢ ὅταν ἔρχηται ὑμῖν ὄλεθρος.
 28 ἔσται γὰρ ὅταν ἐπικαλέσησθέ με, ἐγὼ δὲ οὐκ
 εἰσακούσομαι ὑμῶν,
 ζητήσουσίν με κακοί, καὶ οὐχ εὕρησουσιν.
 29 ἐμίσησαν γὰρ σοφίαν, τὸν δὲ λόγον τοῦ κυρίου
 οὐ' προείλαντο,
 30 οὐδὲ ἠθέλον ἐμαῖς προσέχειν βουλαῖς,
 ἐμυκτήριζον δὲ ἐμοὺς ἐλέγχους.
 31 τοιγαροῦν ἔδονται τῆς ἑαυτῶν ὁδοῦ τοὺς καρπούς,
 καὶ τῆς ἑαυτῶν ἀσεβείας πλησθήσονται.
 32 ἀνθ' ὧν γὰρ ἠδίκουν νηπίους φονευθήσονται,
 καὶ ἐξετασμός ἀσεβεῖς ὀλεῖ.
 33 ὁ δὲ ἐμοῦ ἀκούων κατασκηνώσει ἐπ' ἐλπίδι,
 καὶ ἡσυχάσει ἀφόβως ἀπὸ παντὸς κακοῦ.

- 2:1 " Υἱέ, εἰ δὲ δεξάμενος ῥῆσιν ἐμῆς ἐντολῆς κρύψῃς παρὰ
 σεαυτῷ,
 2 ὑπακούσεται σοφίας τὸ οὖς σου,
 καὶ παραβαλεῖς καρδίαν σου εἰς σύνεσιν,
 παραβαλεῖς δὲ αὐτὴν ἐπὶ νοουθέτησιν τῷ υἱῷ σου.

1:33, He who heareth the voice of Wisdom "κατασκηνώσει " in hope.

- 2:3 " εἰ γὰρ τὴν σοφίαν ἐπικαλέσῃ
καὶ τῇ συνέσει δῶς φωνὴν σου,
4 καὶ εἰ ζήτησῃς αὐτὴν ὡς ἀργύριον
καὶ ὡς θησαυροὺς ἐξεραυνήσῃς αὐτήν,
5 τότε συνήσεις φόβον Κυρίου,
καὶ ἐπίγνωσιν θεοῦ εὐρήσεις.
6 ὅτι Κύριος δίδωσιν σοφίαν,
καὶ ἀπὸ προσώπου αὐτοῦ γνώσις καὶ σύνεσις.
10 εἰ γὰρ ἔλθῃ ἡ σοφία εἰς τὴν διάνοιαν,
ἡ δὲ αἴσθησις τῇ σῆ ψυχῇ καλὴ εἶναι δόξῃ,
11 βουλὴ καλὴ φυλάξει σε,
ἐννοία δὲ ὁσία τηρήσει σε.
3:1 Υἱέ, ἐμῶν νομίμων μὴ ἐπιλανθάνου,
τὰ δὲ ῥήματά μου τηρεῖτω σὴ καρδιά.
2 μῆκος γὰρ βίου καὶ ἔτη ζωῆς καὶ εἰρήνην
προσθήσουσίν σοι.
13 μακάριος ἄνθρωπος ὃς εὗρεν σοφίαν,
καὶ θνητὸς ὃς εἶδεν φρόνησιν.

2:6, Wisdom cometh forth from the countenance of God. Cf. Sir 24:3 where it reads " ἀπὸ στόματος Ἰψίστου "

2:10f, This passage reveals a goodly number of synonyms for wisdom, and shows how one word is substituted for another without distinction.

3:1,2, Wisdom gives length of days, years of life, and peace.



- 3:14 " κρείττον γὰρ αὐτὴν ἐμπορεύεσθαι,
ἢ χρυσίου καὶ ἀργυρίου θησαυρούς.
- 15 τιμιωτέρα δὲ ἐστὶν λίθων πολυτελῶν,
οὐκ ἀντιτάσσεται αὐτῇ οὐδὲν πονηρόν.
εὐγνώστός ἐστιν πᾶσιν τοῖς ἐγγίξουσιν αὐτῇ,
πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστίν.
- 16 μῆκος γὰρ βίου καὶ ἔτη ζωῆς ἐν τῇ δεξιᾷ αὐτῆς,
ἐν δὲ τῇ ἀριστερᾷ αὐτῆς πλοῦτος καὶ δόξα.
ἐκ τοῦ στόματος αὐτῆς ἐκπορεύεται δικαιοσύνη,
νόμον δὲ καὶ ἔλεον ἐπὶ γλώσσης φορεῖ.
- 17 αἱ ὁδοὶ αὐτῆς ὁδοὶ καλαί,
καὶ πάντες οἱ τρίβοι αὐτῆς ἐν εἰρήνῃ.
- 18 ξύλον ζωῆς ἐστὶν πᾶσι τοῖς ἀντεχομένοις αὐτῆς,
καὶ τοῖς ἐπερειδομένοις ἐπ' αὐτὴν ὡς ἐπὶ Κύριον.
ὁ θεὸς τῇ σοφίᾳ ἐθεμελίωσεν τὴν γῆν,
ἠτοίμασεν δὲ οὐρανοὺς φρονήσει.
- 20 ἐν αἰσθήσει ἄβυσσοι ἐρράγησαν,
νύμφη δὲ ἐρρύησαν δρόσους.
- 21 Υἱέ, μὴ παραρυῆς,
τήρησον δὲ ἐμὴν βουλήν καὶ ἔννοϊαν.
- 22 ἵνα ζήσῃ ἡ ψυχὴ σου, καὶ χάρις ᾗ περὶ σὺ τραχήλῳ.
- 34 ταπεινοῖς δὲ δίδωσιν χάριν.
- 35 δόξαν σοφοὶ κληρονομήσουσιν.

3:13f, Another splendid personification of Wisdom is found in this chapter. Here supreme worth is fully set forth.

3:17f, Wisdom brings peace. She is a tree of life. She is clearly portrayed as the agent in creation. She gives life and grace.

3:34,35, Grace and glory are mentioned together.

- 4:5 " φύλασσε ἐντολάς, μὴ ἐπιλάβῃ,
 μηδὲ ~~εξεστ~~ παρίδῃς ῥῆσιν ἐμοῦ στόματος.
 6 μηδὲ ἐγκαταλίπῃς αὐτήν, καὶ ἀνθέξεταιί σου.
 ἐράσθητι αὐτῆς, καὶ τηρήσει σε.
 8 περιχαράκωσον αὐτήν, καὶ ὑψώσει σε,
 τίμησον αὐτήν, ἵνα σε περιλάβῃ,
 9 ἵνα δῶ τῇ σῇ κεφαλῇ στέφανον χαρίτων,
 στεφάνῳ δὲ τρυφῆς ὑπερασπίση σου.
- 10 Ἄκουε, υἱέ, καὶ δέξαι ἐμοὺς λόγους,
 καὶ πληθυνθήσεται ἔτη ζωῆς σου,
 ἵνα σοι γένωνται πολλαὶ ὁδοὶ βίου.
 11 ὁδοὺς γὰρ σοφίας διδάσκω σε,
 ἐμβιβάζω δέ σε τροχιαῖς ὀρθαῖς.
 12 εἰὰν γὰρ πορεύῃ, οὐ συνκλεισθήσεταιί σου τὰ
 διαβήματα,
 εἰὰν δὲ τρέχῃς, οὐ κοπιάσεις.
 13 ἐπιλάβου ἐμῆς παιδείας, μὴ ἀφῆς,
 ἀλλὰ φύλαξον αὐτήν σεαυτῷ εἰς ζωὴν σου.
- 18 αἱ δὲ ὁδοὶ τῶν δικαίων ὁμοίως φωτὶ λάμπουσιν,
 προπορεύονται καὶ φωτίζουν εἰς κατορθώσῃ ἡ ἡμέρα.
 19 αἱ δὲ ὁδοὶ τῶν ἀσεβῶν σκοτειναί,
 οὐκ οἶδασιν πῶς προσκόπτουσιν.
- 20 Υἱέ, ἐμῇ ῥήσει πρόσεχε,
 τοῖς δὲ ἐμοῖς λόγοις παράβαλε σὸν οὖς,

4:5f, The primacy of Wisdom is emphatically stated. She brings rich blessings, length of days, and grace.

4:13, Wisdom is to be guarded as life itself.

4:18f, The contrast of light and darkness, the righteous and the wicked, as is found in the Prologue and throughout the Fourth Gospel.

- 4:21 ὅπως μὴ ἐκλίπωσίν σε αἱ πηγαί σου,
 φύλασσε αὐτὰς ἐν καρδίᾳ,
 22 ζωὴ γὰρ ἐστὶν τοῖς εὐρίσκουσιν αὐτήν,
 καὶ πάση σαρκὶ ἰάσις.
- 5:1 Ὑιέ, ἐμῇ σοφίᾳ πρόσεχε,
 ἐμοῖς δὲ λόγοις παράβαλλε σὸν οὖς,
 2 ἵνα φυλάξης ἐννοίαν ἀγαθὴν,
 αἴσθησις δὲ ἐμῶν χειλέων ἐντέλλεται σοι.
- 12 καὶ ἐρεῖς Πῶς ἐμίσησα παιδείαν,
 καὶ ἐλέγχους ἐξέκλινεν ἡ καρδίᾳ μου,
 13 οὐκ ἤκουον φωνὴν παιδεύοντός με καὶ διδάσκοντός με,
 οὐδὲ παρέβαλλον τὸ οὖς μου.
- 6:23 ὅτι λύχνος ἐντολῆ νόμου,
 καὶ φῶς ὁδὸς ζωῆς καὶ ἐλέγχος καὶ παιδεία. / λ
- 7:1 Ὑιέ, φύλασσε ἐμοὺς λόγους,
 τὰς δὲ ἐμὰς ἐντολὰς κρύψον παρὰ σεαυτῷ,
 2 φύλαξον ἐμὰς ἐντολὰς καὶ βιώσεις,
 τοὺς δὲ ἐμοὺς λόγους ὥσπερ κόρας ὀμμάτων.
- 4 εἶπὸν τὴν σοφίαν σὴν ἀδελφὴν εἶναι,
 τὴν δὲ φρόνηειν γνῶριμον περιποίησαι σεαυτῷ.

4:22, Wisdom (and her words) is life to those finding her.
 5:1,2, Synonyms for Wisdom are found in this reference.
 5:12,13, A pupil rejects the teaching of the wise men.
 6:23, Lamp, light, and way of life are mentioned together.
 7:1f, The supreme worth of Wisdom appears here. Wisdom is
 pictured as a sister, or a kinswoman.

- 8:1 Σὺ τὴν σοφίαν κηρύξεις, ἵνα φρόνησίς σοι ὑπακούσῃ,
 2 ἐπὶ γὰρ τῶν ὑψηλῶν ἄκρων ἔστιν,
 ἀνα μέσον δὲ τῶν τριβῶν ἕστηκεν.
 3 παρὰ γὰρ πύλῃσι δυναστῶν παρεδρεύει,
 ἐν δὲ εἰσόδοις ὑμνεῖται,
 4 Ὑμᾶς, ὦ ἄνθρωποι, παρακαλῶ,
 καὶ προίεμαι ἐμὴν φωνὴν υἱοῖς ἀνθρώπων.
 5 νοήσατε, ἄκακοι, πανουργίαν,
 οἱ δὲ ἀπαίδευτοι, ἔνθεσθε καρδίαν.
 6 εἰσακούσατέ μου. σεμνὰ γὰρ ἔρῳ,
 καὶ ἀνοίσω ἀπὸ χειλέων ὀρθά.
 7 ὅτι ἀλήθειαν μελετήσῃ ὁ φάρυγξ μου,
 ἔβδελυγμένα δὲ ἐναντίον ἐμοῦ χεῖλη ψευδῆ.
 8 μετὰ δικαιοσύνης πάντα τὰ ῥήματα τοῦ στόματός μου,
 οὐδὲν ἐν αὐτοῖς σκολιὸν οὐδὲ στραγγαλῶδες.
 9 πάντα ἐνώπια τοῖς συνιούσιν, καὶ ὀρθὰ τοῖς
 εὐρίσκουσι γινῶσιν.
 10 λάβετε παιδορίαν καὶ μὴ ἀργύριον,

8:1f, This entire chapter is most important as giving the heart of the book's teaching on Wisdom. Wisdom is highly personified, almost hypostatized. First we have a picture of the wise men's method of instruction in the cities, in the market-places, the city gates, etc. Wisdom is revealed in the world, calling unto the sons of men to heed her call, and receive the rich blessings which she brings. She speaks truth.

- 8:10 " καὶ γινῶσιν ὑπὲρ χρυσίον δεδοκιμασμένον,
 11 κρείσων γὰρ σοφία λίθων πολυτελῶν,
 πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστίν.
 12 ἐγὼ ἢ σοφία κατεσκήνωσα βουλήν,
 καὶ γινῶσιν καὶ ἔννοϊαν ἐγὼ ἐπεκαλεσάμην,
 κρείσων γὰρ σοφία λίθων πολυτελῶν.
 13 φόβος Κυρίου μισεῖ ἀδικίαν,
 ὕβριν τε καὶ ὑπερηφανίαν καὶ ὁδοὺς πονηρῶν.
 μεμίσηκα δὲ ἐγὼ διεστραμμένας ὁδοὺς κακῶν.
 14 ἐμὴ βουλή καὶ ἀσφάλεια,
 ἐμὴ φρόνησις, ἐμὴ δὲ ἰσχύς.
 15 δι' ἐμοῦ βασιλεῖς βασιλεύουσιν,
 καὶ οἱ δυνάσται γράφουσιν δικαιοσύνην.
 16 δι' ἐμοῦ μεγιστᾶνες μεγαλύνονται,
 καὶ τύραννοι δι' ἐμοῦ κρατοῦσιν γῆς.
 17 ἐγὼ τοὺς ἐμὲ φιλοῦντας ἀγαπῶ,
 οἱ δὲ ἐμὲ ζητοῦντες εὐρήσουσιν.
 18 πλοῦτος καὶ δόξα ἐμοὶ ὑπάρχει,
 καὶ κτήσις πολλῶν καὶ δικαιοσύνη.
 19 βέλτιον ἐμὲ καρπίζεσθαι ὑπὲρ χρυσίον καὶ λίθον τίμιον,
 ἅτὰ δὲ ἐμὰ γενήματα κρείσσω ἀργυρίου ἐκλεκτοῦ.
 20 ἐν ὁδοῖς δικαιοσύνης περιπατῶ,
 καὶ ἀνὰ μέσον τρίβων δικαιώματος ἀναστρέφομαι,
 21 ἵνα μερίσω τῆς ἐμῆς ἀγαπῶσιν ὑπαρξίν,
 καὶ τοὺς θησαυροὺς αὐτῶν ἐμπλήσω ἀγαθῶν.

- 8:10f, The supremacy of wisdom, as above gold and rubies, is clearly shown. She is to be desired above all things.
 8:17, Those who seek her find her, opposing Job and Koheleth. Cf. Wisd 7:22.
 8:18f, The rewards of wisdom are recorded as riches, glory and righteousness.
 8:21, Wisdom fills her sons with blessings, she is full of blessings.

- 8: 22 "Κύριος ἐκτίσεν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ,
 23 πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με ἐν ἀρχῇ,
 24 πρὸ τοῦ τὴν γῆν ποιῆσαι καὶ πρὸ τοῦ τὰς
 ἀβύσσους ποιῆσαι,
 πρὸ τοῦ προελθεῖν τὰς πηγὰς τῶν ὑδάτων,
 25 πρὸ τοῦ ὄρη ἐδρασθῆναι,
 πρὸ δὲ πάντων βουνῶν γεννᾶί με.
 26 Κύριος ἐποίησεν χώρας καὶ ἀοικήτους
 καὶ ἄκρα οἰκούμενα τῆς ὑπ' οὐρανῶν.
 27 ἠνίκα ἠτοίμαζεν τὸν οὐρανόν, συναρμήην αὐτῷ,
 καὶ ὅτε ἀφώριζεν τὸν ἑαυτοῦ θρόνον ἐπ' ἀνέμων.
 28 καὶ ὡς ἰσχυρὰ ἐποίει τὰ ἄνω νέφη,
 καὶ ὡς ἀσφαλεῖς ἐτίθει πηγὰς τῆς ὑπ' οὐρανόν,
 29 καὶ ὡς ἰσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς,
 30 ἡμῆν παρ' αὐτῷ ἀρμόζουσα.
 ἔχῳ ἡμῆν ἧ προσέχαιρεν,
 καθ' ἡμέραν δὲ εὐφραϊνόμενη ἐν προσώπῳ αὐτοῦ ἐν
 παντὶ καιρῷ,
 31 ὅτε ἐνευφραίνεται τὴν οἰκουμένην συντελέσας,
 καὶ εὐφραίνεται ἐν υἱοῖς ἀνθρώπων.
 32 νῦν οὖν, υἱέ, ἀκουέ μου.
 34 μακάριος ἀνὴρ ὃς εἰσακούσεται μου,
 καὶ ἄνθρωπος ὃς τὰς ἐμὰς ὁδοὺς φυλάξει,

8:22f, Here begins the great hymn to Wisdom which is so close to the Prologue of John. God created Wisdom, as a beginning, in the beginning. Her existence before the world is recorded, as well as her presence at the creation, and her work as "architect."

- 8:34 " ἄγρυπνῶν ἐπ' ἐμαῖς θύραις καθ' ἡμέραν,
 τηρῶν σταθμοὺς ἐμῶν εἰσόδων.
 35 αἱ γὰρ ἔξοδοί μου ἔξοδοι ζωῆς,
 καὶ ἐτοιμάζεται θέλησις παρὰ Κυρίου.
 36 οἱ δὲ εἰς ἐμὲ ἀμαρτάνοντες ἄσεβοῦσιν τὰς
 ἑαυτῶν ψυχάς,
 καὶ οἱ μισοῦντες ἀπαπῶσιν θάνατον.
- 9:1 Ἡ σοφία οἰκοδόμησεν ἑαυτῇ οἶκον,
 καὶ ὑπήρτισεν στύλους ἐπτά.
 2 ἔσφαξεν τὰ ἑαυτῆς θύματα,
 ἔκέρασεν εἰς κρατῆρα τὸν ἑαυτῆς οἶνον,
 καὶ ἠτοιμάσατο τὴν ἑαυτῆς τράπεζαν.
 3 ἀπέστειλεν τοὺς ἑαυτῆς δούλους,
 συγκαλοῦσα μετὰ ὑψηλοῦ κηρύγματος ἐπὶ
 κρατῆρα, λέγουσα,
 4 Ὅς ἐστὶν ἄφρων, ἐκκλινάτω πρὸς με.
 καὶ τοῖς ἐνδεέσι φρενῶν εἶπεν
 5 Ἔλθατε, φάγετε τῶν ἐμῶν ἄρτων,
 καὶ πῖετε οἶνον ὃν ἔκέρασα ὑμῖν.
 6 ἀπολείπετε ἀφροσύνην, ἵνα εἰς τὸν αἰῶνα βασιλεύσητε,
 καὶ ζητήσατε φρόνησιν,
 καὶ κατορθώσατε ἐν γνώσει σύνεσιν.
- 10 ἀρχὴ σοφίας φόβος Κυρίου,
 καὶ βουλὴ ἁγίων σύνεσις.
 τὸ γὰρ γινῶναι νόμον διανοίας ἐστὶν ἀγαθῆς.

8:34f, Wisdom is the source of life. Those hating her love death. 9:1, The lofty personification of Lady Wisdom is continued into the next chapter. She has built her house, and invites her hearers to come to her banquet; "Come, eat ye of my bread, and drink of the wine which I have mingled, ... and live."
 9:10, The theme of the book is here repeated.

- 9:11 " τούτῳ γὰρ τῷ τρόπῳ πολὺν ζήσεις χρόνον,
καὶ προστεθήσεταιί σοι ἔτη ζωῆς σου.
- 13:14 νόμος σοφοῦ πηγὴ ζωῆς,
- 16:16 νοσοιαὶ σοφίας αἰρετώτεραι χρυσίου,
νοσοιαὶ δὲ φρονήσεως αἰρετώτεραι ὑπὲρ ἀργύριον.
- 22 πηγὴ ζωῆς ἐννοια τοῖς κεκτημένοις,
παιδεία δὲ ἀφρόνων κακὴ,
- 18:4 ὕδωρ βαθὺ λόγος ἐν καρδίᾳ ἀνδρός,
ποταμὸς δὲ ἀναπηδύει καὶ πηγὴ ζωῆς.
- 22:4 γενεὰ σοφίας φόβος Κυρίου
καὶ πλοῦτος καὶ δόξα καὶ ζωή.
- 24:3 μετὰ σοφίας οἰκοδομεῖται οἶκος,
καὶ μετὰ συνέσεως ἀνορθοῦται.
- 4 μετὰ αἰσθήσεως ἐμπίμπανται ταμεῖα
ἐκ παντὸς πλούτου τιμίου καὶ καλοῦ."

9:11, Wisdom is the giver of long life, a boon desired by the Hebrews.

13:14, The law (teaching) of the wise is a fountain of life. Cf. 10:11, 14:27. Also "tree of life", 13:12, 15:4.

16:16, Wisdom is far better than gold or silver. She cannot be compared with material things.

16:22, Again, Wisdom is likened to a well-spring of life.

18:4, "The logos is as deep water in the heart of man,
As a flowing river, and a fountain of life."

The LXX differs from the Hebrew text, We have not listed this use of "lógos" as an example of the personified Word, but the verse is suggestive, and reflects a conception of the "lógos" which is approaching the Logos doctrine of the later Wisdom literature.

22:4, Wisdom rewards her sons with riches, glory and life.

24:3,4, Wisdom is the source of riches; she fills her sons with good things.

11. Passages parallel to Prologue of Fourth Gospel.

Fourth Gospel

Proverbs

Ἐν ἀρχῇ ἦν ὁ
Λόγος.

καὶ ὁ Λόγος ἦν
πρὸς τὸν θεόν,
Οὗτος ἦν ἐν ἀρχῇ
πρὸς τὸν θεόν.
πάντα δι' αὐτοῦ
ἐγένετο, καὶ χωρὶς
αὐτοῦ ἐγένετο οὐδὲ
ἐν ὃ γέγονεν.

ἐν αὐτῷ ζωὴ ἦν,

καὶ ἡ ζωὴ ἦν τὸ
φῶς τῶν ἀνθρώπων.

In the beginning God created Wisdom.

8:22,23,

ἐν ἀρχῇ Κύριος ἐκτίσεν με ἀρχὴν ὁδῶν
αὐτοῦ.

Wisdom was with God.

8:30,

ἤμην παρ' αὐτῷ ἐν προσώπῳ αὐτοῦ.
She was in the beginning with God.

8:30,23,

ἤμην παρ' αὐτῷ ἐν ἀρχῇ.

All things were made by Wisdom.

8:30,

ἤμην παρ' αὐτῷ ἀρμόζουσα.

3:19,

ὁ θεὸς τῆ σοφία ἐθεμελίωσεν τὴν γῆν,
ἠτοίμασεν δὲ οὐρανοὺς φρονήσει.

Wisdom is Life.

4:22,

ζωὴ ἐστὶν τοῖς εὐρίσκουσιν αὐτήν.

8:35,

αἱ γὰρ ἔξοδοί μου ἔξοδοι ζωῆς.

4:13,

φύλαξον αὐτήν σεαυτῷ εἰς ζωὴν σου.

22:4,

γενεὰ σοφίας . ζωῆς.

16:22, 13:14, 10:11, 14:27, 18:4,

πηγὴ ζωῆς.

3:18, 13:12, 15:4,

ζύλον ζωῆς, δένδρον ζωῆς.

She is the light of men.

6:23,

ὅτι λύχνος ἐντολῆ νόμου,
καὶ φῶς ὁδὸς ζωῆς . παιδεία.

4:18,

αἱ δὲ ὁδοὶ τῶν δικαίων ὁμοίως φωτὶ
λάμπουσιν, προπορεύονται καὶ
φωτίζουν εἰς κατορθώση ἡ ἡμέρα.

13:9,

φῶς δικαίοις διὰ παντός,
φῶς δὲ ἀσεβῶν σβέννυται.

2:13,

ὅ οἱ ἐγκαταλείποντες ὁδοὺς εὐθείας
τοῦ φορεύεσθαι ἐν ὁδοῖς σκότους.

καὶ τὸ φῶς ἐν τῇ
σκοτία φαίνει,

(She is the light of men.)
4:19,
αἱ δὲ ὁδοὶ τῶν ἀσεβῶν σκοτειναί,

20:20(LXX 20:10),
αἱ δὲ κόραι τῶν ὀφθαλμῶν αὐτοῦ
ὄψονται σκότος.

Wisdom watches over and preserves
all who accept her.

καὶ ἡ σκοτία αὐτὸ
οὐ' κατέλαβεν.

2:11,
βουλή καλὴ φυλάξει σε,
ἐννοία δὲ ὁσία τηρήσει σε. /o.

4:6,
μηδὲ ἐγκαταλίπης αὐτήν, καὶ ἀνθεξέται
σου,
ἐράσθητι αὐτῆς, καὶ τηρήσει σε.

8:14,
ἐμὴ δὲ ἰσχύς.
She is a fountain of life to those
gaining her.

16:22,
πηγὴ ζωῆς ἐννοία τοῖς κεκτημένοις.

Wisdom is a tree of life to those
who cleave to her, and to those
who lean heavily upon her it is
as if they were leaning upon God.

3:18,
ξύλον ζωῆς ἐστὶν πᾶσι τοῖς ἀντεχομένοις
αὐτῆς, καὶ τοῖς ἐπερειδομένοις ἐπ'
αὐτήν ὡς ἐπὶ Κύριον.

Wisdom was in the world,

ἐν τῷ κόσμῳ ἦν,

1:20,21,
Σοφία ἐν ἐξόδοις, ἐν πλατεῖαις, ἐπ'
ἄκρων, ἐπὶ πύλαις δυναστῶν, κτλ.

8:2,3,
ἐπὶ τῶν ὑψηλῶν ἄκρων ἐστὶν, ἀνά
μέσον δὲ τῶν τριβῶν ἕστηκεν. /ω
παρὰ πύλαις δυσαστῶν, ἐν εἰσόδοις,
the world which she had made,

καὶ ὁ κόσμος δι'
αὐτοῦ ἐγένετο,

3:19,
ὁ θεὸς τῇ σοφίᾳ ἐθεμελίωσεν τὴν γῆν.

7 Hν |

3 Ἐν τῷ φῶς τὸ
ἀληθινόν, ὃ
φωτίζει πάντα
ἄνθρωπον, ἐρχόμενον
εἰς τὸν κόσμον.

- καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
- 1:29, and the world knew her not.
ἐμίσησαν γὰρ σοφίαν, τὸν δὲ λόγον τοῦ κυρίου οὐ' προείλαντο.
- 1:24, 25, ἐπειδὴ ἐκάλουν καὶ οὐχ ὑπηκούσατε, καὶ ἐξέτεινον λόγους καὶ οὐ' προσείχετε, ἀλλὰ ἀκύρους ἐποιεῖτε ἑμὰς βουλὰς, τοῖς δὲ ἑμοῖς ἐλέγχοις ἐπειθήσατε. / ἡ
- 1:28, ζητήσουσίν με κακοί, καὶ οὐχ εὐρήσουσιν.
Wisdom came unto the sons of men.
- εἰς τὰ ἴδια ἦλθεν, 8:4, Ἑμᾶς, ὧ ἄνθρωποι, παρακαλῶ, καὶ προίεμαι ἑμὴν φωνὴν υἱοῖς ἀνθρώπων.
They received her not.
- καὶ οἱ ἴδιοι αὐτὸν οὐ' παρέλαβον. 1:24, ἐπειδὴ ἐκάλουν καὶ οὐχ ὑπηκούσατε, καὶ ἐξέτεινον λόγους καὶ οὐ' προσείχετε.
To those who receive her she brings rich rewards, riches, glory, life.
- ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς 22:4, ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.
γενεὰ σοφίας. πλοῦτος καὶ δόξα καὶ ζωή.
Wisdom tabernacled among the sons of men.
- Καὶ ὁ Λόγος . . . ἐσκήνωσεν ἐν ἡμῖν, 8:12, ἐγὼ ἡ σοφία κατεσκήνωσα βουλήν,
- 8:4, Ἑμᾶς, ὧ ἄνθρωποι, παρακαλῶ, καὶ προίεμαι ἑμὴν φωνὴν υἱοῖς ἀνθρώπων.
She revealed her glory,
- καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, 3:18, ἐν τῇ ἀριστερᾷ αὐτῆς πλοῦτος καὶ δόξα.
8:18 πλοῦτος καὶ δόξα ἑμοὶ ὑπάρχει.

δόξαν ὡς
μονογενοῦς
παρὰ Πατρός.

(She revealed her glory.)
15:33(LXX, 16:4)
ἀρχὴ δόξης ἀποκριθήσεται αὐτῇ.

22:4,
γενεὰ σοφίας . δόξα.

"δόξα" 19 times in Proverbs.

glory as of the one begotten of
the Lord from everlasting.

πλήρης
χάριτος καὶ
ἀληθείας.

8:22f,

Κύριος . πρὸ τοῦ αἰῶνος . γεννᾷ με.

She is full of mercy and truth.

14:22,

ἔλεον δὲ καὶ ἀλήθειαν.

20:28(LXX 20:22),

ἐλεημοσύνη καὶ ἀλήθεια.

She is full of grace

13:15,

σύνεσις ἀγαθὴ δίδωσιν χάριν.

17:8,

μισθὸς χαρίτων παιδεία τοῖς χρωμένοις.

3:3,

εὕρησεις χάριν.

4:9,

ἵνα δώ τῇ σῇ κεφαλῇ στέφανον χαρίτων.

26:11,

δόξα καὶ χάρις.

"χάρις" occurs 21 times in Proverbs.

ὅτι ἐκ τοῦ
πληρώματος
αὐτοῦ ἡμεῖς
πάντες
ἐλάβομεν.

All those who love her have received
of her fullness.

8:21,

ἵνα μερίσω τοῖς ἐμὲ ἀγαπῶσιν ὑπαρξιν,

καὶ τοὺς θησαυροὺς αὐτῶν ἐμπλήσω ἀγαθῶν.

24:3,4,

μετὰ σοφίας οἰκοδομεῖται οἶκος,

μετὰ αἰσθήσεως ἐμπίμπανται ταμεῖα,

ἐκ παντὸς πλούτου τιμῆου καὶ καλοῦ.

ἡ χάρις καὶ
ἡ ἀλήθεια
διὰ Ἰησοῦ
Χριστοῦ
ἐγένετο.

Riches, glory and life come through
Wisdom.

22:4,

γενεὰ σοφίας πλοῦτος καὶ δόξα καὶ ζωὴ.

Μονογενὴς θεὸς ὁ
ὢν εἰς τὸν κόλπον
τοῦ Πατρὸς, ἐκεῖνος
ἐξηγήσατο.

She gives grace.

13:15,
συνεσις ἀγαθὴ δίδωσιν χάριν.
3:3,
εὐρήσεις χάριν.

She reveals truth.

8:7,
ἀλήθειαν μελετήσει ὁ φάρυγξ μου.
22:21,
διδάσκω οὖν σε ἀληθῆ λόγον.

Wisdom is above all things.

8:11,
κρείσσων γὰρ σοφία λίθων πολυτέρων,
πάν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἔστιν. λ

She is bestowed by God upon those
who seek her.

2:6,
Κύριος δίδωσιν σοφίαν.
8:17,
οἱ δὲ ἐμὲ ζητοῦντες εὐρήσουσιν.

Her ways are good, she brings peace.

3:17,
αἱ ὁδοὶ αὐτῆς ὁδοὶ καλαί,
καὶ πάντες οἱ τρίβοι αὐτῆς ἐν εἰρήνῃ.

Wisdom, begotten of God from ever-
lasting, coming from the face of
God, is as God to those who lean
upon her.

8:22ff,
2:6, Κύριος πρὸ τοῦ αἰῶνος . γεννᾷ με.
Κύριος δίδωσιν σοφίαν. ἀπὸ προσώπου αὐτοῦ.

3:18,
ξύλον ζωῆς ἔστιν πᾶσι τοῖς ἀντεχομένοις
αὐτῆς, καὶ τοῖς ἐπερειδομένοις ἐπ'
αὐτὴν ὡς ἐπὶ Κύριον.

12. Passages parallel to Fourth Gospel outside of Prologue.

Proverbs

Jn 14:6 Ἐγὼ εἶμι ἡ ὁδός.

Pr 4:11 ὁδοὺς γὰρ σοφίας διδάσκω σε.

Jn 14:6 Ἐγὼ εἶμι ἡ ζωή. Also 11:25.

Pr 4:13, 23 φυλάξον αὐτήν σεαυτῷ εἰς ζωὴν σου.
ζωὴ γὰρ ἐστὶν τοῖς εὐρίσκουσιν αὐτήν.

Jn 17:5 πρὸ τοῦ τὸν κόσμον εἶναι.

Pr 8:23 πρὸ τοῦ τὴν γῆν ποιῆσαι.

Jn 6:53f εἰ μὴ φάγητε τὴν σὰρκα τοῦ Υἱοῦ τοῦ ἀνθρώπου, καὶ
πίητε αὐτοῦ τὸ αἷμα, οὗτός ἐστὶν ὁ ἄρτος.

Pr 9:5 Ἐλθατε, φάγετε τῶν ἐμῶν ἄρτων,
καὶ πίετε οἶνον ὃν ἐκέρασα ὑμῖν.

Jn 9:31 οἴδαμεν ὅτι ὁ θεὸς ἀμαρτωλῶν οὐκ ἀκούει, ἀλλ' εἰ
τις θεοσεβὴς ᾗ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου
ἀκούει.

Pr 15:29 μακρὰν ἀπέχει ὁ θεὸς ἀπὸ ἀσεβῶν,
εὐχαῖς δὲ δικαίων ἐπακούει.

Jn 4:14 πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.

Pr 16:22 πηγὴ ζωῆς . τοῖς κεκτημένοις.

Jn 3:13 καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ
τοῦ οὐρανοῦ καταβάς, ὁ Υἱὸς τοῦ ἀνθρώπου.

Pr 30:4 τίς ἀνέβη εἰς τὸν οὐρανὸν καὶ κατέβη;
(LXX 24:27)

CHAPTER II

THE WISDOM OF BEN SIRACH (ECCLESIASTICUS)

1. Estimate of Book, Hellenism, Moral Tone.

We take up the study of Ben Sirach immediately following Proverbs, because the conception of Wisdom found here most nearly resembles that found in Proverbs.

This book was written in Hebrew by Jesus Ben Sirach a native of Jerusalem,¹ about 180 B.C. Ben Sirach was a scribe and wise man, possessed of ample means, and with leisure for the study of wisdom and the law. We shall see that he identifies the two. The Torah " תּוֹרָה " and the Hokmah, " חִכְמָה " for him were one and the same. He was a man of wide experience, having traveled extensively. He has studied the wisdom of other lands. He has had experience in court. He appears to be a teacher of a wisdom school as he comes before us in the pages of this book. He had great common sense, shrewdness, and insight, and also was a man of deep religious feeling.

He has seen the Hellenistic movement sweeping over Syria, and he knew only too well the dire results which followed in the lives of the young Jews who gave themselves over to a reckless pursuit of pleasure, satisfying the desires of

1. 50:27.

the flesh. Ben Sirach saw little of the good in Hellenism, since as a reaction from the stern forbidding edicts of the Hebrew faith the ardent young followers of the new cult went to the opposite extreme in sensual indulgence.

"We have reason to believe that it was just in Syria that Hellenism took a baser form. The ascetic element which saved its liberty from rankness tended here more than anywhere else to be forgotten. The games, the shows, the abandonment of a life which ran riot in a gratification of the senses, grosser or more refined,- these made up too much of the Hellenism which changed the face of Syria in the last centuries before Christ." ¹

Under these circumstances it was only natural that the pious soul of Ben Sirach turned against Hellenism. His orthodox Jewish soul was shocked by the tragedy of the multitudes of young Jews giving themselves over to a riotous pursuit of pleasure. He loved more than ever the God of his fathers, the Torah, and Hokmah, revealed by God for the guidance of the chosen people. He felt called upon to present to the world the faith which had meant everything in his life, and which, under the most varied circumstances at home and abroad, had proved all-sufficient for his needs. He sought to present his wisdom in contrast to the wisdom of the Greeks, which was revolting to his godly soul. While Ben Sirach was an enemy of Hellenism as he knew it, we are not to suppose that he was untouched by its influences. There

1. Bevan, Jerusalem under the High Priests, p.41.

seems to have been a strong movement among certain classes toward Hellenism at that time, and the influence of the new cult was very powerful. Ben Sirach could not escape these influences. Here and there in his work we see signs which indicate contact with the Hellenistic spirit of the age, but these are mostly unconscious influences.

"While the Judaic elements in the book preponderate to an overwhelming degree, tinges of Hellenic influence are to be discovered here and there."²

We conclude then, that Ben Sirach presents to us a product of the indigenous Wisdom movement of Palestine.

The book was translated into Greek by the grandson of Ben Sirach, in Egypt. It was known only in translation until 1896-1900, when some Hebrew sheets submitted for scrutiny to Dr. Schechter were identified by him as portions of the original Hebrew text of Ecclesiasticus, for the first time discovered to the modern world. Other fragments have since been discovered, until now about two-thirds of the Hebrew text has been restored. But the text is corrupt, and the time has not yet come when scholars can edit with any consensus of opinion, a critical text of the book.

The Wisdom of Ben Sirach is much like Proverbs in general style and contents. It consists of proverbs for the most part unconnected, ranging in subject matter over practically all topics on which a young man of that day would need advice. The literary standard is high; the style is

2. Oesterley, CAP, Vol.1, p.270.

excellent, and the author grips the reader by his flow of eloquence. We find the proverb developed from the distich into the literary essay, rounded out, polished, and illustrated from daily life. The wise man appears as a professor of a "Beth-ha-Midrash", a house of instruction, rather than a street preacher. His cry has now become,-

"Draw near unto me, ye unlearned, and lodge in the "Beth-ha-Midrash."¹

It appears that fees were taken, but for lack of fees hearers were not turned away.

