

WISDOM AS PORTRAYED IN APOCALYPTIC LITERATURE: EXAMINING THE LEXICAL SEMANTICS, ATTRIBUTIONS AND MESSIANIC THEMES

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Declaration

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Signed _____

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Dedication

This work is dedicated to the memory of my grandfather, Gordon Williss, who was perhaps the wisest man I know.

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Abstract

This thesis explores the special significance of wisdom in apocalyptic literature. Its investigation of the apocalyptic texts of Daniel, Revelation, 2 Baruch, 4 Ezra, 1 Enoch and other selected passages, reveals insights into the way wisdom in the symbolic universe associated with the apocalyptic worldview.

These insights have been gained by a thorough concordance study that has been undertaken on “wisdom.” The Hebrew and Greek terms associated with wisdom have been analysed in terms of lexical semantics, attributions and messianic themes. The resultant data been presented in visual form in order to highlight each characteristic of wisdom. This is accompanied by a step-by-step analysis and discussion in separate profiles: firstly by each division of apocalyptic, then attribution, and finally themes. The summary of each of these profiles identifies key points relating to the issues of judgment and Christian wisdom.

This study demonstrates a strong connection between wisdom and a number of related themes - in particular themes which focus on the need for obedience and acknowledgement of God’s power and authority. These are further connected to prophetic themes such as interpretation, as well as the promise of end-time reward and the warning of end-time trials and suffering. By submitting themselves to God, believers are granted wisdom to prepare for the coming Messiah. Wisdom is not only the granting of special vision and interpretation, but also the assurance of future reward through obedience and righteous living. Through careful analysis, this study challenges previous notions of wisdom and its relationship to justice, as well as expands on recent studies on Christian wisdom.

Chapter 1

Introduction to the Project

The meaning and purpose attributed to wisdom is contained within a cultural or religious worldview, and therefore can take on a wide range of connotations. This thesis explores a group of writings that share a common cultural background and many elements of a common worldview. These writings include Daniel, Revelation, 2 Baruch, 4 Ezra and 1 Enoch as well as other texts. In doing so, the thesis expects to bring new insights into the concept of wisdom embodied in the worldview of apocalyptic by exploring the interconnection between wisdom and apocalyptic in terms of lexical semantic terms for wisdom, its attribution, and the messianic themes.

The first step in this research grows out of a review of scholarly literature that seeks to define the parameters of apocalyptic literature. The scope will be set according to the consensus of scholarly opinion. Arguably other literature may be included, but focusing on the core of material whose classification as apocalyptic literature is rarely disputed, a lens will be provided for exploring the motif of wisdom.

Once this scope has been established, a thorough concordance analysis of wisdom will be undertaken to determine links between wisdom and apocalyptic writings. Of specific interest will be the lexical semantics of wisdom; i.e. what key words are interchangeable with the Hebrew, Greek or Aramaic words for wisdom and how they affect our understanding.

These findings will then be analysed as they relate to God/Messiah, believers and non-believers, and a summary made of these characteristics relevant to each group respectively. In line with recent studies on the Messiah in the Old Testament, the analysis will be undertaken on the basis of the divine nature of the Messiah and therefore attributions that apply to God will be included with attributions to the Messiah, for the purposes of this study.¹

¹ There has been debate as to the divine nature of the Messiah within apocalyptic, although in more recent literature there is a greater willingness to make this connection between God and the Messiah. For example, Stephen Cook demonstrates how Jesus as the Messiah likened himself to the Son of Man in Daniel 7, who is presented as a "heavenly figure

Finally, this study will explore the themes that are apparent in passages containing wisdom in apocalyptic writings - specifically the themes of the Messiah as Prophet, Priest and King. These themes will be explored in full in the literature review and methodology.

With this full range of analysis and data in view, there will be two specific issues that will be addressed. First, the connection between wisdom in apocalyptic writings as it relates to God's authority and right to exact judgment. Existing scholarly work suggests that there are issues of God's wisdom in relation to his judgment, and this study will seek to explore these further. Questions related to God's activity in apocalyptic writings, as well as a further explanation of his judgment and its connection to wisdom, will provide a clear explanation for these concerns.

Secondly, this study will explore the development of wisdom in the Christian context – i.e., Is the application of wisdom more than simply a renewed understanding of theology? Recent study suggests that the shift in the focus of wisdom is based upon the reality of Christ.² Early Christians stated that their Messiah had come, and this affects the manner in which doctrine is perceived and interpreted. However, this study will explore the notion that there is an expansion of Old Testament and extra-Biblical apocalyptic themes throughout the Christian writings, and this too is strongly connected with the concept of wisdom.

of majesty" – Stephen L. Cook, *The Apocalyptic Literature* (Nashville, TN: Abingdon, 2003), 161-165. Cook also points out the Messianic hymns of Qumran attest to his divine nature, as only God can occupy "a 'throne of power' surrounded by angelic ministers" – Ibid., 162. Loren Stuckenbruck also points out that the human nature of the Messiah does not detract from the fact that he is also a "heavenly or angelic being" – Loren T. Stuckenbruck, "Messianic Ideas in the Apocalyptic and Related Literature of Early Judaism" in Stanley E. Porter (ed.), *The Messiah in the Old and New Testaments* (Grand Rapids, MI: Eerdmans, 2007), 105. Klaus Koch also highlights that the previous theologies regarding apocalyptic must change given the uniqueness of Jesus and Christianity. Klaus Koch, *The Rediscovery of Apocalyptic* (London: SCM, 1972), 127. Koch challenges the notion of a mythical eschatology and instead reaffirms Käsemann's view that apocalyptic ideas were a primary focus of the primitive church, and that "the lordship of Christ is the central theme of the New Testament." Ibid., 76-77.

² See review of literature in chapter 2.

Chapter 2

Literature Review

Apocalyptic

Introduction

To limit this study to the texts that are distinctly apocalyptic, it is important to define what constitutes apocalyptic literature. Reviewing prominent scholars of apocalyptic writings will not only provide this basis, but also determine appropriate characteristics of the apocalyptic genre which will be pertinent to this discussion. Central to this will be the understanding of the Messianic figure and related themes, as this plays a critical role in the analysis of data.

i. D. S. Russell

D. S. Russell has written three books which specifically explore apocalyptic literature.³ In the first book, *Between the Testaments*, Russell examines the literary genres of the apocryphal books between the Old and New Testaments.

Russell begins his exploration of apocalyptic passages by explaining their link to both Hebrew prophetic writings as well as Christian literature. He argues that the connection between the Messiah, the Son of Man and resurrection originate in these intertestamental compositions (p. 93).

Russell comments on the pre-existing elements of apocalyptic in the Old Testament, stating that the hope and expectation was expressed in Ezekiel 38-39, Zechariah 9-14, parts of Joel and Isaiah 24-27 as part of Zoroastrian eschatology, eventually leading to the Book of Daniel (p. 95) The

³ D. S. Russell, *Between the Testaments* (London: SCM, 1960); D. S. Russell, *The Method and Message of Jewish Apocalyptic* (London: SCM, 1964); D. S. Russell, *Apocalyptic: Ancient and Modern* (London: SCM, 1978).

author somewhat downplays the development of apocalypse in Hebrew Scripture. He believes that it was the Maccabean Revolt that led to the greatest planting of apocalyptic thought in the Jewish mind (p. 95).

Russell explains the characteristics of the apocalyptic tradition, starting with “revelations of divine secrets which God has made known to certain elect individuals (p. 95).” These secrets relate to the purpose of God throughout the history of the world, transforming the evil of this age to the victory of the Messianic Kingdom (p. 97). The second characteristic of apocalyptic writings is that they use the language of symbolism, such as animal figures as representations of men and nations (p. 99). The final characteristic is what Russell defines as the Ezra-legend, which links apocalyptic revelation to the Law as given to Moses.⁴

Russell describes the connection between prophecy and apocalyptic, describing the latter as “unfulfilled prophecy,” as it is a continuation and development of the prophetic message (p. 104). This indicates that the apocalyptic writings are written for a wider audience than their immediate readers. It would, in fact, suggest that there would be an ultimate order and goal to be achieved amidst the chaos and confusion of their current worldviews (p. 105). This order was to be brought about by the restoration, not only of the earthly order, but of a heavenly kingdom, culminated by the prophetic Day of the Lord (p. 110).

Russell describes the apocalyptic writings found in apocryphal literature, and lists 2 Esdras 3-13 as the only representation (p. 81). The writings from the pseudepigrapha which Russell includes as apocalyptic are not listed, however he does quote a number of examples, predominantly from 1 Enoch.⁵

⁴ This is based on Ezra as the restorer of the Law of Moses. According to the apocalyptic tradition, “[t]he twenty-four books which were to be published openly were the books of the canonical Scripture, and the seventy which were to be kept secret and delivered to the wise were the esoteric apocalyptic writings...[claiming] in effect for the apocalyptic tradition a valued and authoritative place within Judaism.” Ibid., 102-103.

⁵ 1 Enoch 71:1, 39:3-4, 14:9-17, 71:7-9 – Ibid., 96. 1 Enoch 87:2ff, 89:59, 90:21 – Ibid., 100.

In his most comprehensive work, *The Method and Message of Jewish Apocalyptic*, Russell compiles a list of apocalyptic writings: The Book of Daniel, 1 Enoch, The Book of Jubilees, The Sibylline Oracles Book 3, The Testaments of the 12 Patriarchs, The Psalms of Solomon, The Assumption of Moses, The Martyrdom of Isaiah, The Life of Adam and Eve, The Apocalypse of Abraham, The Testament of Abraham, 2 Enoch, The Sibylline Oracles Book 4, 2 Esdras, 2 Baruch, 3 Baruch, and The Sibylline Oracles Book 5.⁶ This is however based on an overly broad definition, and Russell himself notes that not all are 'apocalypses', but are listed because all include certain apocalyptic elements (p. 37).

These elements include transcendentalism, mythology, cosmological survey, pessimistic historical survey, dualism, division of time into periods, teaching of Two Ages, numerology, pseudo-ecstasy, artificial claims to inspiration, pseudonymity, esoterism, as well as the addition of cosmic conflicts between good and evil, culminating in the emergence of 'The Son of Man (p. 105).' However, it would be fair to suggest that many of these characteristics are found abundantly in other Scriptural writings that do not have an apocalyptic influence, not to mention that many apocalyptic books may not include all of these elements.

The complicated nature of explaining apocalyptic compositions from this list of characteristics is not the only weakness in the author's argument. Russell also denies the link between the judgment and resurrection after death in apocalyptic writings, stating that there is "no necessary connection between these two things (p. 95)." This would suggest a predominantly humanist point of view, given that the future hope of the apocalyptists formulated these writings from "the store of their own religious insight and experience (p. 95)."

Russell's third work, *Apocalyptic: Ancient and Modern*, examines the development of apocalyptic writings from the Old Testament, Intertestamental and New Testament contexts.

⁶ Russell, *The Method and Message of Jewish Apocalyptic*, 37-38.

Although Russell quotes that the 'setting in life' is difficult to identify,⁷ he does note that the likely explanation is that of crisis – politically, socially and religiously – given that it was in these moments when “the hearts of the faithful longed passionately for the breaking in of God upon human affairs and the destruction of the wicked (p. 5).”

Russell also argues against the view typified by secular comments regarding the purpose of the apocalypse. He writes that the books of Daniel and Revelation, for example, “have provided a quarry from which the faithful have often hewn new hopes and fresh assurance...”⁸ The kingdom that is promised in apocalyptic writings takes on a “transcendental character,” yet history remains as a central place within God’s revelation (p. 25). In fact, history is aptly described by Russell as finding its meaning in eternity (p. 31).

The author describes two further characteristics of apocalyptic - the roles of evil powers, and the development of resurrection. In terms of understanding the powers of evil, Russell provides examples of the Antichrist as a figure who battles with God in the last days (p. 36), and the principalities and powers as forces in the universe opposed to Christ and his church (p. 37). In discussing resurrection, Russell seems conflicted with its development, on the one hand seeing the connection between the totality of mankind and the promise of the coming kingdom, while on the other hand seeing the logic and rationality of the apocalyptists as lacking (p. 37).

The author then expands on apocalyptic influence in the New Testament. Russell explores three illustrations of how apocalyptic was revealed: 1) The teaching of the kingdom as a new divine order arising from God’s ultimate triumph over evil, 2) the kingdom as a mystery, and 3) the Son of Man and the consummation of the *parousia* (pp. 42-43). Russell then describes the transformation of apocalyptic in the New Testament as a means

⁷ Russell, *Apocalyptic: Ancient and Modern*, 3.

⁸ Ibid., 23. This refutes views such as Harvey Cox, who writes “Apocalypse creates a mood of world negation, fatalism, retreat from earthly chores, and sometimes a virulent otherworldliness...No earthly goals are worth holding since they are equally corrupt or illusory...Rational action is useless because powers outside history and beyond human control will quickly bring the whole things to a blazing end.” Harvey Cox, *On Not Leaving It To The Snake* (New York, NY: SCM and Macmillan, 1968), 38f, cited in Ibid., 22.

of expressing the church's *kerygma*, specifically as a proclamation of the future kingdom as promised by Jesus, however the number of texts is limited.⁹ In fact, the author restricts apocalyptic writings (minus scattered fragments found in the New Testament) to Mark 13, Matt 24, Luke 21:5-36, Luke 17:20-37, and the book of Revelation.

ii. Paul D. Hanson

Paul D. Hanson has authored two books which discuss apocalyptic literature.¹⁰ Hanson's first and most comprehensive work, *The Dawn of Apocalyptic*, highlights the means by which apocalyptic compositions are defined, as well as tracing their backgrounds through prophecy and wisdom literature, focusing primarily on Isaiah 56-66, and Zechariah 9-14. Each period of apocalyptic thought is critically analysed in terms of authorship and textual reconstruction in order to comprehend the development of relevant apocalyptic compositions.

Hanson is critical of previous definitions of apocalyptic, in particular D. S. Russell's methodology for defining the apocalyptic writings, implying that the multiple criteria listed are far too complicated to understand or identify them.¹¹ Another feature of Hanson's definition of apocalyptic which differs from Russell stems from the origin, not only from prophetic writings, but wisdom motifs and traditions as well. Hanson writes:

"That such works as Daniel, 1 Enoch, and 4 Ezra contain other currents as well is undeniable, including one which, for lack of a more precise term, we call the wisdom tradition...It is my tentative judgment that wisdom was wedded to the tradition of apocalyptic eschatology...(p. 9)"

Despite the differing methods to Russell, the end result of his conclusions is remarkably similar. For example, Hanson writes that the

⁹ Ibid., 49-50.

¹⁰ Paul D. Hanson, *The Dawn of Apocalyptic* (Philadelphia, PA: Fortress, 1975); Paul D. Hanson, *Old Testament Apocalyptic* (Nashville, TN: Abingdon, 1987).

¹¹ Hanson, *The Dawn of Apocalyptic*, 7.

message of Isaiah 60-62, whereby the sealed gates are cast open, suggests a replacement of the details of the rebuilt temple with “a glorious vision of a restored Zion (p. 73).” Similarly the new heavens and new earth in Chapter 65 will be complete “as the wicked are cut off by judgment, and the new nation is suddenly born, the nation of those faithful to the prophetic hope (p. 183).” The expectation of a future Messianic age which replaces the wickedness of the current age remains an overall theme, regardless of the difference in methodology.

Hanson also notes that the difference between apocalyptic eschatology and the eschatology of earlier prophecy lies in the otherworldly orientation of the former (p. 251). By this reasoning the earlier visions of Zechariah are denied apocalyptic status, as it relates to a situation which is under control and near completion (pp. 251-252). The final six chapters of Zechariah however, are considered apocalyptic based on the restoration of Israel and establishment as God’s people, the condemnation of the leaders, the indifference to the actual events, and the lack of a sense of vocation within the present order, and the motifs of ritual conquest and royal procession (pp. 286-287).

Hanson’s second work, *Old Testament Apocalyptic*, provides a basic understanding of identifying apocalyptic passages in the Old Testament, as well as their application in the world today.

Hanson begins by laying down a foundation by which apocalyptic writings can be defined. As he explains, this has caused a number of problems in the past, as defining criteria of the “apocalypse” genre, may preclude other writings which also given express an apocalyptic view of reality.¹² The author does however provide a working definition based on a combination of these previous attempts, defining apocalyptic as:

“A group of writings concerned with the renewal of faith and the reordering of life on the basis of a vision of a prototypical heavenly order revealed to a religious community through a seer. The author tends to relativise the significance of existing realities by depicting how they are about to be superseded by God’s universal reign in an

¹² Hanson, *Old Testament Apocalyptic*, 25-26.

eschatological event that can neither be hastened or thwarted by human efforts, but which will unfold, true to an eternal plan, as the result of divine action (pp. 27-28)."

Hanson then proceeds to explain each section of this definition in detail, highlighting the cause and effect of each as they relate to Old Testament writings. The conveyance of a revelation through a mediator to a seer concerning future events, for example, is a basic structure which Hanson explains is found not only in the book of Revelation, but also Daniel 7, 1 Enoch 14-15, 4 Ezra 11-12 and 2 Baruch 53-74 (p. 32).

The next stage of Hanson's analysis is to classify the apocalyptic stages, from early apocalyptic, seen as "a transitional stage between prophecy and apocalyptic" such as Isaiah and Zechariah, to "full-blown apocalyptic" as seen in Daniel (p. 35). From the author's perspective, the early "Isaiah" group of apocalyptic includes Isaiah 56-66, as well as chapters 24-27, Zechariah 12-14, Joel 2:28-3:21, and to a certain extent, Ezekiel 38-39, based on the visions of an old fallen order and the establishment of a new era (pp. 36-37). The early Zechariah group includes Zechariah 1-6 and Malachi, and is identified by visions which describe a purging of all evil and re-establishing a purified people (pp. 37-38). The final group culminates in Daniel 7-12, and describes the seer, Daniel, experiencing visions where the kingdoms of this world are replaced by the reign of God (p. 38).

Hanson does not only provide assistance in identifying apocalyptic passages, but also provides a means to ensure that they are interpreted accurately. The author exhorts the historical-critical method as an "indispensible tool in the effort to interpret the apocalyptic writings...(p. 59)" This approach allows us to see the each apocalyptic passage in its contextual environment, yet still enables us to find the contemporary meaning. As Hanson explains: "The modern interpreter must therefore keep clearly in mind the larger biblical context within which the specific meaning of a given apocalyptic text is to be understood (p. 74)."

iii. John J. Collins

John J. Collins' book, *The Apocalyptic Imagination*, details the developments of the apocalyptic genre in both the Jewish tradition and the time of early Christianity.¹³

Collins bases his understanding of apocalyptic literature largely from *Semeia 14*, a study undertaken by the Biblical Literature Genres Project in 1979. The definition provided is given as

“a genre of revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial insofar as it involves another, supernatural world (p. 5).”

Collins expands on this by commenting on the manner of revelation (by way of an otherworldly being), as well both temporal and spatial dimensions within the content of apocalyptic (pp. 5-6). Furthermore, the definition of apocalyptic must also take into account not only the supernatural world and the judgment to come, but also discuss the works of oracles and testaments (p. 9).

The author approaches a number of varied writing groups and provides evidences of their links with apocalyptic, but it would be correct to say that while they contain elements of apocalypse, their definition as such is a matter of debate. For example, Collins describes the apocalyptic attributes of *Jubilees*, however he does also note that the book's content is quite different from conventional apocalyptic (p. 81). He also notes that the oracle writings such as the Sibylline Oracles are missing the “vertical axis” element of apocalyptic, such as beings of the heavenly realms (p. 126). In this regard, these “apocalypses” are also termed as such only in an extended sense, given that the actual apocalypses that survived the Diaspora are characteristically different (p. 241). Likewise, testaments differ from apocalyptic writings, specifically in their narrative framework and content.

¹³ John J. Collins, *The Apocalyptic Imagination* (Grand Rapids, MI: Eerdmans, 1998).

Collins also notes that there are a number of theological differences which differentiate them from apocalyptic compositions (pp. 130, 137).

Therefore the author essentially agrees with the traditional consensus regarding apocalyptic writings and from this perspective, the author explores the various apocalyptic books in further detail, including 1 Enoch (pp. 43-79), Daniel (pp. 85-115), 4 Ezra (pp. 195-212), 2 Baruch (pp. 212-225), and the Apocalypse of Abraham (pp. 225-232). He then explores the progression into New Testament theology, attested by Jesus' proclamation of the Kingdom as well as his use of the "Son of Man" motif and promises regarding the resurrection (pp. 258-264). This understanding is balanced by the point of view of the Christian apocalypticist – "The messiah has already come (p. 278)." This indicates that there is likely to be a transformation in the identity of apocalyptic passages in the New Testament.

Although Collins does not explicitly state which passages in the Gospels should be considered apocalyptic, he does state that the themes in Mark 13 would certainly imply the context of "cosmic judgment (p. 261)." Likewise, the parallel passages found in Matthew 24-25 and Luke 21 are also linked to a final judgment, in accordance with previous Jewish apocalyptic (p. 268).

Collins also comments on the Pauline understanding of apocalyptic, quoting 1 Corinthians 15 regarding the resurrection (p. 264), and 1 and 2 Thessalonians regarding the eschatological hope anticipated by Christians (p. 266). Finally, the author also details the apocalyptic elements of Revelation, which based upon its similarities of the imagery used in Daniel, is aptly described as a "full-blown apocalypse (p. 269)."

iv. Stephen L. Cook

The book, *The Apocalyptic Literature* by Stephen Cook, provides a clear understanding of all biblical and extra-biblical apocalyptic compositions.¹⁴

¹⁴ Cook, *The Apocalyptic Literature*.

Cook states that apocalyptic writings are not solely concerned with the continuing, mundane world, but the cosmic order as well, and in this regard plays down the arguments by scholars such as N. T. Wright (p. 40). The follows the traditional line of thought regarding apocalyptic writings. Similar to Hanson, Cook warns against overcomplicating these texts. Specifically, he cautions against attempts to using special futuristic approaches as well as approaches which focus solely on the political situation (p. 45).

The author comments on the recognised Jewish apocalyptic books, such as 4 Ezra, 1 Enoch and 2 Baruch, as well as the two biblical books that qualify – Daniel (although this is limited to chapters 7-12) and Revelation (p. 27). Likewise, the New Testament passages, although they lack many of the elements of apocalyptic writings, still may be considered the “little apocalypse” (Mark 13, Luke 21, and Matt 24 – p. 183). Cook asserts that there is sufficient evidence to connect these sayings back to Jesus, qualifying Christ as a messianic figure, as well as linking them to Old testament apocalyptic writings such as Zechariah (p. 165).

Likewise, the themes of apocalypse extend to the writings of Paul, even if they do not contain all the elements of complete apocalyptic compositions. In this regard, Cook lists 1 Corinthians 15 and sections of 1 Thessalonians as those most representative of apocalyptic themes (p. 169).

v. Loren T. Stuckenbruck

The role of the Messiah is a crucial element in understanding apocalyptic writings. In this regard, Loren T. Stuckenbruck’s work, “Messianic Ideas in the Apocalyptic and Related Literature of Early Judaism,” provides a helpful overview on the Messianic ideas in ancient apocalyptic writings.¹⁵

Stuckenbruck begins by highlighting the development of ideas regarding the Messiah in Judaism as opposed to early Christianity. The author notes how the events of 70 CE especially shaped both Jewish and Christian theologies of the Messiah, although Christian ideas have oversimplified the

¹⁵ Stuckenbruck, “Messianic Ideas in the Apocalyptic and Related Literature of Early Judaism.”

Jewish understanding and have restricted the views of Jesus as Messiah to an inflexible set of criteria (pp. 90-91). Throughout his article, the author considers both the *nature and function* aspects of the Messiah, and how this affects our perceptions about the activities of God (p. 92).

Quoting 1 Enoch 48:10 and 52:4, Stuckenbruck comments on the link between the “Messiah” in these passages and the “Son of Man” who is mentioned at the beginning of the vision (1 Enoch 46:1-8). Of particular note is the authority given to this figure in terms of judgment and punishment for the wicked (however, this is specific to the “Son of Man” – p. 99). Although Stuckenbruck questions the concrete validity of this link, given the lack of activity prescribed to the Messiah, he notes the similarities in Daniel 7:14 where authority is given to the “one like a son of man (p. 100).” In this regard, the Messianic figure is seen as an ideal ruler figure, given authority to rule and to punish the wicked, as well as dispense wisdom to those whom he will deliver (p. 100).

Stuckenbruck then explores the Messianic passages in 4 Ezra, in particular the function of his death as described in 4 Ezra 7:29-30. This event brings about the end of the age of this world and begins the process of bringing in the age to come (p. 103). Of special note is the fact that unlike Christian tradition, this occurrence does not involve any “salvific or atoning significance.” Stuckenbruck also notes that the punishment of the wicked is the role of the “Most High,” and not the Messiah in this case (p. 100).

The author then examines the nature and function of the Messiah as described in 4 Ezra 11:1-12:36. In this passage, the Davidic ancestry of the Messiah is emphasized as well as his pre-existence (p. 105). Furthermore, his role in eschatological judgment is prominent, as well as the more direct judgment over the Roman Empire – bringing the events of the future into the present age (p. 105). The notion of judgment is expanded in the next chapter of 4 Ezra, where the Messianic figure (described as the “man from the sea”) punishes all the inhabitants of earth who have stood against him (p. 107).

In the apocalyptic composition 2 Baruch, there are three specific references to the “Anointed One” which Stuckenbruck examines in detail. The first, found in 2 Baruch 29:3 and 30:1, describe a time of reward for the

righteous ones of the land, highlighted by “abundance of food, fertility, wonders, and good health (p. 109).” This event is initiated by the return of the Messiah coming “in glory”, which in turn brings about the resurrection of those who “sleep in hope of him,” as well as the torment of the wicked.

The next passages which the author explores are 2 Baruch 39:7 and 40:1. In the vision contained in this section, there is a building of forces in an earthly kingdom where the unrighteous find refuge (p. 110). However, the Messiah judges the last remaining ruler of this kingdom and kills him, ushering in a new age of Messianic dominion (at least for a limited time).

The final passages in 2 Baruch 70:9 and 72:2 also describes an eschatological event whereby the Messiah destroys the enemies of God’s righteous people. The nations which are destroyed are those which specifically “ruled over” Israel, and as such “will be delivered up to the sword” (2 Baruch 72:6 – p. 111). This will bring about the reign of the Messiah, and the peace and bliss that accompanies it for his people (p. 111-112).

Stuckenbruck concludes by suggesting that the Messiah in these writings has a very broad profile: “an eschatological ruler, chosen by God to act decisively against the wicked on behalf of the righteous of God’s people Israel.”¹⁶ From his writing, there appears to be a basis for understanding the Messiah in three distinct roles:

- 1) Prophet – The apocalyptic writings describe both moments of trials and reward for God’s righteous people in eschatological vision. The Messiah is also a key figure in the passing on of wisdom to his believers in regards to these events.
- 2) King – The Messiah has clearly been given authority to rule over God’s people throughout apocalyptic writings. Aspects of his character relating to glory and leadership are also described.
- 3) Priest – Although the author rejects claims of specific salvific activities in the Messianic role in apocalyptic writings, there are underlying concepts of holiness and redemption which are prevalent. These, however, are overshadowed by the themes of Prophet and King.

¹⁶ Ibid., 112.

From these understandings of the Messiah, a clear characterisation of themes in apocalyptic writings can be provided.

Conclusion

Based on the consensus of definitions regarding the apocalyptic writings, the scope of this study will focus on the following passages:

1. Old Testament: Isaiah 24-27, 56-66; Ezekiel 38-39; Daniel; Joel 2:28-3:21; Zechariah 9-14; Malachi¹⁷
2. Extra Biblical: 2 Esdras (4 Ezra); 1 Enoch; 2 Baruch¹⁸
3. New Testament: Mark 13; Matt 24-25; Luke 17:20-37, 21:5-36; 1 Corinthians 15; 1 Thessalonians; Revelation¹⁹

Although this list is not exhaustive, it does represent a fair cross-sampling of apocalyptic compositions, and will present a suitable representation to conduct a concordance study on wisdom.

Through Stuckenbruck's work, the guidelines for Messianic themes have been provided as they appear in apocalyptic work, which can then be used to define the ideas of wisdom further in the analytical study.

¹⁷ Both Russell and Hanson largely agree on Old Testament apocalyptic, with both citing Daniel, as well as Ezekiel 38-39, Zech 9-14, Isaiah 24-27. Hanson also makes a solid case for the inclusion of Isaiah 56-66 as part of the apocalyptic compositions.

¹⁸ Russell's list of intertestamental apocalyptic is considered too broad for this study, and instead the focus will be on the three books which are most commonly mentioned – 1 Enoch, 4 Ezra and 2 Baruch (although Russell has not included 2 Baruch aside from his extensive list, it is accepted by Hanson, Collins and Cook).

¹⁹ Mark 13 and its parallels are accepted by Russell, Collins and Cook, while Revelation is not disputed by any of the scholars that have been reviewed. 1 Corinthians 15 is accepted by both Collins and Cook, as is 1 Thessalonians. 2 Thessalonians is considered by Collins but not Cook and therefore has been left out of this study.

Wisdom

Introduction

To enable a specific study into wisdom in apocalyptic writings, the next step is to gain a greater understanding of what is meant by wisdom in biblical writings, as well as examine its purpose in regards to God's people. There will also be an examination of the ancient Greek and Hebrew terms for wisdom in order to provide a basis for their original contexts. Special consideration will also be taken in observing the role of wisdom in judgment and justice, as well as its development in the context of early Christianity.

i. Gerhard von Rad

Gerhard von Rad's book, *Wisdom in Israel*, examines the means by which the people of Israel gained wisdom and understanding within the focus of their own spirituality.²⁰ Throughout the book, von Rad expands beyond wisdom on an individual level and instead focuses on how it relates to the nation of Israel as a whole.

