



**NATIONAL OPEN UNIVERSITY OF NIGERIA**

**SCHOOL OF ARTS AND SOCIAL SCIENCES**

**COURSE CODE: CTH302**

**COURSE TITLE: MESSIANISM**

## **COURSE GUIDE**

### **CTH302 MESSIANISM**

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Published by  
National Open University of Nigeria

Printed 2013

ISBN: 978-058-880-9

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## **INTRODUCTION**

The course CTH302 explores the history behind biblical messianic expectation by the Jews. It deals with the definitions of messianism and messianic hope in the Davidic dynasty.

## **WHAT YOU WILL LEARN IN THIS COURSE**

You will learn about factors leading to the biblical messianic expectation and the act of anointing persons and Old Testament prophecies about future Davidic kings. You will also learn about Jesus the anointed of the spirit, and the wicked one Satan was overcome by Jesus the messiah as he begins his ministry at Galilee up to his resurrection. In the course, you will also study how the early church accepted Jesus as the messiah.

## **COURSE AIMS**

The aim of this course is to state reasons Israel look forward to messiahs. It exposes you to the study of some kings who are messiahs of the Jews.

And to narrate the entire event that lead Israel to look to their kings to deliver them from their various enemies.

## **COURSE OBJECTIVES**

To achieve the aims set out above, there are set overall objectives. In addition, each unit also has specific objectives. The unit objectives are always included at the beginning of the unit. You should read them before you start working through the unit. You may want to refer to them during your study of the unit to check on your progress. You should always look at the unit objectives after completing a unit. In this way you can be sure that you have done what was required of you by the unit.

Stated below are the wider objectives of this course as a whole. By meeting its objectives, you should have achieved the aims of the course as a whole.

On successful completion of the course, you should be able to:

- define the term “Messiah”
- identify Messiah as the saviour
- list the kings that were used as messiahs by Yahweh for the Jews
- state when the Lord will bring back his people to himself

- explain the death and resurrection of Jesus the Messiah
- describe messiah in the Jewish pseudepigraphical literature
- explain the apocalypse of weeks
- comment on the Qumran sectarian literature
- explain the 'Day of the Lord' in Paul's teachings
- identify the messianic age.

## **WORKING THROUGH THIS COURSE**

To complete this course, you are required to read the study units, read recommended books as well as other materials. Each unit contains self – assessments exercises, and at points in the course you are required to submit assignments for assessment purposes. At the end of this course, is a final examination. Below you will find all the components of the course listed and what you have to do.

## **COURSE MATERIALS**

Major components of the course are:

1. Course guide
2. Study units
3. Textbooks
4. Assignments
5. Presentation

In addition, you must obtain the material as your copy. You may contact your tutor if you have problems in obtaining the text materials.

## **STUDY UNITS**

There are 15 study units in this course. Each unit should take you between two to three hours to work through. The 15 units are divided into three modules. Each module contains five units. These units include a table of contents which include- introduction, specific objectives, recommended textbooks and summaries of key issues and ideas. At interval in each unit, you will be provided with a number of exercises or self-assessment question. These are to help you test yourself on the material you have just covered or to apply it in some way.

The value of these self-test is to help you gauge your progress and to reinforce your understanding of the material. At least, the tutor- marked assignments will be provided at the end of each unit. The exercise and the tutor-marked assignments will help you in achieving the stated learning objectives of the individual unit of the course.

**SET TEXTBOOKS**

Aaron, J. K. (1957). *Messianic Prophecy in the Old Testament*. Zondervan Grand Rapids.

Alexander, C. (1964). *Cruden's Dictionary of Bible Terms*. Michigan: Grand Rapids.

Bamberger, B. (1981). "Commentary to Leviticus" in *the Torah: A Modern*

*Commentary*. W. G. Plaut (Ed.). New York: Union of American Hebrew Congregations.

Bloom, H. (2005). *Jesus and Yahweh: The Names Divine*. Riverhead.

Douglas et al. (1978). *The New Bible Dictionary*. Bungay. Suffolk: The Chaucer Press Ltd.

Fuller, R.C. (1976). *Good News Bible (Today's English Version)*. Lagos: The Bible Society of Nigeria.

Gerard Van Groningen (1953). *The Centrality of the Messianic Idea in the Old Testament*. London: Tyndale House.

Gerard Van Groningen (1953). *Messianic Revelation in the Old Testament*. London: Tyndale House.

Herberg, W. (1951). *Judaism and Modern Man: An Interpretation of Jewish Religion*. Jewish Publication Society.

Herman, R. (1978). *The Coming of the Kingdom*. Ontario: Paideia Press.

Horace, K. ( 1971 ) *The Bible: The Old and New Testaments (Revised Standard Version)*. Glasgow: Caledonian International Book Manufacturing Ltd.

Horace, K. (1971). *The Bible: The Old and New Testaments (Revised Standard Version)*. Westlea, Swindon: Stone Hill Green.

<http://www.sites.google.com/a/smvph.org.uk/this-weeks-service>

<http://www.creation-science-prophecy.com/jesus.htm> Accessed on 22/04/2011

[http://en.wikipedia.org/wiki/messianic\\_age](http://en.wikipedia.org/wiki/messianic_age). Accessed on 22/4/2011



<http://www.askelm.com/doctrine/d060501.htm> Accessed 22/4/2011

Hunter, A.M. ( 1973). *Introducing New Testament Theology*. Norwich: Fletcher and Son Ltd.

Hunter, A.M. ( 1974 ). *Introducing New Testament Theology*. London: SCM Press Ltd.

Jacobs, L. (1973). *A Jewish Theology*. Behrman House.

James, S. (1993). *What the Bible Teaches about the Promised Messiah*. Nashville, TN: Thomas Nelson Publishers.

Joachim, B. (1977), *Messianic Expectation in the Old Testament*. Minneapolis, MN: Fortress Press.

Joseph, K. (1955). *The Messianic Idea in Israel [Jewish Perspective]*. New York: MacMillian Company.

Joseph K. L. (1987). *Jesus and God in Paul's Eschachatology*. Sheffield: Jsot Press.

Marinus De Jonge (1957). *The Anchor Bible Dictionary Vol. K-N*. Regency, Michigan: Zondervan Publishing House.

Merrill, C. T. (1964). *The Zondervan Pictorial Bible Dictionary*. Regency, Michigan: Zondervan Publishing House.

*Messianism: Retrieved from Wikipedia, the free encyclopedia on 21<sup>st</sup> July, 2010.*

Owolabi, J. (2007). *The Role of African in the Bible*. Ilorin: Goshen Printing Press Ltd.

Robin, K. & Donald, E. (1982). *The Lion Handbook of Christian Belief*. Australia : Lion Publishing Plc.

Rosenzweig, F. (2005). *The Star of Redemption*. University of Wisconsin Press.

Rouvière, J. (2006). *Brèves Méditations sur la Création du Monde*. L'Harmattan Paris.

Speigel, S. (1993). *The Last Trial: On the Legends and Lore of the Command to Abraham to Offer Isaac as a Sacrifice: The Akedah*. Jewish Lights Publishing.

Walter, C. K. (1995). *The Messiah in the Old Testament* Zondervan. Grand Rapids.

Welker, C. (2007). *Should Christians be Torah Observant?* Netzari Press.

[www.douglashamp.com/messianicexpectalifeofjesus2001.tripod.com](http://www.douglashamp.com/messianicexpectalifeofjesus2001.tripod.com)

[www.rumormillnews.com/cgibin/archivejournals.cambridge.org/article\\_S00344](http://www.rumormillnews.com/cgibin/archivejournals.cambridge.org/article_S00344)

[www.rumormillnews.com/cgibin/archivemissionsforum.wordpress.com](http://www.rumormillnews.com/cgibin/archivemissionsforum.wordpress.com)  
Accessed on 21/04/2011

Zuckermann, G. (2006). "'Etymological Othering' and the Power of 'Lexical Engineering' in Judaism, Islam and Christianity. A Socio-Philosophical Perspective". In: T. Omoniyi & J. A. Fishman (Eds). *Explorations in the Sociology of Language and Religion*. Amsterdam: John Benjamins.

## **ASSIGNMENT FILE**

In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count towards the final mark you obtain for this course. Further information on assignment will be found in the assignment file itself and later in this course guide.

## **PRESENTATION SCHEDULE**

The presentation schedule included in your course materials gives you the important dates for the completion of the tutor-marked assignment and tutorials. Remember, you are required to submit all your assignments by the due date, you should also guard against falling behind in your work.

## **ASSESSMENT**

There are two aspects to the assessment of the course. First is the tutor-marked assignment; second, there is a written examination. In tackling the assignments, you are expected to apply information and knowledge acquired during this course. The assignments must be submitted to your tutor for formal assessment in accordance with the deadlines stated in the assignment file. The work you submit to your tutor for assessment will count for 30% of your total course mark. At the end of the course,

you will need to sit for a final three hour examination. This will also count for 70% of your total course mark.

## **TUTOR-MARKED ASSIGNMENT**

There are 15 tutor-marked assignments in this course. You need to submit all the assignments. The best four (i.e. the highest four of the 15 marks) will be counted. The total marks for the best four (4) assignments will be 30% of your total course mark.

Assignment questions for the units in this course are contained in the assignment File. You should be able to complete your assignments using the information and materials contained in your set textbooks, reading and study units. However, you are advised to use other references to broaden your viewpoint and provide a deeper understanding of the subject.

When you have completed each assignment, send it together with the tutor-marked assignment form to your tutor. Make sure that each assignment reaches your tutor on or before the deadline given in the assignment file. If, however, you cannot complete your work on time, contact your tutor before the assignment is due to discuss the possibility of an extension.

## **FINAL EXAMINATION AND GRADING**

The final examination on CTH302 will be of two hours' duration and have a score of 70% of the total course grade. The examination will consist of questions which reflect the type from self-assessment exercises and tutor-mark problems you have come across. All areas of the course will be assessed.

You are advised to revise the entire course after studying the last unit before you sit for the examination. You will find it useful to review your tutor-marked assignment and the comments of your tutor on them before the final examination.

## **COURSE MARKING SCHEME**

This table shows the actual course marking scheme.

Assessment	Marks
Assignments	Four assignments, best three marks of the five counts for 30% of course marks.
Final Examination	70% of overall course marks.
Total	100% of course marks.

## COURSE OVERVIEW

This schedule below shows the units, the number of weeks you should take to complete them and the corresponding assignment.

Units	Title of work	Assessment (End of Unit)
	<b>Course Guide</b>	
	<b>Module 1</b>	
1	Definitions of Messianism	Assignment 1
2	Messianic expectation in the Old Testament	Assignment 2
3	Pseudepigraphal work of the first century	Assignment 3
4	The Messiah and the temporary kingdom in Jewish pseudepigraphal Literature	Assignment 4
5	Quran sectarian literature	Assignment 5
	<b>Module 2</b>	
1	The Jewish messiah	Assignment 6
2	Jesus the anointed of the spirit	Assignment 7
3	The wicked one conquered	Assignment 8
4	The Messianic age	Assignment 9
5	The early Christian community accepted Jesus as the Messiah	Assignment 10
	<b>Module 3</b>	
1	Messianic Expectation of the First Century	Assignment 11
2	First Century Jewish Expectation of Messiah	Assignment 12
3	The Messiah of Judaism	Assignment 13
4	Compare Messianic Expectation with their Fulfilments in Biblical History	Assignment 14
5	Day of the Lord in Paul Teachings	Assignment 15

## HOW TO GET THE MOST FROM THIS COURSE

In distance learning the study units replace the university lecturer. This is one of the great advantages of distance learning. You can have and work through specially designed study materials at your own pace, time and place as it suits you best. Think of it as reading the lecture instead of listening to a lecturer. In the same way that a lecturer might give you some readings to do, the study units tell you when to read your set books or other materials. Just as a lecturer might give you an in-class exercise, your study units provide exercises for you to do at appropriate time.

Each of the study unit follows a common format. The first item is an instruction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is a set of

learning objectives. These objectives let you know what you should do as you complete the unit. You should use these objectives to guide your study. When you have finished the units you must go back and check whether you have achieved the objectives. If you make a habit of doing this, you will significantly improve your chances of passing the course. The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from references and further readings.

1. Read this course guide thoroughly.
2. Organise a study schedule. Refer to the 'Course overview' for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you chose to use. You should decide on and write in your own dates for working on each unit.
3. Once you have created your own study schedule, do everything you can to stick to it. One of the major factors that account for students poor performance in exams and assignment and reason students fail is that they get behind with their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late for help.
4. Turn to unit 1 and read the introduction and the objectives for the unit,
5. Assemble the study materials. Information about what you need for a unit is given in the overview at the beginning of each unit. You will almost always need both the study unit you are working on and one of the set books on your desk at the same time.
6. Work thorough the unit. The content of the unit itself has been arranged to provide a sequence for you to follow. As you work through the unit you will be instructed to read sections from your set books or other articles.
7. Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study material or consult your tutor.
8. When you are confident that you have achieved a unit's objectives, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
9. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at beginning of each unit) and the course objectives (listed in this course guide).

## TUTORS AND TUTORIALS

There are eight hour of tutorials provided in support of this course. You will be notified of the dates, times and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group. Tutorial can also be received on e-platform. You and your facilitator could exchange e-mail message where such facilities are available for you and your facilitator. Your tutor will mark and comment on your assignments, keep a close watch on your progress and on any difficulties you might encounter and provide assistances to you during the course.

You must mail your tutor-marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by your tutor and returned to you as soon as possible.

Do not hesitate to contact your tutor by telephone, e-mail, or discussion board if you need help.

Contact your tutor if:

1. You do not understand any part of the study units or the assigned readings
2. You have difficulty with the self-tests or exercises
3. You have a question or problem with an assignment, with your tutor's comments on an assignment or with the grading of an assignment.

You should try your best to attend the tutorials. This is the only chance to have face to face contact with your tutor and to ask questions which be answer instantly. You can list problems encountered in the course of your study. To gain maximum benefit from course tutorials, prepare a question list before attending them. You will learn a lot from participating in discussions actively.

## SUMMARY

CTH 302- Messianism informs you of the major factors that lead to the biblical messianic expectation by the Jews. The course will also enlighten you about the hope in the future king as the messiah of the people of Israel. It further teaches you about prophets that performs messianic roles in Jewish history . In this course, you will also learn about Jesus the Messiah, his ministry, death and resurrection. All these proved that in the ministry of Jesus the Messiah the kingdom of God has arrived. In this course, you have learned about the Jewish pseudepigraphal literature.

## MAIN COURSE

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**MODULE 1**

Unit 1	Factors Leading to the Biblical Messianic Expectation
Unit 2	Messianic Expectation in the Old Testament
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**UNIT 1 FACTORS LEADING TO THE BIBLICAL MESSIANIC EXPECTATION****CONTENTS**

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3.1.5	The New Bible Dictionary
3.1.6	Cruden's Dictionary of Bible
3.2	Discussion
4.0	Conclusion
5.0	Summary
6.0	Tutor- Marked Assignment
7.0	References / Further Reading

**1.0 INTRODUCTION**

In this unit, you will be introduced to various definitions of the term “messianism” by scholars. We shall look into the uses of the word in its various contents in the Bible and the Jewish world.

**2.0 OBJECTIVES**

At the end of this unit, you should be able to:

- define the term “Messiah”
- identify the anointed persons
- describe God as the source of messianism
- identify the Messiah as the saviour.

### 3.0 MAIN CONTENT

#### 3.1 Definitions

There are several sources for obtaining the definition of the term “messianism.”

Among these are Wikipedia, the free encyclopaedia, Bible dictionaries, and textbooks.

##### 3.1.1 Wikipedia

We give a few examples: Wikipedia encyclopedia online 7th July 2010, says the term “ messianism” is the belief in a messiah, a saviour or redeemer.

