

1 Is there a Spirit Wisdom in the Wisdom of Solomon and Sirach?
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4 **The Rise of a Biblical Wisdom Christology and the Problematic Assumption**

5 While Wellhausen and his followers overemphasised their historical approach to the texts of
6 the Bible, Wisdom literature was previously marginalised in OT studies in modern biblical
7 scholarship. Only since the twentieth century, there had begun the revival of Wisdom
8 theology which then impacts NT studies and discussion of the Jesus tradition, and such an
9 influence continues today.¹ In his book published in 1908, William Fairweather had already
10 argued that the Hellenistic Jewish concept of wisdom overshadows the development of
11 Christology in the NT.² Rendel Harris is the first scholar in modern biblical scholarship who
12 evidently argued for the dependence of John's Prologue on Jewish wisdom literature.³ Due to
13 Harris' remarkable achievement, Elizabeth Johnson rightly comments, that ever since the
14 publication of Harris' 1917 book, his thesis is "unanimously" accepted among Johannine
15 scholars.⁴ It was then H. J. Lawlor used the term Wisdom Christology in his review of Harris'
16 work, which was possibly the first appearance of this term in modern scholarship.⁵

17 Despite the increasing interest on the topic of Wisdom Christology, the following
18 discussions in the NT studies are often entangled by a Hellenistic understanding of the
19 concepts of Wisdom and the Spirit. Doing his studies on the wisdom sayings in the Q source,
20 Robinson acknowledged that the construction of Wisdom Christology in the Gospels of
21 Matthew and Luke was significantly influenced by the Hellenistic Jewish Christian milieu.⁶
22 He then uncritically picked up the assumption of the identification between Wisdom and the
23 Spirit in his argument.⁷ It is obviously not Robinson alone who adopted this assumption in
24 discussions of Wisdom Christology in the Synoptics;⁸ the same position was adopted in
25 discussions of Johannine Wisdom Christology.⁹ In addition, when talking about Wisdom
26 Christology in the Pauline letters, the same problem persists.¹⁰

1 In the following part, we shall see that an equation between Wisdom and the Spirit is
2 chiefly caused by a Hellenistic reading of the Wisdom of Solomon. It is neither faithful to the
3 book itself nor to Jewish writings throughout the ages. Studies on the Wisdom of Solomon
4 affirm the evident influence from Stoicism in this book, as some vocabulary and phrases
5 show.¹¹ However, a careful reading of those ambiguous passages demonstrates that the
6 Wisdom of Solomon did not facilitate a new development of Wisdom theology through
7 identifying Wisdom as the Spirit. Besides those verses from the Wisdom of Solomon, other
8 passages from Second Temple Jewish literature, including Sirach, need also to be clarified.

9

10 **Wisdom and the Spirit in Second Temple Jewish Literature**

11 There is in fact a long scholarship of reading the Wisdom of Solomon against a Stoic
12 background and consequently equating Wisdom with the Spirit as a theological conclusion.
13 Although Clement of Alexandria had already pointed out the mistake of the Stoics in
14 confusing God with Wisdom and the stoic spirit in their reading of Wis. 7:24,¹² the same
15 mistake continues today. Back in 1913, in his reading of this book, R. H. Charles had already
16 articulated such an equation between Wisdom and the Spirit based on Wis. 1:4–7, 9:17;
17 Sirach 24:3; and the Midrash *Bereshith Rabbah* 85.¹³ This is the position that most scholars
18 have adopted in modern scholarship.¹⁴ However, in these texts, there is no more than the
19 superficial equation of Wisdom and Spirit.

20 The verses of Wis. 1:7, 9:17, and 12:1 are often cited by scholars to establish the
21 identification of Wisdom with the Spirit in the Wisdom of Solomon, as R. H. Charles did.¹⁵
22 However, both in 1:7 and 9:17, the Spirit is identified as “the spirit of the Lord”; even in
23 12:1, from the following verse 12:2, the Spirit here is “the spirit of the Lord” as well.
24 Regarding Wis. 1:6; 7:7, 23–24, which Witherington uses to vindicate a Pauline Wisdom
25 Christology in 1 Corinthians 1–4,¹⁶ πνεῦμα σοφίας (genitive form) in 7:7 and ἐν αὐτῇ πνεῦμα

1 (“in her a spirit”) in 7:22 both indicate that the Spirit belongs to and is in Wisdom.
2 Seemingly, what Witherington confirms is not the identification of Wisdom with the Spirit,
3 but that the Spirit of Wisdom is also the Spirit of the Lord. However, before arriving at a
4 conclusion, there is the most confusing verse, Wis. 1:6, which reads that “wisdom is a kindly
5 spirit”.¹⁷ Besides Wis. 1:6, Wis. 7:25 and Sirach 24:3–4 are two other texts scholars usually
6 cite as supporting evidence for a “spiritual” reading of Wisdom. In these two texts, Wisdom
7 is described as a “breath” coming directly from the mouth of the Lord, reminiscent of the
8 Spirit. All these three texts require close and careful reading.