In his description of the term "wisdom" in the Old Testament, von Rad states that no single term can adequately describe the notion in full. The term חָכְמָה is but one term of many, with others (such as תְּבוּנָה, בִּינָה, דַּעַת, and מִזְמָרָה) all closely connected and often intertwined (p. 53). With all of these expressions of wisdom, von Rad then asks the question of origin – Is wisdom directly granted by God or is it an innate element of humanity? Examining Scripture provides divisive results. On the one hand, as evidenced by references in Job (as well as frequent passages elsewhere in the Old Testament), God is the giver of wisdom, and the speaking of wisdom is an "inspiratory event."²¹ However, verses from Proverbs demonstrate how

²⁰ Gerhard von Rad, *Wisdom in Israel* (London: SCM, 1972).

²¹ Von Rad comments on Job 32:6-11, 18-20 and Job 4:12-17 as examples where the wise speaker gains his perception from divine inspiration. Ibid., 54-56.

wisdom is solely in the realm of humanity and human decision.²² Further to the question of origins, von Rad also comments that there is little indication the state of wisdom in Israel's history declined during times of lack of faith in Yahweh (p. 60). He does state, however, that the teachers of wisdom were "completely unaware of any reality not controlled by Yahweh (p. 64)."

Although wisdom was often expressed in secular forms, the writers of the Old Testament did not separate this from their faith in God.

Von Rad comments on the beginning of wisdom, described five times in the Old Testament as "the fear of [God]."²³ In this respect, wisdom in the Israelite tradition "is led into areas of knowledge of a particular type and exposed to experiences of a particular type (p. 68)." Wisdom as perceived by Israel is fundamentally different to other civilizations in that they repeatedly turned back to Yahweh who comprehended all things, which in turn limited their ability to learn, given the confines of God's activity in the world (pp. 72-73).

Whilst examining the Proverbs in its relation to social behaviour, von Rad notes that definition of "good" and "evil" as it relates to an individual can often affect the community as a whole (p. 77). The teachers of wisdom were acutely aware of the effects of radical thinking and of acting outside of the norms of the society (p. 86). This line of thinking perhaps restricts the overall authority of God in the community as read in wisdom literature, as opposed to apocalyptic writings. In fact, von Rad examines the issue of justice in the book of Proverbs, quoting 11:21, 12:7, 14:22, 15:6 and 26:27, and concludes by suggesting that these verses "are not concerned with a divine, juridical act which subsequently deals out to men blessing or punishment (p. 129)." Again, there is tension between the standards of justice in wisdom and apocalyptic literature, however not all wisdom writings hold to this conclusion.

By looking at the history of the people of Israel, it becomes clear how they experienced justice (and in turn suffering) as it was dispensed by God at various times. The author claims that during these times Israel "happily

²² Von Rad quotes Prov 10:13, 14:6, 16:16, 20:5 and 33:20 to make this point.

²³ Prov 1:7, Prov 9:10, Prov 15:33, Psalms 111:10, Job 28:28. Ibid., 66.

resolved the anguish of her existence by means of her faith in her God (p. 195).” As evidenced in stories in the Old Testament (the story of Joseph, for example), von Rad states that God used his divine influence to bring redemption and salvation, wanting nothing but to bring benefits to his people (pp. 200-201). There is no doubt that the wisdom writers, especially in the Psalms, felt that God was able to free them from their bondage and restore their relationship (pp. 205).

An important motif which von Rad explores is the subject of the determination of times and destiny. Looking at a selection of apocalyptic writings (selected from 1 Enoch, the Assumption of Moses, Esdras and Baruch), von Rad describes them as historical summaries, which fail to reveal the effectiveness of salvation within the history they describe (pp. 271-272). Instead, the salvation is revealed at the time of the end, after a time of darkness upon the world, when the benefits of salvation suddenly make an appearance through the Son of Man and the coming of the New Jerusalem (p. 273). The author is sceptical of the manner in which history is portrayed in apocalyptic writings, as they completely alter the doctrine of salvation as explained in the past (pp. 273-274). Von Rad does, however, see connections between wisdom and apocalyptic, in that they are “both concerned to read events and both are searching for rules (p. 281).”

Overall, von Rad sees wisdom as the manner in which man relates to his community, epitomised in Solomon as a “feeling for the truth which emanates from the world and addresses man (pp. 296-297).” In her wisdom, Israel “created an intellectual sphere,” through which she could understand the day-to-day occurrences of life, as well as confront the challenges of the world around her (p. 307). With this frame of thought in mind, apocalyptic writings are seen by von Rad as perhaps a restructuring of wisdom literature – based upon the same manner of searching and purpose in Yahweh, but diverting from the previous traditions of salvation.

ii. James L. Crenshaw

The book by James Crenshaw, *Old Testament Wisdom: An Introduction*,²⁴ offers a definition of wisdom as it pertains to the Old Testament, as well as providing an analysis of the biblical compositions, giving them a sense of context in the ancient world of Israel.

Crenshaw begins his work by defining wisdom in an Israelite context, noting that “[t]he urge to secure human existence through the use of reason is universal (p. 12).” As Crenshaw explains, Israelite wisdom texts are not only comparable with Egyptian and Mesopotamian literature, but other ancient cultures as well (pp. 12-13). While the definitions of wisdom, specifically biblical wisdom, are varied, there are steps to understanding its meaning to Israel and thereby come to a sufficient conclusion. These include determining the linking of the wisdom corpus of the Bible, distinguishing the culture in which wisdom is defined, and finally, realizing that “wisdom is a particular attitude toward reality, a world view (p. 17).”

Wisdom in ancient Israel was based upon the notion that there is an earthly and a heavenly world (p. 18), and that human actions can have cosmic implications (p. 19). While teachers of wisdom “appealed to a sense of self-interest and relied upon a capacity to reason things out (p. 21),” there was a joining of the religious and ethical which characterized ancient wisdom (p. 24).

The purpose of wisdom literature is also explored by the author. The sages of Israel were masterful in the manner in which they presented their teachings (pp. 32-33), and this ensured that the insights and lessons learned by the teachers were passed on to future generations (p. 41).

With these two principles in mind, the author proceeds to detail each of the compositions of wisdom literature. Beginning with Proverbs, Crenshaw highlights the bringing together of the natural and human order. Observation of creation persuaded sages to believe “that the world was truly a harmonious universe.”²⁵ These were all grounded in experience, not based solely on the

²⁴ James L. Crenshaw, *Old Testament Wisdom: An Introduction* (Atlanta, GA: John Knox, 1981).

²⁵ Emphasis supplied by Crenshaw. *Ibid.*, 67.

individual's interpretation, but of embodied truth (pp. 67-68). Each proverb linked the past generations to the present, with the aim of convincing the sons of Israel to continue the values and ethos of their forefathers (pp. 68-69).

The end result of following these guidelines was "life" – a characterisation of health, friends, family, and self-sufficiency (p. 70). Remembering the previous statement regarding the earthly and heavenly realms, there is also a connection to God and his justice. The wise can be differentiated from the foolish because they "enjoin *right action* and *justice*, which pleased God more than sacrifice (Proverbs 21:3), and encourage *goodness* with confidence..."²⁶ Failure to adhere to the proverbs has disastrous consequences. Numerous temptations are listed in various proverbs: adultery, drunken debauchery, laziness, gossip, folly, pride, greed, presumption, etc (p. 91). In terms of the source of this wisdom, the author suggests that there is a distinct leaning towards reliance of God.²⁷ This is linked to the notion of "*fear for the Lord*."²⁸ This is a sense of obligation towards God, without which no one could attain a sense of being "wise (p. 95)."

Crenshaw then examines the book of Job in more detail. As he explains, the notion of piety which depended on favourable situations was a major part of ancient religion (p. 100). In this sense, innocent suffering is a secondary theme – rather it is Job's "*proper manner of responding to underserved suffering*"²⁹ which is the primary focus. The issue about religious devotion is paramount, as Job's suffering is without cause (p. 103). And as the author admits, this composition does depict a God who allows suffering to "prove a point (p. 104)." The speeches by God from the tempest at the book's conclusion highlight two points. First, the mysteries of nature are testimony to

²⁶ Emphasis supplied by Crenshaw. Ibid., 81.

²⁷ Crenshaw uses Proverbs 3:5 to make this point, and compares this to Sirach 32:23 (Whatever you are doing, rely on yourself, for this too is a way of keeping the commandments – NEB), and Sirach 37:13 (But also trust your own judgment, for it is your most reliable counsellor – NEB). Ibid., 91-92.

²⁸ Emphasis supplied by Crenshaw. Ibid., 95.

²⁹ Emphasis supplied by Crenshaw. Ibid., 101.

the fact that God is in control, and that the universe is able to function without Job (p. 110). The second concerns God's right to dispense justice. Crenshaw writes: "The second divine speech...comes very close to an admission that God found the task of ruling the world a difficult one (p. 111)." Man's (or more directly, Job's) ability to vanquish evil forces pale in comparison to God, and Job is left unable to respond except to acknowledge God's power (p. 111). The book of Job testifies that while the universe once operated in a rational manner, this has since collapsed before divine freedom, and this collapse has extended to the right for personal vindication (p. 125).

The next book explored by Crenshaw is Ecclesiastes. As Crenshaw explains, the search for meaning is the primary focus of the composition, with Qoheleth concluding with no positive statements (p. 127). In fact, the collective theses of the writing allowed "no confidence in God's disposition to reward virtue and punish vice."³⁰ This is not a denial of God's existence, but rather a confrontational self-examination into Qoheleth's own faith (pp. 137-138). As noted by Crenshaw, this is guided by Qoheleth's own self-interest, one that lacks the "prophetic conscience" which would address the injustices of the world in the same manner as the prophets of Israel.³¹

With these and other wisdom writings in mind, Crenshaw seeks to highlight the key points which shaped Israelite thought. The first is a recognition that a "vast chasm" exists between God and man, and that wisdom may be unattainable for humanity (pp. 197-198). Given that wisdom is perhaps hidden from humanity, this scepticism seeks to question God on the moral dilemma: "Shall not the Judge of the whole earth do justice (p. 198)?" This in turn led to a reliance on God's mercy in the face of unanswered questions (p. 207). The second key point challenged their preconceived notions of sapiential wisdom. Rather than focus on the prophetic and proclaimed word of God, sages viewed wisdom as taking place during the

³⁰ The five major convictions reached by Qoheleth are: 1) death cancels everything; 2) wisdom cannot achieve its goal; 3) God is unknowable; 4) the world is crooked; and 5) pleasure commends itself. Ibid., 128.

³¹ This suggests that Qoheleth would have benefited more by bringing his complaints before God – "How differently Job weighed the situation, and how valiantly he waged battle against the Almighty!" Ibid., 143.

creative act, with God confirming his will through personified wisdom (p. 209). This contradicted the previous Yahwistic view of God, which focused on guilt and sin, themes commonly attributed to the prophets. And finally, wisdom granted Israel the ability to cope through difficult trials, by providing a benefit to those who listened and obeyed (p. 210).

iii. Leo G. Perdue

Leo Perdue's book, *The Sword and the Stylus*, provides a key understanding of wisdom literature as it pertains to specific points of Old Testament history.³² The purpose of this review is to identify key aspects from each of the Biblical books mentioned - Proverbs, Job and Psalms - and view their relation to the specific historic periods.

The first Biblical book considered by the author is the book of Proverbs. Perdue begins by focusing on wisdom as the "fear of God," which is the conviction of God as creator and judge, therefore the wisdom contained in the book of Proverbs focuses on ethical conduct (p. 85). There are a number of themes crucial to the purpose of this thesis. Contained in the first Solomonic Collection is the woman Wisdom, seen as the personification of the wisdom tradition (p. 91). She is contradicted by the "Strange Woman," who is both an adulteress and the embodiment of foolishness.

In the second Solomonic Collection, there are a number of proverbs which contrast wise and righteous with foolish and wicked (p. 93). This standard of righteous living is not simply an ends to obtain acceptance before God, but also purposed towards communal stability. In this respect, there is a definitive link between wisdom, eschatology and the faith community.

The "Words of the Wise" highlight both elements of the Israelite judicial system, as well as the consequences of sloth and inactivity (p. 94). These themes are also continued in the next portion of Proverbs – the proverbs of Solomon as edited by the men of Hezekiah – as they pertain to royalty, foolishness and laziness (p. 95).

³² Leo G. Perdue, *The Sword and the Stylus* (Grand Rapids, MI: Eerdmans, 2008).

Overall, the book of Proverbs as it relates to Israel seems to greatly lend itself to the idea of blessings and cursings, and the covenant between God and his people. This is reinforced by the fact that the book is interested predominantly in the religious world of the Israelites (p. 107). It is also central to the administrative roles of court, government and temple – all of which are integral to the concept of justice (pg. 115). This connection is critical to the discussion of wisdom and its relation to justice and apocalyptic.

The next book explored by Perdue is Job. Perdue states that this book “addresses not simply the problem of evil, but more importantly the issue of the justice of God (p. 117).” That is not to say that the two are mutually exclusive. Instead this period of history demonstrates how God utilised the wicked to exact his judgment upon his sinful people (p. 119). This viewpoint leads Perdue into an overly harsh critique of the book of Job, in which he seems to mirror the emotions experienced by the exiled Israelites.

In this respect, Perdue highlights the connection between the wisdom book of Job and the Babylonian invasion. It is notable that the book of Job contradicts the wisdom that dominated the period prior to the exile, leading to the questioning of God’s justice (p. 148). At this point, Perdue argues that God’s conclusive speech at the end of Job does not answer the issue of justice, specifically the justice of the righteous who are suffering (p. 149).

Perdue also questions the care and mercy granted to humanity by God (p. 150). His actions of judgment over Job are seen as extremely ruthless and unwarranted, and humanity is removed as the centre of God’s love and providence. This seems to be a rather subjective point of view, however they are integrally linked with apocalyptic themes which will be explored further. The notions that God’s justice is called into question, as well as the absence of apocalyptic hope, are of profound importance in this discussion.

Perdue continues by writing on the wisdom psalms, which although they are not universally categorized as such, use specific words and themes which are sapiential in nature (p. 153). There are four categories of these wisdom psalms – Torah, Instruction, Proverb and Reflective (p. 165) – which are descriptive of the historic establishment of Second Temple Judaism (p. 158).

Central to these psalms are matters of the Mosaic Law and commandments, specifically moral and ethical teachings (p. 166). They also admonish their listeners to “fear God,” who delivers the righteous and punishes the wicked (p. 173). This brings law into focus as critical to the understanding of wisdom and eschatology – all of which are interrelated in these writings. As Perdue explains, wisdom and the Torah were seen together “as the order of righteousness that integrates creation and a just society (p. 191).”

Perdue’s work provides us with a guide of how the wisdom writings of the Bible correlate with the history of Israel. The development of wisdom over the course of history is intertwined with their experience, and this forms a basis for their interpretation in the future as well.

iv. David F. Ford

The book *Christian Wisdom*, by David Ford, covers many themes which Ford sees as vital in the inner workings of a believer of Jesus.³³ Exploring these themes will prove helpful in exploring wisdom’s connection to the apocalypse.

Ford’s first perspective of Christian wisdom refers to the “cries of the world” in terms of our longing for God, placing it at the heart of Christian wisdom (p. 5). This is also central for Jesus’ ministry. The needs of the poor, captives, the blind and the oppressed are intertwined into the purpose of Jesus, and is the basis for the wisdom that is centred on God (p. 19). However, this focus on wisdom is not limited to Jesus’ life ministry. The perfection of Christ’s wisdom culminates at the cross, inasmuch as his death at Calvary can be seen as a “wisdom event (p. 33).” This understanding has ramifications for us as Christians. The cries that take place in life will prompt us to cry out for wisdom from God, and this will bring about a re-shaping in our life (p. 50-51).

³³ David F. Ford, *Christian Wisdom: Desiring God and Learning in Love* (Cambridge: Cambridge University, 2007).

The second principle of Ford's examination of wisdom is the focus on Scripture, and the desire for the wisdom of God as we engage it (p. 52). The author explains how wise discernment is essential to interpreting Scripture and its impact upon the core issues of Christianity (p. 53). Based on a hermeneutic of the resurrection, Ford states that a wise interpretation of Scripture is one which cries out "Come, Holy Spirit (p. 64)!" Again, there is a mention of the transforming nature of Scripture. By adopting this wisdom of the Spirit in our reading and interpretation of the Bible, we do so for the "sake of God and the Kingdom of God...[allowing ourselves to] be addressed, schooled and transformed accordingly (p. 69)." The core of this wisdom reading is the rule of love: "read in love for God and neighbour (p. 88)."

The next concept addressed by Ford is wisdom in man's relation to God as seen by Job. A foundational understanding to wisdom is the fear of God (Proverbs 1:7), to which the book of Job asks, "Why?" The response is that fearing of God is not because of what is received from God, "but for nothing, for the sake of God's name, for God's own sake (p. 100)," even in the most traumatic experiences of life (p. 101). However, this is not the sole expression of this wisdom. Ford also acknowledges that wisdom as the fear of God allows for the possibilities of future blessings, built on a relationship even during the worst times (p. 104).

Ford also investigates the idea of "desiring wisdom" as a quality of Jesus shown in Luke's gospel. The first three chapters demonstrate how Jesus grew up forming his will and mind through relationships that were in line with what God desired for him (p. 156). This is also representative of Luke's desire to share his gospel (cf. Luke 1:4). In this respect, Job can be seen as a type of Christ. They both demonstrate a desire for wisdom that is traumatically tested, and allows for a greater future which others can share in (p. 172). The desire to seek the crucifixion of Christ as the centre of wisdom is also described by Paul in 1 Corinthians. Paul urges those in Corinth who believed themselves wise to see the wisdom of Christ (the "foolishness in the world" – 1 Cor 1:27), and re-shape their community and way of life (p. 182).

From this summation of *Christian Wisdom*, a purposeful comprehension of wisdom in the life of a follower of Jesus can be seen. There

is also an excellent starting point for the association between the Christian understanding of wisdom and the eschaton. However, the link to the apocalypse and eschatology is missing in Ford's overall argument.

David Ford writes that his book is an attempt to "search out a wisdom for living in the twenty-first century (p. 2)". The focus for Ford is relevance – both in terms of contemporary living and the Scriptures, which he describes as a non-negotiable element of both Christian wisdom and the authenticity of Christianity. With this in mind, the issue that needs to be addressed is explaining wisdom's relevance in contemporary society. One possible explanation is the imminence of Christ's return and the expectation and hope of his people.

To explain his hope for the direction of modern theology, Ford lists his twelve theses for Christian Theology in the twenty-first century (p. 4). The theology of the *parousia*, and its importance in this apocalyptic age, is conspicuously absent, except perhaps in Ford's understanding of the "Kingdom of God".³⁴ Exploring further, however, reveals that Ford's emphasis of eschatology is the inaugurated Kingdom of God, rather than the consummated.

Ford references Stephen C. Barton who states that in the context of Luke-Acts, "wisdom has to be understood eschatologically—that is, in relation to the Holy Spirit."³⁵ This is seen as the guideline for the interpretation of Scripture by Ford, who states that "essential wisdom is in constantly crying: 'Come, Holy Spirit!'"³⁶ This contrasts the apocalyptic hope that constantly cries out "Come, Lord Jesus (Rev 22:20)."

Ford also comments that "wisdom and prophecy come together inextricably in the Kingdom of God (p. 29)." This is again contained within the realms of inaugurated eschatology only, given that Ford sees the words and deeds of Jesus in his proclamation of the Word of God as inseparable to the

³⁴ David F. Ford, 'Epilogue: Twelve Theses for Christian Theology in the Twenty-first Century' in *The Modern Theologians: An Introduction to Christian Theology since 1918*, 3rd ed., David F. Ford (ed.) with Rachel Muers (Oxford: Blackwell, 2005), 761, cited in *Ibid.*, 4.

³⁵ Stephen C. Barton, *Where Shall Wisdom be Found?* (Edinburgh: T. & T. Clark, 1999), 104, cited in *Ibid.*, 14.

³⁶ Ford, *Christian Wisdom*, 64.

person of Jesus. In this respect, prophecy is not explored as a means of comprehending future events (such as the imminent return of Christ). This viewpoint focuses only on the fulfilled, and not the unfulfilled elements of prophetic writings.

There is no question that Ford interacts with the prolepsis of the “already” and “not yet”, stating that Scripture should be read “in the Spirit, immersed in life, desiring God’s future (p. 88)...” However, this future refers to the Holy Spirit’s activity in terms of New Testament theology: “the Johannine breathing of the Spirit who promises to lead into all truth and do ‘greater things’; the Pauline Spirit who searches the deep things of God and distributes charismata; and the Lucan Spirit poured out dramatically at Pentecost for a global mission (p. 88).” From this examination of David Ford’s eschatology, the missing element in his perspective on Christian wisdom, therefore, is a link to the apocalyptic hope of Christ’s return.

Another related work by David Ford related to this issue is “Jesus Christ: The Wisdom of God (1).”³⁷ In this essay, David Ford explores the significant link between theology founded in the person of Jesus Christ and the role of wisdom.

Christ is seen as “the wisdom of God (1 Cor 1:30),” the one “in whom are hidden all the treasures of wisdom and knowledge (Col 2:3),” the Logos (John 1:1), and the Lamb who is worthy “to receive power and wealth and wisdom (Rev 5:12)...” For Ford, this is a noteworthy identifier of Jesus, as well as a guiding influence over Christian theology in regards to his teaching (pp. 10-11).

Focusing on the interaction between Jesus and the two disciples on the road to Emmaus, Ford sees a transformation in the concept of wisdom. This event leads to a new revelation, new responsibility, new commissioning and new blessings (p. 14). Ford sees this not simply as a change in the disciples’ role, but a complete transformation in theology – in which there is still a concern for the Old Testament, a focus on the person of Jesus Christ, and the reality of God in personal transformation (p. 18).

³⁷ David F. Ford, “Jesus Christ, the Wisdom of God (1)” in *Reading Texts, Seeking Wisdom* (London: SCM, 2003).

Ford then proceeds by describing four other ways of seeking wisdom in a Christian context: historical, more than just the facts, but interpretation and judgment that can be derived from those facts; imaginative, both in terms of expression and interpretation; interscriptural, as a dialogue between different traditions and faiths; and devotional, as the manner in which we express our worship to God (pp. 18-20).

By his own admission, Ford is not describing what wisdom is now comprised of in the context of Christ, but rather through Jesus there is a new approach to *seeking* and *discovering* wisdom.³⁸ This would seem to contradict the previous stance made by Ford, where he highlights wisdom as a defining characteristic of the person of Jesus. However, his assessment of the transformation of wisdom based on the road to Emmaus experience is helpful for Christians to understand. The new experience of a Christ-centred life - impacted by his life, death and resurrection – leads a follower to greater insight into the gifts that Jesus bestows upon them, and challenges them to do his will.

v. Theological Dictionary of the Old Testament

חָכָם

In the Old Testament, the use of חָכָם in its various forms is widespread. From the Akkadian, the stative verb *emequ(m)*, is probably the closest in meaning to the Hebrew, specifically as it relates to being wise “in the sense of the higher faculties when applied to gods and kings, elders and scribes, mantic experts (such as diviners), and above all craftsmen and technicians.”³⁹ This provides a clear parallel to its use in the Old Testament, particularly as it relates to the book of Daniel.

The specific use of wisdom in Daniel is a model of mantic wisdom, and this is done to make a clear distinction between the wisdom of pagan officers

³⁸ Emphasis added. Ibid., 21.

³⁹ TDOT 4, 367.

and the hero figure of Daniel (p. 377). The notion of this mantic wisdom is combined with the Godly education of Daniel in the early chapters of the book, allowing him to not only interpret the dream, but to know what it was. This in turn causes him to become “the prototype of the apocalyptic seer,” a role which is demonstrated in full in chapters 7-12 (p. 377). In the eyes of the author, however, this is seen as bringing in a “second religiosity” born out of enervation (p. 378).

שִׁכֹּל

The word שִׁכֹּל in the Old Testament represents the notion of insight, although the etymology of the word is debated. One proposal is that the word is comparable to the Arabic ‘*q*l, which can mean both “bind” and “understand” while other theories suggest a stem from which there are contrasting meanings - “to have insight” and “be uncomprehending.”⁴⁰

In terms of its use in the Old Testament, it is widely used to denote “have success” (particularly in Deuteronomy – p. 115). When it is used in this capacity, it refers to “a successful life characterized by blessings and well-being in the more comprehensive sense of the sort bestowed upon the wise person according to wisdom instruction (p. 122).” This may well help us to understand the use of this terminology in Daniel.

The author demonstrates the special use of מְשִׁכִּילִים in Daniel, demonstrating its link to those who are faithful to Yahweh as opposed to those who are apostate. The connection between wisdom and the faithful is that wisdom relates to special eschatological knowledge, given at a time of trial and persecution at the end (p. 116).

⁴⁰ *TDOT* 14, 113.

vi. Theological Dictionary of the New Testament

Σοφία

The use of σοφία in ancient literature provides a picture of identifying an ideal quality in mankind. Σοφία is always viewed as a quality and never as an activity given that it is derived from an adjectival form, and mostly restricted as theoretical rather than practical.⁴¹

The source of wisdom differs often amongst the opinions of Hellenistic philosophers. Socrates, for example, saw wisdom as the source of knowledge of “the being of all that is, which is what man is not granted to know (p. 470).” However, Plato believed that the purity of wisdom belonged to God alone, and therefore σοφία was the greatest virtue for a philosopher to seek (albeit largely unattainable - p. 471). Aristotle however saw wisdom as the same as philosophical thinking, and therefore reachable (p. 471).

In Old Testament thought, connecting σοφία with “wise” or “wisdom” is inexact and often lacking in the full, intended meaning of the translated word (p. 476). More specifically, the LXX translators had difficulty matching their philosophy with the written text, given that the Hebrew term for wise (חָכָם) is seen in a practical sense, while σοφός always have a sense of a quality in Greek thinking.⁴² Given the specific nature of apocalyptic writings, this will need to be considered in further exploration.

In regards to apocalyptic writings, the specific use of σοφία has a definite meaning. For example, the wisdom of Daniel is contrasted with the Babylonian σοφισταί (p. 503), however further exploration reveals that it is not Daniel himself, but rather God who is the source of this wisdom. Also, there are links between righteousness (in particular, the keeping of the law) and wisdom, especially as they relate to the Last Judgment (p. 503). The revelational aspect of the apocalypse is also explored. According to the

⁴¹ TDNT 7, 467.

⁴² Ibid., 497. However, the majority of translations for חָכָמָה and חָכָם are rendered as σοφία and σοφός respectively. Ibid. 496.

author, the saved community will be offered insight into the mysteries of the universe, with the most important of these being his plans and actions over the course of history (p. 504). In regards to this revealing of God's plans, in particular those of judgment, these are "personified in the wisdom of the Son of Man (p. 504)."

In Revelation, the purpose of revelation is found in two distinct meanings. One, σοφία is seen as one of the eschatological gifts of salvation offered to the Lamb that was slain, and conversely as one of the attributes of worship which belong to God (p. 524). The second use is one of special knowledge, granted to God's people, which allows them to understand the events of the end times (p. 524).

Φρόνιμος

Exploring the concept of φρόνιμος in its use in original contexts reveals much about its connection to wisdom and the apocalypse. It is etymologically linked to the word φρένες, or "diaphragm," which is considered the seat of both intellectual and spiritual activity.⁴³ Immediately, there is a connection between insight and otherworldliness.

This trend of thought also continues in Plato's mind. According to his understanding of φρόνιμος as a chief virtue, "[w]hat is divine and φρόνιμον should rule men and lead to unity and friendship (p. 222)." Aristotle gives an emphasis on the word which implies greater practical application. It goes far beyond the simple wisdom σοφία and instead is a gift from God, containing essential insight and knowledge that will contribute to a good life. In non-literary Hellenistic documents, the use of the adjectival φρόνιμος is also used in a practical manner in the sense that it leads to success, while the negative expression was used to denote apostates (pp. 223-224).

The use of φρόνιμος throughout the LXX demonstrates a link to σοφία as well as αἴσθησις ("knowledge"), in the sense that there is no conceptual separation of these three traits in the Old Testament (p. 225). Of great

⁴³ TDNT 9, 220.

importance, however, is the fact that the notion of God's power interlinks with not only his creative influence on the world, but also in his ability to share his wisdom with humanity (pp. 225-226).

In regards to the use of *φρόνιμος* in the New Testament, there are a number of issues that are raised. "Being wise" in relation to the parable of the Wise and Faithful Servant (Matt 24:45-51) is seen as the practical following of a task and obedience (cf. the parable of the Wise Builder, Matt 7:24-27), while the parable of the Wise and Foolish Virgins (Matt 25:1-13) denotes preparedness for the expected encounter with the Lord (p. 234). Although the difference is seen in the expectation of Christ's arrival, given the wise servant does not predict the coming of his master, it would be fair to suggest that both parables have a connotation of eschatological readiness. Both parables also are proclaimed within an eschatological discourse, culminating with the final judgment announced in the final parable of the Sheep and the Goats.

Conclusion

The review of scholarly work has provided much needed understanding on wisdom and how it especially relates to apocalyptic writings. The exploration into the words themselves gives a higher comprehension of what wisdom meant both to the Old and New Testament writers and in particular how they have strong implications for the apocalyptic genre.

Both von Rad and Perdue see a strong link between wisdom and the history of Israel. For von Rad, wisdom is best understood in its context to the community, rather than to the individual, as it continually searched for Yahweh. Perdue understands wisdom as a means of finding acceptance before God, a theme constantly placed within the notion of covenant. However, both these scholars have concerns with issues relating to the judgment of God, especially as they relate to apocalyptic themes. Perdue questions the validity of God's justice as viewed from an existence in exile, mirrored by the statements made by God in the book of Job. Also, von Rad argues against the historical understanding of apocalyptic writings, claiming that they offer a different salvation by God - one which is not compatible with

wisdom literature. Crenshaw also links wisdom to the judgment of God, as sages wrote with an emphasis different to that of the prophets. The wisdom compositions recognised the distance between God and mankind, and this division led to a sceptical view of God's judgment as they came to terms with their trials.