"Get you instruction with a great sum of silver."²

"Get her for yourselves without money."³

Perhaps the cry of the prophet appealing to the people in competition with the wise man, exerted some influence in keeping the houses of instruction open for the rich and poor alike.

"Ho every one that thirsteth, come ye. . . without money and without price."⁴

Ben Sirach is a loyal orthodox Hebrew, loving the Torah and accepting it as the greatest revelation of the wisdom of God. He rises to the conception of God as the God of all nations and peoples,⁵ and prays for God to reveal Himself unto all nations.⁶ In this he follows the universalism shown by the wise men of Proverbs. But he does not long continue in that lofty strain. He remains a Hebrew, and

1. 51:23.

2. 51:28.

3. 51:25.

4. Isa 55:1.

5. 18:13,14.

6. 36:5,17.

for him the Hebrews are the chosen people of God. Israel is the Lord's portion.¹ When Wisdom came down from on high, seeking a dwelling-place among the nations of mankind, she found her dwelling-place in Jacob.² This reflects the attitude of Ben Sirach, - Israel is the chosen people of God, and Wisdom is identified with the Law of Moses committed to that nation.

His teachings on morals and ethics continue the lofty strain found in Proverbs, and they in turn are continued in the Epistle of James, the Wisdom book of the NT. Ben Sirach inculcates meekness,³ humility,⁴ almsgiving,⁵ prayer,⁶ caring for the fatherless and widows,⁷ and visiting the sick.⁸ For him faith without works is dead,⁹ the Lord is no respecter of persons,¹⁰ the sacrifice of the righteous man is acceptable unto God,¹¹ and he teaches control of the tongue.¹² He rises twice to the superb height of addressing God as "Father, Master of my life, God of my life,"¹³ making his relation to God a personal, individual matter, such as is rarely found in the pages of the OT.

2. Conception of Wisdom in Ben Sirach.

In his conception of Wisdom, Ben Sirach occupies a position midway between that of Proverbs and the Wisdom of Sol-

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| 1. 17:17. | 2. 24:8. | 3. 3:17. |
| 4. 3:18. | 5. 3:30. | 6. 7:10. |
| 7. 4:10, 35:13f. | 8. 7:35. | 9. 34:19. |
| 10. 35:12. | 11. 35:7. | 12. 28:13. |
| 13. 23:1,4. | | |

omon. He carries forward the conception found in the former book, in his wonderful hymn to Wisdom found in the 24th chapter. Throughout most of the book, the conception remains unpersonified. It is that piety which we recognized in the wisdom of Proverbs. Here too, the deep religious content of wisdom must never be overlooked. It cannot be understood as pure knowledge. Ben Sirach strikes that high note in the very opening verse of his book:

" Πᾶσα σοφία παρὰ Κυρίου, καὶ μετ' αὐτοῦ ἐστὶν εἰς τὸν αἰῶνα.

He repeats again and again in his opening chapter, the great theme of the Wisdom literature, which forms the key-note of Proverbs:

" ἀρχὴ σοφίας φοβεῖσθαι τὸν θεόν." ²

" πλησμονὴ σοφίας φοβεῖσθαι τὸν κύριον." ³

" στέφανος σοφίας φόβος Κυρίου." ⁴

" ρίζα σοφίας φοβεῖσθαι τὸν Κύριον." ⁵

One cannot separate this wisdom from the Lord, who is the giver of wisdom, and whose reverence is the beginning, the fullness, the crown, and the root of all wisdom. Wisdom comes from God, and is with Him forever. Thus Wisdom is eternal.⁶ She is everlasting. She was created in the beginning, before all things, from everlasting. This agrees with the teaching of Proverbs, where Wisdom was created first of God's

1. 1:1.
4. 1:18.

2. 1:14.
5. 1:20.

3. 1:16.
6. 1:1.

creation, before all His works.¹

" προτέρα πάντων ἐκτίσται σοφία, . ἐξ αἰῶνος." ²

" Κύριος αὐτὸς ἐκτίσεν αὐτήν,

" καὶ ἶδεν καὶ ἐξηρίθμησεν αὐτήν,

" καὶ ἐξέχεεν αὐτήν ἐπὶ πάντα τὰ ἔργα αὐτοῦ." ³

The fact that Wisdom is "poured out upon all the works of

God"⁴, looks forward to the identification of the Spirit and

Wisdom, found in Wisdom of Solomon. The next verse continues

the resemblance to the Spirit:

" μετὰ πάσης σαρκὸς κατὰ τὴν δόσιν αὐτοῦ,

" καὶ ἐχορήγησεν αὐτήν τοῖς ἀγαπῶσιν αὐτόν." ⁵

In an eloquent song Wisdom calls her hearers to heed her voice and accept her. She in turn will fill them with blessings.

In one passage we have a slight advance beyond Proverbs:

" Ἐγὼ ἀπὸ στόματος Ἵψίστου ἐξῆλθον,

καὶ ὡς ὀμίχλη κατεκάλυψα γῆν." ⁶

Here Wisdom comes forth from the mouth of the Most High. In

Proverbs we read only " ἀπὸ προσώπου αὐτοῦ." ⁷

This leads us very near to the Logos proceeding from the

mouth of God. Wisdom is pictured as "covering the earth as

a mist"⁸, an expression reminiscent of the "Ruach"⁹, the Spir-

it of God, preparing for the later identification of Wis-

dom and Spirit.¹⁰

1. Cf. Prov 8:22.

4. Cf. Acts 2:17, Joel 2:28.

7. Prov 2:6.

10. Cf. Wisd 7:24.

2. 1:4.

5. 1:10

8. 24:3.

3. 1:9.

6. 24:3.

9. Gen 1:2.

It is not definitely stated that Wisdom took part in the creation. Some scholars infer such action from the statements that Wisdom was created before all things, and was then poured out by God upon all His works. We have seen in the study of Proverbs that Wisdom is there the agent in creation.¹ This is supported by a passage in the Psalms:

" ὡς ἐμεγαλύνθη τὰ ἔργα σου, Κύριε,
πάντα ἐν σοφίᾳ ἐποίησας." ²

Ben Sirach's nationalism appears in the portrayal of Wisdom as coming forth from God, seeking a dwelling-place among men, but finding none. She is thereupon commanded by God to "tabernacle in Jacob."

" καὶ ὁ κτίσας με κατέπαυσεν τὴν σκηνὴν μου,
καὶ εἶπεν Ἐν Ἰακώβ κατασκήνωσον,
καὶ ἐν Ἰσραὴλ κατακληρονομήητι." ³

1. Prov 3:19, 8:30. 2. Ps 104:24 (LXX 103:24).
3. 24:8. In passing it is interesting and significant to note the contribution of an apocalyptic writer toward the fuller parallel between Wisdom and the Logos of the Fourth Gospel. Wisdom seeks an abiding place among men, and finding none, not even in Jacob, she returns to heaven.

"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,

But found no dwelling-place;

Wisdom returned to her place,

And took her seat among the angels." (Enoch 42:1,2)

The distinctive contribution of this book to Wisdom is the identification of her with the Jewish Law. Some scholars feel that Ben Sirach seems to take this identification for granted, and they would infer from this that the belief is not new with him, but had already found general acceptance among the better class in Israel. It may very well be true that from among the priestly aristocracy at Jerusalem many had by this time reached the conclusions of Ben Sirach. Two references which best reflect this thought are here quoted:

" ταῦτα πάντα βιβλος διαθήκης θεοῦ Ἰψίστου,
νόμον ὃν ἐνετείλατο Μωυσῆς
κληρονομίαν συναγωγᾶς Ἰακώβ." 1

" Πᾶσα σοφία φόβος Κυρίου,
καὶ ἐν πάσῃ σοφίᾳ ποίησις νόμου." 2

In this connexion we call attention to a proper understanding of what the "Torah" connoted to an educated Jew of the second century B.C.:

"The term 'Law' or 'νομος' is not a correct rendering of the Hebrew word 'תּוֹרָה'. The legalistic element which might rightly be called the law, represents only one side of the 'Torah'. To the Jew the word 'Torah' means a teaching or instruction of any kind. It may be

1. 24:23.

2. 19:20.

either a general principle or a specific injunction, whether it be found in the Pentateuch or in the other parts of the Scriptures, or even outside the canon. The juxtaposition in which 'Torah' and 'Mitzvot h', teaching and commandments, are to be found in the Rabbinic literature, already implies that the former means something more than merely the Law... To use modern phraseology,- to the Rabbinic Jew, 'Torah' was both an institution and a faith."¹

We find the Law here first represented as everlasting, created in the beginning before all things, existing from the beginning with God, poured out upon all His works;- so that to Ben Sirach, the loyal orthodox Jew, the fear of the Lord which is the beginning, crown, fullness and root of all wisdom meant not merely the keeping of the Pentateuchal laws. The "Torah" implied to him his entire Jewish faith in the God of his fathers and of the chosen people Israel.

The inspiring hymn in praise of Wisdom found in chapter 24 is the greatest contribution of the book for our study. Here Lady Wisdom is personified, and described in a manner similar to that of the hymn in the 8th chapter of Proverbs. She sings her own praises, in the first person, describing herself as having come forth from the mouth of the most high God, covering the earth as a mist; as being

1. Schechter, Some Aspects of Rabbinic Theology, p.117f. Quoted CAP Vol.I, p.305.

created first of all before the world, from the beginning. Her throne is in the pillar of the clouds. After seeking a rest in every people and nation, she is commanded by God to tabernacle in Jacob. She describes herself as a tree whose branches are glory and grace. Again, she is a vine putting forth grace. She invites all desiring her to eat and be filled, but her invitation is in startling contrast to that of the Incarnate Wisdom of the Fourth Gospel:

" οἱ ἐσθίοντές με ἔτι πεινάσουσιν,
καὶ οἱ πίνοντές με ἔτι διψήσουσιν."¹

In this personification the author portrays Wisdom as a personality separate from God. "She is thought of as an intermediate being between God and the world, a personality existing alongside of God, but separate from Him."² Yet this is in no way inconsistent with the author's pure monotheism. We must beware of reading into the rapturous praises of the second century B.C. the psychological conceptions and distinctions of the twentieth century A.D. The personification is carried on in much the same manner as in Proverbs, making no great advance upon it. Wisdom is not distinctly made an agent in creation. She is sent to tabernacle among the Jews, and she is identified with the Jewish Law. Aside from these distinctive points, Ben

1. 24:21, cf. Jn 6:35.

2. Cf. p. 45 above.

Sirach "treads loyally in the old paths."¹

3. Logos in Ben Sirach.

The term "logos" is used some 72 times in the book, often in the ordinary sense of a word spoken, and frequently in the sense of "my words" being "my teaching," "my instruction", synonymous with "wisdom." As the unpersonified "lógos" and "sophía" were used synonymously in Proverbs, so they are used in Ben Sirach. In connexion with God, "lógos" is used at times to signify the "commandment." An example of this use is given:

"καὶ ἐν τοῖς καιροῖς αὐτῶν οὐ' παραβήσονται λόγον."²

We have chosen seven uses of the word "lógos" from this book, to set forth the semi-personification, if not the full personification of the conception which is attained here.

1.4:24 " ἐν γὰρ λόγῳ γνωσθήσεται σοφία."

"For Sophia shall be known by Logos." This sounds more significant than it really is. There is no personification here. The term "lógos" is used in the ordinary sense, and its meaning is simply this, "By speech wisdom shall be known." The association of the two terms together in popular proverbial form is significant.

1. Genung, Hebrew Literature of Wisdom, in loco.

2. 39:31.

2. 37:16 "ἀρχὴ παντὸς ἔργου λόγος.

"The beginning of every work is 'lógos'." In the past this verse has frequently been translated "Let reason be the beginning of every work."¹ Such a translation interprets "lógos" in the Greek philosophical sense, under the impression that Hellenistic influence was strong in the book. But this would be one example of the Hellenistic use of the term in the book, among some 72 references. Ben Sirach was an enemy rather than a friend of Hellenism. We feel that we are not justified in taking one example from 72 instances of the use of "lógos" and reading into it the Greek philosophical sense of "reason", when the ordinary translation of the word gives a natural and proper meaning. Our opinion is that the term should be translated in the usual sense of the author, rendering the verse, "The beginning of every action is speech."

3. 39:17 " ἐν λόγῳ αὐτοῦ ἔστη ὡς θιμωνιὰ ὕδωρ.

4. 43:26 " ἐν λόγῳ αὐτοῦ σὺνκεῖται πάντα."

"By His Logos all things consist", or better "have been put together." The Logos is here an agent in creation. But it is not fully personified. It rather is the spoken word,

1. So Holmes, CAP, Vol.I in loco.

God spake, and it was done.

5. 48:1 " ὁ λόγος αὐτοῦ ὡς λαμπρὰς ἔκαίετο."

Elijah's "lógos" burned like a torch. The "lógos" is pictured in a dramatic figure of speech.

6. 48:3 " ἐν λόγῳ Κυρίου ἀνέσχεν οὐρανόν."

Elijah shut up the heavens by the "Logos of the Lord."

7. 48:5 " ὁ ἐγείρας νεκρὸν ἐκ θανάτου,
καὶ ἐξ ἄδου ἐν λόγῳ Ὑψίστου."

"By the Logos of the Most High, Elijah raised a dead man to life."

These examples of the use of "lógos" in Ben Sirach are significant as continuing a development found in the Psalms and to a lesser extent, in the book of Proverbs. We shall see that it culminates in the identification of Logos and Sophia in the Wisdom of Solomon, preparing the way for the Logos doctrine of the Prologue to the Fourth Gospel.

One reference concerning Wisdom may be appended here, as revealing how closely the two conceptions of Logos and Wisdom were associated:

" Ἐγὼ ἀπὸ στόματος Ὑψίστου ἐξηήθον."

Wisdom came forth from the mouth of the Most High, just as the Logos of God comes forth from His mouth. Such a close association leads naturally to the complete identification in the later Wisdom literature.

4. Passages on Wisdom in Ben Sirach.

1:1 " Πᾶσα σοφία παρὰ Κυρίου, καὶ μετ' αὐτοῦ ἔστιν εἰς τὸν αἰῶνα.

1:3 " καὶ σοφίαν τίς ἐξιχνιάσει;

1:4 " προτέρα πάντων ἔκτισται σοφία, καὶ σύνεσις φρονήσεως ἐξ αἰῶνος.

1:6 " ῥίζα σοφίας τίνι ἀπεκαλύφθη; καὶ τὰ πανουργεύματα αὐτῆς τίς ἔγνω;

1:8 " εἷς ἔστιν σοφός, φοβερός σφόδρα, καθήμενος ἐπὶ τοῦ θρόνου αὐτοῦ,

1:9 " Κύριος αὐτὸς ἔκτισεν αὐτήν, καὶ ἶδεν καὶ ἐξηρίθμησεν αὐτήν, καὶ ἐξέχεεν αὐτήν ἐπὶ πάντα τὰ ἔργα αὐτοῦ,

1:10 "μετὰ πάσης σαρκὸς κατὰ τὴν δόσιν αὐτοῦ, καὶ ἐχορηγήσεν αὐτήν τοῖς ἀγαπῶσιν αὐτόν.

1:11 "φόβος Κυρίου δόξα καὶ καύχημα καὶ εὐφροσύνη καὶ στέφανός ἀγαλλιάματος.

1:12 "φόβος Κυρίου τέρπει καρδίαν, καὶ δώσει εὐφροσύνην καὶ χαρὰν καὶ μικροήμερευσιν. / α

1:1, Wisdom comes from God, and is with Him forever. She is eternal.

1:3f, Certain verses (3,6) remind us of the attitude of Job 28, Wisdom is unsearchable, unknowable, God alone is wise, and man cannot hope to attain unto Wisdom.

1:4, Wisdom was created before all things, from everlasting.

1:9, Wisdom is "poured out upon all flesh". The words are used of the Holy Spirit, Acts 2:28, Wisd 1:4-7, and prepare us for the identification of Wisdom and the Holy Spirit of God found in Wisdom of Solomon.

1:11f, Wisdom is glory. Her blessings are gladness, joy, and length of days.

- 1:13 " τῷ φοβουμένῳ τὸν κύριον εὖ ἔσται ἐπ' ἐσχάτων,
καὶ ἐν ἡμέρᾳ τελευτῆς αὐτοῦ εὐρήσει χάριν.
- 1:14 " ἀρχὴ σοφίας φοβεῖσθαι τὸν θεόν,
καὶ μετὰ πιστῶν ἐν μήτρᾳ συνεκτίσθη αὐτοῖς,
- 1:15 " καὶ μετὰ ἀνθρώπων θεμέλιον αἰῶνος ἐνόσσευσεν.
καὶ μετὰ τοῦ σπέρματος αὐτῶν ἐμπιστευθήσεται.
- 1:16 " πλησμονὴ σοφίας φοβεῖσθαι τὸν κύριον,
καὶ μεθύσκει αὐτοὺς ἀπὸ τῶν καρπῶν αὐτῆς.
- 1:17 " πάντα τὸν οἶκον αὐτῆς ἐμπλήσει ἐπιθυμημάτων,
καὶ τὰ ἀποδοχεῖα ἀπὸ τῶν γεννημάτων αὐτῆς.
- 1:18 " στέφανος σοφίας φόβος Κυρίου,
ἀναθάλλων εἰρήνην καὶ ὑγείαν ἰάσεως.
- 1:19 " καὶ εἶδεν καὶ ἐξηρίθμησεν αὐτήν,
ἐπιστήμην καὶ γνῶσιν συνέσεως ἐξώμβρησεν,
καὶ δόξαν κρατούντων αὐτῆς ἀνύψωσεν.
- 1:20 " ρίζα σοφίας φοβεῖσθαι τὸν κύριον,
καὶ οἱ κλάδοι αὐτῆς μακροήμερουσις.
- 2:16 " οἱ φοβούμενοι Κύριον ζητήσουσιν εὐδοκίαν αὐτοῦ,
καὶ οἱ ἀγαπῶντες αὐτὸν ἐμπλησθήσονται τοῦ νόμου.
- 4:11 " Ἡ σοφία υἱοὺς ἑαυτῇ ἀνύψωσεν,
καὶ ἐπιλαμβάνεται τῶν ζητούντων αὐτήν.

1:13 reflects the penal view of suffering which was the accepted belief of the wise men, and was opposed so strenuously by Job.

1:14, The theme of the book is expressed, the creed of the wise. Cf. Prov. 1:7, Sir 19:20.

1:16f describes the fullness of Wisdom. She satiates men with her fruits, she fills with good things. She gives peace, and length of days.

2:16, The Law also fills, even as Wisdom fills.

4:11f describes the blessings which the sons of Wisdom receive. Wisdom is life, and she gives glory.

- 4:12 " ὁ ἀγαπῶν αὐτὴν ἀγαπᾷ ζωὴν,
καὶ οἱ ὀρθρίζοντες πρὸς αὐτὴν ἐμπλησθήσονται
εὐφροσύνης.
- 13 " ὁ κρατῶν αὐτῆς κληρονομήσει δόξαν,
καὶ οὐ εἰσπορεύεται, εὐλογῆσει Κύριος.
- 14 " οἱ λατρεύοντες αὐτῇ λειτουργήσουσιν ἁγίῳ,
καὶ τοὺς ἀγαπῶντας αὐτὴν ἀγαπᾷ ὁ Κύριος.
- 15 " ὁ ὑπακούων αὐτῆς κρινεῖ ἔθνη,
καὶ ὁ προσελθὼν αὐτῇ κατασκηνώσει πεποιθώς.
- 16 " εἰ ἐμπιστεύσης, κατακληρονομήσεις αὐτήν,
καὶ ἐν κατασχέσει ἔσονται αἱ γενεαὶ αὐτοῦ,
- 17 " ὅτι διεστραμμένως π/ρ/ε/υ/έ/τ/αι μετ' αὐτοῦ ἐν πρώτοις,
φόβον δὲ καὶ δειλίαν ἐπάξει ἐπ' αὐτόν,
καὶ βασαντῶσει αὐτὸν ἐν παιδίᾳ αὐτῆς,
εἰς ὅθ' ἐμπιστεύσῃ τῇ ψυχῇ αὐτοῦ,
καὶ πειράσει αὐτὸν ἐν τοῖς δικαιώμασιν αὐτῆς.
- 18 " καὶ πάλιν ἐπανήξει κατ' εὐθειαν πρὸς αὐτὸν καὶ
εὐφρανεῖ αὐτόν,
καὶ ἀποκαλύψει αὐτῷ τὰ κρυπτὰ αὐτῆς.
- 19 " εἰ ἐὰν ἀποπλανηθῇ, ἐγκαταλείψει αὐτόν,
καὶ παραδώσει αὐτὸν εἰς χεῖρας πτώσεως αὐτοῦ.
- 6:18 " Τέκνον, ἐκ νεότητός σου ἐπίλεξαι παιδίαν,
καὶ ἕως πολιῶν εὐρῆσεις σοφίαν.

4:14, Wisdom and God are so closely associated as to almost suggest their identification. However, we have not so interpreted it, holding that the future tense used makes identification improbable.

4:17f, Wisdom, instead of God, chastens, tries, and disciplines her sons, but those who prove faithful shall be blessed of her.

6:18f, The advice of Ben Sirach, the wise man, unto his young pupils.

- 6:19 "ὡς ὁ ἄροτριῶν καὶ ὁ σπείρων πρόσελθε αὐτῇ,
καὶ ἀνάμενε τοὺς ἀγαθοὺς καρποὺς αὐτῆς,
ἐν γὰρ τῇ ἐργασίᾳ αὐτῆς ὀλίγον κοπιάσεις,
καὶ ταχὺ φαγέσθαι τῶν γεννημάτων αὐτῆς.
- 20 "ὡς ταχεῖά ἐστιν σφόδρα τοῖς ἀπαιδεύτοις,
καὶ οὐκ ἐμμενεῖ ἐν αὐτῇ ἀκάρδιος,
- 21 "ὡς λίθος δοκιμασίας ἰσχυρὸς ἐστὶ ἐπ' αὐτῷ,
καὶ οὐ χρονιεῖ ἀπορίψαι αὐτήν.
- 22 "σοφία γὰρ κατὰ τὸ ὄνομά αὐτῆς ἐστίν,
καὶ οὐ πολλοῖς ἐστίν φανερά.
- 24 "καὶ εἰσένεγκον τοὺς πόδας σου εἰς τὰς πέδας αὐτῆς,
καὶ εἰς τὸν κλοιὸν αὐτῆς τὸν τράχηλόν σου.
- 25 "ὑπόθεε τὸν ὤμόν σου καὶ βάσταξον αὐτήν,
καὶ μὴ προσοχθίσῃς τοῖς δεσμοῖς αὐτῆς,
- 26 "ἐν πάσῃ ψυχῇ σου πρόσελθε αὐτῇ,
καὶ ἐν ὅλῃ δυνάμει σου συντήρησον τὰς ὁδοὺς αὐτῆς.
- 27 "ἐξίχνευσον καὶ ζήτησον, καὶ γνωσθήσεται σοι,
καὶ ἐγκρατὴς γενόμενος μὴ ἀφῆς αὐτήν.
- 28 "ἐπ' ἐσχάτων γὰρ εὐρήσεις τὴν ἀνάπαυσιν αὐτῆς,
καὶ στραφήσεται σοι εἰς εὐφροσύνην,
- 29 "καὶ ἔσονται σοι αἱ πέδαι εἰς σκέπην ἰσχύος,
καὶ οἱ κλάδοι αὐτῆς εἰς στολὴν δόξης.
- 30 "κόσμος γὰρ χρύσεός ἐστίν ἐπ' αὐτῆς,
καὶ οἱ δεσμοὶ αὐτῆς κλῶσμα ὑάκινθινον.

6:24f, The Great Invitation of Wisdom, remarkably parallel to the Great Invitation of Christ in Mt 11:28. The invitation is present, Come unto her. The burden for the shoulder to be borne is there, and the yoke for the neck, and the promise of finding rest is given. Wisdom becomes a robe of glory.

- 6:31 " στολήν δόξης ἐνδύσῃ αὐτήν,
καὶ στέφανον ἀγαλλιάματος περιθήσεις σεαυτῷ.
- 37 " καὶ ἡ ἐπιθυμία τῆς σοφίας σου δοθήσεται σοι.
- 14:20 " Μακάριος ἄνθρωπος ὃς ἐν σοφίᾳ τελευτήσῃ,
καὶ ὃς ἐν συνέσει αὐτοῦ διαλεχθήσεται.
- 21 " ὁ διανοούμενος τὰς ὁδοὺς αὐτῆς ἐν καρδίᾳ αὐτοῦ,
καὶ ἐν τοῖς ἀποκρύφοις αὐτῆς νοητήσεται.
- 22 " ἔξελθε ὀπίσω αὐτῆς ὡς ἰχνευτής,
καὶ ἐν ταῖς εἰσόδοις αὐτῆς ἐνέδρευε.
- 23 " ὁ παρακύπτων διὰ τῶν θυρίδων αὐτῆς,
καὶ ἐπὶ τῶν θυρωμάτων αὐτῆς ἀκροάσεται.
- 24 " ὁ καταλύων σύνεγγυς τοῦ οἴκου αὐτῆς,
καὶ πῆξει πάσσαλον ἐν τοῖς τοίχοις αὐτῆς.
- 25 " στήσῃ τὴν σκηνὴν αὐτοῦ κατὰ χεῖρας αὐτῆς,
- 26 " θήσῃ τὰ τέκνα αὐτοῦ ἐν τῇ σκέπῃ αὐτῆς,
καὶ ὑπὸ τοῦς κλάδους αὐτῆς ἀλισθήσεται.
- 27 " σκεπασθήσεται ὑπ' αὐτῆς ἀπὸ καύματος,
καὶ ἐν τῇ δόξῃ αὐτῆς καταλύσει.
- 15:1 " ὁ φοβούμενος Κύριον ποιήσῃ αὐτό,
καὶ ὁ ἐγκρατὴς τοῦ νόμου καταλήμψεται αὐτήν.
- 6:37, Thy desire of Wisdom shall be given unto thee. She can be found.
- 14:20, A picture of the diligence with which a man is to seek after Wisdom until he finds her, and receives her blessings; he pitches his tent near her house. He rests in her branches, he lodges in her glory.
- 15:1f, Wisdom is pictured as a mother, and again as a virgin bride. She feeds her sons with the bread of understanding, and gives them the water of Wisdom.

- 15:2 " καὶ ὑπαντήσεται αὐτῷ ὡς μήτηρ,
καὶ ὡς γυνὴ παρθενείας προσδέξεται αὐτόν.
- 3 " ψωμιεῖ αὐτὸν ἄρτον συνέσεως,
καὶ ὕδωρ σοφίας ποτίσει αὐτόν.
- 4 " στηριχθήσεται ἐπ' αὐτήν καὶ οὐ μὴ κλιθῆ,
καὶ ἐπ' αὐτῆς ἐφέξει καὶ οὐ μὴ καταισχυνοθῆ.
- 5 " καὶ ὑψώσει αὐτὸν παρὰ τοὺς πλησίον αὐτοῦ,
καὶ ἐν μέσῳ ἐκκλησίας ἀνοίξει στόμα αὐτοῦ.
- 6 " εὐφροσύνην καὶ στέφανον ἀγαλλιάματος
καὶ ὄνομα αἰώνιον κατακληρονομήσει.
- 7 " οὐ μὴ καταλήμψονται αὐτήν ἄνθρωποι ἄσύνετοι,
καὶ ἄνδρες ἁμαρτωλοὶ οὐ μὴ ἴδωσιν αὐτήν.
- 8 " μακρὰν ἔστιν ὑπερηφανίας,
καὶ ἄνδρες ψεῦσται οὐ μὴ μνησθήσονται αὐτῆς.

17:7 " ἐπιστήμην συνέσεως ἐνέπλησεν αὐτούς,
καὶ ἀγαθὰ καὶ κακὰ ὑπέδειξεν αὐτοῖς.

17:11 " προσέθηκεν αὐτοῖς ἐπιστήμην,
καὶ νόμον ζωῆς ἐκληροδότησεν αὐτοῖς.

17:17 " ἐκάστῳ ἔθνει κατέστησεν ἡγούμενον,

17:30 " καὶ μερὶς Κυρίου Ἰσραὴλ ἔστιν.

ὅτι οὐκ ἀθάνατος υἱὸς ἀνθρώπου.

15:5f, The blessings of Wisdom are described. She gives her sons honour, joy, gladness, and an everlasting name.

17:7, The fullness of Wisdom is again mentioned.

17:11, Here we find the close association of Law and Wisdom.

17:17, Contrary to the teaching of other Wisdom literature, Israel is here described as the Lord's portion.

17:30, Opposing the teachings of immortality such as we find in Wisdom of Solomon, Ben Sirach distinctly says that the son of man is not immortal.

- 19:20 " Πᾶσα σοφία φόβος Κυρίου,
καὶ ἐν πάσῃ σοφίᾳ ποίησις νόμου.
- 20:30 " σοφία κεκρυμμένη καὶ θησαυρὸς ἀφανής,
τίς ὠφέλεια ἐν ἀμφοτέροις;
- 31 " κρείσσων ἄνθρωπος ἀποκρύπτων τὴν μωρίαν αὐτοῦ
ἢ ἄνθρωπος ἀποκρύπτων τὴν σοφίαν αὐτοῦ.
- 21:11 " ὁ φυλάσσων νόμον κατακρατεῖ τοῦ ἐννοήματος αὐτοῦ
καὶ συντέλεια τοῦ φόβου Κυρίου σοφία.
- 13 " γνῶσις σοφοῦ ὡς κατακλυσμὸς πληθυνθήσεται,
καὶ ἡ βουλή αὐτοῦ ὡς πηγὴ ζωῆς.
- 16 " ἐπὶ δὲ χείλους συνετοῦ εὐρεθήσεται χάρις.
- 24:1 " Ἡ σοφία αἰνέσει ψυχὴν αὐτῆς,
καὶ ἐν μέσῳ λαοῦ αὐτῆς καυχῆσεται.
- 2 " ἐν ἐκκλησίᾳ Ὑψίστου στόμα αὐτῆς ἀνοίξει,
καὶ ἔναντι δυνάμεως αὐτοῦ καυχῆσεται
- 3 " Ἐγὼ ἀπὸ στόματος Ὑψίστου ἐξῆλθον,
καὶ ὡς ὀμίχλη κατεκάλυψα γῆν.
- 4 " ἐγὼ ἐν ὑψηλοῖς κατεσκήνωσα,
καὶ ὁ θρόνος μου ἐν στύλῳ νεφέλης.

19:20, Here we meet with the full identification of Wisdom and the Law, a distinct contribution of this book to the Wisdom teaching.

20:30f, Wisdom is not to be concealed, but must be made of service to others.

21:11, Again we find the close association of Wisdom and the Law.

21:13, Wisdom is a fountain of life.

21:16, She gives grace.

- 24:5 " γῦρον οὐρανῶν ἐκύκλωσα μόνη,
καὶ ἐν βάθει ἀβύσσων περιεπάτησα.
- 6 " ἐν κύμασιν θαλάσσης, καὶ ἐν πάσῃ γῆ ἔγῃ,
καὶ ἐν παντὶ λαῶ καὶ ἔθνει ἐκτησάμην.
- 7 " μετὰ τούτων πάντων ἀνάπαυσιν ἐζήτησα,
καὶ ἐν κληρονομίᾳ τίνος αὐλισθήσομαι;
- 8 " τότε ἐνετείλατό μοι ὁ κτίστης ἀπάντων,
καὶ ὁ κτίσας με κατέπαυσεν τὴν σκηνὴν μου
- 9 " καὶ εἶπεν Ἐν Ἰακώβ κατασκηνώσον,
καὶ ἐν Ἰσραὴλ κατακληρονομήθητι.
πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἐκτίσέν με,
- 10 " καὶ ἕως αἰῶνος οὐ μὴ ἐκλίπω.
ἐν σκηνῇ ἁγίᾳ ἐνώπιον αὐτοῦ ἐλειτούργησα,
καὶ οὕτως ἐν Σειῶν ἐστηρίχθην.
- 11 " ἐν πόλει ἠγαπημένῃ ὁμοίως με κατέπαυσεν,
καὶ ἐν Ἱερουσαλὴμ ἡ ἐξουσία μου.
- 12 " καὶ ἐρρίζωσα ἐν λαῶ δεδοξασμένῳ,
ἐν μερίδι Κυρίου κληρονομίας αὐτοῦ.
- 13 " ὡς κέδρος ἀνυψώθην ἐν τῷ Λιβάνῳ,
καὶ ὡς κυπάρισσος ἐν ὄρεσιν Ἄερμών.

24:1f, This chapter brings us to the highest point of the book, in the grand psalm in praise of Wisdom. In the midst of her own people, Israel, she sings her own praises. She came forth from the mouth of God. Her throne is on high with God. Cf. Wisd 9:4. She was in the world, in every people and nation. God created her, and appointed the place where she should pitch her tent.

24:8f, God commanded Wisdom to tabernacle in Jacob. God created Wisdom from the beginning, before the world. To the end she will not fail. She was established in Zion, in Jerusalem the beloved city was her authority. There she took root and was glorified.

- 24:14 " ὡς φοῖνιξ ἀνυψώθην ἐν αἰγιαλοῖς,
καὶ ὡς φυτὰ ῥόδου ἐν Ἱερειχώ,
- 15 " ὡς ἔλαία εὐπρεπῆς ἐν πεδίῳ,
καὶ ἀνυψώθην ὡς πλάτανος
ὡς χαλβάνη καὶ ὄνυξ καὶ στακτὴ,
καὶ ὡς λιβάνου ἀτμὶς ἐν σκηνῇ,
- 16 " ἐγὼ ὡς τερέμινθος ἐξέτεινα κλάδους μου,
καὶ οἱ κλάδοι μου κλάδοι δόξης καὶ χάριτος.
- 17 " ἐγὼ ὡς ἄμπελος βλαστήσασα χάριν,
καὶ τὰ ἄνθη μου καρπὸς δόξης καὶ πλούτου.
- 19 " προσέλθετε πρὸς μέ, οἱ ἐπιθυμοῦντές μου,
καὶ ἀπὸ τῶν γεννημάτων μου ἐμπλήσθητε.
- 20 " τὸ γὰρ μνημόσυνόν μου ὑπὲρ μέλι γλυκύ,
καὶ ἡ κληρονομία μου ὑπὲρ μέλιτος κηροῦ.
- 21 " οἱ ἐσθίουντές με ἔτι πεινάσουσιν,
καὶ οἱ πίνοντές με ἔτι διψήσουσιν.
- 22 " ὁ ὑπακούων μου οὐκ αἰσχυνθήσεται,
καὶ οἱ ἐργαζόμενοι ἐν ἐμοὶ οὐχ ἁμαρτήσουσιν.

- 24:16, She is a tree with spreading branches, and her branches are glory and grace.
- 24:17, She is a vine, and her fruit is glory and riches, and grace.
- 24:19, Her great invitation, Come unto me and be ye filled. Cf. Prov 9:4, Mt 11:28, Jn 7:37. The fullness of Wisdom is again manifested.
- 24:21, They that eat me shall yet be hungry; they that drink me shall yet be thirsty. Cf. Jn 6:35.

- 24:23 " τὰυτα πάντα βίβλος διαθήκης θεοῦ Ἰψίστου,
νόμον ὃν ἐνετείλατο Μωυσῆς
κληρονομίαν συναγωγᾶς Ἰακώβ.
- 25 " ὁ πιμπλῶν ὡς Φισὼν σοφίαν,
καὶ ὡς Τίγρις ἐν ἡμέραις νέων.
- 26 " ὁ ἀναπληρῶν ὡς εὐφράτης σύνεσιν,
καὶ ὡς Ἰορδάνης ἐν ἡμέραις θερισμοῦ.
- 27 " ὁ ἐκφαίνων ὡς φῶς παιδείαν,
ὡς Γηὼν ἐν ἡμέραις τρυγητοῦ.
- 28 " οὐ συνετέλεσεν ὁ πρῶτος γινῶναι αὐτήν,
καὶ οὕτως ὁ ἔσχατος οὐκ ἐξιχνίασεν αὐτήν.
- 29 " ἀπὸ γὰρ θαλάσσης ἐπληθύνθη διανόημα αὐτῆς,
καὶ ἡ βουλή αὐτῆς ἀπὸ ἀβύσσου μεγάλης.
- 24:32 " ἔτι παιδείαν ὡς ὄφθρον φωτιῶ,
καὶ ἐκφανῶ αὐτὰ ἕως εἰς μακράν.
- 25:11 " φόβος Κυρίου ὑπὲρ πᾶν ὑπερέβαλεν.
- 38:24 " σοφία γραμματεῶς ἐν εὐκαιρίᾳ σχολῆς,
καὶ ὁ ἐλασσούμενος πράξει αὐτοῦ σοφισθήσεται.

- 24:23, Wisdom clearly is identified with the Law of Moses.
24:32, Wisdom is a bright and shining light, shining forth
afar off.
25:11, The primacy of Wisdom is set forth, she passeth all
things.
38:24, Only a man of leisure may become a wise man.

- 39:1 " Πλὴν τοῦ ἐπιδόντος τὴν ψυχὴν αὐτοῦ
καὶ διανοουμένου ἐν νόμῳ Ἰψίστου,
σοφίαν πάντων ἀρχαίων ἐκζητήσει,
καὶ ἐν προφητεῖαις ἀσχοληθήσεται,
- 2 " διηγήσεις ἀνδρῶν ὀνομαστῶν συντηρήσει,
καὶ ἐν ἑτροφαῖς παραβολῶν συνεισελεύσεται,
- 3 " ἀπόκρυφα παροιμιῶν ἐκζητήσει,
καὶ ἐν αἰνίγμασι παραβολῶν ἀναστραφήσεται.
- 4 " ἀνὰ μέσον μεγιστάνων ὑπηρετήσεται,
καὶ ἔναντι ἡγουμένου ὀφθήσεται.
ἐν γῆ ἄλλοτριῶν ἔθνῶν διελεύσεται,
ἀγαθὰ γὰρ καὶ κακὰ ἐν ἀνθρώποις ἐπείρασεν.
- 5 " τὴν καρδίαν αὐτοῦ ἐπιδώσει ὀρθρίσαι
πρὸς Κύριον τὸν ποιήσαντα αὐτόν,
καὶ ἔναντι Ἰψίστου δεηθήσεται.
καὶ ἀνοίξει στόμα αὐτοῦ ἐν προσευχῇ,
καὶ περὶ τῶν ἁμαρτιῶν αὐτοῦ δεηθήσεται.

