

Is Jesus the Attribute of God's Wisdom?

Source: <http://www.tektonics.org:80/jesusclaims/trinitydefense.html>

Jesus, as God's Word and Wisdom, was and is eternally an attribute of God the Father.

This foundational statement is incorrect and approaches the level of blasphemy. Jesus Christ is God's only begotten Son, not an attribute. The sons and daughters of God are His children, not His attributes. Children are only attributes in a mystical or figurative sense, and we are not prepared to classify Christ as an attribute of the Father in any mystical sense. We will leave such things to the Jewish Spirituals and Christian mystics.

I find on this site much theological blending of a little of truth with much error. I will open up and explain this as we go on.

1. The writer is guilty of co-mingling Jewish Spiritualism or Cabbalism with Christian mysticism and then trying to present it in such a manner as to confuse the minds of the readers by trying to be speaking of such deep mysteries that no one can comprehend them due to their mysterious depth. Nothing is further from the truth.

2. The so-called Wisdom Literature of Judaism is valuable and very informative and beneficial reading. However, it is not received as inspired either by Christians or Jews. The Wisdom of Solomon is but one example. This writer used this literature to make his points on the same level as he does the Inspired Scriptures.

3. The concept of Sophiaism is not limited to Jewish Spiritualism, but is found in many of the ancient religions and philosophical systems. Gnosticism is just one example. In Gnosticism Sophia as the daughter and wife of God, is a fallen woman who is rescued and restored by the Logos.

4. In mystic Judaism Sophia begins as either the Wife or the Daughter of God and then by the process of some form of evolution, under the New Testament she becomes the Son of God. I will say more to this later.

5. In Occult Feminism Sophia is the Mother Goddess.

6. In the New World Order of apostate Christianity Sophia is the Father-Mother God/Goddess from whom Christ is born. See The Inclusive Bible on John 1:18. I will list several www sites at the conclusion of the Review that show these points.

7. That the ancient Hebrew term Sophia is feminine is certainly true, but that it represents a female person or Goddess is certainly not true. Language genders

do not always present sexual genders. A further example is that the Greek Word for Spirit is neuter, but the Holy Spirit is not a thing or a Neuter God. Jesus said "when HE the spirit of Truth is come He will guide you..." in other places also Jesus broke the laws of Greek grammar and showed that the Spirit, though a neuter word, is a *He*.

The writer's theology is at major fault here. And from this major fault he produces many unsound and anti-Biblical conclusions and blasphemies.

The writer is at best a Nicenist and because of this he has downgrader views of the Lord Jesus Christ in His essential deity. He believes that God the Eternal Word, the Divine Being and Nature of Jesus Christ, is a begotten God. This is a subordinate god. There is no pecking order in the God-head. They all are self-existent. They each possess the same divine nature and that nature in each of them contains the same divine attributes. The Father is not the only Being Who is of Himself as Chalcedon would pretend. **Each Divine Being is Self-Existent!**

One major point arising from the Nicenist fault here is that the writer is so undiscerning that he has not distinguished the difference between God the Eternal Word, and Christ Jesus, the Mediator, the man. It is predictable that he will say that these two natures are so co-mingled that Jesus Christ is only one person rather than two persons in one union. We deny this and ask if God the Eternal Word died on the Cross? Will this writer affirm such blasphemy and downgrader views of Deity that it can die? This type of thinking is what produced the *god is dead* concepts of the 1950s and 1960s.

If the writer wishes to pretend to such let him kindly let us know when God the Word died and ceased to be a Divine Being and only became a divine nature? Was it during Christ's Incarnation? We would like to know more about the death of God the Word as a Divine Being.

The writer's co-mingling continues as he states:

Just as our own words and thoughts come from us and cannot be separated from us, so it is that Jesus cannot be completely separate from the Father. But there is more to this explanation, related to the distinction between functional subordination and ontological equality.

We speak of Christ as the "Word" of God, God's "speech" in living form. In Hebrew and Ancient Near Eastern thought, words were not merely sounds, or letters on a page; words were things that "had an independent existence and which actually did things."

Throughout the Old Testament and in the Jewish intertestamental Wisdom literature, the power of God's spoken word is emphasized (Ps. 33:6, 107:20; Is. 55:11; Jer. 23:29; 2 Esd. 6:38; Wisdom 9:1). "Judaism understood God's Word to have almost autonomous powers

and substance once spoken; to be, in fact, 'a concrete reality, a veritable cause.'" (Richard N. Longenecker, *The Christology of Early Jewish Christianity* , 145.)

But a word did not need to be uttered or written to be alive. A word was defined as "an articulate unit of thought, capable of intelligible utterance." (C. H. Dodd, *Interpretation of the Fourth Gospel*, 263. It cannot therefore be argued that Christ attained existence as the Word only "after" he was "uttered" by God. Some of the second-century church apologists followed a similar line of thinking, supposing that Christ the Word was unrealized potential within the mind of the Father prior to Creation.)