9 Turning to the Qumran literature (or Dead Sea Scrolls), personified Wisdom is hinted
10 at in 4Q185, 4Q525 and 11QPs^a.¹⁸ Collins also notes that the “mystery” in the book of
11 Mysteries (1Q27, 4Q299–301) might indicate a personified figure as Lady Wisdom.¹⁹ Again,
12 there is no suggestion of any equation of Wisdom with the Spirit in these texts. In 1QS,
13 4Q299, and 4Q300, wisdom is often described as “hidden”. Menzies notes specifically that
14 according to 1QS and 1QH, the wisdom of God is only available to humankind through being
15 illuminated by the Spirit, a heavy influence from the Apocalyptic wisdom tradition, as
16 Bennema indicates.²⁰ Apart from the Qumran Literature, R. H. Charles declared that Wisdom
17 is identical with the Spirit in the Midrash *Bereshith Rabbah* 85. However, leaving alone the
18 difficult question of dating, as an interpretation of Genesis 38:26, the Midrash *Bereshith*
19 *Rabbah* 85 only states that Solomon’s wisdom is granted by the Holy Spirit.²¹ In *Bereshith*
20 *Rabbah*, personified Wisdom is more associated with the Torah.²² Therefore, as being
21 previously mentioned, Wis. 1:6, Wis. 7:25 and Sirach 24:3–4 remain as the three most
22 complicated texts that require careful investigation.

23

1 **Complicated Texts in the Wisdom of Solomon and Sirach**

2 This section focuses on Wis. 1:6, Wis. 7:25, and Sirach 24:3–4, which are the most
3 complicated texts regarding Wisdom’s relationship with the Spirit. Analysing the phrases and
4 vocabularies that cause ambiguities in translation, this article argues that the accepted
5 translations of Wis. 1:6, Wis. 7:25 render the original text in a problematic way. Putting
6 Sirach 24:3–4 back into its Jewish theological setting also shows that Sirach created not an
7 alien understanding of Wisdom to other Jewish writings. Despite the significant development
8 of Wisdom theology as reflected in these two books, neither the Wisdom of Solomon nor
9 Sirach directly adopted Hellenistic concepts of Wisdom and the Spirit. A re-evaluation of
10 Wisdom theology in the Wisdom of Solomon and Sirach is required.

11

12 **Wis. 1:6 and the Apposition of πνεῦμα and σοφία**

13 A close reading of Wis. 1:6 within its context does not support the statement that Wisdom is
14 the Spirit. The KJV Apocrypha originally published in 1611 renders the text as “wisdom is a
15 loving spirit”.²³ Charles translated this verse into “wisdom is a spirit that loveth man”²⁴ and
16 the NRSV version put it as “wisdom is a kindly spirit”. But according to the Septuagint text
17 of Wis. 1:6, it is difficult to tell in the phrase φιλόανθρωπος γὰρ πνεῦμα σοφία whether
18 πνεῦμα or σοφία should be the subject. Both words are nominative in Greek here. However,
19 when due attention is paid to the context of verse 6, this verse places more meaning on
20 πνεῦμα than σοφία. Firstly, looking at 1:5–8 as the context of verse 6, while the subject in
21 verse 5 is “a holy and disciplined spirit”, in verses 7–8 the subject is “the Spirit of the Lord”.
22 Therefore, it is more feasible for πνεῦμα to be the subject of verse 6; all the more so because
23 πνεῦμα stands ahead of σοφία and is closer to the adjective φιλόανθρωπος. Secondly, verse 6
24 addresses things that happened to human souls, which also indicates its strong connection
25 with the Spirit rather than Wisdom. Reading together with 1:4, it is clear that the following

1 discussion of verses 5–8 is located in human souls. Dillistone rightly comments that as in
2 12:1, here in verse 6, spirit is regarded as a “universal immanent principle” existing within
3 human beings.²⁵ Thirdly, throughout the entire book, while Wisdom is somehow
4 hypostasised, the “spirit” of Wisdom is considered more as a contact between humankind
5 and the divine.²⁶ And fourthly, a Jewish understanding of the Spirit differs significantly from
6 the Hellenistic view. Despite similarities between the πνεῦμα in the Wisdom of Solomon and
7 in the Stoics, Gilbert states that the Jewish πνεῦμα has divine implications that Stoic
8 materialism could not accept.²⁷ It is therefore not because of the text itself but probably the
9 mutual relationship between *pneuma* and Logos in Greek philosophy, that scholars are
10 tempted to make a similar judgement in the Wisdom of Solomon.²⁸