39:1f, Ben Sirach gives us a picture of the wise man. He seeks out the hidden meaning of proverbs and parables; he comes before great men and rulers. He travels in strange lands and tests their wisdom with his own. He does not forget the service of his God, especially in prayer.

- 39:6 " ἂν Κύριος ὁ μέγας θελήσῃ,
 πνεύματι συνέσεως ἐμπλησθήσεται.
 ἀνομβρήσει ῥήματα σοφίας αὐτός,
 καὶ ἐν προσευχῇ ἑξομολογήσεται Κυρίῳ.
- 7 " αὐτός κατευθυνεῖ βουλήν αὐτοῦ καὶ ἐπιστήμην,
 καὶ ἐν τοῖς ἀποκρύφοις αὐτοῦ διανοηθήσεται.
- 8 " αὐτός ἐκφαίνει παιδείαν διδασκαλίας αὐτοῦ,
 καὶ ἐν νόμῳ διαθήκης Κυρίου καυχῆσεται.
- 9 " αἰνέσουσιν τὴν σύνεσιν αὐτοῦ πολλοί,
 ἕως τοῦ αἰῶνος οὐκ ἐξαλειφθήσεται.
 οὐκ ἀποστήσεται τὸ μνημόσυνον αὐτοῦ,
 καὶ ὄνομα αὐτοῦ ζήσεται εἰς γενεὰς γενεῶν.
- 10 " τὴν σοφίαν αὐτοῦ διηγῆσονται ἔθνη,
 καὶ τὸν ἔπαινον αὐτοῦ ἑξαγγελεῖ ἐκκλησία.
- 11 " ἂν ἐμμείνῃ, ὄνομα καταλείψει ἢ χίλιοι,
 καὶ ἂν ἀναπαύσῃται, ἐμποιεῖ αὐτῷ.
- 40:27 " φόβος Κυρίου ὡς παράδεισος εὐλογίας,
 καὶ ὑπὲρ πᾶσαν δόξαν ἐκάλυψαν αὐτόν.
- 43:33 " πάντα γὰρ ἐποίησεν ὁ κύριος,
 καὶ τοῖς εὐσεβέσιν ἔδωκεν σοφίαν.

39:6, If the great Lord will, the earnest seeker shall be filled with the spirit of Wisdom, understanding, counsel and knowledge.

40:27, Wisdom is likened to a "paradise of blessing," covering a man above all glory.

43:33, Wisdom is the gift of God to the godly, not to all men.

- 45:5 " καὶ ἔδωκεν αὐτῷ κατὰ πρόσωπον ἐντολάς,
νόμον ζωῆς καὶ ἐπιστήμης.
- 47:14 " ὡς ἔσοφίσθης ἐν νεότητί σου,
καὶ ἐνεπλήσθης ὡς ποταμὸς συνέσεως.
- 51:17 " τῷ διδόντι μοι σοφίαν δώσω δόξαν.
- 20 " καὶ ἐν καθαρισμῷ εὗρον αὐτήν.
- 23 " Ἐγγίσατε πρὸς μέ, ἀπαίδευτοι,
καὶ αὐλίσθητε ἐν οἴκῳ παιδείας.
- 25 " κτήσασθε αὐτοῖς ἄνευ ἀργυρίου.
- 26 " τὸν τράχηλον ὑμῶν ὑπόθετε ὑπὸ ζυγόν,
καὶ ἐπιδεξάσθω ἡ ψυχὴ ὑμῶν παιδείαν.
ἐγγύς ἐστὶν εὐρεῖν αὐτήν.
- 51:28 " μετάσχετε παιδείαν ἐν πολλῷ ἀριθμῷ ἀργυρίου,
καὶ πολὺν χρυσὸν κτήσασθε ἐν αὐτῇ.

- 45:5, To Moses God gave the commandments, even the law of life and knowledge. Here we find a new synonym for wisdom, not found in Proverbs, but once in Ecclesiastes, twice in Wisdom of Solomon, and 17 times in Ben Sirach. The law of life is the law of knowledge, the two are used synonymously. The Law given to Moses gives life and wisdom.
- 47:14, Solomon was filled as a river with wisdom. The river of wisdom reminds one of the river of living water, Jn 7:38.
- 51:17, Ben Sirach ever remembers God as the Giver of Wisdom.
- 51:20, The pure in heart shall find Wisdom.
- 51:23, The School of Wisdom, the "Beth-ha-Midrash."
- 51:25, No fees are required in the School of Wisdom.
- 51:26, The yoke of Wisdom must be borne, but the rewards are great.
- 51:28, Even though you must pay a great sum to gain Wisdom, the rewards are commensurate with all you expend in gaining her.

5. Passages parallel to Prologue of Fourth Gospel.

John	Ben Sirach
Ἐν ἀρχῇ ἦν ὁ Λόγος,	In the beginning, from everlasting, God created Wisdom.
	24:9
	πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἔκτισέν με.
	1:4
	προτέρα πάντων ἔκτισται σοφία, ἐξ αἰῶνος.
	Wisdom was with God.
καὶ ὁ Λόγος ἦν	1:1
πρὸς τὸν θεόν.	πᾶσα σοφία παρὰ Κυρίου, καὶ μετ' αὐτοῦ
	ἔστιν εἰς τὸν αἰῶνα.
Οὗτος ἦν ἐν ἀρχῇ	She was in the beginning with God.
πρὸς τὸν θεόν.	24:9
	πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς.
	1:1
	πᾶσα σοφία παρὰ Κυρίου, καὶ μετ' αὐτοῦ
	ἔστιν.
ἐν αὐτῷ ζωὴ ἦν,	She is a fountain of life.
	21:13
	ἡ βουλή αὐτοῦ ὡς πηγὴ ζωῆς.
	4:12
	ὁ ἀγαπῶν αὐτὴν ἀγαπᾷ ζωὴν.
	45:5
	καὶ ἔδωκεν αὐτῷ κατὰ πρόσωπον ἐντολάς,
	νόμον ζωῆς καὶ ἐπιστήμης.
καὶ ἡ ζωὴ ἦν τὸ	Wisdom is the light of men.
φῶς τῶν ἀνθρώπων.	24:27
	ὁ ἐκφαίνων ὡς φῶς παιδείαν,
	24:32
τὸ φῶς ἐν τῇ σκοτίᾳ	ἔτι παιδείαν ὡς ὀρθρον φωτιῶ
φαίνεται,	καὶ ἐκφανῶ αὐτὰ ἕως εἰς μακρὰν.
	32:16(LXX 35:20)
	οἱ φοβούμενοι Κύριον εὐρήσουσιν κρίμα,
	καὶ δικαιώματα ὡς φῶς ἐξάψουσιν.
καὶ ἡ σκοτία	Wisdom is not overcome by anything.
αὐτὸ οὐ κατέλαβεν.	24:9
	ἕως αἰῶνος οὐ μὴ ἐκλίπω.
	She is with all flesh
ἦν τὸ φῶς τὸ	1:9,10
ἀληθινόν, ὃ	Κύριος. ἐξέχεεν αὐτὴν ἐπὶ πάντα τὰ ἔργα
φωτίζει πάντα	αὐτοῦ, μετὰ πάσης σαρκὸς κατὰ τὴν δόσιν
ἄνθρωπον ἐρχόμενον	αὐτοῦ.

John

εἰς τὸν κόσμον.

ἐν τῷ κόσμῳ ἦν,

καὶ ὁ κόσμος αὐτὸν
οὐκ ἔγνω.

εἰς τὰ ἴδια ἦλθεν,

καὶ οἱ ἴδιοι αὐτὸν
οὐ παρέλαβον.

ο /
 ὅσοι δὲ ἔλαβον αὐτὸν,
 ἔδωκεν αὐτοῖς ἐξουσίαν
 τέκνα θεοῦ γενέσθαι,
 τοῖς πιστεύουσιν εἰς
 τὸ ὄνομα αὐτοῦ.

Ben Sirach

She was in the world.

24:6,7

ἐν παντὶ λαῷ καὶ ἔθνει ἐκτησάμην,
μετὰ τούτων πάντων ἀνάπαυσιν ἐζήτησα.

24:3

ἐγὼ ὡς ὀμίχλη κατεκάλυψα γῆν.

1:10

μετὰ πάσης σαρκός.

The world knew her not.

1:6

ρίζα σοφίας τίνι ἀπεκαλύφθη;
καὶ τὰ πανουργεύματα αὐτῆς τίς ἔγνω;

6:22

σοφία . . οὐ πολλοῖς ἐστὶν φανερά.

15:7

οὐ μὴ καταλήμψονται αὐτὴν ἄνθρωποι
ἀσυνετοί, καὶ ἄνδρες ἀμαρτωλοὶ οὐ
μὴ ἴδωσιν αὐτήν.Wisdom came unto her own people,
the Jews.

24:1

ἐν μέσῳ λαοῦ αὐτῆς.

24:12

ἔρριζωσα ἐν λαῷ δεδοξασμένῳ.

24:10

ἐν Σειῶν ἐστηρίχθην.

Her own people received her.

24:10f

καὶ οὕτως ἐν Σειῶν ἐστηρίχθην,
ἐν πόλει ἠγαπημένῃ ὁμοίως με κατέπαυσα,
καὶ ἐν Ἱερουσαλήμ ἡ ἐξουσία μου.
καὶ ἔρριζωσα ἐν λαῷ δεδοξασμένῳ,
ἐν μερίδι Κυρίου κληρονομίας αὐτοῦ.Those who seek her shall find
her. She shall be as a mother
to them, and they shall be her
sons. They shall be beloved of
the Lord.

6:27

ἐξίχνευσον καὶ ζήτησον, καὶ γνωσθήσεται
σοι.

15:2

καὶ ὑπαντήσεται αὐτῷ ὡς μήτηρ.

John

Ben Sirach

Καὶ ὁ Λόγος ἐσκήνωσεν
ἐν ἡμῖν,

καὶ ἐθεασάμεθα τὴν
δόξαν αὐτοῦ, δόξαν
ὡς μονογενοῦς παρὰ
Πατρός, πλήρης χάριτος
καὶ ἀληθείας.

4:11

Ἡ σοφία υἱοῦς ἑαυτῆ ἀνύψωσεν,
καὶ ἐπιλαμβάνεται τῶν ζητούντων

4:14

αὐτήν.
οἱ λατρεύοντες αὐτῆ λειτουργήσουσιν
ἀγίῳ, καὶ τοὺς ἀγαπῶντας αὐτήν ἀγαπᾷ

4:10

ὁ κύριος.
καὶ ἔση ὡς υἱὸς Ὑψίστου.

Wisdom came forth from the
mouth of God, and tabernacled
in Jacob.

24:3

Ἐγὼ ἀπὸ στόματος Ὑψίστου ἐξῆλθον.

24:8

καὶ ὁ κτίσας με κατέπαυσεν τὴν
σκηνήν μου, καὶ εἶπεν Ἐν Ἰακώβ

Man shall lodge in her glory.

14:27

κατασκήνωσον.
ἐν τῇ δόξῃ αὐτῆς καταλύσει.
As one created by God in the
beginning, from everlasting,
she is full of glory and
grace.

24:9

πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς ἐκτίσέν με.

1:4

προτέρα πάντων ἐκτίσται σοφία, ἐξ αἰῶνος.

24:16,17

οἱ κλάδοι μου· δόξης καὶ χάριτος,
ἐγὼ ὡς ἄμπελος βλαστήσασα χάριν,
καὶ τὰ ἄνθη μου καρπὸς δόξης καὶ

4:21

πλούτου.
δόξα καὶ χάρις.

ὁ κρατῶν αὐτῆς κληρονομήσει δόξαν.

6:31

στολήν δόξης ἐνδύσει αὐτήν.

1:13

ἐν ἡμέρᾳ τελευτῆς εὐρήσει χάριν.

3:18

ἐναντι Κυρίου εὐρήσεις χάριν.

21:16

ἐπὶ δὲ χεῖλους συνετοῦ
εὐρεθήσεται χάρις.

John

Ben Sirach

ἐκ τοῦ πληρώματος αὐτοῦ
ἡμεῖς πάντες ἐλάβομεν,

4D:17 χάρις ὡς παράδεισος ἐν εὐλογίαις,
" χάρις " is found in Ben
Sirach 42 times.
" δόξα " is found 54
times.
The verb " δοξάζειν " is found 32 times.

Her sons have received of
her fullness.

1:16
πλησμονὴ σοφίας φοβεῖσθαι τὸν κύριον
καὶ μεθύσκει αὐτοὺς ἀπὸ τῶν καρπῶν
αὐτῆς.

1:17
πάντα τὸν οἶκον αὐτῆς ἐμπλήσει
47:14 ἐπιθυμημάτων.
ἐνεπλήσθη ὡς ποταμὸς συνέσεως.

47:15
ἐνεπλήσας ἐν παραβολαῖς αἰνιγμάτων.

39:12
ὡς διχομηνία ἐπληρώθη.

17:7
ἐπιστήμην συνέσεως ἐνεπλήσεν αὐτούς.

24:19
προσέλθετε πρὸς μέ, οἱ ἐπιθυμοῦντές
μου, καὶ ἀπὸ τῶν γεννημάτων μου
ἐμπλήσθητε.

37:24
ἄνθρωπος σοφὸς πλησθήσεται εὐλογίας.

Grace upon grace.

χάριν ἀντὶ χάριτος.

26:15
χάρις ἐπὶ χάριτι.

The Law was given through
Moses.

ὁ νόμος διὰ
Μωϋσεώς ἐδόθη,

45:5
καὶ ἔδωκεν αὐτῷ κατὰ πρόσωπον
ἐντολάς, νόμον ζωῆς καὶ ἐπιστήμης.

The Law is identified with
Wisdom.

24:23
ταῦτα πάντα βίβλος διαθήκης θεοῦ
Ἰψίστου, νόμον ὃν ἐνετείλατο Μωυσεῖς.

John

Ben Sirach

ἡ χάρις καὶ ἡ
ἀλήθεια διὰ Ἰησοῦ
Χριστοῦ ἐγένετο.

θεὸν οὐδεὶς
ἑώρακεν πώποτε.

μονογενὴς θεὸς ὁ ὢν
εἰς τὸν κόλπον τοῦ
Πατρὸς, ἐκεῖνος
ἐξηγήσατο.

19:20

πᾶσα σοφία φόβος Κυρίου,
καὶ ἐν πάσῃ σοφίᾳ ποίησις νόμου.

Glory and grace came through
Wisdom.

24:16,17

οἱ κλάδοι μου . δόξης καὶ χάριτος,
ἐγὼ ὡς ἄμπελος βλαστήσασα χάριν,
καὶ τὰ ἄνθη μου καρπὸς δόξης καὶ
πλούτου.

No one hath seen God at any
time.

43:31

τίς ἑώρακεν αὐτὸν καὶ ἐκδιηγῆσεται;
To none hath God given power
to declare His works.

18:4

οὐθενὶ ἐξεποίησεν ἐξαγγεῖλαι τὰ
ἔργα αὐτοῦ.

Wisdom is above all things.

25:11

φόβος Κυρίου ὑπὲρ πᾶν ὑπερέβαλεν.

Wisdom is eternal.

1:1,4

ἐξ αἰῶνος, εἰς τὸν αἰῶνα.

She gives peace and rest.

1:18

στέφανος σοφίας φόβος Κυρίου,
ἀναθάλλων εἰρήνην.

6:28

ἐπ' ἐσχάτων γὰρ εὐρήσεις τὴν ἀνάπαυσιν
αὐτῆς.

Ben Sirach

As a vine she bears fruit of glory and riches.

24:17 ἐγὼ ὡς ἄμπελος βλαστήσασα χάριν,
καὶ τὰ ἄνθη μου καρπὸς δόξης καὶ πλούτου.

She invites all desiring her, Come unto me and be ye filled.

24:19 προσέλθετε πρὸς μέ, οἱ ἐπιθυμοῦντές μου,
καὶ ἀπὸ τῶν γενημάτων μου ἐμπλήσθητε.

God gives her freely to them that love Him.

1:10 καὶ ἐχορήγησεν αὐτὴν τοῖς ἀγαπῶσιν αὐτόν.

Those who serve her shall minister unto the Holy One.

4:14 οἱ λατρεύοντες αὐτῇ λειτουργήσουσιν ἁγίῳ,
καὶ τοὺς ἀγαπῶντας αὐτὴν ἀγαπᾷ ὁ Κύριος.

51:17

τῷ διδόντι μοι σοφίαν δώσω δόξαν.

6. Passages parallel to Fourth Gospel outside of Prologue.

John	Ben Sirach
Jn 14:15	Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολάς τὰς ἐμὰς τηρήσετε.
Jn 15:10	Ἐὰν τὰς ἐντολάς μου τηρήσητε.
Sir 1:26	ἐπιθυμήσας σοφίαν διατήρησον ἐντολάς.
Sir 2:15	οἱ ἀγαπῶντες αὐτὸν συντηρήσουσιν τὰς ὁδοὺς αὐτοῦ.
Jn 14:23	Ἐὰν τις ἀγαπᾶ με, ὁ Πατήρ μου ἀγαπήσει αὐτόν.
Sir 4:14	τοὺς ἀγαπῶντας αὐτὴν ἀγαπᾷ ὁ Κύριος.
Jn 15:4	Μείνατε ἐν ἐμοί. . ἔάν τις μὴ ἐν ἐμοὶ μένητε.
Sir 6:20	ἔμμενεῖ ἐν αὐτῇ.
Jn 6:35	Ἐγὼ εἶμι ὁ ἄρτος τῆς ζωῆς.
Jn 6:51	Ἐγὼ εἶμι ὁ ἄρτος ὁ ζῶν.
Jn 7:37	ἔάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω.
Jn 7:38	ὕδατος ζῶντος.
Sir 15:3	ψωμιεῖ αὐτὸν ἄρτον συνέσεως. καὶ ὕδωρ σοφίας ποτίσει αὐτόν.
Jn 15:1	Ἐγὼ εἶμι ἡ ἀμπελος ἡ ἀληθινή, πάν κλήμα ἐν ἐμοὶ μὴ φέρον καρπὸν, .
Sir 24:17	Ἐγὼ ὡς ἀμπελος, . καρπός, . κλάδοι.
Jn 7:37	Ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω.
Sir 24:19	προσέλθετε πρὸς μέ, οἱ ἐπιθυμοῦντές μου, καὶ ἀπὸ τῶν γεννημάτων μου ἐμπλήσθητε.
Jn 6:35	Ὁ ἐρχόμενος πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.
Sir 24:21	οἱ ἐσθιόντές με ἔτι πεινάσουσιν, καὶ οἱ πίνοντές με ἔτι διψήσουσιν.
Jn 7:38	Ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.
Sir 47:14	ἐνεπλήσθης ὡς ποταμὸς συνέσεως. ¹

1. Wisdom was before (Sir 15:3) likened to water. The picture of Wisdom as a river flowing forth from within Solomon seems to be as near this verse in John as any OT reference, and it may well be that this reference from Ben Sirach was in the mind of Christ.

CHAPTER III

J O B

1. Estimate of Book, Picture of the Wise, Problem of Pain and Suffering.

The Book of Job is dated by most modern scholars between 600 and 400 B.C., and it is accepted as a genuine product of the Hebrew School of Wisdom. It is considered by many the finest product of Hebrew Wisdom, because of its poetic beauty, and the sublime heights reached in its thought. The book is a magnificent protest against the traditional attitude of the Wisdom School, as found in the book of Proverbs.

"The light of the righteous rejoiceth,

But the lamp of the wicked shall be put out."¹

"There shall no mischief happen to the righteous,
But the wicked shall be filled with evil."²

Job is represented in the prologue as the highest prototype of this old school of Wisdom.

"There was a man in the land of Uz whose name was Job; and that man was perfect, and upright, and one that feared God and turned away from evil."³

He possessed the "fear of the Lord," he was "perfect and upright," he "turned away from evil," so that

1. Prov 13:9.

2. Prov 12:21.

3. 1:1.

he possessed wisdom to the fullest degree. According to the wise men, Wisdom brings her own rewards. Job therefore was prosperous, happy, honoured and respected of all men. He is the ideal wise man of the patriarchal age.

"When I went forth to the gate unto the city,

When I prepared my seat in the broad place,

. . The aged rose up and stood;

The princes refrained from talking,

. . The voice of the nobles was hushed.

. . When the ear heard me, then it blessed me.

. . Unto me men gave ear, and waited,

And kept silence for my counsel.

After my words they spake not again;

And my speech distilled upon them.

And they waited for me as for the rain;

And they opened their mouth wide as for the latter rain."¹

The three friends of Job,- Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite,-are represented as staunch advocates of the traditional attitude of the Wisdom school, represented in Proverbs. They believed firmly that the righteous will "float sweetly on to prosperity",² while the wicked will be punished justly according to their sins, in this life. Suffering was the sure sign of sin, and the inevitable consequence of sin, just as prosperity and happiness were the seal of God's approval upon a righteous and

1. 29:7ff.

2. Genung, Hebrew Lit.of Wisdom, p.146.

godly life.

Eliphaz: "Remember, I pray thee, who ever perished, being innocent?

Or where were the upright cut off?

According as I have seen, they that plow iniquity
And sow trouble, reap the same."¹

Bildad: "Behold, God will not cast away a perfect man,
Neither will he uphold the evil-doers."²

Zophar: "Know therefore that God exacteth of thee
Less than thine iniquity deserveth."³

These are typical wise men of the old school. They are prosperous, honoured and respected, and the "fear of God" is deeply rooted in their hearts. They have studied and meditated upon the "memorable sayings",⁴ "which wise men have told from their fathers, and have not hid";⁵ they are elderly men of much experience, in an age when the length of a man's beard and the whiteness of his hair was to a large extent the measure of his wisdom. Among them wisdom is to be found.

"Dost thou limit wisdom to thyself? . .

With us are both the gray-haired and the very
aged men,
Much elder than thy father."⁶

Until his affliction came upon him, Job was an unquestioning follower of the traditional attitude, that the righteous prosper, while the wicked are punished. The whole purpose

1. 4:7,8.

2. 8:20.

3. 11:6.

4. 13:12

5. 15:18.

6. 15:8f.

of the book of Job is to overthrow once and for all this outgrown and false creed, and provide a new answer to the question which troubled godly men:- "Why do the righteous suffer?"

"The significance of the book of Job in the history of Hebrew thought arises in that it marks the point when such a view (the penal view of suffering) was definitely overcome, closing the long period when this principle was merely subjected to questionings, and makes a new positive addition to the doctrine of evil."¹

This question does not seem to have troubled the writers of Proverbs. The wise men contented themselves with the thought that sudden calamity would overwhelm the wicked at any time.

"Therefore shall calamity come suddenly,

On a sudden shall he be broken, and that without
remedy."²

Retribution was looked for solely in this present life.

Ben Sirach seems to have been perplexed that retribution was not visited upon the wicked, for he observes that in the last hour of life God can visit retribution for sins upon a man, or it may even be visited upon his children.

1. W.T.Davison, art. "Job", HDB Vol.II, p.668f.
2. Prov 6:15.

"For it is an easy thing in the sight of the Lord
To reward a man in the day of death according to
his ways.

The affliction of an hour causeth forgetfulness
of delight;
And in the last end of a man is the revelation
of his deeds.

Call no man blessed before his death;
And a man shall be known in his children."¹

Some Psalms concerned themselves with this anomaly.²
But they do not call the underlying principle into ques-
tion. They merely sought to postpone the issue by sooth-
ing the questioning mind as did Ben Sirach. Job is the
grand exception to the creed of the wise. Upon him the
battle between fact and dogma is centered.

Job in his anguish rejected the pious proverbs which
the sages before him had accepted as a matter of course.
He emphatically denied that the lamp of the wicked is
put out. He contradicted the justice of God in letting
the wicked die in peace while retribution was visited
upon their children after them.

"How oft is it that the lamp of the wicked is put out?
That their calamity cometh upon them?

1. Sir 11:26-28.

2. Ps 17,37,49,73.

That God distributeth sorrows in his anger?
 That they are as stubble before the wind,
 As chaff that the storm carrieth away?
 Ye say, God layeth up his iniquity for his children.
 Let him recompense it unto himself, that he may know it;
 Let his own eyes see his destruction,
 Let him drink of the wrath of the Almighty.
 For what careth he for his house after him,
 When the number of his months is cut off?"¹

That wisdom which had been the guiding star of his life,
 now disgusts him. He says to his friends,

"Your memorable sayings are proverbs of ashes,
 Your defences are defences of clay."²

He sinks for a time into pessimism similar to Koheleth,-

"It is all one, therefore I say,
 He destroyeth the perfect and the wicked."³

"How then comfort ye me with vanity,

Seeing in your answers there remaineth only falsehood?"⁴

Yet Job cannot rest in this pessimism, nor in this defiant
 attitude toward the God whom he had loved and trusted all
 his life. He rises to the vision of a reconciliation with
 God in a future life, when God would remember him after
 His wrath was past.⁵ He holds to a deep faith that although
 God had turned against him to destroy him without cause,
 yet God would ultimately acknowledge the innocence of his

1. 21:17-21.

2. 13:12.

3. 9:22.

4. 21:34'.

5. 14:13ff.

child, and vouch for his integrity.¹ The climax is reached in 19:25-27, in a passage which is unfortunately obscure and disputed. With R.V. marginal readings, we read:

"But as for me, I know that my Vindicator (Goel) liveth,
 And at last he will stand up upon the dust,
 And after my skin hath been thus destroyed,
 Yet from my flesh shall I see God,
 Whom I, even I, shall see for myself,
 And mine eyes shall behold, and not as a stranger.
 My heart is consumed within me."²

This, we may agree, is the highest point reached in the book. By a magnificent leap of faith, Job rises to the height of saying,

"I know that my Vindicator liveth. I shall see God."²

It is true he does not remain upon this mountain top of faith. But the mere fact that from his depths of gloom and despair he should rise to it even momentarily, is one of the great contributions of Wisdom literature to the world.

"We may not attribute to Job belief in what we call a future life; only an assurance of some point or event after death which would verify the reality of religion and show to him and men that the pious consciousness of God is true possession of God."³

1. 16:18,20. 2. 19:25-27. 3. A.B. Davidson,
 Biblical and Literary Essays, p.285. Quoted by
 Fairweather, Background of the Gospels, p.91.

Various answers are suggested in the book to the question, Why do the righteous suffer? The penal view of suffering is overthrown, but it rises again, and we find it in John where the disciples ask Jesus,

"Rabbi, who sinned, this man, or his parents, that he should be born blind?"¹

Had the disciples learned the lessons which Job has to teach us, they would never have asked the Master such a question.

Eliphaz and Elihu develop the disciplinary value of suffering. God corrects and chastens man. The prologue suggests that suffering may sometimes be a test of one's righteousness. One naturally looks for an answer to the question in the speeches of the Almighty. Many scholars present us with conclusions regarding the answer of Jehovah. But the many and varied conclusions drawn from the speech confirm us in our conclusion that really no definite explanation is given by Jehovah of this great mystery of suffering.

"No explanation is given of the mystery because man is not in a position to understand the government of the universe. God's ways are beyond all human comprehension. But if an explanation is impossible, it is also unnecessary. Job does not understand, but he sees God. Job has a personal experience of the reality and majesty of God, and his heart finds peace, loving trust."²

1. Jn 9:2.

2. Murrows, EB Vol.13, p.77.

"The ultimate solution of the problem is not intellectual, but moral, since the problem is more moral than intellectual."¹

Job has no answer to his question about suffering. There can be no answer. Instead, he has a vision of God, - mighty, majestic, creator and ruler of the universe, - but at the same time tenderly caring for all His creatures, feeding them, providing for their needs, making the flowers and grass to grow where no man is; - and for the first time Job realizes God's wisdom and love in creating and preserving this world. He feels that behind all that happens, though he cannot understand it, there is a wise Providence; God has some purpose in all that He does, which has been established in wisdom and love. With a vision of such a God, Job finds peace. He learns to trust where he cannot understand.

2. Conception of Wisdom.

We have seen in the previous section how the book of Job is a rebellion against the accepted tenet of all Wisdom literature up to this time.² The proverbs of the ancients tested by his own experience became "proverbs of ashes." They disgusted him because tried in the crucible of life, they were proved only lies. Having rejected the wisdom of Proverbs, and knowing that God does not render unto every man according to his works, what contribution does Job make to the interpretation of Wisdom?

1. W.T.Davison, HDB Vol.II, p.668. 2. Above, p.100.

The highest point in the treatment of Wisdom is found in chapter 28. Here we find another Hymn to Wisdom, similar in some ways to those of Proverbs 8 and Ben Sirach 24. Modern scholars are fairly agreed that this chapter (28) is not an integral part of the book of Job, but is an addition by another hand. Its connexion with the book is very slight, and it is certainly out of place in its present location. This fact does not affect our interest in the hymn as a genuine product of Hebrew Wisdom, in its relation to the other Wisdom literature.

The hymn opens with praise of man's skill in digging mines for treasure deep into the earth. But still man cannot find Wisdom, he knows not the place where she may be found. She is not found in the land of the living. She is hid from the eyes of all living. The conclusion is reached, - only God knows her place. Before He created the world, He saw her and recounted her qualities. But she is unattainable to man. This is in direct opposition to the Hymn to Wisdom in Proverbs 8, where her delight is with the sons of men. She invites men to seek and find her. It is a surprise to find Wisdom presented in such a different way by this writer, who somewhat pessimistically gives up hope of attaining this highest Wisdom which only God possesses. The writer is in sympathy with Koheleth at this point.

We find Wisdom is described in highly picturesque

~~1. Prov 12:21, Job 34:11.~~

language. Her price is high above rubies, diamonds, pearls, or pure gold. Man seeks her, but even with his skill, knowledge and industry, he is unable to find her place. She is described as being present with God at the creation of the world. But this Wisdom is not the Wisdom we knew in Proverbs 8. There we knew Wisdom as the fear of the Lord, and the avoidance of evil. She meets us in the final verse of this chapter of Job,

"Behold, the fear of the Lord, that is Wisdom,

And to depart from evil is understanding."

This is the Wisdom attainable by man, which we have known of old. But the Wisdom described throughout the chapter up to this final verse, is God's Wisdom, an intellectual understanding of the laws of the universe and of providence, which surely is beyond man's comprehension. Thus it seems that we have two different conceptions of Wisdom presented to us in this chapter. First God's Wisdom is described, "the intellectual apprehension of the principles by which the course of the physical world and the events of human life are regulated." But since man cannot understand or attain unto her, God describes the former Wisdom, the fear of the Lord and the avoidance of evil, which is attainable by man, and which will bring him happiness and prosperity, just as it did to Job, who possessed this Wisdom to the fullest extent.

1. 28:28.

2. Driver, Intro. to Lit. of OT, p.397.

3. Passages on Wisdom, Slight connexion with Fourth Gospel or Prologue.

12:13 "παρ' αὐτῷ σοφία καὶ δύναμις,

28:12 "ἡ δὲ σοφία πόθεν εὐρέθη;

ποιος δὲ τόπος ἐστὶν τῆς ἐπιστήμης;

13 "οὐκ οἶδεν βροτὸς ὁδὸν αὐτῆς,

οὐδὲ μὴν εὐρέθη ἐν ἀνθρώποις.

14 "ἄβυσσος εἶπεν Οὐκ ἔνεστιν ἐν ἐμοί,

καὶ ἡ θ' ἑλίχθη θάλασσα εἶπεν Οὐκ ἔνεστιν μετ' ἐμοῦ.

15 "οὐ' δώσει συνκλεισμόν ἀντ' αὐτῆς,

καὶ οὐ' σταθήσεται αὐτῇ ἀργύριον ἀντάλλαγμα αὐτῆς

16 "καὶ οὐ' συνβασταχθήσεται χρυσίῳ Σωφείρ,

ἐν ὄνυχι τιμίῳ καὶ σαπφείρῳ.

17 "οὐκ ἴσωθήσεται αὐτῇ χρυσίον καὶ ὑάλος,

καὶ τὸ ἀλλάγμα αὐτῆς σκεύη χρυσᾶ.

18 "μετέωρα καὶ γαβεῖς οὐ' μνησθήσεται,

καὶ ἔλκυσσον σοφίαν ὑπὲρ τὰ ἐσώτατα,

19 "οὐκ ἴσωθήσεται αὐτῇ τοπάζιον Αἰθιοπίας,

χρυσίῳ καθαρῷ οὐ' συνβασταχθήσεται.

20 "ἡ δὲ σοφία πόθεν εὐρέθη;

ποιος δὲ τόπος ἐστὶν τῆς συνέσεως;

12:13, With God is Wisdom, Cf. Prov 8:30, Sir 1:1, Wisd 9:9.
28:12f, The Hymn to Wisdom, parallel to some extent with Prov 8, Sir 24, and Wisd 7. Man cannot know Wisdom. She is above all things, more precious than gold, precious stones, or jewels. But where is she, where may she be found?

- 28:21 " λέληθεν πάντα ἄνθρωπον,
καὶ ἀπὸ πετεινῶν τοῦ οὐρανοῦ ἐκρύβη.
- 22 " ἡ ἀπώλεια καὶ ὁ θάνατος εἶπαν
Ἀκηκόαμεν δὲ αὐτῆς τὸ κλέος.
- 23 " ὁ θεὸς εὖ συνέστησεν αὐτῆς τὴν ὁδόν,
αὐτὸς δὲ οἶδεν τὸν τόπον αὐτῆς.
- 24 " αὐτὸς γὰρ τὴν ὑπ' οὐρανὸν πᾶσαν ἐφορᾷ,
25 " εἰδὼς τὰ ἐν τῇ γῆ πάντα ἐποίησεν,
26 " ἀνέμων σταθμόν, ὕδατος μέτρα, ὅτε ἐποίησεν,
οὕτως ἰδὼν ἠρίθμησεν,
καὶ ὁδὸν ἐν τινάγματι φωνάς.
- 27 " τότε εἶδεν αὐτὴν καὶ ἐξηγησάτο αὐτῇ,
ἑτοιμάσας ἐξιχνίασεν.
- 28 " εἶπεν δὲ ἀνθρώπῳ Ἴδου ἡ θεοσεβεία ἐστὶν σοφία
τὸ δὲ ἀπέχεσθαι ἀπὸ κακῶν ἐστὶν ἐπιστήμη.

28:21f, Man knows not Wisdom, she is hid from the eyes of all living. God alone knows her. She was with God at the creation of the world. Even then He prepared and established her. God knows her. But man cannot attain unto this Wisdom which is God's. For man God has ordained the wisdom which was known to the sages,
"The fear of the Lord, that is wisdom,
And to depart from evil is understanding."

CHAPTER IV

ECCLESIASTES

1. Estimate of Book. Koheleth.

The book of Ecclesiastes claims in the opening verse to have been written by "Koheleth, the son of David, king in Jerusalem." Like certain sections of Proverbs, and the later apocryphal Wisdom of Solomon, this book was put forth under the name of the greatest follower of Hebrew Wisdom, Solomon. The book was written about 200 B.C., probably in Jerusalem, by a Jew who took the "nom de plume" of "Koheleth". This is variously translated as "Preacher", "Debater", "Speaker." It refers probably to a recognized and official speaker in an assembly. The assembly no doubt included all men who give their hearts to Wisdom, and who are metaphorically pictured as sitting at the feet of the wise man.¹

The author, Koheleth, as we learn from the Epilogue, was one of the "wise men." He carefully prepared a collection of proverbs and acceptable sayings, for the benefit of the assembly under him. He seems to be a man past middle life, and to have had a wide experience in life. From this background he imparts his wisdom to the assembly. He was probably wealthy. Perhaps he was from the high-priestly

1. McNeile, Introduction to Ecclesiastes, p.2.

aristocracy in Jerusalem, which later became the Sadducean party.

His general theme is "the emptiness of life."

"For who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow?"¹ He is seeking for the "summum bonum" of life, and speaking as Solomon, he tells how he tried wisdom, applying his heart to know all wisdom. Yet in the end he found it to be only vanity, a striving after wind. He then sought the highest good in pleasure, but not to riotous excess. He did not forget his wisdom. This also proved vanity, yielding no profit. Dropping the role of Solomon, Koheleth proceeds to give his impressions of life, trying to find some reconciliation between his faith in a personal God, and his faith in the moral government of the universe. In the end he finds no solution of the problem. As a Jew his faith in God remains unshaken, and instead of a "summum bonum", he presents for the assembly only a lame "minimum malum",²

"There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labour."³ Present enjoyment is presented as the highest end in life.

Like Job, our Preacher is perplexed by the penal view of suffering.

"All this have I seen in my days of vanity; there is a righteous man that perisheth in his righteousness; and

1. 6:12.
3. 2:24.

2. McNeile, Intro.to Eccles.p.50.

there is a wicked man that prolongeth his life in his evil doing."¹

He writes some two centuries after the book of Job was composed, but he is far from the solution reached by Job, - faith in a holy, majestic, loving God. To Koheleth, God is no warm personality, vitally concerned with human welfare. To him God is far off, transcendent, "Elohim" instead of the national "Yahweh" of Israel. The book presents an answer to this question in clinging to the traditional attitude of the wise, in merely restating the old penal view of suffering in spite of the facts to the contrary.

"Yet surely I know that it shall be well with them that fear God, that fear before him; but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God."²

Many scholars consider these verses to be not the work of Koheleth, but an interpolation by an orthodox redactor who was not in sympathy with the very unorthodox sentiments of the book. The answer quoted, though probably not from the hand of Koheleth, represents the answer of the orthodox Wisdom school of Jerusalem, which was entirely unable to satisfy the restless and turbulent spirits of such rebellious wise men as Job and Koheleth.