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The writer's citing of some apostate forms of Judaism does not prove his position. Jesus is not just an idea that began in the Father's mind, and by some magical process of theistic evolution called eternal generation, became a Divine Being.

We do not hold to Plato's concepts of the Logos and neither should any living child of God. This is downgrading to Jesus Christ in His essential deity and insulting. Our God-Man Redeemer, in His essential deity, *did not begin as an idea in the Divine Mind*. He is a self-Existent Divine Being. This is the foundational fault of Nicenism and all Nicenists including Goodwin and Owen and later Bull and Waterland. Many years ago we had enough of this theistic evolution by which an idea becomes a God.

However, Jesus Christ, in His sacred humanity, did exist in the purposes of the Godhead as the origin and foundation of all their purpose. He, in His sacred humanity, is the sum and substance of all the Purpose of the Father, the Word and the Spirit. In Him are all the promises of God, yea and amen, Paul said.

It is also true that Christ in His sacred Humanity did exist in the minds of the Father, the Eternal Word and the Holy Spirit.

It is also true that by the process of eternal generation, speaking in meta-physical terms, not in Biblical language, the Father did bring forth Jesus Christ from the state of the minds of the Godhead into an only begotten son before creation. This is not a generation into Godhood, but into a new relationship.

Heb. 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Speaking again in meta-physical terms, before this act of eternal generation, Christ in His sacred humanity was not the special Son of the Father ONLY, **but of the entire Godhead**. Each Divine Being had a part in the planning and development of the Purposes of God concerning Jesus Christ and His brothers and sisters. After these plans and purposes were completed, I speak as a man here, for God's knowledge is not gradual or uncreative, but eternal, complete and instant.

By the Father's act of Bringing Christ forth, *not God the Eternal Word*, which is the special act of God the Father, Christ and the Father entered into a new relationship: **I will be to him a Father, and he shall be to me a Son?**

Consider Proverbs 8 in this light.

Next the writer asserts, pretending that he knows the truth:

Background

The background with Wisdom Christology is found in the concept of *hypostasis*. What is a hypostasis? Broadly defined, it is a quasi-personification of attributes proper to a deity, occupying an intermediate position between personalities and abstract beings.

In the Ancient Near East here are some examples:

- Hun and Sia, in Egyptian tradition the creative word and understanding of Re-Atum
- Ma'at, also Egyptian, a personification of right order in nature and society, a creation of Re
- Mesaru and Kettu, or Righteousness and Right, Akkadian hypostases conceived of as qualities of the sun-god, or as gifts granted by him, or sometimes as personal beings or independent deities
- the divine word, which proceeds via the character of breath and wind, in Sumerian and Akkadian literature

Wisdom in Proverbs

Wisdom in Proverbs 8, and Wisdom in Sirach and Wisdom of Solomon, and Philo's logos, all fit hand in glove with these. Now let's look at some cites, starting with Prov. 8.

Proverbs 8:22-30 The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him...

This writer certainly needs help with his definitions. We will offer the definition of hypostasis from our unabridged Merriam-Webster:

hypostasis *hī ə ə* noun *p/* **hypostases** \- ə.ē\

Etymology: Late Latin, substance, sediment, from Greek, support, sediment, foundation, substance, from **hyphistasthai** to support, stand under, from **hypo-** + **histasthai** to stand, middle of **histanai** to cause to stand -- more at [stand](#)

1. a) : something that settles at the bottom of a fluid : [sediment](#), [deposit](#)

b) : the settling of blood in the dependent parts of an organ or body

2. a) *in the original Nicene use* : the essence or substance of the triune Godhead -- called also *ousia*
 b) *in later use* : (1) : one of the persons of the Godhead or Trinity (2) : the individual as subject or substance
 c) : the whole personality of Christ as distinguished from his human and divine natures
 3. *obsolete* : basis of support : **foundation**
 4. *philosophy* : a) *Plotinism* : any of the three aspects or essential principles constituting the Godhead: (1) : the transcendent one (2) : **nous, spirit** (3) : **logos, world soul**
 b) *Thomism* : the substance or rational nature of an individual or person; *also* : **person, individual**
 c) : substance as an ontological entity or category : a self-subsistent reality or mode of being
 d) : a hypothetical or conceptual entity : a reified abstraction : **hypostatization** <as far as the Buddhist ~ of the law is concerned, we should search in vain for a Christian equivalent -- Joachim Wach> <for legal purposes a right is only the ~ of a prophecy -- Alfred Lief>
 5. [New Latin, from Late Latin] : failure of a gene to produce its usual effect when coupled with another gene that is epistatic toward it
 6. [New Latin, from Late Latin] : **hypostase**
 7. a) : the mention of a word, grammatical form, or word group (as *in, un-, in the dark*) as a linguistic element
 b) : a linguistic element so referred to -- called also *citation form, quotation noun*

The writer embarrasses himself by his pseudo-definition of hypostasis.