##### 3.1.2 Pictorial Bible Dictionary

*Merrill, C.* in *Tenney Pictorial Bible Dictionary* explains the term “Messiah” as the “anointed one.” In Israel, both human beings and objects consecrated for sacred purposes were anointed by pouring oil over them. For examples during the period of the dedication of the tabernacle, the building and the vessels were consecrated with oil by Moses. Likewise, Aaron and his sons were also consecrated by him in order for them to serve God as priests. (Exodus 30:26 -30, Exodus 40: 9-11). Besides, official persons were consecrated with oil by Moses as he was directed by God in Israel. Prophets were also anointed with oil during their consecration periods. Elijah was ordered by God to consecrate Hazael to be the king over Syria. He was also directed by God to anoint Jehu the son of Nimshi to be king over Israel. Elijah was commanded by God to anoint Elisha the son of Shaphat to be the prophet who would take over from him (1 Kings 19: 16). Prophet Isaiah declares :The Spirit of the Lord God is upon me, because the Lord has anointed me, to bring good tidings to the afflicted: he has sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound (Isaiah 61:1). The above quotation implies that Prophet Isaiah was anointed by God Himself to be a prophet who would set oppressed people free from sufferings. In this case, he is seen as the saviour of oppressed people from the hands of their oppressors in Israel.

Furthermore, in the religion of Judaism, priests with their garments were anointed with oil before they assume their official duties in the tabernacle. For instance, God commanded Moses to anoint Aaron and his garments, his sons and their garments for their sacred mission in the worship centre. We quote: Then you shall take part of the blood that is

on the altar, and of the anointing oil, and sprinkle it upon Aaron and his garments and upon his sons and his sons' garments, and with him; and he and his garments shall be holy, and his sons and his sons garments with him.(Exodus 29: 21).

In the tradition of the Jewish, kings were regularly anointed with oil by prophets whenever they were enthroned, but they were never crown. The main factor for the anointing of kings in Israel was that they reign over God's people. Besides, the anointing drew them closer to God and kept their offices sacred on earth. Below is a quotation from the Bible to support the above statements.

The Lord said to Samuel: "Tomorrow about this time I will send to you a man from the land of Benjamin, and you shall anoint him to be prince over my people Israel. He shall save my people from the hand of the Philistines; for I have seen the affliction of my people, because their cry has come to me." When Samuel saw Saul, the Lord said to him, "Here is the man of whom I spoke to you! He it is who shall rule over my people." (1 Samuel 9:16). But when he sinned against God, He rejected him as king over the people of Israel. God therefore replaced him with David. The Lord said to Samuel:

"Arise anoint him; (David) for this is he." Samuel took the horn of oil, and anointed him in the midst of his brothers; and the Spirit of the Lord came mightily upon David from that day forward (1 Samuel 16: 13). Likewise, when David also sinned against God, he was rejected as king over Israel. God ordered Zadok the priest to take the horn of oil from the tent and anoint Solomon at Gihon to take over from David. The word of the Lord says: "Zadok the priest took the horn of oil from the tent, and anointed Solomon. And all the people said, "Long live King Solomon!" (1 Kings 1: 38 -39).

### **3.1.3 The Lion Handbook**

Robin Keeley and Donald (1982) define Messiah as the anointed. It states that the word "Messiah" is a Hebrew word meaning "anointed." While in Greek it means "Christ." The book states that anointing was an act symbolising that God had chosen and empowered a person, particularly a king. In the Holy Bible, we have observed that it was God Himself who had initiated the ideal of kingship in the universe. God promised Abraham that his wife Sarah would give birth to a son and kings would come out of her lineage (Genesis 16: 16).

### **3.1.4 The Anchor Bible Dictionary**

David Noel Freedman and Gary A. Herion (1957) define the term “Messiah” as “an anointed person.” It means “the Messiah” and translated “the Christ.” They further state that the term “Messiah” is used in connection with agents of divine deliverance expected in the future.

Besides, they said that “messianic” and “messianism” have a wider meaning; they are used in connection with expectations of a definite change in history which is not brought about by a particular future deliverer. Furthermore, they said that “messianic expectation” only denotes the expectation of a redeemer who is called “Messiah.”

### **3.1.5 The New Bible Dictionary**

Alexander Cruden (1964) defines “Messiah” as the anointed sovereign deliverer of the Jews. He further states that the deliverer had already come at the appointed time. The Jews never believed that he had come but they kept on expecting him in vain up till now. Although kings such as Saul, David, Solomon and Josiah were anointed and they delivered the Jews from their various enemies before their death.

Hence, they could not fulfilled the prophecy of the messiah that must not die but remain alive. For this reason, the Jews kept on expecting the messiah who will come to win wars but remain alive for ever. On the other hand, prophets such as Elijah and Elisha received the injunction from God, yet they died therefore, their death disqualified them as being the expected Messiah for the Jews.

### **3.1.6 Cruden’s Dictionary of Bible**

Douglas J.D. et al. (1978) states that persons and things were anointed in the Old Testament, to signify holiness, or separation unto God. They cited pillars, tabernacle, furniture and shields, priests and prophets that were anointed in the Old Testament. They explained that the act of anointing symbolised equipment for service, and is associated with the outpouring of the Spirit of God. For instance, the Lord said to Moses, “Take the finest spices and of oil; and you shall make of these a sacred anointing oil blended as by the perfumer; a holy anointing oil it shall be; and you shall anoint with it the tent of meeting and the ark of the testimony you shall consecrate” (Exodus 30: vs. 23 -29). In complying with the command of God, Moses anointed Aaron and his sons and they were consecrated for the work of God among the Israelites.

The uses of anointing oil were also carried over into the New Testament by the Israelites. In the New Testament, the sick were anointed so that the Holy Spirit would heal them, because it is believed that the Holy Spirit is the life giver. For examples, the scripture says: God anointed Jesus of Nazareth with the Holy Spirit and with power; he went about doing good and healing all that were oppressed by the devil, for God was with him ( Acts 10: 38). Furthermore, it says, Jesus healed a man with unclean spirit in the synagogue at Capernaum. Before the man was healed by Him, the man saw Jesus and he asked: "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God"(Mark 2: 24). Jesus rebuked him, saying, "Be silent, and come out of him! The unclean spirit came out of him ( Mark 2: 26). In the aforementioned cases, you would notice that Jesus Himself was anointed by God to heal and save human souls on earth. Therefore, you can also deduce from this unit that anointing played an important role in the saving of lives. Whoever was anointed or any object that was anointed became holy among the Jews.

In the early church, the sick were anointed by the elders in order for them to receive forgiveness of their sins and also recover from their illnesses in. We quote: Is any among you sick? Let him (the sick ) call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven ( James 5: 14 ). You can also learn from this work that anointing is also a means of saving souls besides healing. Furthermore, anointing must not be used on ordinary men because it is holy. It must be used for sacred people and objects. The scripture confirms this by saying: It (anointing oil) shall not be poured upon the bodies of ordinary men – it is holy and it shall be holy to you (Exodus 30: 32).

Whoever uses the anointing oil for a common purpose commits crime among the Jewish. The Scripture says: "Whoever puts any of it (anointed oil) on an outsider (non Jewish) shall be cut off from his people."

Messianic in Judaism means Jewish messiah of Israel. Moreover Yeshua is the Hebrew name for Jesus which means "salvation." To some, the concept of a Jewish person believing in Yeshua seems to be a contradiction. On the one hand, you have Jews and Judaism and on the other hand, Christians and Christianity. You are either one or the other. If we go back 2000 years, we find that Yeshua was a Jew living in Jewish land among Jewish people. All the apostles were Jewish as well as the writers of the new covenant and for many years this faith in Yeshua was strictly a Jewish one.

From the book of Acts of Apostles and other historical evidence, many scholars believe that in the first century there were literally hundreds of thousands of messianic Jews. In addition, there were messianic synagogues scattered throughout the Roman Empire and beyond. These first century messianic Jews remained highly loyal to their people.

#### **4.0 CONCLUSION**

Now that we have succeeded in giving various definitions of “Messiah” and “messianic” in this unit, we can now go on to discuss greater detail, the anointed people who served as messiah in Israel but never stayed forever on this earth to continue fighting and emerge victorious all the time as expected by the Jews. This is what we shall learn about in the next unit.

#### **5.0 SUMMARY**

We have given various definitions of messiah and messianic in this unit. We cited briefly that prophets and kings were regarded as messiahs among the Jews. They were all anointed and chosen by God to perform the function of salvation in Israel. For instance, Samuel, Elijah, Elisha, Saul, David, Solomon and Josiah were all chosen by God to save the people of Israel from the hands of their enemies which we shall discuss in the next unit.

#### **SELF-ASSESSMENT EXERCISE**

Discuss one of the deliverers in Israel.

#### **6.0 TUTOR-MARKED ASSIGNMENT**

1. Define “Messiah.”
2. What is the significance of anointing among the Jews?
3. Discuss briefly on anointing vessels in Judaism.

#### **7.0 REFERENCES/FURTHER READING**

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## **UNIT 2 MESSIANIC EXPECTATION IN THE OLD TESTAMENT**

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### **1.0 INTRODUCTION**

Various passages in the Old Testament, often set in the context of Israel's disobedience and exile or possible exile, speak of a time in the future when God would perform a decisive and irreversible saving act on behalf of Israel. In many of these Old Testament passages, this act is associated with a single individual, a king from the line of David; who will be the instrument through which God would bring about this salvation.

### **2.0 OBJECTIVES**

At the end of this unit, you should be able to:

- explain the record of messianic fulfilment that appears in the Old Testament
- state the concept of the Old Testament messiah



- describe the messianic idea as expressed in the law, writing and prophets with respect to hermeneutical principle of progressive revelation.

### **3.1 Messianic Expectation in the Old Testament**

Various passages in the Old Testament often set in the context of Israel's disobedience and exile or possible exile, speak of a time in the future when God would perform a decisive and irreversible saving act on behalf of Israel. In many of these Old Testament passages this act is associated with a single individual, a king from the descendent of David; he would be the instrument through which God would bring about this salvation.

#### **Eschatological King in the Torah**

There are two passages from the Torah that seem to speak about a future eschatological king. The patriarch Jacob prophecies that "The sceptre will not depart from Judah, nor the staff from between his feet, this is a difficult passage to interpret and no completely satisfactory proposal for the meaning of the Hebrew phrase. The parallel terms "sceptre" and "staff"(Genesis 49:10 ) are symbols of royal authority and power. The tribe of Judah is understood as the royal one.

The royal coming from the tribe of Judah would bring his kingship to its climax. The next phrase supports this interpretation: "And the obedience of the peoples is his." This ultimate king from the tribe of Judah will rule over other peoples.

The second passage says that Balaam, son of Beor, prophecies to Balak, king of Moab that "A star will come out of Jacob; a sceptre will arise out of Israel. He will crush the foreheads of Moab, the skulls of all the sons of Seth. Edom will be conquered; Seri, his enemy, will be conquered, but Israel will grow stronger. He [a ruler] will come out of Jacob and destroy the survivors of the city." (It is not clear what the term "sons of Seth" means (Num 24:17-19).

This is confirmed by the parallel term sceptre, which a ruler wields as a symbol of authority. According to the prophecy, this ruler who will come from Israel will conquer neighbouring peoples. It is true that David subjugated the nations surrounding Israel, including the Edomites and Moabites (2 Sam 8:11-14).

### 3.2 Messianic Expectation in the Temple Period

Through the prophet Nathan, God promised to give David a dynasty. After receiving word from Yahweh, Nathan went to David at night and told him that it is not he who would build the temple, but rather his son Solomon. Speaking on behalf of Yahweh, Nathan explains further, "I will establish the throne of his kingdom forever. I will be a father to him and he would be a son to me" (2 Sam 2:13-14). Furthermore, God promised that David's dynasty would endure forever: "His house and his kingdom shall endure before Him forever; that David's throne shall be established forever" (2 Sam 2:16).

Psalms 89 says that the promise to David is an everlasting dynasty and Yahweh's would not annul his covenant with David and his descendants. Yahweh says, "I have made a covenant with my chosen; I have sworn to David my servant, I will establish your seed forever and build up your throne for all generations" (psalm 89:3-4). David is called to be the servant of Yahweh (psalm 89:3, 20) and Yahweh says that he has anointed David as king and given him the role of kingship on the earth (Psalm 132). Yahweh's promise to David to give him a dynasty is reiterated in Ps 132: "Yahweh has sworn to David, a truth from which he will not turn back: 'Of the fruit of your body I will set upon your throne'" (132:11). King David is called "servant" and "anointed" (132:10).

Similarly, in Ps 132:17, Yahweh promises, "I will cause the horn of David to spring forth." The conditional element of Yahweh's promise to David and his descendants, however, is also restated: "If your sons will keep my covenant and my testimony that I will teach them, their sons also shall sit upon your throne forever."

Prophesying to the northern kingdom in the eighth century at the time of the divided kingdom, Amos says that Yahweh will restore the Davidic dynasty: "On that day I will raise up the fallen tent of David, and wall up its breaches; I will also raise up its ruins and rebuild it as in the days of old" (Amos 9:11-12). God promised that he would re-establish the unfulfilled David monarch in Israel.

### 3.3 The Sibylline Oracles (An Eschatological Davidic King)

Micah prophesied to the southern kingdom during the latter part of the eighth century. In Micah 5:2, he announces that out of Bethlehem is to come a ruler who will rule over Israel. "But as for you, Bethlehem is too little to be among the clans of Judah, from you one will go forth for me to be ruler in Israel." Bethlehem is a small town in Judah located some seven kilometres to the south of Jerusalem; it is the town where David

and his ancestors originated (1 Sam 16:1). It is clear that this ruler will be more than a human being because he will pre-exist his historical appearance: "His goings forth are from long ago, from the days of eternity.

### **3.4 Testament of Isaiah**

The Book of Isaiah contains several references to a Davidic king who will appear in the future, dating from the eighth century. The prophet says, "For a child will be born to us, a son will be given to us; and the government will rest on his shoulders; and his name will be called wonderful counsellor mighty God, eternal Father, prince of peace. There will be no end to the increase of his government or of peace on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. His epithets include some that seem to necessitate the conclusion that this ruler would be more than a human being: "mighty God" and "eternal Father" (Isaiah 9:6-7). That this future ruler will also be of David descent is clear from the phrase: "the throne of David." Isaiah speaks about an eschatological Davidic king who is to appear. Then a shoot will spring from the stump of Jesse, and a branch from his roots will bear fruit. This figure, in addition to being from the line of David, will have the spirit of the Lord upon him (11:2).

Isaiah prophesies that the spirit of Yahweh will rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of Yahweh." This Davidic Messiah will judge with righteousness—including the destruction of the wicked (Isaiah 11:3-5) and will be a sign to the nations. He will reign in a time of unprecedented peace (11:6-9). (Isaiah 4:2 speaks of a branch of the Lord, who seems to be the same figure in Isaiah 11).

### **3.5 The Concept of the Messiah in the Old Testament**

Jeremiah received his call to be a prophet in the latter seventh century and continued after the fall of Jerusalem in 586. The prophet makes references to a descendent of David who would rule over Israel. Jeremiah prophesies, "'Behold, the days are coming,' declares Yahweh, 'when I will raise up for David a righteous branch; and he will reign as king'" (Jeremiah 23:5). God promises through the prophet Jeremiah that he would raise up a "righteous branch" for David, who would rule as king. Even though he uses a different term. Davidic king will reign over a secured and reunited nation: "In his days Judah will be saved, and Israel will dwell securely" (Jeremiah 5:6a). For this reason, his name will be "Yahweh our righteousness. In this context "righteousness"

means salvation, i.e., Yahweh's covenantal mercy is shown to his people through the eschatological Davidic king.