1. 7:15.

2. 8:12,13.

2. Hellenistic Influence.

Scholars are divided upon the question how far Koheleth has been influenced by Hellenism. We have found Proverbs, Ben Sirach, and Job to be genuine products of the Hebrew School of Wisdom, Ecclesiastes, however, reflects a new and strange outlook for a wise man of Israel. Many scholars would explain this new outlook by Hellenistic influences.

We know that Hellenism was wide-spread over Palestine and Syria at the time Koheleth wrote. We know to what extent this new cult prospered among the young men of the time. The aristocratic high-priestly families were especially attracted by the new teachings, and came under their influence. Many scholars would accept it as probably true that Koheleth was a member of this high-priestly aristocracy, and was a student of Hellenism, especially of the Stoic philosophy. It was not long after Koheleth wrote this work that Antiochus Epiphanes had such wide-spread support for Hellenism that he felt safe in an endeavour to exterminate the old Judaism entirely. Hellenism had touched the masses as well as the nobility. Their outlook was changed; new words and phrases were on their lips. It were folly to attempt to deny the wide-spread influence of Hellenism in the second century before Christ.

But it is another matter entirely to make Koheleth

a disciple of Hellenism, a student of Stoicism, or as some would allege, an eclectic, who chose certain doctrines from Stoicism and others from Epicureanism, which he then developed into a new philosophy of life, in harmony with the new trends of opinion. One recent writer even dares to affirm,-

"At heart he(Koheleth) is more Greek than Jew." ¹

He concludes that Koheleth has been greatly influenced by the popular preaching of Stoicism, but especially by the teachings of Theognis, who flourished 520 B.C., or a little earlier. ²

We acknowledge the influence of Hellenism in the book. A wise man and a thinker such as Koheleth, could not escape such wide-spread influences. But we claim him as a Jew, and his work as a product of Semitic, or Jewish thought in the conditions which prevailed in late post-Exilic times. There are resemblances to Stoicism, but too often critics ignore the fact that Stoicism is itself a product of the Semitic mind, and of Semitic thought.

"Upon a candid comparison of the thought of Ecclesiastes with the philosophy of the Stoics, the supposed dependence of the one upon the other turns out to be unreal. The resemblances are not really likenesses, but surface coincidences, and the differences are fundamental." ³

1. Ranston, Ecclesiastes and the Early Greek Wisdom Literature, p.25.
2. Op. Cit. p.150.
3. Barton, Ecclesiastes, p.38.

The theory of Epicurean influence in the book has been revised since a fragment of the Gilgamesh epic from the Hammurabi dynasty in Babylon has been introduced into the discussion. This fragment contains all the supposed Epicurean teachings of Ecclesiastes.

"Since the gods created man,
 Death they ordained for man,
 Life in their hands they hold,
 Thou, O Gilgamesh, fill indeed thy belly,
 Day and night be thou joyful;
 Daily ordain gladness,
 Day and night rage and make merry,
 Let thy garments be bright,
 Thy head purify, wash with water;
 Desire thy children which thy hand possesses,
 A wife enjoy in thy bosom,
 Peaceably thy work - ? - ?."

We feel that this parallel from the early Babylonian epic effectively disposes of any argument which would ascribe the sentiments of Koheleth to Epicureanism as the only source. Barton says of the Gilgamesh epic,-

"A most striking parallel to Ecclesiastes 9:6-9, contains the heart of all that has been considered Epicurean in Koheleth. The eating and drinking, the enjoyment of one's labour, the cheerfulness, the delight in pleasure, the feeling that death ends all,- all these are contained in it. Semitic thought in Babylonia

had, almost two millenia before Koheleth, traversed the cycle which Jewish thought was in his person treading."¹

"Everything in the book can be completely explained by the logical development of Jewish thought. The author . . . seems not to have received a Hellenic education. His style is purely Semitic. In all his language there is not a single Greek word, not a single characteristic of Hellenism."²

McNeile, after a thorough investigation of the subject concludes:

"A careful study of Koheleth's thought and language tends to show not that he wrote under the influence of Stoicism, or of any other branch of Greek philosophy, but that as a thinking Jew he had the makings of a Greek philosopher."³

"It is unnecessary to have recourse to Greek philosophy to explain the Preacher's ideas and feelings. . . . Indeed, one may say that the OT religion was bound to produce, at some time and in some cases, a phenomenon like the Preacher."⁴

We conclude then that Ecclesiastes is a product of Hebrew Wisdom. It contains and reflects the influence of Hellenism which was wide-spread in Palestine at the time. To Hellenism we probably owe the impulse toward independent thought so strong in this book. Koheleth was not a student of Greek philosophy, either Stoicism or Epicur-

1. Barton, Ecclesiastes, p.39. 2. Renan, quoted by McNeile., Ecclesiastes, p.43. 3. McNeile, Ecclesiastes, p.20.
4. A.B.Davidson, Enc.Bib.Vol.II, col.1160.

eanism, and his differences from them are fundamental, while the resemblances are mere "surface coincidences."

We have not entered into a critical study of the book, especially of the passages which critics are fairly agreed to be interpolated. We consider 8:12,13 and the Epilogue to be interpolated, since they are contrary to the thought of Koheleth. As the book stands, it represents in its contradicting passages, the strivings of the wise man for light in the darkness of his age, together with certain corrections by an Editor who gave to the book the orthodox Epilogue which we believe secured for it inclusion in the sacred canon of the Hebrew Scriptures.

3. Conception of Wisdom.

The Wisdom literature of Israel up to the time of Koheleth, identified Wisdom with a form of piety, "the faculty of distinguishing between what was useful or beneficial, and what was harmful."¹ Koheleth's attitude toward Wisdom is at times similar to this. He first applies his heart to seek and to search out by Wisdom "all that is done under heaven."² Adopting the role of Solomon, he says,

ἐλάλησα ἐγὼ ἐν τῇ καρδίᾳ μου τῷ λέγειν
'Εγὼ ἰδοὺ ἐμεγαλύνθην,

1. Cf. p.38above.

2. 1:12.

" καὶ προσέθηκα σοφίαν ἐπὶ πᾶσιν

" οἱ ἐγένοντο ἔμπροσθέν μου ἐν Ἱερουσαλήμ.

" καὶ καρδία μου εἶδεν πολλά, σοφίαν καὶ γνῶσιν. 1

He seems to have had great hopes in his search for wisdom, and his zeal in acquiring it is nothing lacking. We find some praises of wisdom in the book, which remind us of the proverbs of the wise men before him. Wisdom is a great blessing. It gives strength to a man,² it makes his face to shine,³ the words of the wise are a boon to all but the fool.⁴ Wisdom is better than weapons of war.⁵ The words of the wise are as goads, or as nails.⁶ Wisdom preserveth the life of him that has it.⁷ In a manner reminiscent of Proverbs, we find wisdom contrasted to folly.⁸ But Koheleth does not find his "summum bonum" in wisdom. He feels that wisdom (practical sagacity and level-headedness) can give no permanent satisfaction, yet he admits its practical value in the conduct of life. He comes to a conclusion very similar to that found in Job 28. He tried to gain wisdom, but it was far from him,⁹ it was far off and exceeding deep, none can search it out.¹⁰ Man cannot find out the work that is done under the sun, he cannot under-

1. 1:16,17.

4. 9:17.

7. 7:11f.

10. 7:23f.

2. 7:19.

5. 9:18.

8. 2:12.

3. 8:1.

6. 12:11.

9. 8:16,17.

stand the work that God hath done from the beginning even to the end.¹

This wisdom is not man's wisdom, but God's Wisdom, unattainable by man. This Wisdom is the intellectual understanding of the workings of God's Providence in the universe. As Job taught us, this is beyond man's comprehension. And as Job in conclusion directed our attention to that other wisdom attainable by man, so this book ends with the same advice as the final word to the assembly,

"This is the end of the matter; all hath been heard;

Fear God and keep his commandments,

For this is the whole duty of man."²

Modern scholars are fairly agreed that the Epilogue is not from Koheleth, but from the pen of a pious Redactor or Editor, who was not content to have the book circulate among the people as coming from the pen of Solomon. It contained some unorthodox teaching. Some wise man added this familiar verse in conclusion, as was added to the hymn to Wisdom in Job, and as we found frequently in Proverbs.

In spite of the uneasy questionings of Koheleth, his failure to find satisfaction, or a worthy answer to the problems of life; in spite of his agnostic attitude to Wisdom in certain passages; in spite of the questions

1. 3:11.

2. 12:13.

raised to which no satisfactory answer is given,- still it is good that the book has been retained in the sacred canon. It represents a necessary stage in the development of the Wisdom school. Thoughtful wise men are not content with the pious platitudes of former days. Koheleth and Job see quite clearly that just retribution is not meted out to the wicked in this life, and that many righteous persons suffer greatly. They cling to their faith in a righteous God, but they cannot reconcile the sufferings of the righteous and the prosperity of the wicked to their faith in the moral government of the world by a just God. Job finds peace and rest in a vision of God as wise, holy, majestic, and loving in his care for all creatures. Koheleth finds no peace. He abandons the attempt to find a solution to the problem, and falls back upon the faith of his childhood, inadequate though it is to solve his problems.

4. Passages on Wisdom.

1:12 "Ἐγὼ Ἐκκλησιαστῆς ἐγενόμην,

" βασιλεὺς ἐπὶ Ἰσραὴλ ἐν Ἱερουσαλήμ.

1:12f, Koheleth, adopting the role of King Solomon, applies his heart to seek and to search out by wisdom all that is done under heaven, But the end is sad, all is vanity.

- 1:13 " καὶ ἔδωκα τὴν καρδίαν μου τοῦ ἐκζητῆσαι
καὶ τοῦ κατασκέψασθαι ἐν τῇ σοφίᾳ περὶ πάντων
τῶν γινομένων ὑπὸ τὸν οὐρανόν,
ὅτι περισπασμὸν πονηρὸν
ἔδωκεν ὁ θεὸς τοῖς υἱοῖς τῶν ἀνθρώπων
τοῦ περισπᾶσθαι ἐν αὐτῷ.
- 14 " εἶδον σὺν πάντα τὰ ποιήματα
τὰ πεποιημένα ὑπὸ τὸν ἥλιον.
καὶ ἰδοὺ τὰ πάντα ματαιότης καὶ προαίρεσις
πνεύματος.
- 16 " ἐλάλησα ἐγὼ ἐν τῇ καρδίᾳ μου τῷ λέγειν
Ἐγὼ ἰδοὺ ἐμεγαλύνθην,
καὶ προσέθηκα σοφίαν ἐπὶ πᾶσιν
οἳ ἐγένοντο ἔμπροσθέν μου ἐν Ἱερουσαλήμ.
- 17 " καὶ καρδίᾳ μου εἶδεν πολλά, σοφίαν καὶ γνῶσιν,
καὶ ἔδωκα καρδίαν μου τοῦ γνῶμαι σοφίαν καὶ γνῶσιν
παραβολὰς καὶ ἐπιστήμην ἔγνων ἐγώ.
ὅτι καὶ γε τοῦτ' ἔστιν προαίρεσις πνεύματος,
- 18 " ὅτι ἐν πλήθει σοφίας πλήθος γνώσεως,
καὶ ὁ προστιθεὶς γνῶσιν προσθήσει ἄλγημα.

1:16f, Wisdom also is vanity. In much wisdom is grief, and he that increaseth knowledge increaseth sorrow. Wisdom brings no permanent joy or satisfaction, it increases sorrow and grief.

- 2:3 " εἰς οὗ ἴδω ποῖον τὸ ἀγαθὸν τοῖς υἱοῖς τῶν
 ἀνθρώπων,
 ὃ ποιήσουσιν ὑπὸ τὸν ἥλιον
 ἀριθμὸν ἡμερῶν ζωῆς αὐτῶν.
- 2:12 " Καὶ ἐπέβλεψα ἐγὼ τοῦ ἰδεῖν σοφίαν
 καὶ παραφορὰν καὶ ἀφροσύνην.
- 13 " καὶ εἶδον ἐγὼ ὅτι ἐστὶν περισσεΐα τῆς σοφίας ὑπὲρ
 τὴν ἀφροσύνην,
 ὡς περισσεΐα τοῦ φωτὸς ὑπὲρ τὸ σκότος.
- 14 " τοῦ σοφοῦ οἱ ὀφθαλμοὶ αὐτοῦ ἐν κεφαλῇ αὐτοῦ,
 καὶ ὁ ἄφρων ἐν σκότει πορεύεται.
 καὶ ἔγνω καὶ γὰρ ἐγὼ
 ὅτι συνάντημα ἐν συναντήσεται τοῖς πᾶσιν αὐτοῖς
- 15 " καὶ εἶπα ἐγὼ ἐν καρδίᾳ μου
 ὡς συνάντημα τοῦ ἄφρονος,
 καὶ γὰρ ἐμοί, συναντήσεταιί μοι.
 καὶ ἵνα τί ἐσοφισάμην;
 ἐγὼ περισσὸν ἐλάλησα ἐν καρδίᾳ μου
 ὅτι καὶ γὰρ τοῦτο ματαιότης,
 διότι ὁ ἄφρων ἐκ περισσεύματος λαλεῖ.

2:3, The purpose or theme of the book, what is the chief end of man. Cf. 6:12 also.

2:12f, The comparison of wisdom and folly. We find here as so frequent in the Wisdom literature, the contrast of light and darkness, with moral significance, the wise man walks in the light, and the fool, the wicked, walk in darkness. But Koheleth sees that the wise man dies even as the fool, the same end comes to both alike, so he concludes that this too is vanity. Still, wisdom excels folly as light excels darkness.

- 2:16 " ὅτι οὐκ ἔστιν μνήμη τοῦ σοφοῦ
μετὰ τοῦ ἄφρονος εἰς τὸν αἰῶνα,
καθότι ἤδη αἱ ἡμέραι ἐρχόμεναι
τὰ πάντα ἐπελήσθη.
καὶ πῶς ἀποθανεῖται ὁ σοφὸς μετὰ τοῦ ἄφρονος;
- 2:24 " Οὐκ ἔστιν ἀγαθὸν ἀνθρώπῳ,
ὃ φάγεται καὶ ὃ πίεται καὶ ὃ δείξει τῇ ψυχῇ αὐτοῦ
ἀγαθὸν ἐν μόχθῳ αὐτοῦ.
- 2:26 " ὅτι τῷ ἀνθρώπῳ τῷ ἀγαθῷ
πρὸ προσώπου αὐτοῦ ἔδωκεν σοφίαν
καὶ γνῶσιν καὶ εὐφροσύνην.
καὶ τῷ ἁμαρτάνοντι ἔδωκεν περισπασμόν...
- 3:11 " ὅπως μὴ εὕρη ὁ ἄνθρωπος
τὸ ποίημα ὃ ἐποίησεν ὁ θεὸς ἀπ' ἀρχῆς καὶ μέχρι
τέλους.
- 3:19 " καὶ γε αὐτοῖς οὐ συνάντημα υἱῶν τοῦ ἀνθρώπου
καὶ συνάντημα τοῦ κτήνους;
συνάντημα ἐν αὐτοῖς,
ὡς ὁ θάνατος τούτου, οὕτως ὁ θάνατος τούτου,
καὶ πνεῦμα ἐν τοῖς πᾶσιν.
καὶ τί ἐπερίσσευσεν ὁ ἄνθρωπος παρὰ τὸ κτήνος;
οὐδέν, ὅτι πάντα μραιότης.

2:24, The creed of the book, the best answer Koheleth can give to the question found in 2:3. Cf. 5:18, 3:12, 8:15, 9:7-10.

2:26, To the good man God giveth wisdom, to the sinner he gives travail.

3:11, Man cannot attain unto the higher Wisdom which is God's.

3:19ff, Koheleth is agnostic concerning life after death. Man dies like a beast, the same end comes to them both. No-one knows what happens after death. Man has no pre-eminence over the beasts.

- 3:20 " τὰ πάντα εἰς τόπον ἓνα,
τὰ πάντα ἐγένετο ἀπὸ τοῦ χόου,
καὶ τὰ πάντα ἐπιστρέφει εἰς τὸν χοῦν.
- 21 " καὶ τίς οἶδεν πνεῦμα υἱῶν τοῦ ἀνθρώπου,
εἰ ἀναβαίνει αὐτὸ εἰς ἄνω;
καὶ πνεῦμα τοῦ κτήνου,
εἰ καταβαίνει αὐτὸ κάτω εἰς γῆν;
- 7:12(LXX 7:13) "ὅτι ἐν σκιᾷ αὐτῆς ἡ σοφία ὡς σκιά ἀργυρίου
καὶ περισσεΐα γνώσεως τῆς σοφίας
ζωοποιήσει τὸν παρ' αὐτῆς. /o
- 7:15(LXX 7:16)
τὰ πάντα εἶδον ἐν ἡμέραις ματαιότητός μου.
ἔστιν δίκαιος ἀπολλύμενος ἐν δικαίῳ αὐτοῦ,
καὶ ἔστιν ἀσεβὴς μένων ἐν κακίᾳ αὐτοῦ.
- 7:23(LXX 7:24) "
Πάντα ταῦτα ἐπέειρασα ἐν σοφίᾳ.
εἶπα Σοφισθήσομαι,
- 24 " καὶ αὕτη ἐμακρύνθη ἀπ' ἐμοῦ. μακρὰν ὑπὲρ ὃ ἦν,
καὶ βαθὺ βάθος, τίς εὕρησει αὐτό;
- 25 " ἐκύκλωσα ἐγώ, καὶ ἡ καρδίᾳ μου τοῦ γνῶναι
καὶ τοῦ κατασκεύασθαι καὶ ζητῆσαι σοφίαν καὶ
ψῆφον, καὶ τοῦ γνῶναι ἀσεβοῦς ἀφροσύνην,
καὶ ὀχληρίαν καὶ περιφοράν.
- 8:1 " Τίς οἶδεν σοφούς; καὶ τίς οἶδεν λύσιν ῥήματος;
σοφία ἀνθρώπου φωτιεῖ πρόσωπον αὐτοῦ,
καὶ ἀναιδὴς προσώπῳ αὐτοῦ μισηθήσεται.

7:12, Wisdom is good, wisdom preserves the life of him that hath it.

7:15, Koheleth flatly denies the Wisdom creed of the moral government of the world, agreeing here with Job (Job 21:17f, 9:22).

7:23f, Koheleth sought to gain wisdom, but could not, wisdom is far off and exceeding deep, man cannot attain unto it.

- 8:12 " ὃς ἤμαρτεν, ἐποίησεν τὸ πονηρὸν
 ἀπὸ τότε καὶ ἀπὸ μακρότητος αὐτῶν.
 ὅτι καὶ γέ γινώσκω ἐγὼ
 ὅτι ἐστὶν ἀγαθὸν τοῖς φοβουμένοις τὸν θεόν,
 ὅπως φοβῶνται ἀπὸ προσώπου αὐτοῦ.
- 13" καὶ ἀγαθὸν οὐκ ἔσται τῷ ἀσεβεῖ,
 καὶ οὐ μακρυνεῖ ἡμέραξ ἐν σκιά
 ὃς οὐκ ἔστιν φοβούμενος ἀπὸ προσώπου τοῦ θεοῦ.
- 16 " Ἐν οἷς ἔδωκα τὴν καρδίαν μου γινῶναι τὴν σοφίαν /ο
 καὶ τοῦ ἰδεῖν τὸν περισπασμὸν
 τὸν πεποιημένον ἐπὶ τῆς γῆς.
 ὅτι καὶ ἐν ἡμέρα καὶ ἐν νυκτὶ
 ὕπνον ὀφθαλμοῖς αὐτοῦ οὐκ ἔστιν βλέπων.
- 17 " καὶ ἴδον σύμπαντα τὰ ποιήματα τοῦ θεοῦ,
 ὅτι οὐ δυνήσεται ἄνθρωπος
 τοῦ εὑρεῖν σὺν τῷ ποίημα
 τὸ πεποιημένον ὑπὸ τὸν ἥλιον.
 ὅσα ἂν μοχθήσῃ ἄνθρωπος τοῦ ζητῆσαι,
 καὶ οὐχ εὑρήσει.
 καὶ γὰρ ὅσα ἂν εἴπη σοφὸς τοῦ γινῶναι,
 οὐ δυνήσεται τοῦ εὑρεῖν.

8:12,13, The orthodox answer probably interpolated by an editor, and not from the hand of Koheleth. This gives the creed of the Wisdom school, as found in all the Wisdom books.

8:16f, As in 7:23, Wisdom is described as unattainable by man. However much a man labour to seek it out, yet he shall not find it.

- 9:1 " ὡς οἱ δίκαιοι καὶ οἱ σοφοὶ
καὶ ἔργασίαι αὐτῶν ἐν χειρὶ τοῦ θεοῦ,
- 9:10 " οὐκ ἔστιν ποίημα καὶ λογισμὸς καὶ γνῶσις
καὶ σοφία ἐν ᾄδῃ, ὅπου σὺ πορεύῃ ἐκεῖ.
- 9:17 " λόγοι σοφῶν ἐν ἀναπαύσει ἀκούονται
ὑπὲρ κραυγῆν ἐξουσιαζόντων ἐν ἀφροσύναις.
- 18 " ἀγαθὴ σοφία ὑπὲρ σκεύη πολέμου,
καὶ ἁμαρτάνων εἰς ἀπολέσει ἀμαθωσύνην πολλήν.
- 12:9 " καὶ περισσὸν ὅτι ἐγένετο Ἐκκλησιαστῆς σοφός,
ὅτι ἐδίδαξεν γνῶσιν σὺν τὸν ἄνθρωπον,
καὶ οὐς ἐξιχνιάσεται κόσμιον παραβολῶν.
- 10 " πολλὰ ἐζήτησεν Ἐκκλησιαστῆς
τοῦ εὐρεῖν λόγους θελήματος
καὶ γεγραμμένον εὐθύτητος, λόγους ἀληθείας.
- 12:13 Ἐτέλος λόγου τὸ πᾶν ἄκουε
Τὸν θεὸν φοβοῦ καὶ τὰς ἐντολὰς αὐτοῦ φύλασσε,
ὅτι τοῦτο πᾶς ὁ ἄνθρωπος.

9:1, This is not stated as a fact, but Koheleth raised the question for investigation, as to whether the righteous and the wise are in the hands of God.

9:10, Death ends all, there is no wisdom or knowledge in Sheol.

9:17f, The blessings of the words of the wise are set forth. Wisdom is better than weapons of war, a gem of truth overlooked and forgotten by a war-weary world.

12:9f, Koheleth as the wise man sought out and set in order many proverbs, words of truth.

12:13, The orthodox ending appended to the book, as in Job 28.

5. Conclusions.

Koheleth writes no verses reminding us of the Fourth Gospel. The references contain no allusion to John. We have no verses to present as preparing the way for the Fourth Gospel, other than those already quoted in discussing the attitude of the book toward wisdom. The writer sings no inspired hymn in praise of Wisdom, as we found in Proverbs, Ben Sirach, and Job. He has not the hope or inspiration necessary for a song. He has sought Wisdom, and found much good in it. It is better than folly. Wisdom excels folly as light excels darkness. Wisdom is the gift of God to the good man, not to the sinner. Wisdom preserves the life of him that hath it. It gives strength. A man's wisdom makes his face to shine. The wise man teaches words of truth. But in the end, Wisdom is of no profit. In one passage, Koheleth gives expression to thoughts similar to Job 28, when he feels that Wisdom is for God alone; man cannot attain unto it. This Wisdom of God, the intellectual understanding of the workings of God in the universe, is beyond man. The conclusion is accordingly reached, the best thing for man is the old orthodox Wisdom creed, outworn and unsatisfactory as it is:

"This then is the end of the matter, all hath been heard;

Fear God and keep his commandments;

For this is the whole duty of man."

CHAPTER V

THE WISDOM OF SOLOMON

1. Estimate of Book

The Wisdom of Solomon attains the highest point reached in the Wisdom literature of the Hebrews. The praises of Wisdom in this book are the climax to which we have been approaching by way of Proverbs, Ben Sirach, and Job. The brilliance of style, the literary excellence, and the artistic skill manifested in the book mark it as one of the greatest literary productions of the Hebrew people. We have little sympathy with those critics who, because the book is not included in the sacred canon, feel obliged to minimize its worth.

"The book of Wisdom is, as a whole, far inferior to the humblest of the canonical writings. . The writer is neither faultless nor inspired."¹

"We may be sure we are discarding no essential thing if we come to this Apocrypha with abated interest. . We do not come to these hidden books, therefore, for more truth. . . Our cycle is finished. The rest is book-making. It was a sublime forward march and campaign of Wisdom. And now, . . the impression we get is . . marking

1. Farrar in Wace's Apocrypha, Vol.I, p.407.

"time. Wisdom has halted in her tracks, but still keeps up her motion. . These books do not get us forward in any essential degree, in new discovery. They simply tread loyally and steadily in the good old paths of law and common sense and sound character."¹

As for their "treading loyally and steadily in the good old paths", we are inclined to agree rather with Holmes, who writes concerning the first five chapters of Wisdom of Solomon as follows:-

"The writer enunciates the doctrine of immortality immediately after death; denies that suffering presupposes sin; refuses to admit that early death is necessarily a calamity, or that childlessness is a mark of divine displeasure. It would be difficult to find five other chapters in the OT Scriptures with so much departure from the traditional views."²

Jerome, in his preface to the books of Solomon, writes concerning the book,

"Secundus apud Hebraeos nusquam est, quin et ipse stylus Graecam eloquentiam redolet."

The second section of the book is not up to the first, but certainly the wonderful panegyric on Wisdom is the highest point reached in her praises. The noble thoughts, the choice diction, the passages of grand eloquence to which the author rises, - all lead one to agree with Dr.

1. Genung, Hebrew Literature of Wisdom, p.258,267.

2. CAP, Vol.I, p.518.

Toy that this book is indeed

"The most brilliant production of pre-Christian Hebrew philosophical thought, remarkable both for the elevation of its ideas, and for the splendour of its diction."¹

The author was an Alexandrian Jew, well-educated, thoughtful, talented, familiar with the LXX translation of the Hebrew Scriptures, including Ecclesiastes. He possessed considerable acquaintance with Greek philosophy. Yet he remained loyal to his ancestral faith, and was convinced of the high mission of the Jewish people for the salvation of the world. He was not at all concerned, as was Philo, to present Judaism to the Greek world in an attractive form. Rather he speaks of the views and practises of the entire heathen world with scorn and indignation reminding us of certain prophets. He expresses no sympathy with Greek thought and life, and assigns them no share in the spiritual education of mankind. He writes for his own people, warning them against the dangers of apostasy and idolatry. For their encouragement and consolation, he reviews in the second part of the book, the glorious past of the Hebrew nation.

The book is written in excellent Greek. We may accept the date of 50 B.C. as approximately correct. Certain scholars would date it 125-100 B.C., while others would

1. EB 11th ed. Vol.28, p.749.

bring the second half of the book down as late as 10 A.D. A careful study has led us to favour the date of 50 B.C. as more probable.

The book is divided into two parts. Chs. 1-9 contain the lofty teaching on immortality and the praises of Wisdom. Chs. 10-19 are a Haggadistic interpretation of the history of the Hebrew nation up to their entrance into the Promised Land. The second section is not concerned with Wisdom. It exhibits a violent national prejudice which is contrary to the outlook of Hebrew Wisdom. In fact it is a Midrash glorifying the Hebrew nation, and has almost nothing in common with the Wisdom literature of the Hebrews. Therefore our main interest will centre upon the first section, chs. 1-9.

2. Relation to other Wisdom Literature.

Wisdom of Solomon stands in intimate relationship with the other Wisdom books. Job and Koheleth had been troubled by the question, Why do the righteous suffer? Pseudo-Solomon answers this question by asserting that some suffering is for chastening, even as was propounded in Job. God tries the righteous, even as gold is tried in the furnace, to prove them.¹ But his great contribution lies in the definite assertion of the immortality of the soul. "God created man for incorruption."²

1. 3:5,6.

2. 2:23.

"The souls of the righteous are in the hand of God, they are in peace, their hope is full of immortality."¹

He answers with wonderful clarity that God created man for immortality. There will be compensation and retribution in the future life, we need not look for full reward and punishment in the present life. For the most outspoken pre-Christian statement on immortality we must go not to the canonical Scriptures, but to the Wisdom of Solomon. By means of this doctrine of immortality the author seeks to combat the materialism and scepticism so prevalent at the time, as reflected in Ecclesiastes. To the question, Why do the righteous suffer? Is there any moral government of the world? he brings the very definite answer that full reward and punishment will be requited in the future life. Here for the first time belief in the immortality of the soul is held as the vindication of God's justice in the moral government of the universe.

Just as Job and Ecclesiastes were written as a protest against the traditional attitude of the Wisdom school that the righteous prosper and the wicked suffer in this life, - so it is apparent that the opening chapters of Wisdom of Solomon, 1-5, were written as a protest against the current popular interpretation of Ecclesiastes. It is quite beside the point for critics to rush to the defence of Koheleth on the basis that he never taught the philosophy

1. 3:1,3,4.

of life denounced by Pseudo-Solomon in the opening of the second chapter of his book. We hold that the current interpretation of Koheleth was leading to a false and shallow Epicureanism, asserting that "Wisdom is vanity, a striving after wind; it cannot be found; there is nothing left in life but to eat, drink, and be merry, for tomorrow we die like a beast and that is the end of all. No-one knows what comes after death. The best thing is to enjoy life to the full while we have the opportunity." This was being taught under the name of Solomon, that great fountain-head of all wisdom, and it was leading to tragic results. The young Jews in Alexandria were attracted by this easy-going philosophy of life, and though there was conflict regarding the name of Solomon as the source of such teaching, it was rapidly gaining favour.

Against such a false teaching our author felt impelled to protest. Over against the unbelieving Solomon who seemed to many to end in materialism and scepticism, he presents a true and orthodox Solomon who has attained unto the true wisdom,- who asserts the truth of immortality; who answers the question of suffering as Job and Koheleth were unable to do; and who upholds with eloquence and pride the glorious destiny of the Jewish people. Solomon is represented as writing the book in the purity of his youth, soon after receiving the gift of wisdom from God. No hint is given anywhere in the book, of his later weaknesses and idolatry.

It is important to note that Pseudo-Solomon does not accept Ecclesiastes as the work of Solomon, or as canonical. He dares to oppose the popular interpretation of the book in terms which cannot be misunderstood. On the other hand, Ben Sirach knew Ecclesiastes, accepted it, and quoted from it. This fact leads us to think that Ecclesiastes was accepted by the higher circles in Jerusalem as an inspired book. But the author of Wisdom of Solomon has no such respect for the book. He dares to attack the false teaching going by the name of Solomon, and in its place he presents the true wisdom of Solomon. He quotes the teaching being spread abroad in the name of Ecclesiastes, putting it into the mouth of the ungodly, before he answers it. In order to show the intimate connexion between his quotations and Ecclesiastes, I quote the related passages:-

Wisdom 2:1-9.
 For they(the ungodly) said
 within themselves, reasoning
 not rightly;
 Short and sorrowful is our
 life, and there is no heal-
 ing at a man's end, and none
 was ever known who returned
 from Hades.
 For by mere chance are we
 born, and hereafter we shall
 be as though we had never
 been; because a smoke is the
 breath in our nostrils, and
 reason is a spark in the
 beating of our hearts.

Ecclesiastes.¹
 2:23 For all his days are
 pains, and his task is vexa-
 tion, also at night his
 heart does not rest.
 5:18 The(small)number of the
 days of his life.
 3:19 For the fate of the sons
 of men and the fate of the
 beasts- one fate is theirs.
 As is the death of one, so is
 the death of the other, and
 all have one spirit.
 Cf. also 9:11.

1. For the tabulation of references from Ecclesiastes, I am indebted to Barton, Ecclesiastes(International Critical Commentary) p.57.

Wisdom 2:1-9

Which being quenched, the body shall be turned to ashes, and the spirit shall be dispersed as thin air.

And our name shall be forgotten in time, and no-one shall remember our works; and our life shall pass away like the track of a cloud, and shall be scattered as a mist chased by the beams of the sun, and by its heat overcome.

For our life is the passing of a shadow, and there is no retreating of our end, because it is sealed, and none turneth it back.

Come then, let us enjoy the good things that exist, and let us use the created things eagerly as in youth.

Let us fill ourselves with costly wine and ointments, and let no flowers of spring pass us by.

Let us crown ourselves with rosebuds before they be withered.

Let none of us be without a share in our wanton revelry, everywhere let us leave tokens of our mirth, for this is our portion and our lot.

Ecclesiastes

12:7 And the dust shall return to the earth as it was, and the spirit shall return to God who gave it.

1:11 There is no remembrance of former men.

2:16 For the wise like the fool has no remembrance forever.

9:5 Their memory is forgotten.

2:11 The whole was vanity and a desire of wind.

6:12 The number of the days of his vain life, for he spends them like a shadow.

8:8 Nor is he ruler in the day of death.

2:24 There is nothing better for a man than that he should eat and drink and enjoy himself.

9:7 Drink thy wine with a glad heart.

9:8 At all times let thy garments be white, and let not oil be lacking for thy head.

3:22 For that is his portion.

5:18 For that is his lot.

9:8 For it is thy lot in life.

3. Hellenic Influence.

We cannot claim the Wisdom of Solomon as an indigenous product of the Hebrew School of Wisdom. Hellenic influence is manifest, especially in the first section of the book, chs. 1-9. Every commentator on the book tabulates the Greek

ideas and words which may be claimed as derived from Greek philosophy. The four cardinal virtues are traced from the Stoics. The pre-existence of the soul, the depreciation of the body, and the more developed conception of the transcendence of God are ascribed to Platonism. The Hellenic influence appears chiefly in the conception of a harmonious and beautifully ordered world, directed by an immanent principle (Wisdom). It appears that the author was well acquainted with the teachings of the Greek philosophers. The polished literary style of the book, and its literary excellence prove to some that the author was a student of classical Greek literature. Dr. Rendel Harris, after investigating the Stoic reaction on the book, has concluded that the influence is not first-hand, but is by the road of popular preaching, street-corner Stoicism.¹ The influence is there, admitted by all. The author makes no attempt to cover up the Hellenic influences. He openly incorporates them into his description of Wisdom, and into his discussion of eschatology.

Yet it should be constantly borne in mind that his view-point is that of an orthodox Jew who bitterly resents the inroads made into the ranks of Judaism by Hellenism. He has no praise for the beauties of Greek philosophy or classical Greek literature. He has gained certain conceptions and phrases from current Hellenism which he uses. But he has only bitter scorn for the shallow Epicureanism.

1. Ranston, Eccles. & Early Greek Wisdom Lit. p.61.

which was enticing so many young Jews from the orthodox ancestral faith.

"The writer is Jewish in spirit throughout, and although we find in Wisdom Philonic turns of expression, and even philosophical terms, he is not an advanced Alexandrian like Philo, but an orthodox Jew."¹

He has not grasped the Stoic doctrine of the Logos, as developed by Philo in the middle of the first century of our era. He shows the influence of the LXX which exerted so powerful an influence upon the Alexandrian Jews. But in one important trait he departs radically from the LXX, and goes sharply counter to the Hellenistic mind; so that we are led to wonder just how far he was dominated by the Hellenizing forces of the age, the "Zeitgeist", the spirit of the age. I refer to the presence of anthropomorphic expressions in the book. Most critics have overlooked them in their discussion of the Hellenistic influences in the book. Yet one of the first traces and sure signs of Hellenism is found in the tendency to change all anthropomorphisms by interposing some mediating power between the transcendent God and man. This is best exemplified in the LXX. It is commonly agreed that this development is due to the influence of Greek philosophy. When this influence is so apparent in the LXX, and other writings of the time, the question naturally arises, when showing Hellenistic influ-

1. Gregg, Wisdom of Solomon(Cambridge Bible) p.xiii.

ences in other ways, - why and how did Pseudo-Solomon escape that influence in regard to anthropomorphisms? He was familiar with the LXX, he could not escape the "Zeitgeist" which was prevalent in Alexandria during the first century B.C. One is led to the conclusion that Greek philosophers exerted less influence upon him than one might believe upon first study. And in his bitter hatred of the Egyptians, in his intense reaction from idolatry, materialism and scepticism, he may have reacted against Hellenism to some extent. Certainly a Hellenist, conceiving of God as transcendent, acting only through agents in the world, would never have employed expressions such as these:-

"The Lord will laugh at the wicked." ¹

"The righteous shall receive the diadem of beauty from his hand,

And be shielded by his right hand and his arm." ²

"We and our words are in his hand." ³

"His hand fights on behalf of the righteous." ⁴

"His all-powerful hand created the cosmos." ⁵

"None can resist the might of his arm." ⁶

"His hand it is impossible to escape,

And by the strength of his arm the wicked were chastised." ⁷

"By his hand the migrating Israelites were sheltered." ⁸

1. 4:18.

4. 10:20.

7. 16:15,16.

2:5:16.

5. 11:17.

8. 19:8. For these references we

3. 7:16.

6. 11:21.

are indebted to Drummond, Philo Judaeus, Vol.I, p.199.

It is to be observed that these anthropomorphisms are found in both sections of the book, three being found in the first section where the Hellenic influences are most apparent.¹

4. Conception of Wisdom. Wisdom identified with the conceptions of (1)Logos, (2)Spirit, (3)Providence, (4)Hand of God, (5)Angel of God.

In chs. 6-9 we find the climax to all the praises of Wisdom, in a wonderful personification approaching hypostatization. Here we find the most complete development of the conception of Wisdom. Though some of the expressions used to describe her appear to be derived from Greek philosophy, yet the writer when posing as Solomon, seeks to imitate the book of Proverbs, and his conception of the Divine Wisdom is based upon that found in Prov 8. He develops that conception, and goes beyond it, but his Wisdom is the Wisdom of Prov 8 and not another. She is described in terms similar to those of Proverbs, revealing her in one sense as the sum of the attributes of God. Yet she is more than this. We shall briefly review the nature of Wisdom as found in the book:-

1. H.J.Wicks, *The Doctrine of God in the Jewish Apocryphal and Apocalyptic Literature*, 1915, p.82, differs from our conclusion. He writes, "Anthropomorphisms are not in evidence (discussing Wisdom of Solomon), with the exception of obviously figurative expressions (e.g. God's hand 5:16)." Certainly they are figurative expressions. It is this use of figurative expressions concerning God which causes us to marvel, because it is so contrary to what we expect from the Alexandrian author who has been influenced greatly by Hellenism.