11 Returning to Wis. 1:6, the complicated concurrence of two nominatives, the phrase
12 πνεῦμα σοφία is what is termed apposition in grammar. The word σοφία is an appositive to
13 πνεῦμα here. According to Wallace, the use of appositives indicates assumption but not
14 assertion: appositive is different from the Predicate Nominative.²⁹ Therefore, the translation
15 “wisdom is spirit” does not fit well with Greek grammar and even destroys the apposition
16 here intended by the author. The appositive may refer to the same person or thing as the first
17 noun;³⁰ however, it might also be a “clarification, description, or identification” of the
18 previous noun.³¹ Therefore, Blake considered appositive as the modifier. Blake stated that in
19 Semitic, it is possible for either noun in apposition to be the modifier of the other, but the
20 second noun most often serves as the modifier denoting “class, quality, material or content”
21 of the first.³² When the author of the Wisdom of Solomon wrote this book, the phrase πνεῦμα
22 σοφία probably resembled the Hebrew phrase הַ רוּחַ הַ חָכְמָה (spirit of wisdom) in Exodus 28:3;
23 Deuteronomy 34:9; and Isaiah 11:2. Additionally, in the LXX, πνεύματος σοφίας (nouns in
24 genitive forms) in Exodus 28:3 is an exact example of apposition as in Wis. 1:6.

1 Therefore, being consistent with the rest of this book, πνεῦμα σοφία in Wis. 1:6
2 should be translated into “the spirit of wisdom”. Wis. 1:6 thus should be better read as: “For
3 the spirit of Wisdom is gracious, yet she will not exonerate the blasphemous from words out
4 of his lips; because God is a witness of his innermost, a true inspector of his heart, and a
5 hearer of his tongue.”

6

7 **Wis. 7:25 and the “Breath” of God**

8 Wis. 7:25 is the second of the most complicated three texts to look at. In this verse, in an
9 English translation, Wisdom is described as “a breath of the power of God”. But the Greek
10 term for “breath” here is ἀτμός, which should be literally translated as “vapour” or “smoke”
11 but not “breath”.³³ The same Greek word also appears in Plato’s *Timaeus* and Aristotle’s
12 *Meteorologica*.³⁴ However, while Plato used this word to describe how the “vapour” of the
13 “humours” (a fluid as essence) forms human souls,³⁵ Aristotle used the same term to describe
14 the “exhalation” of what is “moist”.³⁶ Although both Plato and Aristotle used this term in a
15 metaphysical way, they only used it to explain formations that happen in the physical world.
16 In contrast to Plato and Aristotle, the author of the Wisdom of Solomon used this term in a
17 totally different way; he used it in its Jewish theological context to describe Wisdom’s
18 divinity as having a close relationship with God.³⁷

19 Examining the way ἀτμός is used in the LXX as well as in the NT, it is not difficult to
20 judge that ἀτμός in 7:25 should be literally translated as “smoke”, especially in the setting of a
21 fire or sacrifice (or incense).³⁸ In terms of ἀτμός, the closest verses to Wis. 7:25 in the LXX
22 are Sirach 38:28 and 43:4. While Sirach 38:28 adopts this term to describe the power of the
23 “breath of fire”, in 43:4 it is used again to depict the “fiery vapours” of the sun. This is
24 exactly what Wis. 7:25 intends to express: as ἀτμός, Wisdom is the extension of God’s power
25 towards this world. When Wis. 7:25 describes Wisdom as a “pure emanation of the glory of

1 the Almighty”, the writer also utilises the metaphor of the sun to indicate the excellency of
2 God.³⁹ But surely, the glory of Wisdom and the Lord is far superior to the sun (Wis. 7:29).
3 However, despite the nuances in meaning, the English translation “breath” still has merits
4 worth preserving. First, analogically, this word depicts Wisdom as the action of God,
5 provided we clearly know that “breath” here is Wisdom but not the spirit of Wisdom.⁴⁰
6 Second, the word “breath” also theologically renders the action of Wisdom as inseparable
7 from the spirit of Wisdom or the Spirit of the Lord, which is intended by the author.

8

9 **Sirach 24:3–4 and the “Mist” from on High**

10 We have seen that the author of the Wisdom of Solomon by no means intended to equate
11 Wisdom with the Spirit. Sirach 24:3–4 is the last of the three most complicated texts.
12 Compared to Wis. 1:6 and 7:25, Sirach 24:3–4 is much less confusing. While Wisdom here is
13 described as coming from “the mouth of the Most High” who “covered the earth like a mist”,
14 Witherington relates this quotation here with Genesis 1:1–2 to argue that Wisdom is the רִיחַ
15 (breath) of the Lord.⁴¹ However, despite their judgement of the identification of Wisdom and
16 the Spirit in the Wisdom of Solomon, Collins and Perdue do not see Sirach 24:3–4 as a
17 similar case. Perdue denotes that describing Wisdom as coming from the mouth of God in
18 Sirach 24:3–6 is a metaphor of “God’s speaking reality into existence”; such an expression
19 stands in line with Genesis 1:1–2:4a and Psalm 33.⁴² Additionally, Collins puts Sirach 24:3
20 together with Wis. 7:25–26 as texts that both vindicate Wisdom’s divinity.⁴³ In Sirach 24:3–4
21 and also 1:9–10, we see a Wisdom theology consistent with Proverbs 2:6 and Psalms 33:6.
22 While God’s Word or Wisdom is normally regarded as the acting agent, the Spirit is the
23 cooperating agent, as Psalms 33:6 indicates.⁴⁴