### **3.6 Further Prophecies of Yahweh to Jeremiah**

Similar to the prophecy in Jeremiah 23:5-7, Yahweh promises through the prophet that he "will cause a righteous branch of David to spring forth." In spite of the apparent termination of the David dynasty Yahweh will cause a new Davidic king to appear, symbolised by a branch that springs forth from an apparently dead tree or plant. (This is in fulfilment of Yahweh's promise to David). His reign seems to be more expansive than simply over Israel and Judah because it is said of this Davidic king that he will "execute justice and righteousness on the earth" (23:15b). The temporal adverbial phrase "in those days" should probably be interpreted as an eschatological reference, so that what is being described is the appearance of an ultimate Davidic king.

When this king appears, it is said that Judah will be saved and Jerusalem will dwell in safety.

### **3.7 Ezekiel Prophesied from Babylonia about Davidic King**

The prophet Ezekiel was taken captive by the Babylonians before the destruction of Jerusalem in 586 BCE, and prophesied from Babylonia before and after the destruction. He prophesied the coming of an eschatological Davidic king.

Ezekiel prophesies, "Then I will set over them one shepherd, my servant David, and he will feed them; he will feed them himself and be their shepherd." In this passage the prophet says in the name of Yahweh that "my servant David" will be a shepherd over my flock" (Ezekiel 34:23).

### **3.8 The Futuristic Restoration of the Land of Israel**

The Israel's future restoration to the land in a state of obedience to the law, Ezekiel prophesied in the name of Yahweh that "My servant David will be king over them, and they will all have one shepherd" (Ezekiel 37:24 ).What he means by "my servant David" is one from the line of David who would rule over a restored Israel. For the eschatological Davidic king to be a shepherd means that his rule will be beneficial for Israel.

### **3.9 The Sibylline Oracles**

The Sibylline Oracles are a collection of 14 Jewish texts attributed to the Sibyl, who in the classical world was portrayed as an old woman who

received and spoke ecstatic prophecies. There was official collection of sibylline oracles at Rome, which were consulted in times of need. Jews used the literary genre of sibylline oracles in order to present their own views and self-understanding to a non-Jewish leadership.

Sibylline oracle may date from Egypt as early as the reign of Ptolemy (fl. 180–145 BCE). Sibylline oracles reference is made to God's sending a king to bring war to an end and then God sends a king from the sun who will stop the entire earth from evil war killing some imposing oaths of loyalty on others; and he will not do all these things by his private plans but in obedience to the noble teachings of the great God." There is little doubt that this is an expression of the belief in the future appearance of an eschatological David king.

### **3.10 Testament of Judah**

The Testament of Judah in its present form is Christian, but they are probably a redaction of pre-Christian, Jewish text. In the testament of Judah, reference is made to the future appearance of a king. The patriarch Judah says, "My rule shall be terminated by men of alien race, until the salvation of Israel comes, until the coming of the God of righteousness, so that Jacob may enjoy tranquillity and peace, as well as all the nations. He shall preserve the power of my kingdom forever. With an oath the Lord swore to me that the rule would not cease for my posterity. This statement by the patriarch is based on Gen 49:10, Jacob's prophecy that "The sceptre will not depart from Judah, nor the staff from between his feet until he comes to whom it belongs" (see Ps 89:1-4; 34-37).

The original prophecy, however, has undergone some qualification in light of Israel's history, so that now this future descendent of Judah will rule in Israel only after Israel has been ruled by Gentiles ("men of alien race") for a period of time.

When this future king from the tribe of Judah arises then will the promise of a perpetual kingdom be realised. Allusion is also made to Isa 11:10 ("The root of Jesse will stand as a sign to the nations") insofar not only Israel will benefit from the reign of this future king but also Gentiles "so that Jacob may enjoy tranquillity and peace, as well as all the nations." Later in the testament of Judah, the appearance of the future king from the tribe of Judah is further described with several allusions to the Old Testament messianic prophecies. In his testament, Judah says to his children that in the future a "star from Jacob," will arise, which is an allusion to Balaam's prophecy in Num 24:17 "A star will come out of Jacob; a sceptre will arise out of Israel."

The reference to "the sceptre of my kingdom" in Judah 24:5 also has Num 24:17 in view. This future king is also said to be "the son of righteousness," which represents a messianic interpretation of Mal 4:2 "But for you who fear my name, the sun of righteousness will rise with healing in its wings." It seems that the phrase "sun of righteousness" has become a messianic title. (Judah 24:2 is probably a Christian interpolation—assuming that the whole passage is not a Christian composition because of the unmistakable allusions to Jesus' baptism). . After quoting from it, the Isaiah from cave four texts gives the following interpretation of (Isa 11:1-5.) On the assumption that the phrase should be reconstructed as David, the author has interpreted the figure in Isa 11:1 in light of Jer 23:5 and 33:15 The previous reference to "prince of the congregation in 4Q161: 2-6, col. 2.16 is also probably a reference to this "branch of David." The reference to the "branch of David" ruling over the people indicates that Ezek 38-39 is brought into relation to Isa 11:1-5. Probably the author interprets Ezek 39:6 "And I will send fire upon Magog and those who inhabit the coastlands in safety; and they will know that I am Yahweh" as the same eschatological event prophesied in Isa 11:4b. The enemies of God, identified as Magog, are probably the Romans, since in 1QM 11.15-16.

### 3.11 Messianic Apocalypse

The Qumran text designated as 4Q521 consists of 16-18 fragments. Fragment 2, which consists of three columns, is the most important of the fragments. This fragment appears to be a description of the conditions that will obtain at the time of eschatological salvation 2, col. 2, there is a reference to "his anointed." The antecedent of "his" is probably God, since God, identified as Lord occurs in line three; the anointed is probably the eschatological David king. The fact that the heavens and the earth obey God's anointed one means that God has put the entire universe under his authority (see Deut 32:1; Isa 1:2; see Ps 146:6). This fragmentary text refers to God's Messiah (or anointed) whom the heavens and earth will obey. Although what follows is a description of God's eschatological activities, it seems that the Messiah may be the instrument through which some or all of these will be accomplished. Several Old Testament quotations and allusions occur.

It is promised that the Lord will visit the pious, the righteous, the poor and the faithful, terms that refer to those who are obedient to the Law and are destined for eschatological salvation. He will glorify the pious on the throne of the eternal kingdom, which seems to mean that God will give the pious eschatological salvation ("glorify") insofar as he is king "sitting on the throne of the eternal kingdom."

### 3.12 The Lord will Release the Captives

In dependence on Ps 146:7-8, it is said that the Lord will release the captives, opening the eyes of the blind and makes the blind see, and raise up the downtrodden. This statement describes the conditions that will obtain during the time of eschatological salvation (see Isa 35:5; Ps 145:14). Perhaps, the Messiah is the instrument through which the Lord does these things.

During the time of eschatological salvation, it is said that the Lord will do wondrous things that have never happened before. In particular, he will "heal the sick, resurrect the dead, and announce good news to the poor.

Interpreting Gen 49:10 "The sceptre will not depart from Judah, nor the staff from between his feet until he comes to whom it belongs" (Jacob's prophecy), the author of 4Q252 says, "Whenever Israel rules there shall not fail to be a descendent of David on the throne.

For the "staff" is the covenant of kingship, and the clans of Israel are the "feet", until the Messiah of Righteousness comes, the branch of David. For to him and to his seed was granted the covenant of kingship over his people for everlasting generations." It is clear, therefore, that the author interprets the clause "until he comes to whom it belongs in Gen 49:10 inter-textually in light of Jer 23:5 and 33:15, in which the term "branch of David" occurs": "until the Messiah of Righteousness comes, the branch of David." The unspecified man from the tribe of Judah is to be the eschatological David king whose eschatological appearance is promised in the Book of Jeremiah. This future king is also called "anointed of righteousness" which, as a title, does not occur in the Old Testament or in any other Qumran text. The author interprets two words from Gen 49:10 as expressive of his messianic perspective. First, he writes, "The 'staff' is the covenant of kingship. This is a shorthand way of saying that the staff, representing kingship—which will not depart from this unidentified descendent of Judah—is the covenant or promise of perpetual kingship that Yahweh made to David and his descendents (2 Sam 23:5; Jer 33:19-26; Isa 55:3-5; Ps 89).

Second, he states, "The clans ("thousands") of Israel are the "standards" or "divisions) by which he seems to be referring to Israel as the subjects of this future David king. The text known as 4Q285 represents what remains of a work that is similar to the War Scroll in its content insofar as both describe the eschatological war. In Isa 10:33-34, it is said that Yahweh will destroy the Assyrian invaders against Jerusalem; this event is compared to the felling of large trees, an impossible task for men but not for God. The author interprets Isa 10:34 as referring to the activities

of the eschatological Davidic king, no doubt because of its proximity to Isa 11:1-5. In addition, in an inter-textual interpretation he identifies the Isa 11:1 "shoot from stump of Jesse" with the "branch of David" (Jer 23:5 and 33:15). This Davidic king also seems to be identified as "the prince of the congregation" Although the text is fragmentary, his role is probably that of a military leader, in particular as the one who would lead Israel against the Romans, known as the Kitten in the Qumran sectarian writings. Reference is made to one whom this Davidic king will slay, but nothing more is forthcoming about this: "And the prince of the congregation, the branch of David, will put him to death.

The fact that he is said to be like a shepherd is probably an allusion to Ezek 34:23; 37:24, in which this Davidic king is said to be a shepherd. In addition, Balaam's oracle (Num 24:17) is cited but without interpretation; it is probable that this oracle was understood as messianic by the author.

The Targums are Aramaic translations of the Hebrew Bible. Sometimes in these translations, interpretation of the biblical text can be found, either in the choice of words or in the form of interpretive comments. In Targum Onkelos and Ps. Jonathan the term Shiloh in Gen 49:10 is interpreted as a name for the royal Messiah. Targum Onkelos, for example, translates the text as "Until the Messiah comes to whom the kingdom belongs.

This fragmentary Aramaic text probably makes reference to the eschatological Davidic king and his kingdom, but refers to him as "son of God." In column 1 line 9 there is a probable reference to this eschatological ruler: "Great will he be called and he will be designated by his name." This figure shall be called by a name, and it is probably the case that the verb "will be called" is a divine passive, so that it is God who is the one calling him by this name. If the antecedent of "he" is this Davidic king, then arguably the clause must have been an appropriate title of this Davidic king. In column 2, the following is said of the eschatological Davidic king: "He shall be hailed as the son of God, and they shall call him the son of the most high. The two phrase "son of God" and "son of the most high" are synonymous (see Luke 1:32 "And [the] son of the most high he shall be called and Luke 1:35 "the holy child shall be called the son of God.

It is probable that calling the eschatological Davidic king "son" reflects a messianic interpretation of 2 Sam 7:14 "I will be a father to him and he will be a son to me" and Ps 2:7 "He said to me, 'you are my son; today I have begotten you.'" This "son of God" or "son of the Most High" will lead and represent a people, which explain the reference in 2.4 "Until the people of God arises." No doubt this people are restored Israel. In



contrast to the temporary but oppressive kingdom that precedes his own, the kingdom of the eschatological Davidic king will be eternal and peaceful: "His kingdom will be an eternal kingdom" (Enoch 105:2).

Traditionally known as the Epistle of Enoch, 1 En 91–105 literarily consists of two sections: the Apocalypse of Weeks and Enoch's "letter" to his sons (see 1 En 100:6), which consists of exhortations to the righteous (including his children) and woes to sinners. The probable date of the composition of the Epistle of Enoch is the early second century BCE. In 1 En 105:2, it seems that the author heard God say, "Until I and my son are united with them forever." If God is indeed the subject of the sentence, then it is probable that God's son is the eschatological Davidic king, based on the fact that "son of God" is used as a messianic title in other Second-Temple texts. This text is what remains of a collection of Old Testament texts considered messianic ally and eschatological significant along with some commentary.

The author interprets an abbreviated version of 2 Sam 7:11c-14a as messianic, on the assumption that God is referring not to Solomon but to David's greatest "son" or descendent, the eschatological Davidic king. In his commentary on this passage, the author explicitly identifies the "son" in 2 Sam 7:11c-14a as the "the branch of David." This means that the author has identified David's "son" in 2 Sam 7:14 with the eschatological Davidic king described metaphorically as the "branch of David" in Jer. 23:5; 33:15; 1:12, Amos 9:11 is quoted as referring to the appearance of this Davidic king: "I will raise up the tent of David that has fallen (Amos 9:11), who will arise to save Israel" (1:13). He is destined to "save Israel" no doubt means a political and military deliverance. Similarly, in 4Q174 1.18, Ps 2:1 is quoted and interpreted: Why do the nations [rage] and the people imagine] a vain thing? [Kings of the earth] rise up and [and princes conspire together *against* Yahweh and against his anointed (Ps 2:1-2). Interpretation of the saying concerns nations and they the chosen of Israel in the last days. Although the text is not complete, it is clear that Ps 2:1-2 is being interpreted "messianically."

The anointed one, against whom the nations rage is called the "elect of Israel in the last days," meaning the eschatological Davidic king.

In the post-New Testament 4 Ezra, the Messiah called the son is most likely a messianic interpretation of Ps 2 and 2 Sam 7:14. The appearance of the Messiah, who is also called the righteous one, the elect one, the chosen one and the Son of Man derives from Dan 7:13. This pre-existent messianic figure—hitherto concealed in heaven—is destined to appear in the world at end of the age as God's agent, in order to defeat the enemies and God and Israel and to execute final judgment upon them,

the criterion of which is works. The elected one will also judge Azaz'el and angels under his authority. During this time, the nations will unsuccessfully attack Israel (Isa 56). The Messiah shall then dwell on the earth forever with the righteous or elect ones. Since, in Isa 49:3-4 and 62:2-3, there are allusions to Isa 11:1-6 in the description of him, it is clear that the Elected One is the eschatological Davidic king. Also the Son of Man is also depicted as "the light to the gentiles," originally applied to the servant (Isa 42:6; 49:6).

### 3.13 The Concept of the Messiah in the Old Testament

The Hebrew word *mashiach* ("anointed") is used in the Old Testament to identify a person in special relationship with God. The non-technical use of the term is simply to designate "one anointed" [with oil and/or the Holy Spirit], but especially one who had been set apart by God and enabled for a special task. For example, the term is employed variously with respect to kings (Saul): 1 Samuel 24:7, 11; 26:9, 11, 16, 23; 2 Samuel 1:14, 16 (cf. 1 Samuel 2:10, 35; 12:3, 5; 16:6; Psalm 28:8), (David): 2 Samuel 19:22; 22:51; 23:1; Psalm 2:2; 20:7; 84:10; 89:39, 52; 132:10, 17 (cf. 18:51), (Solomon): 2 Chronicles 6:42, (Zedekiah): Lamentations 4:20; of patriarchs: Psalm 105:15; 1 Chronicles 16:22; foreign rulers - Cyrus, the Persian king: Isaiah 45:1; Israel: Habakkuk 3:3 (cf. Psalm 28:8); priests: Lev. 4:3, 5, 16; 16:15; and prophets: Psalm 105:15; 1 Chronicles 16:22.

The use of the term *mashiach* with respect to these divinely appointed positions (and particularly those of prophet, priest, and king), allow for the greater embodiment of these offices by a distinctly predicted "anointed." In this light, the greater prophet spoken of by Moses (Deut. 18:15), the unending priesthood of Melchizedek (Gen. 14:18-20), and the eternally enthroned seed of David (2 Sam. 7:12-16; 23:1-3, 5) merge within the growing development of the messianic concept.