- 1:4 She dwells only with righteous men.
- 1:6 She loves men.
- 1:7 She fills the world and holds all things together.
- 3:11 Whoever despises her is doomed to unhappiness.
- 6:12 She is radiant, fadeth not away, is easily beheld of them that love her, and found of them that seek her. Here the author contradicts the statements of Job, Koheleth, and Agur, that Wisdom cannot be found. He rings true to the tenets of Proverbs and Ben Sirach, that she may be found of them that seek her. He goes on to assert that in fact she forestalls those seeking her by making herself known first.
- 7:8 Wisdom is to be prized above all things, above priceless gems, gold, or silver. She is preferable to light. She is a treasure that faileth not. She brings innumerable riches. Her bright and shining light is never laid to sleep.
- 7:14 She teaches the sciences.
- 7:22f We have listed here the 21 attributes of Wisdom. The Hebrew influence so dominant in the book is shown in the use of the sacred number, the product of 3 and 7. Wisdom is the artificer of all things, she is a spirit, quick of understanding, holy, alone in kind, manifold, subtil, freely moving, clear in utterance, unpolluted, distinct, unharmed, loving what is good, keen, unhindered, beneficent, loving toward man, steadfast, sure, free from care, all-powerful, all-surveying,

penetrating, pure, most subtil; more mobile than any motion; pervading and penetrating all things, pure; she is a breath of the power of God, an effluence of His glory; nothing defiled can enter into her.

7:26f She is an effulgence from everlasting light, an unspotted mirror of the working of God, and an image of His goodness. She has power to do all things, she renews all things. She makes men friends of God and prophets.

7:29 She is fairer than the sun, and is above all stars, preferable to light. She prevails over evil.

8:1f She reaches throughout the world, ordering all things graciously.

8:3 She lives with God. God loves her. She knows all things, choosing out for God His works. She teaches men all the virtues. She gives wisdom, honour, foresight, and immortality.

8:21 Wisdom is the gift of God.

9:1ff She is the agent in creation. She sits by God on His throne. Without her man is of no account. She is with God, and knows His works. She was present at the creation. She knows all things, she is the Saviour of men. chs .10,11. She was the guide and deliverer of the heroes of Hebrew patriarchal history.

Before discussing further the conception of Wisdom, or coming to any conclusions concerning her, it will be best for us to consider some other terms used in the

Wisdom of Solomon as synonyms for Wisdom, to whom the same functions are ascribed, and who are therefore to be identified with Wisdom.

(1) LOGOS.

a. What Logos does, Wisdom does. Each is named as the agent in creation.

9:1 " ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου,
καὶ τῇ σοφίᾳ σου κατεσκεύσας ἄνθρωπον."

8:6 " τίς αὐτῆς τῶν ὄντων μᾶλλον ἔστιν τεχνίτης;"

7:22 " ἡ γὰρ πάντων τεχνίτης ἐδίδαξέν με σοφία."

b. They are both all-powerful.

18:15 " ὁ παντοδύναμός σου λόγος."

7:23 "(Wisdom) παντοδύναμον."

c. Both sit on the throne of God.

18:15 " ὁ λόγος ἀπ' οὐρανῶν ἐκ θρόνων βασιλείων."

9:4" δός μοι τὴν τῶν σῶν θρόνων πάρεδρον·σοφίαν."

d. They are both used to chastise and punish the Egyptians.

18:15 " ἀπότομος πολεμιστῆς εἰς μέσον τῆς ὀλεθρίας
ἤλατο γῆς, ξίφος ὃξὺ τὴν ἀνυπόκριτον ἐπιταγὴν
σου φέρων,

16 " καὶ στάς ἐπλήρωσεν τὰ πάντα θανάτου."

10:18,19 "[σοφία] διέβασεν αὐτοὺς θάλασσαν ἐρυθράν," / α

καὶ διήγαγεν αὐτοὺς δι' ὕδατος πολλοῦ.

τοὺς δὲ ἐχθροὺς αὐτῶν κατέκλυσεν,

καὶ ἐκ βάθους ἀβύσσου ἀνέβασεν αὐτούς."

Thus we see that what Logos does, Wisdom does also. We

note, however, that the functions and powers of Wisdom are not ascribed to the Logos.

(2) SPIRIT. Thy Holy Spirit, the Spirit of the Lord, Thy Spirit.

a. The identification is clearly stated in the opening verses of the book.

1:6 " φιλόανθρωπον γὰρ πνεῦμα σοφία."

7:22(reading with A) "Ἔστιν γὰρ αὕτη πνεῦμα."

9:17 " βουλήν δέ σου τίς ἔγνω, εἰ μὴ σὺ ἔδωκας σοφίαν
καὶ ἔπεμψας τὸ ἅγιόν σου πνεῦμα ἀπὸ ὑψίστων; "

This is clearly a parallel use of "Holy Spirit" and "Wisdom", and in the light of the two preceding verses quoted, no distinction between the terms may be pressed.

b. Both fill all things, and are in all the world.

1:7 " πνεῦμα Κυρίου πεπλήρωκεν τὴν οἰκουμένην. "

12:1 " τὸ γὰρ ἀφθαρτόν σου πνεῦμά ἐστιν ἐν πᾶσιν. "

7:24 " [σοφία] διήκει δὲ καὶ χωρεῖ διὰ πάντων διὰ τὴν
καθαρότητα. "

8:1 " (Wisdom) διατείνει ἀπὸ πέρατος εἰς πέρας εὐρώστως. "

c. Both cannot dwell with sin.

1:4,5 " ὅτι εἰς κακότεχνον ψυχὴν οὐκ εἰσελεύσεται σοφία,
οὐδὲ κατοικήσει ἐν σώματι κατάχρεω ἁμαρτίας.
ἅγιον γὰρ πνεῦμα πειδείας φεύξεται δόλον,
καὶ ἀπαναστήσεται ἀπὸ λογισμῶν ἀσυνέτων,
καὶ ἐλεγχθήσεται ἐπελθούσης ἀδικίας. "

/α

(3) PROVIDENCE.

Both Providence and Wisdom guided the ark in the flood.

14:3 " ἡ δὲ σὴ, πάτερ, διακυβερνᾷ πρόνοια,"

10:4 " δι' ὃν κατακλυζομένην γῆν πάλιν διέσωσεν σοφία,
δι' εὐτελοῦς ξύλου τὸν δίκαιον κυβερνήσασα."

(4) THY HAND.

Parallel to the verse just above, where Wisdom guided the ark.

14:6 " ἡ ἐλπίς τοῦ κόσμου ἐπὶ σχεδίας καταφυγοῦσα
ἀπέλιπεν τῷ αἰῶνι σπέρμα γενέσεως,
τῇ σὴ κυβερνηθεῖσα χειρί."

As Wisdom and the Logos are all-powerful, and are the agent in creation, so also is "Thy Hand."

11:17 " ἡ παντοδύναμός σου χεῖρ."

(5) ANGEL OF GOD.

Ex 14:19 " ἐξῆρεν δὲ ὁ ἄγγελος τοῦ θεοῦ ὁ προπορευόμενος
τῆς παρεμβολῆς τῶν υἰῶν Ἰσραὴλ, καὶ ἐπορεύθη ἐκ τῶν
ὀπισθεν. ἐξῆρεν δὲ καὶ ὁ στύλος τῆς νεφέλης ἀπὸ
προσώπου αὐτῶν, καὶ ἔστη ἐκ τῶν ὀπίσω αὐτῶν."

Wisd 10:17 " [σοφία] ὠδήγησεν αὐτοὺς ἐν ὁδῷ θαυμαστῇ,
καὶ ἐγένετο αὐτοῖς εἰς σκέπην ἡμέρας
καὶ εἰς φλόγα ἄστρων τὴν νύκτα."

Thus the "Angel of God" of Exodus becomes Wisdom in this

book. We may note in passing that the destroying angel of the OT becomes the Logos,¹ as will be discussed later.

We see that Wisdom unites within herself certain conceptions more or less definite which were in the minds of the people at that time, and came to them from the OT. Wisdom includes within herself and her functions, those ascribed to the Logos, the Spirit of God or Holy Spirit, Providence, the Hand of God, and the Angel of God. The identification of Wisdom and the Logos is highly significant, as providing the bridge over which the hymn to Wisdom crosses to become the Hymn to the Logos. We shall consider this later. The identification of Wisdom with the Holy Spirit, or the Spirit of God, is also highly important as opening another line of thought by which the conception of Wisdom was carried over into the third person of the Trinity, and the functions of Wisdom in filling the earth, pervading all things, subtil, freely moving, unpolluted, etc., were simply transferred to the Holy Spirit in the Christian church. This is evident in the early patristic writings more than in the pages of the NT. It provides a fruitful field for research, and so far as the present writer knows, it has not been extensively carried out. As it lies outside the subject before us, we must pass it by. The generally accept-

1. Cf. 18:15, and 1 Chr 21:16.

ed opinion of scholars today, awaiting a fresh investigation in the light of recent studies made in the Apocrypha, remains that expressed by Dr. Swete:

"There is little reason to suppose that any of the NT writers was indebted to Alexandrian theology for his view of the work of the Holy Spirit."¹

We are now ready to form an estimate of Wisdom as set forth in the Wisdom of Solomon. In the latter half of the book, ch.10-19, we find a different conception of Wisdom from that of the first part of the book. She is represented as exclusively for the Jews, hostile to the Egyptians and other Gentile races, saving only the righteous and bringing ruin upon the wicked. This is the spirit of the Midrash, and absolutely at variance with the broad cosmopolitan spirit of the Wisdom literature. We have in the second section of the book the narrative of how Wisdom guided, guarded, and saved the patriarchs of old, - Adam, Noah, Abraham, Lot, Jacob, Joseph and Moses. The reference to Wisdom in 14:2 has sometimes been held as the one reference parallel to the conception of Wisdom in the first section of the book. Most scholars prefer the reading "σοφία" adding the iota subscript, which renders the verse

" τεχνίτις δὲ σοφία κατεσκεύασεν."

"And an artificer by his wisdom built it."²

1. Swete, The Holy Spirit in the New Testament, p.6.
2. 14:2.

The expression a few verses later, "the works of Thy wisdom",¹ judging from the context and usage of these chapters, manifestly cannot be taken to refer to the personified Wisdom found in the first part. Hence our discussion to follow will be confined to the first section, chs. 1-9.

We have seen how Wisdom is personified in the panegyric sung in her praise. We have seen how she is pictured as seated with God upon His throne, and existing from the beginning. It is not stated that she was created. We are told that she was with God when He was creating the world. She is described as the artificer of all things that are. She chooseth out for God His works, she worketh all things. Remembering the clear identification of Logos and Wisdom, we have the statement that God made all things by His Logos, and formed man by His Wisdom. Here, as in Proverbs and Ben Sirach, we find Wisdom is the definite agent in the creation of all things, and she is given special mention as having a share in the creation of man. In contradiction to the claims of Job, Koheleth and Agur, our author confidently asserts that Wisdom is easily beheld of them that love her, and found of them that seek her.²

She is pictured as the bride of God³, living with Him. It is distinctly stated that she is with God,⁴ clearly recalling the Fourth Gospel. She is described as "μονογενής",

1. 14:5.

2. 6:12.

3. 8:3.

4. 9:9.

as was the Logos in the Prologue to the Fourth Gospel.¹
 The 21 attributes ascribed to her reflect the influence of Greek philosophy, yet Hebrew influence is present at the same time, even in the choice of the number to be used, 3 x 7.²

How then shall we define Wisdom? She is Logos, Holy Spirit, she represents the Angel of the Lord, she is identified with Providence, and the Hand of God. It seems that the author has abandoned all other conceptions employed as agents of God or intermediary powers between God and man, and has gathered into one, the conception of Wisdom, the functions of them all. All the powers and attributes of God are ascribed to her. Indeed, whenever God acts in the world, He acts through Wisdom.

"Wisdom is not an attribute of God, nor the sum of the attributes. She is not God in manifestation, she is too distinct. She is not a Being, personal and distinct from God. She emanates from God, but does not have independent life."³
 Wisdom was not created like us, she is from everlasting. She belongs somewhere between man and God, and probably the author had not definitely decided just where she belonged. She is thought of as immanent in God, belonging to the divine essence,⁴ yet at the same time as something independent, existing side-by-side with God.⁵ The writer indeed speaks of her as a living being, but she is never in reality hypos-

1. 7:22. Cf. Jn 1:14.
 rypa, p.80f.

2. 7:22f.
 4. 7:26

3. Oesterley, Apoc-
 5. 9:4.

tatised. We must understand the praises as poetic figures of speech. For the powers and functions ascribed throughout the book to Wisdom, are elsewhere ascribed to God. Wisdom is the artificer of all things, yet at the same time God is said to have made all things by His Logos, and formed man by His Wisdom. Wisdom is all-powerful, but it is by a delegated authority. God is the Sovereign Lord.¹ He sends forth Wisdom to those who are earnest and sincere suppliants. She is very near to God, described as "breath, effluence, effulgence, image, mirror",² but she is such by derivation. She possesses all that God has to give, yet she is not really hypostatized. She is not Deity. She may be designated rather as God's servant, for He sends her forth from on high, He bids her go from the throne of His glory to dwell with pious men.³

Wisdom is then, God's means of grace and self-revelation to men. She is God acting in the world, and among men, in an age when God was conceived of as transcendent.

"Wisdom is a self-adaptation of the inviolable spirituality of God to material conditions, an assumption of the necessary community of nature, in order to bring the infinite and eternal into those relations of space and time which are implied in the creation and government of the world of sense."⁴

1. "Qui facit per alium facit per se." 2. 7:25,26.
 3. 9:17 4. Drummond, Philo Judaeus, Vol.I, p.225.

5. Logos.

In the book under study, the term "logos" is used nine times in the ordinary sense of "word", or "words".¹ Two of these passages show the use of the plural "my words" as a synonym for "wisdom."² We noted this use in Proverbs and Ben Sirach, showing that the association of the two conceptions in the unpersonified sense, synonymously was common in the Wisdom literature.

Five passages are selected here for special consideration.

(1) 2:2 "ὁ λόγος σπινθήρ ἐν κινήσει καρδίας ἡμῶν."

Here "logos" is used in the sense common to Greek philosophy, as "reason." This is the one instance of such a use which we have found in our study of the Wisdom literature. Since it is used in this sense but once, and here it is put into the mouth of the ungodly, we cannot take it as reflecting the attitude of the author upon the use of the term.

(2) 9:1,2 "Θεὸς πατέρων καὶ Κύριε τοῦ ἐλέους σου,
ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου,
καὶ τῇ σοφίᾳ σου κατεσκεύασας ἄνθρωπον."

This is the one instance where Logos is personified in the first section of the book. This is one of the references where Pseudo-Solomon identifies the Logos and Wisdom, using them together in parallel sentences. What Logos does,

1. 1:9,16, 2:17,20, 6:9,11, 7:16, 8:8,18, 18:22.
2. 6:11, 8:18.

Wisdom does. They are both all-powerful. Both sit on the throne of God. They are both the instrument in creation. Manifestly the two conceptions merge together. The verses are entirely Hebrew in tone, with the parallelism familiar to us from the Psalms.¹

The Logos is here personified in the poetic usage of the Psalms. There is no basis for reading into this passage the "lógos" of Greek philosophy.

The second section of the book we found to be a Midrash in praise of the Jewish nation, having little or nothing in common with Wisdom literature. Here we may rightly expect to find the "Logos" used to represent God active in the world, as is found in the use of "Memra" in the Targums. We find three such examples.

(3) 12:9 "οὐκ ἀδυνατῶν ἐν παρατάξει ἀσεβεῖς δικαίοις
ὑποχειρίους δοῦναι, ἢ θηρίοις δεινοῖς,
ἢ λόγῳ ἀποτόμῳ ὑφ' ἐν ἐκτρίψαι."

Here we meet with the "Destroying Word", which Pseudo-Solomon describes more fully in a later reference (18:15).²

1. Cf. as a parallel to this use of Logos, Ps 33:6.

" τῷ λόγῳ τοῦ κυρίου οἱ οὐρανοὶ ἐστερεώθησαν,
" καὶ τῷ πνεύματι τοῦ στόματος αὐτοῦ πᾶσα ἡ δύναμις
αὐτῶν."

2. For similar use of "Logos" in the Psalms, cf. Ps 91:3,-

" ὅτι αὐτὸς ῥύσεται ἐκ παγίδος θηρευτῶν,
" καὶ ἀπὸ λόγου ταραχώδους."

(4) 16:12 " καὶ γὰρ οὔτε βοτάνη οὔτε μάλαγμα ἔθεράπευσεν αὐτούς, ἀλλὰ ὁ σός, Κύριε, λόγος, ὁ πάντα ἰώμενος."

This introduces us to the "Redemptive Word" of the Psalms, which heals from sickness and delivers from affliction and distress.¹

(5) 18:15,16 " ὁ παντοδύναμός σου λόγος ἀπ' οὐρανῶν ἐκ θρόνων βασιλείων ἀπότομος πολεμιστὴς εἰς μέσον τῆς ὀλεθρίας ἤλατο γῆς. ξίφος ὄξυ τὴν ἀνυπόκριτον ἐπιταγὴν σου φέρων, καὶ στάς ἐπλήρωσεν τὰ πάντα θανάτου, καὶ οὐρανοῦ μὲν ἤπτετο, βεβηκεῖ δ' ἐπὶ γῆς."

This brings us to the most important personification of the Logos in the book. Here the Logos is described in highly poetical terms, and in a grand flow of eloquence, as a stern warrior, seated with God in heaven on the royal throne, all-powerful, and sent forth on a mission of destruction. The Logos is portrayed as the destroying angel who slew the firstborn of the Egyptians. The allusion is to Ex 12:23:

" καὶ παρελεύσεται Κύριος πατάξαι τοὺς Αἰγυπτίους, καὶ ὄψεται τὸ αἷμα ἐπὶ τῆς φλιάς καὶ ἐπ' ἀμφοτέρων τῶν σταθμῶν. καὶ παρελεύσεται Κύριος τὴν θύραν, καὶ οὐκ ἀφήσει τὸν ὀλεθρεύοντα εἰσελθεῖν εἰς τὰς οἰκίας ἑμῶν πατάξαι.

1. For parallel uses of "Logos" in the Psalms, cf.-
Ps 107:20 "ἀπέστειλεν τὸν λόγον αὐτοῦ καὶ ἴασατο αὐτούς."
Ps 147:18,19 "ἀποστελεῖ τὸν λόγον αὐτοῦ καὶ τήξει αὐτά,
" ἀπαγγέλλων τὸν λόγον αὐτοῦ τῷ Ἰακώβ."

Here the destroying angel is distinguished from Jehovah, for Jehovah will not suffer the destroyer to smite the Israelites. The same word "ὁ ὀλοθρεύων" is found in Heb 11:28 referring to the destroyer of the first-born in Egypt, and again in 1 Cor 10:10, referring to the destroying angel who slew the Israelites who murmured in the wilderness.

The Logos is described as the destroying angel, alluding to the destroying angel of Egypt. But the description is taken from the story of the destroying angel which David beheld over Jerusalem.

1 Chr 21:15,16 "

λ /

καὶ ἀπέστειλεν ὁ θεὸς ἄγγελον εἰς Ἱερουσαλήμ τοῦ
 ἐξολοθρεῦσαι αὐτήν. καὶ ὡς ἐξολόθρευεν, εἶδεν
 Κύριος καὶ μετεμελήθη ἐπὶ τῇ κακίᾳ, καὶ εἶπεν
 τῷ ἀγγέλῳ τῷ ἐξολοθρεύοντι Ἰκανούσθω σοι,
 ἄνες τὴν χεῖρά σου. καὶ ὁ ἄγγελος Κυρίου
 ἑστῶς ἐν τῷ ἄλῳ Ὀρνά τοῦ Ἰεβουσαίου. Καὶ ἐπῆρεν
 Δαυεὶδ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ εἶδεν τὸν ἄγγελον
 Κυρίου ἑστῶτα ἀνά μέσον τῆς γῆς καὶ τοῦ οὐρανοῦ,
 καὶ ἡ ῥομφαία αὐτοῦ ἐσπασμένη ἐν τῇ χειρὶ αὐτοῦ."

The angel is "standing between earth and heaven, having a drawn sword in his hand stretched out over Jerusalem."

The Logos is "a stern warrior, leaps into the midst of the doomed land, bearing as a sharp sword, and standing it filled all

things with death, and while it touched the heaven it trode upon the earth." Thus we see that the poetical personification of the Logos as the destroyer of the first-born of the Egyptians is based upon Ex 12:23 and 1 Chr 21:15,16. As in the Jerusalem Targum we read that "the Word of the Lord slew all the first-born in the land of Egypt", so here the Logos replaces the destroying angel of the OT. We cannot find in this passage the Philonic Logos, nor can we attach to it any associations with Greek philosophy. The entire chapter is reminiscent of the OT, and the description of the Logos is couched in terms borrowed from the OT.

The Logos of this book is then derived from and based upon the poetical personification of the "Word of God" in the pages of the OT. The conception of a transcendent God who cannot come into direct relationship with man, requires some mediating agent. The Logos is used here as the intermediary between God and man. The study of the Logos in Wisdom of Solomon has revealed the following points:-

a. Logos and Wisdom are identified. The two conceptions which had been separated before, and entirely distinct, are now brought together. This is the great contribution of Pseudo-Solomon in preparing the way for the Fourth Gospel. He brings together the two conceptions each with its own past history full of significance to the Palestinian and the Alexandrian Jews, and unites them. The bridge is provided. The association of Wisdom and Logos as personified intermediaries, is established. The way is opened by

which the praises of Divine Wisdom become the praises of the Divine Logos.

"This association being once established, would tend towards a cohesion verging into identity; and hence the metaphysical conceptions which had already clustered around Wisdom would pass on to the Logos, and receive that farther development which their new companionship suggested."¹

b. The Logos is recognized as the agent in creation,² omnipotent,³ and as the healer of all things,⁴ parallel to the usage of the Psalms.

c. Logos is substituted for the destroying angel of the OT, and the description of the "angel of the Lord" from the OT is applied to the Logos. We do not claim for a moment that Pseudo-Solomon in the flight of eloquence and imagination meant to claim for the Logos all the functions and powers which belonged to the "Angel of the Lord." We feel that he replaced the destroying angel of Ex 12:23 by the Logos, just as in a similar trend of development the Jerusalem Targum substituted "Memra". We feel that he based his description of the Logos on 1 Chr 21:15,16, where the agent is the "Angel of the Lord." The two conceptions are brought together, their association is established. The way is opened for the conceptions attached to

1. Drummond, Philo Judaeus, Vol.I, p.229.

2. 9:1.

3. 18:15.

4. 16:12.

the "Angel of the Lord" of the OT to be transferred to the Logos, but it was left for another to carry out what was here but begun.

It must be noted that there is one passage in the book which tells against a highly developed Logos doctrine in the book.

16:26 "ἀλλὰ τὸ ῥῆμά σου τοὺς σοὶ πιστεύοντας διατηρεῖ."

The word "ῥῆμα" occurs only twice in the book; once as quoted above, and once in the familiar usage of Wisdom literature, -

6:25 "ὥστε παιδεύεσθε τοῖς ῥήμασίν μου."

In the study of the Logos, we considered a verse similar to the first one above, so it seems best to put them together;

16:12 "ἀλλὰ ὁ σός, Κύριε, λόγος ὁ πάντα ἰώμενος."

16:26 "ἀλλὰ τὸ ῥῆμά σου τοὺς σοὶ πιστεύοντας διατηρεῖ."

We have what appears to be a parallel use in one passage, of "lógos" and "ῥῆμα". Both are poetically personified. It is difficult upon the basis of one single reference, to build a theory of personification. Must we place the figure of a personified "Rhéma" along with the Logos, Wisdom, and Spirit of God? After a careful search of the Wisdom literature considered in this study, we have not found a single reference to "ῥῆμα" which can stand with this one as a personification, nor even one which by poetical

imagination might be considered as an approach to it. We know that the "word of God" in the OT is frequently rendered in the LXX "ῥῆμα". But in the passages of most significance in our present study, it is rendered "lógos." The fact that the translators of the LXX in Alexandria felt that the "Word of the Lord" poetically personified in the OT should be translated "Lógos" instead of "ῥῆμα" and could not even be rendered by both words as equally suitable, is of vast import in this study. This solitary instance of a poetical personification of "ῥῆμα" then, standing beside the familiar personification of "logos" is surprising. The Hellenistic influence to which the author was indebted in many ways, would favour the use of "lógos." The usage of the LXX would favour continuing the personification of "Lógos" instead of bringing in a new figure which is not met with again in Wisdom literature until the pages of Philo.¹

6. Passages on Wisdom.

1:4 " ὅτι εἰς κακότεχνον ψυχὴν οὐκ εἰσελεύσεται σοφία,
οὐδὲ κατοικήσει ἐν σώματι κατάχρεω ἁμαρτίας."

1:6 " φιλόανθρωπον γὰρ πνεῦμα σοφία,
καὶ οὐκ ἀθώσσει βλάσφημον ἀπὸ χειλέων αὐτοῦ."

1:4, Wisdom is pure, and dwells only in pure hearts.

1:6, Wisdom is identified with the Spirit of God. She loves man.

1. Fuga *25.

- 6:9 " πρὸς ὑμᾶς οὖν, ὧ τύραννοι, οἱ λόγοι μου,
 ἵνα μάθητε σοφίαν καὶ μὴ παραπέσητε.
- 6:12 " λαμπὰ καὶ ἀμάραντός ἐστιν ἡ σοφία,
 καὶ εὐχερῶς θεωρεῖται ὑπὸ τῶν ἀγαπώντων αὐτήν.
- 13 " φθάνει τοὺς ἐπιθυμοῦντας προγνωσθῆναι.
- 14 " ὁ ὀρθρίσας ἐπ' αὐτήν οὐ κοπιάσει,
 πάρεδρον γὰρ εὕρησει τῶν πυλῶν αὐτοῦ.
- 15 " τὸ γὰρ ἐνθυμηθῆναι περὶ αὐτῆς φρονήσεως τελειότης,
 καὶ ὁ ἀγρυπνήσας δι' αὐτήν ταχέως ἀμέριμνος ἔσται.
- 16 " ὅτι τοὺς ἀξίους αὐτῆς αὕτη περιέρχεται ζητοῦσα,
 καὶ ἐν ταῖς τρίβοις φαντάζεται αὐτοῖς εὐμενῶς,
 καὶ ἐν πάσῃ ἐπινοίᾳ ὑπαντᾷ αὐτοῖς.
- 17 " ἀρχὴ γὰρ αὐτῆς ἡ ἀληθεστάτη παιδείας ἐπιθυμία.
- 18 " φροντίς δὲ παιδείας ἀγάπη,
 ἀγάπη δὲ τήρησις νόμων αὐτῆς,
 προσοχὴ δὲ νόμων βεβαίωσις ἀφθαρσίας,
- 19 " ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεῖ θεοῦ.

6:9, Impersonating Solomon, the author appeals to princes to learn Wisdom, in order that they may rule justly.
 6:12f, Wisdom is radiant as a light, and fades not away. Contradicting Job, Koheleth and Agur, he asserts that she is easily found by them that seek her. In fact she sits at the gates awaiting those who rise up to seek her. Love of her is observance of her laws.

- 6:20 " ἐπιθυμία ἄρα σοφίας ἀνάγει ἐπὶ βασιλείαν.
 21 " εἰ ἤδεσθε ἐπὶ θρόνοις καὶ σκήπτροις, τύραννοι λαῶν
 τιμήσατε σοφίαν, ἵνα εἰς τὸν αἰῶνα βασιλεύσητε.
 22 " τί δέ ἐστιν σοφία καὶ πῶς ἐγένετο ἀπαγγελῶ,
 καὶ οὐκ ἀποκρύψω ὑμῖν μυστήρια,
 ἀλλὰ ἀπ' ἀρχῆς γενέσεως ἐξιχνιάσω
 καὶ θήσω εἰς τὸ ἐμφανὲς τὴν γνῶσιν αὐτῆς.
- 7:7 " διὰ τοῦτο εὐξάμην, καὶ φρόνησις ἐδόθη μοι.
 ἐπεκαλεσάμην, καὶ ἦλθεν μοι πνεῦμα σοφίας.
 8 " προέκρινα αὐτὴν σκήπτρων καὶ θρόνων,
 καὶ πλοῦτον οὐδὲν ἠγησάμην ἐν συγκρίσει αὐτῆς.
 9 " οὐδὲ ὡμοίωσα αὐτῇ λίθον ἀτίμητον,
 ὅτι ὁ πᾶς χρυσὸς ἐν ὄψει αὐτῆς ψάμμος ὀλίγη,
 καὶ ὡς πηλὸς λογισθήσεται ἄργυρος ἐναντίον αὐτῆς.
 10 " ὑπὲρ ὑγείαν καὶ εὐμορφίαν ἠγάπησα αὐτήν,
 καὶ προειλόμην αὐτὴν ἀντὶ φωτὸς ἔχειν,
 ὅτι ἀκοίμητον τὸ ἐκ ταύτης φέγγος.
 11 " ἦλθεν δέ μοι τὰ ἀγαθὰ ὁμοῦ πάντα μετ' αὐτῆς,
 καὶ ἀναρίθμητος πλοῦτος ἐν ταῖς χερσίν αὐτῆς.
 12 " εὐφράνθην δὲ ἐπὶ πάντων, ὅτι αὐτῶν ἠγάται σοφία,
 ἠγνόουν δὲ αὐτὴν γένεσιν εἶναι τούτων.
 13 " ἀδόλως τε ἔμαθον, ἀφθόνως τε μεταδίδωμι,
 τὸν πλοῦτον αὐτῆς οὐκ ἀποκρύπτομαι.

6:20f, As Solomon, the author appeals again to princes to honour Wisdom, and he undertakes to declare and trace out Wisdom for their benefit.

7:7f, Solomon (Pseudo) tells how he gained Wisdom from God, and how he esteemed her above all riches, thrones, gold, silver, etc. She is above all things, but she brings with her riches and untold blessings. She is the mother of them all. She is the source of all blessings.

- 7:14 " ἀνεκλιπῆς γὰρ θησαυρός ἐστὶν ἀνθρώποις,
ὃν οἱ χρησάμενοι πρὸς θεὸν ἐστεύλαντο φιλίαν. / 1
- 7:21 " ἡ γὰρ πάντων τεχνίτις ἐδίδαξέν με σοφία.
- 22 " Ἔστιν γὰρ ἐν αὐτῇ πνεῦμα νοερόν, ἅγιον,
μονογενές, ποικυμερές, λεπτόν,
εὐκίνητον, τρανόν, ἀμόλυντον, / 2
σαφές, ἀπήμαντον, φιλάγαθον, ὀξύ,
23 " ἀκώλυτον, εὐεργετικόν, φιλόανθρωπον,,
βέβαιον, ἀσφαλές, ἀμέριμνον,
παντοδύναμον, πανεπίσκοπον,
καὶ διὰ πάντων χωροῦν πνευμάτων
νοερῶν καθαρῶν λεπτοτάτων.
- 24 " πάσης γὰρ κινήσεως κινητικώτερον σοφία,
διήκει δὲ καὶ χωρεῖ διὰ πάντων διὰ τὴν καθαρότητα.

7:14, Wisdom is a treasure that faileth not, and she bestows friendship with God. There follows a long detailed description of Solomon's wisdom as including all knowledge, all the sciences, animals, plants, seasons, astronomy, etc., which we have not included here.

7:21, A summary of Solomon's wisdom as including all things, secret or manifest. Wisdom, the artificer of all things, was his teacher.

7:22f, Here we reach the highest point of the book, and of the Wisdom literature. The panegyric commencing here is the pinnacle of Wisdom writings. We have summarized the thoughts elsewhere, and shall deal with them in developing parallels to the Fourth Gospel. In connexion with the Prologue we note especially, Wisdom is the artificer of all things, alone in kind, all-powerful, loving toward man, she is a breath of the power of God, a clear effluence of the glory of God, an effulgence from everlasting light, an unspotted mirror of the working of God, an image of his goodness. All power is hers, she renews all things, she makes men friends of God and prophets.

- 7:25 " ἄτμις γάρ ἐστιν τῆς τοῦ θεοῦ δυνάμεως,
καὶ ἀπόρροια τῆς τοῦ παντοκράτορος δόξης εἰλικρινῆς
διὰ τοῦτο οὐδὲν μεμιαμμένον εἰς αὐτὴν παρεμπίπτει.
- 26 " ἀπαύγασμα γάρ ἐστιν φωτὸς αἰδίου,
καὶ ἔσοπτρον ἀκηλίδωτον τῆς τοῦ θεοῦ ἐνεργείας,
καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.
- 27 " μία δὲ οὖσα πάντα δύναται,
καὶ μένουσα ἐν αὐτῇ τὰ πάντα καινίζει,
καὶ κατὰ γενεὰς εἰς ψυχὰς ὁσίας μεταβαίνουσα
φίλους θεοῦ καὶ προφήτας κατασκευάζει.
- 28 " οὐθὲν ἀγαπᾷ ὁ θεὸς εἰ μὴ τὸν σοφία συνοικοῦντα.
- 29 " ἔστιν γὰρ αὕτη εὐπρεπεστέρα ἡλίου,
καὶ ὑπὲρ πᾶσαν ἄστρον θεσιν.
φωτὶ συγκρινομένη εὐρίσκεται προτέρα.
- 30 " τοῦτο μὲν γὰρ διαδέχεται νύξ,
δοφίας δὲ οὐκ ἀντισκύει κακία.
- 8:1 " διατείνει δὲ ἀπὸ πέρατος εἰς πέρας εὐρώστως,
καὶ διοκεῖ τὰ πάντα χρηστῶς.
- 2 " Ταύτην ἐφίλησα καὶ ἐξεζήτησα ἐκ νεότητός μου,
καὶ ἐζήτησα νύμφην ἀγαγέσθαι ἐμαυτῶ,
καὶ ἔραστὴς ἐγενόμην τοῦ κάλλους αὐτῆς.

7:28f, Note how prominent are the teachings of love and light in this section. God loves only him who dwells in Wisdom. She is fairer than the sun, against her evil doth not prevail.

8:1f, Wisdom lives with God, God loved her. She worketh all things, she is the artificer of the things that are.

- 8:3 " εὐγένειαν δεξάζει συμβίωσιν θεοῦ ἔχουσα,
καὶ ὁ πάντων δεσπότης ἠγάπησεν αὐτήν.
- 4 " μύστις γὰρ ἐστὶν τῆς τοῦ θεοῦ ἐπιστήμης,
καὶ αἵρετις τῶν ἔργων αὐτοῦ.
- 5 " εἰ δὲ πλοῦτός ἐστιν ἐπιθυμητὸν κτῆμα ἐν βίῳ,
τί σοφίας πλουσιώτερον τῆς τὰ πάντα ἐργαζομένης;
- 6 " εἰ δὲ φρόνησις ἐργάζεται,
τίς αὐτῆς τῶν ὄντων μᾶλλον ἐστὶν τεχνίτις;
- 7 " καὶ εἰ δικαιοσύνην ἀγαπᾷ τις,
οἱ πόνοι ταύτης εἰσὶν ἀρεταί.
σωφροσύνην γὰρ καὶ φρόνησιν ἐκδιδάσκει,
δικαιοσύνην καὶ ἀνδρείαν,
ὧν χρησιμώτερον οὐδέν ἐστὶν ἐν βίῳ ἀνθρώποις.
- 8 " εἰ δὲ καὶ πολυπειρίαν ποθεῖ τις,
οἶδεν τὰ ἀρχαῖα καὶ τὰ μέλλοντα εἰκάζειν,
ἐπίσταται στρωφὰς λόγων καὶ λύσεις ἀινιγμάτων,
σημεῖα καὶ τέρατα προγινώσκει
καὶ ἐκβάσεις καιρῶν καὶ χρόνων.
- 9 " ἔκρινα τοίνυν ταύτην ἀγαγέσθαι πρὸς συμβίωσιν,
εἰδὼς ὅτι ἔσται μοι σύμβουλος ἀγαθῶν,
καὶ παραίνεσις φροντίδων καὶ χύψης.
- 10 " ἔξω δι' αὐτὴν δόξαν ἐν ὄχλοις,
καὶ τιμὴν παρὰ πρεσβυτέροις ὁ νέος.

8:8f, Wisdom is the source of all knowledge, therefore Solomon took her unto himself. Through her he received glory and honour, and immortality.

- 8:11 " ὄξυς εὐρεθήσομαι ἐν κρίσει,
καὶ ἐν ὄψει δυναστῶν θαυμασθήσομαι.
- ρ / 12 " σιγῶντά με πεφίμενούσιν, καὶ φθειγγομένῳ προσέξουσιν,
καὶ λαλοῦντος ἐπὶ πλείον
χεῖρα ἐπιθήσουσιν ἐπὶ στόμα αὐτῶν.
- 13 " ἔξω δι' αὐτὴν ἀθανασίαν,
καὶ μνήμην αἰώνιον τοῖς μετ' ἐμὲ ἀπολείψω.
- 14 " διοικήσω λαούς, καὶ ἔθνη ὑποταγήσεταιί μοι.
- 16 " εἰσελθὼν εἰς τὸν οἶκόν μου προσαναπαύσομαι αὐτῇ,
οὐ γὰρ ἔχει πικρίαν ἢ συναναστροφή αὐτῆς,
οὐδὲ ὀδύνην ἢ συμβίωσις αὐτῆς,
ἀλλὰ εὐφροσύνην καὶ χαράν.
- 17 " ταῦτα λογισάμενος ἐν ἑμαυτῷ
καὶ φροντίσας ἐν καρδίᾳ μου
ὅτι ἔστιν ἀθανασία ἐν συγγενείᾳ σοφίας, /o
- 18 " καὶ ἐν φιλίᾳ αὐτῆς τέρψις ἀγαθή,
καὶ ἐν πόνοις χειρῶν αὐτῆς πλοῦτος ἀνεκλιπής,
καὶ ἐν συγγυμνασίᾳ ὁμιλίας αὐτῆς φρόνησις,
καὶ εὐκλεία ἐν κοινωνίᾳ λόγων αὐτῆς,
περιήειμ ζητῶν ὅπως λάβω αὐτὴν εἰς ἑμαυτόν.