24

Assessment and Conclusion

1
2 Concerning relationships between Wisdom, Word, and the Spirit, Dillistone's opinion back
3 in 1948 is still very appropriate: the identification of Wisdom with the "spirit" in reading the
4 Wisdom of Solomon is doubtful.⁴⁵ He commented that there are "overlaps" between the
5 concepts of Wisdom, Word, and the Spirit in Second Temple Jewish literature.⁴⁶ But there is
6 still more to say about Dillistone's comments: what seem to be "overlaps" to Dillistone come
7 from his Hellenistic point of view. Dillistone still confused Wisdom with the Spirit in the
8 Wisdom of Solomon.⁴⁷

9 Based on the above investigations, the relationship between Wisdom and the Spirit
10 might be mutual rather than identical in the Wisdom of Solomon and Sirach. Such a mutual
11 relationship is not from yet also should not be confused by Hellenistic ideas. A further
12 development of Wisdom theology in the Wisdom of Solomon is undeniable, but in terms of
13 its perspective of Wisdom and the Spirit, this book is still in line with other Jewish wisdom
14 writings. The mutual relationship between Wisdom and the Spirit is also consistent with the
15 same relationship of God's word and God's Spirit that occasionally occurs in the OT.⁴⁸ While
16 the God's word could hardly be considered as a "hypostasis" of God, the mutual relationship
17 between word and spirit culminates in Jewish wisdom literature and, most significantly, in
18 the Wisdom of Solomon.⁴⁹

19 Gilbert indicates that Wisdom in Sirach, and especially in the Wisdom of Solomon,
20 are as pervasive as the Spirit.⁵⁰ Gilbert thus uses the word "assimilate" or "approximate" to
21 describe the "overlaps" between the concepts of Wisdom, Spirit, and Logos in the Wisdom of
22 Solomon.⁵¹ Rylaarsdam used a stronger word than Gilbert by saying that the Wisdom of
23 Solomon "transfer[red] the functions of the Spirit to Wisdom".⁵² While it is undeniable that
24 the cosmic yet immanent role of Wisdom is reinforced in the Wisdom of Solomon, it is still
25 important to see that Proverbs had already introduced both the cosmic and immanent role of

1 Wisdom. Wisdom cheerfully joined God’s work of creation (Prov. 8:22–33); yet She is also
2 “rejoicing in his inhabited world and delighting in the human race” (Prov. 8:31).

3 Regarding the role of the Spirit, according to the book of Job, there already existed an
4 immanent yet pervasive pneumatology which is not necessarily to be ascribed to the
5 Stoicism. Wisdom is not apart from God (Job 12:13, 16), and the same is the “spirit of
6 wisdom”. When Job 26:13 and Psalm 33:6 are read together with Job 34:14–15 and Psalm
7 104:29, it testifies that the same Spirit sustains and “holds” all God’s creation in its totality.⁵³
8 In terms of the Spirit’s relationship with human understanding, Job provides both creational
9 and functional elucidations: Job 33:4 explains that God’s Spirit (רוּחַ) creates human beings
10 and “the breath (נְשָׁמָה) of the Almighty” grants life; Job 32:8 then explicates that it is the
11 spirit (רוּחַ) of humankind, which is inspired by “the breath (נְשָׁמָה) of the Almighty” that
12 causes human understanding.⁵⁴ Based on Job 32:8, Levison concludes: “The spirit given at
13 birth was considered no less divine, no less the spirit of God, than the spirit understood as a
14 subsequent, charismatic endowment.”⁵⁵ Job 34:14–15 then affirms that “all flesh would
15 perish” without God’s Spirit (רוּחַ) and breath (נְשָׁמָה). Collins rightly comment that the
16 Wisdom of Solomon has a strong cosmology which is not seen in other wisdom writings;⁵⁶
17 but again, the cosmic role of Wisdom and the Spirit is already rooted in Jewish wisdom
18 literature but not in the Stoics.