The connection of the term "Messiah" as applied to an anointed king appears especially strong, and was used in a prophetic sense of the coming Davidic ruler. Both Second Samuel and the Psalms refer to King David as the "anointed one" (*mashiach*) whose descendants will rule forever (2 Sam. 22:50-51, Psalm 18:50-51). In addition, the concept of a universal messiah is seen in texts that give to the Davidic house dominion over foreign nations (2 Sam. 22:44-51, Psalm 18:44-51; Psalm. 2:7-9). In the prophetic writings the messianic concept has a special reference to God's promised Davidic ruler who will restore Israel to the divine ideal (Isaiah 9:7; Jeremiah 23:5-6; Ezekiel 34:23-24; 37:25; Amos 9:11-12). Psalms 2 (vss. 2-6, 7-9) and 89 (vss. 3-4, 20-29) depict a divinely appointed king messiah (or "anointed") who will destroy God's Gentile opponents and as His representative will reign

over the nations. The pre-exilic prophet Isaiah likewise predicts a future Davidic messiah who will smite Israel's enemies and rule in justice over the nations (Isa. 11:1-10). The post-exilic chronicler also speaks of a Davidic rule restorer who will rebuild the Temple, to whom God would be Father without the need for correction, and who will serve as regent in God's kingdom (1 Chronicles 17:11-14).

It appears that the return to Judah after the exile and the re-establishment of the Davidic dynasty broken by the Babylonian captivity (cf. Zech. 4:7-10), were at first considered not only a national restoration (Ezek. 36:24; 37:12), but as a prelude to the expected messianic advent that would usher in spiritual restoration (Malachi 4:5-6; cf. Ezek. 36:25-27; 37:14). However, despite the efforts of "anointed" priests and prophets, as well as "anointed" foreign rulers who aided the return and rebuilding (Cyrus: Isaiah 44:28-45:13; Ezra 1:1-11; Darius: 4:5-6:14), the post-exilic community came to realise that the prophetic ideals of restoration had not been met and that spiritual restoration (and the promised "anointed") still lay in the future. For example, the post-exilic leader and restorer of the Temple, Zerubbabel, although of Davidic descent, could not rule as king under a Persian administration (only as a governor or satrap, cf. Hag. 1:1, 14; 2:2, 21).

For this reason Zechariah predicts that the *Zemach* ("Branch"), an apparent messianic expression, will build the Temple in the time of spiritual fulfilment (Zechariah 6:12-14).

If we continue to trace the concept of Messiah through the Old Testament without dependence on the term *Mashiach*, we find that not only is He portrayed a royal "son of David," and a redeemer/restorer of Israel, but also a heaven-sent ruler who is able to bear titles of divinity (Isa. 9:6-7) and to restore the whole of the created order (Isa. 11:1-2).

There is also more elaboration on the priestly role, for Psalm 110 refers to a figure who is a combined king-priest (cf. Zech. 6:9-13), while Isaiah depicts a priest-servant, cleansing the nation through priestly atonement (Isa. 52:13-15; cf. Lev. 4:6; Ezek. 43:19-20). Furthermore, and perhaps most importantly, the concept of the Messiah's coming is reserved in the Old Testament for the last days (cf. Jer. 33:14-18; Isa. 59:16-20). In this period the messianic advent apparently comes after (and in response to) a time of distress that will come upon Israel (Deut. 4:30; Jer. 30:4-11).

The technical use of *mashiach* for this predicted figure appears in Daniel 9:25 as *mashiach nagid* ("anointed prince" or "messiah the prince") and is regarded as the most explicit usage in the Old Testament. However, as presented above, the inexplicit (and infrequent) use of this term in the Old Testament for a distinct prophetic individual does not mean that Israel lacked a clear concept of the Messiah. It simply means that the technical designation for this concept had not crystallised until late in

the Second Temple period. In this regard a figure such as the Danielic "Son of Man" (Daniel 7:13) was increasingly seen as messianic as the political situation in the Second Temple period compelled Jewish interpreters to search out Old Testament prophecies to expound the messianic concept.

### 3.14 The Concept of Messiah in Early Judaism

When the Hasmonean dynasty effected national independence (163 B.C.), their priestly rulers at first carefully avoiding assuming the title of "king" (which politically had been reserved for the Seleucid monarchs, and prophetically for those of the true Davidic dynasty). The failure of the post-exilic community to experience restoration, coupled with a growing spiritual defection among the priestly leaders, exemplified by Alexander Jannaeus (103-76 B.C.) acquiring the title of king in addition to that of high priest and the imposition of a cultural Hellenism, provoked the earnest desire in opposition parties (such as the Pharisees and the Qumran sect) for a God-sent ("anointed") king and priest to restore the legitimate order (Davidic monarchy and Zadokite priesthood). This messianic anticipation became even more pronounced with the loss of Jewish sovereignty through the Roman conquest (63 B.C.) leading to the expectation of a national king who would bring political and spiritual redemption.

Stimulated by oppressive religious and political conditions, this messianic hope during the inter-testamental period expressed itself in Second Temple Judaism through a development of the prophetic concept of messianic deliverance in the eschatological age.

Jewish apocryphal and pseudepigraphal apocalyptic literature of this period contains explicit references to the Messiah that will appear at the end of the age to wage the messianic wars, defeat Israel's adversaries, restore the nation and priesthood, and rule on a universal scale.

In the apocryphal work known as *The Wisdom of Ben-Sira* (or *Sirach*), composed by a professional Jerusalem scribe whose proper name was *Yeshua'* (Jesus) about 180 B.C., recorded a prayer for the deliverance and restoration of Israel through divine intervention (36:1-17). While in this prayer God appears to act alone, the expression "the Lord and His anointed" appears later (46:19), with reference to 1 Samuel 12:5 (where both figures are mentioned). Still later, Ben-Sirah praises God "who makes a horn to sprout for the house of David and elects the sons of Zadok to be priests" (51:12). These words, most likely based on Psalm 132:16-17, present one of the foundational messianic ideas that will be seen in the Dead Sea Scrolls, that of a Davidic and a priestly messiah.

This royal priestly theme is again evident in the apocryphal book of Jubilees in its use of the biblical account of Isaac's blessing of Jacob's sons Levi (Jubilees 31:13-17) and Judah (Jubilees 31:18-20). Levi and his son's descendants are depicted as judges and teachers of the law, ministering in the sanctuary and executing righteousness (30:18). Judah, however, is said to receive power to be Jacob's help, and through his righteousness will bring peace for all Israelites. To him it is said: "A prince shall you be, you and one of your sons" (Jubilees 30:19-20).

In addition, this future Davidic king will be ruler over Israel that is both a priestly and a royal nation (Jubilees 33:20).

The concept of the Messiah as a "Son of Man" after the figure in Daniel 7:13 is expressed in a section of the apocryphal book of 1 Enoch known as *Similitudes*, which has been argued to have a date as early as 40 B.C. While we will deal more with this messianic title in the next chapter, it should be noted that scholars have found in *Similitudes* four features for this figure: (1) it refers to an individual and is not a collective symbol, (2) it is clearly identified as the Messiah, (3) the Messiah is pre-existent and associated with prerogatives traditionally reserved for God, and (4) the Messiah takes an active role in the defeat of the ungodly. New Testament parallels with *Similitudes* (e.g., Matt. 19:28 with 1 Enoch 45:3 and Jn. 5:22 with 1 Enoch 61:8) may further attest to a mutual dependence on a common Jewish messianic interpretation (or tradition) based on Daniel's vision.

The Qumran Sect also had a decided messianic expectation. This is reflected in such texts as *Patriarchal Blessings* (4QP Bless 3): "Until the coming of the righteous messiah, the sprout of David" (cf. 4QFlor 1-2. 2:11; 4QpIsaa 8-10:17). The clearly expected "coming of the messiah of Aaron and Israel" is also found in the *Damascus Document* (CD 19:10; 20:1). As in the Old Testament the use of the term *mashiach* in the scrolls may refer to a prophet as "an anointed one" (cf. IQM 11:17; CD 2:12; 6:1; 6Q15 3:4). Also following Old Testament messianic expressions are applied to a variety of figures (e.g., "Branch of David," "Sceptre," "Star"). Some texts speak of "God begetting the Messiah" (IQSa 2:12), of the Messiah as a "first-born son" (4Q369), while other texts reveal the sovereignty of the messianic-king declaring, "the heavens and earth obey the voice of His Messiah" (4Q521 line 1), and that He will raise the dead (4Q521 line 12).

These brief examples, which reveal that the messianic concepts rooted in the Old Testament found development in the later Second Temple period, provided the context for the expression of messianic fulfillment in Jesus as the Messiah, and of the messianic eschatological hope, recorded in the New Testament.

## 4.0 CONCLUSION

Many passages of the Old Testament speak about the futuristic Davidic dynasty the coming royal will bring his kingship from the tribe of Judah to Israel. Many prophets spoke about the everlasting dynasty of Davidic to his descendants in the books of Psalms, Numbers, Ezekiel, Isaiah ,Jeremiah Samuel and likewise the sibylline oracles spoke of the ecstatic prophecies concerning the Jews futuristic appearance of a king in the Davidic dynasty The messianic apocalypse also spoke of the anointed ruler who would deliver the people of Israel when he comes to Israel. The ruler would be God anointed one for the Jew besides when he arrives the king would set the captivities free. The war scroll also described the eschatological Davidic king as the deliverer of the Jews from their enemies. The concept of the messiah in the Old Testament spoke of the expected Davidic king who would deliver the Jews and restored Israel from captivities when he comes.

## 5.0 SUMMARY

The Old Testament speaks about the Davidic futuristic dynasty prophets such as Ezekiel, Isaiah, Jeremiah and Amos who prophesied about the futuristic Davidic king who would save the people of Israel from their enemies. Likewise, the sibylline oracles spoke about the messiah of the Jews. When the messiah comes, he would save the people of Israel.

## SELF-ASSESSMENT EXERCISE

Discuss the sibylline oracles with regard to the coming of the futuristic Davidic king in Israel.

## 6.0 TUTOR-MARKED ASSIGNMENT

Comment on the following prophets concerning their prophecies on the coming of Davidic king in Israel: Ezekiel, Jeremiah, Isaiah and Amos.

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## **UNIT 3 PSEUDEPIGRAPHAL WORK OF THE FIRST CENTURY CE**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Jewish Messiah
  - 3.2 The Apocalypse of Weeks
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  - 3.4 Pseudepigraphal Work of the First Century CE
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  - 3.6 Messianic Diversity
  - 3.7 A Temporary Messianic Kingdom on the Earth
- 4.0 Conclusion
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- 6.0 Tutor-Marked Assignment
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### **1.0 INTRODUCTION**

In the last unit we discussed the messianic expectation in the Old Testament, especially Davidic futuristic dynasty. Also, we discussed various prophets and their prophecies concerning the coming of the futuristic Messiah of the Jews. In this unit, we shall discuss the Jewish Messiah.

### **2.0 OBJECTIVES**

At the end of this unit, you should be able to:

- identify the Jewish messiah
- state the prophecies of the Jewish messiah
- describe messiah in the Jewish pseudepigraphal literature
- narrate pseudepigraphal works of the first century CE
- describe the son of man who appears in water.

### **3.0 MAIN CONTENT**

#### **3.1 Jewish Messiah**

There are many prophecies in the Old Testament books of the Bible concerning the Jewish messiah. However, Jewish people in general do not believe that Jesus Christ was their long-awaited messiah. Jewish



rejection of Jesus, as their messiah, was foretold in the Psalms. Christians, on the other hand, believe that Jesus was, and is, the Jewish messiah.

Though Jesus Christ was crucified around 30 A.D., the four gospels of the New Testament and the book of Acts record the events of Jesus' life following His resurrection from the dead and ascension to heaven. Revelation (the last book of the New Testament) is the Christ's revelation of the events which shall come to pass just prior to, and upon, His return to earth.

The Old Testament contains numerous prophecies about the Messiah, which were fulfilled during and following Christ's incarnation on earth 2000 years ago. The Old Testament also contains any prophetic shadows and types of Christ through Jewish celebrations (such as the Passover), holy artefacts and edifices (such as the ark of the covenant and the tabernacle), and the historical accounts of the lives of the Jewish patriarchs and heroes. In this way, every book of the Old Testament clearly identifies Jesus Christ as the Jewish messiah. To learn more about messianic prophecies, read this article.

To further illustrate: Jesus Christ was of the lineage of Abraham, Isaac and Jacob, and a direct descendant of King David (see the gospels of Matthew and Luke in the New Testament). In the Old Testament, God promises Abraham that through his seed all of the nations of the earth will be blessed.

God also promised King David that his kingdom would be established forever. Jesus Christ was and is the fulfilment of both prophecies. Jesus Christ will return to establish His kingdom on earth. Jesus Christ was the sinless, spotless "Passover" Lamb of God, slain to atone for the sins of all mankind, because He lived a sinless life. It is no longer necessary for man to keep God's commandments perfectly; Jesus was the only man who could, and did do that. It is no longer necessary for men to offer animal sacrifices to receive forgiveness for sins. Jesus Christ sacrificed His life so that sinful man might be reconciled to God.

By believing that Jesus Christ died to pay the penalty for our sins, any human being (regardless how evil our sins) can receive forgiveness from God, enter God's presence (the "Holy of Holies"), and escape the judgment of the Almighty God.

### 3.2 The Apocalypse of Weeks

The Apocalypse of Weeks stated the relation between the eternal heavenly kingdom of God and the temporal, earthly kingdom associated with the Messiah which precedes it. It is probably the oldest of the documents which embody this distinction and perhaps dates to the period just prior to the Maccabean revolt because of its lack of a clear reference to that tumultuous time. The Apocalypse of Weeks is contained in the fifth section of 1 Enoch (Chapter 91 – 104) which is designated the Epistle of Enoch. In 1978 Michael A. Knibb published an updated text of the Ethiopic with a translation informed by the Aramaic fragments of Qumran Cave. In the Ethiopic manuscripts the order of the Apocalypse of Weeks itself has become somewhat shuffled during the compilation of 1 Enoch but it remains the second half of the apocalypse (91: 12 – 17) placed before the first half (93: 1 -10). The Ethiopic text reads as follows: And after this Enoch began to speak from the books (93: 1) and Enoch said: ‘Concerning the sons of righteousness and concerning the chosen of the world and concerning the plant of righteousness and uprightness I will speak these things to you and make ( them) known to you, my children, I Enoch, according to that which appeared to me in the heavenly vision, and ( which) I know from the words of the holy angels and understand from the tablets of heaven’ (93: 3).

And Enoch then began to speak from the books and said: ‘ I was born the seventh in the first week, while justice and righteousness still lasted (93 : 5). And after me in the second week great wickedness will arise, and deceit will have sprung up; and in it there will be the first end, and in it a man will be saved. And after it has ended, iniquity will grow, and he will make a law for the sinners ( 93: 5). And after this in the third week, at its ends, a man will be chosen as the plant of righteous judgment: and after him will come the plant of righteousness forever (93: 6).

And after this there will be another week, the eighth, that of righteousness and a sword will be given to it that the righteous judgment may be executed on those who do wrong, and the sinners will be handed over in the hands of the righteous (91:13).

The important point we want you to know from the Apocalypse of Weeks is the distinction made between a temporal, earthly (probably the Messianic kingdom set up in the eighth week and the eternal, heavenly kingdom of God which appears in the tenth and final week. Charles suggested that within these earlier sections the Messianic kingdom is eternal and is preceded by the final judgment of God. But Chapters 91 –

104 deal with the Messianic kingdom that is temporary and is followed by the judgment.

### **3.3 The Book of Jubilees**

The book of Jubilees also explains the earthly (Messianic) kingdom and the heavenly age to come. The work of R.H. Charles is significant in this regard. He believes Jubilees to be the work of a Pharisee that was written between 135 – 105 BCE in reaction to Hellenism which had beset Judaism. The author, in contrast to some of his contemporary who associated the advent of the Levitical messiah with the rise of the Maccabees, looked for the immediate advent of the Messianic kingdom ruled over by a Judahic Messiah, that is to say a messiah arising out of the lineage and tribe of Judah.