8:17f, When Solomon considered all the blessings to be received from Wisdom, and remembered that he can only receive her from God, he prayed earnestly unto God, as follows:-

- 8:21 " γνούς δὲ ὅτι οὐκ ἄλλως ἔσομαι ἐγκρατῆς ἂν μὴ
 ὁ θεὸς δῶ, καὶ τοῦτο δ' ἦν φρονήσεως τὸ εἰδέναί
 τίνος ἢ χάρις,
 ἐνέτυχον τῷ κυρίῳ καὶ ἐδεήθην αὐτοῦ,
 καὶ εἶπον ἐξ ὅλης τῆς καρδίας μου-
- 9:1 " θεὲ πατέρων καὶ Κύριε τοῦ ἐλέους σου,
 ὃ ποιήσας τὰ πάντα ἐν λόγῳ σου,
 2 " καὶ τῇ σοφίᾳ σου κατεσκεύασας ἄνθρωπον,
 4 " δός μοι τὴν τῶν σῶν θρόνων πάρεδρον σοφίαν,
 καὶ μὴ με ἀποδοκιμάσης ἐκ παιδῶν σου.
 6 " κὰν γὰρ τις ἦ τέλειος ἐν υἱοῖς ἀνθρώπων,
 τῆς ἀπὸ σοῦ σοφίας ἀπούσης εἰς οὐδὲν λογισθήσεται. /λ
 9 " καὶ μετὰ σοῦ ἡ σοφία ἢ εἰδύια τὰ ἔργα σου,
 καὶ παροῦσα ὅτε ἐποίεις τὸν κόσμον,
 καὶ ἐπισταμένη τί ἄρεστόν ἐν ὀφθαλμοῖς σου
 καὶ τί εὐθὲς ἐν ἐντομαῖς σου.
 10 " ἔξαπόστειλον αὐτὴν ἐξ ἀγίων οὐρανῶν,
 καὶ ἀπὸ θρόνου δόξης σου πέμψον αὐτήν,
 ἵνα συνπαροῦσά μοι κοπιᾷσῃ,
 καὶ γνῶ τί εὐάρεστόν ἐστίν παρὰ σοί.

9:1f, This is the famous verse where Wisdom and Logos are identified, as both agents in creation, and used synonymously in parallel Hebrew verses.

9:4, Wisdom sits by God on His throne. God gives Wisdom to His children. Rejection from among God's children means rejection from Wisdom.

9:9f, With God is Wisdom, she was present at the creation.

9:10, God sends forth Wisdom from heaven, to dwell with faithful men.

- 9:11 " οἶδε γὰρ ἐκείνη πάντα καὶ συνίει,
καὶ ὁδηγήσει με ἐν ταῖς πράξεσί μου σωφρόνως,
καὶ φυλάξει με ἐν τῇ δόξῃ αὐτῆς.
- 12 " καὶ ἔσται προσδεκτὰ τὰ ἔργα μου.
- 17 " βουλήν δέ σου τίς ἔγνω, εἰ μὴ σὺ ἔδωκας σοφίαν,
καὶ ἔπεμψας τὸ ἅγιόν σου πνεῦμα ἀπὸ ὑψίστων;
- 18 " καὶ οὕτως διωρθώθησαν αἱ τρίβοι τῶν ἐπὶ γῆς,
καὶ τὰ ἀρεστά σου ἐδιδάχθησαν ἄνθρωποι,
- 19 " καὶ τῇ σοφίᾳ ἐσώθησαν.
- 10:9 " σοφία δὲ τοὺς θεραπεύσαντας αὐτὴν ἐκ πόνων
ἐρρύσατο.

- 9:17, Identification of Wisdom and Holy Spirit. Except God gives Wisdom, man cannot hope to gain knowledge.
- 9:19, Wisdom is the Saviour of men. She reveals unto men the things of God.
- 10:1ff, Wisdom guarded Adam, and delivered him out of his transgression. Wisdom saved Noah at the time of the flood. Wisdom preserved Abraham, and delivered Lot.
- 10:9, Wisdom delivered out of troubles those that waited on her.

7. Passages parallel to Prologue of Fourth Gospel.

John

Wisdom of Solomon

Ἐν ἀρχῇ ἦν ὁ Λόγος,

καὶ ὁ Λόγος ἦν
πρὸς τὸν Θεόν.οὗτος ἦν ἐν ἀρχῇ
πρὸς τὸν Θεόν.πάντα δι' αὐτοῦ
ἐγένετο, καὶ χωρὶς
αὐτοῦ ἐγένετο οὐδὲ
ἐν ὃ γέγονεν.

ἐν αὐτῷ ζωὴ ἦν,

Wisdom was from the beginning.

6:22
σοφία . ἀπ' ἀρχῆς γενέσεως.9:9
σοφία . παρούσα ὅτε ἐποίησεν τὸν κόσμον
Wisdom was with God.9:9
καὶ μετὰ σοῦ ἡ σοφία.9:4
τὴν τῶν σῶν θρόνων παρέδρον σοφίαν.8:3
εὐγένειαν.. συμβίωσιν θεοῦ ἔχουσα.
She was from the beginning
with God.6:22
σοφία . ἀπ' ἀρχῆς γενέσεως.9:9
καὶ μετὰ σοῦ ἡ σοφία.All things were made by
Wisdom.7:22
ἡ πάντων τεχνίτις . σοφία.8:5
σοφίας τὰ πάντα ἐργαζομένης.8:6
τίς αὐτῆς τῶν ὄντων ^{μᾶλλον} ἔστιν τεχνίτις;9:1
ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου,
τῇ σοφίᾳ σου κατεσκεύασας ἄνθρωπον.

Wisdom is Light.

7:26
ἀπαύγασμά ἐστιν φῶς αἰδίου.7:10
προειλόμην αὐτὴν ἀντὶ φωτὸς ἔχειν,
ἀκοίμητον τὸ ἐκ ταύτης φέγγος.6:12
λαμπρὰ καὶ ἀμάραντός ἐστιν ἡ σοφία.7:29
ἐστὶν αὕτη εὐπρεπεστέρα ἡλίου,
καὶ ὑπὲρ πᾶσαν ἀστρῶν θέσιν.φωτὶ συγκρινομένη εὐρίσκειται
πρῶτα.Her light is for all those
who seek her.

John

καὶ ἡ ζωὴ ἦν τὸ
φῶς τῶν ἀνθρώπων.

καὶ τὸ φῶς ἐν τῇ
σκοτιᾷ φαίνει.

6:12

Wisdom of Solomon

Λαμπρὰ καὶ ἀμάραντος ἔστιν ἡ σοφία,
εὐχερῶς θεωρεῖται ὑπὸ τῶν ἀγαπώντων
αὐτήν, φθάνει τοὺς ἐπιθυμοῦντας.

The light shineth in the
darkness.

17:20ff

ὁ κόσμος λαμπρῶ κατελάμπετο φωτί...
μόνοις δ' ἐκείνοις ἐπέτατο βαρεῖα νύξ,
εἰκὼν τοῦ μέλλοντος σκοτούς.
ἑαυτοῖς δὲ ἦσαν βαρύτεροι σκοτούς.
τοῖς ὁσίοις σου μέγιστον ἦν φῶς.
ἀνθ' ᾧν πυριφλεγῆ στύλον,
ὁδηγὸν ἀγνώστου ὁδοιπορίας,
ἥλιον δὲ ἀβλαβῆ...
ἄξιοι μὲν γὰρ ἐκείνοι στερηθῆναι φωτὸς
καὶ φυλακισθῆναι σκοτεῖ...
τὸ ἀφθαρτον νόμου φῶς.

[σοφία] ^{19:17} ἐγένετο αὐτοῖς εἰς σκέπην ἡμέρας
καὶ εἰς φλόγα ἀστρων τὴν νύκτα.

^{17:2} ἄνομοι, δεσμίοι σκοτούς καὶ μακρὰς πεδῆται
νυκτός. The darkness overcomes her
not.

καὶ ἡ σκοτιᾷ αὐτὸ
οὐ κατέλαβεν.

7:10

προειλόμην αὐτὴν ἀντὶ φωτὸς ἔχειν,
ὅτι ἀκοίμητον τὸ ἐκ ταύτης φέγγος.

^{6:12} λαμπρὰ καὶ ἀμάραντος ἡ σοφία.

7:29,30

ἔστιν αὐτὴ εὐπρεπεστέρα ἡλίου,
καὶ ὑπέφ' πᾶσαν ἀστρων θέσιν.
φωτὶ συγκρινομένη εὐρίσκεται προτέρα.

τοῦτο μὲν γὰρ διαδέχεται νύξ,
σοφίας δὲ οὐκ ἀντισχύει κακία.

John

Wisdom of Solomon

ἦν τὸ φῶς τὸ
ἀληθινόν, ὃ
φωτίζει πάντα
ἄνθρωπον ἐρχόμενον
εἰς τὸν κόσμον.

She is an effulgence from
everlasting light, which
lighteth pious souls.

7:26, 27

ἀπαύγασμά ἐστιν φῶς αἰδίου,
μένουσα ἐν αὐτῇ τὰ πάντα καινίζει,
καὶ ... εἰς ψυχὰς ὁσίας μεταβαίνουσα,
φίλους θεοῦ καὶ προφήτας
κατασκευάζει.

ἐν τῷ κόσμῳ ἦν,

Wisdom was in the world.

8:1
διατείνεται ἀπὸ πέρατος εἰς πέρας εὐρώστως

7:24

1:7
διήκει δὲ καὶ χωρεῖ διὰ πάντων.

(The Spirit of the Lord is

identified with Wisdom.)

πνεῦμα πεπληρωκεν τὴν οἰκουμένην.

The world was made by her.

καὶ ὁ κόσμος δι'
αὐτοῦ ἐγένετο,

7:22
ἢ πάντων τεχνίτις σοφία.

8:6

τῶν ὄντων ἐστὶν τεχνίτις.

The world knew her not.

καὶ ὁ κόσμος
αὐτὸν οὐκ ἔγνω.

1:4
εἰς κακὸν τεχνὸν ψυχὴν οὐκ εἰσελεύσεται
σοφία, οὐδὲ κατοικήσει ἐν σώματι
κατάχρεω ἀμαρτίας.

9:4, 6

δός μοι τὴν τῶν σῶν θρόνων πάρεδρον
σοφίαν, καὶ μὴ με ἀποδοκιμάσης ἐκ
παίδων σου. κὰν γὰρ τις ἦ τέλειος
ἐν υἱοῖς ἀνθρώπων, τῆς ἀπὸ σοῦ
σοφίας ἀπούσης εἰς οὐδὲν λογισθήσεται.

Wisdom came unto the sons
of men.

εἰς τὰ ἴδια
ἦλθεν, καὶ οἱ
ἴδιοι αὐτὸν
οὐ παρέλαβον.

9:6
ἐν υἱοῖς ἀνθρώπων.

They received her not.

10:18
σοφίαν γὰρ παροδεύσαντες,
ἔλαβον τοῦ γνῶναι τὰ καλά.

John

ὅσοι δὲ ἔλαβον
αὐτόν, ἔδωκεν
αὐτοῖς ἐξουσίαν
τέκνα θεοῦ
γενέσθαι, τοῖς
πιστεύουσιν εἰς
τὸ ὄνομα αὐτοῦ.

Καὶ ὁ Λόγος
ἐσκήνωσεν ἐν
ἡμῖν,

καὶ ἐθεασάμεθα
τὴν δόξαν αὐτοῦ,

δόξαν ὡς μονογενοῦς
παρὰ Πατρός,

Wisdom of Solomon

She is easily found by those seeking her. Those receiving her, she makes friends of God, children of God, and sons of God.

6:12

εὐχερῶς θεωρεῖται ὑπὸ τῶν ἀγαπώντων αὐτήν,
φθάνει τοὺς ἐπιθυμοῦντας. | τ

7:14

ἀνεκλίπης θησαυρός ἐστὶν ἀνθρώποις, ὃν
οἱ χρησάμενοι πρὸς θεὸν ἐστεύλαντο φιλίαν.

9:4

δός μοι τὴν σοφίαν, καὶ μὴ με
ἀποδοκιμάσης ἐκ παίδων σου.

5:5

πῶς κατελογίσθη ἐν υἱοῖς θεοῦ.

Wisdom dwells with her sons.

8:9

ταύτην ἀγαγέσθαι πρὸς συμβίωσιν.

8:16

εἰσελθὼν εἰς τὸν οἶκόν μου προσανα-
παύσομαι αὐτῇ, οὐδὲ ὀδύνην ἢ συμβίωσις
αὐτῆς, ἀλλὰ εὐφροσύνην καὶ χαράν.

[οὐ γὰρ ἔχει πικρίαν ἢ συναναστροφήν
αὐτῆς,]

7:28

οὐθὲν γὰρ ἀγαπᾷ ὁ θεὸς εἰ μὴ τὸν
σοφία συνοικούντα.

She reveals her glory,

9:11

φυλάξει με ἐν τῇ δόξῃ αὐτῆς.

7:25

ἀπόρροια τῆς τοῦ παντοκράτορος δόξης.

10:14 (Wisdom)

ἔδωκεν αὐτῷ δόξαν αἰώνιον.

Glory as of the only begot-
ten of the Father.

7:22 (Wisdom)

μονογενές.

14:3 (God)

πάτερ

John

Wisdom of Solomon

πλήρης χάριτος
καὶ ἀληθείας.

ὅτι ἐκ τοῦ
πληρώματος
αὐτοῦ ἡμεῖς
πάντες ἐλάβομεν,

ἡ χάρις καὶ ἡ
ἀλήθεια διὰ
Ἰησοῦ Χριστοῦ
ἐγένετο.

μονογενὴς θεὸς
ὁ ὢν εἰς τὸν
κόλπον τοῦ
Πατρὸς, ἐκεῖνος
ἐξηγήσατο.

She is full of grace and
mercy.

οἱ πεποιθότες ἐπ' αὐτῷ συνήσουσιν
ἀλήθειαν, καὶ οἱ πιστοὶ ἐν ἀγάπῃ
προσμενούσιν αὐτῷ, ὅτι χάρις καὶ
ἔλεος τοῖς ἐκλεκτοῖς αὐτοῦ.

4:15
χάρις καὶ ἔλεος ἐν τοῖς ἐκλεκτοῖς αὐτοῦ
Wisdom fills her sons with
all good things.

7:11f
ἦλθεν δέ μοι τὰ ἀγαθὰ ὁμοῦ πάντα μετ'
αὐτῆς, καὶ ἀναρίθμητος πλοῦτος ἐν
ταῖς χερσὶν αὐτῆς. εὐφράνθη δὲ ἐπὶ
πάντων, ὅτι αὐτῶν ἡγεῖται σοφία,
ἠγνόουν δὲ αὐτὴν γένεσιν εἶναι τούτων...

τὸν πλοῦτον αὐτῆς οὐκ ἀποκρύπτομαι.

ἀνεκλήρητος γὰρ θησαυρὸς ἐστὶν ἀνθρώποις. /

1:7
πνεῦμα Κυρίου πεπλήρωκεν τὴν οἰκουμένην.
Grace and mercy came through
Wisdom.

3:9
χάρις καὶ ἔλεος τοῖς ἐκλεκτοῖς αὐτοῦ.

4:15
χάρις καὶ ἔλεος ἐν τοῖς ἐκλεκτοῖς αὐτοῦ.

The only begotten Wisdom, who
is with the Father, mani-
fests Him.

7:22
μονογενές

9:9
καὶ μετὰ σοῦ ἡ σοφία.

2:16
καὶ ἀλαζονεύεται πατέρα θεόν.
τούτου ὡς πατὴρ νοουθετῶν ἔδοκίμασας.

14:3
πάτερ.

1:2
ἐμφανίζεται τοῖς μὴ ἀπιστοῦσιν αὐτῷ.

6:16
αὕτη φαντάζεται αὐτοῖς εὐμενῶς.

9:17

βουλήν δέ σου τίς ἔγνω, εἰ μὴ σὺ ἔδωκας σοφίαν
καὶ ἔπεμψας τὸ ἅγιόν σου πνεῦμα ἀπὸ ὑψίστων;
καὶ οὕτως τὰ ἀρεστά σου ἐδιδάχθησαν ἄνθρωποι,
καὶ τῇ σοφίᾳ ἐσώθησαν.

Additional notes from Wisdom of Solomon.

God loves Wisdom.

8:3 καὶ ὁ πάντων δεσπότης ἠγάπησεν αὐτήν.

She loves men.

1:6 φιλάνθρωπον γὰρ πνεῦμα σοφία.

7:23 φιλάνθρωπον.

She is the Saviour of men.

9:18 καὶ τῇ σοφίᾳ ἐσώθησαν.

She is bestowed by God on them that seek her.

8:21 γνούς δὲ ὅτι οὐκ ἄλλως ἔσομαι ἐγκρατῆς ἢ ἂν μὴ
ὁ θεὸς δῶ, ἐνέτυχον τῷ κυρίῳ καὶ ἐδεήθην αὐτοῦ.

7:7 διὰ τοῦτο εὐξάμην, καὶ φρόνησις ἐδόθη μοι,
ἐπεκαλεσάμην, καὶ ἦλθεν μοι πνεῦμα σοφίας.

9:4 δός μοι τὴν σοφίαν.

9:17 βουλήν δέ σου τίς ἔγνω, εἰ μὴ σὺ ἔδωκας σοφίαν.

She is eternal

6:22 σοφία . ἀπ' ἀρχῆς γενέσεως.

7:26 ἀπαύγασμα γὰρ ἐστὶν φωτὸς αἰδίου.

7:10 ἀκοίμητον.

6:12 ἀμάραντος.

She is the image of God's goodness.

7:26 εἰκὼν τῆς ἀγαθότητος αὐτοῦ.

(Additional notes from Wisdom of Solomon)

She is identified with the Holy Spirit

9:17 βουλήν δέ σου τίς ἔγνω, εἰ μὴ σὺ ἔδωκας σοφίαν
καὶ ἔπεμψας τὸ ἅγιόν σου πνεῦμα ἀπὸ ὑψίστων;
(For additional references see above p.146.)

She is identified with the Logos.

9:1,2 θεὲ πατέρων καὶ Κύριε τοῦ ἐλέους σου,
ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου,
καὶ τῇ σοφίᾳ σου κατεσκεύασας ἄνθρωπον.
(For additional references see above p.145.)

8. Parallel Passages with John outside of Prologue.

John

Wisdom of Solomon

Note on Wisd 2:12-20

The wicked plot to oppress the righteous man. This entire passage has so many close resemblances to the persecution and death of Christ, that many critics have claimed it to be a Christian interpolation in the book. There is undoubtedly an extraordinary resemblance here to the charges brought against Christ.

- | | |
|----------|-------------------------------------------------------------------------------------------|
| Jn 7:7 | Ἐγὼ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἔστιν. |
| Wis 2:12 | ἐνεδρεύσωμεν δὲ τὸν δίκαιον. ὀνειδίζει ἡμῖν ἁμαρτήματα νόμου, ἐπιφημίζει ἡμῖν ἁμαρτήματα. |
| Jn 7:28f | ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. Ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι. |
| Jn 8:55 | καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. |
| Jn 10:15 | καὶ γινώσκω τὸν Πατέρα. |
| Wis 2:13 | ἐπαγγέλλεται γινῶσιν ἔχειν θεοῦ. |

- Jn 10:36 Ὑμεῖς λέγετε ὅτι Βλασθημεῖς, ὅτι εἶπον Υἱὸς τοῦ Θεοῦ εἰμι;
- Jn 5:18 Πατέρα ἴδιον ἔλεγεν τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.
- Jn 19:7 Υἱὸν Θεοῦ ἑαυτὸν ἐποίησεν.
- Wis 2:13 Καὶ παῖδα Κυρίου ἑαυτὸν ὀνομάζει.
- Wis 2:16 ἀλαζονεύεται πατέρα Θεόν.
- Jn 8:31f Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, γνώσεσθε τὴν ἀλήθειαν.
- Wis 3:9 Ὅτι πεποιθότες ἐπ' αὐτῷ συνήσουσιν ἀλήθειαν, καὶ οἱ πιστοὶ ἐν ἀγάπῃ προσμενοῦσιν αὐτῷ.
- Jn 9:2 Ῥαββεῖ, τίς ἤμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῆ;
- Wis 4:6 Ἐκ γὰρ ἀνόμων ὕπνων τέκνα γεννώμενα μάρτυρές ἐσιν πονηρίας κατὰ γονέων.
- Jn 19:11 Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν.
- Wis 6:3 Ὅτι ἐδόθη παρὰ τοῦ κυρίου ἡ κράτησις ὑμῖν, καὶ ἡ δυναστεία παρὰ Ὑψίστου.
- Jn 14:21 Ἐμθανίσω αὐτῷ ἑμαυτόν. | φ
- Wis 6:16 φαντάζεται αὐτοῖς εὐμενῶς.
- Jn 14:15 Ἐὰν ἀγαπάτε με, τὰς ἐντολάς τὰς ἐμὰς τηρήσετε.
- Wis 6:18 Φροντὶς δὲ παιδείας ἀγάπη, ἀγάπη δὲ τήρησις νόμων αὐτῆς.
- Jn 8:51 Ἐὰν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.
- Wis 6:18 προσοχὴ δὲ νόμων βεβαίωσις ἀφθαρσίας.

John

Wisdom of Solomon

Jn 5:23 ἵνα πάντες τιμῶσι τὸν Ἰῶν.

Wis 6:21 τιμησατε σοφίαν.

Jn 14:21 Ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ Πατρὸς μου, καὶ γὼ ἀγαπήσω αὐτόν.

Wis 7:28 οὐθὲν ἀγαπᾷ ὁ θεὸς εἰ μὴ τὸν σοφία συνοικοῦντα.

Wis 7:10 ἠγάπησα αὐτήν.

Jn 3:35 Ὁ Πατὴρ ἀγαπᾷ τὸν Ἰῶν.

Wis 8:3 ὁ πάντων δεσπότης ἠγάπησεν αὐτήν.

Jn 6:57f Ὁ τρώγων με κακεῖνος ζήσει δι' ἐμέ. ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.

Jn 14:19 ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.

Wis 8:13 ἔξω δι' αὐτήν ἀθανασίαν.

Wis 8:17 ἔστιν ἀθανασία ἐν συγγενείᾳ σοφίας.

Jn 3:5 Ἐὰν μή τις γεννηθῆ ἔξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

Jn 15:5 Χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

Wis 9:6 κὰν γὰρ τις ᾗ τέλειος ἐν υἰοῖς ἀνθρώπων, τῆς ἀπὸ σοῦ σοφίας ἀπούσης εἰς οὐδὲν λογισθήσεται.

Jn 5:20 Ὁ γὰρ Πατὴρ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ.

Wis 9:9 καὶ μετὰ σοῦ ἡ σοφία ἡ εἰδυῖα τὰ ἔργα σου, καὶ παροῦσα ὅτε ἐποίεις τὸν κόσμον.

Jn 3:13 Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ Υἱὸς τοῦ ἀνθρώπου.

Wis 9:10 ἔξαπόστειλον αὐτήν ἐξ ἁγίων οὐρανῶν.

John

Wisdom of Solomon

Jn 3:12 Ἐἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε,
πῶς ἂν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε;

Wis 9:16 καὶ μόλις εἰκάζομεν τὰ ἐπὶ γῆς,
καὶ τὰ ἐν χερσὶν εὐρίσκομεν μετὰ πόνου.
τὰ δὲ ἐν οὐρανόις τίς ἐξιχνίασεν;

Jn 14:26 Τὸ Πνεῦμα τὸ Ἅγιον ὃ πέμπει ὁ Πατήρ ἐν τῷ ὀνόματί
μου, ἐκεῖνος ὑμᾶς διδάξει πάντα.

Wis 9:17 βουλήν δέ σου τίς ἔγνω, εἰ μὴ σὺ ἔδωκας σοφίαν,
καὶ ἔπεμψας τὸ ἅγιόν σου πνεῦμα ἀπὸ ὑψίστων.

Jn 17:1 Πάτερ.

Wis 14:3 Πάτερ.

Jn 17:3 Ἄυτη δέ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσιν σὲ τὸν
μόνον ἀληθινὸν Θεὸν καὶ ὃν ἀπέστειλας.

Wis 15:3 τὸ γὰρ ἐπίστασθαί σε ὁλόκληρος δικαιοσύνη,
καὶ εἰδέναί σου τὸ κράτος ῥίζα ἀθανασίας.

Jn 3:36 Ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

Wis 16:5 οὐ μέχρι τέλους ἔμεινεν ἡ ὀργή σου.

Wis 18:20 ἀλλ' οὐκ ἐπὶ ποχὺ ἔμεινεν ἡ ὀργή.

Jn 4:42 Οὗτός ἐστιν ἀληθῶς ὁ Σωτὴρ τοῦ κόσμου.

Wis 16:7 ἀλλὰ διὰ σέ, τὸν πάντων σωτῆρα.

CHAPTER VI

SUMMARY OF PRECEDING STUDY

PREPARATION OF WISDOM LITERATURE FOR PROLOGUE OF FOURTH GOSPEL

1. The Development of the Conception of Wisdom.

The Hebrews, in common with other Semitic races, were very fond of the "mashal", the short pithy saying. Originally it was a simple comparison, but later it developed into the proverb familiar in the early sections of Proverbs, and from that into the full parable which, by a comparison implied or expressed, inculcates the lesson.

Very early in the history of the people, men and women known as "the wise" were recognized by all as the counselors of others. They gathered about themselves disciples who sought to gain this wisdom for themselves. Thus the class of the wise, as found in the pages of the OT were developed. Under the royal patronage of Solomon, the school of Wisdom flourished, and was famed far and wide. The wisdom of King Solomon was reputed to surpass that of all the children of the east, and Egypt. Thus we reach the period when the wise, along with the priests and prophets, as three separate classes, constituted the recognized guides intellectually, morally, and religiously, of the people of Israel.

While the priests and usually the prophets were intensely nationalistic in outlook, the wise man rose above that

limited scope, and included all mankind in his ken. His teachings are for man as man, and while recognizing the high value of the wisdom of Edom and Egypt, he has remoulded wisdom under the inspiration of his Hebrew monotheism until he can say in sincerity and in faith,

"The fear of Jehovah is the beginning of Wisdom."

In the book of Proverbs it is not necessary to attribute the individualism and universalism of the wise men, or the personification of Wisdom to Hellenic influences. We find the origins of these in the pages of the OT. Hellenic influences are found in the book of Proverbs, but these are slight, and we may still accept the book as a product of the indigenous Hebrew school of Wisdom.

Wisdom is personified, and conceived as a separate personality from God, who was present with God before the creation of the world, who has existed from the beginning, guiding Him in the creation of the world, and directing in human affairs. She is the source of life and light.

practically
(?)

In Ben Sirach, Lady Wisdom is personified and described in a manner similar to the hymn in the 8th chapter of Proverbs. She sings her own praises, in the first person, describing herself as having come forth from the mouth of the Most High God, and covering the earth as a mist. She was created first of all before the world, from the beginning. Her throne is the pillar of the clouds. She seeks a rest in every people and nation, but finally is commanded

of God to tabernacle in Jacob. She describes herself as a tree whose branches are glory and grace. Again, she is a vine, and puts forth grace. She invites all desiring her to eat and be filled. She is a fountain of life. She is the light of men. The distinctive contribution of the book to Wisdom is the identification of her with the Law. Wisdom is not definitely made an agent in creation. Some scholars infer such action from the statement that Wisdom was created before all things, and was poured out by God upon all His works.

In the book of Job, Wisdom is highly personified. But she is not found in the land of the living, she is hid from the eyes of all living. God only knows her place. Before He created the world, God saw Wisdom, and recounted her qualities. But she is unattainable to man. Her price is above rubies, diamonds, pearls, or pure gold. Man seeks her, but even with his skill, knowledge, and industry, he cannot attain unto her. She was present with God at the creation of the world, and God alone knows her. This picture of Wisdom differs from the Wisdom of Proverbs and Ben Sirach. Here the conception seems to be of an intellectual understanding of the laws of the universe and of providence, which is beyond man's comprehension. Man despairs of attaining unto the highest Wisdom, and falls back upon the old conception of wisdom as piety, godliness, the fear of the Lord and turning away from evil.

Koheleth sings no inspired hymn in praise of Wisdom as we found in Proverbs, Ben Sirach and Job. He has not the hope or inspiration necessary for a song. He has sought Wisdom, and found much good in her. She is better than folly. But in the end she is no profit. In another passage he gives expression to thoughts similar to Job. He feels that Wisdom is for God alone. Man cannot attain unto it. This Wisdom of God, the intellectual understanding of the workings of God in the universe, is far beyond man. The conclusion reached is that the best thing for man is the old orthodox Wisdom creed, outworn and unsatisfactory though it be;

"This then is the end of the matter; all hath been heard;
Fear God and keep his commandments;
For this is the whole duty of man."¹

In Wisdom of Solomon we find the climax to all the praises of Wisdom, the most complete development of the conception. Though a few of the expressions used to describe the personified Wisdom appear to be derived from Greek philosophy, yet the writer when posing as Solomon, seeks to imitate the book of Proverbs. His conception of the Divine Wisdom is based upon that found in Proverbs 8. The writer unites in the personified Wisdom certain conceptions more or less definite which were in the minds of the people at that time, as Logos, the Spirit of God, or Holy Spirit,

1. Eccles 12:13.

Providence, the Hand of God, and the Angel of God. Wisdom is pictured as seated with God upon His throne, and existing from the beginning. It is not stated that she was created. She was with God when He was creating the world. She is clearly described as the agent in the creation of all things, and of man in particular. She is with God. She is "μονογενεΐς", she is all-powerful. She reaches throughout the world, ordering all things graciously. She knows all things. She is the Saviour of men, and she is the light of men. All the powers and attributes of God are ascribed to the Divine Wisdom. Whenever God acts in the world, He acts through Wisdom. We have here the nearest approach to hypostatization in the Wisdom literature. Wisdom is described as a living being, separate from God, independent, existing side by side with God, and acting for God in the world. She is God's means of grace and self-revelation to men in an age when God was conceived as transcendent.

In order to complete the parallel between Wisdom and the Prologue, it is necessary to add one reference from a later Apocryphal book,

"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. But found no dwelling-place;
Wisdom returned to her place,
And took her seat among the angels."¹

1. Enoch 42:1,2.

2. The Development of the Conception of Logos.

In common with the Sumerian and Babylonian religions, the Hebrews personified the creative word of the supreme Deity, basing the conception upon the creation story at the opening of Genesis, where it is stated that God created all things by the word of His mouth. The Hebrew word "dabhar" came to have a special significance as having special power and efficacy, as the Word which came to the prophets, and of which the Psalmist sang. We find in the Psalms and Prophets praises of the Creative Word,¹ the Redemptive Word which heals and delivers from distress,² the Word of Revelation manifested unto Israel,³ and the Eternal Word established forever in the heavens.⁴ The Word goes forth from the mouth of God all-powerful, it does not return void, but accomplishes its appointed work.⁵

It is noteworthy that the Hebrew "dabhar" is rendered in the LXX usually by "lógos", and this is especially the practise when the Word is personified, or semi-personified. The Ten Commandments are the ten "lógoi" of God to Moses. The Word which came to the prophets is in the vast majority of cases the "Lógos" of God. The personified Word in the Psalms, praised so beautifully in the 119th Psalm, is translated in the LXX by "lógos." In the LXX version of the Psalms "ῥῆμα" occurs but 14 times, while "lógos" occurs 24 times in the 119th Psalm alone. We have found one instance

1. Ps 33:6.

2. Ps 107:20.

3. Ps 147:15,18,19.

4. Ps 119:89.

5. Isa 55:11.

of the personified "Dabhar" being translated by "ῥῆμα" in the LXX instead of by the customary "lógos."¹

We hold that the poetical personification of the Logos, continuing the Hebrew personification of "Dabhar" is carried on in the Wisdom literature as well as in the late Psalms. It is not conspicuous save in the Wisdom of Solomon, but it is present in Ben Sirach, and in a few passages in Proverbs. The verses in Proverbs give us a hint of a deeper meaning in the term which appears in the later Wisdom writings. The use of "ὁ ἐμὸς λόγος" as a synonym for "σοφία" found frequently in Proverbs is an augury of the identification of the personified Logos and the personified Wisdom which we find in Wisdom of Solomon. We shall find that the personified Word of the OT is not carried over into the Memra of the Targums. "Memra" is not the translation of the personified Word, nor of the creative Word of Genesis. The creative Word, the Word of Revelation, and the personified Word of the OT are uniformly translated in the LXX by "Logos". The late Psalms carry on the conception of the creative, revealing, and personified Word. But parallel with them we find the usage of the late Wisdom writings, so that we can justly claim for the Wisdom books a share in carrying on this lofty conception of the Logos until we find the Logos and Wisdom conceptions brought together.

1. Isa 55:11.

In Proverbs there is no personified Logos. The "lógos" is used in a way similar to the practise of the Psalms. "ὁ ἐμὸς λόγος" is used frequently in the LXX where the English versions read "my understanding," "my law", "my teaching." Four times we read of "the word of the Lord." "Logos" is used as a synonym for "wisdom" in the unpersonified sense. In this way the LXX version is far nearer to the Logos doctrine of Wisdom of Solomon than one is led to suspect from a study of the Hebrew or the English texts.

In Ben Sirach the term "lógos" occurs some 72 times, usually in the ordinary sense of a "word" spoken. Frequently it is found in the sense of "my words", "my teaching", "my instruction", in which usage it is synonymous with "σοφία". Here as in Proverbs, we find that the two terms "lógos" and "σοφία" are associated together as synonymous. Nowhere is "lógos" used in the sense of "reason" as is found in Greek philosophy. Five important and significant verses show a usage of "lógos" which parallels the practise of the Psalms, where the Word is semi-personified, if not completely personified. One reference almost makes the Logos the agent in creation.¹ The Word of the Lord is all-powerful, raising the dead and shutting up the heavens.² These references are important as continuing a development found in the OT, and contemporary with the later Psalms, which we shall see culminates in the identification of the

1. Sir 43:26.

2. Sir 48:3,5.

personified Logos and Wisdom, and so prepares the way for the Logos of the Fourth Gospel.

In Wisdom of Solomon the term "logos" occurs nine times in the ordinary sense of "word" or "words". Twice it is used in the plural number as a synonym for "σοφία."¹ Once it is used in the Greek philosophical sense of "reason" where the author attacks the shallow Epicureanism of the day.² The word is put into the mouth of the ungodly. There are four important passages where the Logos is personified, and these verses make an important contribution to our study. The Logos and Wisdom are identified, as both are all-powerful, and are the agent of God in creation.³ We meet with the Redemptive Word, healing all things.⁴ We find the Destroying Word in two passages,⁵ the second of which is contained in a passage noted for its marvelous eloquence and poetic imagery. The Logos is described as a stern warrior, seated with God in heaven on the royal throne, all-powerful, and is sent forth by God on an errand of destruction and death. It is pictured as the destroying angel of Egypt, and is described in terms greatly resembling the description of the destroying angel of Jerusalem which David beheld.⁶

In these verses the Logos is fully personified as the agent of God in creation, and as the healing Word of

1. Wisd 6:11, 8:18.

2. Wisd 2:2.

3. Wisd 9:1,2.

4. Wisd 16:12.

5. Wisd 12:9, 18:15,16.

6. 1 Chr 21:16.

the Psalms. It is identified with the personified Wisdom, so that the two conceptions which have developed simultaneously in Hebrew thought and literature, are now brought together. The Logos replaces the "destroying angel" of the OT, and is described in terms taken from the description of the "Angel of the Lord" of the OT.

Thus we have traced the developing personification of Wisdom from the book of Proverbs, through Ben Sirach and Job, to the climax in Wisdom of Solomon. We have noted how in the earlier books she is described as created by God, but Wisdom of Solomon says nothing of her creation, but describes her as existing "ἀπ' ἀρχῆς γενέσεως". Proverbs speaks of her as "παρ' αὐτοῦ". Ben Sirach widens this to "παρὰ Κυρίου καὶ μετ' αὐτοῦ". Wisdom of Solomon adopts the latter preposition, and reads "μετὰ σοῦ ἡ σοφία." Proverbs makes her an agent in creation. Ben Sirach is not distinct in this, but Wisdom of Solomon is clearest of all in making Wisdom "πάντων τεχνίτις".

Proverbs is most abundant in expressions making Wisdom the life of men. Ben Sirach frequently describes her as the source of life. But Wisdom of Solomon omits this doctrine of Wisdom as life, and makes her rather the source of light. This is found in Proverbs and Ben Sirach along with the descriptions of her as life. Her bright and shining light is found in all three books, shining in the world of darkness. In Proverbs she comes into the world, unto the sons

of men, but they do not receive her. Only a few heed her words, and to these she brings rich rewards; riches, glory, and life. In Ben Sirach she seeks an abode in every nation, but finds it only among her own people, the Jews. There she pitches her tent, there she tabernacles.

Those who seek her find her; she is as a mother to them, and they shall be her sons, and shall be beloved of the Lord.