19 In conclusion, the author of the Wisdom of Solomon did not equate Wisdom and the
20 Spirit but instead depicted a mutual relationship between them. Neither there exists an
21 identification between Wisdom and the Spirit in the other writings from Second Temple
22 Jewish literature. Such a mutual relationship is consistent with the Wisdom theology of the
23 OT and other Jewish wisdom writings from the Second Temple period. The concepts of
24 pervasive yet immanent Wisdom and the Spirit exist already in the OT thus need not to be
25 ascribed to Stoicism’s influence upon the Wisdom of Solomon. Wis. 1:6, Wis. 7:25 and

1 Sirach 24:3–4 are the three texts that most often misguide readers to the identification
2 between Wisdom and the Spirit. However, Wis. 1:6 requires a retranslation as to properly
3 render the apposition πνεῦμα σοφία which is from the Hebrew phrase הַקְּדוֹשׁ הַחָכְמָה. Through
4 examining the term ἀτμίς in Wis. 7:25 in its contemporary writings and especially in the
5 LXX, there stands not a “breath” in this verse resembling the Spirit. When Sirach 24:3–4 is
6 put back into Jewish contexts, it does not suggest either a Spirit Wisdom in the book of
7 Sirach. There are still much more words needed to detail this mutual relationship between
8 Wisdom and the Spirit, but this is surely a task far beyond the capacity of this article.

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¹ C. G. Bartholomew, “Wisdom Books,” in *New Dictionary of Biblical Theology*, eds. Brian S. Rosner and T. Desmond Alexander (Leicester: Inter-Varsity, 2000), 120–22; Raymond C. Van Leeuwen, “Wisdom Literature,” in *Dictionary for Theological Interpretation of the Bible*, ed. Kevin Vanhoozer (Grand Rapids: Baker Book House, 2005), 847–50. See also the introduction that Robert Wilken produced in 1975 to the book he edited: Robert L. Wilken, introduction to *Aspects of Wisdom in Judaism and Early Christianity*, ed. Robert L. Wilken (Notre Dame: University of Notre Dame Press, 1975), xv–xxii.

² William Fairweather, *The Background of the Gospels: Or, Judaism in the Period between the Old and New Testaments* (Edinburgh: T. & T. Clark, 1908), 84, 342–43.

³ Rendel Harris, *The Origin of the Prologue to St John's Gospel* (Cambridge: Cambridge University Press, 1917), 3.

⁴ Elizabeth A. Johnson, “Jesus, the Wisdom of God: A Biblical Basis for Non-Androcentric Christology,” in *Ephemerides theologicae Lovanienses* (1985), 285.

⁵ H. J. Lawlor, “Reviewed Works: Testimonies. Part I by Rendel Harris; the Origin of the Prologue to St. John's Gospel by Rendel Harris,” *The Irish Church Quarterly* 10, no. 40 (1917): 291. accessed 9 Mar, 2020, <http://dx.doi.org/10.2307/30067706>.

⁶ James M. Robinson, “Jesus as Sophos and Sophia: Wisdom Tradition and the Gospels,” in *Aspects of Wisdom in Judaism and Early Christianity*, ed. Robert L. Wilken (Notre Dame: University of Notre Dame Press, 1975), 8.

⁷ *Ibid.*, 12.

⁸ M. Jack Suggs, *Wisdom, Christology, and Law in Matthew's Gospel* (Cambridge Mass.: Harvard University Press, 1970), 51–54; Celia Deutsch, *Hidden Wisdom and the Easy Yoke: Wisdom, Torah and Discipleship in Matthew 11.25-30* (Sheffield: Sheffield Academic Press, 1987), 58–59; Alan K. Kirk, *The Composition of the Sayings Source: Genre, Synchrony, and Wisdom Redaction in Q* (Leiden: Brill, 1998), 379; Thathathai Singasa, “Matthew's Wisdom Christology in Its Jewish and Early Christian Contexts” (PhD thesis, Australian Catholic University, 2011), 94, 99.

⁹ See: Martin Hengel, *Studies in Early Christology* (Edinburgh: T&T Clark, 1995), 116–17; Marie E. Isaacs, *The Concept of Spirit: A Study of Pneuma in Hellenistic Judaism and Its Bearing on the New Testament* (London: H. Charlesworth & Co. Ltd., 1976), 135–38; Sharon H. Ringe, *Wisdom's Friends: Community and Christology in the Fourth Gospel* (Louisville: Westminster John Knox, 1999), 98; Martin Scott, *Sophia and the Johannine Jesus* (Sheffield: Sheffield Academic Press, 1992), 112, 164; Charles H. Talbert, *Reading John: A Literary and Theological Commentary on the Fourth Gospel and the Johannine Epistles*, rev. ed. (Macon, GA.:

Smyth & Helwys, 2005), 78, 282; Michael Willett, *Wisdom Christology in the Fourth Gospel* (San Francisco: Mellen Research University Press, 1992), 17–18; Elisabeth Schussler Fiorenza, *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins*, 2nd ed. ed. (London: SCM, 1995), 133–34; C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 106, 213–26; Buch-Hansen, Gitte. "It Is the Spirit That Gives Life": A Stoic Understanding of Pneuma in John's Gospel. Berlin: Walter de Gruyter, 2010. See also the early Dunn, James D. G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (London: SCM, 1975), 318–26; *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation*, 2nd ed. (London: SCM, 1989), 169. Witherington's research on Jewish Wisdom also hinges on his equation of Wisdom with Spirit, which will be further engaged in the following.