From a Christian perspective, Ford demonstrates how Christ, through the road to Emmaus experience, has transformed the interpretation of wisdom by his coming. Although Ford doesn't seem to concern himself with apocalyptic themes directly, there are still allusions to these ideas in his writings, such as the concept of wisdom as a response to the cries of the world.

These perspectives allow us to proceed with an exploration of wisdom in apocalyptic writings and thereby expand upon their reasoning as this study delves further into the analysis.

Chapter 3

Methodology

The first stage of this research is to ensure that there is a selective group of apocalyptic texts which reflect the motif of wisdom. The literature review provides for us a number of works from the Old and New Testaments, as well as a selection of extra-biblical works.

As this scope has been identified, a concordance search for each of these writings will be completed, identifying each passage which contains the word “wisdom” or its derivatives.⁴⁴ These texts will be input into a database with the following headings and definitions:

- **Verse** – The identified passage
- **Greek/Hebrew Term** – The word in its original language
- **Word Type** – noun/adjective
- **Wisdom Contrasted?** – Is wisdom contrasted or used as an antonym with another word?
- **Contrasted Word** – The word(s) which is contrasted
- **Wisdom Comparative?** – Is wisdom used comparatively or as a synonym with another word?
- **Comparative Word** – The word(s) which is comparative
- **Attributed to God/Messiah?** – Is wisdom used as an attribute of God or the Messiah?
- **Contrasted to Believers/Unbelievers?** – Is the attribution of wisdom to God/Messiah contrasted against believers or unbelievers?
- **Attributed to Believers?** – Is wisdom used as an attribute of believers?

⁴⁴ This will be done using the following resources: John R. Kohlenberger III, Edward W. Goodrick, and James A. Wanson, *The Greek-English Concordance to the New Testament* (Grand Rapids, MI: Zondervan, 1997); John R. Kohlenberger III and James A. Swanson, *The Hebrew-English Concordance to the Old Testament* (Grand Rapids, MI: Zondervan, 1998), and the translations available at carm.org (using a search function) for the extra-biblical works.

- **Contrasted to Unbelievers?** – Is the attribution of wisdom to believers contrasted against unbelievers
- **Specific to Writer?** – Is the attribution of wisdom specifically ascribed to the prophet/author of the text?
- **Attributed to Unbelievers?** – Is wisdom used as an attribute of unbelievers? (NB: This also is inclusive of wisdom as an attribute of God's people in times of disobedience or rebellion)
- **Contrasted to God/Believers?** – Is the attribution of wisdom to unbelievers contrasted against believers or unbelievers?
- **Role of Messiah**– In what capacity is the attribution of wisdom used – i.e. does it relate to Christ's role as Prophet, Priest or King?
- **Key Theme Relating to the Role of Messiah** – What specific theme is present in the text, based upon the Messianic role?

This collection of data will enable us to comprehend the portrayal of wisdom in the apocalyptic texts on a number of levels.

The first level will be division profiles of the Old Testament, New Testament and each of the extra-biblical books. This will examine how wisdom is portrayed via the comparative words, the attributions and the themes for each of these divisions.

The second level will examine the attribution of wisdom to God/Messiah, believers and unbelievers as a whole. By studying the comparative words and themes, a greater understanding will be gained of how apocalyptic writings depict each of the three groups.

The final level will be based on the themes. The three roles of the Messiah as defined for this study are as follows⁴⁵:

- **Prophet** – Specifically relating to the giving and receiving of prophetic vision, as well as proclamation of these visions. Given the nature of the apocalyptic writings, this will likely include visions of rewards and trials

⁴⁵ As previously mentioned, these themes have been brought together from Stuckenbruck, "Messianic Ideas in the Apocalyptic and Related Literature of Early Judaism."

in the last days. Therefore the key themes relevant to the Messiah as Prophet are as follows:

- o Interpretation of visions
- o End-time rewards
- o End-time trials
- **Priest** – The role of Priest is one which relates to holiness and mediation. Through this ministry, the Messiah is able to offer salvation and redemption. Themes relating to this ministry include:
 - o Holiness
 - o Salvation
- **King** – Linked to the notion that the Messiah is Lord over the life of his believers, and is based on his authority to reign at his coming. As a follower of God, one would obey and hold to his commands. It is also a representation of God's character, demonstrating his power, glory, divinity and leadership. The themes relating to the Messiah as King are as follows:
 - o Obedience
 - o Leadership
 - o Authority and power of God
 - o Divinity
 - o Worship
 - o Guidance and protection

With this focus in mind, the link between wisdom and apocalyptic can be expanded upon, with a particular emphasis on its relation to God's ability and authority to dispense judgment. This will seek to answer issues discovered in the literature review.

This analysis will also enable a dialogue to be opened between the apocalyptic writings and the understanding of wisdom in a Christian context. Based on the literature review, apocalyptic relevance is the lacuna in reference to wisdom specifically related to Christianity. This study will provide an analytical basis for wisdom in apocalyptic writing and thereby enhance the

understanding of Christian wisdom, expanding upon matters arising from the review.

After creating the spread-sheet of data collated from the study, the next step is to present the results in a physical form that will show how the attributions, lexical semantics and themes relate to each other and the compositions they are found in. As discussed, these will be presented in three separate stages: 1) As divisions of apocalyptic literature, 2) as attributions, and finally, 3) as Messianic themes (Prophet, Priest and King). Each of these stages will display graphs which demonstrate the connecting data.

For each graph, the texts are scrutinised further to reveal how each instance of wisdom is attributed, which Messianic theme is applicable, and whether there are interchangeable or contrasting words. For example, the first diagram, “Diagram 1.1.1 - Old Testament (Daniel) Wisdom Attribution,” is created by collecting every apocalyptic verse reference in the Old Testament containing wisdom (which are found only in the book of Daniel), and noting which person or persons wisdom is attributed to. Each attribution is graphed with reference to the number of occurrences. This data is collated from Appendix II, Chart 1.1.

As revealed in the chart, there is one attribution of wisdom to God – Daniel 2:20 (“**דִּי חִכְמָתָא וּנְבוּרָתָא דִּי לֵהּ הִיא**” – “...wisdom and power are his.”).⁴⁶ Combined with the contrast to God in Daniel 2:27-28 (“...but there is a God in heaven who reveals mysteries.”), this is a vital turning point in the narrative and although the attribution to God is not repeated, it remains the key text throughout the narratives.⁴⁷

There are twelve attributions to believers – Daniel 1:20; 2:14, 21 (two instances in this passage), 23, 30; 5:11, 14; 11:33, 35: 12:3, 10. The designation to believers is separated further by distinguishing between attributions to the composition author (in this case, Daniel, where there are six occurrences – Dan 1:20; 2:14, 23, 30; 5:11, 14), and believers in a generic

⁴⁶ Unless otherwise indicated, verses quoted in English are taken from the New International Version.

⁴⁷ “So the fact that Daniel succeeds is due entirely to the revelation that his God has given to him” – Ernest C. Lucas. *Apollos Old Testament Commentary: Daniel* (Leicester: Apollos, 2002), 73.

sense (six instances –2:21 twice; 11:33, 35; 12:3, 10). The references to Daniel are found in the court-tales of the book, and with one notable exception, all describe Daniel as demonstrating חִכְמָה in both a practical sense (1:20) as well as in the ability to reveal and interpret dreams (2:23, 30; 5:11, 14). The focus here is that pagan wisdom fails and indeed, can be conquered, because of the superiority of wisdom supplied by God.⁴⁸ The other term for wisdom is listed in Daniel 2:14, which states that Daniel acted with “wisdom and tact” (עֵצָה וְטַעַם). This is the only use of עֵצָה in the Old Testament. Goldingay suggests a near-synonymic relationship between the two words used in the passage, indicating a response of sound wisdom and counsel.⁴⁹

The other references do not link directly with Daniel and instead demonstrate how wisdom interacts with believers generally. In Daniel 2:14, God gives “wisdom to the wise” (חִכְמָתָא לְחַכְמַיִן), which although is evident in the example of Daniel, is more universal in this particular context.⁵⁰ The other references to believers are found in an end-time context, and instead use the participle form מְשַׁכְּלִים (“those who are wise”). The exact definition of this phrase is debated, however there are defining characteristics.⁵¹ These people are both the subject of refining trials and suffering, with an end result of being placed in a position of life and honour.⁵²

Finally the analysis reveals thirteen attributions to unbelievers – Daniel 2:12, 13, 14, 18, 24 (two instances in this passage), 27, 48; 4:6, 18; 5:7, 8, 15.

⁴⁸ John E. Goldingay, *Word Biblical Commentary, vol 30: Daniel* (Dallas, TX: Word, 1989), 27.

⁴⁹ Ibid., 33. The definition of חָכָם suggests “to answer wisely,” as the derived noun חָכְמָה has the extended meaning of “discernment, understanding and judgment.” *TDOT* 5, 345-346.

⁵⁰ “In regard to wisdom, God not only possess it but he also gives it to *humans*.” Emphasis added. Zdravko Stefanovic, *Daniel: Wisdom to the Wise* (Nampa, ID: Pacific, 2007), 94.

⁵¹ “The wise are the people who know their God (verse 32), who turn many to righteousness (12:3), who have understanding (12:10).” Joyce G. Baldwin, *Tyndale Old Testament Commentaries: Daniel* (Downers Grove, IL: InterVarsity, 1978), 196.

⁵² Goldingay, *Daniel*, 303, 308.

The term used to describe the Babylonian wise men in all of these ascriptions is חֲכָמִים, although there are a number of other names used for the sages.⁵³

Their repeated purpose in the narrative is to לְהַתְנִיחַ... רִזָּה (“explain...the mystery” – Dan 2:27), a mission they not only fail to do, but one which Daniel succeeds in each of the separate court-tales.⁵⁴

With this relevant information combined with the analysis, each of these groupings will be shown in graph form to highlight the cross-referencing of data (in this instance, attributions in the division profile of the Old Testament). These physical representations will also be explained and analysed further to highlight key points, and this process is then repeated to produce the graphs in each section.

⁵³ E.g., diviners, chanters, charmers, Chaldeans, and exorcists. John E. Goldingay, *Word Biblical Themes: Daniel* (Dallas, TX: Word, 1989), 35.

⁵⁴ *TDOT* 4, 377.

Chapter 4

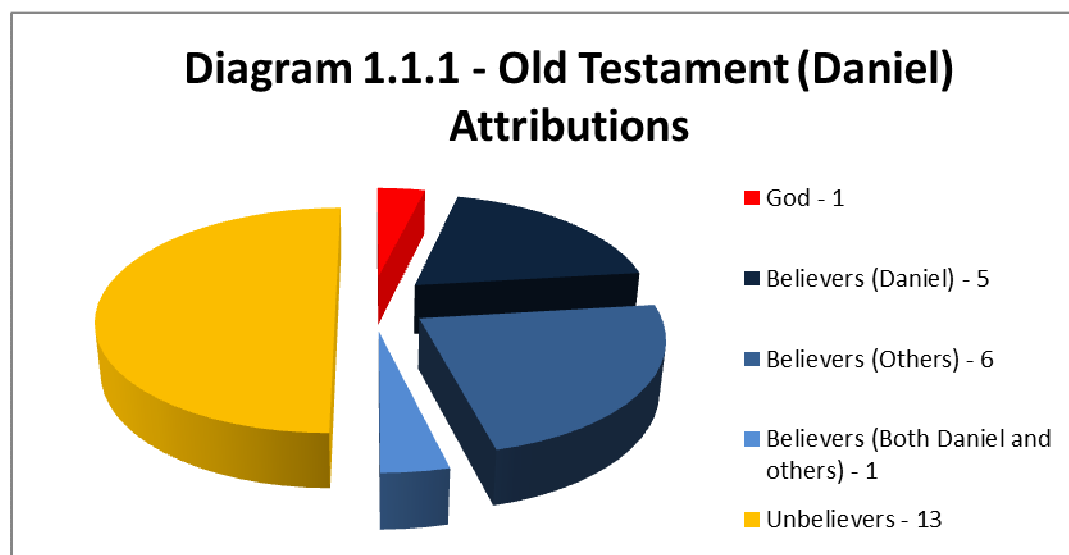
Analysis of Results

1. Division Profiles

The graphs from this section have been derived from the charts in Appendix II (Charts 1.1, 1.2, 1.3, 1.4, and 1.5).

Old Testament

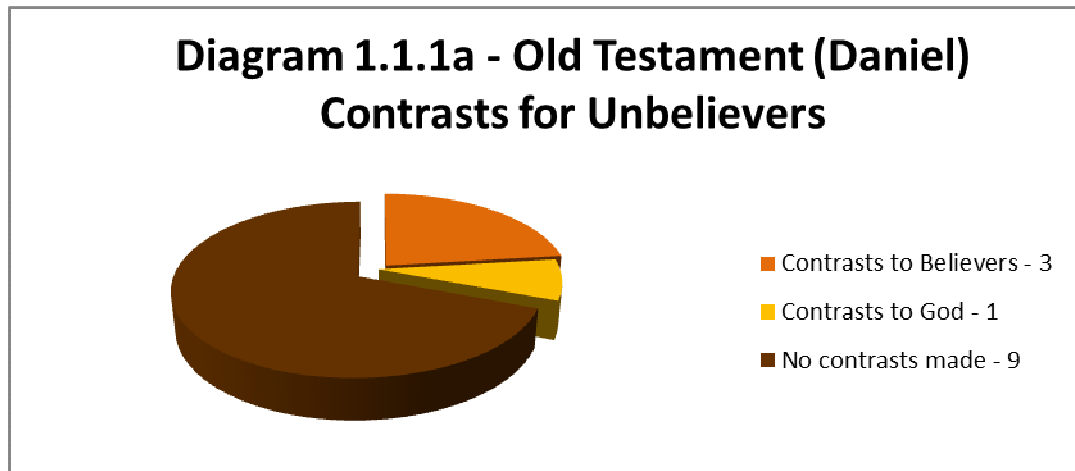
An exploration in the Old Testament apocalyptic begins by noting that the majority of these writings do not make mention of wisdom. Despite having a rich selection of apocalyptic passages, the only book that mentions wisdom is Daniel, and even then wisdom is featured more prominently in the historical narrative portion of the text.



Please refer to Chapter 3 for discussion related to the analysis for Diagram 1.1.1.

As the discussion has revealed up to this point, the attribution of wisdom in Daniel demonstrates a struggle between the wisdom of the unbelievers (the wise men of Babylon) and Daniel. This is further represented

by Diagram 1.1.1a, which highlights that of the 13 references to the unbelieving wise men, four are contrasted, once to God and three times to Daniel, with the issue at hand being their inability to interpret and explain the prophetic vision. As demonstrated previously, the contrast between God and the unbelievers (Dan 2:27) is crucial. This is continued with comparisons between the wise men and Daniel himself in three separate sections of the narrative (2:48; 4:18 and 5:15). In Dan 2:48, Nebuchadnezzar acknowledges both Daniel and God, and elevates Daniel to a position of political authority.⁵⁵ Daniel 4:18 shows Nebuchadnezzar once again recognising the divine spirit (רוח־אֱלֹהִים קַדְיִשִׁים בְּדָד) within Daniel, compared to the other wise men of his kingdom, and through this Daniel is able to interpret the dream.⁵⁶



⁵⁵ Goldingay, *Daniel*, 52.

⁵⁶ Stefanovic, *Daniel: Wisdom to the Wise*, 161.

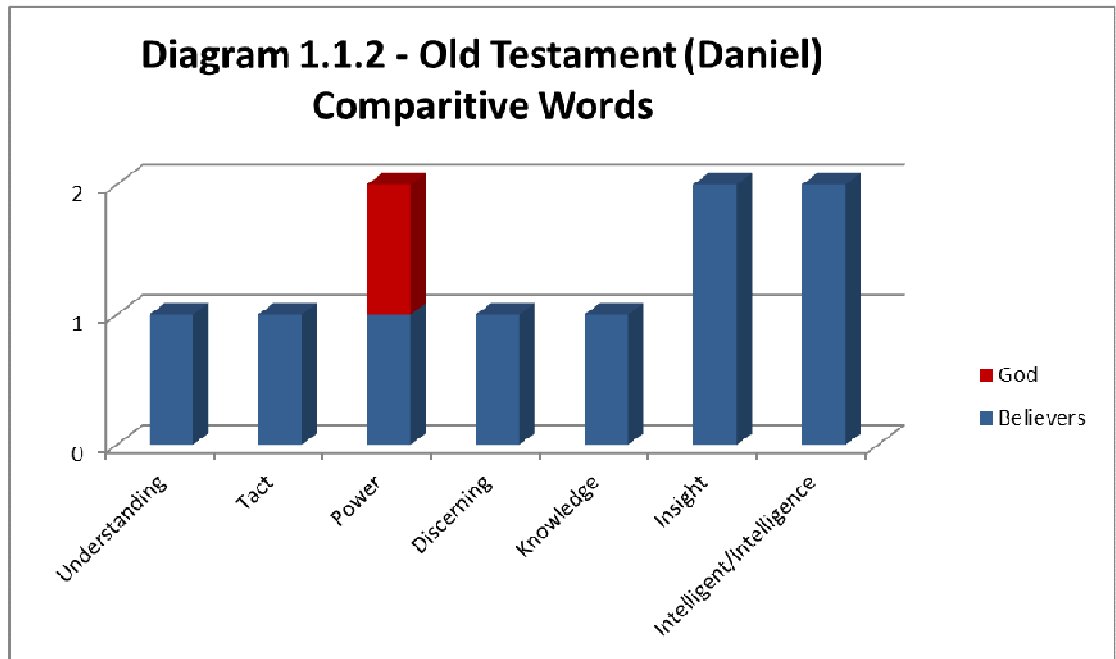
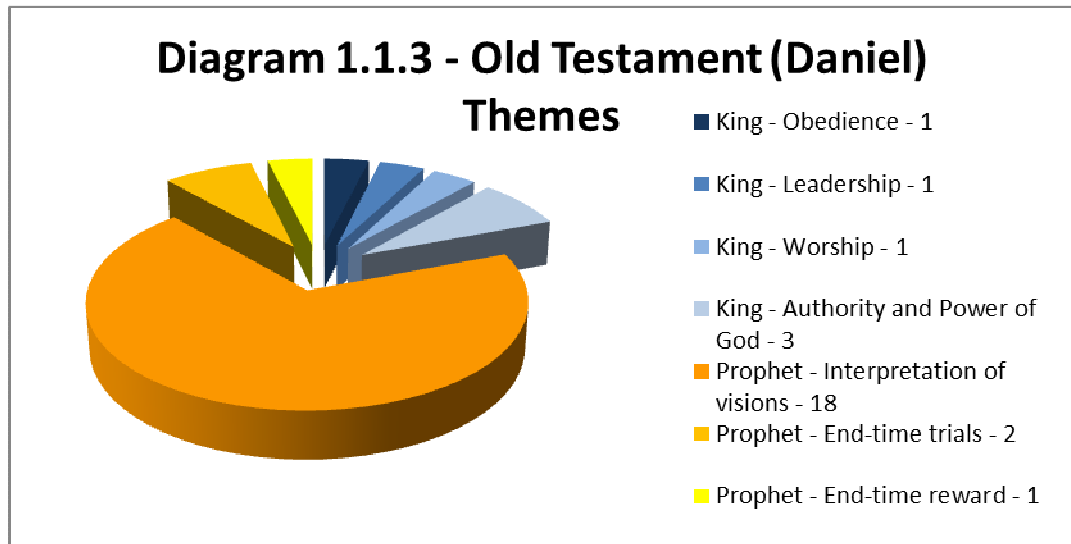


Diagram 1.1.2 highlights the tally of words used comparatively with wisdom in the Old Testament, which demonstrates a select grouping of lexical terms. The words demonstrate a strong emphasis on the interpretation of prophetic vision (Dan 1:20 – בִּינָה /“understanding”; 2:21 – יִדְעִי /“discerning” and מִן־דָּעָא /“knowledge”; 5:11, 14 – נִהְיִירוֹ /“insight” and שִׁכְלָתִנוּ /“intelligence”). It is important to remember that these comparisons are made exclusively in the narrative portion of the book of Daniel, and these all depict Daniel as a superior dream interpreter because of God’s power.⁵⁷ Although גְּבוּרָה (“power”) is attributed to both God and Daniel, it is vital to note that Daniel has specifically thanked God for granting him a share in the divine attributes.⁵⁸

⁵⁷ John J. Collins, *Daniel* (Minneapolis, MN: Fortress, 1993), 51.

⁵⁸ *Ibid.*, 160.



In terms of themes, the focus on prophetic interpretation is obvious (Dan 2:12, 13, 14, 18, 23, 24 – two instances, 27, 30, 48; 4:6, 18; 5:7, 8, 11, 14, 15; 12:10). Also, the notions of end-time rewards (12:3) and trials (11:33, 35) feature specifically in the latter chapters of the book, along with one instance of prophetic interpretation (12:10 – וְלֹא יָבִינוּ כָּל־רָשָׁעִים וְהַמְּשֻׁכִּלִּים יִבְיִנוּ “None of the wicked will understand, but those who are wise will understand.”). The contrast between the wise and wicked is seen as appropriate action, based on an understanding of the words written by Daniel.⁵⁹

The instances of the Kingship of God are also crucial in the understanding of the text. Daniel relied on God rather than the wisdom of the Babylonians, and this is reflected in his obedience and faithfulness earlier in the passage, with the climax being his recognition of God’s power and worshipful prayer.⁶⁰ This in turn allows Daniel to interpret the dreams throughout the narrative.

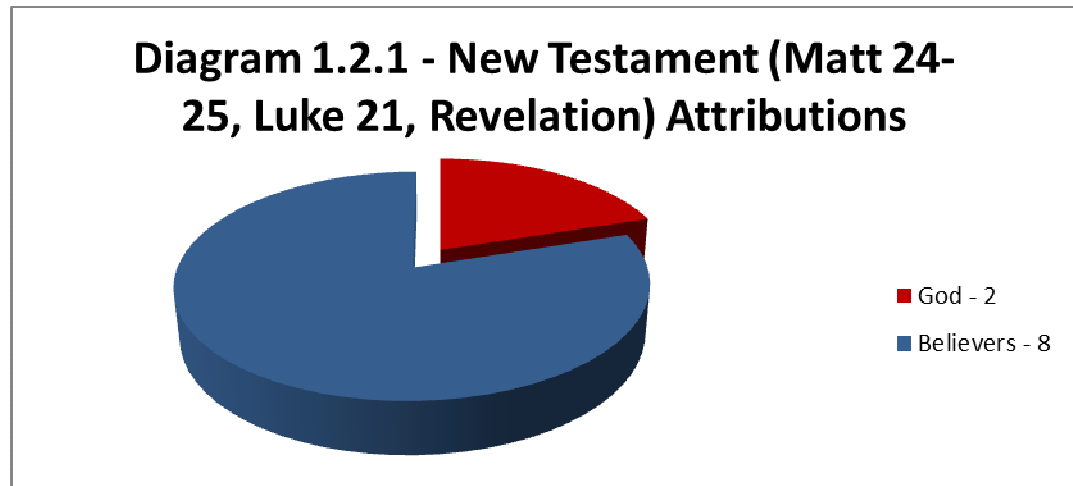
⁵⁹ Paul L. Redditt, *The New Century Bible Commentary: Daniel* (Sheffield: Sheffield, 1999), 198.

⁶⁰ Stefanovic, *Daniel: Wisdom to the Wise*, 93-95.

New Testament

When reviewing the New Testament apocalyptic writings, there is again a distinct lack of wisdom references despite the number of available passages. However, the few references available are quite telling.

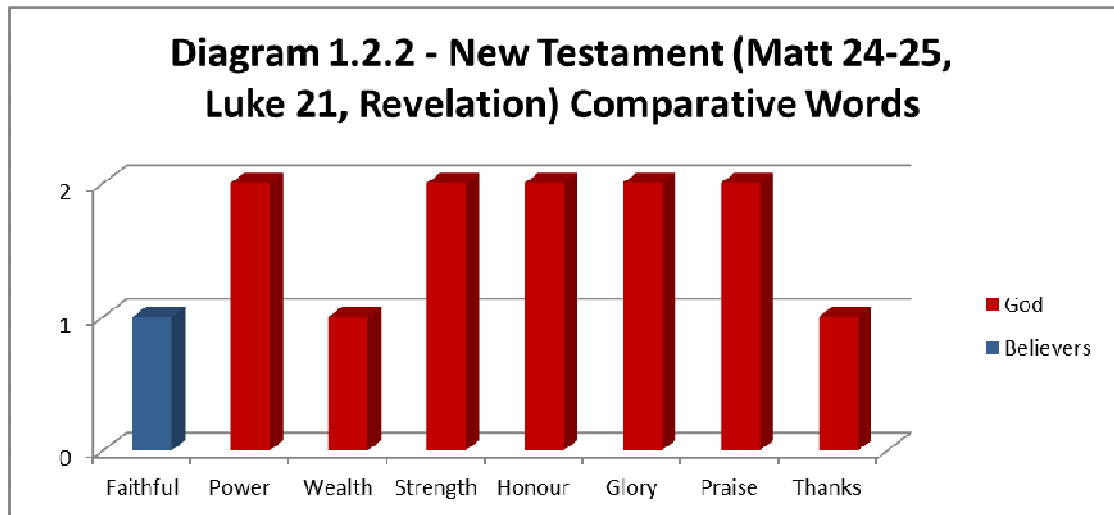
The instances found in Matthew, for example, are limited to the eschatological parables (the parable of the Wise and Faithful Servant, Matt 24:45-51 and the parable of the Ten Virgins, Matt 25:1-13), with no references found elsewhere in Jesus' discourse. The instance found in Luke 21:15 refers to persecution, while the references in Revelation vary from worship scenes to prophetic interpretation.



As Diagram 1.2.1 demonstrates, the focus throughout the New Testament however, is clearly believers (in a generic sense), with wisdom attributed eight out of ten times (Matt 24:45; 25:2, 4, 8, 9; Luke 21:15; Rev 13:18; 17:9). From that attribution to believers, it is important to note that *φρόνιμος* is the term used in the parables of Matthew, while the references in Revelation and Luke use *σοφία*. These parables represent an expectation of the *parousia* in the primitive church, with the key being preparedness in a practical sense.⁶¹ The attribution to believers in Luke 21:15 highlights that

⁶¹ Richard Bauckham, "Synoptic Parousia Parables and the Apocalypse" *New Testament Studies* 23 (1977): 170. Hagner also comments that in the parables, "eschatology and ethics are brought together." Donald A. Hagner, *Word Biblical Commentary, vol 33b: Matthew 14-28* (Nashville, TN: Thomas Nelson, 1995), 721.

wisdom will be granted in the future to answer charges against them, however this is no guarantee of deliverance.⁶² The attributions to the Messiah and God are seen in the book of Revelation (Rev 5:12 and 7:12 respectively), where wisdom is applied in scenes of worship and praise. Bauckham writes that the scenes are climactically put together, “uniting the praise of God and the praise of the Lamb.”⁶³



However, despite the emphasis, the range of comparative words in a lexical sense towards believers is limited. Diagram 1.2.2 highlights the focus on God’s vast wealth of positive traits as emphasized in Revelation (δύναμιν – “power,” πλοῦτον – “wealth,” ἰσχύον – “strength,” τιμήν – “honour,” δόξαν – “glory,” εὐλογίαν – “praise” and εὐχαριστία – “thanks”), as represented by the heavenly liturgy.⁶⁴

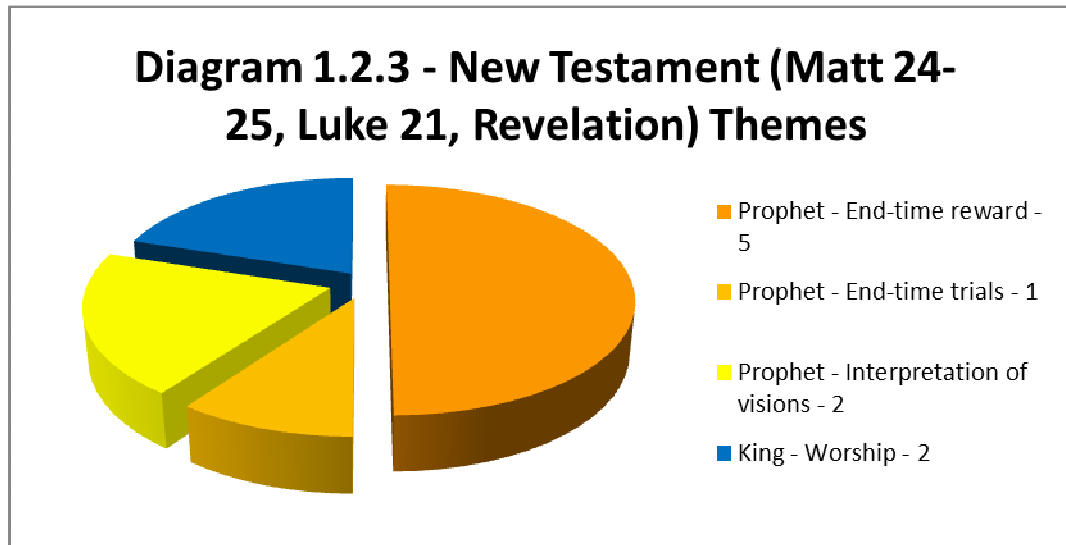
It is also important to focus on the breakdown of contrasting words as found in the New Testament, which are restricted to the Matthean parables found in chapters 24 and 25. It is interesting to note that the wise and faithful (φρόνιμος and πιστός) servant of Matt 24:45-51 is contrasted to a wicked servant only (κακός only - not wicked and foolish as one might expect). Also,

⁶² John Nolland, *Word Biblical Commentary, vol 35c: Luke 18:35-24:53* (Dallas, TX: Word, 1993), 997.

⁶³ Richard Bauckham, “Worship of Jesus in Apocalyptic Christianity” *New Testament Studies* 27 (1981): 331.