In Wisdom of Solomon she came unto the sons of men, who received her not. Those seeking her find her, and she makes them friends of God and prophets, children of God, and we meet with the expression, "they shall be as sons of God." "δόξα" is a common word in all three books, the reward or fruit of Wisdom is glory. Proverbs pictures Wisdom as begotten of God from everlasting. Ben Sirach describes her as created by God from everlasting, from the beginning. Wisdom of Solomon portrays her as "begotten, not created." We do not find the combination of words "grace and truth" in the Wisdom books. Proverbs unites the words "mercy and truth", as well as "glory and grace." Ben Sirach has the combination "glory and grace." Pseudo-Solomon has the expression "grace and mercy." The words "χάρις" and "δόξα" abound in all three books. "ἀλήθεια" is not so common, but occurs 8 times in Proverbs, 3 times in Wisdom of Solomon, and 7 times in Ben Sirach. The fullness of Wisdom is everywhere enlarged

upon. She fills her sons with all good things. Riches, glory and life are her gifts in Proverbs. Ben Sirach mentions as her gifts glory and grace. Pseudo-Solomon praises her as bestowing grace and mercy upon her sons. He clearly states that Wisdom is manifested graciously unto those seeking her, and that she is bestowed by God upon those desiring her.

3. Identification of Wisdom and Logos.

The conception of the Logos is carried on in the Wisdom literature as it is in the late Psalms, the creative Word, the Word of revelation, the healing Word, the all-powerful and destroying Word, and it is frequently found fully personified. In the three more important books (Proverbs, Ben Sirach and Wisdom of Solomon), we find that the unpersonified "lógos" is used as a synonym for the unpersonified "σοφία". This is frequent in the two earlier books, but perhaps only two references in Wisdom of Solomon may be claimed as illustrating this usage.¹ Proverbs does not reveal the personified Logos. Ben Sirach reveals a rising conception of the Logos, which if not fully personified, is at least in poetical words semi-personified. It is in the Wisdom of Solomon that we find the complete personification of the creative Word, the destroying Word,

1. Wisd 6:11, 8:18.

the healing Word, and the all-powerful Word described as the Angel of the Lord of the OT.

The most significant fact for our study is the identification of Logos and Wisdom. Critics are agreed that the personified Logos is one with the personified Wisdom. Both are made the agent in creation. Both are all-powerful. Both sit upon the throne of God. They are both used to chastise and punish the Egyptians. What Logos does, Wisdom does. The two conceptions are brought together. Even as the unpersonified "logos" and "σοφία" were used synonymously in all three books, so now the fully personified conceptions are associated together as one.

This is the great contribution of the Wisdom of Solomon in carrying over the praises of Wisdom to become the praises of the Logos. We have found in the inspired hymns to Wisdom practically the entire hymn to the Logos excepting the two expressions, "θεὸς ἦν ὁ Λόγος" and "καὶ ὁ Λόγος σὰρξ ἐγένετο". Only when the conception of the Logos was linked to the historic Christ could these be included in the praises of the Eternal Logos. The praises of the Logos are paralleled by the praises of Wisdom. This parallel which we have set forth in detail, is enough to establish the view that the praises of Wisdom became the praises of the Logos. But we go even farther than that. The two conceptions of Logos and Wisdom are brought together in Wisdom of Solomon.

They are identified, they are associated together as one. The bridge between the two distinct conceptions of the OT is found in this book. From our study of the personified Wisdom, we cross over upon this bridge to the study of the hymn to the Logos in the Prologue to the Fourth Gospel. Philo has crossed over from Wisdom to the Logos. The personified Wisdom drops to the background in his thinking, while the Logos, Reason, occupies the centre of attention. But when we find the bridge in the LXX Wisdom of Solomon, where the conception of Wisdom is in such harmony with the Fourth Gospel, what need is there to go to the writings of Philo to find the bridge, where the conception of Wisdom has fallen into the background and we find instead not the Word of God of the Hebrews and of the OT, but the impersonal "Reason" of Greek philosophy. The name is the same, but beyond that there is little in common between the Logos of the Fourth Gospel and that of Philo. Hellenism makes a contribution in turning the thought of people in general from Wisdom to the Logos, and in finding there the supreme intermediary between God and man. But the gap between the Hellenistic Reason of Philo and the Word of the Prologue is greater than between Wisdom and the Logos as identified in Wisdom of Solomon, and the Prologue.

One fact remains to be mentioned. Wisdom is feminine, while Logos is masculine. In giving Christ the title

of "Wisdom" there was this incompatibility of gender to be considered. Even before the Fourth Evangelist faced the question, Philo had expressed his dislike of the gender of Wisdom.

"Philo disliked the gender of Wisdom, and though he explains that 'its nature is masculine, not feminine', he found the word less dignified, as well as less plastic than Logos."¹

Rendel Harris, who has gone deeply into this study, gives as his opinion:

"The substitution of Logos for Sophia in the primitive Christology was little more than the replacing of a feminine expression by a masculine one in Greek-speaking circles, and the transition was very easy."²

This we believe to have been the case. As Wisdom was more and more personified, the Jews became increasingly conscious of the incongruity of the feminine personification existing with God from the beginning, sitting beside Him on His throne, of Lady Sophia as the all-powerful creative agent, and as the intermediary who manifests God in the world. The conception of a female intermediary as the artificer of all things, who has power to do all things, and who is the Saviour of men, did not appeal to the later

1. W. R. Inge, ERE, Vol.I, p.308f.

2. Rendel Harris, Origin of the Prologue to St. John, p.12.

Jewish mind. For this reason the doctrine of Wisdom recedes after the work of Pseudo-Solomon in Alexandria, and Lady Wisdom is replaced by the masculine Logos as the principal intermediary between God and man.

The Fourth Evangelist desired a title by which to introduce Christ to the Greek-speaking world. Greeks, Hellenists, Alexandrians, and Jews were seeking to find the revelation of God in the "lógos". Already the personified Wisdom had been replaced to a great extent by the Logos, which to some minds carried in it the conceptions of the creative Word and the Word of revelation found in "dabhar" of the OT, as well as the conceptions which were gathered in the "Sophía" of the Wisdom books. The "Memra" of the Targums had further prepared the Palestinian Jews to accept the "Word of God" as the true revelation of God to men. What more fitting title for the Christ could be found than that which was at hand, on the lips of the people, - the Logos as the final and perfect revelation of the Father. The distinctive contribution of the Evangelist lies in his linking the conception of the Logos to the historic person, Jesus Christ.

In conclusion, we have found in the Wisdom literature the personified Logos, along with the personified Wisdom. In Wisdom of Solomon these two conceptions are identified. Thus the connexion is established, and after this time, Wisdom tended to be replaced by the Logos. An important factor in the change is the feminine gender of "Sophia".

The Jews became increasingly conscious of the incongruity of Lady Wisdom as being all-powerful, the agent in creation, who renews all things, and has power to do all things. Other peoples talked of the masculine Logos, Reason, which could also be translated as "Word." The personified Word as the agent in creation and revelation was present in the OT, especially in the Psalms and Wisdom of Solomon. The feminine Wisdom is identified with, and then replaced by the masculine Logos. It is obvious that to the Greek-speaking world, the feminine title of "Wisdom" was not adapted to be a proper title for the masculine Christ. With this background, we are in a position to understand how the praises of Wisdom became the praises of the Eternal Logos, Jesus Christ.

CHAPTER VII

THE PROLOGUE TO THE FOURTH GOSPEL

1. Critical Position on the Fourth Gospel.

It is not our purpose to enter into a discussion of the critical problem of the Fourth Gospel. The writer of this paper has had to familiarize himself with the voluminous literature upon the subject, as a proper background for making his study. But the results of this study are not dependent upon any one theory as to the date and authorship of the gospel. For the praises of Wisdom to become the praises of the Logos, we need only accept the author to be a Jew whose original home had been in Palestine, and whose native tongue was Aramaic, not Greek. If the many years of research upon the Fourth Gospel have brought agreement upon any one point under discussion, it is upon this background of the author. Critics are practically unanimous in accepting the author to be a Jew whose original home had been in Palestine, and whose native idiom of thought and speech was Semitic, not Greek. Aside from this, our thesis is not affected by theories as to date and authorship, dislocations and glosses, editors

and redactors.

The critical position assumed by the writer is as follows:-

- (1) The Fourth Gospel is not a translation. It was written originally in Greek.
- (2) Ephesus is accepted as the place of its origin.
- (3) The author was a Jew whose original home had been in Palestine, and whose native idiom of thought and speech was Semitic, not Greek.
- (4) The tradition of the Ephesian residence of John the Apostle, the son of Zebedee, is accepted as authentic, thus rejecting the theory of his martyrdom with James in Jerusalem by the Jews.
- (5) The gospel is truly the gospel according to St. John, in the sense that John the Apostle is the source of the gospel. He is behind it, and it presents his teaching.
- (6) John the Apostle, the son of Zebedee was not the actual writer of the gospel.
- (7) The author of the Fourth Gospel and the Epistles was the Presbyter, the Elder of Ephesus, a disciple and admirer of John the Apostle, the son of Zebedee.
- (8) The date of the gospel we place between 90 and 95 A.D.

2. The Hymn to the Logos.

" Ἐν ἀρχῇ ἦν ὁ Λόγος,
 " καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν,
 καὶ Θεὸς ἦν ὁ Λόγος.

(The Hymn to the Logos)

Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.
 πάντα δι' αὐτοῦ ἐγένετο,
 καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.
 ἐν αὐτῷ ζωὴ ἦν,
 καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.
 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
 καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.
 Ἦν τὸ φῶς τὸ ἀληθινόν,
 ὃ φωτίζει πάντα ἄνθρωπον
 ἐρχόμενον εἰς τὸν κόσμον.
 ἐν τῷ κόσμῳ ἦν,
 καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο,
 καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
 εἰς τὰ ἴδια ἦλθεν,
 καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
 ὅσοι δὲ ἔλαβον αὐτόν,
 ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενεῶσθαι,
 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ.
 Καὶ ὁ Λόγος σὰρξ ἐγένετο,
 καὶ ἐσκήνωσεν ἐν ἡμῖν,
 καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ,
 δόξαν ὡς μονογενοῦς παρὰ Πατρός,
 πλήρης χάριτος καὶ ἀληθείας.

Ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν,
καὶ χάριν ἀντὶ χάριτος.

ὁ νόμος διὰ Μωϋσέως ἐδόθη,
ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

Θεὸν οὐδεὶς ἑώρακεν πώποτε.
μονογενὴς Θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς,
ἐκεῖνος ἐξηγήσατο.

The Logos hymn falls naturally into three sections:¹

- a. The Creative Logos, vv.1-5.
- b. The Logos of Revelation, vv.9-14.
- c. The Redemptive Logos, vv.16-18.

The Logos is discussed, as has so often been observed, "sub specie aeternitatis." The Logos is pre-existent, divine, creative, life-giving, unknown to the world and to man. The Word became flesh to reveal divine glory, and manifest the Father.

The Hebraic style of the hymn is at once evident, reminding us of the hymn to Wisdom in Proverbs 8. The parallelism, with the second line of the couplet repeating the thought of the first, is familiar from the Psalms. The Hymn of the Prologue is not modelled upon Greek poetry.

"It is a Logos hymn of a triumphant philosophy, direct-

1. The verses referring to John the Baptist are by common consent, not a part of the Logos hymn, and should follow v.18, where the story of the Baptist is taken up.

ly Hebrew in origin, but reflecting the phrases which had become familiar in Greek-speaking society."¹

Similar hymns were known to the early church, and have been preserved in the Odes of Solomon. Dr. Rendel Harris dates the Odes in the first century, and holds that hymns such as these were widely known and used in the early church.² Discussing the Odes of Solomon, Archbishop Bernard observes:

"The doctrine of the Logos is repeatedly dwelt on, in a way which recalls Johannine teaching. The Odes, nevertheless, provide a welcome illustration of that mystical aspect of Christian teaching, which has sometimes been erroneously ascribed to Hellenic rather than to Hebrew influences. They catch the very tone of John, and show how deep-rooted in Christian devotion was the Johannine doctrine of the Word, within seventy years of the publication of the Fourth Gospel."³

Archbishop Bernard is convinced that this "mystical aspect of Christian teaching" illustrated in the Fourth Gospel, is due to Hebrew influences rather than Hellenic. The Johannine doctrine of the Word was deep-rooted in Christian devotion soon after the publication of the Fourth Gospel. To show how deep-rooted it was in the mind of our Evangel-

1. Bernard, St. John, Vol. I, p. cxlvi. 2. Rendel Harris, Odes of Solomon. 3. Bernard, St. John, Vol. I, p. cxlvi. He dates the hymns found in the Odes of Solomon 160-170 A.D., instead of in the first century as Harris does.

ist, we would point out the many points of resemblance between the prologues of the First Epistle and the gospel. We regard them as from the same hand. We find a number of words and phrases which have become familiar to us from the study of the Wisdom literature and the prologue of the gospel:

Ὅτι ἦν ἀπ' ἀρχῆς,
 περὶ τοῦ Λόγου τῆς ζωῆς,
 καὶ ἡ ζωὴ ἐφανερώθη,
 καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον. /o
 ἦν πρὸς τὸν Πατέρα καὶ ἐφανερώθη ἡμῖν.
 μετὰ τοῦ Πατρὸς καὶ μετὰ τοῦ Υἱοῦ αὐτοῦ.
 ἵνα ἡ χαρὰ ἡμῖν ᾗ πεπληρωμένη.

3. The Hymn to Wisdom and the Hymn to Logos.¹

1. In preparing the hymn to Wisdom, the little book of Dr. Rendel Harris, *The Origin of the Prologue to St. John's Gospel*, Cambridge University Press, 1917, has been helpful. So far as we can learn, Dr. Harris is the only one who has attempted to reproduce from the praises of Wisdom a hymn parallel to the Hymn to the Logos. His hymn is found on p. 43 of his little book. But the student is left largely to his own resources in finding the parallels. It is a pity that one cannot depend upon the references given. Omitting a reference to the Odes of Solomon, as not covered in our study, we find 16 references tabulated. Of these only 4 are correct. A fifth we may pass as partially correct, since it gives the reference to "splendour", but fails entirely to give the source of that most important and significant parallel, "μονογενές".

John

Wisdom Literature

Ἐν ἀρχῇ ἦν ὁ
Λόγος,

καὶ ὁ Λόγος ἦν

In the beginning was Wisdom.
σοφία . ^{Wisd 6:22.} ἀπ' ἀρχῆς γενέσεως.

Ἐν ἀρχῇ ^{Prov 8:22,} Κύριος ἐκτίσεν με ἀρχὴν ὁδῶν.

Wisdom was with God.¹

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θαίνει,

καὶ ἐκφανῶ αὐτὰ ἕως εἰς μακράν.

^{Wisd 6:12}

λαμπρὰ καὶ ἀμάραντός ἐστιν ἡ σοφία,
εὐχερῶς θεωρεῖται ὑπὸ τῶν ἀγαπώντων αὐτήν.

ἄνομοι, ^{Wisd 17:2} δέσμιοι σκοτούς καὶ μακρᾶς
πεδῆται νυκτός.

1. Erratum. Cf.
insertion opposite.

John

Wisdom Literature

Ἐν ἀρχῇ ἦν ὁ
Λόγος,

καὶ ὁ Λόγος ἦν
πρὸς τὸν θεόν.

Οὗτος ἦν ἐν ἀρχῇ
πρὸς τὸν θεόν.

πάντα δι' αὐτοῦ
ἐγένετο, καὶ
χωρὶς αὐτοῦ
ἐγένετο οὐδὲ
ἐν ὃ γέγονεν.

ἐν αὐτῷ ζωὴ ἦν,

καὶ ἡ ζωὴ ἦν
τὸ φῶς τῶν
ἀνθρώπων.
καὶ τὸ φῶς ἐν
τῇ σκοτίᾳ
θαίνει,

In the beginning was Wisdom.
σοφία . ^{Wisd 6:22.} ἀπ' ἀρχῆς γενέσεως.

ἐν ἀρχῇ ^{Prov 8:22,} Κύριος ἐκτισέν με ἀρχὴν ὁδῶν.

Wisdom was with God. ¹

ἡμην παρ' αὐτῷ, ἐν προσώπῳ αὐτοῦ.
^{Prov 8:30, 23}

^{Sir 24:9, 1:1}

πρὸ τοῦ αἰῶνος ἀπ' ἀρχῆς,

σοφία παρὰ Κυρίου καὶ μετ' αὐτοῦ ἐστίν.

σοφία ^{Wisd 6:22, 9:9} ἀπ' ἀρχῆς γενέσεως, μετὰ σοῦ.

All things were made by Wisdom.

^{Prov 3:19}

ὁ θεὸς τῇ σοφίᾳ ἐθεμελίωσεν τὴν γῆν,

ἠτοίμασεν δὲ οὐρανοὺς φρονήσει.

ἡ πάντων τεχνίτις . σοφία.
^{Wisd 7:22}

ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου,
^{Wisd 9:1,}

καὶ τῇ σοφίᾳ σου κατεσκεύασας ἄνθρωπον.

In her is life.

ζωὴ ^{Prov 4:22.} ἐστίν τοῖς εὐρίσκουσιν αὐτήν.

She is the light of men.

^{Wisd 7:26}

ἀπαύγασμα γὰρ ἐστίν φωτὸς αἰδίου.
The light shineth in the dark-
ness.

^{Sir 24:32}

ἔτι παιδείαν ὡς ὄρθρον φωτιῶ,

καὶ ἐκφανῶ αὐτὰ ἕως εἰς μακρὰν.

^{Wisd 6:12}

λαμπρὰ καὶ ἀμάραντός ἐστίν ἡ σοφία,

εὐχερῶς θεωρεῖται ὑπὸ τῶν ἀγαπώντων αὐτήν.

ἄνομοι, ^{Wisd 17:2} δεσμίοι σκοτόους καὶ μακρᾶς
πεδῆται νυκτός.

1. Erratum. Cf.
insertion opposite.

John

Wisdom Literature

καὶ ἡ σκοτία αὐτὸ
οὐ' κατέλαβεν.

The darkness overcomes
her not.

ἕως αἰῶνος οὐ μὴ ἐκλίπω.
Sir 24:9

σοφίας δὲ οὐκ ἀντισχύει κακία.
Wisd 7:30

προειλόμην αὐτὴν ἀντὶ φωτὸς ἔχειν,
Wisd 7:10
ὅτι ἀκοίμητον τὸ ἐκ ταύτης φέγγος.

ἦν τὸ φῶς τὸ
ἀληθινόν, ὃ
φωτίζει πάντα
ἄνθρωπον
ἐρχόμενον εἰς
τὸν κόσμον.
ἐν τῷ κόσμῳ ἦν,

She is an effulgence from
everlasting light. God gives
her to all flesh.

ἀπαύγασμά γὰρ ἐστὶν φωτὸς αἰδίου.
Wisd 7:26

μετὰ πάσης σαρκὸς κατὰ τὴν δόσιν αὐτοῦ.
Sir 1:10

Wisdom was in the world,
Sir 24:6,7
ἐν παντὶ λαῷ καὶ ἔθνει ἐκτησαμένη,
μετὰ τούτων πάντων ἀνάπαυσιν ἐζητήσα.

καὶ ὁ κόσμος
δι' αὐτοῦ
ἐγένετο,

The world was made by her,

ὁ θεὸς τῆ σοφία ἐθεμελίωσεν τὴν γῆν.
Provn 3:19

ἡ γὰρ πάντων τεχνίτις σοφία.
Wisd 7:22

And the world knew her not.

καὶ ὁ κόσμος
αὐτὸν οὐκ
ἔγνω.

Provn 1:28,29
ζητήσουσίν με κακοί, καὶ οὐχ εὐρησουσιν,
ἐμίσησαν γὰρ σοφίαν, τὸν δὲ λόγον τοῦ
κυρίου οὐ' προείλαντο.
Sir 15:7

οὐ μὴ καταλήμψονται αὐτὴν ἄνθρωποι
ἀσύνετοι, καὶ ἄνδρες ἁμαρτωλοί.

She came unto her own
people, the Jews.

εἰς τὰ ἴδια
ἦλθεν,

Sir 24:1,11,
ἐν μέσῳ λαοῦ αὐτῆς.

ἐν πόλει ἠγαπημένη ὁμοίως με κατέπαυσεν.

John

Wisdom literature

καὶ οἱ ἴδιοι
αὐτὸν οὐ
παρέλαβον.

Her own people received
her not.

Enoch 42:1,2 Wisdom found no
place where she might
dwell. Then a dwelling-
place was assigned her
in the heavens. Wisdom
came to make her dwelling
among the children of men,
and found no dwelling
place.¹

ὅσοι δὲ ἔλαβον
αὐτόν, ἔδωκεν
αὐτοῖς ἔξουσίαν
τέκνα θεοῦ
γενέσθαι, τοῖς
πιστεύουσιν εἰς
τὸ ὄνομα αὐτοῦ.

Prov 1:24
ἐπειδὴ ἐκάλουν καὶ οὐχ ὑπηκούσατε,
ἐξέτεινον λόγους καὶ οὐ' προσείχετε.

Those who receive her be-
come sons of God.

Καὶ ὁ Λόγος
ἐσκήνωσεν ἐν
ἡμῖν,

Wisd 9:4
δόξ μοι τὴν σοφίαν, καὶ μὴ με
ἀποδοκιμάσης ἐκ παίδων σου.

Wisd 5:5
πῶς κατελογίσθη ἐν υἱοῖς θεοῦ.

Sir 4:10
καὶ ἔση ὡς υἱὸς Ὑψίστου.

Wisdom tabernacled in
Jacob.

Sir 24:8

καὶ ὁ κτίσας με κατέπαυσεν τὴν σκηνην μου
καὶ εἶπεν Ἐν Ἰακώβ κατασκήνωσον.

Prov 8:12
ἐγὼ ἡ σοφία κατεσκήνωσα βουλήν.

She revealed her glory,

καὶ ἐθεασάμεθα
τὴν δόξαν
αὐτοῦ,

Wisd 7:25
ἀπόρροια τῆς τοῦ παντοκράτορος δόξης.

Wisd 9:11
φυλάξει με ἐν τῇ δόξῃ αὐτῆς.

Sir 14:27
ἐν τῇ δόξῃ αὐτῆς καταλύσει.

Glory as of the only-be-
gotten of the Father.

δόξαν ὡς
μονογενούς

Wisd 7:22 μονογενές.

1. I have been unable to locate a copy of the Greek text of
Enoch on the Pacific Coast.

John

Wisdom literature

παρὰ Πατρός,

Prov 8:22f
 Κύριος πρὸ τοῦ αἰῶνος . γεννᾷ με.
 Wisd 2:16, 11:10, 14:3
 πάτερ,
 Sir 23:1,4 πάτερ,

πλήρης χάριτος
 καὶ ἀληθείας.

Full of grace and mercy,
 glory and grace, mercy and
 truth.

Wisd 3:9,
 οἱ πεποιοότες ἐπ' αὐτῷ συνησούσιν
 ἀλήθειαν, ὅτι χάρις καὶ ἔλεος τοῖς
 ἐκλεκτοῖς αὐτοῦ.

Wisd 4:15
 χάρις καὶ ἔλεος.

Prov 14:22
 ἔλεον δὲ καὶ ἀλήθειαν.

Prov 21:11
 δόξα καὶ χάρις.

Sir 24:16
 δόξης καὶ χάριτος.

Her sons have received of
 her fullness.

ὅτι ἐκ τοῦ
 πλημμάτος
 αὐτοῦ ἡμεῖς
 πάντες ἐλάβομεν,

Sir 1:16,
 πλησμονὴ σοφίας μεθύσκεψαυτούς.

Sir 47:14
 ἐνεπλήσθης ὡς ποταμὸς συνέσεως.

Sir 24:19
 προσέλθατε πρὸς μέ, οἱ ἐπιθυμοῦντές μου,
 καὶ ἀπὸ τῶν γεννημάτων μου ἐμπλήσθητε.

Prov 8:21
 ἵνα μερισω τοῖς ἐμὲ ἀγαπῶσιν ὑπαρξιν,
 καὶ τοὺς θησαυροὺς αὐτῶν ἐμπλήσω ἀγαθῶν.

Grace upon grace.

χάριν ἀντὶ
 χάριτος.

Sir 26:15
 χάρις ἐπὶ χάριτι.

The Law was given through
 Moses.

ὁ νόμος διὰ
 Μωϋσεώς ἐδόθη,

Sir 45:5
 καὶ ἔδωκεν αὐτῷ κατὰ πρόσωπον ἐντολάς,
 νόμον ζωῆς καὶ ἐπιστήμης.

John

Wisdom literature

ἡ χάρις καὶ ἡ
ἀλήθεια διὰ
Ἰησοῦ Χριστοῦ
ἐγένετο.

Grace and mercy came through
Wisdom.

Wisd 3:9, 4:15
χάρις καὶ ἔλεος τοῖς ἐκλεκτοῖς αὐτοῦ.

Mercy and truth came through
Wisdom.

Prov 14:22
ἐλεον δὲ καὶ ἀλήθειαν.

Prov 20:28 (LXX 20:22)
ἐλεημοσύνη καὶ ἀλήθεια.

Glory and grace came through
Wisdom.

Sir 24:16
δοξῆς καὶ χάριτος.

No-one hath seen God at any
time.

θεὸν οὐδεὶς
εἶώρακεν πώποτε.

Sir 43:31
τίς εἶώρακεν αὐτὸν καὶ ἐκδιηγῆσεται;

The only-begotten Wisdom,
who comes forth from the
mouth of God, manifests Him.

μονογενῆς θεὸς
ὁ ὢν εἰς τὸν
κόλπον τοῦ Πατρὸς,
ἐκεῖνος
ἐξηγήσατο.

Wisd 7:22
μονογενές.

Sir 24:3
ἐγὼ ἀπὸ στόματος Ὑψίστου ἐξῆλθον.

Prov 2:6
ἀπὸ προσώπου αὐτοῦ γνῶσις καὶ σύνεσις.
Wisd 6:16

τοὺς ἀξιόους αὐτῆς αὕτη περιέρχεται
ζητοῦσα, καὶ φαντάζεται εὐμενῶς.

Wisd 1:2

ἐμθανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ. /φ

Wisd 9:17
βουλήν δέ σου τίς ἔγνω, εἰ μὴ σὺ
ἔδωκας σοφίαν, καὶ οὕτως τὰ ἀρεστά
σου ἐδιδάχθησαν ἄνθρωποι.

Prov 3:18

ξύλον ζωῆς ἐστὶν πᾶσι τοῖς ἀντεχομένοις
αὐτῆς, καὶ τοῖς ἐπειδομένοις ἐπ'
αὐτὴν ὡς ἐπὶ Κύριον.

Additional points from Wisdom literature.

Wisdom is above all things.

Sir 25:11 φόβος Κυρίου ὑπὲρ πᾶν ὑπερέβαλεν.

Prov 8:11

κρείσσων γὰρ σοφία λιθῶν πολυτελεῶν,
πᾶν δὲ τίμιον οὐκ ἄξιον αὐτῆς ἐστίν.

She is the image of God's goodness.

Wisd 7:26 εἰκὼν τῆς ἀγαθότητος αὐτοῦ.

She is eternal.

Sir 1:4,1 ἐξ αἰῶνος, εἰς τὸν αἰῶνα.

Prov 8:23 ἤμην . ἐν ἀρχῇ.

Wisd 6:22, 7:10, 6:12

σοφία ἀπ' ἀρχῆς γενέσεως, ἀκοίμητον, ἀμάραντος.
She is bestowed by God upon those who seek her.

Sir 1:10 ἐχορηγήσεν αὐτὴν τοῖς ἀγαπῶσιν αὐτόν.

Prov 2:6 Κύριος δίδωσιν σοφίαν.

Prov 8:17 οἱ δὲ ἐμὲ ζητοῦντες εὕρησουσιν.

Wisd 9:4 δός μοι τὴν σοφίαν.

She is identified with the Logos.

Wisd 9:1,2

θεὸ πατέρων καὶ Κύριε τοῦ ἐλέους σου,
ὁ ποιήσας τὰ πάντα ἐν λόγῳ σου,
καὶ τῇ σοφίᾳ σου κατεσκεύασας ἄνθρωπον.

4. Philo

There were three lines of development which had a share in preparing the way for the Prologue of the Fourth Gospel. The first, and we believe the most important, is the Wisdom movement which has been our main study. The others are the "logos" of Greek philosophy, culminating

in Philo, and the "Memra" of the Jewish Targums.

We have found the "lógos" of Greek philosophy only once in our study of the Wisdom literature,

"καὶ ὁ λόγος σπινθήρ ἐν κινήσει καρδίας ἡμῶν.

"Logos" is here translated "reason" in the philosophic sense. Since this is an isolated instance, and here is put in the mouth of the ungodly, we are unwarranted in assuming that this reflects the attitude of the sages.

Heraclitus² first introduced the term "lógos" into the field of philosophy. He taught at Ephesus, and described the "lógos" as "a unity, omnipresent, rational and divine, the guiding and controlling cause of everything that comes to pass, whether by the agency of man or of nature."³ Plato⁴ employed the term "νοῦς" to describe this rational principle manifest in the cosmos. Following him the Stoics⁵ made the logos doctrine the centre of their teaching. For them the "lógos" was the all-pervasive reason of the cosmos, the divine reason, as well as the ruler of the cosmos. When the forces of Hellenism swept across Asia Minor and down into Egypt,

1. Wisd 2:2.

2. Date 500-450 B.C.

3. James Adams, The Vitality of Platonism, p.91, quoted Carpenter, Johannine Writings, p.296.

4. Date 427-347 B.C.

5. Date 300 B.C.- .

the Stoic doctrine of the logos as "divine reason" was spread abroad as an integral part of the new cult.

Philo is important as the Jewish philosopher who attempted to bridge the gap between Judaism and Hellenism. In this effort he evolved a logos doctrine which in many points shows a remarkable similarity with the Logos of the Fourth Gospel.

Philo, called Judaeus, was born about 20 B.C., and lived until 49 A.D. Thus he was an older contemporary of our Lord. He lived in Alexandria, the city which was the meeting-place of the East and the West, where the wisdom and culture of Egypt, Greece and Israel could be learned as nowhere else. Students and teachers abounded. The famous library and museum afforded facilities for study not available elsewhere. Alexandria was famous as a centre of learning throughout the world. The population was almost 50% Jews, and they were favourably treated as a rule. Philo came of a wealthy and distinguished family. He was himself signally honoured by the Jewish community when he was selected to go on an embassy to the Emperor Caligula. His family seems to have been the head of the Jewish community in the Egyptian capital.

We have seen the attitude of the wise men toward Hellenism. Koheleth sought to find peace and satisfaction in the pursuit of pleasure, but returned to the teachings of

the sages. Ben Sirach saw a corrupted Hellenism, and was drawn closer than ever to the religion of Israel. Pseudo-Solomon bitterly opposed the corrupt form of Hellenism which he found in Alexandria. He was not an admirer of Hellenic culture. On the contrary, he gloried in the history of Israel, and proclaimed that in Israel the true Wisdom was made manifest to the world.

Philo was well versed in Greek literature. He had studied and was an admirer of the great philosophers. He was greatly drawn to Hellenism. Yet he remained a devout Jew, and was so regarded by his community. He was faced with a dilemma. The old faith of Israel was being abandoned by the Alexandrian Jews. Some were drifting into a corrupted Hellenism. Many were becoming sceptics. Some openly renounced the faith of their fathers, and embraced the beautiful and attractive cult of the Greeks. Philo, as an educated, cultured, and influential leader of the community, felt a responsibility to meet the situation. He attempted a solution by Hellenizing the Hebrew religion. He claimed to find all the wisdom and philosophy of the Greeks in the Law of Moses. He incorporated into his faith the Hellenic teachings which pleased him, but traced their origin to Moses. His method of interpreting the Pentateuch was allegorical, and his writings give us the example "par excellence" of this method. His vocabulary and fundamental conceptions were essentially Platonic,

but the "lógos" he adopted from the Stoic schools where it had become central as the all-pervading reason.

The transcendence of God is the dominant consideration in Philo, and the question which inevitably follows is, - how is the transcendent and infinite Being to be brought into contact with the material universe and mankind. He adopts the "lógos" which Heraclitus and the Stoics had taught, and which on the other side could be traced back through the LXX to the "Word of God" in the OT. But for him it is not the "word", it is the "reason" of Greek philosophy. He is more Greek than Jew in his Logos doctrine.

"It(Logos) denotes in its highest sense the mind itself, but more especially the rational faculty. Then it is applied to any rational thought or idea residing within the mind, and is extended to any relation which may be rationally conceived, to an underlying principle or law, for instance, of numbers or harmony, and to the meaning of anything. From this it passes to any kind of outward expression of some thought or idea, particularly in spoken or written language."¹

The Logos is personified in the writings of Philo. In fact, he seems to have been extremely fond of personification. But the Logos is not a person separate from and sub-

1. Drummond, HDB extra vol. p.205.

ordinate to God. His language is allegorical, and is not to be understood as a literal statement of fact when he seems to describe the intermediary powers as persons.

The question of Philo's influence upon the Fourth Gospel has long been a moot one among critics. Scholars ranged themselves on one side or the other in this protracted controversy. As an example of a somewhat extreme opinion we quote the following:

"The prologue consists of a succinct statement of the Philonic doctrine of the Logos. The evangelist has set himself consciously to re-write the life of Christ from the point of view afforded him by Philo's doctrine. . . The Logos conception is the same, generally speaking, in both writers."¹

In his discussion of the sources of the Logos doctrine, Dr. Scott reveals that he in reality does not identify the Philonic and Johannine Logos-doctrines as one and the same, as his words may seem to imply. In fact, he goes so far the other way as to say,

"In its fundamental thought the prologue is more directly related to the OT than to Philo."²

A more moderate opinion is found in Loisy.

1. E. F. Scott, Fourth Gospel, pp.54,59.
2. E. F. Scott, p.158.

"Rien ne sera grec et alexandrin si l'idée du Logos, si le principe du symbolisme johannique ne le sont pas; mais l'idée de l'incarnation et les symboles employés dans l'Évangile appartiennent à l'auteur et sont chrétiens. . Le juif Philon n'avait pas à concilier avec sa propre philosophie la déification de Jésus. Mais l'idée d'un Verbe subsistant en Dieu, médiateur de la création, synthèse vivante et révélation de toute vérité, n'en est pas moins purement alexandrine et philonienne."¹

Our position in this paper is as follows:-

We grant the wide-spread influence of the Hellenic "lógos" in Alexandria and Asia Minor in the first century A.D. We accept as probable the fact that the Alexandrian Apollos who was "a learned man and mighty in the Scriptures",² knew something of Philo and his teachings, and imparted some of those teachings to the Ephesian church. We feel certain that since Heraclitus originated the philosophical teaching of the "lógos" in Ephesus, and since Stoics were present in that region, the Hellenic doctrine of the "lógos" was familiar to the better class of the people, and to some extent we believe, to the majority of the population. As Dr. Drummond has aptly expressed it,³ the term "lógos"

1. Loisy, Le Quatrième Évangile, p.120.
2. Acts 18:24.
3. Drummond, The Character and Authorship of the Fourth Gospel, p.25.

had long been commonplace in philosophy, and was on the lips of the people everywhere much as the word "evolution" was a few years ago. As uneducated people liked to discuss evolution in our own generation, so we may accept the fact that the use of the term "lógos" in the first century did not imply a philosophical education. It was a popular term upon the lips of the people, Greeks, Hellenists, Jews. Of course the Fourth Evangelist knew that "lógos" was the name given to the conception in both Jewish and Gentile circles, by which men were striving to bring the transcendent God into relationship with themselves. We feel certain that he knew something of the teachings of Philo, since Philo was one of the leading Jews of that day, and since Apollos must have carried Alexandrian teachings with him to Ephesus. He knew that all over the Hellenic world men were discussing the "lógos" as the divine "reason", and he knew how significant for them would be the declaration of Jesus Christ as the Logos Incarnate.

But it is quite a different matter to make the Fourth Evangelist dependent upon Philo for his doctrine. We have traced out the intimate connexion between the praises of Wisdom and the Prologue of John. We have found in them a personified Wisdom who is the true and proper prototype for the Logos of the gospel. We have found the hymn to the Logos almost complete in the praises of Wisdom. We have arrived far nearer the Prologue in the praises of Wisdom in

the Sapiental books than Philo can bring us with his Hellenic "reason." There are many remarkable parallels between the Logos doctrine of Philo and that of the Fourth Gospel. Since the writers are both discussing the Logos, it is natural that there should be a close connexion between their writings. But the connexion with the Wisdom books we feel to be closer, and the similarities in the description of the Logos of Philo can be paralleled by the resemblances in the Sapiental books. The fact stands, as has been pointed out by so many recent theologians, the differences between Philo and the Fourth Gospel are more conspicuous than the agreements. We cannot enter into a full discussion of these points, but we enumerate some of the differences which have led us to the conclusions noted:-

- (1) There is no obvious quotation from Philo in the Fourth Gospel.
- (2) The style of John is strikingly different from that of Philo.
- (3) The vocabulary of John is remarkably different from that of Philo. Especially is this evident in the Logos doctrine. The characteristic phraseology of Philo is not found in the Gospel.¹
- (4) The pre-existence of the Logos is not explicit in

1. Drummond, Character and Authorship of Fourth Gospel, p.24, speaks of "the total absence of Philo's special vocabulary, not only in relation to God, but in regard to the Logos."

Philo as it is in the Gospel.

- (5) Philo does not connect the teachings of "Life and Light" as we find in the Prologue.
- (6) The doctrine of the personality of the Logos is vague in Philo.
- (7) The Logos active in creation, revelation, and redemption, as in the Prologue, is not so found in the writings of Philo.¹
- (8) For Philo the incarnation of the Logos is impossible. The Logos doctrine of the Gospel rests upon the fact of the incarnation of the Logos.
- (9) Philo does not identify the Logos with the Messiah.
- (10) Philo's teaching is at bottom dualistic. Matter is evil, and his object is to remove God from contact with it. In the Prologue, God is made immanent; He is brought very near to man.²

1. Sanday, Fourth Gospel, p.193, "The central point in Philo's conception is the philosophic idea of the Divine Reason. The centre of St. John's is the religious idea of the Divine Word, Divine utterance, creative, energizing, revealing.

2. Some of these arguments might be turned against the Sapiential books as well as Philo. We have found no parallels in the Wisdom books for the statements, "the Word was God", and "the Word became flesh." Further, the wise men knew no Messiah. We have not claimed that the doctrine of the Logos in John is identical with the doctrine of Wisdom in the Sapiential books. Our point has been that the praises of Wisdom in the Sapiential books become the praises of the Logos in the Prologue. The arguments gathered above have been presented with the thought in mind that many scholars have claimed that the Evangelist has simply taken over his Logos doctrine from Philo, and that the two are practically identical.