It is remarkable to me how this writer places so many human works on the same level as the Divinely Inspired Scriptures.

It is certainly true that Christ is the fullness and embodiment of the Wisdom of the Godhead. It is also certainly true that Christ is the highest form of all Wisdom, but it is not true that as The Wisdom of God, He is an attribute of God the Father!

Context Between the Testaments

We will now examine Jewish speculations that accorded "the Wisdom of God" a quasi-personal status. We will then be able to see continuity between the intertestamental literature and the New Testament that defines the nature of the relationship between God the Father and Jesus Christ. (This is basically true-REP)

Dunn puts it succinctly: "What pre-Christian Judaism said of Wisdom and Philo also of the Logos, Paul and the others say of Jesus. (This we doubt of very much unless relating to Jesus the Man;-REP)The role that Proverbs, ben Sira, etc. ascribe to Wisdom, these earliest Christians ascribe to Jesus." James D. G. Dunn, *Christology in the Making* , 167. This conception of Wisdom parallels a less significant, general Jewish explanation of how a

transcendent God could participate in a temporal creation. The Aramaic Targums resolved this problem by equating God with His Word: thus in the Targums, Exodus 19:17, rather than saying the people went out to meet God, says that the people went out to meet the word of God, or Memra. (This we deny and never will we place these uninspired writings of the anti-Christ Jews on the level of Inspired Scriptures-REP)

This term became a periphrasis for God; whether it could have been reckoned as a separate person, as in Christian Trinitarianism, is a matter of debate. The risk involved with making Wisdom/Word an independent deity was too great for the rabbis to speculate further, but Christians found in the Wisdom tradition an ideal categorical conception within which to place the person of Jesus. (This is basically true as it relates to the Man, Christ Jesus, but not God the Eternal Word-REP)

However, let us remind ourselves that the Divine Being of a Manifested God, not the Father or the Holy Spirit, and not the Word in His Divine State only, appeared many times in the Old Testament. This Visible Divine Being hid His deity until His Baptism many years later, and He is our God-Man Redeemer, the Lord Jesus Christ.

Ex. 24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

Ge 32:30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Jud 13:22 And Manoah said unto his wife, We shall surely die, because we have seen God.

Joh 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

1Jo 4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

3Jo 1:11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

The Old Testament instances of men and women seeking God are not instances of seeing God the Father or God the Holy Spirit, but of seeing the God-Man Jesus Christ. And, they saw Him in His sacred heavenly humanity only, and not in His deity as God the Word or else they would have been consumed.

Do we believe that God the Word, in His Divine Glory is less consuming than God the Father or God the Holy Spirit? I think not. There is no pecking order in the Godhead when it comes to Divine Glory. God the Eternal Word, the Deity of Jesus Christ, is just as much a consuming fire as the Father and the Holy Spirit are.

De 4:24 For the LORD thy God is a consuming fire, even a jealous God.

Heb 12:29 For our God is a consuming fire.

N.T. Wright observes in *Who Was Jesus?* [48-9] that Jewish monotheism "was never, in the Jewish literature of the crucial period, an analysis of the inner being of God, a kind of numerical statement about, so to speak, what God was like on the inside." Rather, it was "always a polemical statement directed outwards against the pagan nations." Rabbis of Jesus' time had no difficulty in personifying separate aspects of God's personality - His Wisdom, His Law (Torah), His Presence (Shekinah), and His Word (Memra), for example. This division had the philosophical purpose of "get(ting) around the problem of how to speak appropriately of the one true God who is both beyond the created world and active within it."

(God has no outer being. He has no inward Being, He is pure and simple spirit. He is manifested outwardly, but that is not His outer Being. God is Three Beings in One Nature and each of these Beings contains the One divine nature. Jesus is the highest form of the manifestation of the Godhead because of the Hypostatic Union. N. M. Wright appears to follow some of the teaching of the Cabbala. It did not exist in Jesus' time so the Jewish Rabbis did not hold to its teaching. However, the Cabbala does contain the evolution of thoughts and interpretations held among the apostate antichrist Jews. REP)

(Shekinah is not a Biblical Word, but an invention of Cabbalism. The idea is to include the Goddess in the Trinity either by Shekinah or changing the gender of the Holy Spirit into a female deity as the Jewish spiritualists try to do, REP)

The writer continues:

Similarly, Brad Young writes:

Within Judaism, the 'hypostatization' of Wisdom or Torah did not seem to undermine monotheism, since ultimately it was a kind of periphrasis used to circumvent the implication of direct contact between the transcendent God and the creation.

This concept, Young continues, did not challenge God's "ultimate originality and sovereignty" at all. Hence, the idea of Christianity identifying an actual person in such a way is not problematic for monotheism in any sense. Nor is a trinitarian concept entirely foreign to Judaism. O'Neill [JCO.WD, 94] records the words of the Jewish historian Philo, a contemporary of Jesus, who laid out this exposition upon the three men who came to visit Abraham in Genesis 18:2, and were presumed to be divine figures:

...the one in the middle is the Father of the Universe, who in the sacred scriptures is called by his proper name, I am that I am; and the beings on each side are those most ancient powers which are always close to the living God, one of which is called his creative power, and the other his royal power.