⁶⁴ Ibid.

the actions of the foolish virgins in chapter 25 are heavily scrutinised, clearly defining their actions as μωραί (“foolish”).⁶⁵



The themes in the New Testament are clearly defined. As demonstrated in Diagram 1.2.3, primarily the focus is on prophetic reward, directly as a result of the Matthean parables. However, this is offset by the description of end-time persecution in Luke where “all the opponents” (ἅπαντες οἱ ἀντικείμενοι) challenge believers,⁶⁶ as well as passages in Revelation which deal specifically with prophetic knowledge in the last days.⁶⁷ The two other verses in Revelation are set in the heavenly courts, where the Lamb and God are worshiped and their divine attributes proclaimed.

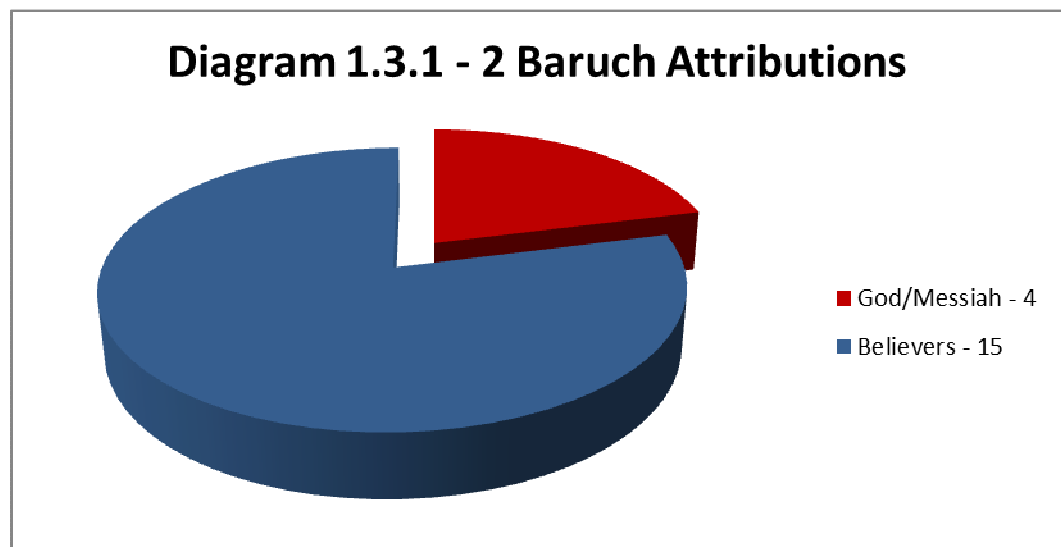
⁶⁵ As opposed to the servant “who is faithfully doing what had been assigned to him or her,” the wicked servant “begins to act shamefully” – Hagner, *Matthew 14-28*, 724. In the parable of the Wise and Foolish Virgins, the foolish fail to be fully prepared for the *parousia*. Ibid., 730.

⁶⁶ Nolland, *Luke 18:35-24:53*, 997.

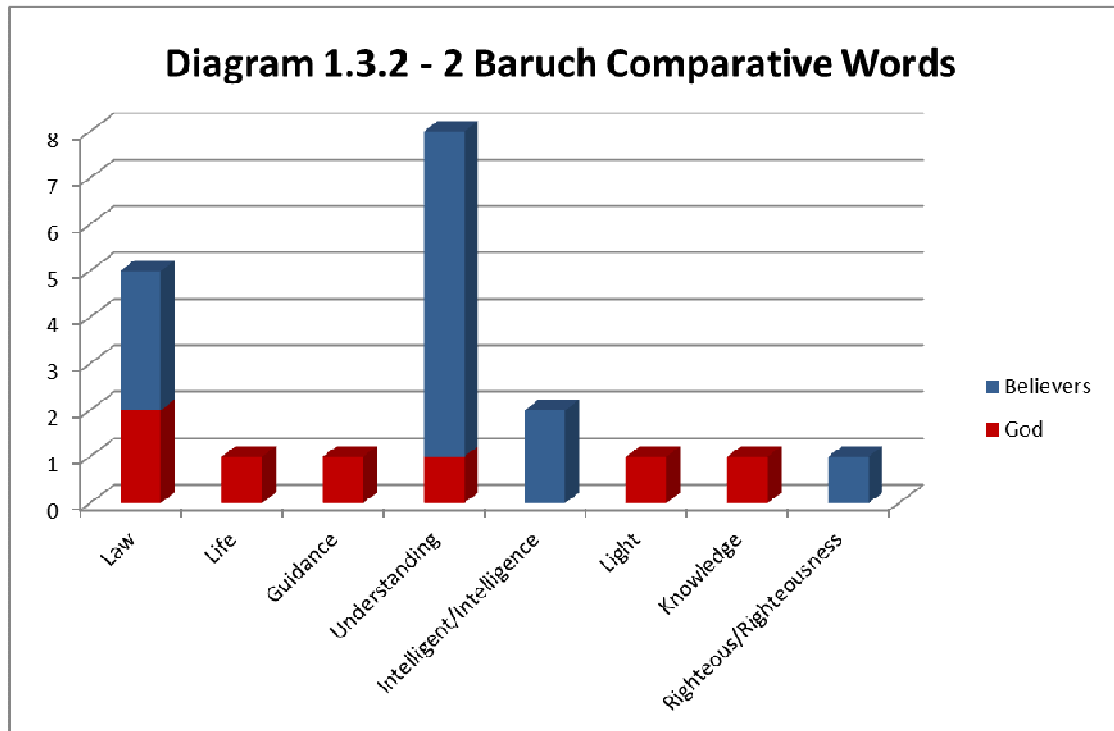
⁶⁷ Aune links the phrase ὧδε ἡ σοφία ἐστίν (“This calls for wisdom” – Rev 13:18) with ὧδε ὁ νοῦς ὁ ἔχων σοφίαν (“This calls for a mind with wisdom”), as well as suggests an allusion to Daniel 12:10. David E. Aune, *Word Biblical Commentary, vol 52b: Revelation 6:16* (Nashville, TN: Thomas Nelson, 1998), 769.

2 Baruch

The extra-biblical book of 2 Baruch provides a generous sampling of wisdom texts, covering a wide variety of lexical alternatives and themes. The notion of an oppressed people hoping for a heavenly kingdom is the greatest issue at hand, and this is inextricably linked to the concept of law and obedience.



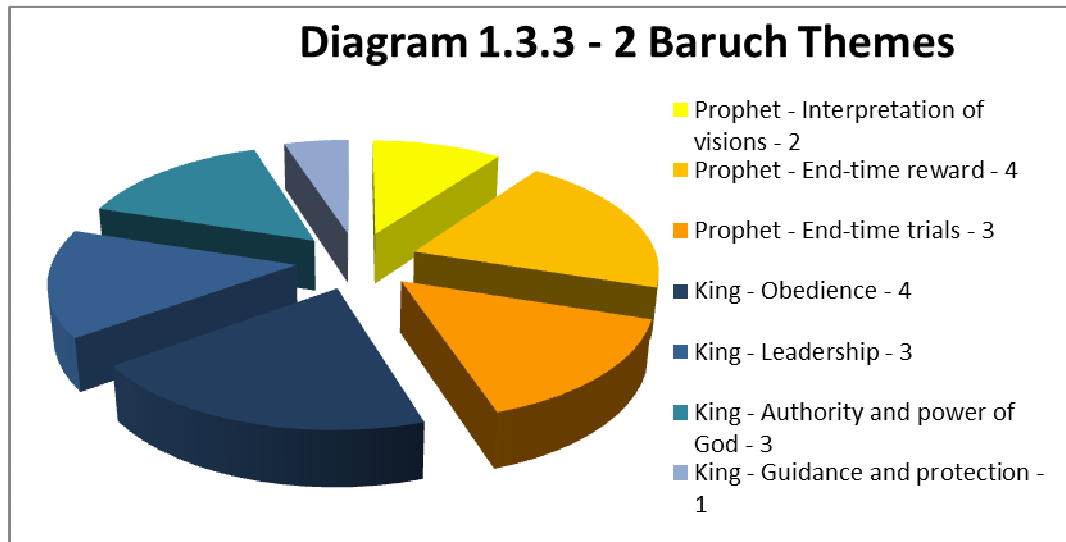
The focus on wisdom as a trait of believers is easily identified, which Diagram 1.3.1 demonstrates as occurring 15 times (2 Baruch 28:1; 44:14; 46:4, 5; 48:9, 24, 33, 36; 51:3, 4, 7; 61:4; 63:5; 66:2; 70:5; 77:16). Wisdom is not directly linked to the author of the composition, only to God's people in a generic sense. There are also a number of contrasts with unbelievers that clearly differentiates the wise from the foolish, particularly in actions that occur in the last days. The other four attributions are to God (38:2, 4; 54:13; 59:7).



In keeping with the apocalyptic themes, the term “understanding” again is of vital importance (attributed to believers in 2 Baruch 44:14, 46:4; 51:3, 4, 7; 61:4; 66:2, and 59:7 as an attribution to God), as well as “intelligence” in 2 Baruch 48, verses 33 and 36.⁶⁸ However, it is interesting to note that “law” is a key focus in 2 Baruch – for both believers (48:24; 51:7) and for God (38:2, 4). By considering that “life” (38:2), “guidance” (38:2), “light” (54:13) and “righteous” (63:5) are also words which reflect this subject of law, it is evident that this is a matter of special significance.⁶⁹

⁶⁸ “Wisdom and intelligence are given in order to scrutinize God’s Law (44:14; 46:5; 48:24; 51:3), and to understand God’s actions, especially those at the end time (54:5). But many wise men will be silent at that time (70:5; cf. 48:36).” A. F. J. Klijn, “2 (Syriac Apocalypse of) Baruch” in James H. Charlesworth (ed.), *The Old Testament Pseudepigrapha* (London: Darton, Longman & Todd, 1985), 619.

⁶⁹ “Although, as the Apocalypse indicates, nothing is left but God and the Law, Israel may expect to be rescued from its enemies.” A. F. J. Klijn, “The Syriac Apocalypse of Baruch” in M. De Jonge (ed.), *Cambridge Commentaries on Writings of the Jewish and Christian World 200BC to AD200: Outside the Old Testament* (Cambridge: Cambridge, 1985), 194.



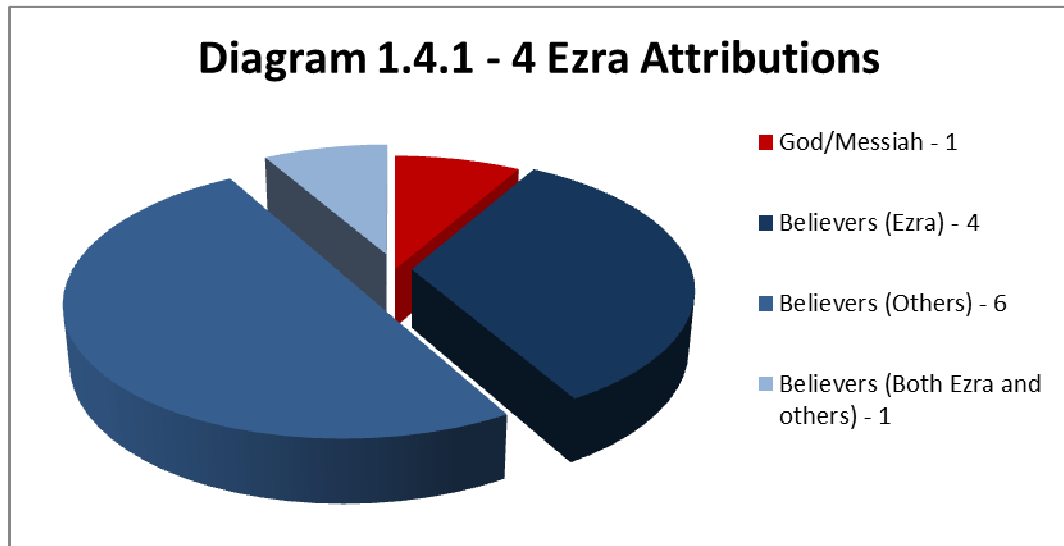
Unlike other apocalyptic compositions, the emphasis is not so much on the Prophetic role of the Messiah, but on his Kingly ministry. Obedience is a vital characteristic, and as seen in 2 Baruch 38:4 and following into the next chapter, it is the quality that allows the author to receive the interpretation of a vision.⁷⁰ However this is not ascribed to the writer himself, but rather to God (“*Your* Law is life, and *your* wisdom is right guidance” – emphasis added, 38:2). Leadership qualities are seen in the kings of old, and these are seen in a vision which presents examples of that obedience during the history of Israel (although these are contrasted with examples of failed leadership – “black water” as opposed to “pure rain”).⁷¹

4 Ezra

The book of 4 Ezra provides a fair cross-sampling of data from verses which contain wisdom. From these texts, the primary ideas as put forward in the apocalypse can be seen – through prophetic vision, the author is shown how God’s kingdom is to be restored, with an emphasis on his law and obedience.

⁷⁰ Klijn comments that each of the sections of 2 Baruch end with prayer and fasting by Baruch, which as a result allows him to have the prophetic messages explained. Ibid., 194-195.

⁷¹ Ibid., 205.



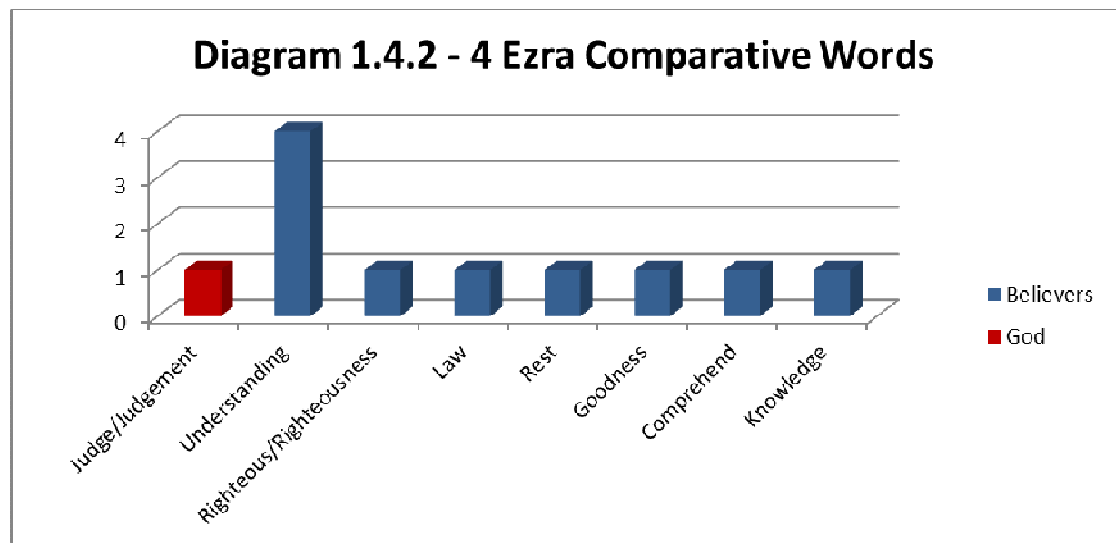
The attributions in 4 Ezra are predominantly to believers, as demonstrated in Diagram 4.1 (Ezra himself – 4 Ezra 5:39; 8:4; 13:55; 14:26; Believers in a generic sense – 8:12; 12:38; 14:13, 26; 46, 47; and one representing both Ezra and others – 8:52). The references to Ezra himself are given to him as a source of comfort, once he has accepted the righteousness of God.⁷² Only one instance is given to God and this is in the context on his ability to judge as opposed to humanity (“You are not a better judge than God, or wiser than the Most High!” 7:19).⁷³ In a similar sense to Daniel 2:20 (the only attribution to God in Old Testament apocalyptic), this verse is presented as a clear turning point in the passage, and is fundamental to this discussion.

In regards to the attributions to believers, it is interesting to note that Ezra is often the focus (4 Ezra 5:39; 8:4; 13:55; 14:40) and this is often in relation to his receipt of the visions (“...for you have devoted yourself to wisdom, and called understanding your mother. Therefore I have shown you this...” 13:55-56). Furthermore, the others described in this apocalyptic as wise are those who God commands the author to teach regarding the visions

⁷² Michael Edward Stone, *Fourth Ezra* (Minneapolis, MN: Fortress, 1990), 336.

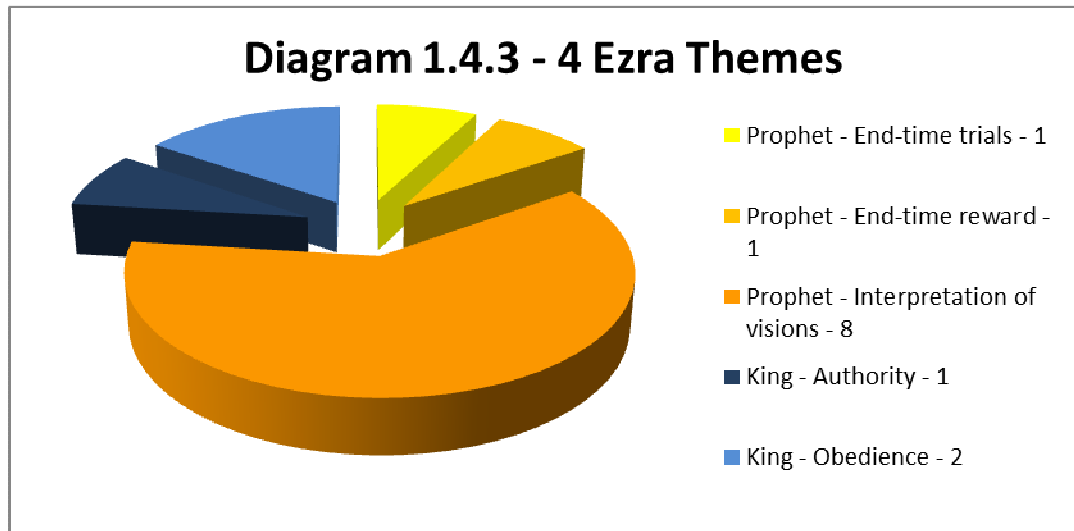
⁷³ “Besides being Judge at the final judgment (6:1-6), God is merciful and compassionate (7:[132-38])...however, the author concludes that God’s ways are inscrutable.” B. M. Metzger, “The Fourth Book of Ezra” in Charlesworth, *The Old Testament Pseudepigrapha*, 521.

(“And when you are finished...some you shall deliver in secret to the wise;” 14:26).⁷⁴



Given the focus on Ezra receiving and interpreting prophecies, it comes as no surprise that the use of “understanding” (4 Ezra 8:4; 13:55; 14:40, 47), “comprehend” (12:38) and “knowledge” (14:47) are lexical comparisons to wisdom in the book, as seen in Diagram 1.4.2. Likewise, the use of “law” (8:12), “goodness” (8:52) and “righteousness” (8:12) are demonstrative of Ezra’s ability to receive the visions.

⁷⁴ “Ezra receives special divine inspiration, which enables him to dictate for future preservation the writings of Moses and the rest of the Hebrew Scriptures.” George W. E. Nickelsburg, *Jewish Literature between the Bible and the Mishnah* (London: SCM, 1981), 293.



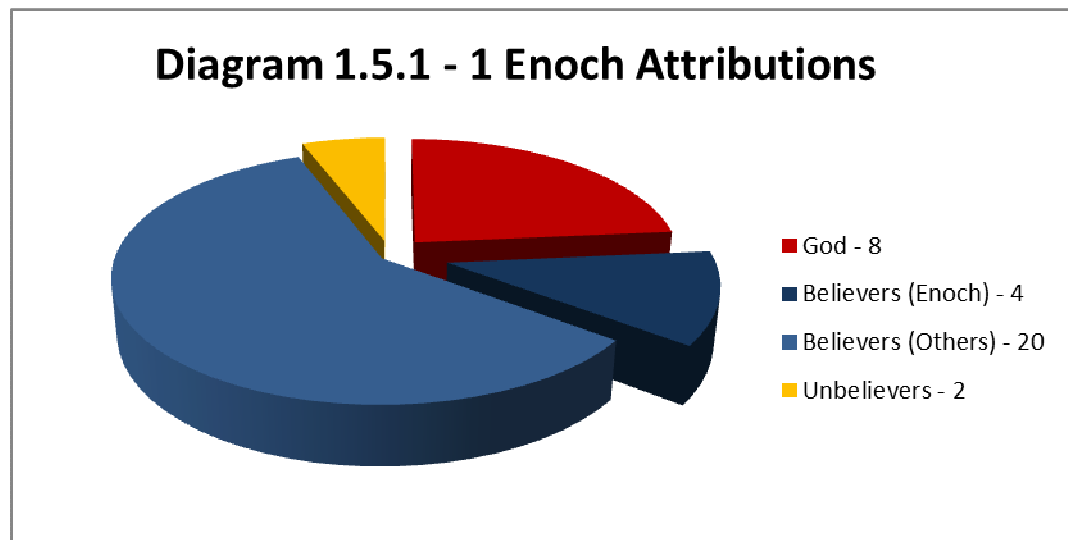
As previously discussed, wisdom is often ascribed to the prophet Ezra, as well as his sharing of this knowledge to others. This results in a clearly defined focus on prophetic interpretation as seen in Diagram 1.4.3, which highlights eight occasions of the theme (4 Ezra 5:39; 8:4; 12:38; 13:55; 14:26, 40, 46, 47). The other prophetic themes are linked to end-time reward (8:52) and trials (5:9).⁷⁵ The thematic references to obedience have a shared purpose. In 4 Ezra 8:12, the prophet laments about the destruction of mankind, given that they were created for a life of obedience to God, who “brought him up in thy righteousness, and instructed him in his law, and reproved him in thy wisdom.” The link to obedience in 4 Ezra 14:13, however, is a call to the prophet to “set your house in order, reprove your people, comfort the lowly among them, and instruct the wise.” The need for obedience in this case allows Ezra to perform the task of teaching those who are wise amongst God’s people. The connection to wisdom to God’s authority to judge is linked in 4 Ezra 7:19, and this becomes the major theme for the composition.⁷⁶

⁷⁵ “There are seven steps to the Divinity; the righteous soul passes through four steps of terror...and two of blessing.” James H. Charlesworth, *The Pseudepigrapha and Modern Research with a Supplement* (Ann Arbor, MI: Scholars, 1981), 118.

⁷⁶ The dialogues between Ezra and God highlight the problems of God’s abandonment of his people, as well as the judgment and the issue of “reconciling God’s mercy with the destruction of the sinful.” Leonhard Rost, *Judaism Outside the Hebrew Canon* (Nashville, TN: Abingdon, 1976), 123.

1 Enoch

Keeping in mind the distinct sections found in the book of Enoch, the first thing that is noticeable is the prominence of texts containing wisdom (41 in total). Also, because of these varied sections in the composition, this leads to a wide variety of themes and lexical semantics.



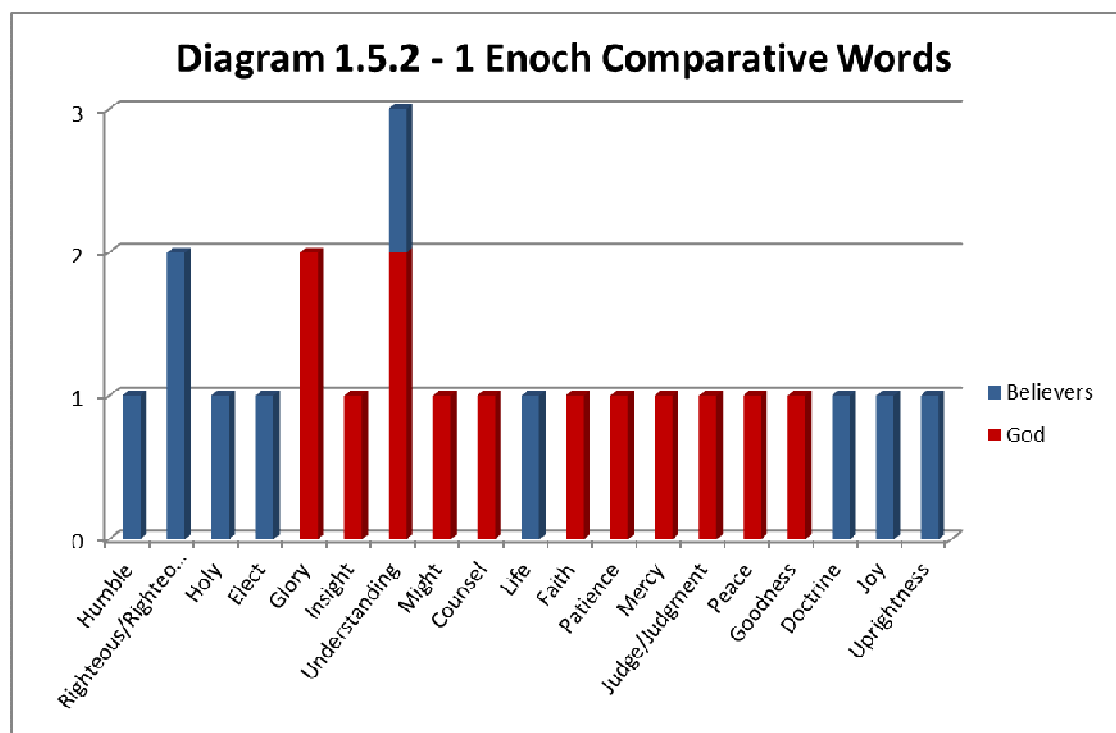
By exploring the attributions as found in 1 Enoch, the majority of texts are attributed to believers as expected. There are 20 instances of wisdom linked to believers generally (1 Enoch 5:8 – twice; 14:3; 48:1; 61:7 – twice; 82:2 – twice, 3; 91:10; 93:8; 94:5 98:1, 3, 9; 99:10; 100:6; 104:12 – twice; 105:1). The four instances where wisdom is ascribed to Enoch directly are at the beginning of the section entitled “The Parables”, found in chapter 37, where the prophet proclaims that, “til the present day such wisdom has never been given by the Lord of Spirits (37:4).”⁷⁷ Although these are the only occurrences of wisdom linked to Enoch specifically, 1 Enoch 82:2 represents an exchange between Enoch and his son, where Enoch passes wisdom down to Methuselah and further down the generations.

There is also a significant increase in the percentage of texts which are attributed to God (8 in total – 1 Enoch 48:7; 49:1, 3; 51:3; 61:11; 63:2; 84:3;

⁷⁷ Michael A. Knibb, “The Ethiopic Book of Enoch” in De Jonge, *Cambridge Commentaries on Writings of the Jewish and Christian World 200BC to AD200*, 43.

101:8), which is brought about by scenes of angelic praise as well as descriptions of his power and authority.⁷⁸

There are two key texts ascribing wisdom to unbelievers which require further clarification. The first, found in 1 Enoch 32:6, recalls the story of Adam and Eve's fall in the Garden of Eden. Although it is not descriptive of unbelievers in the strictest sense, its ascription to unbelievers is warranted, given that the verse does not view wisdom as a desirable trait but rather the seeking of wisdom has caused this moment of disobedience. The second, found in 1 Enoch 69:8, describes the angel Penemue, who taught men "the bitter and the sweet, and he taught them all of the secrets of wisdom. And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day."⁷⁹



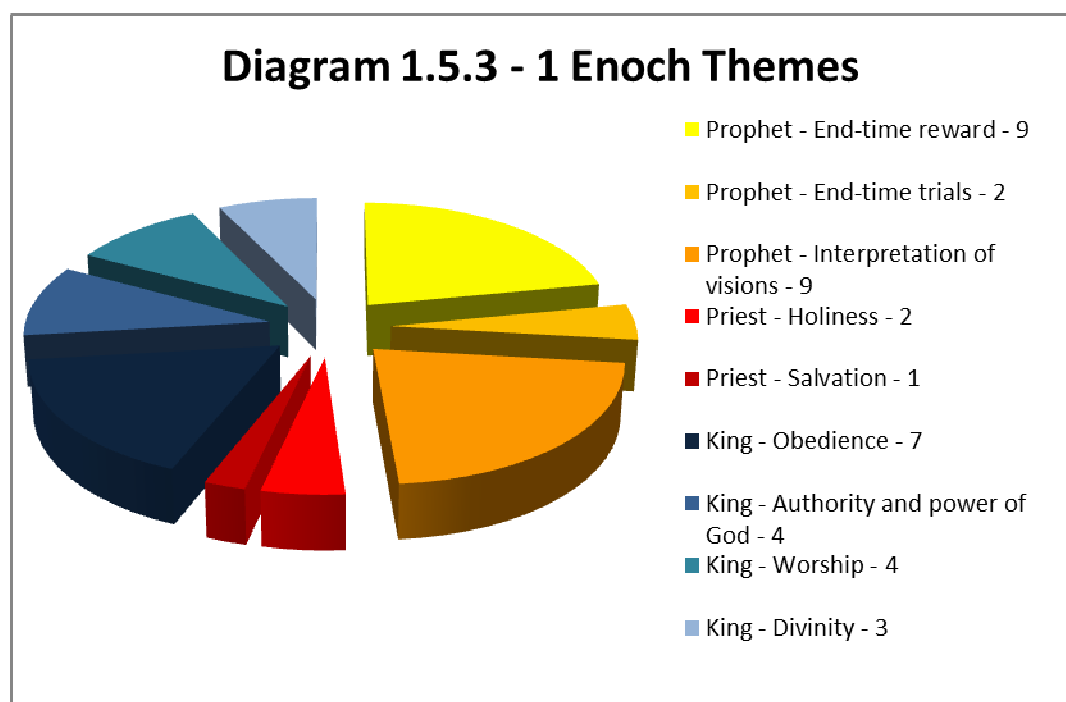
The book of 1 Enoch presents the most eclectic grouping of comparative words, as demonstrated by Diagram 5.2. As to be expected, the

⁷⁸ Nickelsburg highlights the fact that "angelic praise" is a common theme. Nickelsburg, *Jewish Literature between the Bible and the Mishnah*, 219.

⁷⁹ The sin attributed to the evil angels is the "revelation of secrets rather than the spawning of bastard offspring." Ibid., 215.

focus is again on understanding. However this is not simply a characteristic of believers, but of God as well, in whom the spirit of wisdom, understanding and might dwell (1 Enoch 49:3), and who has given wisdom and understanding to all things that move on the earth (101:8).