¹⁰ Charles A. Wanamaker, "The Son and the Sons of God: A Study in the Elements of Paul's Christological and Soteriological Thought" (PhD thesis, Durham University, 1980), 112–13; James M. Scott, *Adoption as Sons of God: An Exegetical Investigation into the Background of Huiiothesia in the Pauline Corpus* (Tübingen: Mohr Siebeck, 1992), 169; C. Marvin Pate, *The Reverse of the Curse: Paul, Wisdom, and the Law* (Tübingen: Mohr Siebeck, 2000), 191; Martin Hengel, "Jesus Als Messianischer Lehrer Der Weisheit Und Die Anfänge Der Christologie," in *Der Messianische Anspruch Jesu Und Die Anfänge Der Christologie: Vier Studien*, ed. Martin Hengel and Anna Maria Schwemer (Tübingen: Mohr Siebeck, 2001), 113–14. However, Hengel acknowledged that we still "have to assume a certain functional distinction" between Wisdom and the Spirit, and it was the same case in early Christianity. *Ibid.*, 114–15. Citing 114.

¹¹ John J. Collins, *Jewish Wisdom in the Hellenistic Age* (Louisville: Westminster John Knox Press, 1997), 196–99; Maurice Gilbert, "Wisdom Literature," in *Jewish Writings of the Second Temple Period: The Literature of the Jewish People in the Period of Second Temple and the Talmud*, ed. Michael E. Stone (Philadelphia: Fortress Press, 1984), 289–90, 309–10; Roland E. Murphy, *The Tree of Life* (New York: Doubleday, 1990), 84–85, 142–43; David Winston, *The Wisdom of Solomon: A New Translation with Introduction and Commentary* (New York: Doubleday, 1979), 43–44.

¹² Clement of Alexandria, "Stromata 5.14," in *Christian Classics Ethereal Library*. accessed, 7 Sep 2018, <https://www.ccel.org/ccel/schaff/anf02.vi.iv.v.xiv.html>.

¹³ Robert H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament* (Oxford: Clarendon Press, 1913), 318, 396–97.

¹⁴ Collins, *Jewish Wisdom in the Hellenistic Age*, 196–97; Paul van Imschoot, "Sagesse Et Esprit Dans L'ancien Testament," *Revue biblique* 47, no. 1 (1938): 23–49; Robert P. Menzies, *Empowered for Witness: The Spirit in Luke-Acts* (Sheffield: Sheffield Academic Press, 1994), 57–58; Murphy, *The Tree of Life*, 87–88, 94, 142; Leo G. Perdue, *Wisdom Literature: A Theological History* (Louisville: Westminster John Knox Press, 2007), 299; John Coert Rylaarsdam, *Revelation in Jewish Wisdom Literature* (Chicago: University of Chicago Press, 1946), 113–18. Unfortunately, Levison also confuses Wisdom with the Spirit in the Wisdom of Solomon that he fails to mention that this book has strong influence from Proverbs as its root of the concept of Wisdom. Levison spends much more time on Philo's writings than the Wisdom of Solomon as representative of the Alexandrian Jewish tradition. John R. Levison, *Filled with the Spirit* (Grand Rapids: Wm. B. Eerdmans, 2009), 142–50.

¹⁵ See: George Johnston, *The Spirit-Paraclete in the Gospel of John* (Cambridge: Cambridge University Press, 1970), 96; Ben Witherington, III, *Jesus the Sage: The Pilgrimage of Wisdom* (Edinburgh: T & T Clark, 1994), 114.

¹⁶ *Jesus the Sage*, 304.

¹⁷ As the NRSV reads.

¹⁸ Specifically: 4Q185 Frag. 2:8–15; 4Q525 Fr. 2:3–4; and 11QPs^a 18:5–15, 26:13–14. Scholars have noted *Sirach* 51:13–30's resemblance to 11QPs^a 21:11–22:1; Reymond insists that Ben Sira is its author too. Goff claims that 11QPs^a 21:11–22:1 is a sapiential text, but 11QPs^a does also include other passages indicating personified Wisdom. Matthew J. Goff, *Discerning Wisdom: The Sapiential Literature of the Dead Sea Scrolls* (Leiden: Brill, 2007), 254–56; Ginny Brewer-Boydston, "'They Walk in Wisdom or Folly': The Intensification of Wisdom and Folly from the Book of Proverbs to the Dead Sea Scrolls," *PRSt* 39, no. 4 (2012): 319; Sidnie W. Crawford, "Lady Wisdom and Dame Folly at Qumran," *DSD* (1998): 355, 58; James C. VanderKam, *The Dead Sea Scrolls Today*, 2 ed. (Grand Rapids: Eerdmans, 2010), 53–54; Eric D. Reymond, "Sirach 51:13-30 and 11q5 (=11qpsa) 21.11–22.1," *RevQ* (2007): 207–31.