No one would question that Philo was a Jewish monotheist; yet here we have an exposition perfectly compatible with the Trinity: the Father, The Creative Power (the Son, or the Word), and the Royal Power (the Holy Spirit).

(Certainly we deny that the Father appeared unto Abraham, but Jesus Christ only, for no man has seen God at any time. It may be good to realize that that these other two were what we call angels who went forth with Christ Jesus in this instance-REP)

The writer continues:

Now we move to passages concerned directly with Wisdom.

Sirach (Ecclesiasticus)

Ecclesiasticus 1:1-4 All wisdom cometh from the Lord, and is with him for ever. The sand of the sea, and the drops of the rain, And the days of eternity who shall number? The height of the heaven and the breadth of the earth And the deep and

wisdom, who shall search them out? Wisdom hath been created before all things, And the understanding of prudence from everlasting.

The book of Ecclesiasticus was written by Jesus the son of Sirach in about 100 B.C. It describes Wisdom as having been "created before all things," as being "from everlasting" and as comparable to "the days of eternity." In this we are in harmony with the Trinitarian view of Jesus as created or generated by the Father eternally, that is, finding his source in the Father and having no existence apart from Him, yet also having existed eternally as God does. Sirach writes further:

*I came forth from the mouth of the Most High, And covered the earth as a mist. I dwelt in high places, And my throne is in the pillar of the cloud. Alone I compassed the circuit of the heaven, And walked in the depth of the abyss. (Ecclesiasticus 24:3-5)
He created me from the beginning of the world, And to the end I shall not fail. (Ecclesiasticus 24:4)*

This is another speech of self-praise of the sort found in Proverbs, only this time, the speech takes place in the heavenly court -- a place where only God would offer self-praise. Wisdom says of herself: "I came forth from the mouth of the Most High" (the "Word" of God) and "my throne was in the pillar of the cloud" -- an allusion to the Old Testament sign of the divine presence.

This writer does not know the difference between the Arian concepts and the Nicenian concepts. He further confounds and co-mingles the name Jesus with God the Eternal Word. God the Word is not a created Deity, Arianism. He is not a generated Deity, Nicenism. Jesus Christ, by the hypostatic union, is a self-existent Divine Deity, unbegotten and uncreated. This is not Trinitarianism that the writer is presenting, but an apostate form of religious humanism.

It is further amazing to me how the writer continues to form his opinions from none Biblical sources as if these Jewish commentaries and history books are on the same level as the Sacred Scriptures.

The writer's view of the Trinity is an example of more modern and apostate forms of theological double talk. It is contradictory and as such is not found in the Sacred Scriptures. What do we care about the apostate Jews and their uninspired writings?

It is certainly true that certain uninspired Jewish writings and commentaries on the Sacred Scriptures do present Wisdom as a personal Being. Their minds are blinded to the glorious truths of Jesus Christ and we do not really care, anymore than with a passing interest, what they had to say or not say about our Lord Jesus Christ in the OT.

The writer, pretending to build his case, further says:

Wisdom is an attribute of God, and is co-eternal with Him -- otherwise, Wisdom is a thing "added" to Him, or someone has "instructed" Him.

(Who denies that Wisdom is an attribute of God and who denies that in some cases this term represents our Lord Jesus Christ in both the Old and New Testaments? No Biblical student does. REP)

Bauckham makes a similar observation concerning a much later passage: "2 Enoch 33:4, in an echo of Deutero-Isaiah (Isa. 40:13), says that God had no advisor in his work of creation, but that his Wisdom was his advisor. The meaning is clearly that God had no one to advise him. His Wisdom, who is not someone else but intrinsic to his own identity, advised him." Richard Bauckham, *God Crucified: Monotheism and Christology in the New Testament* , 21.

(This writer's source here is just as unsound and unaware of the teaching of the Scriptures and Biblical Christology as the original writer. Both are blind leaders of the blind. God was not crucified, but Jesus the man was in His incarnate flesh. REP)

The Wisdom of Solomon

In this intertestamental work written under the persona of Solomon, Wisdom is described as the artificer of all things (7:22), "the breath of the power of God and a pure effluence flowing from the Almighty" (7:25), and is spoken of as the "image" (*eikon* -- for the significance of this term, see Chapter 1 of my book, [*The Mormon Defenders*](#)) of the goodness of God (7:26), able to do all things and make all things new.

"Wisdom" was also envisioned as sharing God's throne, having been present with God from all eternity, and was thought of as proceeding from God. God's Wisdom and Word are equated in verse 9:2 -- "O God of my fathers, the Lord of mercy, who hast

made all things with thy word, and ordained men through thy wisdom." Wisdom is also credited with performing miracles, like the parting of the Red Sea (Wisdom of Solomon 10:18-19).