Again, amongst the lexical semantics of wisdom in relation to believers, concepts of righteousness and uprightness are mentioned, and further to this there are the concepts of being holy and part of God's elect.⁸⁰ For God, the concept of wisdom is equated to not only his authority and power, but also with words that reflect his grace and mercy.



As previously mentioned, the different sections of 1 Enoch give rise to varied themes, and this is aptly demonstrated by Diagram 1.5.3. Of special note is the fact that end-time rewards are of vital importance – not only in the blessings for the wise, but also as punishment for the wicked.⁸¹

⁸⁰ The significance of 1 Enoch, according to Rost, is “to provide [to believers] solutions and to give them courage to attain a life of eternal bliss by way of righteous conduct according to the commandments of the Torah.” Rost, *Judaism Outside the Hebrew Canon*, 140.

⁸¹ Ibid.

The role of King plays an important part in representing wisdom. Along with the requirement of obedience and the glorification of God, there is also the person of Wisdom found in 1 Enoch 42 (vv. 1-2 – three attributions in total). The focus here is that Wisdom is a divine personality trait, whose place is among the angels in heaven.⁸²

1 Enoch provides the only themes representing the Priestly ministry of Christ in terms of wisdom. The two attributions found in chapter 48 describe the fountain of righteousness is surrounded by fountains of wisdom, and those who drink of them dwell among “the righteous and holy and elect (1 Enoch 48:1).” The priestly theme is continued in verse 7, which reveals the salvation of the righteous through the Son of Man.⁸³ This scene takes place immediately after a scene of judgment.

2. Attribution Profiles

The graphs from this section have been derived from the charts in Appendix III (Charts 2.1, 2.2, and 2.3).

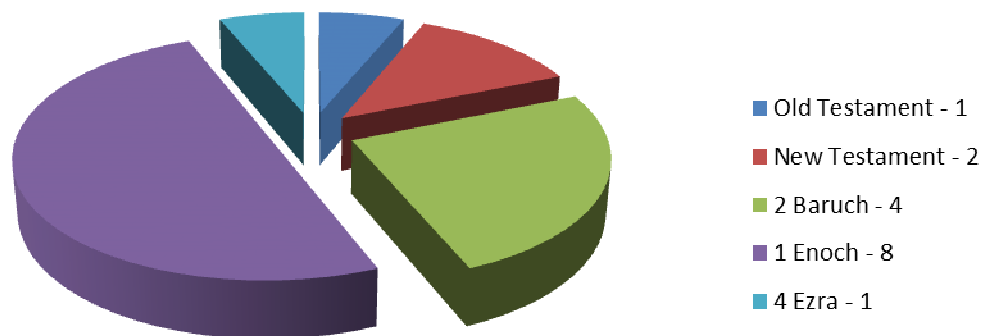
God

Wisdom as an attribute of God or the Messiah occurs frequently throughout the apocalyptic compositions, with 16 specific references (Dan 2:20; Rev 5:12; 7:12; 2 Baruch 38:2, 4; 54:13; 59:7; 4 Ezra 7:19; 1 Enoch 48:7; 49:1, 3; 51:3; 61:11; 63:2; 84:3; 101:8).

⁸² Nickelsburg, *Jewish Literature between the Bible and the Mishnah*, 216.

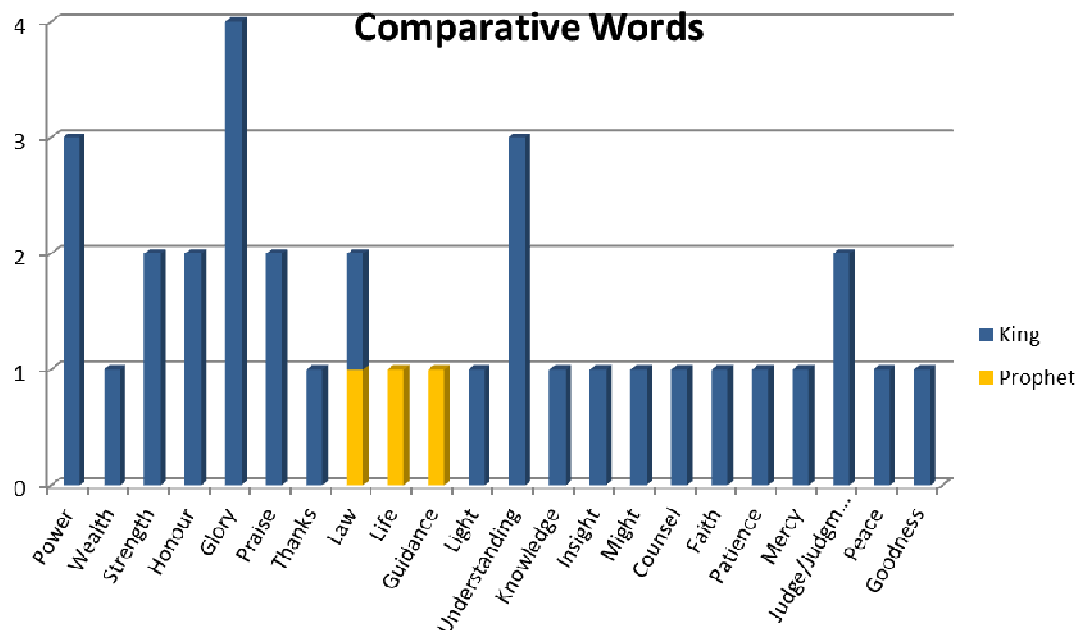
⁸³ *Ibid.*, 217.

Diagram 2.1.1 - Attribution to God/Messiah Divisions



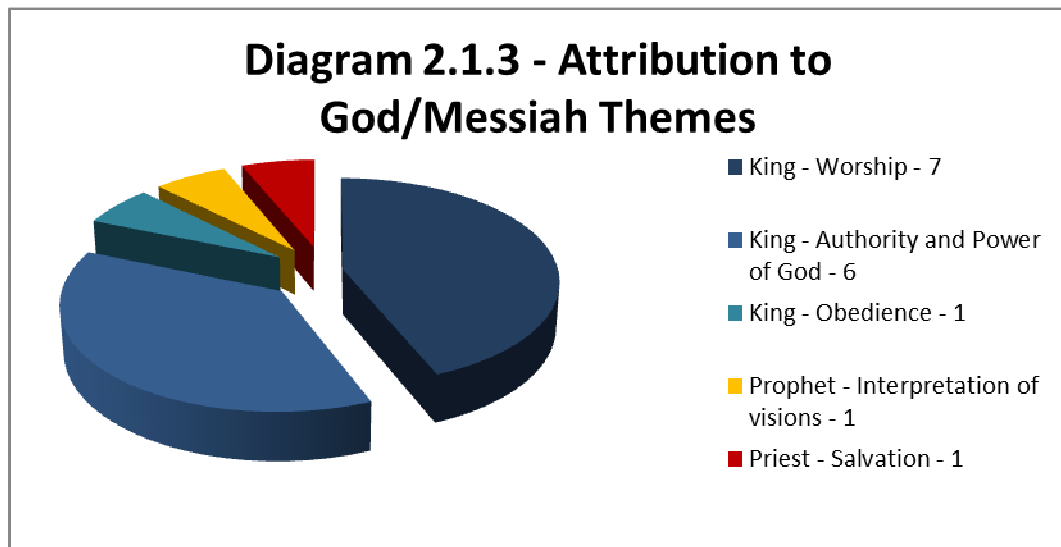
As seen in Diagram 2.1.1, these references are spread throughout the various divisions, although this is heavily weighted towards the book of 1 Enoch, which contains half of these records. This does not, however, dispute that this presents a fair sampling of data and will provide sufficient information of wisdom as an attribute of God/Messiah.

Diagram 2.1.2 - Attribution to God/Messiah Comparative Words



As diagram 2.1.2 highlights, there is a vast range of Kingly values accredited alongside wisdom, in particular “power,” “strength,” “honour,” and “glory.”

The words linked to a prophetic theme are found in 2 Baruch 38:2, which states “Your law is life, and Your wisdom is right guidance.” This follows immediately with a request from the prophet in the following verse to make known the interpretation of the vision.⁸⁴



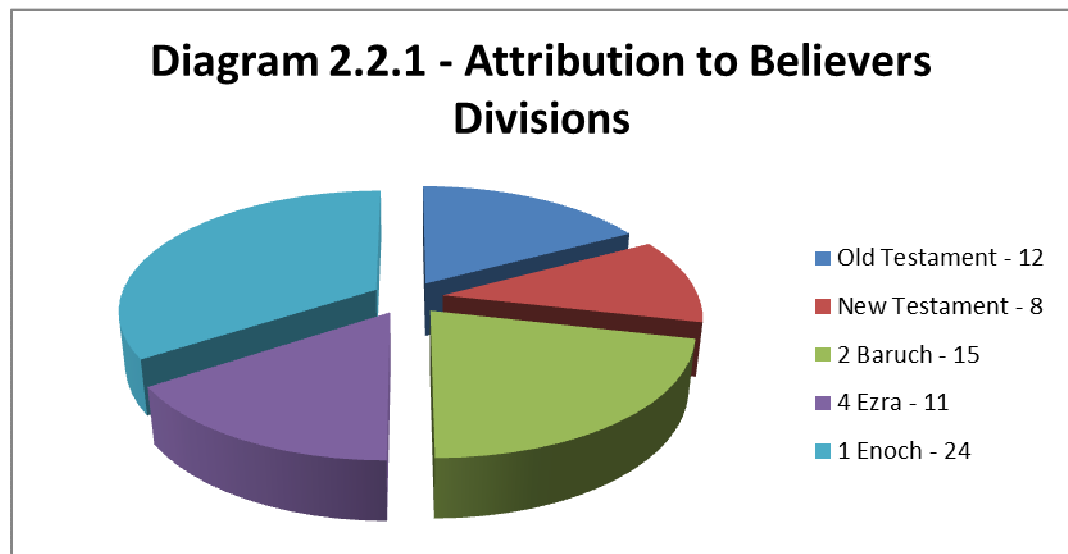
Themes in regards to Godly wisdom are weighted strongly towards his Kingly characteristics. The worship scenes, primarily in Revelation and 1 Enoch, focus heavily on the notion that because God and his Messiah are wise, as well as possessing other comparative virtues, they are worthy of praise. This represents the notion that the victory has been achieved, not as the result of mankind’s effort or achievement, but because of the actions of God and his chosen Messiah.⁸⁵

⁸⁴ “After a seven-day fast Baruch returns to the Temple and laments over Zion (chap. 35; chaps. 10-12). God responds here with a vision and its interpretation (chaps. 36-40).” Ibid., 284.

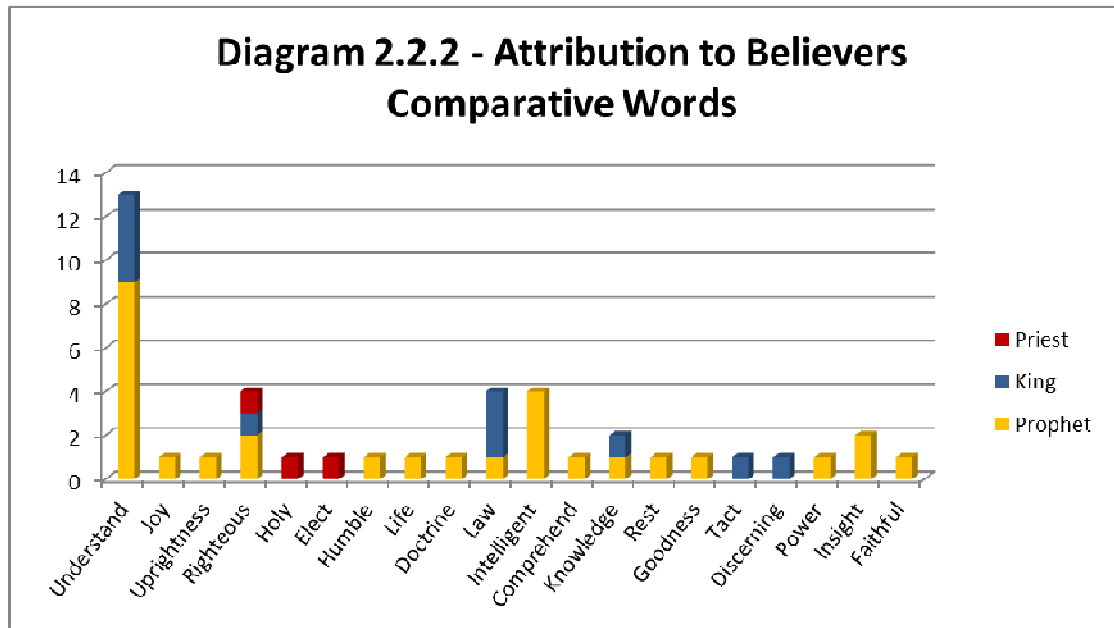
⁸⁵ “The redeemed multitude say nothing of their own achievement.” Stefanovic, *Revelation of Jesus Christ*, 272.

Believers

The link of wisdom to believers is clearly the primary attribution group found in apocalyptic compositions with 70 references (12 from Daniel, one from Luke, five from Matthew, two from Revelation, 15 from 2 Baruch, 11 from 4 Ezra and 24 from 1 Enoch). As seen in the Division profiles, these attributions are not only seen as characteristics of God's people, but specifically of the prophet as well.



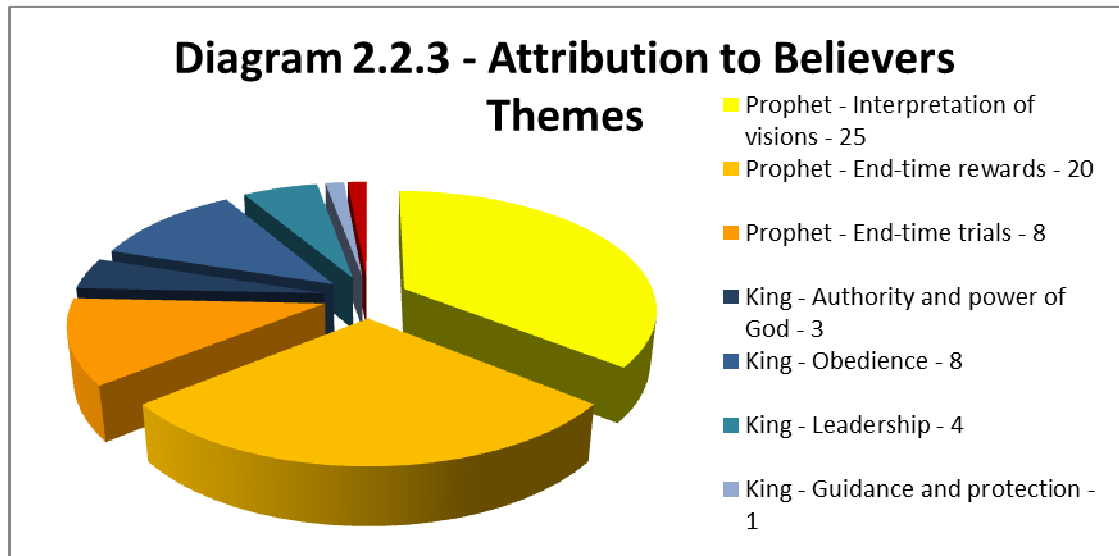
Wisdom ascribed to believers is spread fairly evenly amongst the divisions, as seen in Diagram 2.2.1. There is a higher proportion of texts found in 1 Enoch, however given the length of this particular apocalypse, that is to be expected. This selection of texts will allow for a greater understanding of wisdom as it relates to believers from this data.



Although there are a number of allocations of wisdom to the prophet directly as opposed a more generic usage, this does not affect the data directly related to believers as a whole. Of the 70 references to believers, 13 are specific to the prophet, and two relate to both them and others. The impact to Diagram 2.2.2, for example, is minimal, with three instances of the word “understanding” (4 Ezra 8:4, 13:55, 14:40) relating specifically to a prophet, as well as Daniel having ascribed “tact”, “power” and two instances of “insight” and “intelligence” respectively.

This is especially interesting considering that ten other instances of the word “understanding” relate to believers in a nonspecific sense (2 Baruch 44:14; 46:5; 51:3 – two instances, 7; 61:4; 66:2; 4 Ezra 14:47; 1 Enoch 100:6). Likewise, other words in this realm relating to understanding are also equated to God’s people as a whole (“discerning” – Dan 2:21; “intelligent” – 2 Baruch 48:33, 36; “comprehend” – 4 Ezra 12:38; “knowledge” – 4 Ezra 14:47).

Similarly, prophetic visions of God’s people also focus heavily on obedience and righteousness – “uprightness,” “righteousness,” “law,” “doctrine,” and “goodness.” The word “law” also features prominently as recognition of God as King.



Thematically, the role of the Messiah as Prophet is dominant, as clearly demonstrated by Diagram 2.2.3. It is interesting to note the attribution of wise and its link to end-time rewards, which features 20 out of 70 times (Dan 12:3; Matt 24:45; 25:2, 4, 8, 9; 2 Baruch 44:14; 51:3 – two instances, 7; 4 Ezra 8:52; 1 Enoch 5:8 – two instances; 61:7 – two instances; 91:10; 98:3, 9; 100:6; 105:1). Considering that 12 occurrences of the interpretation of visions is related specifically to the prophet featured in the apocalyptic writings, this indicates that end-time reward becomes the most prominent theme in apocalyptic writings in terms of believers.

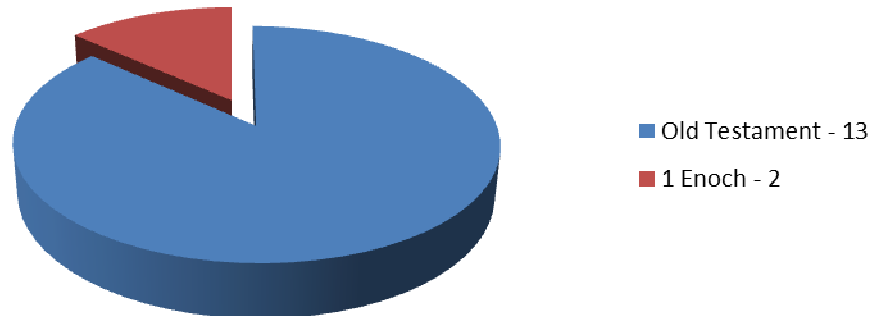
However, another theme of great importance is the description of trials and tribulations that will take place for the wise. This theme features in the books of Daniel, Luke, 2 Baruch, and 1 Enoch, and serves as a warning of future persecution for God's people.⁸⁶

Unbelievers

Although the link of wisdom to unbelievers is found 15 times throughout the apocalyptic compositions, these are easily accounted for.

⁸⁶ Stefanovic highlights the fact that the wise eventually triumph through “suffering and even martyrdom...The momentous, painful, and horrifying events were all within God's control.” Stefanovic, *Daniel: Wisdom to the Wise*, 431.

Diagram 2.3.1 - Attribution to Unbelievers Divisions

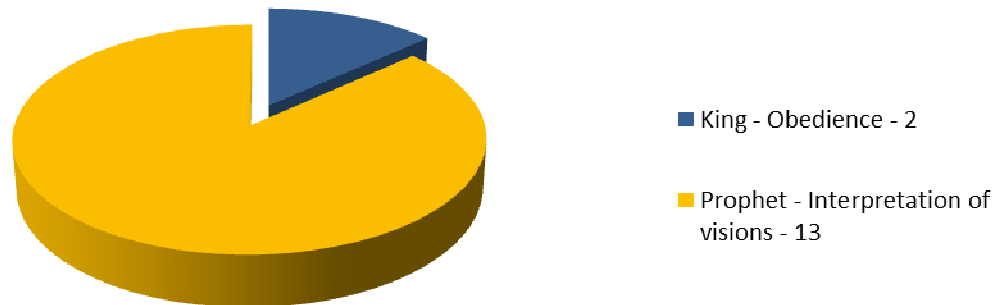


As Diagram 2.3.1 demonstrates, the vast number of references to unbelievers is found in the book of Daniel, and describes the wise men of Babylon. As has already discussed in the Division profile of 1 Enoch, the links to unbelievers refers to the scene in the Garden of Eden and the rebellious angel, Penemue.

There are no comparative words in relation to unbelievers, which is understandable, particularly in the case of the narrative of Daniel. The designation of “wise” in these instances is seen primarily as a descriptive title, rather than an attribute of virtue, as is often the case for God or believers who acknowledge God as the source.⁸⁷

⁸⁷ “The solution to the king’s puzzle certainly lies with *the gods*, yet the wise men are only human beings...” Emphasis supplied by Stefanovic. Ibid, 88.

Diagram 2.3.2 - Attribution to Unbelievers Themes



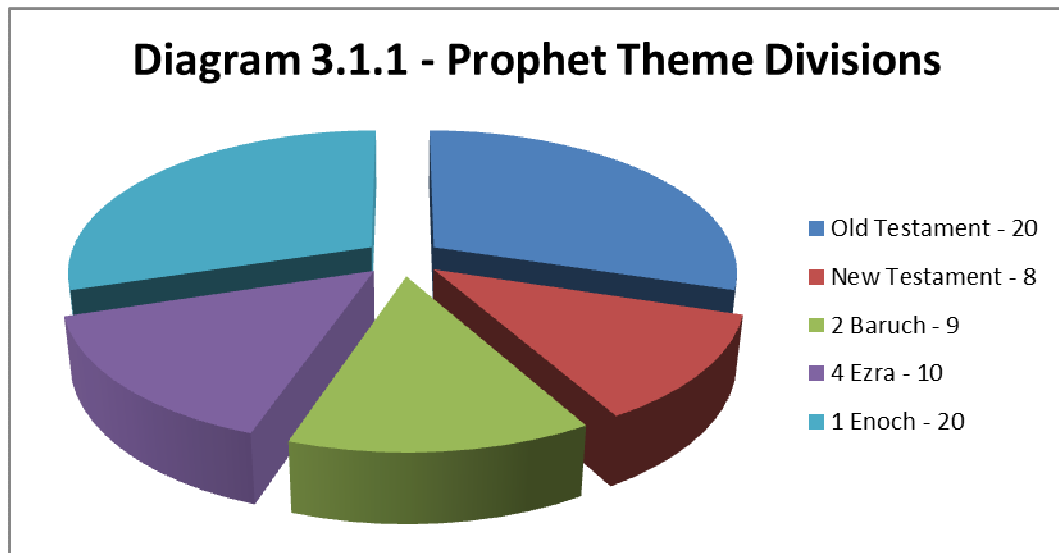
As previously mentioned in the Division profile of the Old Testament, the theme of prophetic interpretation is fundamental to understanding the narrative of Daniel. The inability of the wise men to interpret the dreams and visions is the reason for the predominance of this theme in Diagram 2.3.2. Both the occurrences of Kingly themes relate to humanity choosing to disobey God.

3. Thematic Profiles

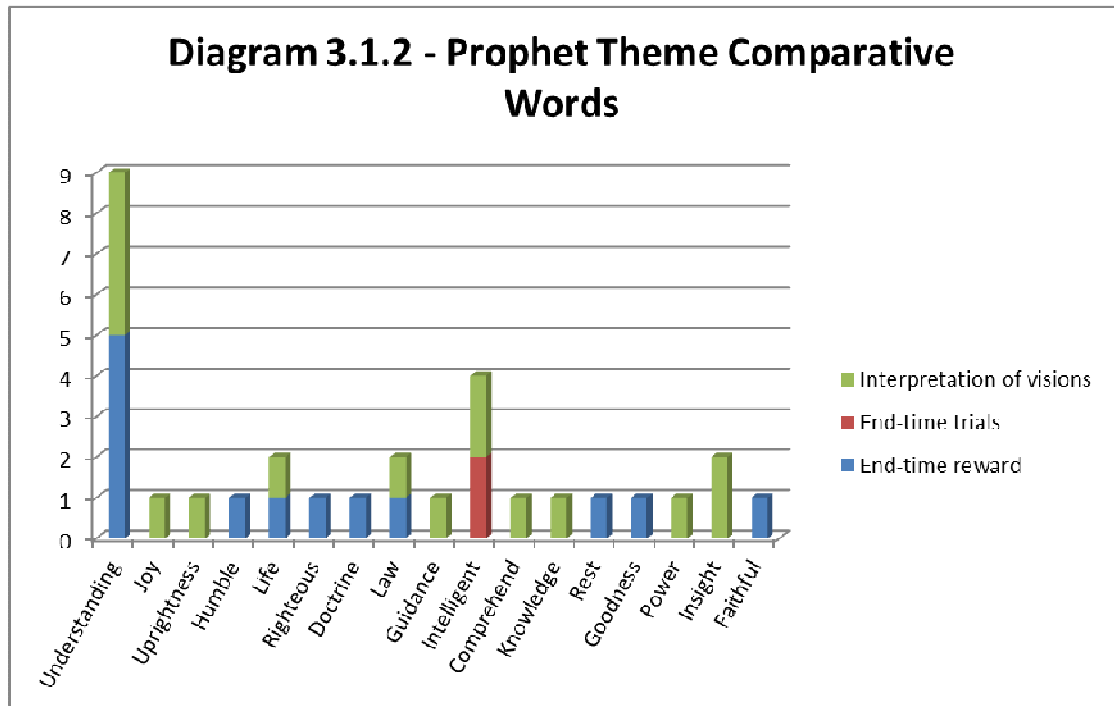
The graphs from this section have been derived from the charts in Appendix IV (Charts 3.1, 3.2, and 3.3).

Prophet

In terms of references to wisdom in apocalyptic compositions, the theme of Prophet is by far the most prominent. This is to be expected given the prophetic nature of these writings.



As Diagram 3.1.1 demonstrates, this theme is well represented among all of the writing divisions, particularly in Daniel and 1 Enoch. This not only highlights the relevance of this theme as a key indicator in apocalyptic writings, but also demonstrates how wisdom directly interlinks with prophecy and prophetic interpretation.



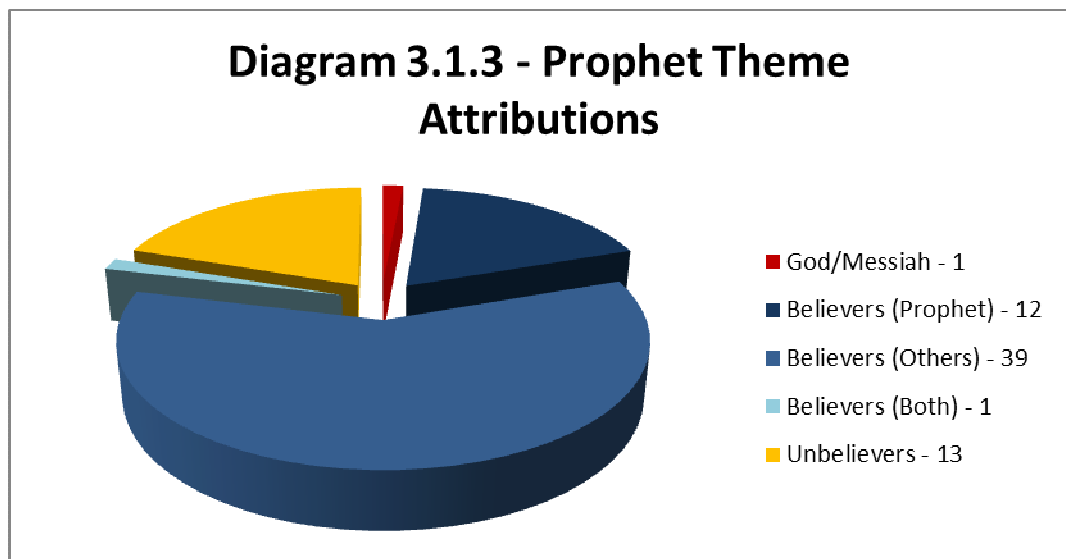
The comparative words for “wisdom” in prophetic interpretation is primarily concerned with understanding and words of the same realm (“intelligent”, “knowledge” and “insight”), as demonstrated in Diagram 3.1.2. This also demonstrates the linking of wisdom to the interpretation of visions, which is a key sub-theme for these comparative words. However, it must also be considered that the use of these words suggests an understanding granted to God’s people as a reward. A clear example of this is 2 Baruch 51:7, which states that those who are rewarded, for whom “understanding [is] an expectation, and wisdom a confidence, shall wonders appear in their time.”⁸⁸

Furthermore, it is interesting to note how characteristics of humility, joy, righteousness and faithfulness are interlinked with wisdom in a prophetic sense as well, and as demonstrated in Diagram 3.1.2., this is much more prevalent in passages relating to end-time reward. The Parable of the Wise and Faithful Servant in Matthew 24, for example, is an instance where wisdom is attributed of those who are saved at the time when the master returns.⁸⁹

⁸⁸ The revelation received by Baruch demonstrates the bodies that “the resurrected will have in the future.” Rost, *Judaism Outside the Hebrew Canon*, 127.

⁸⁹ Hagner, *Matthew 14-28*, 723.

Likewise the imagery of paradise restored in 4 Ezra 8:52 is culminated with the promise of perfect rest, goodness and wisdom.⁹⁰



The attribution of wisdom in a thematic sense is clearly skewed towards believers. While it is a key component of the author directly related to the apocalyptic writing, the focus is actually more aimed towards believers in a generic sense, as demonstrated in Diagram 3.1.3. Wisdom is seen as a vital characteristic of God's people, particularly as it relates to last day events. This attribution covers much sub-thematic territory – including interpretation of visions (e.g., Dan 12:10, Rev 13:18, 17:9; 2 Baruch 28:1; 4 Ezra 5:39, 8:4, 12:38, 14:26, 46, 47; 1 Enoch 82:2, 3, 104:12), end-time trials (Dan 11:33, 35; Luke 21:15; 2 Baruch 48:33, 36, 70:5; 1 Enoch 93:8, 98:1) and end-time reward (Dan 12:3; Matt 24:45, 25:2, 4, 8, 9; 2 Baruch 44:14, 51:3, 4, 7; 4 Ezra 8:52; 1 Enoch 5:8, 61:7, 82:2, 91:10, 98:3, 9).