We grant the wide-spread influence of the Alexandrian doctrine of the Logos as developed by Philo. We feel certain that the Fourth Evangelist knew of Philo, and his Logos doctrine. We believe he was seeking a way of presenting the gospel to those who accepted the Logos doctrine. Undoubtedly the Evangelist was influenced by the Alexandrian teachings of Philo. Our position is that he derived his Logos Hymn not from Philo, but from the praises of Wisdom in the Sapiential books.

5. Memra.

The Memra is defined as "the word, in the sense of the creative or directive word or speech of God manifesting His power in the world of matter or mind; a term used especially in the Targum as a substitute for 'the Lord', when an anthropomorphic expression is to be avoided. . . In the Targum the Memra figures constantly as the manifestation of the divine power, or as God's messenger in place of God Himself, wherever the predicate is not in conformity with the dignity or the spirituality of the Deity. Like the 'Shekinah', the Memra is accordingly the manifestation of God."¹

With the developing conception of God as transcendent, high and holy, far removed from sinful man, too pure to

1. Kohler, art. "Memra", Jewish Encyclopedia, Vol. VIII, p. 464.

look upon evil,- the Jews ceased to take the name of God upon their lips. Whenever in the reading of their Scriptures the name "IHVH" occurred, it was not pronounced. The name "Adonais" was in time substituted. In the Targums we find "Memra Adonais" as the usual substitute. We cannot tell when the conception of the Memra arose. E. F. Scott would date it after the Logos of Philo.¹ On the other hand, Suffrin dates its origin back to the Persian period.

"Its use in all the Targums rather warrants the assumption that its adoption is older than the Alexandrian Logos. We are inclined to think that it was introduced by the "Methurgemanim" when the name "IHVH" ceased to be pronounced, and before "Adonai" was substituted, sometime during the Persian period. The Memra, therefore, is the Deity revealed in its activity, just as the 'Shekinah' and the 'Ikara' represent the divine majesty and glory. The term is based on Gen 1:2 emphasizing the fact that the world came into being by divine command."²

Most scholars agree that the body of teaching contained in the Talmud goes back considerably before the time of Philo, and was in fact a contemporary development in Judea, separate from and practically independent of Alexandria.

"The Talmud, meaning a 'teaching' and 'inference', or a 'doctrine', is a term commonly applied to a collection of

1. E.F.Scott, Fourth Gospel, p.149f.

2. A.E.Suffrin, ERE Vol.VIII, p.543.

works embodying the Oral Law, lit. 'the Torah by mouth', handed down to the Jews by way of tradition, in contradistinction to the Written Law. The origin of this tradition is unknown. . But as it is closely connected with the history and development of the hermeneutics of the Scriptures, its commencement may be safely dated back to the exilic period in which was first established the institution of the synagogue, whose main function consisted in teaching and interpreting the word of God."¹

It is quite true that these teachings were not reduced to writing until late; the Mishna about 220 A.D. and the Talmud about 500 A.D. But the reason for this is found in the law or custom dating from ancient times which prohibited the writing down of the contents of tradition. The scribes were forbidden to write down the Oral Law, which was popularly ascribed to Moses. Thus the late date for its written form cannot militate against the early existence of the oral Law.

The "Memra Adonais" is frequent in the Targums as a substitute for the name of God. It is used in anthropomorphic expressions concerning God, where actions or feelings unworthy of the high and holy God were ascribed to the Memra. It probably reflects the custom of the "Methurgemin", interpreters in the synagogue services, of substituting

1. Schechter, art. Talmud, HDB extra vol. p.57.

the "Memra Adonais" for "Yahweh" in the reading and teaching of the Scriptures.

Opinion until recently concerning the Memra has been that it was a fully developed hypostasis, standing in the place of God, as a personal intermediary between God and His people. We find this view-point best represented by Weber:

nc/ "In den Targumen, mithin in der älteren jüdischen Theologie, findet sich eine Hypostase, welche den Namen 'Wort', 'Memra' trägt, und an der Stelle Gottes steht, wenn derselbe als in der Geschichte waltend und wirkend und in persönlichem Verkehre mit dem heiligen Volke stehend erscheint. . Es geht also erst ein Wort aus Gottes Mund, und dieses Wort offenbart sich alsbald als selbständiges Wesen wirkend in der Welt."¹ h

Accepting this opinion, Dr. Burney claims for the origin of "Memra" the uses of "dabhar" in the OT, especially the passages in the Psalms which show full personification. He goes on to claim that the Memra of the Targums is the true origin of the Logos of the Fourth Gospel:

"This is evidence that, so far from his owing his Logos doctrine to an Alexandrine source, he is soaked through and through with the Palestinian Jewish thought which is represented by the Targums. . Any disciple of our Lord who had heard the Targumic rendering of the OT in the synagogue, and who was capable of recognizing a super-human power shining through the Master's personality in His mighty acts . . could hardly fail to draw the infer-

1. Weber, Jüdische Theologie, p.180.

ence that here was the grand fulfillment of OT conceptions so familiar to him through the Aramaic paraphrase."¹

The common view of scholars has been that the Memra of the Targums included within itself all the Jewish conceptions which were in the OT associated with the creative Word and the personified Word of the Psalms. But the appearance of Strack and Billerbeck's monumental work, "Kommentar zum Neuen Testament aus Talmud und Midrasch", has considerably changed the opinion of critics as to the Memra.

"In diesem Memra Jahves eine gottliche Hypostase zu sehen, dazu bestimmt, die Weltbeziehungen Gottes zu vermitteln, ist wahrlich keinem Juden der alten Zeit je in den Sinn gekommen. . . Die Folgerung, die sich aus vorstehenden Darlegungen in bezug auf den Johanneischen Logos ergibt, kann nicht zweifelhaft sein; ist der Ausdruck 'Memra Adonais' ein inhaltsloser, rein formelhafter Ersatz für das Tetragramm gewesen, so ist er ungeeignet, als Anknüpfungspunkt für den Logos des Johannes zu dienen."²

This conclusion is based upon an exhaustive study of the use of Memra in the Targums. The creative Word of God is not in the Targums translated "Memra". Such Hebrew phrases as "the word of the Lord", "the word of God", "My word", "Thy word", etc., are not translated in the Targums by "Memra". Where in the Hebrew Scriptures the "Word

1. Burney, Aramaic Origin of the Fourth Gospel, p.38f.
2. Strack-Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrasch, Vol.II, p.314, 333.

of God" is the medium of communication with men, or the instrument of revelation, it is not translated by "memra" in the Targums. Only one conclusion can come from this. The "Memra Adonais" of the Targums did not connote all that the personified "Word of the Lord" connoted to the OT Hebrews. The Memra is not the medium of creation or of revelation. In the oldest Targum, Onkelos, on Genesis, the Memra is not mentioned until Gen 3:8.

"In many other contexts Memra is introduced as a buffer-word, sometimes in very awkward circumlocutions, where the literal interpretation seemed to bring God into too close contact with his creatures. But nowhere in the Targums is "Memra" a "being" of any kind, or in any sense, much less a personal being. The appearance of personality which in some places attaches to the word is due solely to the fact that the Memra of the Lord and similar phrases are reverent circumlocutions for "God", introduced precisely where in the original God is personally active in the affairs of men; and the personal character of the activity necessarily adheres to the periphrasis. It is to be observed, finally, that Memra is purely a phenomenon of translation, not a figment of speculation; it never gets outside the Targums."¹

We need not enter further into the discussion of the Memra, nor need we quote references from the Targums in support of our conclusions. We would refer the student to Strack-Billerbeck's work, where an exhaustive study is

1. G.F. Moore, Judaism in the first centuries of the Christian Era, the Age of the Tannaim, Vol.I, p.419.

made of the Memra in the "Exkurs uber den Memra Jahves", Vol.II, pp.302-333. We append some conclusions which have developed from the study:-

- (1) The Memra does not appear outside of the Jewish Targums
- (2) The creative Word is not represented by "Memra" in the Targums.
- (3) The medium of God's communication with men is not the "Memra."
- (4) The medium of God's revelation to men is not the "Memra".
- (5) The Word of God, " $\aleph \aleph \aleph$ ", rendered "lógos" in the LXX, is not translated in the Targums by "Memra."
- (6) The personified and semi-personified "Word of God" of the OT does not carry over into the "Memra," and "Memra" is not the equivalent of the "Word of God" of the OT.
- (7) The question of hypostasis we may leave open, since its answer does not affect our conclusions in any way. Personally, we feel that the "Memra" is personified, and appears as the intermediary between God and man. The explanation that "Memra Adonais" is merely a circumlocution for the name of God, and was so understood by every Jew, in no way alters the fact that in the Targums "Memra Adonais" appears fully personified, acting for God in the world.
- (8) "Memra Adonais" was probably used in the synagogue services as the substitute for the name of Jehovah, and so was familiar to all Jews, and understood by

them to represent "Jahweh."

Thus we see that "Memra Adonais" was on the lips of the people, and was understood by them as referring to God. Though it does not appear as the creative Word, or the Word of revelation, still it is the "Word of God", and appears in the Targums in the place of God acting in the world. This is the great contribution which the Memra makes in preparing the Jews of Palestine for the doctrine of the Logos as presented in the Fourth Gospel. The "Word of the Lord", the "Memra Adonais" who appears and acts for God is none other than the Word Incarnate in Jesus Christ.

CHAPTER VIII

RELATION OF WISDOM LITERATURE TO REST OF FOURTH GOSPEL

1. Conclusions with regard to references given from Wisdom Literature.

We have traced the intimate relation of the Wisdom literature to the Logos Hymn in the Prologue. The question remains, what relation do the wise men and their writings have to the remainder of the gospel.

We have listed in Proverbs, Ben Sirach, and Wisdom of Solomon,¹ some verses which show connexion in thought or word with the Fourth Gospel. The list could be extended to much greater lengths, and has been so extended by some commentators. But we fear that some will be ready to accuse us of "parallelomania" on the basis of the references submitted. To claim a direct influence in all the verses given were "parallelomania" indeed. But we make no such claim.

(1) In certain instances we believe a direct connexion can legitimately be traced, and that the earlier verse was in the mind of the Evangelist as he wrote. We would place in this group:

Prov 30:4 to Jn 3:13
Sir 24:17 to Jn 15:1f
Sir 24:21 to Jn 6:35
Wisd 9:16 to Jn 3:12
Wisd 15:3 to Jn 17:3

(2) Most of the references merely show the extent to which

1. Cf. pp. 65, 111f, 175ff. 225

the sages influenced the thought of the people, and how much their teachings were in the minds and upon the lips of devout Jews. The sayings of the wise passed into the common speech of the day, and after the voice of the prophet was hushed in Israel, they exerted a powerful influence over the people.

(3) The many instances where the description or acts of Wisdom were fulfilled anew in Christ, exhibiting not only a connexion in thought but also in words, lead us to believe that the Evangelist, after applying the hymn of Wisdom to Christ, purposed to reveal how Christ, as Wisdom Incarnate, fulfilled in Himself the hopes and desires which the wise men entertained in regard to "Sophia."

(4) We have noted the high moral teachings of the wise men, their emphasis on individualism in contrast to nationalism in religion, their universalism in opposition to the bigoted national prejudices of the priests and many prophets, the world-wide appeal of Wisdom. We might claim with justice that the wise men made an incalculable contribution toward the coming of the Son of Man in combatting the narrow bigoted Jewish nationalism, and in stressing constantly the intimate relation between faith and morality. But it is going too far to claim a direct influence upon the Fourth Gospel, and we do not propose to make any such claim for the wise men.

2. Relation of the Prologue to the Rest of the Gospel.

The relation of the Wisdom literature to the gospel as a whole, resolves itself into another question, - how much influence does the prologue exert upon the remainder of the gospel? To what extent do the praises of Wisdom embodied in the prologue, manifest themselves in the rest of the book?

The relation of the prologue to the rest of the gospel does not affect our view of the prologue. Whether it be the basis on which the entire gospel rests, or a mere afterthought of the author or a later editor, we may still regard it as a revised hymn to Wisdom. The opinion of the great scholar Harnack carries weight in the field of NT criticism. We quote him on this point:

"Even the Logos has little more in common with that of Philo than the name, and its mention at the beginning of the book is a mystery, not the solution of one. . . The prologue of the gospel is not the key to its comprehension."¹

Another opinion is that of Garvie:

"The prologue. . . was intended to commend the gospel to contemporary thinkers."² He regards it as a mistake of modern scholars to attempt to interpret the gospel through the prologue. On the other hand, Loisy believes the gospel is unintelligible without the prologue:

1. Harnack, History of Dogma, Vol.I, p.97.
2. Garvie, Beloved Disciple, p.201.

"Le prologue et le livre sont à expliquer l'un par l'autre; ils sont inintelligibles l'un sans l'autre. La substance du quatrième Evangile est tout entière dans ces données(found in the Prologue)."¹

Baron von Hügel interprets the entire gospel by the great teachings of life and light found in the prologue.² Stanton is inclined to accept the view of Harnack, that the prologue was written after the gospel, and so holds that the two have little connexion.³

In spite of the great name of Harnack to the contrary, our attitude in this study is that the prologue is not an afterthought, but that it was composed first. The great teachings contained in it pervade the gospel. Christ is presented in the gospel as the Logos Incarnate. In the prologue we find the key by which we are to interpret the gospel.

(1) Use of the term "logos" in the gospel.

It is true that the "Logos" of the prologue does not appear again in the gospel. The term occurs frequently, sometimes in the ordinary sense of "word",⁴ or as the sacred word of Scripture⁵. We find the word of Jesus quoted in precisely the same way as the sacred Scripture.⁶ Again, "logos" is used in the sense of "testimony" or "teaching",⁷

1. Loisy, Le Quatrième Evangile, p.154,199.

2. Baron von Hügel, art.Gospel of John. EB, Vol.13, p.93f.

3. Stanton, Gospels as Historical Documents, Vol.III,p.1167f.

4. 4:50, 7:36,40. 5. 12:38, 15:25

6. 7:36, 10:35, 18:9, 18:32.

7. 2:22, 4:39, 4:41, 15:20, 17:20.

and commandment."¹ Besides these more common usages, we find other passages where a deeper meaning seems to lie, and while it nowhere approaches the personal Logos of the Prologue, yet we believe we find in these passages the "lógos" is far more than mere "word", "teaching" or "commandment."

5:24 "ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.

They who hear and receive Christ's word, receive eternal life, and are delivered from judgement and from death.

5:25 "οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ Ἰοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσουσιν.

The word of Jesus raises the dead to life.

5:38 "καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.

The absence of the word is the cause of unbelief, for it dwells not in hostile Jews.

8:31f" Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἔστε, καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

Christ's disciples are they who abide in His word. The word enables them to know the truth, which will make them free. The "lógos" here cannot mean "commandment"

1. 15:25, 17:6, 17:14.

or "teaching," for disciples are to abide in it. It must be a condition or state of spiritual living, such as should typify all true followers of Christ.

8:37 " ἀλλὰ ζητεῖτέ με ἀποκτείνειν, ὅτι ὁ λόγος ὁ ἐμὸς
ου' χωρεῖ ἐν ὑμῖν.

When the word of Christ does not have room in their hearts, then the Jews turn against Him.

8:43 " διὰ τί τὴν λαλιὰν τὴν ἐμὴν ου' γινώσκετε; ὅτι
ου' δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

Here is a manifest distinction between Christ's "λαλιάν" and "λόγον". The Jews cannot understand His talk because they were unable to hear his "logos" or message.

8:51 " ἔάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ
θεωρήσῃ εἰς τὸν αἰῶνα.

The keeping of Christ's word delivers from death.

12:48 " ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν
τῇ ἐσχάτῃ ἡμέρᾳ.

Christ's word will appear at the judgement day to condemn those who reject Him.

14:23, 24 "

Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει.

ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ.

καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς, ἀλλὰ

τοῦ πέμψαντός με Πατρός.

The word is not Christ's but the Father's, which all believers must keep.

15:3 " ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

The word has a cleansing power, a purifying efficacy, which purges of evil.

17:17 " ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.

Thy word is truth.

Thus we see that there is a deeper meaning in the "logos" than mere commandment or teaching.

"As the verb 'abide' shows, in these passages the 'logos' means more than an instruction or command, more even than the sum of Christ's teaching or revelation. It is habitually employed to express august spiritual relations, and its appearance denotes that the 'logos' is here viewed as a divine principle of life, practically equivalent to those high modes of communion wherein the Father and Son may be said to come to the disciple and make their 'abode' with him. But this in no way implies the presentation of Jesus Himself as the Logos, and it is a moral force, not a cosmic agency, ethical and not metaphysical."¹

The other term found in the gospel, "τὰ ῥήματα", sometimes attains this same lofty significance. In this we find a definite proof that there is no Logos doctrine in the gospel outside the prologue.

6:63 " τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωή.

6:68 " ῥήματα ζωῆς αἰωνίου ἔχεις.

15:7 " εἰ μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη.

1. Carpenter, Johannine Writings, p.335.

(2) Christ the Logos as Light and Life.

The prologue presents Christ the Logos as Light and Life, and this same teaching pervades the entire gospel. Christ is not presented as the Eternal Logos in so many words, He is the Light and the Life of the world. The contrast of light and darkness, righteousness and wickedness, life and death, familiar to us from the Wisdom books, recurs again and again throughout the gospel. Some of the well-known references are given:

- 8:12 "Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου. ὁ ἀκολουθῶν μοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
- 3:19 " τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς.
- 9:5" ὅταν ἐν τῷ κόσμῳ ᾤ, φῶς εἰμι τοῦ κόσμου.
- 12:35 "ἔτι μικρὸν χρόνιν τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.
- 12:46 Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.
- 3:16 " πᾶς ὁ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον.
- 5:24 " ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ μεταβέβηκεν εἰς τὴν ζωὴν.
- 5:40 " καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε.
- 6:35 "Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.

- 6:40 " πᾶς ὁ θεωρῶν τὸν Υἱὸν καὶ πιστεύων εἰς αὐτὸν
ἔχη ζωὴν αἰώνιον.
- 6:54 " ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα
ἔχει ζωὴν αἰώνιον.
- 6:63 " τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστίν καὶ ζωή.
- 6:68 " Κύριε, ῥήματα ζωῆς αἰωνίου ἔχεις.
- 10:10 " ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.
- 11:25 " Ἐγὼ εἶμι ἡ ζωή. ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ
ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ
μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.
- 14:6 " Ἐγὼ εἶμι ἡ ζωή.
- 17:3 " αὕτη δὲ ἐστίν ἡ αἰώνιος ζωή, ἵνα γινώσκωσιν σε..
καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.
- 20:31 " ταῦτα δὲ γράφονται ἵνα πιστεύητε ὅτι Ἰησοῦς ἐστίν
ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες
ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

"The life referred to is everywhere the true spiritual life, which is not merely the pledge, but the beginning of an eternal life, over which natural death has no power."¹

(3) Christ is presented in the Gospel as the Eternal Logos.
While the "Logos" is not mentioned after the prologue,

1. Stanton, Gospels as Historical Documents, Vol.III, p.173.

the Evangelist portrays Christ in such a way as to reveal in Him the presence of the Eternal Logos. From His life shines forth the " δόξαν ὡς μονογενοῦς παρὰ Πατρός."

It is evident to every careful reader of the gospels that the Christ of the Fourth Gospel is strangely different from the Christ of the Synoptics. Though human, He is not human like other men. He is strangely and mysteriously different. Men about Him are conscious that He is above them. The Evangelist seeks to present Christ as revealed in the prologue the Eternal Logos come in the flesh.

a. The Christ of the Fourth Gospel appears omniscient.

He knows Nathaniel before meeting him.¹

He knows the hidden sins of the woman of Samaria.²

He knows men, he knew what was in man, and needed not that anyone should bear witness concerning man.³ He was the keenest of men, anticipating human insight.⁴ He rarely requires information concerning the deeds of others,⁵ and is conscious of all that is transpiring.⁶

He knows from the beginning that Judas would betray Him.⁷

He knows concerning the sickness and death of Lazarus.⁸

b. He appears omnipotent.

The Father hath given all things into the hands of the Son.⁹ The miracles reveal His power.

No-one has power to touch Him until He wills it.¹⁰

1. 1:47,48.

2. 4:18.

3. 2:24,25.

4. 1:42.

5. 4:1.

6. 6:61,17, 13:1,3.

7. 6:64.

8. 11:14.

9. 3:35.

10. 5:18, 7:1,30, 8:20,37,40, 10:31.

Only once does He appear to retreat into Galilee for fear of the Jews.¹ Most of His ministry appears to be spent in Jerusalem where He boldly faces His enemies, and they are powerless to lay hands upon Him.²

- c. His absolute self-determination is prominently set forth. He is not subject to the influence of outward circumstances. He acts upon His own initiative, with no counsel from others. Even His mother and brethren cannot move him.³ He does not seek advice from others. If He appears to, it is to test the faith of another, He Himself knows what He will do.⁴

From the beginning His "hour" is fixed. The enemies are helpless until that hour, willed by Himself, has come.⁵ Jesus died by His own consent.⁶ He gives Himself up in Gethsemane. Judas does not kiss Him, but stands idly by.⁷ The Passion is an open-eyed choice toward which He moves with majestic calm and dignity.⁸

- . Jesus Himself gave the sop to Judas, and sent him forth to hasten his evil deed. Of this the Synoptics report nothing.⁹

- d. The aloofness of Jesus marks Him as one belonging to a different world. Nowhere does Jesus appear in this gospel as associating with publicans and sinners. He is far re-

1. 7:1. 2. 5:18, 7:1,30,8:20,37,40, 10:31.
 3. 2:4, 7:6. 4. 6:5,6. 5. 7:30, 8:20 etc.
 6. 10:18, 19:11. 7. 18:3f. 8. 14:2,12,22, 16:5,7,22.
 9. 13:26f.

moved from the lower strata of society. His communion is with His own disciples, or the pious and virtuous who are worthy to some extent of approaching Him.

He alone speaks from the cross. No-one ventures to address Him.¹

He does not permit human endearment. He seems aloof from His own family.²

e. A strange majesty clings to His person.

The officers sent by the Pharisees to seize Him, fear to touch Him.³

The Greeks dare not approach Him, but go to a disciple.⁴ When He speaks, the soldiers fall paralyzed to the ground.⁵

When He girds Himself to wash the disciples' feet, His majesty and superiority are never forgotten. He is conscious that He has come from God and returns to God, and He reminds the disciples at the time that they rightly call Him Lord and Master.⁶

When He admits the disciples as friends, He and they are entirely conscious that they are rightly His servants, and that He is their Lord and Master.⁷

With majestic calm He accepts the anointing at Bethany.⁸

1. 19:23f.

2. 2:4, 7:6.

3. 7:44f.

4. 12:21.

5. 18:6.

6. 13:3,4,13.

7. 16:15, 13:13.

8. 12:3f.

f. His words are indicative of His character as Logos.

His words are the crowning proof of His divine origin.¹

The great "I AM" passages can only come from the Eternal Word of God.²

By a word the nobleman's son is healed, though at a distance.³ At his word the soldiers fell paralyzed.⁴

At His word Lazarus rose from the dead, and so all the miracles.⁵

The discourses of Jesus are assertions of His divine character and origin.

g. The miracles are signs, "σημεῖα", manifesting His divinity, glory, and Messianic power.⁶

h. The sympathy and compassion evident throughout the Synoptics, are strangely lacking here. The miracles are performed to inspire belief in His divine claims, or to show forth His glory, rather than because of compassion or pity. It is true that pity seems to have been a partial motive in the healing of the nobleman's son, but it was a sign of Christ's glory which led to the saving of the household.⁷

The following words found in the Synoptic narratives are omitted from John, and the omission is significant:-

"ἐλεέω, ἔλεος, οἰκτιρμός, σπλαγχνίζομαι."

1. 14:10,11. 2. 6:48, 8:12,23,58, 9:5, 10:9,11, 11:35,
14:6,11, 15:1. 3. 4:50. 4. 18:6. 5. 11:43.
6. 2:11, 4:48,54, 6:14, 7:31, 9:3,16, 10:21,32, 11:40.
7. 4:47.

The meek and forgiving Jesus of the Synoptics is not found in John.

There is no word of forgiving in the gospel¹. The nearest approach is in the Appendix, when Jesus asks Simon Peter thrice "Simon, son of John, lovest thou me?", and sends him forth to feed the sheep."²

The little children have vanished from the pages of the gospel, even from the scene of the triumphal entry.³

- i. Christ appears often to be independent of material limitations.

He comes to the disciples walking on the sea.⁴

He makes Himself invisible to His enemies.⁵

- j. His humanity is not permitted to detract from His character as the Eternal Logos. Anything which is not in keeping with His character as the Evangelist conceived Him, is omitted.

The genealogy, birth, infancy and childhood of Jesus are all omitted.

The prophecies of the birth of John the Baptist, his birth and early ministry are all omitted, as they might give glory to another than Christ.

Jesus is not baptised by John. The latter merely testifies that Jesus is the Son of God, the Lamb of God.⁶

1. The Pericope is of course not considered Johannine.
 2. 21:15ff. 3. 12:12f. 4. 5:19.
 5. 8:59, perhaps 10:39. 6. 1:29,34.

The temptation is omitted. Christ cannot be tempted of the devil.¹

The transfiguration is omitted. Moses and Elijah cannot share in the glory which surrounds the Eternal Logos. Jesus sits by the well weary, but in order that He may save the Samaritan woman and her fellow-townsmen.²

He weeps by the grave of Lazarus, but not from compassion. It is for sorrow at the unbelief of the Jews and even of His own friends.³

The agony in Gethsemane is omitted. The nearest approach to it is found in the reference where Jesus cries, "Now is my soul troubled. Father, save me from this hour." But immediately He collects Himself, "But for this cause came I unto this hour." The voice from heaven answers Him.⁴

A second approach to spiritual unrest is found in the narrative of the Last Supper, where it is said of Christ that "He was troubled in spirit."⁵ But these references are far different from the insistent prayer of the Synoptics that the cup pass from Him.

1. "The Fourth Gospel knows nothing and can know nothing of the great consolation which the Epistle to the Hebrews (2:18) gives to all such earthly pilgrims, 'because that he himself hath suffered, being tempted, he is able to succour them that are tempted.'" (Schmiedel, Johannine Writings, p.154.)

2. 4:6f.

3. 11:35.

4. 12:27.

5. 13:21.

He carries His own cross, He requires help from no-one.¹
 He does not cry "My God, my God, why hast Thou forsaken me?"

He cried "I thirst", but not from bodily weakness, rather in order that the Scripture might be fulfilled which was prophesied concerning Him.²

k. He does not need to pray, save for others.

He retires to the wilderness not to pray, as in the Synoptics, but rather to avoid the crowd.³

The imperial calm of the intercessory prayer on the eve of His betrayal and crucifixion reveals the marvelous self-consciousness of Christ as the Eternal Logos.⁴

l. From the very beginning He is conscious of and proclaims His Messiahship.⁵ The Synoptic distinction between the periods before and after the Confession of Peter is not found here.

m. His pre-existence with the Father is clearly stated.⁶

n. "I and the Father are one."⁷

o. Salvation is possible only through Him. He is the door,⁸
 He is the way.⁹ He will draw all men unto Himself.¹⁰
 He has conquered the world.¹¹

1. 19:17.

2. 19:28.

3. 6:15. Cf. Mt 14:23,
 Mk 6:46.

4. Ch.17.

5. 1:41,45. "Son of God" 1:34,49.

6. 3:13, 6:62, 8:58, 13:3,4, 16:26, 17:5.

7. 10:30.

8. 10:7.

9. 14:6.

10. 12:32.

11. 16:33.

3. Conclusions as to the Relation of the Wisdom Literature to the Gospel aside from the Prologue.

1. Conclusions with regard to references from Wisdom Literature.

(1) We believe that in certain instances a direct connexion can legitimately be traced between verses in the Wisdom books and John, when it seems that the earlier verse was in the mind of the Evangelist as he wrote.

(2) The majority of the verses which show similarity of thought and language with the Fourth Gospel merely reveal the extent to which the sages influenced the thought of the day, and how much their teachings were in the minds and upon the lips of the people.

(3) The many instances where the description or acts of Wisdom were fulfilled anew in Christ, exhibiting not only a connexion in thought, but also in words, lead us to believe that the Evangelist, after applying the hymn of Wisdom to Christ, purposed to reveal how Christ as Wisdom Incarnate, fulfills in Himself the hopes and desires which the wise men entertained in regard to "Sophia".

2. Relation of Prologue to Rest of Gospel.

Any further direct connexion between the Wisdom books and the remainder of the gospel depends on another question, i.e., How much influence does the prologue exert upon the remainder of the gospel? We believe that the is not an afterthought, but that it was composed first.

The great teachings contained in it pervade the gospel. Christ is presented in the gospel as the Eternal Logos become flesh. In the prologue we find the key to the interpretation of the gospel.

(1) The term "Logos" as used in the prologue, does not recur in the gospel. It is used frequently in the ordinary senses as "word", "Scripture", "testimony", "teaching", "commandment"; but some passages show a deeper significance, where "logos" is used to express august spiritual relations. "Logos" is viewed as a divine principle of life, practically equivalent to those high modes of communion wherein the Father and Son may be said to come to the disciple and make their abode with him. "τὰ ῥήματα" is sometimes used in the same lofty sense as "λόγος", a definite proof that this usage is far removed from the Logos doctrine of the prologue.

(2) The prologue presents Christ the Logos as Light and Life, and this same teaching pervades the gospel. The life referred to is the true spiritual life which is not merely the pledge but the beginning of an eternal life over which natural death has no power.

(3) While the "Logos" is not mentioned after the prologue, the Evangelist portrays Christ in such a way as to reveal in Him the presence of the Eternal Logos. From His life shines forth the "glory as of the only-begotten of the Father." The gospel reveals Christ as He is presented in

the prologue, the Eternal Logos become flesh. The Christ of the Fourth Gospel reveals omniscience, omnipotence, absolute self-determination, aloofness, majesty; His words proclaim Him as the Logos. His miracles manifest His divinity, glory, and Messianic power. His sympathy and compassion familiar from the Synoptics, are lacking. He seems at times independent of material limitations. His humanity is not permitted to detract from His character as the Eternal Logos. Anything which is not in keeping with this is omitted. He does not need to pray save for others. He is conscious of and proclaims His Messiahship from the beginning. He is conscious of His pre-existence with the Father. He claims to be one with the Father. He claims to be the one and only way of salvation for mankind.

CHAPTER IX

CONCLUSIONS

1. We have found in the Wisdom literature the conception of a personified Wisdom, in whose praise the great hymns to Wisdom were composed. These hymns to Wisdom are marvelously like the hymn to the Logos in the prologue to the Fourth Gospel. After a careful study of the hymns to Wisdom in their relation to the Prologue, we find they can be re-arranged as follows:-

In the beginning was Wisdom.
Wisdom was with God.

She was in the beginning with God.

All things were made by her,
Without her was not anything made.

In her is life,
She is the light of men.

She shines a light in the darkness,
And the darkness overcomes her not.

She is an effulgence from everlasting light,
Bestowed by God upon all flesh.

Wisdom was in the world,
And the world was made by her,
And the world knew her not.

She came unto her own people, the Jews,
And the Jews received her not.

As many as received her,
Through her become sons of God.

Wisdom tabernacled in Israel,
She pitched her tent in Jacob.

She revealed her glory,
 Glory as of the only-begotten of the Father.

Wisdom is full of mercy and truth,
 Her fruits are glory and grace.

Her sons have received of her fullness,
 She fills them with all good things.

The law was given through Moses.
 Grace and mercy came through Wisdom.

No-one hath seen God at any time.
 The only-begotten Wisdom, who comes forth from
 the mouth of God,
 She manifests the Invisible God.

The connexion is so close, and the parallel in word and thought is so intimate, that we feel warranted in assuming that the praises of Wisdom have in the prologue to the Fourth Gospel, become the praises of the Logos.

2. Having established the close connexion between the praises of Wisdom and the hymn to the Logos, we proceeded to establish the fact of the close association of the two conceptions in the Wisdom literature, culminating in their identification in the Wisdom of Solomon. Here we found the bridge over which we crossed, to change the praises of Wisdom into the praises of the Logos. The two conceptions we found to be associated together as one. The praises of Wisdom become the praises of the Logos.

The doctrine of Wisdom reached its peak in the Wisdom of Solomon. Thereafter the feminine "Sophia" is replaced more and more by the masculine Logos. A determining factor in this is the Hellenic influence which extend-

ed everywhere. Hellenism sought to find in the masculine Logos the revelation of the transcendent Divine Being. Philo expressed his dislike of the feminine nature of "Sophia", so that he preferred the Logos as the intermediary between God and man. In this we believe that he reflected the feeling of his time. Following upon the identification of Wisdom with the Logos, Wisdom is rapidly replaced by the Logos as the chief intermediary between God and man.

(1) The feminine nature of Wisdom seemed incompatible with the conception of the supreme, all-powerful medium between God and man.

(2) The all-pervasive influence of Hellenism elevated the masculine Logos as the supreme intermediary between God and man.

3. We find the connecting link between the Wisdom literature and the Fourth Gospel in the Wisdom of Solomon, not in Philo. We realize the important contribution made by Philo in bridging the gap between Judaism and Hellenism. We appreciate his great influence as the head of the Jewish-Alexandrian school of thought in his generation. Undoubtedly many Ephesians at the end of the first century were acquainted to some extent with the teachings of Philo. But the Logos of the Fourth Gospel is derived from the Wisdom of Solomon and the earlier Wisdom literature as the main line of its development. It is not derived from Philo.

(1) The above hymn to Wisdom shows a far closer con-

nexion with the prologue than can be developed from the praises of the Philonean Logos.

- (2) The merging of the two conceptions of Wisdom and Logos is found in the Wisdom of Solomon. We need not wait for Philo's Logos.
- (3) The Logos of Philo is the "Reason" of Greek philosophy, the Platonic "νοῦς". It resembles the Johannean Logos in very little more than name. Its differences are far deeper and more fundamental than its resemblances.

4. The "Memra" of the Jewish Targums is a parallel development in Palestinian Judaism, resembling in many ways the conception of Wisdom, and to some extent, the Hellenic Logos. We cannot tell when it was first developed, but we have reason to believe that its use goes back before the beginning of the Christian era. The view of Strack and Billerbeck is that the "Memra Adonai" was merely a substitute for the name of God which pious Jews would not utter. We feel that the use in the Targums warrants us in believing that the Memra was personified, and the practise of the Hebrew people leads us to the same conclusion. The important point to note here is that the creative Word of the OT is not translated by "Memra" in the Targums. Such Hebrew phrases as "the Word of the Lord", "the Word of God", "My Word", "Thy Word" etc. are not translated "Memra" in the Targums. Where in the OT the

"Word of God" is the medium of communication with men, or the instrument of revelation, it is not rendered "Memra" in the Targums. Only one conclusion can come from this, the "Memra Adonai" of the Targums is not the equivalent of the "Dabhar" of the OT. The Memra is not the creative Word, the Word of revelation, or the personified Word of the OT.

"Memra" was upon the lips of the Jews at the end of the first century A.D., and was familiar to them from the synagogue services where "Memra Adonai" was used instead of the sacred name of Jehovah. It did not have the significance of the creative Word and Word of revelation in the OT, yet it could not help but carry over some of the associations which clung to the "Word of God" in the OT. It appears in the Targums in the place of God acting in the world. The great contribution of the Memra to the Logos doctrine of the Fourth Gospel lay in preparing the people to hear and understand the great proclamation,-

The "Memra Adonai" who appears and acts for God in the world is none other than the Logos Incarnate, even Jesus Christ, the Word of God.

5. We feel that a detailed examination of the critical problems of the Fourth Gospel, though necessary and valuable in the preparation of this thesis, is not properly included within the limits of this paper. The result upon which scholars have reached most agreement is in our opin-

ion the following:-

The author of the Fourth Gospel was a Jew, whose original home had been in Palestine, and whose native tongue was Aramaic, not Greek.

If this view be accepted, our thesis is not affected by theories as to date, authorship, dislocations, glosses, editors and redactors. For the praises of Wisdom to become the praises of the Logos, we need only accept the author to be a Jew whose home had been in Palestine, and whose native speech was Aramaic.

6. We have traced the intimate relation of the Wisdom literature to the Logos Hymn in the prologue. The question remains, What relation do the wise men and their writings have to the gospel proper?

- (1) We believe that in certain instances a direct connexion can legitimately be traced between verses in the Wisdom books and the Fourth Gospel, when it seems that the earlier verse was in the mind of the Evangelist as he wrote.
- (2) The majority of the verses which show similarity of thought and language with the Fourth Gospel, merely reveal the extent to which the sages influenced the thought of the day, and how much their teachings were in the minds and upon the lips of the people.
- (3) The many instances where the description or acts of Wisdom were fulfilled anew in Christ, exhibiting not only a connexion in thought, but also in words, lead

us to believe that the Evangelist, after applying the hymn of Wisdom to Christ, purposed to reveal how Christ as Wisdom Incarnate, fulfills in Himself the hopes and desires which the wise men entertained in regard to "Sophia".

- (4) Any further direct connexion between the Wisdom books and the remainder of the gospel depends upon another question, i.e., How much influence does the prologue exert upon the remainder of the gospel?

Our view is that the prologue is not an after-thought, but that it was composed first. The great teachings, especially of Light and Life, contained in it, pervade the gospel. Christ is presented in the gospel as the Eternal Logos become flesh. In the prologue we find the key to the true interpretation of the gospel.

ERRATUM.

To be inserted following the heading on the opposite page,

- Prov 8:30 Wisdom was with God.
ἤμην παρ' αὐτῷ.
Job 12:13 παρ' αὐτῷ σοφία.
Wisd 9:9 μετὰ σοῦ ἡ σοφία.
Sir 1:1 πᾶσα σοφία παρὰ Κυρίου καὶ μετ' αὐτοῦ ἔστιν.
She was in the beginning with God.
Prov 8:30,23 etc. as opposite.