While it is certainly true that Wisdom is an attribute of God, and while it is certainly true that in some instances the Wisdom of God is understood of our Lord Jesus Christ in the OT, and while it is certainly true that the OT Wisdom can be considered in some instances as the NT Logos, *it is not true that Jesus Christ, as the Wisdom of God, is an attribute of God. It matters not what Jewish Mystics and Spiritualists have to say on this subject. They are of no authority to God's living children! Neither are those of this writer's denomination.*

The writer presents different ways to downgrade the deity of Jesus Christ and make Him into an inferior deity.

Philo

The Jewish philosopher Philo was a contemporary of Jesus and the author of several philosophical and historical works. Philo calls Wisdom (which he also refers to as the logos) the "image (*eikon*) of God," refers to the Wisdom of God as the one through whom the universe came into being, and describes Wisdom as God's "firstborn son," as neither unbegotten like God or begotten like men, as Light and as "the very shadow of God." He regarded the logos as one of several attributes of God which he referred to collectively as "powers," with the logos as the chief power in the hierarchy.

Much of what we know as Nicenism or Chalcedony is nothing more than Philo or Plato with Constantine's sanction. There may be a small element of truth in some statements and concepts, but by and large the entire structure is false and dishonoring to our Lord Jesus Christ and the Holy Spirit.

On to the New Testament

Now that we have concluded our brief survey of Jewish intertestamental literature, some observations are in order before proceeding to the New Testament evidence. As we will show, what these writers said of Wisdom, the authors of the New Testament also said about Christ.

(In an enlarged sense this is partly true. However there is no justification from the New Testament writers to make Jesus Christ an attribute from the Father. There is no justification to maintain that the OT Wisdom is actually a female deity. REP)

But we are not necessarily arguing for direct dependence by Paul or John or any New Testament writer on Philo or any particular writer. Rather, we are establishing that there existed in Judaism certain set motifs about Wisdom with which the writers of the New Testament worked, and that, as Hurtado (44, 46) puts it, "ancient Judaism provided the first Christians with a crucial conceptual category" that was applied to the risen and exalted Jesus.

(This is more humanism. The NT writers wrote under the inspiration of the Holy Spirit, and they did often cite none Biblical sources. Paul did this on Mars Hill as did both Peter and Jude. However, this is no justification for saying that Jesus is an attribute of the Father, or making Wisdom into a female Deity. REP)

We will now show that Jesus identified himself with Wisdom, and thereby identified himself with its qualities, including co-eternality, functional subordination, and ontological equality with God.

Once again the writer shows that he is defective in defining terms. We will give our Merriam-Webster unabridged:

ontology - jē noun -es

Etymology: New Latin ontologia, from ont- + -logia -logy

1.

a) (1) : a science or study of being; *specifically* : a branch of metaphysics relating to the nature and relations of being **(2) :** a particular system according to which problems of the nature of being are investigated

b) : [first philosophy](#)

2. : a theory concerning the kinds of entities and specifically the kinds of abstract entities that are to be admitted to a language system.

Once we remove the metaphysical concepts used in trying to define and explain the Godhead, the matter becomes a lot more simple. We can never comprehend it fully, but we can, by Divine Grace, believe what has been revealed unto us from the Sacred Scriptures.

The writer constantly uses language that implies that Jesus is not, in His essential Deity, a Self-Existent Divine Being, but supposes Him to have come into being some way or another. This way of defining Jesus may be proper for the naturalist or the religious humanist, but it is not proper for the living child of God.

“Functional subordination” is but another name of Monarchical Subordination which was an ancient concept of many early Christians. Much of it is true if we limit its usage to the *Humanity* of Jesus Christ and not His *Deity*. It simply means that the Father is at the top and all other beings, including Jesus, are in subjection to Him. Jesus, in His humanity, is in subjection to the Father, but God the eternal Word is not.

The Synoptic Gospels

Matthew 8:20//Luke 9:58 Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head.

Witherington notes that the image of this saying "had been used earlier of Wisdom having no place to dwell until God assigned her such a place (cf. Sir. 24:6-7 to 1 Enoch 42:2), with Enoch speaking of the rejection of Wisdom ('but she found no dwelling place')." Witherington also notes the parallel to Sirach 36:31, "So who can trust a man that has no nest, but lodges wherever night overtakes him?" The use of these allusions "suggests that Jesus envisions and articulates his experience in light of sapiential traditions..." (Jesus Quest, 188)

That many of the pre-Incarnate statements did apply unto Jesus during His incarnate ministry is certainly true. We praise the Lord for them all. However, this does not mean that Jesus is an attributed of God as wither the Wisdom of God or the Divine Logos. Yes, wisdom is an attribute of the Godhead, but Jesus Christ is not an attribute of the Godhead, but the only begotten Son of God presented in different ways before His Incarnation. These statements help to identify Jesus as the fulfillment of the Law and the Prophets, not as an Attribute of God, but as the God-Man Redeemer.