The passages related to unbelievers are predominantly found in Daniel, with the two exceptions in 1 Enoch, and these have already been discussed.

The only attribution to God (which occurs in 2 Baruch 38:2) is a prayer by the author to God, asking for interpretation for the vision. God is the one who “always enlightens those who are led by understanding. Thy law is life

⁹⁰ Stone, *Fourth Ezra*, 286.

and Thy wisdom is right guidance.” This passage is a direct link between the receipt of vision interpretation and obedience to God.⁹¹

Priest

The role of the Messiah as Priest plays a minimal role in the portrayal of wisdom (and for this reason, no graphs have been produced). Issues of election, holiness and salvation are overshadowed by King and Prophet. However, there are two passages, both of which are located in 1 Enoch, that require further examination.

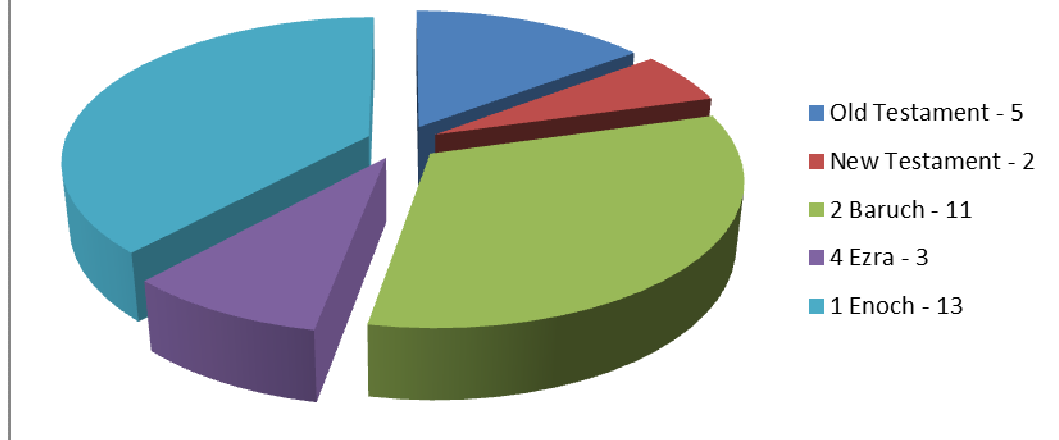
In 1 Enoch 48:1, the author is given a vision of a fountain of righteousness, set amongst fountains of wisdom. The ones that drink of the fountains were “filled with wisdom, and their dwellings were with the righteous and holy and elect.” Here, the connection between wisdom and the Priestly sub-theme of holiness can be seen.

The attribution in 1 Enoch 48:1 deals with the righteous believers who are named amongst God’s elect for their partaking of wisdom. In the same chapter, 1 Enoch 48:7 shows how wisdom is attributed to “the Lord of Spirits” as he reveals the Son of Man to the holy and righteous, who in turn mediates on their behalf.

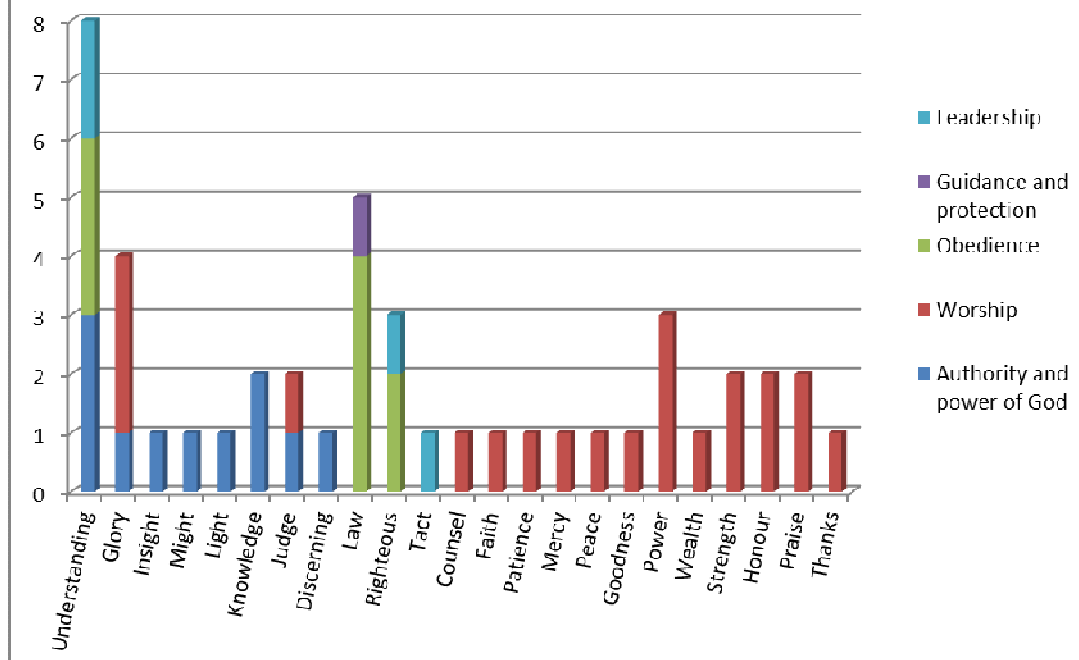
King

The Messianic role of King in apocalyptic writings is extremely important in terms of their relevance to wisdom.

⁹¹ “...the document is using revelation of hidden secrets to call on the reader to maintain his moral standards.” Rost, *Judaism Outside the Hebrew Canon*, 117.

Diagram 3.3.1 - King Theme Divisions

Kingly themes in the apocalyptic writings are fairly represented amongst all of the divisions. Diagram 3.3.1 demonstrates how the books of 2 Baruch and 1 Enoch are particularly characteristic of these elements.

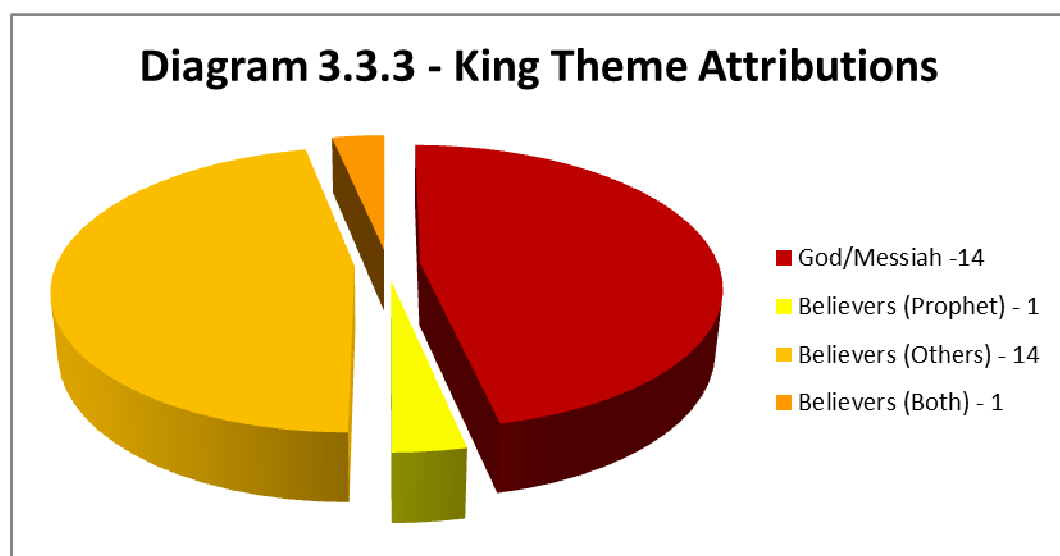
Diagram 3.3.2 - King Theme Comparative Words

It is interesting to note the comparative words of Kingly themes in the apocalyptic compositions. When considering the words are used in conjunction with proclamations of worship of God (Dan 2:20; Rev 5:12; 7:12; 1

Enoch 53:3; 61:11; 63:2; 84:3), it is important to remember that in these instances multiple words are used together with wisdom. As shown in Diagram 3.3.2, verses which are scenes of worship connect wisdom with other comparative attributes of God, primarily in Revelation 5:12, 7:12 and 1 Enoch 61:11. These three verses in particular each provide a vast array of kingly characteristics which demonstrate God's worthiness of praise. Other usages of wisdom in reference to God are primarily of his power and authority, and interlink such words as "light" (2 Baruch 54:13), "understanding" and "knowledge" (2 Baruch 59:7), "judge" (4 Ezra 7:19), and "might" (1 Enoch 49:3).

In regards to the lexical semantics specific to the apocalyptic author in question, only "tact" is used comparatively in this sense. This relates to Daniel 2:14, where Daniel acted with "wisdom and tact" to act against the order to execute the wise men.

"Law" and "righteousness" are words used in conjunction with wisdom for both God (2 Baruch 38:4) and believers (2 Baruch 48:24, 77:16; 4 Ezra 8:12), and emphasize the requirement for obedience as well as demonstrate God's ability to guide and protect his people. However, it is also used as an attribute of leadership (along with "understanding" and "tact") which is demonstrated by rulers who choose to follow God's ways.



As previously mentioned, the attributions to God in terms of wisdom relate to his authority and power, as well as his deserving of worship. For example, 1 Enoch 49:1, 3 says, “For wisdom is poured out like water. And glory faileth not for him evermore...And in him dwells the spirit of wisdom, and the spirit which gives insight, and the spirit of understanding and of might, and the spirit of those who have fallen asleep in righteousness.” This passage highlights how wisdom originates in God and is given to those who have believed in him, even those who have “fallen asleep in righteousness.” It is also because of his pre-existent wisdom, that that “Lord of Spirits” is able to judge righteously.⁹²

In terms of wisdom in a kingly sense attributed to believers, the main purpose is to exhort obedience to God, as well as demonstrate the benefits of this connection as seen in the heroes of Hebrew literature. As demonstrated in 2 Baruch 46:4-5, the author responds to the issue of abandonment by stating, “The throne of the Mighty One I cannot resist; Nevertheless, there shall not be wanting to Israel a wise man nor a son of the law to the race of Jacob. But only prepare ye your hearts, that ye may obey the law, and be subject to those who in fear are wise and understanding.” Wisdom is inextricably linked to obedience to God and his commands – a concept which that has been noted often in the analysis. Later in the book of 2 Baruch, the kings of old are remembered for their wisdom, during the time of David and Solomon (2 Baruch 61:4), Hezekiah (2 Baruch 63:5) and Josiah (2 Baruch 66:2). As the author reminisces about these past rulers during an interpretation of a vision, he recounts their righteous deeds, which highlights the connection between wisdom and following after God’s instruction.⁹³

⁹² Nickelsburg, *Jewish Literature between the Bible and the Mishnah*, 217.

⁹³ *Ibid.*, 285.

Chapter 5

Discussion of Results

1. Division Profiles

Old Testament

From the data, it is clear that the usage of wisdom in Daniel primarily deals with the struggle between the wisdom of Daniel himself, and the pagan wise men of Babylon. It would be easy to suggest that the attributions of wise in the latter half of the book is a separate matter altogether, particularly given the distinctive words prescribed to them.

However, John J. Collins argues that the first six chapters of Daniel are vital in their significance to the apocalyptic visions found in chapters seven to twelve. This is achieved by highlighting common features in the visions, as well as revisiting the historical setting of the court-tales of Daniel.⁹⁴ The wisdom that guided Daniel throughout his time in exile is the same that guides God's people in eschatological times (cf. Dan 12:10).

As seen in the analysis of wisdom, the development of Daniel's wisdom is brought to light through his obedience and faith in God, culminated in Daniel 2:27-28. Regarding this passage, Collins does indeed highlight the power of God which brings "higher wisdom through revelation," commenting that the purpose is to establish Daniel's "status as a recipient of heavenly revelation."⁹⁵ As demonstrated in the study, this attribution of wisdom to God is shown by Daniel earlier in chapter one. This is again highlighted by Collins, who states that the important factor is fidelity to the Jewish law.⁹⁶

⁹⁴ John J. Collins. *The Apocalyptic Vision of the Book of Daniel* (Missoula, MT: Scholars, 1977), 12-14.

⁹⁵ John J. Collins. *Daniel with an Introduction to Apocalyptic Literature* (Grand Rapids, MI: Eerdmans, 1984), 52-53.

⁹⁶ *Ibid.*, 46.

The interlinking of these themes is a critical part of understanding wisdom in apocalyptic.

New Testament

The apocalyptic discourse in Matthew demonstrates a strong focus on the eschaton and the expected behaviour of God's people at that time. The issue is not about the delay of the *parousia* but rather the conduct of believers.⁹⁷ As discovered through the analysis, the actions of the wise and righteous are strongly contrasted with the actions of the foolish and wicked. Brown continues this train of thought by suggesting that the use of the word "ready" in Matthew 24:44 is explained by this wisdom as they relate to the wise servant and maidens (24:45 and 25:2 respectively).⁹⁸ Being "wise", and therefore "ready" brings reward, while following the path of foolishness brings punishment.

Like Daniel, there is also an emphasis on the interpretation of visions, especially in the last days. David Aune suggests that in Revelation 13:18 and 17:9 there is no "*explicit* mention of the necessity for divinely aided insight into the meaning or meanings of the visions in question."⁹⁹ However, the analysis reveals that the Prophetic Messianic theme is often related to the interpretation of visions for believers (cf. Diagram 2.2.3), and this has been grounded in the exploration of the book of Daniel. Also, as noted throughout the analysis, there are specific links to God's involvement with this revelation.

⁹⁷ "Matthew is concerned...about irresponsible conduct, whether this is motivated by thinking that there is still plenty of time before the judgement (24:48) or by assuming that the critical moment will arrive immediately, as the foolish maidens evidently did (25:3)." Schuyler Brown, "The Matthean Apocalypse" *Journal for the Study of the New Testament* 4 (1979): 15.

⁹⁸ *Ibid.*, 17.

⁹⁹ Aune adds that this divine instruction is present in the court-tales of Daniel as well as the story of Joseph. However, it would be reasonable to suggest that there is a distinct difference in the way in which narratives are presented as opposed to other forms of the apocalyptic genre. Aune, *Revelation* 6-16, 769.

2 Baruch

This studied has shown that a key focus of wisdom in 2 Baruch is the element of law and the Kingly role of the Messiah. Further discussion on this matter demonstrates how the law and wisdom are strongly connected.

Matthias Henze comments, for example, that the state of the world and of humanity is similar in both 2 Baruch and Qoheleth.¹⁰⁰

As highlighted by Henze, the purpose of Baruch is to bring God's people back to following the traditions of Moses in the last days, which he claims is a stark contrast to the conclusion of Qoheleth.¹⁰¹ Certainly the first premise of his argument is consistent with what has been discovered in the exploration in 2 Baruch, where key words, such as "law," "guidance," and "righteousness," are used interchangeably with wisdom. However, one could argue that there is that element of obedience and law relevant in the book of Qoheleth. Ecclesiastes 12:13 clearly states that the duty of every man is "to fear God and keep his commandments."

The book of 2 Baruch has other aspects of the Messiah's ministry as King which are important in their relation to apocalyptic themes. There is a regular contrast between the wicked and the righteous, especially in the context of the people of Israel.¹⁰² Baruch is shown in his vision, however, times in Israel's history when they accepted God and times when they disobeyed. For example, chapters 61, 63 and 66 of 2 Baruch describe kings who led with wisdom and obedience to God.¹⁰³

¹⁰⁰ "Both conclude that the world is ephemeral, that human understanding is severely limited and that God's plan remains inscrutable. However, they differ sharply in the conclusions they draw. For Qoheleth, the ultimate good in life is pleasure and the pursuit of happiness in this world, whereas for the author of *2 Baruch*...all hope is directed towards God's imminent intervention and the advent of a new reality." Matthias Henze, "Qoheleth and the Syriac apocalypse of Baruch" *Vetus testamentum* 58 (2008): 30.

¹⁰¹ Ibid., 42-43.

¹⁰² Tom W. Willett, *Eschatology in the Theodicies of 2 Baruch and 4 Ezra* (Sheffield: JSOT, 1989), 106.

¹⁰³ "And wisdom was heard in the assembly" – 2 Baruch 61:4. "And the Mighty One heard him, for Hezekiah was wise, and he had respect unto his prayer, because he was righteous." – 2 Baruch 63:5. "And he cleansed the land from idols, and hallowed all the vessels which had been polluted, and restored the offerings to the altar, and raised the horn

4 Ezra

The statistical data has shown that the use of wisdom in 4 Ezra is most commonly attributed to believers, and often Ezra himself. 4 Ezra 13:55-56, for example, praises his wisdom, which “typifies the tradition of eschatological teaching and the inspiration that comes upon Ezra in 14:40 and 14:47.”¹⁰⁴

The theme of interpretation of visions is a key aspect of 4 Ezra, with “understanding” being a key lexical term linked with wisdom.¹⁰⁵ This understanding, particularly as it relates to prophecy, is often connected with an esoteric group to whom special wisdom is granted. Stone states that this distinctive knowledge contained in these books have “redemptive qualities.”¹⁰⁶

As apocalyptic composition is explored, it is noted that Ezra is given the decree to teach his visions to the wise (4 Ezra 14:26), who appear to be the esoteric group mentioned above.¹⁰⁷ However, this point is one that requires further discussion. As Ford has pointed out, the road to Emmaus experience of the disciples brought about a change in wisdom, which to him equates to a focus on Jesus Christ.¹⁰⁸ This event certainly transformed a great deal of apocalyptic thought for the early Christians. Despite this, there are similarities in the manner in which the Messiah is presented in Christian apocalyptic as he is in Jewish apocalyptic, with the main difference being that Christians already had belief that their Messiah had come.¹⁰⁹ However, the limiting of wisdom to a select esoteric group almost certainly has changed. This can be seen by comparing the charge in Daniel 12:9, which tells us that

of the holy, and exalted the righteous, and honoured all that were wise in understanding...” – 2 Baruch 66:2.

¹⁰⁴ Stone, *Fourth Ezra*, 407.

¹⁰⁵ 4 Ezra 8:4, 13:55, 14:40, 47.

¹⁰⁶ Stone, *Fourth Ezra*, 442.

¹⁰⁷ *Ibid.*, 432.

¹⁰⁸ Ford, “Jesus Christ, the Wisdom of God (1),” 18.

¹⁰⁹ Collins, *The Apocalyptic Imagination*, 278-279.

the words “are sealed until the time of the end” to Revelation 22:10, whereas John is advised not to seal up the words, “because the time is near.”

1 Enoch

The usage of wisdom in 1 Enoch provides a vast range of lexical semantic terminology and Messianic themes, as demonstrated by the analysis.

Like 4 Ezra, “understanding” is a key word in 1 Enoch, both for believers and for the Messiah, in whom “dwells the spirit of wisdom, and the spirit which gives insight, and the spirit of understanding and of might, and the spirit of those who have fallen asleep in righteousness (1 Enoch 49:3).” According to R. H. Charles, this represents the perfect realization of eschatological hope for those who demonstrated their faith in him.¹¹⁰

Other references to God are seen in vivid scenes of worship, where aspects of God’s power and authority, as well as his grace and mercy, are revealed. As with the scenes in Revelation (5:12 and 7:12), the visions of the throne consist of heavenly worship, as well as reward and judgment.¹¹¹ It is also interesting to note that 1 Enoch 61:11, Revelation 5:12 and Revelation 7:12, all contain seven doxological predicates, with similar virtues related to both God and his Messiah.¹¹²

1 Enoch is also the only book to include Priestly themes, and this will be explored in more depth in following sections.

¹¹⁰ R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament* (Oxford: Oxford, 1973), 117.

¹¹¹ Aune, *Word Biblical Commentary*, vol. 52B: *Revelation 6-16*, 436.

¹¹² *Ibid.*, 471.

2. Attribution Profiles

God

There are many characteristics of God prevalent in apocalyptic writings that relate to wisdom. In the analysis, however, the primary understanding of God's wisdom is shown to be his character as it relates to Kingly virtues. Ideals such as "power," "strength," "honour," and "glory" are of principal concern. This is also attributed to his Messiah as well; as Stuckenbruck observes, the Messiah appears "in glory" at the time of his coming.¹¹³ The analysis, as well as previous discussion, has shown that the power and authority of God and his Messiah are revealed in scenes of worship, such as Revelation 5:12 and 7:12.

The authority of God is continued with other links to wisdom. In the book of 2 Baruch, the people are called repeatedly to faithful observance of the Torah (32:1-2).¹¹⁴ In chapter 38, verses 2 and 4, the author connects the wisdom of God directly with his law. Based on this, he requests that God grant him the interpretation of the previous vision, given that he has always been faithful to the law (despite doubts about the goodness of God previously in the composition).¹¹⁵ Similar to what has been discovered in Daniel, there is an expectation of faithfulness prior to the receiving of a vision and its interpretation.

One final note regarding the attribution of wisdom to God is its link to the salvation of his people. In 1 Enoch 48-49, there are a number of wisdom references, which, as Nickelsburg explains, refers to the Son of Man as one who is empowered to judge as well as to save.¹¹⁶ This is supported by Russell, who observes that the character of the Messiah is "marked by

¹¹³ Stuckenbruck, "Messianic Ideas in the Apocalyptic and Related Literature of Early Judaism," 109.

¹¹⁴ Nickelsburg, *Jewish Literature between the Bible and the Mishnah*, 283.

¹¹⁵ Willett, *Eschatology in the Theodicies of 2 Baruch and 4 Ezra*, 91-92.

¹¹⁶ Nickelsburg, *Jewish Literature between the Bible and the Mishnah*, 217-218.

wisdom, understanding and righteousness, and the righteous will one day be exalted to be with him.”¹¹⁷

Believers

As the research has indicated, the key aspect of wisdom for believers is the interpretation of prophetic vision (refer Diagram 2.2.3). However, as half of these relate specifically to the writer of the apocalyptic composition, other prophetic themes will be the focus, especially considering the interpretation of visions is covered comprehensively in other sections.

Aside from interpretation of visions, the greatest focus for believers is how they are connected with the promise of reward. Based on various texts in apocalyptic compositions, eschatological reward is offered to God’s people – where the new age ushers in a “re-creation or transformation of the earth and heavens.”¹¹⁸ Those who are counted as righteous receive a new status as exalted – given high authority in the heavenly realms.¹¹⁹ Unlike those who have sinned, who will be transformed for the worse and tormented, those who have “have been justified in [God’s] law, who have had understanding in their life, and who have planted in their heart the root of wisdom, then their splendour shall be glorified in changes...(2 Baruch 51:7).”¹²⁰ Those who are wise are spared from the punishment of the wicked, and the definition of wise covers a vast array of comparative words (see Diagram 2.2.2). As has already been explored, the issue in the New Testament is seen as the ethical conduct and readiness of believers. In Daniel 12:3, those who are wise are listed with those who “lead many to righteousness.” From these examples, it becomes

¹¹⁷ Russell, *Between the Testaments*, 132.

¹¹⁸ David E. Aune, “Understanding Jewish and Christian apocalyptic” *World & Word* 25 (2005): 236.

¹¹⁹ George W. E. Nickelsburg, *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism and Early Christianity* (Cambridge, MA: Harvard, 2006), 81.

¹²⁰ “This passage contrasts the new and glorious state of the righteous with their former degradation and with the imminent destruction with the wicked. It may also imply that the righteous will have a hand in this punishment, although this is by no means certain.” *Ibid.*, 109-110.

clear that being wise is not only a matter of imparted knowledge, but upon “righteousness,” “uprightness,” “doctrine,” and “law.”

However, prior to rewards, apocalyptic writings connect wisdom with the trials that believers must face. As with Job and Christ, there is a desire for wisdom, which despite being traumatically tested, allows for a future.¹²¹ Further discussion on this particular theme will be addressed in further detail later.

Unbelievers

The analysis and discussion has already observed that the focus on unbelievers in the book of Daniel is a battle for the supremacy of God over the wise men of Babylon.

In the book of 1 Enoch, the concentration on unbelievers is seen in two distinct passages. 1 Enoch 32:6 refers to a vision where the author is shown distinct landmarks from the ends of the earth back to, Jerusalem - one of which is the Garden of Righteousness.¹²² Here, Enoch is shown the tree of wisdom, which was the scene of his ancestors' rebellion.

The second passage related to unbelievers is found in 1 Enoch 69:8 and recounts the tale of Penemue, a rebellious angel who “taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom. And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day.” According to R. H. Charles, this is evidence of mankind's descent from his high standing.¹²³

¹²¹ Ford, *Christian Wisdom*, 172.

¹²² Nickelsburg, *Jewish Literature between the Bible and the Mishnah*, 55.

¹²³ “The art of writing is a proof of the degeneracy of the human race. Word of mouth should be sufficient pledge for the righteous.” Charles, *Apocrypha and Pseudepigrapha*, 233.

3. Thematic Profiles

Prophet

Regarding the Prophetic theme in apocalyptic relating to wisdom, the first issue that must be addressed is the origin of the wisdom in question. As von Rad has explained, wisdom in the Old Testament is often seen as an “inspiratory event.”¹²⁴ In the case of Daniel 2, for example, the disclosure of the dream, and its interpretation, is fully credited to God. As Russell explains: “If divine wisdom is the inspiration of such disclosure, the dream is its vehicle of operation.”¹²⁵ While other passages do not directly link God’s involvement in the interpretation of visions, it would be hard to suggest that this knowledge comes from another source.

The intermediary of the visions also needs to be considered. While the data suggests this is not as developed as one might expect, there are obvious links. Cornelis Bennema comments that Daniel is portrayed “as an ‘exegete’ of dreams through wisdom mediated by the Spirit” in the first six chapters, however in Daniel 7-12, Daniel’s role changes to the receiver of the visions while an angel interprets them.¹²⁶

There is the question of whether the interpretation and understanding of visions is expanded to God’s people in the end times. Quoting Ephesians 1:9-10 (“[With all wisdom and insight God] has made known to us the mystery of his will, according to his pleasure that he set forth in Christ, as a plan for the fullness of time...”), David Ford suggests that “Christians trust that fulfilment is in the hands of Jesus Christ, but they have no privileged overview of its details.”¹²⁷

¹²⁴ Von Rad, *Wisdom in Israel*, 55.

¹²⁵ Russell, *The Old Testament Pseudepigrapha*, 56.

¹²⁶ Cornelis Bennema, “The strands of wisdom literature in intertestamental Judaism: origins, developments and characteristics” *Tyndale Bulletin* 52 (2001): 66.

¹²⁷ David F. Ford, “A Messiah for the third millennium” *Modern Theology* 16 (2000): 84.

However, through analysis of wisdom, there is overwhelming evidence to suggest that special knowledge has already been granted, particularly in relation to reward and trials in the end times. The extent of that knowledge, however, is determined by God, and often the explanation is not as fully developed as hoped. However, "God's answer is not an explanation, but it is a promise."¹²⁸

Trials come as the expectation of the eschaton draws near, and as discovered in the analysis, those who are wise are directly targeted for persecution. As Collins explains: "The tale may focus on the drama of danger or humiliation followed by salvation. The wise man is for some reason threatened or imprisoned. However, he is eventually released and exalted more greatly than before."¹²⁹

Through the knowledge of God's plan through vision interpretation and the refinement through trials, those who are wise are granted final reward – which, from the observation of the data, is largely due to their faithfulness to God through obedience and acknowledgement of his power. 2 Baruch 48:24 states that it is by wisdom that God's people are saved, and as stated previous, this has strong ties to righteousness, and in particular, the law.¹³⁰

Priest

Through examination in both the analysis and review of literature relating to the Messiah in apocalyptic writings, the role of Priest is limited to a few select texts.

Quoting 1 Enoch 42:1, Charles states that the praise of wisdom is "a favourite theme" and that "she will return in Messianic times."¹³¹ With this in mind, the Priestly role of the Messiah is truly exposed in 1 Enoch 48:7, where

¹²⁸ Nickelsburg, *Jewish Literature between the Bible and the Mishnah*, 294.

¹²⁹ John J. Collins, "Court-tales in Daniel and the development of apocalyptic" *Journal of Biblical Literature* 94 (1975): 219.

¹³⁰ *TDNT* 7, 503.

¹³¹ Charles, *Apocrypha and Pseudepigrapha*, 213.

“the wisdom of the Lord of Spirits hath revealed him to the holy and righteous; For he hath preserved the lot of the righteous...”¹³²

The review of Stuckenbruck reveals that little concern is given to Priestly themes in apocalyptic writings, particularly as they refer to the Messiah, and this is reflected by the distinct lack of references in Messianic themes. However, in Qumran writings, for example, there are references to two Messiahs – The Messiah of Aaron, who fulfils a priestly role, and the Messiah of Israel.¹³³ As Brown explains, “the two Messiahs have a share in the final struggle and victory, [although] that share is not an equal one...it seems as if the caste of priestly rulers in Qumran had succeeded in making the Messiah of Aaron the dominant figure in the sect’s messianism.”¹³⁴

King

The Messianic theme of King over God’s people is one which is clearly indicated in the analysis. However, the question of why is one of vital importance. In answering the question of Job (“Why?”), Ford concludes that it is “but for nothing, for the sake of God’s name, for God’s own sake.”¹³⁵ However, the research indicates that there are a wide variety of comparative words that provide reasons for God’s authority and power, his worship and obedience to him. As seen in Diagram 3.3.2, his virtues of “understanding,” “law,” “righteousness,” and “glory” stand out as features of his character. This is represented not only in God himself, but in those who choose to follow him.

As explained in the review of σοφία, righteousness (through the keeping of the law), strongly relates to wisdom, especially in the book of Daniel.¹³⁶ John Gammie writes that the tendencies of past study into

¹³² Charles states that this means he will “guard their future inheritance,” clearly marking them as a redeemed people, who are made holy by the Messiah. *Ibid.*, 216.

¹³³ Raymond E. Brown, “Messianism of Qumran” *Catholic Biblical Quarterly* 19 (1957): 56.

¹³⁴ *Ibid.*, 63.

¹³⁵ Ford, *Christian Wisdom*, 100.