According to Charles, this messianic kingdom, although begun with the Maccabaen ascension, was to be gradually realised on earth and to be accompanied by a physical transformation of the world corresponding to the ethical transformation of man. He claims that all sorrows would pass and man would live to be 1,000 years old. After death the righteous would enjoy spiritual blessedness forever ( Jubilees 1: 27 – 29 and 23; 26 – 36).

### **3.4 Pseudepigraphal Works of the First Century CE**

A third work that points to the temporary earthly messianic kingdom and the eternal age to come is 2 (Slavonic) Enoch. This work was a joined work of W.R. Morfil and R.H. Charles. In the 2 Enock there are two passages that the doctrine of a temporary, Messianic kingdom have been based. The first one is 32: 1 – 33: 2. While the second is 65: 6 – 10. The first one has God saying to Adam: And I said to him, “You are earth, and into the earth once again you will go, out of which I took you from. Then I can take you once again at my second coming.” And I blessed all my creatures, visible and invisible. And Adam was in paradise for five hours and a half (32: 2). And I blessed the seventh day which is the Sabbath day in which I rested from all my doings. ( 33: 1) On the eighth day I likewise appointed, so that the eighth day might be the first, the first- created of my week, and that it should revolve in the revolution of 7000; (33: 2) so that the 8000 might be in the beginning of a time not reckoned and unending, neither years, nor months, nor weeks, nor days, nor hours like the first day of the week, so also that the eighth day of the week might return continually.

In the above passage you learn that Charles dependent upon it in his interpretation of the messianic kingdom as corresponding to the rest within the seventh day of creation. This messianic kingdom is to be

followed, according to Charles, by the eighth day, the eternal age to come.

### 3.5 The Messiah and the Messianic Kingdom in 4 Ezra

The messiah figure in this Ezra apocalypse is important for the study of the New Testament because it provides an invaluable piece of evidence. Because the highly developed messianic ideals we find in 4 Ezra, this theme becomes the subject of much discussion. Within the Ezra apocalypse we may take 7: 28ff; 11:37 -12:1; 12; 31 – 34; 13: 3 – 53; 14: 9 as definite references to the messiah. In this unit, we shall focus on the idea of a temporary, messianic Kingdom as taught within the apocalypse so as to determine its implication for the eschatological issues. Therefore, we will examine the first and third of the references listed above since these two passages explicitly speak of the messianic kingdom. Our first passage is found within the third vision of 6: 35 – 9: 25, where Ezra is in dialogue with the angel of the Lord concerning the fate of the righteous and the wicked. However, we will also examine 7: 26 – 30 for the section also describes the appearance of the Messiah. Let us quote part of the passage that deals with the messiah.

For behold the time will come, when the signs which I have foretold you will come to pass; the city which is not now seen shall appear, and the land which now is hidden shall be disclosed (26).

And everyone who has been delivered from the evils that I have foretold shall see my wonders (27). For my son the messiah shall be revealed with those who are with him, and those who remain shall rejoice four hundred years (28).

And after these years my son the messiah shall die, and all those who draw human breath (30). And the world shall be turned back to primeval silence for seven days, as it was at the first beginnings; so that no one will be left.

The above quoted passage speaks of the messiah who will come and later dies.

Hence such messiah will not leave forever on this earth, the Jewish race keep on expecting a messiah whom they believe would not die but leaves forever to come to them.

In 7: 31 -44 the description of the resurrection of the dead and the last judgment of God is found. Let us examine the vision of the Eagle in 12. In it we will see that messiah serves as the instrument of God for

judgment that will be passed on the wicked before the coming of a time of joy that will last forever.

And as for the lion that you saw rousing up out of the forest and roaring and speaking to the eagle and reproving him for his unrighteousness, and as for all his words that you have heard, this is the messiah whom the Most High has kept until the end of days, who will arise from the posterity of David, and will come and speak to them, he will denounce them for their ungodliness and for their wickedness, and will cast up before them their contemptuous dealings (12: 31 and 33). For first he will set them living before his judgment seat, and when he has reproved them, and then he will destroy them. But he will deliver in mercy the remnant of my people, those who have been saved throughout my borders, and he will make them joyful until the end comes, the day of judgment, of which I spoke to you at the beginning (34).

In the above quoted passage you could note that messiah did reprove the powers of evil before setting up his kingdom.

### **3.6 Messianic Diversity: The Final Judgment**

The diversity of messianic expectations in 4 Ezra can be seen as we examine the relationship between the final judgment and the messianic kingdom. Michael Stone has pointed out that there is an ambiguity within 4 Ezra as to whether the consummation occurs before or after the messianic kingdom. This ambiguity is tied up with the flexibility of the term 'the end'. He states that the end is the day of judgment. He places the end immediately before the Messianic kingdom and thus prior to the Judgment Day in 11: 36 -39; 6: 25; 6: 7- 10; 5: 41 and 14:9 respectively. He organized his thoughts about the future at one point setting the end prior to the messianic kingdom and at another setting it subsequent to that kingdom. Despite the controversy that his work brings to scholars, one thing is sure, that is, he was able to tell us that messiah was involved in the execution of the judgment on the earth. Now let us examine the vision of the figure of man that is referred to as the messiah in Daniel that is found in 4 Ezra in the work of Stone.

And I looked and behold, this wind made something like the figure of man come up out of the heart of the sea. And I look, and behold, that man flew with the clouds of heaven.(1 Enoch 37 – 71). This passage was influential in the early church. For the church used it. I said, O sovereign Lord, explain this to me: Why did I see the man coming up from the heart of the sea. He said to me, "Just as no one can explore or know what is in the depth of the sea, so no one on earth can see my son or those who are with him, except in the time of his day." Furthermore, we also noticed in (5) that Ezra did cry out to God as he asked the

following question: ‘O sovereign Lord’, I said, “who is able to know these things except he whose dwelling is not with men?” In this passage, you should know that the author refers to the messiah that serves as God’s agent of action and as such is promoted to the heavenly sphere. (5: 38). The expected messiah will be revealed for he will bridge the gap between the earthly things and the heavenly things when he comes to this universe. The expected messiah will redeem people when he arrives into the world. This is highlighted in 13 and it reads: The man whom you saw who descended from the sea, that is he whom the Most High will send after many times and through him he will save his creation and he will bring back those who remains on the earth.

### **3.7 A Temporary Messianic Kingdom on the Earth**

Let us consider another major Jewish pseudepigraphal document which teaches a temporary, Messianic kingdom on the earth. 2 Baruch describes it thus: And it will happen that when all (tribulations) that which should come to pass in these parts has been accomplished, the anointed one will be revealed.

And Behemoth will reveal itself from its place, and Leviathan will come from the sea, And it will happen after these things when the time of the appearance of the Anointed One has been fulfilled and he returns with glory, that then all who sleep in hope of him will rise. And his dominion will last forever until the world of corruption has ended and until the times which have been mentioned before have been fulfilled. This is your vision, and this is its explanation (40).

In this passage you have learn that resurrection will takes place before the arrival of the Messiah to this earth.

## **4.0 CONCLUSION**

In this unit, you studied both 4 Ezra and Baruch which taught a temporary, messianic kingdom along with God’s eternal kingdom. It also seems that the seers were able to affirm belief in a temporary, earthly reign of the messiah alongside belief in an eternal reign of God. You have learned that the apocalypse is very relevant to the New Testament studies for its provides invaluable piece of evidence to aid in solving the problem of the son of man – figure. You were also taught about Stone who categorised the period of the end time in the Ezra. And the resurrection that will take place before the arrival of the son of man.

## 5.0 SUMMARY

The following is a summary of the major points in the unit:

- The Apocalypse of Weeks states the relationship between the temporal and the eternal kingdom.
- It contains how the world would be judged by the son of man. It also teaches that there is resurrection awaiting every human being on earth.
- The Slavonic Enoch makes distinction between the temporary, earthly messianic kingdom and heavenly eternal age to come.

### SELF – ASSESSMENT EXERCISE

Narrate the work of Stone in the Apocalypse of Weeks.

## 6.0 TUTOR-MARKED ASSIGNMENT

Comment on the book of Enoch.

## 7.0 REFERENCES/FURTHER READING

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## **UNIT 4 THE MESSIAH AND THE TEMPORARY KINGDOM IN JEWISH PSEUDEPIGRAPHAL LITERATURE**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Apocalypse of Weeks
  - 3.2 The Book of Jubilees
  - 3.3 Pseudepigraphal Works of the First Century CE
  - 3.4 The Messiah and the Messianic in 4 Ezra
  - 3.5 Messianic Diversity
  - 3.6 A Temporary Messianic Kingdom on the Earth
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor–Marked Assignment
- 7.0 References/Further Reading

### **1.0 INTRODUCTION**

In the last unit, you studied both 4 Ezra and Baruch who taught a temporary, messianic kingdom along with God’s eternal kingdom. It also seems that the seers were able to affirm believe in a temporary, earthly reign of the messiah alongside believe in an eternal reign of God. You have learned that the apocalypse is very relevant to the New Testament studies for it provides invaluable piece of evidence to aid in solving the problem of the son of man – figure. You were also taught about Stone who categorised the period of the end time in Ezra. And the resurrection that will take place before the arrival of the son of man. This module will actually focus on the various Judaic concepts and designations of the messiah within their literary and historical context.

### **2.0 OBJECTIVES**

At the end of this unit, you should be able to:

- describe messiah in the Jewish pseudepigraphal literature
- narrate pseudepigraphal works of the first century CE
- describe the son of man who appears in water.



### 3.0 MAIN CONTENT

#### 3.1 The Apocalypse of Weeks

The apocalypse of weeks stated the relation between the eternal heavenly kingdom of God and the temporal, earthly kingdom associated with the messiah which precedes it. It is probably the oldest of the documents which embody this distinction and perhaps dates to the period just prior to the Maccabean revolt because of its lack of a clear reference to that tumultuous time. The Apocalypse of Weeks is contained in the fifth section of 1 Enoch (Chapter 91 – 104) which is designated the Epistle of Enoch. In 1978 Michael A. Knibb published an updated text of the Ethiopic with a translation informed by the Aramaic fragments of Qumran Cave. In the Ethiopic manuscripts, the order of the Apocalypse of Weeks itself has become somewhat shuffled during the compilation of 1 Enoch but it remains the second half of the apocalypse (91: 12 – 17) placed before the first half (93: 1 -10). The Ethiopic text reads as follows: And after this Enock began to speak from the books. (93: 1) and Enock said: ‘Concerning the sons of righteousness and concerning the chosen of the world and concerning the plant of righteousness and uprightness I will speak these things to you and make (them) known to you, my children, 1 Enock, according to that which appeared to me in the heavenly vision, and (which) I know from the words of the holy angels and understand from the tablets of heaven’ (93: 3).

And Enock then began to speak from the books and said:

“I was born the seventh in the first week, while justice and righteousness still lasted (93: 5). And after me in the second week great wickedness will arise, and deceit will have sprung up; and in it there will be the first end, and in it a man will be saved. And after it has ended, iniquity will grow, and he will make a law for the sinners (93: 5). And after this in the third week, at its end, a man will be chosen as the plant of righteous judgment: and after him will come the plant of righteousness forever (93: 6).

And after this there will be another week, the eighth, that of righteousness and a sword will be given to it that the righteous judgment may be executed on those who do wrong, and the sinners will be handed over to the righteous” (91:13).

The important point we want you to know from the apocalypse of weeks is the distinction made between a temporal, earthly (probably the

messianic kingdom set up in the eighth week and the eternal, heavenly kingdom of God which appears in the tenth and final week. Charles suggested that within these earlier sections the messianic kingdom is eternal and is preceded by the final judgment of God. But Chapters 91 – 104 deal with the messianic kingdom that is temporary and is followed by the judgment.

### **3.2 The Book of Jubilees**

The book of Jubilees also explain the earthly (messianic) kingdom and the heavenly age to come . The work of R.H. Charles is significant in this regard. He believed Jubilees to be the work of a Pharisee that was written between 135 – 105 BCE in reaction to the Hellenising spirit which had beset Judaism. The author, in contrast to some of his contemporary who associated the advent of the Levitical messiah with the rise of the Maccabees looked for the immediate advent of the messianic kingdom ruled over by a Judahic messiah, that is to say a Messiah arising out of the lineage and tribe of Judah.

According to Charles, this messianic kingdom, although begun with the Maccabaen ascension, was to be gradually realised on earth and to be accompanied by a physical transformation of the world corresponding to the ethical transformation of man. He claims that all sorrows would pass and man would live to be 1,000 years old. After death the righteous would enjoy spiritual blessedness forever ( Jubilees 1: 27 – 29 and 23; 26 – 36).

### **3.3 Pseudepigraphal Works of the First Century CE**

A third work that points to the temporary earthly messianic kingdom and the eternal age to come is 2 (Slavonic) Enoch. This work was a joined work of W.R. Morfil and R.H. Charles. In the 2 Enoch there are two passages that the doctrine of a temporary, messianic kingdom have been based. The first one is 32: 1 – 33: 2, while the second is 65: 6 – 10. The first one has God saying to Adam: “You are earth, and into the earth once again you will go, out of which I took you from. Then I can take you once again at my second coming. And I blessed all my creatures, visible and invisible.” And Adam was in paradise for five hours and a half (32: 2). And I blessed the seventh day which is the Sabbath day in which I rested from all my doings (33: 1)

On the eighth day I likewise appointed, so that the eighth day might be the first, - created of my week, and that it should revolve in the revolution of 7000; (33: 2) so that the 8000 might be in the beginning of a time not reckoned and unending, neither years, nor months, nor weeks,

nor days, nor hours like the first day of the week, so also that the eighth day of the week might return continually.

In the above passage you learn that Charles dependent upon it in his interpretation of the messianic kingdom as corresponding to the rest within the seventh day of creation. This messianic kingdom is to be followed, according to Charles, by the eighth day, the eternal age to come.

### **3.4 The Messiah and the Messianic Kingdom in 4 Ezra**

The messiah figure in this Ezra apocalypse is important for the study of the New Testament because it provides an invaluable evidence that helps to clear misunderstanding. Because of the highly developed messianic ideals we find in 4 Ezra, this theme becomes the subject of much discussion. Within the Ezra apocalypse we may take 7: 28ff; 11:37 -12:1; 12; 31 – 34; 13: 3 – 53; 14: 9 as definite references to the messiah. In this unit, we shall focus on the idea of a temporary, messianic kingdom as taught within the apocalypse so as to determine its implication for the eschatological issues. Therefore, we will examine the first and third of the references listed above since these two passages explicitly speak of the messianic kingdom. Our first passage is found within the third vision of 6: 35 – 9: 25, where Ezra is in dialogue with the angel of the Lord concerning the fate of the righteous and the wicked. However, we will also examine 7: 26 – 30 for the section also describes the appearance of the messiah. Let us quote part of the passage that deals with the messiah.

For behold the time will come, when the signs which I have foretold to you will come to pass; the city which is not now seen shall appear, and the land which now is hidden shall be disclosed (26). And everyone who has been delivered from the evils that I have foretold shall see my wonders (27). For my son the Messiah shall be revealed to those who are with him, and those who remain shall rejoice four hundred years. (28). And after these years my son the Messiah shall die, and all those who draw human breath (30). And the world shall be turned back to primeval silence for seven days, as it was at the first beginnings; so that no one will be left.

The above quoted passage speaks of the messiah who will come and later dies. Hence such a messiah will not leave forever on this earth, the

Jewish race kept on expecting a messiah whom they believe would not die but leaves forever to come to them.

In 7: 31 -44 the description of the resurrection of the dead and the last judgment of God is found. Let us examine the vision of the eagle in 12. In it we will see that the messiah serves as the instrument of God for judgment that will be passed on the wicked before the coming of a time of joy that will last forever.