Matthew 11:16-19//Luke 7:31-2 To what, then, can I compare the people of this generation? What are they like? They are like children sitting in the marketplace and calling out to each other: "'We played the flute for you, and you did not dance; we sang a dirge, and you did not cry.'"For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon. 'The Son of Man came eating and drinking, and you say, 'Here is a glutton and a drunkard, a friend of tax collectors and "sinners.'" But wisdom is proved right by all her children."

Proverbs 1:24-28 Wisdom calls aloud in the street, she raises her voice in the public squares; at the head of the noisy streets she cries out, in the gateways of the city she makes her speech: "How long will you simple ones love your simple ways?"

How long will mockers delight in mockery and fools hate knowledge? If you had responded to my rebuke, I would have poured out my heart to you and made my thoughts known to you. But since you rejected me when I called and no one gave heed when I stretched out my hand, since you ignored all my advice and would not accept my rebuke, I in turn will laugh at your disaster; I will mock when calamity overtakes you-- when calamity overtakes you like a storm, when disaster sweeps over you like a whirlwind, when distress and trouble overwhelm you. "Then they will call to me but I will not answer; they will look for me but will not find me.

This passage provides some important clues once we have the social data in hand, and add in the factor of Jesus' communal meals with the dregs of society. Witherington notes passages like Proverbs 9:1-6, "which speaks of a feast set by Wisdom herself where she invites very unlikely guests to the table" for the sake of helping them acquire wisdom. Witherington therefore argues that Jesus dined with sinners and tax collectors because he was "acting out the part of Wisdom." (187-8)

Matthew 11:29-30 Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.

Sirach 6:19-31 Come to (Wisdom) like one who plows and sows. Put your neck into her collar. Bind your shoulders and carry her...Come unto her with all your soul, and keep her ways with all your might...For at last you will find the rest she gives...Then her fetters will become for you a strong defense, and her collar a glorious robe. Her yoke is a golden ornament, and her bonds a purple cord.

Sirach 51:26 Put your neck under the yoke, and let your soul receive instruction: she is hard at hand to find .

Our God-Man Redeemer identified Himself in such a way with these statements that anyone who knew the Old Testament and the Jewish commentaries upon it would also know and understand that Jesus was indeed the Christ of God. He was not an attribute of the Greater God, His Heavenly Father, but the only Begotten Son of God in His sacred humanity.

Jesus is clearly alluding to the passages in the very popular work of Sirach. His listeners would have recognized that he was associating himself with Wisdom.

(Jesus did not associate Himself with Wisdom, however, He did use these passages to show that the Wisdom of God in the Old Testament did prophecy of Him. REP)

Matthew 12:42//Luke 11:31 The Queen of the South will rise at the judgment with the men of this generation and condemn them; for she came from the ends of the earth to listen to Solomon's wisdom, and now one greater than Solomon is here.

Noting the association of Solomon with the Wisdom literature, Witherington writes (186, 192):

If it is true that Jesus made a claim that something greater than Solomon was present in and through his ministry, one must ask what it could be...Surely the most straightforward answer would be that Wisdom had come in person.

(It is true that a SOMEONE GREATER THAN SOLOMON WAS THEN PRESENT AND HE WAS THAT SOMEONE! REP)

Matthew 23:34//Luke 11:49 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city... Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute...

In Matthew's version, Jesus says, "I will send them prophets..." Luke specifically identified Jesus with Wisdom.

(Luke specifically used these passages to show that Jesus Christ was indeed presented before His Incarnation as the Wisdom of God. He, in His sacred humanity, was and is the very Wisdom and fulfillment of the decrees and purposes of the Godhead. In Him dwells the Fullness of the Godhead bodily. Please note the Scriptures do not say that He is the Godhead bodily, or

that the Godhead did indwell Him bodily, but that the ***FULNESS OF THE GODHEAD DID INDWELL HIM BODILY; REP***)

John's Gospel

The Gospel of John identifies Jesus with Wisdom in a number of ways. Jesus speaks in long discourses characteristic of Wisdom (Prov. 8, Sir. 24, Wisdom of Solomon 1-11). John's emphasis on "signs" mirrors that of the Wisdom of Solomon, and John uses the same Greek word for them (semeion). Finally, John's overwhelming use of the term "Father" (115 times) matches the emphasis on that title in the late Wisdom literature.

John 1:1-3 In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.

The prologue to John's gospel makes a precise identification of Christ with Wisdom, describing the Logos' Christological role (1:3), its role as the ground of human knowledge (1:9) and as the mediator of special revelation (1:14) -- the three roles of the pre-existent Logos/Wisdom. In calling Jesus God's Logos, John was affirming Jesus' eternity and ontological oneness with the Father by connecting him with the Wisdom tradition.