¹³⁶ *TDNT*, 503.

apocalyptic has overlooked the importance of ethical dualism (righteous/godly as opposed to wicked/impious).¹³⁷ Certainly the analysis reveals few instances of contrasting words – (Refer Chart A in Appendix I – There are only 10 instances: Dan 12:10; Matt 24:45, 24:2, 4, 8, 9; 2 Baruch 70:5; 1 Enoch 5:8, 98:1, 9), however given the high occurrences of comparative words and the Kingly themes which strongly suggest ethical behaviour and obedience, this dualism is certainly implied. Daniel 12:10 is perhaps the clearest example of this, and Gammie demonstrates through the court tales and prophecies of Daniel how this concept of “wicked” verses “wise” is present in each chapter.¹³⁸ The clear difference between ethical dualism in apocalyptic writings, as opposed to other compositions, is the “*eschatological destinies*” of the righteous and wicked will be.¹³⁹

Another issue related to the Kingly Messianic theme is that of God’s judgment. Perdue queries the validity of God as judge, especially considering the questions which he feels are left unanswered in Job.¹⁴⁰ 4 Ezra 7:19-20 provides is an example of God responding to this in apocalypse, proclaiming, “You are not a better judge than God, nor wiser than the Most High.” Stone comments on the comparisons of judgment and wisdom, suggesting that King Solomon’s request in 1 Kings 3:9 (“So give your servant a discerning heart to govern your people and to distinguish between right and wrong.”), as well as Job 21:22 (“Can anyone teach knowledge to God, since he judges even the highest?”), bring to light man’s shortcomings in dispensing and interpreting justice.¹⁴¹ For God, man has no excuse – “God has given clear instructions for all men when they came into the world, telling them how to attain life and escape punishment.”

¹³⁷ John G. Gammie, “Spatial and Ethical Dualism in Jewish Wisdom and Apocalyptic Literature” *Journal of Biblical Literature* 93 (1974): 358.

¹³⁸ Ibid., 377.

¹³⁹ Emphasis his. Ibid., 378.

¹⁴⁰ Perdue, *The Sword and the Stylus*, 150.

¹⁴¹ Stone, *Fourth Ezra*, 200.

Chapter 6

Conclusions and Recommendations for Further Studies

Conclusions

As this thesis has explored the lexical semantics of wisdom, as well as its attributions and messianic themes, certain conclusions have emerged. For example, new insights have been gained on the vigorously debated issue of what characterises “wisdom” in apocalyptic writings, especially if they are separated under the different Messianic themes and attributions.

It can be firstly acknowledged that while the focus is largely on believers, there is a contrasting understanding, particularly in relation to unbelievers. As demonstrated in Daniel, the battle for vision interpretation is a battle over who is wise. But as this study has shown, it is also a battle for righteousness and obedience, a feature also seen in 1 Enoch and 2 Baruch. This study has further identified specific instances in which God is the ultimate source of wisdom (e.g., Interpretation of visions – Daniel 2:20; Justice – 4 Ezra 7:19; Law – 2 Baruch 38:2). This would indicate that wisdom in apocalyptic writings is conceived as being given to man from God, rather than an innate characteristic.

Although there is a focus of esoteric wisdom, this does not occur in isolation. Throughout the apocalyptic writings, wisdom often interlinks the notions of obedience with the giving of special knowledge. (e.g., Daniel 12:10; 2 Baruch 38:4). The experience at the last days seems to be a call to wisdom – in terms of knowledge of the Messiah’s coming, the reward and punishment that will accompany it, as well as acknowledging the Messiah as Lord and King. This requires submission and accepting his authority and power.

It can also be concluded that esoteric wisdom is not universally agreed upon in all apocalyptic writings. Daniel is commanded to seal up the book until the end of time, while Revelation 22:10 is a command not to seal up the words. Similar to Revelation’s stance on the issue, the author is commanded in 1 Enoch 82:2 to pass on the knowledge of the visions to future generations.

In 4 Ezra 14:26, some of the revelation is for public awareness, while other portions of the vision are for a select group, without much explanation provided. While the contrast between New Testament apocalyptic and others does lend weight to Ford's understanding of the transformation of wisdom, his understanding neglects the continuation of apocalyptic themes, especially those that relate to God's divine judgment. Despite this new rendering of theology and doctrine by the advent of the Christian Messiah, the weight of evidence provided by this analysis suggests that wisdom in the New Testament apocalyptic passages strongly interlinks with those outside of this profile. The notion of end-time reward still maintains a focus on righteous and ethical behaviour, as demonstrated in the *parousia* parables in Matthew 24-25, for example.

This leads into the next conclusion, which relates to the judgment of God. The analysis undertaken by this study has been purposefully connected in some way with God's authority to dispense justice. This theme is not only common in wisdom writings, as von Rad, Crenshaw and Perdue have proved, but also apocalyptic compositions.

The evidence discovered in this study further suggests that von Rad's argument – that the standard of salvation changed in apocalyptic writings as opposed to wisdom literature – is perhaps inadequate. The Kingly theme of obedience demonstrates a concerted focus on law and righteousness, which are a fundamental part of wisdom writings. Von Rad has also pointed out the role of justice and trials in Israel's history, which wisdom literature describes as being influenced by God's discretion.

The connection between wisdom and apocalyptic seems to go beyond the concept that both seek to determine meaning in the events, and instead there is a proven focus of God using his divine powers to bring about restoration in both genres. The major difference appears to lie with a special and unique knowledge found in apocalyptic, which is given to God's people at the end-time – to warn them of trials, and to provide hope of reward for their faithfulness. Both Russell and Hanson comment that the faithful in apocalyptic writings are grounded in prophetic hope, and as this study has demonstrated, the knowledge of this hope is provided on the basis of accepting God's

authority and having total reliance on him. A primary point demonstrated by this study is that the source of wisdom is indeed God. Daniel's ability to interpret dreams and visions, for example, was first determined by his obedience and acknowledgement of God's power. Ezra also was called to put his house in order, in order that he might teach others regarding the visions he received.

The history of salvation as revealed in apocalyptic writings does not appear to be different to wisdom literature, as per von Rad's conclusion. In 2 Baruch, wisdom is exemplified by the kings of Israel, as well as mentioning times of disobedience. There remains a constant contrast between wise and foolish, good and evil, primarily in the context of Israel. The same ethical dualism that exists in wisdom literature is present in apocalyptic writings as well, albeit not as pronounced. The implications from reviewing both the Kingly sub-themes and comparative words strongly support Gammie's evidence of ethical dualism in these writings.

Likewise, Perdue's concept of God's justice in the book of Job seems insufficient. His objections suggest a removal of mankind from the centre of God's care and mercy, based upon God's response to Job. The evidence from this study, however, highlights the reality of trials and sufferings of God's people, and emphasises an eternal solution. It must be said, though, that there is a distinct difference between a clear explanation and the promises of hope, as proved by Nickelsburg. The prophetic interpretations serve as an indication that God is demonstrating the *what* of the promise, without elaborating on the *why*. The issue that remains constant throughout is the requirement of faithfulness to God.

Why, then, is there a need for trials at all? Perdue's understanding of Job is that he is righteous, and therefore trials are unwarranted. The study has revealed that the wise are specifically targeted at the time of the last days, however the reason remains elusive. Collins points out that not only are the wise released from these troubles, they are also exalted afterwards. The evidence from the analysis also demonstrates that the benefits of being wise far outweigh the negative consequences.

Essentially, wisdom as portrayed in apocalyptic writings is a God-granted virtue to humanity with the ultimate aim to provide understanding and knowledge to God's people in preparation for the coming Messiah. It is revealed primarily through prophetic vision and interpretation; however this is directly linked with obedience and acknowledgement of God's power and authority. The primary focus of apocalyptic is certainly the assurance and hope of future reward; however it does not neglect the realities of trials prior to the establishment of the new age.

Recommendations for Further Studies

Two suggestions for further studies grow out of the analysis performed in this study. First, one might explore why the word *φρόνιμος* as a description of the "wise" is used in the *parousia* parables in Matthew 24-25 rather than the word *σοφία*; as well as why *מְשֻׁכְּלִים* is used in Daniel 12:3, 10, rather than the word *חֲכִים*. This study has not focused heavily on the distinction that these words have to other Greek and Hebrew words for wisdom. It would be appropriate to seek further clarification to why these terms are used, especially seeing as both texts deal specifically with the theme of end-time reward within an apocalyptic context. Given that this is the case, it may indicate a link between the two respective terms.

Second, the study has only considered the notion of "foolish" as it is directly contrasted with "wise" in apocalyptic studies. Following from this analysis with a concordance study of "foolish" in apocalyptic writings could also bring about a greater understanding, as this can be compared to what has been discovered here.

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Appendix II

Chart 1.1 - Old Testament

Verse	Greek/Hebrew Term	Word type	Wisdom contrasted?	Contrasted word	Wisdom interchangeable?	Interchangeable word	Attributed to God?	Contrasted to believers/unbelievers?	Attributed to believers?	Contrasted to unbelievers?	Specific to Prophet?	Attributed to unbelievers?	Contrasted to God/believers?	Messianic Theme	Key sub-theme related to Messianic Theme
Dan 1:20	<i>hokma</i>	noun	No	-	Yes	Understanding	No	-	Yes	Yes	Both	No	-	King	Obedience
Dan 2:12	<i>hakkim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:13	<i>hakkim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:14	<i>hakkim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:14	<i>eta</i>	noun	No	-	Yes	Tact	No	-	Yes	No	Yes	No	-	King	Leadership
Dan 2:18	<i>hakkim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	-	Prophet	Interpretation of visions
Dan 2:20	<i>hokma</i>	noun	No	-	Yes	Power	Yes	No	No	-	-	No	-	King	Worship
Dan 2:21	<i>hakkim</i>	adj	No	-	Yes	Discerning	No	-	Yes	No	No	No	-	King	Authority and power of God
Dan 2:21	<i>hokma</i>	noun	No	-	Yes	Knowledge	No	-	Yes	No	No	No	-	King	Authority and power of God
Dan 2:23	<i>hokma</i>	noun	No	-	Yes	Power	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
Dan 2:24	<i>hakkim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:24	<i>hakkim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:27	<i>hakkim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	Yes	Prophet	Interpretation of visions
Dan 2:30	<i>hokma</i>	noun	No	-	No	-	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
Dan 2:48	<i>hakkim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	Yes	Prophet	Interpretation of visions
Dan 4:6	<i>hakkim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 4:18	<i>hakkim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	Yes	Prophet	Interpretation of visions
Dan 5:7	<i>hakkim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 5:8	<i>hakkim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 5:11	<i>hokma</i>	adj	No	-	Yes	Insight, Intelligence	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
Dan 5:14	<i>hokma</i>	adj	No	-	Yes	Insight, Intelligence	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
Dan 5:15	<i>hakkim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	Yes	Prophet	Interpretation of visions
Dan 11:33	<i>sakal</i>	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	End-time trials
Dan 11:35	<i>sakal</i>	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	End-time trials
Dan 12:3	<i>sakal</i>	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	End-time reward
Dan 12:10	<i>sakal</i>	adj	Yes	Wicked	No	-	No	-	Yes	Yes	No	No	-	Prophet	Interpretation of visions

Chart 1.2 - New Testament (Matt 24-25, Luke 21, Revelation)

Verses	Greek/Hebrew Term	Word type	Wisdom contrasted?	Contrasted word	Wisdom interchangeable?	Interchangeable word	Attributed to God?	Contrasted to believers/unbelievers?	Attributed to believers?	Contrasted to unbelievers?	Specific to Prophet?	Attributed to unbelievers?	Contrasted to God/believers?	Messianic Theme	Key sub-theme related to Messianic Theme
Matt 24:45	phronimos	adj	Yes	Wicked	Yes	Faithful	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
Matt 25:2	phronimos	adj	Yes	Foolish	No	-	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
Matt 25:4	phronimos	adj	Yes	Foolish	No	-	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
Matt 25:8	phronimos	adj	Yes	Foolish	No	-	No	-	Yes	No	No	No	-	Prophet	End-time reward
Matt 25:9	phronimos	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	End-time reward
Luke 21:15	sophia	noun	No	-	No	-	No	-	Yes	Yes	No	No	-	Prophet	End-time trials
Rev 5:12	sophia	noun	No	-	Yes	Power, Wealth, Strength, Honour, Glory, Praise	Yes	No	No	-	-	No	-	King	Worship
Rev 7:12	sophia	noun	No	-	Yes	Praise, Glory, Thanks, Honour, Power, Strength	Yes	No	No	-	-	No	-	King	Worship
Rev 13:18	sophia	noun	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
Rev 17:9	sophia	noun	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions

Chart 1.3 - 2 Baruch

Verse	Greek/Hebrew Term	Word type	Wisdom contrasted?	Contrasted word	Wisdom interchangeable?	Interchangeable word	Attributed to God?	Contrasted to believers/unbelievers?	Attributed to believers?	Contrasted to unbelievers?	Specific to Prophet?	Attributed to unbelievers?	Contrasted to God/believers?	Messianic Theme	Key sub-theme related to Messianic Theme
2 Baruch 28:1	-	adj	No	-	No	-	No	-	Yes	No	-	No	-	Prophet	Interpretation of visions
2 Baruch 38:2	-	noun	No	-	Yes	Law, Life, Guidance	Yes	No	No	-	-	No	-	Prophet	Interpretation of visions
2 Baruch 38:4	-	noun	No	-	Yes	Law	Yes	No	No	-	-	No	-	King	Obedience
2 Baruch 44:14	-	noun	No	-	Yes	Understanding	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
2 Baruch 46:4	-	adj	No	-	No	-	No	-	Yes	No	No	No	-	King	Obedience
2 Baruch 46:5	-	adj	No	-	Yes	Understanding	No	-	Yes	No	No	No	-	King	Obedience
2 Baruch 48:9	-	adj	No	-	No	-	No	-	No	-	-	No	-	King	Authority and power of God
2 Baruch 48:24	-	noun	No	-	Yes	Law	No	-	Yes	No	No	No	-	King	Guidance and protection
2 Baruch 48:33	-	adj	No	-	Yes	Intelligent	No	-	Yes	No	No	No	-	Prophet	End-time trials
2 Baruch 48:36	-	noun	No	-	Yes	Intelligent	No	-	Yes	No	No	No	-	Prophet	End-time trials
2 Baruch 51:3	-	noun	No	-	Yes	Understanding	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
2 Baruch 51:4	-	noun	No	-	Yes	Understanding	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
2 Baruch 51:7	-	noun	No	-	Yes	Law, Understanding	No	-	Yes	No	No	No	-	Prophet	End-time reward
2 Baruch 54:13	-	noun	No	-	Yes	Light	Yes	No	No	-	-	No	-	King	Authority and power of God
2 Baruch 59:7	-	noun	No	-	Yes	Understanding, Knowledge	Yes	No	No	-	-	No	-	King	Authority and power of God
2 Baruch 61:4	-	noun	No	-	Yes	Understanding	No	-	Yes	No	No	No	-	King	Leadership
2 Baruch 63:5	-	adj	No	-	Yes	Righteous	No	-	Yes	No	No	No	-	King	Leadership
2 Baruch 66:2	-	adj	No	-	Yes	Understanding	No	-	Yes	No	No	No	-	King	Leadership
2 Baruch 70:5	-	adj	Yes	Foolish	No	-	No	-	Yes	Yes	No	No	-	Prophet	End-time trials
2 Baruch 77:16	-	noun	No	-	Yes	Law	No	-	Yes	No	No	No	-	King	Obedience

Chart 1.4 - 4 Ezra

Verse	Greek/Hebrew Term	Word type	Wisdom contrasted?	Contrasted word	Wisdom interchangeable?	Interchangeable word	Attributed to God?	Contrasted to believers/unbelievers?	Attributed to believers?	Contrasted to unbelievers?	Specific to Prophet?	Attributed to unbelievers?	Contrasted to God/believers?	Messianic Theme	Key sub-theme related to Messianic Theme
4 Ezra 5:9	-	noun	No	-	No	-	No	-	No	-	-	No	-	Prophet	End-time trials
4 Ezra 5:39	-	noun	No	-	No	-	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
4 Ezra 7:19	-	adj	No	-	Yes	Judge	Yes	-	No	-	-	No	-	King	Authority and power of God
4 Ezra 8:4	-	noun	No	-	Yes	Understanding	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
4 Ezra 8:12	-	noun	No	-	Yes	Righteousness, Law	No	-	Yes	No	No	No	-	King	Obedience
4 Ezra 8:52	-	noun	No	-	Yes	Rest, Goodness	No	-	Yes	No	Both	No	-	Prophet	End-time reward
4 Ezra 12:38	-	adj	No	-	Yes	Comprehend	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
4 Ezra 13:55	-	noun	No	-	Yes	Understanding	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
4 Ezra 14:13	-	adj	No	-	No	-	No	-	Yes	Yes	No	No	-	King	Obedience
4 Ezra 14:26	-	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
4 Ezra 14:40	-	noun	No	-	Yes	Understanding	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
4 Ezra 14:46	-	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
4 Ezra 14:47	-	noun	No	-	Yes	Understanding, Knowledge	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions

Chart 1.5 - 1 Enoch

Verse	Greek/Hebrew Term	Word type	Wisdom contrasted?	Contrasted word	Wisdom interchangeable?	Interchangeable word	Attributed to God?	Contrasted to believers/unbelievers?	Attributed to believers?	Contrasted to unbelievers?	Specific to Prophet?	Attributed to unbelievers?	Contrasted to God/believers?	Messianic Theme	Key sub-theme related to Messianic Theme
1 Enoch 5:8	-	noun	No	-	No	-	No	Yes	No	No	No	No	-	Prophet	End-time reward
1 Enoch 5:8	-	adj	Yes	Ungodliness, Pride	Yes	Humble	No	Yes	No	No	No	No	-	Prophet	End-time reward
1 Enoch 14:3	-	noun	No	-	No	-	No	Yes	No	No	No	No	-	King	Authority and power of God
1 Enoch 32:3	-	noun	No	-	No	-	No	No	No	-	-	No	-	King	Obedience
1 Enoch 32:3	-	noun	No	-	No	-	No	No	No	-	-	No	-	King	Obedience
1 Enoch 32:6	-	noun	No	-	No	-	No	No	No	-	-	No	-	King	Obedience
1 Enoch 32:6	-	noun	No	-	No	-	No	No	No	-	-	No	-	King	Obedience
1 Enoch 37:1	-	noun	No	-	No	-	No	Yes	No	No	Yes	Yes	No	Prophet	Interpretation of visions
1 Enoch 37:2	-	noun	No	-	No	-	No	Yes	No	No	Yes	No	-	Prophet	Interpretation of visions
1 Enoch 37:3	-	noun	No	-	No	-	No	Yes	No	No	Yes	No	-	Prophet	Interpretation of visions
1 Enoch 37:4	-	noun	No	-	No	-	No	Yes	No	No	Yes	No	-	Prophet	Interpretation of visions
1 Enoch 42:1	-	noun	No	-	No	-	No	No	No	-	-	No	-	King	Divinity
1 Enoch 42:2	-	noun	No	-	No	-	No	No	No	-	-	No	-	King	Divinity
1 Enoch 42:2	-	noun	No	-	No	-	No	No	No	-	-	No	-	King	Divinity
1 Enoch 48:1	-	noun	No	-	No	-	No	No	No	-	-	No	-	Priest	Holiness
1 Enoch 48:1	-	noun	No	-	Yes	Righteous, Holy, Elect	No	Yes	No	No	No	No	-	Priest	Holiness
1 Enoch 48:7	-	noun	No	-	No	-	Yes	No	No	-	-	No	-	Priest	Salvation
1 Enoch 49:1	-	noun	No	-	Yes	Glory	Yes	No	No	-	-	No	-	King	Authority and power of God
1 Enoch 49:3	-	noun	No	-	Yes	Insight, Understanding, Might	Yes	No	No	-	-	No	-	King	Authority and power of God
1 Enoch 51:3	-	noun	No	-	Yes	Counsel	Yes	No	No	-	-	No	-	King	Worship
1 Enoch 61:7	-	noun	No	-	No	Life	No	Yes	Yes	No	No	No	-	Prophet	End-time reward
1 Enoch 61:7	-	adj	No	-	Yes	Life	No	Yes	Yes	No	No	No	-	Prophet	End-time reward
1 Enoch 61:11	-	noun	No	-	Yes	Faith, Patience, Mercy, Judgment, Peace, Goodness	Yes	No	No	-	-	No	-	King	Worship
1 Enoch 63:2	-	noun	No	-	Yes	Glory	Yes	No	No	-	-	No	-	King	Worship
1 Enoch 69:8	-	noun	No	-	No	-	No	No	No	-	-	Yes	No	King	Obedience
1 Enoch 82:2	-	noun	No	-	No	-	No	Yes	Yes	No	No	No	-	Prophet	Interpretation of visions
1 Enoch 82:2	-	noun	No	-	No	-	No	Yes	Yes	No	No	No	-	Prophet	Interpretation of visions
1 Enoch 82:3	-	noun	No	-	No	-	No	Yes	Yes	No	No	No	-	Prophet	Interpretation of visions
1 Enoch 84:3	-	noun	No	-	No	-	Yes	No	No	-	-	No	-	King	Worship
1 Enoch 91:10	-	noun	No	-	Yes	Righteous	No	Yes	Yes	Yes	No	No	-	Prophet	End-time reward
1 Enoch 93:8	-	noun	No	-	No	-	No	Yes	Yes	Yes	No	No	-	Prophet	End-time trials
1 Enoch 94:5	-	noun	No	-	No	-	No	Yes	Yes	Yes	No	No	-	King	Obedience
1 Enoch 98:1	-	adj	Yes	Foolish	No	Doctrine	No	Yes	Yes	No	No	No	-	Prophet	End-time trials
1 Enoch 98:3	-	noun	No	-	Yes	-	No	Yes	Yes	Yes	No	No	-	Prophet	End-time reward
1 Enoch 98:9	-	adj	Yes	Folly	No	-	No	Yes	Yes	Yes	No	No	-	Prophet	End-time reward
1 Enoch 99:10	-	noun	No	-	No	-	No	Yes	Yes	Yes	No	No	-	King	Obedience
1 Enoch 100:6	-	adj	No	-	Yes	Understand	No	Yes	Yes	Yes	No	No	-	Prophet	End-time reward
1 Enoch 101:8	-	noun	No	-	Yes	Understanding	Yes	No	No	-	-	No	-	King	Authority and power of God
1 Enoch 104:12	-	adj	No	-	No	-	No	Yes	Yes	No	No	No	-	Prophet	Interpretation of visions
1 Enoch 104:12	-	noun	No	-	Yes	Joy, Uprightness	No	Yes	Yes	No	No	No	-	Prophet	Interpretation of visions
1 Enoch 105:1	-	noun	No	-	No	-	No	Yes	Yes	No	No	No	-	Prophet	End-time reward

Appendix III

Chart 2.1 - Attribution to God/Messiah

Verse	Greek/Hebrew Term	Word type	Wisdom contrasted?	Constrasted word	Wisdom interchangeable?	Interchangeable word	Attributed to God/Messiah?	Constrasted to believers/unbelievers?	Messianic Theme	Key sub-theme related to Messianic Theme
Dan 2:20	<i>hokma</i>	noun	No	-	Yes	Power	Yes	No	King	Worship
Rev 5:12	<i>sophia</i>	noun	No	-	Yes	Power, Wealth, Strength, Honour, Glory, Praise	Yes	No	King	Worship
Rev 7:12	<i>sophia</i>	noun	No	-	Yes	Praise, Glory, Thanks, Honour, Power, Strength	Yes	No	King	Worship
2 Baruch 38:2		noun	No	-	Yes	Law, Life, Guidance	Yes	No	Prophet	Interpretation of visions
2 Baruch 38:4		noun	No	-	Yes	Law	Yes	No	King	Obedience
2 Baruch 54:13		noun	No	-	Yes	Light	Yes	No	King	Authority and power of God
2 Baruch 59:7		noun	No	-	Yes	Understanding, Knowledge	Yes	No	King	Authority and power of God
4 Ezra 7:19		adj	No	-	Yes	Judge	Yes	Yes	King	Authority and power of God
1 Enoch 48:7		noun	No	-	No	-	Yes	No	Priest	Salvation
1 Enoch 49:1		noun	No	-	Yes	Glory	Yes	No	King	Authority and power of God
1 Enoch 49:3		noun	No	-	Yes	Insight, Understanding, Might	Yes	No	King	Authority and power of God
1 Enoch 51:3		noun	No	-	Yes	Counsel	Yes	No	King	Worship
1 Enoch 61:11		noun	No	-	Yes	Faith, Patience, Mercy, Judgment, Peace, Goodness	Yes	No	King	Worship
1 Enoch 63:2		noun	No	-	Yes	Glory	Yes	No	King	Worship
1 Enoch 84:3		noun	No	-	No	-	Yes	No	King	Worship
1 Enoch 101:8		noun	No	-	Yes	Understanding	Yes	Yes	King	Authority and power of God

Chart 2.2 - Attribution to Believers

Verse	Greek/Hebrew Term	Word type	Wisdom contrasted?	Constrasted word	Wisdom interchangeable?	Interchangeable word	Attributed to believers?	Contrasted to unbelievers?	Specific to prophet?	Messianic Theme	Key sub-theme related to Messianic Theme
Dan 1:20	hokma	noun	No	-	Yes	Understanding	Yes	Yes	Both	King	Obedience
Dan 2:14	eta	noun	No	-	Yes	Tact	Yes	No	Yes	King	Leadership
Dan 2:21	hakkim	adj	No	-	Yes	Discerning	Yes	No	No	King	Authority and power of God
Dan 2:21	hokma	noun	No	-	Yes	Knowledge	Yes	No	No	King	Authority and power of God
Dan 2:23	hokma	noun	No	-	Yes	Power	Yes	No	Yes	Prophet	Interpretation of visions
Dan 2:30	hokma	noun	No	-	No	-	Yes	No	Yes	Prophet	Interpretation of visions
Dan 5:11	hokma	adj	No	-	Yes	Insight, Intelligence	Yes	No	Yes	Prophet	Interpretation of visions
Dan 5:14	hokma	adj	No	-	Yes	Insight, Intelligence	Yes	No	Yes	Prophet	Interpretation of visions
Dan 11:33	sakal	adj	No	-	No	-	Yes	No	No	Prophet	End-time trials
Dan 11:35	sakal	adj	No	-	No	-	Yes	No	No	Prophet	End-time trials
Dan 12:10	sakal	adj	Yes	Wicked	No	-	Yes	Yes	No	Prophet	Interpretation of visions
Dan 12:13	sakal	adj	No	-	No	-	Yes	No	No	Prophet	End-time reward
Luke 21:15	sophia	noun	No	-	No	-	Yes	Yes	No	Prophet	End-time trials
Matt 24:45	phronimos	adj	Yes	Wicked	Yes	Faithful	Yes	Yes	No	Prophet	End-time reward
Matt 25:2	phronimos	adj	Yes	Foolish	No	-	Yes	Yes	No	Prophet	End-time reward
Matt 25:4	phronimos	adj	Yes	Foolish	No	-	Yes	Yes	No	Prophet	End-time reward
Matt 25:8	phronimos	adj	Yes	Foolish	No	-	Yes	No	No	Prophet	End-time reward
Matt 25:9	phronimos	adj	No	-	No	-	Yes	No	No	Prophet	End-time reward
Rev 13:18	sophia	noun	No	-	No	-	Yes	No	No	Prophet	Interpretation of visions
Rev 17:9	sophia	noun	No	-	No	-	Yes	No	No	Prophet	Interpretation of visions
2 Baruch 28:1		adj	No	-	No	-	Yes	No	No	Prophet	Interpretation of visions
2 Baruch 44:14		noun	No	-	Yes	Understanding	Yes	Yes	No	Prophet	End-time reward
2 Baruch 46:4		adj	No	-	No	-	Yes	No	No	King	Obedience
2 Baruch 46:5		adj	No	-	Yes	Understanding	Yes	No	No	King	Obedience
2 Baruch 48:24		noun	No	-	Yes	Law	Yes	No	No	King	Guidance and protection
2 Baruch 48:33		adj	No	-	Yes	Intelligent	Yes	No	No	King	Guidance and protection
2 Baruch 48:36		noun	No	-	Yes	Intelligent	Yes	No	No	Prophet	End-time trials
2 Baruch 51:3		noun	No	-	Yes	Understanding	Yes	Yes	No	Prophet	End-time trials
2 Baruch 51:3		noun	No	-	Yes	Understanding	Yes	Yes	No	Prophet	End-time reward
2 Baruch 51:7		noun	No	-	Yes	Law, Understanding	Yes	No	No	Prophet	End-time reward
2 Baruch 61:4		noun	No	-	Yes	Understanding	Yes	No	No	King	Leadership
2 Baruch 63:5		adj	No	-	Yes	Righteous	Yes	No	No	King	Leadership
2 Baruch 66:2		adj	No	-	Yes	Understanding	Yes	No	No	King	Leadership
2 Baruch 70:5		adj	Yes	Foolish	No	-	Yes	Yes	No	Prophet	End-time trials
2 Baruch 77:16		noun	No	-	Yes	Law	Yes	No	No	King	Obedience
4 Ezra 5:39		noun	No	-	No	-	Yes	No	Yes	Prophet	Interpretation of visions
4 Ezra 8:12		noun	No	-	Yes	Righteousness, Law	Yes	No	No	King	Obedience
4 Ezra 8:4		noun	No	-	Yes	Understanding	Yes	No	Yes	Prophet	Interpretation of visions
4 Ezra 8:52		noun	No	-	Yes	Rest, Goodness	Yes	No	Both	Prophet	End-time reward
4 Ezra 12:38		adj	No	-	Yes	Comprehend	Yes	No	No	Prophet	Interpretation of visions
4 Ezra 13:55		noun	No	-	Yes	Understanding	Yes	No	Yes	Prophet	Interpretation of visions
4 Ezra 14:13		adj	No	-	No	-	Yes	Yes	No	King	Obedience