“And as for the lion that you saw rousing up out of the forest and roaring and speaking to the eagle and reproving him for his unrighteousness, and as for all his words that you have heard, this is the messiah whom the Most High has kept until the end of days, who will arise from the posterity of David, and will come and speak to them, he will denounce them for their ungodliness and for their wickedness, and will cast up before them their contemptuous dealings. Firstly, he will set them living before his judgment seat, and when he has reprovved them, then he will destroy them. But he will deliver in mercy the remnant of my people, those who have been saved throughout my borders, and he will make them joyful until the end comes, the day of judgment, of which I spoke to you at the beginning.”

In the above quoted passage you could note that messiah did reprove the powers of evil before setting up his kingdom.

### **3.5 Messianic Diversity: The Final Judgment**

The diversity of messianic expectations in 4 Ezra can be seen as we examine the relationship between the final judgment and the messianic kingdom. Michael Stone has pointed out that there is an ambiguity within 4 Ezra as to whether the consummation occurs before or after the messianic kingdom. This ambiguity is tied up with the flexibility of the term ‘the end’. He states that the end is the day of judgment. He places the end immediately before the messianic kingdom and thus prior to the Judgment Day in 11: 36 -39; 6: 25; 6: 7- 10; 5: 41 and 14:9 respectively. He organised his thoughts about the future at one point setting the end prior to the messianic kingdom and at another setting it subsequent to that kingdom. Despite the controversy that his work brings to scholars, one thing is sure, that is, he was able to tell us that messiah was involved in the execution of the judgment on the earth. Now let us examine the vision of the figure of man that is referred to as the messiah in Daniel that is found in 4 Ezra in the work of Stone.

“And I looked and behold, this wind made something like the figure of man come up out of the heart of the sea. And I look, and behold, that man flew with the clouds of heaven” (1 Enoch 37 – 71). This passage

was influential in the early church. Furthermore, we also noticed in (5) that Ezra did cry out to God as he asked the following question: “O sovereign Lord’, I said, who is able to know these things except he whose dwelling is not with men?” In this passage, you should know that the author refers to the messiah that serves as God’s agent of action and as such is promoted to the heavenly sphere (5: 38). The expected messiah will be revealed for he will bridge the gap between the earthly things and the heavenly things when he comes to this universe. The expected messiah will redeem people when he arrives into the world. This is highlighted in 13 and it reads: “The man whom you saw who descended from the sea, that is he whom the Most High will send after many times and through him he will save his creation and he will bring back those who remains on the earth.”

### **3.6 A temporary Messianic Kingdom on the Earth**

Let us consider another major Jewish pseudepigraphal document which teaches a temporary, messianic kingdom on the earth. 2 Baruch describes it thus:

“And it will happen that when all (Tribulations) that which should come to pass in these parts has been accomplished, the Anointed One will begin to be revealed. And Behemoth will reveal itself from its place, and Leviathan will come from the sea, --- And it will happen after these things when the time of the appearance of the Anointed one has been fulfilled and he returns with glory, that then all who sleep in hope of him will rise. And his dominion will last forever until the world of corruption has ended and until the times which have been mentioned before have been fulfilled. This is your vision, and this is its explanation” (40).

In this passage you learn about resurrection which takes place before the arrival of the messiah to this earth.

## **4.0 CONCLUSION**

In this unit, you studied both 4 Ezra and Baruch which taught a temporary, messianic kingdom along with God’s eternal kingdom. It also seems that the seers were able to affirm belief in a temporary earth reign of the messiah alongside belief in an eternal reign of God. You have learned that the apocalypse is very relevant to the New Testament studies for it provides invaluable piece of evidence in solving the problem of the son of man figure. You were also taught about Stone

who categorised the period of the end time in the Ezra. And the resurrection that will take place before the arrival of the son of man.

## **5.0 SUMMARY**

The following is a summary of the major points in the unit:

The Apocalypse of Weeks states the relationship between the temporal and the eternal kingdom. It contains how the world would be judged by the son of man. It also teaches that there is resurrection awaiting every human being on the earth. The Slavonic Enoch makes distinction between the temporary, earthly messianic kingdom and heavenly, eternal age to come.

## **SELF – ASSESSMENT EXERCISE**

Narrate the work of Stone in the Apocalypse of Weeks.

## **6.0 TUTOR- MARKED ASSIGNMENT**

Comment on the book of Enoch.

## **7.0 REFERENCES / FURTHER READING**

Kreitzer. L. J. (1987). *Jesus and God in Paul's Eschatology*. Sheffield: Jso Press.

[www.douglashamp.com/messianic-expectation-in-light-of-the-pseudepigrapha](http://www.douglashamp.com/messianic-expectation-in-light-of-the-pseudepigrapha) /Accessed on 22/4/2011

## **UNIT 5 QUMRAN SECTARIAN LITERATURE**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Qumran Sectarian Literature
  - 3.2 The Jewish Core Underlying the Apocalypse of John
  - 3.3 Scholarly Debate: Schweitzer
  - 3.4 W.D. Davies Work on Jesus the Messiah
  - 3.5 Cullman's Work on Jesus the Messiah
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignment
- 7.0 References/Further Reading

### **1.0 INTRODUCTION**

In the previous unit, you studied the Apocalypse of Weeks of the second to the first century BCE. You have also learned about the book of Jubilees and its commentaries on messiah and the messianic kingdom in 4 Ezra. Besides, you were also taught messianic diversity which Michael Stone did comment on by setting the end prior to the messianic kingdom. You also learned about the messianic kingdom in 2 Baruch. In this unit, you will learn about Qumran sectarian literature.

### **2.0 OBJECTIVES**

At the end of this unit, you should be able to:

- describe the war scroll of Qumran
- comment on the work of Beckwith.

### **3.0 MAIN CONTENT**

#### **3.1 Qumran Sectarian Literature**

In the war scroll of Qumran there is an important parallel to the distinction between a temporary, messianic age and eternal kingdom of God. This is seen within column one of that scroll, where the final eschatological war is described. This war lasted for 40 years and it marked the end of the present age of wickedness. It also paved way for the eternal kingdom of God that follows. The war scroll provides an interesting parallel to the temporary, messianic age of bliss despite the fact that the 40 years is characterised by an ending battle between the

forces of good and the forces of evil. Roger Beckwith states in his work *Qumran scrolls and the date of Daniel* that the Qumran sect believes in the eschatology. In his work, he tried to discover if the Essenes at Qumran believed in a temporary, messianic kingdom and perhaps one can discover such a belief from the sectarian calendar of the people.

Beckwith used the book of Jubilees for his findings hence within it the history of the world is arranged into a 50- jubilee scheme with relevant events in the Jews' life plotted to correspond to key seven – year intervals. Beckwith points out the similarities between the calendar of the book of Jubilees and other sectarian Qumran materials such as “The Ages of the Creation” (4Q180 – 181; 11Q) “Melchizedek”, “The Pseudo – Ezekiel Document of Cave 4”; and “The Testament of Levi” (16 – 18). The point uniting all of these works, and hence invaluable for determining the Essenes eschatological calendar, is the periodisation of history from creation to consummation into 10 jubilee decades each lasting 490 years, or a total of 4900 years. Equally essential was the fact that the Danielic reference to 70 weeks in Dan 9:24 – 27 was also capable of being similarly schematised into one jubilee decade of 490 years' duration (70 x 7). It is this Danielic reference, couple with the use of the return from the exile as catalyst, which enables the Qumran community to interpret the events of the Maccabean revolt as occurring within the eighth decade of these 10 jubilee weeks and postulate thereby the advent of the messiah at the remarkably well with the rampant messianic fervour known to have existed at the time of the birth of Jesus the Messiah.

Having established this fact, we can then move to consider the Essenes' expectations concerning the end of the world. Beckwith argues from Jubilees 47 -50 that the date is between 974 and 978CE according to Essenes' belief. The point to be noted is that we have the final two decades of jubilees taken up with a Messianic age of 980 years (490 x 2). Following these last two decades we have mentioned the final judgment and the new creation ( mostly drawn from the Apocalypse of Weeks 91: 15 – 17).

The Qumran deals with the physical resurrection. According to Beckwith it appears that the Qumran sect partially believe in the messianic kingdom.

### **3.2 The Jewish Core Underlying the Apocalypse of John**

Let us consider the apocalypse of John and see how it teaches the temporary, Messianic Kingdom that gives way to the eternal age to come. Chapter 20: 4 -6 teaches a temporary, Messianic kingdom that paves way to the eternal age to come. It reads:



I (John) saw thrones, and those who sat on them were given the power to judge. I also saw the souls of those who had been executed because they had proclaimed the truth that Jesus revealed and the word of God. They had not worshipped the beast or its image, nor had they received the mark of the beast on their foreheads or their hands. They came to life and ruled as kings with Christ for 1000 years. (The rest of the dead did not come to life until the thousand years were over). This is the first raising of the dead. Happy and greatly blessed are those who are included in this first raising of the dead. The second death has no power over them; they shall be priests of God and of Christ, and they will rule with him for 1000 years.

In the above passage, you will note that in the vision, John saw the messianic kingdom in which there were people that power is given to them to pass judgment. In the messianic kingdom, John also saw the spirits of those who were murdered for preaching the gospel of Jesus the Messiah. All the people that he saw were risen up from death to life. Such people will not experience the second death in the messianic kingdom. The people will rule with Jesus the Messiah for 1000 years. In this passage, you have learned that both Jews and Christians believe in the eschatological role of Jesus the Messiah.

### **3.3 Scholarly Debate: Schweitzer**

No scholar can discuss the subject of a temporary, messianic kingdom without giving due consideration to the work of Albert Schweitzer. His mystical of Paul the apostle brought the question of Paul's eschatology to the centre of recent scholarly discussion. Schweitzer emphasised the reliance of Paul upon traditional Jewish apocalyptic thought and felt Paul adopted the Jewish apocalyptic method with only one significant modification.

The modification is that the first participators in the transient messianic kingdom clearly have the resurrection mode of existence, and the elect of the last generation, even if they have died before the beginning of the kingdom, will be able, through the resurrection to become participants in it. This important alteration is, in essence, the introduction of the doctrine of two resurrections. Traditional Jewish eschatological thought emphasised only those alive resurrection motif which is motivated by the fact of Christ's life, death and resurrection. In other words, the Jewish eschatological scheme did not initially permit for, nor even conceive of, the advent of the Messiah independent of the glory of the Messianic kingdom as well.

In Schweitzer's analysis, the death of Christian believers threw the traditional Jewish scheme into disarray and drove Paul logically to postulate a special resurrection of deceased believers into the messianic age. Thus, we have a doctrine of two resurrections taught by Paul. In fact, Schweitzer goes on to explain the controversies within both the Corinthians and the Thessalonians' churches which occasion Paul's letters having arisen precisely because of this point. The churches reflect the traditional Jewish eschatological belief which associated only the righteous who are alive at the beginning of the messianic age as its participants and taught that the resurrection of all men to judgment follows at the conclusion of that age. In short, the delay of the second coming of the Messiah and the death of believing Christians during that delay necessitated within Paul's thought of a doctrine of two resurrections. For Schweitzer the messianic kingdom lies between these two resurrections. He appeals to 1 Corinthians 15: 20 -28 for exegetical support of this doctrine but admits that Paul gave no detailed description of the messianic kingdom. Nevertheless, Schweitzer's work is critically important, for he is the first serious scholar to interpret 1 Corinthians 15: 20 -28 as essentially a modified expression of traditional Jewish eschatological teaching. In this regard, Schweitzer is quick to point out its parallels with other eschatological writings of first century Judaism.

### **3.4 W.D. Davies Work on Jesus the Messiah**

Schweitzer's work was severely criticised by W.D. Davies in his *Paul and rabbinic Judaism*. First of all, Davies disagreed that Paul must be made to conform too closely to current eschatological speculations. Paul must not be made a slave to first century Jewish apocalypse. Instead Davies tries to emphasise that for Paul, the character of his eschatological teaching was more determined by the prime role accorded to Jesus. In response to Schweitzer's analysis of the controversies engulfing Corinthians and Thessalonians, Davies argues that they arise out of Pauline teaching. Commenting on 1 Thessalonians he says:

The Thessalonians Christians had quite clearly been taught that the transformation of those 'in Christ' into the resurrection mode of existence would soon take place and that without the experience of death. Not only so but, as passages such as Romans 6: 1 – 14 show, the solidarity of Christians with their Lord was such that they had died but also risen with Christ to life; a second death was unthinkable, they had already passed from death to life.

Thus, we should note that both Schweitzer and Davies differ in their evaluation of how the doctrine of the second coming (Parousia) of Christ the Messiah. Nowhere is this disruption made clearer than in 1 Corinthians 15: 20 -28. At the same time, nowhere are the scholarly presuppositions of both Schweitzer and Davies made more visible than in their respective attempts at exegesis of this troublesome passage.

In particular, much discussion is given over in Davies' work to 1 Corinthians 15: 22ff., where he systematically attempts to render invalid a distinction between the future messianic age and the eternal age to come, as derived from these verses. In Davies' work, the messianic age is concluded with the Parousia (second coming) of Christ the Messiah which gives way to the eternal age to come.

### **3.5 Cullman's Work on Jesus the Messiah**

Cullman runs a commentary on Psalm 110: 1. It reads:

“The Lord says to my lord, sit at my right hand, till I make your enemies your footstool.”

This Psalm is relevant to the early church's Christological expression on the messianic kingdom. It is the Old Testament text always quoted in the New Testament. Not only does its frequency of quotation register its importance, but the manner in which it is used is highly revealing. It always occurs in passages filled with great Christological wealth. Of special importance to our study at this point is the relationship the use of the Psalm has with the rule of Christ in the messianic kingdom. More precisely, the question arises as to whether the quotation of the Psalm in 1 Corinthians 15: 20ff is primarily with reference to a future exaltation or enthronement of the messiah at the Parousia whether it is primarily speaking of the past resurrection / ascension / exaltation pattern characteristic of most of the New Testament witnesses concerning this text. The text runs: Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power (1 Corinthians 15: 20 -27). The Gospel of Mark 15: 62 also emphasis the second coming of Christ the Messiah. Its reads: Jesus said, I am; and you will see the son of man seated at the right hand of power, and coming with the clouds of heaven.

Jesus made it known to the Jews that he was the son of man and he would seat at the right hand of God the Father. And from there, he will

come in the mist of cloud to the earth to probably takes his own people to his kingdom.

This passage is in line with the aforementioned passage in 1 Corinthians 15 whereby Christ the first fruits of the dead has been raised from death. But at his coming from heaven to the earth, he will be accompanied by those who are his. He will destroy every rule, authority and power. After that he will reign and hands over the kingdom that he controls to God the Father. As for the church, she had experienced the present power of the risen Christ the Messiah in fellowship and worship. In other word, you could deduce from these statements that the Messiah has been exercising his rule in the church since his resurrection. His exaltation to the right hand of God and his enthronement on the throne in heaven forms the basic belief of the church in the universe. For these reasons, Christians continue to worship and serve him. On the other hand, the present rule of the Christ the Messiah was also thought to have its consummation that at times the messianic rule was conceived as a wholly future event.