(This is not true, John did not call Jesus God's Word, but John said of Him, the Word...once again this writer shows that he does not comprehend what he is talking about. The phrase "*God's Word*" is not in the Scriptures, much less a name for Jesus Christ. Jesus Christ is the Word, but His name is Jesus the Christ, or Immanuel. God's written Word, the Scriptures, is certain a part of the Sacred Scriptures though not in that form and the Word of God is found in the Sacred Scriptures, but these are not names of Jesus Christ. This is more attempted downgrading of Jesus Christ that this writer is well known to do, REP)

Now consider these parallels with John's prologue and the Wisdom literature:

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. (Where do the Scriptures say that

the Word is an attribute of God?) *Wisdom of Solomon 9:9 With you (God) is Wisdom, who knows your works and was present when you made the world.*

John 1:4 In him was life; and the life was the light of men.

Proverbs 8:35 For whoso findeth me findeth life, and shall obtain favour of the LORD.

John 1:11 He came unto his own, and his own received him not. (1:11)

1 Enoch 42:2 Wisdom went forth to make her dwelling among the children of men, and found no dwelling place.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Sirach 24:8 The one who created me assigned a place for my tent. And he said: 'Make your dwelling in Jerusalem.'

John 6:27 Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you.

Wisdom of Solomon 16:26 On him God the Father has placed his seal of approval. So that your children, whom you loved, O Lord, might learn that it is not the production of crops that feeds humankind but that your word sustains those who trust in you.

John 14:15 If you love me, you will obey what I command.

Wisdom of Solomon 16:18 And love of Wisdom is the keeping of her laws, and giving heed to her laws is assurance of immortality.

- The Word was in the beginning (John 1:1)
- Wisdom was in the beginning (Prov. 8:22-23, Sir. 1:4, Wis. 9:9)
- The Word was with God (John 1:1) (Note the Scripture also says that the Word was God, but this writer skipped that point, REP)
- Wisdom was with God (Prov. 8:30, Sir. 1:1, Wis. 9:4)
- The Word was cocreator (John 1:1-3)
- Wisdom was cocreator (Prov. 3:19, 8:25; Is. 7:21, 9:1-2)
- The Word provides light (John 1:4, 9)
- Wisdom provides light (Prov. 8:22, Wis. 7:26, 8:13; Sir. 4:12)
- Word as light in contrast to darkness (John 1:5)
- Wisdom as light in contrast to darkness (Wis. 7:29-30)
- The Word was in the world (John 1:10)
- Wisdom was in the world (Wis. 8:1, Sir. 24:6)

- **The Word was rejected by its own (John 1:11)**
- **Wisdom was rejected by its own (Sir. 15:7)**
- **The Word was received by the faithful (John 1:12)**
- **Wisdom was received by the faithful (Wis. 7:27)**
- **Christ is the bread of life (John 6:35)**
- **Wisdom is the bread or substance of life (Prov. 9:5, Sir. 15:3, 24:21, 29:21; Wis. 11:4)**
- **Christ is the light of the world (John 8:12)**
- **Wisdom is light (Wis. 7:26-30, 18:3-4)**
- **Christ is the door of the sheep and the good shepherd (John 10:7, 11, 14)**
- **Wisdom is the door and the good shepherd (Prov. 8:34-5, Wis. 7:25-7, 8:2-16; Sir. 24:19-22)**
- **Christ is life (John 11:25)**
- **Wisdom brings life (Prov. 3:16, 8:35, 9:11; Wis. 8:13)**
- **Christ is the way to truth (John 14:6)**
- **Wisdom is the way (Prov. 3:17, 8:32-34; Sir. 6:26)**

While we can rejoice in this writing's citing of Biblical Scriptures and other statements that do agree with the Scriptures, no place do these statements teach us that Jesus is an attribute of God the Father or that Wisdom, Sophia, is a Divine Goddess. This writer has affirmed certain points, but his proof texts do not such his pretended conclusions.

Paul

The letters of Paul continue the identification of Jesus with God's Wisdom. (This statement is a further example of the writer not understanding the Godhead. The Wisdom of God the Father is the same Wisdom of God the Word and the Holy Spirit. God the Father is not the Supreme Being Who alone posses true Wisdom. Each Being in the Godhead posses the true Wisdom. That Wisdom is personified in the man Christ Jesus. This writer shows again he has not a clue about his subject, REP) **1 Corinthians 1:24, 30 is the most clear: Christ is explicitly identified as "the power of God and the wisdom of God."** Elsewhere in 1 Cor. of relevance:

- Wisdom 1:4: Wisdom existed before all things....**
- 1 Corinthians 2:7: ...wisdom that God predestined before the ages....**
- Wisdom 1:6: To whom has the root of wisdom been revealed?**
- 1 Corinthians 2:10: God revealed these things to us....**