¹⁹ Collins, *Jewish Wisdom in the Hellenistic Age*, 123. Daniel J. Harrington, *Wisdom Texts from Qumran* (London: Routledge, 1996), 83.

²⁰ Menzies, *Empowered for Witness: The Spirit in Luke-Acts*, 77–80. See also: Cornelis Bennema, "The Strands of Wisdom Tradition in Intertestamental Judaism: Origins, Developments and Characteristics," *Tyndale Bulletin* 52, no. 1 (2001): 61–82.

²¹ H. Freedman and Maurice Simon, *The Midrash Rabbah: Vol.1: Genesis* (London: The Soncino Press, 1977), 797. Furthermore, dating of the Midrash is difficult. The dating of Genesis Rabbah ranges from the 3rd century probably around 300 to even the 5th century. Writings in the Midrash might not accurately reflect the thoughts of the 2nd temple Judaism. H. L. Strack, *Introduction to the Talmud and Midrash* (Minneapolis: Fortress Press, 1996), 279–80.

²² Freedman and Simon, *The Midrash Rabbah: Vol.1: Genesis*, 136, 372. See more notes on: 1n1, 1n4, 87n3, 356n10, 475n4.

²³ *The Apocrypha: King James Version*. Bellingham, WA: Logos Research Systems, Inc., 1995.

²⁴ Ref.: Charles' *The Apocrypha and Pseudepigrapha of the Old Testament* (1913).

²⁵ F. W. Dillistone, "Wisdom, Word, and Spirit: Revelation in the Wisdom Literature," *Interpretation* 2, no. 3 (1948): 283.

²⁶ In 1:4–8, the emphasis shifts to spirit after 1:4, which reads "wisdom...enter(s)...soul"; then in 7:15–23, knowledge is associated with the spirit "in" Wisdom (22); in 7:7 and 9:17, human understanding is attributed to the spirit of Wisdom. Wis. 12:1–2 also states that the spirit of the Lord is immanent in all human beings doing works of "correcting", "reminding", and "warning". Scholars still debate over Wisdom's personification in this book. See: Ibid., 281–82; Joseph R. Dodson, *The "Powers" of Personification: Rhetorical Purpose in the Book of Wisdom and the Letter to the Romans* (Berlin: Walter de Gruyter, 2008), 37–40. Gerhard von Rad, *Wisdom in Israel*, trans. J. D. Martin (London: SCM Press, 1972), 147–48, 174. Although I agree with von Rad that the term "hypostasis" is misleading, but as a unique development in Jewish wisdom literature, I continue to adopt this terminology in this project.

²⁷ Maurice Gilbert, "Volonté De Dieu Et Don De La Sagesse," *nouvelle revue théologique* 2, no. 93 (1971): 145–66; "Wisdom Literature," 311.

²⁸ Collins, *Jewish Wisdom*, 196–99; Gilbert, "Wisdom Literature," 289–90, 309–10; Murphy, *Tree of Life*, 84–85, 142–43; Winston, *Wisdom*, 43–44. *Pneuma* was identified with soul in early Stoicism. McKirahan identifies Heraclitus as the first philosopher who developed the concept of a cosmic soul, which became the Logos' "universal language". Therefore, in Platonism and Stoicism, soul or the World-soul became the receptor of the Logos, somehow equivalent to the Logos's activity in this physical world. Then, in Stoicism, according to Tripolitis, individual soul is a "fragment of the universal Logos or God" (quote from page 38), and its destination is to be transformed into the divine Reason or Logos. However, Sedley reminds us that in Platonism and Stoicism, the World-soul only co-exists with the physical world and is somewhat subjective to the universal principle. Sedley states that the concept of the World-soul "gets far less emphasis" in Stoicism (quote from page 64), which mainly concerns about individual soul. Richard D. McKirahan, *Philosophy before Socrates: An Introduction with Texts and Commentary*, 2 ed. (Indianapolis: Hackett Publishing, 2011), 140–41; Vladimir de Beer, "The Cosmic Role of the Logos, as Conceived from Heraclitus until Eriugena," *Philosophy & Theology* 27, no. 1 (2015): 13–39; David Sedley, "The Origins of Stoic God," in *Traditions of Theology: Studies in Hellenistic Theology, Its Background and Aftermath*, ed. Dorothea Frede and André Laks, *Philosophia Antiqua* (Leiden: Brill, 2002), 63–65; Antonia Tripolitis, *Religions of the Hellenistic-Roman Age* (Grand Rapids: Eerdmans, 2002), 37–39.

²⁹ Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 48.

³⁰ Ibid.

³¹ Ibid.

³² Frank R. Blake, "Comparative Syntax of the Combinations Formed by the Noun and Its Modifiers in Semitic," *Journal of the American Oriental Society* 32, no. 3 (1912): 245.