This is factual of 1 Corinthians 15: 20 – 28. Hay has this to say: 1 Corinthians 15: 23 appears to refer to a period between the parousia when the limited number of ‘those who belong to Christ (Messiah) will be raised (cf. Revelation 20: 4- 5). It says: I (John) saw thrones, and those who sat on them were given the power to judge. I also saw the souls of those who had been executed because they had proclaimed the truth that Jesus revealed and the word of God. The rest of the dead did not come to life until the thousand years were over. This is the first raising of the dead. In the vision which was revealed to John by God, he saw many thrones and those who were seating on such thrones were given power to pass judgment on others. He also saw souls of those who were murdered because of the spreading of the gospel of the messiah on the throne of God. Besides, in the vision, John saw some dead persons who were in Sheol waiting for their own judgment hence individual will be judged. Probably during the period in which the revelation was revealed to John, such dead were still there waiting for their own turn to come when they will be judged and if they are found righteous then they will move from Sheol to everlasting life which John says that they will come to live probably after the periods of 1000 years that the judge on the throne might have finished passing judgment on others. Then the turns of those who were kept waiting in Sheol, awaiting for their own judgment will then commences. If this proposition is considered by scholars to have hit the point, then, there is the wholly future consummation event awaiting for the messiah to perform. Therefore, one can conclude that the messiah still has event to perform in the future age to come.

## 4.0 CONCLUSION

You have learned from this unit that judgment awaits all the dead in Sheol.

Individual dead would be judged accordingly. The first judgment will be passed on the righteous. Those righteous saints will seat on the judgment throne to judge others. While some dead will still be awaiting their turn after 40 years. The end of that 40 years that will be over, then it will be followed by the consummation event by the messiah.

## 5.0 SUMMARY

The following is a summary of the major points in the unit:

The Old Testament testified to the kingdom the messiah.

The church has been enjoying the presence of the messiah since the resurrection. 1 Corinthians indicates that there is the present and the future reign of the messiah in his kingdom. Paul was convinced that there is the inauguration of the messianic age in the events of the messiah's life, death and ascension.

Everyone will be judged by the messiah. The righteous living dead shall reign with the messiah in his kingdom.

## SELF – ASSESSMENT EXERCISE

Discuss the content of Psalm 110 verse 10 in the context of this unit.

## 6.0 TUTOR – MARKED ASSIGNMENT

Comment on 1 Corinthians 15.

## 7.0 REFERENCES / FURTHER READING

Fuller, R. C. (1976). *Good News Bible* (Today's English Version). Lagos: The Bible Society of Nigeria.

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## MODULE 2

Unit 1	The Jewish Messiah
Unit 2	Jesus the Anointed Spirit
Unit 3	The Wicked One Conquered
Unit 4	The Messianic Age
Unit 5	The Messiah and the Temporary Kingdom in Jewish Pseudepigraphal Literature

### UNIT 1 THE JEWISH MESSIAH

#### CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
	3.1 Jewish Messiah
	3.2 Christianity View in Relations to Judaism
4.0	Conclusion
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#### 1.0 INTRODUCTION

In the last unit, you learned the following:

The final eschatological war will last for 40 years. It appears that the Qumran Sect partially believe in the resurrection. Within the documents that spoke of the final coming judgment, there is a great deal of functional overlap between any intermediary agent and God himself as that activity is discharged. Judgment gives rise to a number of textual variants and readings among the various editions of the document now available to scholars to study. Within those documents which speak explicitly of a messiah, the functional overlap between messianic agent and God is so complete that it tends to slide into an identification between God and his agent in which the boundaries separating them are breached. Paul taught of the Second Coming of the Messiah to mankind.

Roger Aus has discussed how Isaiah 66 influenced messianic teaching in both Jewish and Christian circles. In the unit, we have also examined the Davidic messiah who is to execute the judgment on the Judgment Day. The Day of the Lord ideals contained in Isaiah 66 are utilised in 2Thessalonians by Paul.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- describe the Jewish messiah
- state Christian view of messiah in relation to Judaism.

## 3.0 MAIN CONTENT

### 3.1 Jewish Messiah

There seems to be a growing sense of restlessness in Christian-Jewish dialogue circles. One can see it reflected in recent issues of the *National Dialogue* newsletter, which has become an important forum for advocates of improved Christian-Jewish relations. There are repeated suggestions that we need to enter a new stage in the dialogue or find new directions. The question "Where do we go from here?" is, in one form or another, being raised with growing frequency and urgency. There is even talk of a crisis.

As might be expected, the solutions proposed depend very much on how the crisis is perceived. There are those who suggest that so much progress has been made in our efforts toward mutual clarifications, understandings, and trust, that we can now move on to total mutual acceptance as equals in faith. Conversions from one faith to the other do occur but should not be sought or even desired, nor should the idea of affecting each other's theological positions be entertained.

Rabbi Leon Klenicki, in an article titled "Dialogue: From Crisis to Recognition," viewed the present situation in terms of a time of transition. We have come a long way, but now we must face the challenge of "the next step". He found the answer in a recognition of each other "as two different ways, two covenants of peace, two 'ways' to bring the kingdom." Sometimes it is emphasised that the aim of dialogue is not a process of mutual influence but, rather, to make Jews better Jews and Christians better Christians, to make each side gain a deeper appreciation for the best values in their own faith. Such a laudable goal is hard to dispute, but one cannot help but wonder whether the dynamics of life and faith commitments can be contained within the confines of such neatly designed dialogue agendas. The ferment that is evident in current debates does not suggest that the dialogue can come to rest in what some have called a "theology of equality."

Progress has been made, but profound concerns still remain about what some have referred to as the "ecumenical plumbing problem." Namely, the fact that new insights gained at the loftier heights of dialogue

meetings are very slow to flow down to the local level. Hence, not much has changed in the preaching, teaching, and practice in local congregations, not to mention theological seminaries. Perhaps not that much has changed either in the general view among Jews about Christianity. That raises the issue of better communication of results thus far achieved. However, some people are not satisfied with that, for they wish to raise deeper questions about the current dialogue process itself, including some of its theological dimensions. There are probes both on how to expand the theological agenda and how to determine the limits of radical theological reconstruction.

Fr. Edward H. Flannery, wondered whether the source of some tensions might lie in the fact that we have tended to emphasize "mutuality, especially theological, that manifest a certain unity of Judaism and Christianity," while failing "to confront basic differences, which are also numerous, profound, and permanent." He then warned against raising false expectations about the extent to which churches may be prepared to modify their doctrinal positions, pointing out that faith commitment involved "a basic minimum of doctrinal and moral tenets that are nonnegotiable." Earlier that same year, Michael McGarry had sounded a similar warning, citing as a specific illustration the position of Alice L. and A. Roy Eckardt with regard to the resurrection of Jesus, which, he felt, was "going too far" in dismantling basic Christian doctrine. Both sides of that particular debate have had their defenders and opponents.

### **3.2 Christianity View in Relations to Judaism**

Although Christianity and Judaism share historical roots, these two religions diverged in the first centuries. Judaism primarily places emphasis on focusing primarily on how to respond to the Mosaic covenant God made with the Israelites, as recorded in the Torah and Talmud.

Christianity places emphasis on correct belief, focusing on response to the new covenant that God made through Jesus, with some denominations believing that salvation comes not by any human action, but by faith alone and God's action. In other words, Jews participate in collective rituals that express their nation's covenant with God. Christians obtain individual salvation through repenting of sin and receiving Jesus Christ as their Lord and Saviour.

Judaism's purpose is to carry out what it holds to be the only covenant between God and the Jewish people. The Torah, both written and oral, tell the story of this covenant, and provides Jews with the terms of the covenant. The oral Torah is the primary guide for Jews to abide by these terms, as expressed in tractate Gittin 60b, the Holy One, did not make



His covenant with Israel except by virtue of the oral law to help them learn how to live a holy life, and to bring holiness, peace and love into the world and into every part of life, so that life may be elevated to a high level of kedushah, originally through study and practice of the Torah, and since the destruction of the Second Temple, through prayer as expressed in tractate Sotah 49a "Since the destruction of the temple, every day is more cursed than the preceding one; and the existence of the world is assured only by the kedushah and the words spoken after the study of Torah." Since the adoption of the Amidah, the acknowledgement of God through the declaration from Yishayah 6:3 "holy, Master of Legions; the whole world is filled with His glory" as a replacement for the study of Torah, which is a daily obligation for a Jew, and sanctifies God in itself. This continuous maintenance of relationship between the individual Jew and God through either study, or prayer repeated thrice daily, is the confirmation of the original covenant.

This allows the Jewish people as a community to strive and fulfil the prophecy "I, the Lord, have called you in righteousness, and will hold your hand and keep you. And I will establish you as a covenant with the people, for a light unto the nations." Isa 42:6 (i.e., a role model) over the course of history, and a part of the divine intent of bringing about an age of peace and sanctity where ideally a faithful life and good deeds should be ends in themselves, not means. See also Jewish principles of faith.

The self-described purpose of Christianity is to provide people with what it holds to be the only valid path to salvation as announced by the apostles of what the Book of Acts describes as, The Way. Only in gentile (non-Jewish) settings is The Way referred to as Christian. According to a Christian theologian Alister McGrath, the Jewish Christians affirmed every aspect of their contemporary Second Temple Judaism with the addition of the belief that Jesus was the Messiah, with Isaiah 49:6, "an explicit parallel to 42:6" quoted by Paul in Acts 13:47 and reinterpreted by Justin the Martyr. According to Christian writers, most notably Paul, the Bible teaches that people are, in their current state, sinful, and the New Testament reveals that Jesus is both the son of man and the Son of God, united in the hypostatic union, God the Son, God made incarnate; that Jesus' death by crucifixion was a sacrifice to atone for all humanity's sins, and that acceptance of Jesus as Saviour and Lord saves one from divine judgment, giving eternal life.

Jesus is the mediator of the new covenant. His famous sermon on the mount is considered by some Christian scholars to be the proclamation of the new covenant ethics, in contrast to the Mosaic covenant of Moses from Mount Sinai. See also Christian theology.

#### 4.0 CONCLUSION

Christianity and Judaism share historical roots on the messiah as the saviour. However, Judaism looks forward to seeing a warrior messiah who will help them conquer their enemies and restore Israel to her land. The Torah tells the story of the covenant and provides Jews with the terms of the covenant.

According to Christian theologian, Alister McGrath, the Jewish Christians affirmed every aspect of the contemporary Second Temple Judaism with the addition of the belief that Jesus was the Messiah, with Isaiah 49:6, "an explicit parallel to 42:6" quoted by Paul in Acts 13:47 and reinterpreted by Justin the Martyr. According to Christian writers, most notably Paul, the Bible teaches that people are, in their current state, sinful, and the New Testament reveals that Jesus is both the son of man and the Son of God, united in the hypostatic union, God the Son, God made incarnate; that Jesus' death by crucifixion was a sacrifice to atone for all humanity's sins, and that acceptance of Jesus as Saviour and Lord saves one from divine judgment, giving eternal life.

#### 5.0 SUMMARY

Jews believe in a warrior messiah. Christians believe in Jesus as their saviour  
They also believe that God made Christ incarnate as the son of God. They also believe that he died and resurrected.

#### SELF-ASSESSMENT EXERCISE

Discuss Jewish messiah.

#### 6.0 TUTOR-MARKED ASSIGNMENT

State Christian view of messiah in relation to Judaism.

#### 7.0 REFERENCES /FURTHER READING

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## **UNIT 2 JESUS THE ANOINTED OF THE SPIRIT**

### **CONTENTS**

- 1.0 Introduction
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  - 3.5 Jesus before the High Priest
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- 5.0 Summary
- 6.0 Tutor-Marked Assignment
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### **1.0 INTRODUCTION**

In the previous unit, you learned that Christianity and Judaism share historical roots on the messiah as the saviour. However, Judaism looks forward to seeing a warrior messiah who will help them conquer their enemies and restore Israel to her land. The Torah tells the story of the covenant and provides Jews with the terms of the covenant. In this unit, you will learn about Jesus the Messiah who has come to save the Jews from their sufferings on the earth.

### **2.0 OBJECTIVES**

At the end of this unit, you should be able to:

- describe Jesus as the Messiah of the Jews
- describe the servant Messiah
- narrate the story of the anointed Spirit of God.

### **3.0 MAIN CONTENT**

#### **3.1 Jesus the Messiah**

When Jesus the Messiah was baptised in River Jordan, a voice from heaven said to Jesus as he rose from the water, "Thou art my beloved Son; with thee I am well pleased." The voice indicates that God has chosen Jesus as the Messiah of Israel. It also shows that God has ordained Jesus as His own servant to carry out His plans on the world. At his baptism Jesus was made aware that he was called of God to be the Servant Messiah who will suffers, and that he was born a king (Luke

4 : 21 – 22 ). In the passage, we are reminded of Isaiah’s servant: “I have put my Spirit upon him” (Isaiah 42 : 1 ). Likewise, the same quotation reminds us of Psalm 2 :7 says, “He said to me you are my son today I have begotten you.” These passages perhaps were revealed by God to both authors to tell about the destiny of Jesus the Messiah prior to his birth. The descent of the Spirit upon Him also indicated that Jesus was the anointed saviour of the Jewish race. When Jesus began his ministry in Galilee, he said, “The time is fulfilled, and the kingdom of God has drawn near repent and believe in the gospel” (Mark 1:15). The words of Jesus the Messiah was a proclamation that the Jews were living in a quite unique moment of history, and that God was initiating a new era in the record of his dealing with the Jewish. Half a millennium before, Isaiah of Babylon foretold the return of the exiles. He saw the Jewish race coming back in triumph to Jerusalem with God in their midst and a herald preceding them with the good tidings. All Jerusalem is pictured on the walls when suddenly on the hill – top the herald is seen:

“Look, the feet of a herald hastening over the hills with glad, good news, with tidings and relief. Calling aloud to Zion, your God has become king!” (Isaiah 40:9f) and (Isaiah 52 :7).

In the two passages, you could note that Prophet Isaiah expected this day of the Lord reign among the Jews to dawn soon. But, in the Lord’s providence, the theme of this great hope was to run underground for five centuries till “the appointed time was fully come.” The expected period came in the reign of the Roman Emperor Tiberius when Jesus appeared in Galilee, saying, “The time which Isaiah prophesied has come.” The period indicates that the Servant Messiah (Jesus) has begun to rule the people of Israel.

### **3.2 The Galilean Ministry of Jesus the Messiah**

Jesus the Messiah starts his ministry in Galilee by announcing that he is sent to proclaim release to the captives. That is, Jesus assured the Jews that he had come to set them free from their bondages as he began his work in the region of Galilee (Luke 4: 18). Jesus compares his mission to the binding of the strongman. The words of Jesus the Messiah has assured the people of Israel that the expected time has come for them to see a deliverer who will help them conquer their strong enemies on earth. When Jesus sent out 70 disciples who were mainly Jews, he cries, “I saw Satan fall like lightning from heaven” (Luke 10: 18). As for the Jews who were expecting the messiah to come and defeat their enemies, viewed the parables of the messiah as weapons of war and his ‘mighty works’ as signs that has indicated that they would be victorious over their enemies through Jesus the Messiah. In addition to these, the ministry of Jesus at the region of Galilee rings a note of terrible urgency,

as though a crisis uniquely fraught with blessing or with judgment for 'this generation' were upon them.

Jesus said: "I came to cast fire upon the earth; and would that it were already kindled!" (Luke 12:49- 59, 13:1 -5). Jesus the Messiah has assured his listeners that he has come to set fire on the earth which would destroy all its inhabitants including the enemies of the Jews. The ministry of Jesus was armed with God's power, spear-heading the attack against the devil and all his works, and calling men, especially the Galileans to decide on whose side of the battle they will be. No man, having set his hand on the plough, and looking back, is fit for the kingdom of God ( Luke 9: 62 ). "Leave the dead to bury their own dead, but go thou and proclaim the kingdom of God" (Luke 9: 60). "The kingdom of God exercises its force" (Matt. 11: 12). "If I by the finger of God cast out demons, then is the kingdom of God come upon you" (Luke 11: 20 ). "Behold I cast out devils and perform cures today and tomorrow, and the third day I am perfected" (Luke 13: 32).