- **Wisdom 1:10:** ...he has given [wisdom] to those who love him.
 - **1 Corinthians 2:9:** ...which God has prepared for those who love him.
 - **Wisdom 1:15:** [Wisdom] has built an eternal foundation among men....
 - **1 Corinthians 3:10:** ...as a wise architect I laid down a foundation....
 - **Wisdom 2:5:** Gold is tested in the fire....
 - **1 Corinthians 3:12-13:** And if any man builds upon the foundation with gold or silver or precious stones..., it is to be revealed in fire.
- Colossians 1:15-18*** *Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

This passage is full of allusions to the Wisdom literature. Note the following parallels:

Colossians 1:15a *He is the image of the invisible God...*
Wisdom of Solomon 7:26 *(Wisdom is) a spotless mirror of the working of God, and an image of his goodness.*
Colossians 1:15b *...the firstborn over all creation.*

Philo's reference to Wisdom as the "firstborn son" and offspring of God. For more on this matter see [here](#).

Colossians 1:16a *...by him all things were created..*
Wisdom of Solomon 1:14 *"for he created all things that they might exist"*

Sirach 1:4 and Philo refer to Wisdom as the "master workman" of creation.

Colossians 1:17b *He is before all things, and in him all things hold together.*
Wisdom of Solomon 1:7 *...that which holds all things together knows what is said...*

As I said before, the OT Scriptures that speak of Jesus in His position as the God-Man and the Wisdom of God personified, we rejoice in, but these Scriptures and other references do not teach the downgrader view that

Jesus is an attribute of God or that Wisdom is in any way a Divine Goddess.

Hebrews

The book of Hebrews, while never identifying Jesus directly as Wisdom, does indicate an equivalence. In verse 3 the rare Greek term *apaygasma* is used to describe Jesus as the "brightness of God's glory," just as the word is used in Wisdom of Solomon (7:25-26) to describe Wisdom's radiance.

Hebrews ascribes to Jesus the same functions that the Philonic/Alexandrian Wisdom literature assigned to Wisdom: mediator of divine revelation, agent and sustainer of creation, and reconciler of God and man (Wisdom of Solomon 7:21-8:1). For more on this word see [here](#).

Hebrews also says of Jesus what Philo says of the Logos. Philo referred to Wisdom as the "*charakter* of the eternal Word" just as Hebrews uses this term of Jesus. Hebrews also "asserts the superiority of Jesus over a group of individuals and classes that served mediatorial functions in Alexandrian thought," including angels, Moses, Melchizedek, and the high priest.

Finally, in Ecclesiasticus, Wisdom, though universal in scope, by God's decree rests in Jerusalem, and is regarded as having the role of the priesthood: "In the holy tabernacle I ministered before him, and so I was established in Zion." (24:10) Compare this proclamation with what is found in the Book of Hebrews chapters 3-10 describing Christ as our "high priest" ministering at a heavenly tabernacle.

Again, we can rejoice that these none inspired writings bear testimony to our Lord Jesus Christ in some way or another. But our questions remain, where do they say that Jesus is an attribute of God the Father, or the Heavenly Father? What the scriptures say we do not deny, but we do deny what this writer pretends that the Scriptures say. No where has He produced a scripture that says that Jesus is an attribute. Certainly Wisdom is an attribute of God, just as His Word is, but this does not mean that Jesus as the Wisdom of God or Jesus as the Logos, is an attribute of God.

The writer has tried to take statements that each that Wisdom is an attribute of God. He has introduced statements that teach that Wisdom is personified and these statements often speak well of our Lord Jesus Christ and we join in glorifying God because of these truths, but no where has he proved that Jesus is an attribute of the Heavenly Father.

Jesus is not an attribute of God, but He is God, John 1:1. Surely this writer should know that an attribute of God is not God. Jesus in His essential Deity is a Divine Being within the Godhead. There is One God Who dwells in the One Godhead of Three Beings. Jesus is in hypostatic union with God the Eternal Word, He, the eternal Word, became flesh, John 1:14. He did this by the Hypostatic Union. Jesus is not an Attribute of a greater God, but He is the only begotten Son of God in His humanity and in His Deity He is God.

This writer is an advanced downgrader Nicenist. He continues to persuade us that Jesus is merely an attribute of God, and that Sophia is a feminine word, which is true, so that may mean that at one time Jesus was or contained the female element before the Incarnation. I deny this and have showed that the Greek term Spirit is neuter but Jesus used the personal masculine pronoun "He" to speak of the Holy Spirit's coming ministry.

So in conclusion, yes, the Old Testament and inter Biblical Books of the Jews sometime speak in such a way as to use Wisdom in identifying our Lord Jesus Christ in His pre-Incarnate ministry as the eternal God-Man. Yes, Wisdom is an attribute in the Godhead, but neither of this means that Jesus is an attribute of God. Yes, in the Old Testament Sophia is a feminine word, but this does not mean there is a Goddess involved in Sophia or that Jesus, before the Incarnation, contained two genders or that He is the Begotten Son of the Father-Mother God.