4 Ezra 14:26		adj	No	-	No	-	Yes	No	No	Prophet	Interpretation of visions
4 Ezra 14:40		noun	No	-	Yes	Understanding	Yes	No	Yes	Prophet	Interpretation of visions
4 Ezra 14:46		adj	No	-	No	-	Yes	No	No	Prophet	Interpretation of visions
4 Ezra 14:47		noun	No	-	Yes	Understanding, Knowledge	Yes	No	No	Prophet	Interpretation of visions
1 Enoch 5:8		noun	No	-	No	-	Yes	No	No	Prophet	End-time reward
1 Enoch 5:8		adj	Yes	Ungodliness, Pride	Yes	Humble	Yes	No	No	Prophet	End-time reward
1 Enoch 14:3		noun	No	-	No	-	Yes	No	No	King	Authority and power of God
1 Enoch 37:1		noun	No	-	No	-	Yes	No	Yes	Prophet	Interpretation of visions
1 Enoch 37:2		noun	No	-	No	-	Yes	No	Yes	Prophet	Interpretation of visions
1 Enoch 37:3		noun	No	-	No	-	Yes	No	Yes	Prophet	Interpretation of visions
1 Enoch 37:4		noun	No	-	No	-	Yes	No	Yes	Prophet	Interpretation of visions
1 Enoch 48:1		noun	No	-	Yes	Righteous, Holy, Elect	Yes	No	No	Priest	Holiness
1 Enoch 61:7		noun	No	-	No	-	Yes	No	No	Prophet	End-time reward
1 Enoch 61:7		adj	No	-	Yes	Life	Yes	No	No	Prophet	End-time reward
1 Enoch 82:2		noun	No	-	No	-	Yes	No	No	Prophet	Interpretation of visions
1 Enoch 82:2		noun	No	-	No	-	Yes	No	No	Prophet	Interpretation of visions
1 Enoch 82:3		noun	No	-	No	-	Yes	No	No	Prophet	Interpretation of visions
1 Enoch 91:10		noun	No	-	Yes	Righteous	Yes	Yes	No	Prophet	End-time reward
1 Enoch 93:8		noun	No	-	No	-	Yes	Yes	No	Prophet	End-time trials
1 Enoch 94:5		noun	No	-	No	-	Yes	Yes	No	King	Obedience
1 Enoch 98:1		adj	Yes	Foolish	No	-	Yes	No	No	Prophet	End-time trials
1 Enoch 98:3		noun	No	-	Yes	Doctrine	Yes	Yes	No	Prophet	End-time reward
1 Enoch 98:9		adj	Yes	Folly	No	-	Yes	Yes	No	Prophet	End-time reward
1 Enoch 99:10		noun	No	-	No	-	Yes	Yes	No	King	Obedience
1 Enoch 100:6		adj	No	-	Yes	Understand	Yes	Yes	No	Prophet	End-time reward
1 Enoch 104:12		adj	No	-	No	-	Yes	No	No	Prophet	Interpretation of visions
1 Enoch 104:12		noun	No	-	Yes	Joy, Uprightness	Yes	No	No	Prophet	Interpretation of visions
1 Enoch 105:1		noun	No	-	No	-	Yes	No	No	Prophet	End-time reward

Chart 2.3 - Attribution to Unbelievers

Verse	Greek/Hebrew Term	Word type	Wisdom contrasted?	Constrasted word	Wisdom interchangeable?	Interchangeable word	Attributed to unbelievers?	Contrasted to God/believers?	Messianic Theme	Key sub-theme related to Messianic Theme
Dan 2:12	<i>hakkim</i>	adj	No	-	No	-	Yes	No	Prophet	Interpretation of visions
Dan 2:13	<i>hakkim</i>	adj	No	-	No	-	Yes	No	Prophet	Interpretation of visions
Dan 2:14	<i>hakkim</i>	adj	No	-	No	-	Yes	No	Prophet	Interpretation of visions
Dan 2:18	<i>hakkim</i>	adj	No	-	No	-	Yes	-	Prophet	Interpretation of visions
Dan 2:24	<i>hakkim</i>	adj	No	-	No	-	Yes	No	Prophet	Interpretation of visions
Dan 2:24	<i>hakkim</i>	adj	No	-	No	-	Yes	No	Prophet	Interpretation of visions
Dan 2:27	<i>hakkim</i>	adj	No	-	No	-	Yes	Yes	Prophet	Interpretation of visions
Dan 2:48	<i>hakkim</i>	adj	No	-	No	-	Yes	Yes	Prophet	Interpretation of visions
Dan 4:18	<i>hakkim</i>	adj	No	-	No	-	Yes	Yes	Prophet	Interpretation of visions
Dan 4:6	<i>hakkim</i>	adj	No	-	No	-	Yes	No	Prophet	Interpretation of visions
Dan 5:15	<i>hakkim</i>	adj	No	-	No	-	Yes	Yes	Prophet	Interpretation of visions
Dan 5:7	<i>hakkim</i>	adj	No	-	No	-	Yes	No	Prophet	Interpretation of visions
Dan 5:8	<i>hakkim</i>	adj	No	-	No	-	Yes	No	Prophet	Interpretation of visions
1 Enoch 32:6		noun	No	-	No	-	Yes	No	King	Obedience
1 Enoch 69:8		noun	No	-	No	-	Yes	No	King	Obedience

Appendix IV

Chart 3.1 - Prophet Theme

Verse	Hebrew/Greek word	Word type	Wisdom contrasted?	Contrasted word	Wisdom interchangeable?	Interchangeable word	Attributed to God?	Contrasted to believers/unbelievers?	Attributed to believers?	Contrasted to unbelievers?	Specific to Prophet?	Attributed to unbelievers?	Contrasted to God/believers?	Messianic Theme	Key sub-theme related to Messianic Theme
Dan 2:12	<i>hakim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:13	<i>hakim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:14	<i>hakim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:18	<i>hakim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:23	<i>hakma</i>	noun	No	-	No	-	No	-	No	-	Power	Yes	No	Prophet	Interpretation of visions
Dan 2:24	<i>hakim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:24	<i>hakim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:27	<i>hakim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:30	<i>hakma</i>	noun	No	-	No	-	No	-	Yes	No	Yes	No	No	Prophet	Interpretation of visions
Dan 2:48	<i>hakim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	Yes	Prophet	Interpretation of visions
Dan 4:6	<i>hakim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 4:18	<i>hakim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	Yes	Prophet	Interpretation of visions
Dan 5:7	<i>hakim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 5:8	<i>hakim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 5:11	<i>hakma</i>	adj	No	-	Yes	Insight, Intelligence	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
Dan 5:14	<i>hakma</i>	adj	No	-	Yes	Insight, Intelligence	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
Dan 5:15	<i>hakim</i>	adj	No	-	No	-	No	-	No	-	-	Yes	Yes	Prophet	Interpretation of visions
Dan 11:33	<i>sakal</i>	adj	No	-	No	-	No	-	Yes	No	-	No	-	Prophet	End-time trials
Dan 11:35	<i>sakal</i>	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	End-time trials
Dan 12:3	<i>sakal</i>	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	End-time reward
Dan 12:10	<i>sakal</i>	adj	Yes	Wicked	No	-	No	-	Yes	Yes	No	No	-	Prophet	Interpretation of visions
Matt 24:45	<i>phronimos</i>	adj	Yes	Wicked	Yes	Faithful	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
Matt 25:2	<i>phronimos</i>	adj	Yes	Foolish	No	-	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
Matt 25:4	<i>phronimos</i>	adj	Yes	Foolish	No	-	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
Matt 25:8	<i>phronimos</i>	adj	Yes	Foolish	No	-	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
Matt 25:9	<i>phronimos</i>	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	End-time trials
Luke 21:15	<i>sophia</i>	noun	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
Rev 13:18	<i>sophia</i>	noun	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
Rev 17:9	<i>sophia</i>	noun	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
2 Baruch 28:1	-	adj	No	-	No	-	No	-	Yes	No	-	No	-	Prophet	Interpretation of visions
2 Baruch 38:2	-	noun	No	-	Yes	Law, Life, Guidance	Yes	No	No	-	-	No	-	Prophet	Interpretation of visions
2 Baruch 44:14	-	noun	No	-	Yes	Understanding	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
2 Baruch 48:33	-	adj	No	-	Yes	Intelligent	No	-	Yes	No	No	No	-	Prophet	End-time trials
2 Baruch 48:36	-	noun	No	-	Yes	Intelligent	No	-	Yes	No	No	No	-	Prophet	End-time trials
2 Baruch 51:3	-	noun	No	-	Yes	Understanding	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
2 Baruch 51:4	-	noun	No	-	Yes	Understanding	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
2 Baruch 51:7	-	noun	No	-	Yes	Law, Understanding	No	-	Yes	No	No	No	-	Prophet	End-time reward
2 Baruch 70:5	-	adj	Yes	Foolish	No	-	No	-	Yes	Yes	No	No	-	Prophet	End-time trials
4 Ezra 5:9	-	noun	No	-	No	-	No	-	No	-	-	No	-	Prophet	End-time trials
4 Ezra 5:39	-	noun	No	-	No	-	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
4 Ezra 8:4	-	noun	No	-	Yes	Understanding	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
4 Ezra 8:52	-	noun	No	-	Yes	Rest, Goodness	No	-	Yes	No	Both	No	-	Prophet	End-time reward
4 Ezra 12:38	-	adj	No	-	Yes	Comprehend	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
4 Ezra 13:55	-	noun	No	-	Yes	Understanding	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
4 Ezra 14:26	-	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
4 Ezra 14:40	-	noun	No	-	Yes	Understanding	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
4 Ezra 14:46	-	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
4 Ezra 14:47	-	noun	No	-	Yes	Understanding, Knowledge	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions

1 Enoch 5:8	-		noun	No	-	No	-	-	Yes	No	No	-	Prophet	End-time reward
1 Enoch 5:8	-		adj	Yes					Yes	No	No	-	Prophet	End-time reward
1 Enoch 37:1	-		noun	No		Humble		-	Yes	No	No	-	Prophet	Interpretation of visions
1 Enoch 37:2	-		noun	No	-	-		-	Yes	No	Yes	-	Prophet	Interpretation of visions
1 Enoch 37:3	-		noun	No	-	-		-	Yes	No	Yes	-	Prophet	Interpretation of visions
1 Enoch 37:4	-		noun	No	-	-		-	Yes	No	Yes	-	Prophet	Interpretation of visions
1 Enoch 61:7	-		noun	No	-	-		-	Yes	No	No	-	Prophet	End-time reward
1 Enoch 61:7	-		adj	No	-	Life		-	Yes	No	No	-	Prophet	End-time reward
1 Enoch 82:2	-		noun	No	-	-		-	Yes	No	No	-	Prophet	Interpretation of visions
1 Enoch 82:2	-		noun	No	-	-		-	Yes	No	No	-	Prophet	Interpretation of visions
1 Enoch 82:3	-		noun	No	-	-		-	Yes	No	No	-	Prophet	Interpretation of visions
1 Enoch 91:10	-		noun	No	-	Righteous		-	Yes	Yes	No	-	Prophet	End-time reward
1 Enoch 93:8	-		noun	No	-	-		-	Yes	Yes	No	-	Prophet	End-time trials
1 Enoch 98:1	-		adj	Yes		Foolish		-	Yes	No	No	-	Prophet	End-time trials
1 Enoch 98:3	-		noun	No	-	-		-	Yes	Yes	No	-	Prophet	End-time reward
1 Enoch 98:9	-		adj	Yes		Folly		-	Yes	No	No	-	Prophet	End-time reward
1 Enoch 100:6	-		adj	No	-	-		-	Yes	Yes	No	-	Prophet	End-time reward
1 Enoch 104:12	-		adj	No	-	Understand		-	Yes	No	No	-	Prophet	Interpretation of visions
1 Enoch 104:12	-		noun	No	-	Joy, Uprightness		-	Yes	No	No	-	Prophet	Interpretation of visions
1 Enoch 105:1	-		noun	No	-	-		-	Yes	No	No	-	Prophet	End-time reward

Chart 3.2 - Priest Theme

Verse	Hebrew/Greek word	Word type	Wisdom contrasted?	Constrasted word	Wisdom interchangeable?	Interchangeable word	Attributed to God?	Constrasted to believers/unbelievers?	Attributed to believers?	Contrasted to unbelievers?	Specific to Prophet?	Attributed to unbelievers?	Contrasted to God/believers?	Messianic Theme	Key sub-theme related to Messianic Theme
1 Enoch 48:1	-	noun	No	-	No	-	No	-	No	-	-	No	-	Priest	Holiness
1 Enoch 48:1	-	noun	No	-	Yes	Righteous, Holy, Elect	No	-	Yes	No	No	No	-	Priest	Holiness
1 Enoch 48:7	-	noun	No	-	No	-	Yes	No	No	-	-	No	-	Priest	Salvation

Chart 3.3 - King Theme

Verse	Hebrew/Greek word	Word type	Wisdom contrasted?	Constrasted word	Wisdom interchangeable?	Interchangeable word	Attributed to God?	Constrasted to believers/unbelievers?	Attributed to believers?	Contrasted to unbelievers?	Specific to Prophet?	Attributed to unbelievers?	Contrasted to God/believers?	Messianic Theme	Key sub-theme related to Messianic Theme
Dan 1:20	hokma	noun	No	-	Yes	Understanding	No	-	Yes	Yes	Both	No	-	King	Obedience
Dan 2:14	eta	noun	No	-	Yes	Tact	No	-	Yes	No	Yes	No	-	King	Leadership
Dan 2:20	hokma	noun	No	-	Yes	Power	Yes	No	No	-	-	No	-	King	Worship
Dan 2:21	hokkim	adj	No	-	Yes	Discerning	No	-	Yes	No	No	No	-	King	Authority and power of God
Dan 2:21	hokma	noun	No	-	Yes	Knowledge	No	-	Yes	No	No	No	-	King	Authority and power of God
Rev 5:12	sophia	noun	No	-	Yes	Power, Wealth, Strength, Honour, Glory, Praise	Yes	No	No	-	-	No	-	King	Worship
Rev 7:12	sophia	noun	No	-	Yes	Praise, Glory, Thanks, Honour, Power, Strength	Yes	No	No	-	-	No	-	King	Worship
2 Baruch 38:4	-	noun	No	-	Yes	Law	Yes	No	No	-	-	No	-	King	Obedience
2 Baruch 46:4	-	adj	No	-	No	-	No	-	Yes	No	No	No	-	King	Obedience
2 Baruch 46:5	-	adj	No	-	Yes	Understanding	No	-	Yes	No	No	No	-	King	Obedience
2 Baruch 48:9	-	adj	No	-	No	-	No	-	No	-	-	No	-	King	Authority and power of God
2 Baruch 48:24	-	noun	No	-	Yes	Law	No	-	Yes	No	No	No	-	King	Guidance and protection
2 Baruch 54:13	-	noun	No	-	Yes	Light	Yes	No	No	-	-	No	-	King	Authority and power of God
2 Baruch 59:7	-	noun	No	-	Yes	Understanding, Knowledge	Yes	No	No	-	-	No	-	King	Authority and power of God
2 Baruch 61:4	-	noun	No	-	Yes	Understanding	No	-	Yes	No	No	No	-	King	Leadership
2 Baruch 63:5	-	adj	No	-	Yes	Righteous	No	-	Yes	No	No	No	-	King	Leadership
2 Baruch 66:2	-	adj	No	-	Yes	Understanding	No	-	Yes	No	No	No	-	King	Leadership
2 Baruch 77:16	-	noun	No	-	Yes	Law	No	-	Yes	No	No	No	-	King	Obedience
4 Ezra 7:19	-	adj	No	-	Yes	Judge	Yes	Yes	No	-	-	No	-	King	Authority and power of God
4 Ezra 8:12	-	noun	No	-	Yes	Righteousness, Law	No	-	Yes	No	No	No	-	King	Obedience
4 Ezra 14:13	-	adj	No	-	No	-	No	-	Yes	Yes	No	No	-	King	Obedience
1 Enoch 14:3	-	noun	No	-	No	-	No	-	Yes	No	No	No	-	King	Authority and power of God
1 Enoch 32:3	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Obedience
1 Enoch 32:3	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Obedience
1 Enoch 32:6	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Obedience
1 Enoch 32:6	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Obedience
1 Enoch 32:6	-	noun	No	-	No	-	No	-	No	-	-	Yes	No	King	Obedience
1 Enoch 42:1	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Divinity
1 Enoch 42:2	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Divinity
1 Enoch 42:2	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Divinity
1 Enoch 49:1	-	noun	No	-	Yes	Glory	Yes	No	np	-	-	No	-	King	Authority and power of God
1 Enoch 49:3	-	noun	No	-	Yes	Insight, Understanding, Might	Yes	No	No	-	-	No	-	King	Authority and power of God
1 Enoch 51:3	-	noun	No	-	Yes	Counsel	Yes	No	No	-	-	No	-	King	Worship
1 Enoch 61:11	-	noun	No	-	Yes	Faith, Patience, Mercy, Judgment, Peace, Goodness	Yes	No	No	-	-	No	-	King	Worship
1 Enoch 63:2	-	noun	No	-	Yes	Glory	Yes	No	No	-	-	No	-	King	Worship
1 Enoch 69:8	-	noun	No	-	No	-	No	-	No	-	-	Yes	No	King	Obedience
1 Enoch 84:3	-	noun	No	-	No	-	Yes	No	No	-	-	No	-	King	Worship
1 Enoch 94:5	-	noun	No	-	No	-	No	-	Yes	Yes	No	No	-	King	Obedience
1 Enoch 95:10	-	noun	No	-	No	-	No	-	Yes	Yes	No	No	-	King	Obedience
1 Enoch 101:8	-	noun	No	-	Yes	Understanding	Yes	Yes	No	-	-	No	-	King	Authority and power of God

Appendix I

Chart A - All Apocalyptic

Verse	Greek/Hebrew Term	Word type	Wisdom contrasted?	Constrasted word	Wisdom interchangeable?	Interchangeable word	Attributed to God/Messiah?	Constrasted to believers/unbelievers?	Attributed to believers?	Contrasted to unbelievers?	Specific to Prophet?	Attributed to unbelievers?	Contrasted to God/believers?	Messianic Theme	Key sub-theme related to Messianic Theme
Dan 1:20	hakma	noun	No	-	Yes	Understanding	No	-	Yes	Yes	Both	No	-	King	Obedience
Dan 2:12	hakkim	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:13	hakkim	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:14	hakkim	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:14	eta	noun	No	-	Yes	Tact	No	-	Yes	No	Yes	No	-	King	Leadership
Dan 2:18	hakkim	adj	No	-	No	-	No	-	No	-	-	Yes	-	Prophet	Interpretation of visions
Dan 2:20	hakma	noun	No	-	Yes	Power	Yes	No	No	-	-	No	-	King	Worship
Dan 2:21	hakkim	adj	No	-	Yes	Discerning	No	-	Yes	No	No	No	-	King	Authority and power of God
Dan 2:21	hakma	noun	Yes	-	Yes	Knowledge	No	-	Yes	No	No	No	-	King	Authority and power of God
Dan 2:23	hakma	noun	No	-	Yes	Power	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
Dan 2:24	hakkim	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:24	hakkim	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 2:27	hakkim	adj	No	-	No	-	No	-	No	-	-	Yes	Yes	Prophet	Interpretation of visions
Dan 2:30	hakma	noun	No	-	No	-	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
Dan 2:48	hakkim	adj	No	-	No	-	No	-	No	-	-	Yes	Yes	Prophet	Interpretation of visions
Dan 4:6	hakkim	adj	No	-	No	-	No	-	-	-	-	Yes	No	Prophet	Interpretation of visions
Dan 4:18	hakkim	adj	No	-	No	-	No	-	No	-	-	Yes	Yes	Prophet	Interpretation of visions
Dan 5:7	hakkim	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 5:8	hakkim	adj	No	-	No	-	No	-	No	-	-	Yes	No	Prophet	Interpretation of visions
Dan 5:11	hakma	adj	No	-	Yes	Insight, Intelligence	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
Dan 5:14	hakma	adj	No	-	Yes	Insight, Intelligence	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
Dan 5:15	hakkim	adj	No	-	No	-	No	-	No	-	-	Yes	Yes	Prophet	Interpretation of visions
Dan 11:33	sakal	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	End-time trials
Dan 11:35	sakal	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	End-time trials
Dan 12:3	sakal	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	End-time reward
Dan 12:10	sakal	adj	Yes	Wicked	No	-	No	-	Yes	Yes	No	No	-	Prophet	Interpretation of visions
Matt 24:45	phronimos	adj	Yes	Wicked	Yes	Faithful	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
Matt 25:2	phronimos	adj	Yes	Foolish	No	-	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
Matt 25:4	phronimos	adj	Yes	Foolish	No	-	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
Matt 25:8	phronimos	adj	Yes	Foolish	No	-	No	-	Yes	No	No	No	-	Prophet	End-time reward
Matt 25:9	phronimos	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	End-time reward
Luke 21:15	sophia	noun	No	-	No	-	No	-	Yes	Yes	No	No	-	Prophet	End-time trials
Rev 5:12	sophia	noun	No	-	Yes	Power, Wealth, Strength, Honour, Glory, Praise	Yes	No	No	-	-	No	-	King	Worship
Rev 7:12	sophia	noun	No	-	Yes	Praise, Glory, Thanks, Honour, Power, Strength	Yes	No	No	-	-	No	-	King	Worship
Rev 13:18	sophia	noun	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
Rev 17:9	sophia	noun	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
2 Baruch 28:1	-	adj	No	-	No	-	No	-	Yes	No	-	No	-	Prophet	Interpretation of visions
2 Baruch 38:2	-	noun	No	-	Yes	Law, Life, Guidance	Yes	No	No	-	-	No	-	Prophet	Interpretation of visions
2 Baruch 38:4	-	noun	No	-	Yes	Law	Yes	No	No	-	-	No	-	King	Obedience

2 Baruch 44:14	-	noun	No	-	Yes	Understanding	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
2 Baruch 46:4	-	adj	No	-	No	-	No	-	Yes	No	No	No	-	King	Obedience
2 Baruch 46:5	-	adj	No	-	Yes	Understanding	No	-	Yes	No	No	No	-	King	Obedience
2 Baruch 48:9	-	adj	No	-	No	-	No	-	No	-	-	No	-	King	Authority and power of God
2 Baruch 48:24	-	noun	No	-	Yes	Law	No	-	Yes	No	No	No	-	King	Guidance and protection
2 Baruch 48:33	-	adj	No	-	Yes	Intelligent	No	-	Yes	No	No	No	-	Prophet	End-time trials
2 Baruch 48:36	-	noun	No	-	Yes	Intelligent	No	-	Yes	No	No	No	-	Prophet	End-time trials
2 Baruch 51:3	-	noun	No	-	Yes	Understanding	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
2 Baruch 51:4	-	noun	No	-	Yes	Understanding	No	-	Yes	Yes	No	No	-	Prophet	End-time reward
2 Baruch 51:7	-	noun	No	-	Yes	Law, Understanding	No	-	Yes	No	No	No	-	Prophet	End-time reward
2 Baruch 54:13	-	noun	No	-	Yes	Light	Yes	No	No	-	-	No	-	King	Authority and power of God
2 Baruch 59:7	-	noun	No	-	Yes	Understanding, Knowledge	Yes	No	No	-	-	No	-	King	Authority and power of God
2 Baruch 61:4	-	noun	No	-	Yes	Understanding	No	-	Yes	No	No	No	-	King	Leadership
2 Baruch 63:5	-	adj	No	-	Yes	Righteous	No	-	Yes	No	No	No	-	King	Leadership
2 Baruch 66:2	-	adj	No	-	Yes	Understanding	No	-	Yes	No	No	No	-	King	Leadership
2 Baruch 70:5	-	adj	Yes	Foolish	No	-	No	-	Yes	Yes	No	No	-	Prophet	End-time trials
2 Baruch 77:16	-	noun	No	-	Yes	Law	No	-	Yes	No	No	No	-	King	Obedience
4 Ezra 5:9	-	noun	No	-	No	-	No	-	No	-	-	No	-	Prophet	End-time trials
4 Ezra 5:39	-	noun	No	-	No	-	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
4 Ezra 7:19	-	adj	No	-	Yes	Judge	Yes	Yes	No	-	-	No	-	King	Authority and power of God
4 Ezra 8:4	-	noun	No	-	Yes	Understanding	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
4 Ezra 8:12	-	noun	No	-	Yes	Righteousness, Law	No	-	Yes	No	No	No	-	King	Obedience
4 Ezra 8:52	-	noun	No	-	Yes	Rest, Goodness	No	-	Yes	No	Both	No	-	Prophet	End-time reward
4 Ezra 12:38	-	adj	No	-	Yes	Comprehend	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
4 Ezra 13:55	-	noun	No	-	Yes	Understanding	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
4 Ezra 14:13	-	adj	No	-	No	-	No	-	Yes	Yes	No	No	-	King	Obedience
4 Ezra 14:26	-	adj	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
4 Ezra 14:40	-	noun	No	-	Yes	Understanding	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
4 Ezra 14:46	-	adj	No	-	No	Understanding	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
4 Ezra 14:47	-	noun	No	-	Yes	Understanding, Knowledge	No	-	Yes	No	No	No	-	Prophet	Interpretation of visions
1 Enoch 5:8	-	noun	No	-	No	-	No	-	Yes	No	No	No	-	Prophet	End-time reward
1 Enoch 5:8	-	adj	Yes	Ungodliness, Pride	Yes	Humble	No	-	Yes	No	No	No	-	Prophet	End-time reward
1 Enoch 14:3	-	noun	No	-	No	-	No	-	Yes	No	No	No	-	King	Authority and power of God
1 Enoch 32:3	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Obedience
1 Enoch 32:3	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Obedience
1 Enoch 32:6	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Obedience
1 Enoch 32:6	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Obedience
1 Enoch 37:1	-	noun	No	-	No	-	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
1 Enoch 37:2	-	noun	No	-	No	-	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
1 Enoch 37:3	-	noun	No	-	No	-	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
1 Enoch 37:4	-	noun	No	-	No	-	No	-	Yes	No	Yes	No	-	Prophet	Interpretation of visions
1 Enoch 42:1	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Divinity
1 Enoch 42:2	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Divinity
1 Enoch 42:2	-	noun	No	-	No	-	No	-	No	-	-	No	-	King	Divinity
1 Enoch 48:1	-	noun	No	-	No	-	No	-	No	-	-	No	-	Priest	Holiness
1 Enoch 48:1	-	noun	No	-	Yes	Righteous, Holy, Elect	No	-	Yes	No	No	No	-	Priest	Holiness
1 Enoch 48:7	-	noun	No	-	No	-	Yes	No	No	-	-	No	-	Priest	Salvation
1 Enoch 49:1	-	noun	No	-	Yes	Glory	Yes	No	No	Np	-	No	-	King	Authority and power of God

1 Enoch 49:3	-		noun	No	-	Yes		Insight, Understanding, Might	Yes	No	No	-	-	No	-	-	King	Authority and power of God
1 Enoch 51:3	-		noun	No	-	Yes		Counsel	Yes	No	No	-	-	No	-	-	King	Worship
1 Enoch 61:7	-		noun	No	-	No		-	No	-	Yes	No	No	No	-	-	Prophet	End-time reward
1 Enoch 61:7	-		adj	No	-	Yes		Life	No	-	Yes	No	No	No	-	-	Prophet	End-time reward
1 Enoch 61:11	-		noun	No	-	Yes		Faith, Patience, Mercy, Judgment, Peace, Goodness	Yes	No	No	-	-	No	-	-	King	Worship
1 Enoch 63:2	-		noun	No	-	Yes		Glory	Yes	No	No	-	-	No	-	-	King	Worship
1 Enoch 69:8	-		noun	No	-	No		-	No	-	No	-	-	Yes	No	-	King	Obedience
1 Enoch 82:2	-		noun	No	-	No		-	No	-	Yes	No	No	No	-	-	Prophet	Interpretation of visions
1 Enoch 82:2	-		noun	No	-	No		-	No	-	Yes	No	No	No	-	-	Prophet	Interpretation of visions
1 Enoch 82:3	-		noun	No	-	No		-	No	-	Yes	No	No	No	-	-	Prophet	Interpretation of visions
1 Enoch 84:3	-		noun	No	-	No		-	No	-	No	-	-	No	-	-	King	Worship
1 Enoch 91:10	-		noun	No	-	Yes		Righteous	No	-	Yes	Yes	Yes	No	-	-	Prophet	End-time reward
1 Enoch 93:8	-		noun	No	-	No		-	No	-	Yes	Yes	No	No	-	-	Prophet	End-time trials
1 Enoch 94:5	-		noun	No	-	No		-	No	-	Yes	Yes	No	No	-	-	King	Obedience
1 Enoch 98:1	-		adj	Yes	Foolish	No		-	No	-	Yes	No	No	No	-	-	Prophet	End-time trials
1 Enoch 98:3	-		noun	No	-	Yes		Doctrine	No	-	Yes	Yes	No	No	-	-	Prophet	End-time reward
1 Enoch 98:9	-		adj	Yes	Folly	No		-	No	-	Yes	Yes	No	No	-	-	Prophet	End-time reward
1 Enoch 99:10	-		noun	No	-	No		-	No	-	Yes	Yes	No	No	-	-	King	Obedience
1 Enoch 100:6	-		adj	No	-	Yes		Understand	No	-	Yes	Yes	No	No	-	-	Prophet	End-time reward
1 Enoch 101:8	-		noun	No	-	Yes		Understanding	Yes	Yes	No	-	-	No	-	-	King	Authority and power of God
1 Enoch 104:12	-		adj	No	-	No		-	No	-	Yes	No	No	No	-	-	Prophet	Interpretation of visions
1 Enoch 104:12	-		noun	No	-	Yes		Joy, Uprightness	No	-	Yes	No	No	No	-	-	Prophet	Interpretation of visions
1 Enoch 105:1	-		noun	No	-	No		-	No	-	Yes	No	No	No	-	-	Prophet	End-time reward