III. The Tools of Hellenistic Judaism.

Already seen that the Roman occupation of Palestine led to a revival of religious-national eschatology and apocaliptic. But this not affect the Jews of the diaspora. The messiah, the son of God, the son of man were key titles in the early Palestinian church. But the Jews in the diaspora, though they knew about prophetic and aapocalyptic eschatology, had problems of their own. Their attention was diverted from eschatology to the predominant concerns of Hellenistic thought, to cosmology and ethics, to preoccupation with in this present age. Their tools, then, not so much the **x** vocabulary of prophetic eschatology and apocalypt9ic, though to some extent they could offer these terms 9 in a Greek dress, but ethical and cosmological**x** categories.

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When early Xtians preached Jesus as Christos they could expect Hellenistic Jews to connect the title with the escatological prophecies in the LXX. But the absence of strong messianic associatiomns would give the title little resonance.

The same goes for Son of God in the royal sense, for son of DAvid of prophetic eschatology, fpr the apocalyptic son of man.

The servant was translated by pais, and pais was understood to mean not a servant but a child.

Deut 18 15 ff was not interpreted as eschatological prophet. But Philo's life of Moses indicates considerable interest in Moses. In it the OT is basic, but it is embroidered legendary material depicting Moses as a religious hero of the type of the Hellenistic divine man (theios aner)

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Kurios, lord, from Mari, is the first of the non-eschatological terms interoduced by Hellenistic Jews.

In classical Greek it denoted the rightful authority of a superior over anx inferior. But the LXX used it to translate both Yahweh and even adonai, which would mean despotes.

Introduced as a translation of Mar, it made Ps 110 1 refer to Jesus, and many OT statements about God into statements about Jesus

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Hellenistic Jewish Tools 2

Son of God as Divine Man This notion was already familiar to Jewish writers Letter of Aristeas claims for the OT heroes the Hellenistic title of man of God, anthropos theou Jmosephus similarly speaks of Moses and the OT prophets as divine Philo elaborates his picture of Abraham, the OT prophets, and especially Moses with the traits drawn from Hellenistic notion of the divine man. He avoids the adjective theios and speaks of thespesios aner, suggementing not divinity but inspiration.

Wisdom of Solomon: the persecuted pious Jew as as child of the Lord (2 13) has God for his Father (2 16) is God's son (2 18) he is numbered among the sons of God (5 5)

Theauthor is depicting a hero but he selects the qualities coherent OT tradition. He says nothing about metaphysical origin, of the divine man, of his enthusiasm or possession by God, his ability to work miracles as an attestation of his divinity, of divinity itself.

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Wis 5 5 numbers among the sons of God the devout Alexandrian Jew, i.e. among the OT heroes; so under the influence of a Hellenistic form "son of God" becomes a title for the OT worthies, for Abraham, Moses, the prophets. But Jesus was already recognized as the Mosaic eschatological prophet of Deut 18 15 f He was a prophet like unto Moses. He too was Son of God, not so much in the basic royal sense, but in the nobility of the spirit

While there is Hellenistic influence in this development, still the basic features selected for praise are dominantly biblical

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Wisdom

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

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Proverbs often treat wisdom as a prudential ethical concept. Prov 8 1-2i: wisdomis the agent of revelation

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

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

Wis 7 25 f: She is a breath of the power of God, and apure emanation from the glory of the almighty... she is a reflection of eternal light \mathbf{X} , a \mathbf{x} spotless mirror of the working of God, and an image of his goodness.

Wis 7 22 She is the agent of creation the fashioner of all things Wis 7 24 She pervades the whole created universe and (7, 21)she is the mediator of revelation **xem** and truth to men. As the agent of revelation she dwells with God (8 3f) and with those that accept her she alkso comes to dwell (8: 2b 16 9 18a)

Eth. Enoch 42:

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Wisdom found no place where she might dwell Then a dwelling place was assigned her in the heavens. Wisdom went forth to make her dwelling among the children of men, And found no dwelling place. Wisdom returned to her pplace, And took her seat among the angels.

This is the myth that underlies each successive development of the wisdom concept in Judaism. It appears in various forms, sometimes more Judaized, sometimes less. Characteristic of the myth is Wisdom's descent, her rejection, the 'res9gnation and return to heaven

Wisdom 2

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The concept of sophia was thus ± firmly established in Hellenixtic Judaism, and lay ready to hand as a christological tool for Hellenisotic Jewish Christianity. It offered the possibility of an interpretation of Christ as the pre-existent agent of creation and of the government of the world, as the agent of revelation of rel9gious truthx (especially in the terms eixkon and apaugasma) tomankind in general, in Israel's history in particular, and in the kerygma of the church. Finally it offered the possibility of the historical emergence of Jesus in terms of a descent from heaven, and thus made an important contribution to the doctrine of the incarnation.

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Logos p. 75 f. Logos and Wisdom appear in synonymous parallelism Wisd. 9, 1b-2a: .. who hast made all things by thy word and by wisdom hast formed man

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

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

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

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

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

Rendel Harris, <u>The Origen of the Prologue to St John's Gospel</u> Cambridge, ath the University Press, 1917. pp. 66.

THE ORIGIN OF THE PROLOGUE TO ST JOHN 43

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

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

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

Sap. Sol. iii. 19: Grace and Mercy came by Sophia; Sap. Sol. ix. 28: She is the Image of the Invisible God; Sap. Sol. vi. 22: She is the only Child of God, in the bosom of the Father, Sir. xxxiv. 6: and has the primacy.

CHRIST AS THE HAND OF GOD

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

The First or Heavenly Man

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

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

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

In Hellenistic Judaism brief allusions to Adam's perfection Sirach 49 16 Wisd 10 1 f. pp 123-154 In the Life of Adam and Eve (Charles Pseudiepigrapha II) there is a more elaborate account Ground for view of Relionsgeschlictliche Schule that the development

of the Adam tradition did not occur solely from Jewish resources; postulate oriental myth of Heavenly Man such as Iranian figure of Gayomart

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

In Hellenistic J_udais**kxx**m the heavenly man is always a ctisiological figure. Paul brings together the heavenly man and Christ, not the heavenly man and the Son of Man (1 Cor 15 22 f)

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Philo identifies sophia logos and first or heavenly man

The High Priest

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

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