³³ *BDAG*, 3rd ed., "ἄτμίζ" (Chicago: University of Chicago Press, 2000), 149.

³⁴ *BG*, "ἄτμίζ", (Leiden: Brill, 2015), 332.

³⁵ Plato, "Timaeus," in Loeb Classical Library, 87a.

³⁶ Aristotle, "Meteorologica," *ibid.*, 359b30.

³⁷ In Wis. 7:22–23, just a few verses before, Grabbe is right to say that Wisdom retains those characteristics that exclusively belong to God. Grabbe, *Wisdom of Solomon*, 78.

³⁸ In Gen 19:28; Lev 16:13; 2 Mac 7:5; Sir 22:24, 24:15, 38:28, 43:4; Hos 13:3; Joe 2:30; Eze 8:11; and Act 2:19.

³⁹ Bullard and Hatton, *A Handbook on the Wisdom of Solomon*, 123; Winston, *The Wisdom of Solomon: A New Translation with Introduction and Commentary*, 68. Winston rightly observed the significance of this metaphor as well as Wis. 7:25–26 in the later Alexandrian theologians' argument of the divinity of Christ.

⁴⁰ See also: Bullard and Hatton, *A Handbook on the Wisdom of Solomon*, 123.

⁴¹ Witherington, *Jesus the Sage: The Pilgrimage of Wisdom*, 95–96.

⁴² Perdue, *Wisdom Literature: A Theological History*, 243.

⁴³ Collins, *Jewish Wisdom in the Hellenistic Age*, 199.

⁴⁴ Ref.: Sjoerd L. Bonting, "Spirit and Creation," *Zygon* 41, no. 3 (2006): 719.

⁴⁵ Dillistone, "Wisdom, Word, and Spirit: Revelation in the Wisdom Literature," 280n4. In his classical study, despite the similarities between Wisdom and the Spirit, Ringgren did not see an identification between them. Further, he did not see identification between Wisdom and any other concept in Hellenistic philosophy or other ancient religions. Ringgren, Helmer. *Word and Wisdom: Studies in the Hypostatization of Divine Qualities and Functions in the Ancient Near East*. Lund: H. Ohlssons boktr., 1947.

⁴⁶ Dillistone, "Wisdom, Word, and Spirit: Revelation in the Wisdom Literature," 275–87.

⁴⁷ Dillistone noticed the significance of Proverbs 1:23 in the development of Wisdom theology; yet he still overlooked the idea that wisdom is spirit-centred throughout the OT, as Bennema has suggested. Dillistone thus mistakenly considered the "spirit-centredness" of Wisdom in the Wisdom of Solomon as a contribution from Greek philosophy. *Ibid.*, 280–83, 86–87.

⁴⁸ Specially, consider these verses in the OT where this concept is literally expressed: 2 Sam 23:2; Prov. 1:23; Ps. 33:6; and Isa 59:21. John L. McKenzie, "The Word of God in the Old Testament." In *Theological Studies* (1960): John L. McKenzie, "The Word of God in the Old Testament," in *Theological Studies* (1960), 183–206; Robin Routledge, *Old Testament Theology: A Thematic Approach* (Downers Grove: InterVarsity, 2012), 114–15.

⁴⁹ Despite his resistance to using the term hypostasis to describe such a development, von Rad nevertheless recognised this as a new development. von Rad, *Wisdom in Israel*, 170–71.

⁵⁰ Gilbert, "Wisdom Literature," 293, 311.

⁵¹ Gilbert affirms that the Wisdom of Solomon is "exclusively Jewish", albeit the term "exclusive" still incites debates. *Ibid.*, 311–12.

⁵² Quote from page 116. Rylaarsdam's judgement is based on his observation that Wisdom came to human consciousness and experience, but this is definitely not a new development. Rylaarsdam, *Revelation in Jewish Wisdom Literature*, 116–17.

⁵³ The parallel between "his breath" and "his hand" is evident, so, רִיח here in Job 26:13 should not be translated into "wind" as NRSV or ESV do. William D. Reayburn, *A Handbook on the Book of Job* (New York: United Bible Societies, 1992), 478.

⁵⁴ Bennema indicates that the "breath of Shaddai" in Job 32:8 and 33:4 serves as a metaphor for the Spirit. Bennema, "The Strands of Wisdom Tradition in Intertestamental Judaism: Origins, Developments and Characteristics," 65–66.

⁵⁵ Levison, *Filled with the Spirit*, 80. Levison testifies that Gen 6:3 as well as Ecclesiastes are in support of the view that human mortal life is also sustained by the Spirit of God. *Ibid.*, 16, 50, 143.

⁵⁶ John J. Collins, "Cosmos and Salvation: Jewish Wisdom and Apocalyptic in the Hellenistic Age," *History of Religions* 17, no. 2 (1977): 142; *Jewish Wisdom in the Hellenistic Age*, 192–93.