In the works of Jesus the Messiah, we could see that the kingdom of God is at war with the kingdom of Satan, with Jesus spearheading the attack among the Jews. This also fulfilled the words of John that "The Son of God was manifested that he might destroy the works of the devil" (1 John 3: 8).

### **3.3 Jesus the Messiah at Caesarea Philippi**

The ministry of the Messiah has climaxed in 'the Galilean land at which, popular excitement was running very high. Thereafter, probably in flight from the dangerous enthusiasm of his friends, Jesus the Messiah has withdrawn to the north- west area of Palestine ( Mark 7: 24 ). However, his messianic battle started in Galilee must be finished in Jerusalem (Luke 13: 32f).

Before Jesus moves to southern part of the region, the Messiah makes sure that his followers understand the issues at stake. In the solitude of Caesarea Philippi, he asks: "Who are men saying that I am?" One of His disciples named Peter replied, "You are the Messiah". Yes, and Jesus tacitly accepts it, but he goes on: "The son of man must suffer and die before he triumphs."

The word 'son of man' is derived from Daniel 7: 13. It is a mysterious man who receives a kingdom from God and is destined to reign as God reigns. With this majestic figure, Jesus the Messiah identifies himself as the deliverer of the Jews. However, in the same breath, he insists that suffering and death await him. This is because God willed it for Jesus the Messiah. To Peter, with his hope set on a triumphant messiah, the very idea is unthinkable. He rebukes Jesus, only to be in turn rebuked

with awful severity. This is because Peter conceived the term 'messiahship' in man's terms, not God's. Peter thought that Jesus the Messiah would fight the enemies of the Jews and he will not die but live forever. However, Jesus probably means that Peter had found the very thought of a suffering messiah abhorrent. Jesus made it known to Peter that he must travel the road marked out for the suffering servant of the Lord. There is no other way, and Peter must be ready to share his destiny (Mark 8: 34).

After six days, another incident occurred that was linked with Peter's confession in the ministry of the Messiah. It was on a mountaintop as Jesus prayed, he was transfigured with an unearthly radiance. From the unseen world, appeared Moses and Elijah, talking with him about the deliverance which he must accomplish at Jerusalem. Jesus was at the mountain with John, Peter and James. Peter said to Jesus, "Master, it is well that we are here; let us make three booths, one for you and one for Moses and one for Elijah" ( Mark 9: 5 ). The three disciples of Jesus heard the divine voice – the same which had spoken to Jesus at the baptism – reassuring them: "This is my Son the beloved, listen to him." Here God revealed two messianic titles of Jesus ('Son' and ' Beloved') to the three disciples.

### **3.4 The Battle between the Kingdom of God and the Kingdom of Devil Involves the Death of God's Messiah**

Jesus the Messiah has entered Jerusalem in lowly pomp (Robert Artwell). When he entered Jerusalem, the whole city was in turmoil, asking, Who is this? Let us go forth, praising Jesus our Messiah. O Christ, thy triumphs now begin. Why do you trouble this woman? She has done a beautiful thing for me. He cleansed the holy temple.

Jesus has also predicted its destruction. In a house at Bethany a nameless woman, breaking a costly flask of ointment, has anointed Jesus for his death. On Thursday night, and in the quiet of 'a large upper room' Jesus the Messiah met with the disciples for a final meal together (Mark 14: 22 -25, Cor. 11: 23 ff.). The Passover itself commemorated the great act of God which initiated the first exodus and led to Israel's being marked out as God's special people by a covenant at Mount Sinai sealed with blood. However, Jesus declared that the Jews were no longer God's people, had, by word and deed, spoken of the creation of a new Israel. But, before this could be, the son of man must die as God's servant to redeem 'the many' (Mark 10: 38). As for the Jews, they thought that the kingdom of God is for them only and it is for no other race.

Now that Jesus the Messiah had included other races in the kingdom of God, therefore, Jesus Christ whom they thought has been their messiah

and had come to deliver them from their foes was no longer the messiah they have been longing to see. Therefore, the Jews keep on expecting the messiah who will make the kingdom of God available for the race of Israel only and no one else. In the Passover, as Jesus set apart the bread and wine, he offered his disciples a pledge of the kingdom of God soon to come 'with power' through his sacrifice. As the Messiah described the broken bread and the poured out wine as his blood he is not only claiming to embody that kingdom, but is representing its splendid symbol, that sacrifice of his own life for 'many' which he is soon to accomplish in fact. By Jesus asking his disciples to eat and drink of the bread and wine, so interpreted, he is giving them a share in the power of the broken Christ says Otto. The new covenant ( Jer. 31 : 31 ) which must be ratified by the servant's death ( Jesus the Messiah) has been symbolically inaugurated and in a few hours will be sealed in the blood.

Then the work of the servant Messiah started in his water baptism in Jordan, will be consummated by his blood baptism at Golgotha, that baptism in whose virtue many will share.

The event that took place in the Golgotha was a prophetic sign by which Jesus says: "I pledge you a share in the kingdom of God soon to come with power by the servant Messiah's death." Another reason why the Jews kept on expecting a Messiah is that such a saviour is not expected to die but to live forever, since Jesus had been expecting death, therefore, he could not be the messiah for the Jews.

### **3.5 Jesus before the High Priest**

Now let us examine the betrayal and arrest of Jesus the Messiah.

Jesus stood before Caiaphas the High Priest. The High Priest asked him, "Are you the Messiah?" "I am", replies Jesus, "and you will see the son of man sitting at the right hand of power and coming with the clouds of heaven" ( Mark 14: 61 f.). It is Jesus' last unconquerable confession of faith in his messianic mission, and he concluded it in words from (Daniel 7: 13 f) and with a phrase from (Psalm 110:1) "There came with the clouds of heaven", Daniel had written, "one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom." Despite his ruin, Jesus foretells his victory. Jesus predicts his vindication and enthronement in the kingdom of God. He will be received to the highest place that heaven affords, and this his exaltation and victory they shall know.



## 4.0 CONCLUSION

In this unit, you have been exposed to the story of Jesus the Messiah and the key to most theology in the Old Testament, especially in the servant songs of Isaiah and the chapter of Daniel. You were also taught that Jesus believed the kingdom of God to be present in himself and his ministry. You also learned that Jesus saw his messianic ministry, from Jordan to Golgotha, as a fulfilment of the prophecies of the servant of the Lord. In this unit, you have learned the secret of whom the messiah is what he must do and suffer.

## 5.0 SUMMARY

The following is a summary of the major points in the unit:

- The meaning of the Messianic ministry of Jesus the Messiah are one. The career of Jesus as the servant Messiah began from Jordan to Calvary.
- In Jesus God has acted in his royal power visiting and redeeming the Jews.
- The kingdom of God is a kingdom where God rules through the ministry of Jesus. It is not the political kingdom that is being expected by the Jews. For these reasons, the people of Israel were disappointed by the ministry of Jesus the Messiah.

## SELF- ASSESSEMENT EXERCISE

Account for the disappointment of the Jews in the ministry of Jesus.

## 6.0 TUTOR- MARKED ASSIGNMENT

Narrate the story of the Messianic secret.

## 7.0 REFERENCES/FURTHER READING

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## **UNIT 3 THE WICKED ONE CONQUERED**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Coming of the Kingdom of God Began with the Messiah
  - 3.2 Jesus the Messiah of the Sick
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignment
- 7.0 References/Further Reading

### **1.0 INTRODUCTION**

In the previous unit you have learned about the meaning of the messianic ministry of Jesus. The career of Jesus as the servant Messiah began from Jordan to Calvary. In Jesus, God has acted in his royal power visiting and redeeming the Jews. The kingdom of God is a kingdom where God rules and redeems through the ministry of Jesus. It is not the political kingdom that is being expected by the Jews. For these reasons, the people of Israel were disappointed by the ministry of Jesus the Messiah.

In this unit, you will learn about the coming of the kingdom of God which began with the Messiah.

### **2.0 OBJECTIVES**

At the end of this unit, you should be able to:

- distinguish between the work of the Messiah and that of the devil
- identify the ministry of Jesus the Messiah in Caesarea Philippi
- describe the power of Jesus the Messiah over the devil.

### **3.0 MAIN CONTENT**

#### **3.1 The Coming of the Kingdom Began with the Messiah**

The coming of the kingdom began with the activity of Jesus the Messiah. In Matthew 12:28, and Luke 11: 20, Jesus the Messiah speaks very emphatically of the presence of the kingdom of God that has come upon him in his ministry. He says: If I cast out devils by the Spirit of

God with finger of God, then the kingdom of God has come unto you (Luke 11: 1- 20).

The above quotation was an answer that Jesus the Messiah gave to the Pharisees who had said that he cast out devils by Beelzebub, the prince of the devils. Jesus shows the absurdity of the accusation by comparing the power of the devil with that of His kingdom. If one devil should cast out another, the kingdom of the devils would not stand but fall asunder. However this does not occur. Because of this reason, Jesus the Messiah told them point blank that by the Spirit or the finger of God he was able to cast out the devils. The power that he used in casting out devils are of God. Besides, Jesus' presence on earth also means that God's kingdom has arrived. Therefore, the kingdom of the devil has fallen (Mathew 12: 29). Jesus further asked the Pharisees: by what is said of the strong man whose house can only be looted after he himself has first been bound? In the same way the casting out of the devils by the Messiah shows His victory over the devil and thus the breakthrough by the kingdom of heaven.

This has been proved at the temptation of Jesus the Messiah in the wilderness. There can be no doubt that in it the issue is Jesus' messianic kingship. Three times in succession it is Satan's point of departure. The first one was when the Messiah was fasting and the devil went to him, he said to Jesus the Messiah to turn stones into bread and eat. Jesus replied him that "It is written, man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Matthew 4: 3 – 4). At the pinnacle of the temple, the devil went to the Messiah again, he ordered Him to jump down and assured him that God will send His angels that were in charge of Him to bear Him up on their hands. Hence Jesus claimed that he is the Son of God. Jesus the Messiah told Satan again that "It is written, you shall not tempt the Lord your God" (Matthew 4: 6 –7).

Jesus the Messiah defeated Satan the second time. Despite the defeat of Satan twice by Christ the Messiah, he still continued tempting him. The devil took Jesus to a very high mountain, showed Him all the kingdoms of the world and the glory of them. Then Satan told Him that "All these I will give you if you will fall down and worship me." "Be gone, Satan! for it is written, you shall worship the Lord your God and Him only shall you serve" ( Matthew 4: 8-10 ). You should know that all the above dialogues that took place between Jesus and Satan shows what is at issue in the struggle between Jesus and Satan. Here Satan appears as "the prince of the world" who opposes God's kingdom. Though Satan realised that Jesus the Messiah will dispute that power with him in the name of God. Here, then, together with the "messiahship", the kingdom of God is the issue. At the same time it appears that the victory over

Satan gained by the kingdom of God is beyond power but an obeisance on the part of Jesus the Messiah. Jesus the Messiah must not make an arbitrary use of the authority entrusted to Him. But if God had permitted Jesus the Messiah to take the offer of Satan, then he would have taken it. In addition to these, when Jesus approached those who were in bondage for deliverance, they cried out in fear. They show that they have a supernatural knowledge of His person and of the importance of His coming. They called Him "The Holy One of God", "The Son of God", "Son of the most High God." By this, they recognised his messianic dignity (Mark 1:24, Luke 4: 34, Mark 5:7, Matthew 8: 29, Luke 8: 28, 31 and Luke 4:41).

The evil spirit they possessed considered Jesus' coming to the earth as their own destruction. They also see the Messiah's arrival as their torment. They feel powerless and try to lengthen their existence in the universe and begged the Messiah not to send them into their place of woe (Mark 1: 34, 3: 11, Luke 4: 41, Matthew 8: 29, Mark 5: 7, Luke 8 : 28, Matthew 8: 29, Mark 5: 10, Luke 8: 31 and Revelation 20: 3ff.). All these shows that in Jesus the Messiah and the coming of the kingdom has become a present day reality. The exercise of God's power over the devil and his rule on the earth by the Messiah indicates the arrival of the kingdom of God. The sending out of the 70 disciples who came back to the Messiah and joyfully informed Him of the success of their mission also indicates that Satan's power and his kingdom had been rendered useless by the Messiah and His followers on earth. For these reasons, Jesus accepts the joy of those he had sent out and shows them the background of their power over the devils. But as for the devil, he has fallen with great force from his rank of power. All miracles that were performed by Jesus the Messiah prove that Satan's power has been broken and therefore, the kingdom of God has come to this world.

### **3.2 Jesus the Messiah of the Sick**

Scholars have considered disease as a consequence of Satan's rule. They also considered Jesus' struggle against the evil one as a fight for the entire physical body to be whole (that is, to be in total good health). For instance, in many cases demonic possession is mentioned as the cause of bodily disorders. In Matthew 9:20, there was a woman suffering from a haemorrhage for 12 years who touched the fringe of the Messiah's garment from behind. And was healed by the Messiah. For she said to herself, "If I can only touch his garment, I shall be made well." There was a man who brought his son to the Messiah for healing. Jesus told the man to bring the child to him. So, the boy was brought to him. But as soon as the evil spirit saw the Messiah it convulsed the boy, he fell on the ground, and rolled around and foaming from the mouth. Jesus the Messiah rebuked the unclean spirit. He said, "You dumb and deaf spirit,

I command you, come out of him, and never enter him again.” The evil spirit convulsed him terribly and came out of the boy.

But the boy then looked like a corpse, most people that were there said that he is dead. Jesus the Messiah of the sick, took the boy by hand, lifted him up, and he arose (Mark 9: 24 – 28). Luke 13:16 – 17, says that “Satan had bound this woman for 18 years.” Jesus looses the woman and all the adversaries were put to shame.

Note that in the passage, there is no thought of demonic possession, however, Satan is named in the sense as the cause of suffering. These events show you that disease and death belong to the enemy. Hence the Messiah was aware of this, he rebuked disease and death from human beings. In addition, Jesus ordered them to go away from their victims. Jesus the master of the forces of nature rebuked winds on the sea. All these events show that the Messiah has absolute authority in the natural kingdom, over all destructive influences operating in it as a result of sin and curse on the universe. This also is a manifestation of the coming of the kingdom of God in Jesus’ activities in the planet. The Messiah penetrates the territory of the prince of the world and vanquished the hostile powers which destroy creation. Messiah is the ruler, the Lord and the king of nature. Furthermore, the visiting of the Son of man who is equally the Messiah is to be understood as the long promised deliverance of the Israelites which had been looked forward to for a long period has come.

### **3.3 Compare and Contrast Jews Messiah with Christian Messiah**

The word “messiah means “anointed.” It usually refers to a person initiated into God’s service by being anointed with oil (Exodus 29:7, I Kings 1:39, II Kings 9:3). In Israel, every king and high priest was anointed with oil, therefore, each may be referred to as “an anointed one” (a *mashiach* or a messiah). For example: “God forbid that I [David] should stretch out my hand against the Lord’s messiah [Saul]...” (I Samuel 26:11. Cf. II Samuel 23:1, Isaiah 45:1, Psalms 20:6) Where does the Jewish concept of messiah comes from? One of the central themes of biblical prophecy is the promise of a future age of perfection characterised by universal peace and recognition of God. (Isaiah 2:1-4; Zephaniah 3:9; Hosea 2:20-22; Amos 9:13-15; Isaiah 32:15-18, 60:15-18; Micah 4:1-4; Zechariah 8:23, 14:9; Jeremiah 31:33-34).

Many of these prophetic passages speak of a descendant of King David who will rule Israel during the age of perfection (Isaiah 11:1-9; Jeremiah 23:5-6, 30:7-10, 33:14-16; Ezekiel 34:11- 31, 37:21-28; Hosea 3:4-5).

Since every king is a messiah, by convention, we refer to this future anointed king as the messiah. The above is the only description in the Bible of a Davidic descendant who is to come in the future. We will recognise the messiah by seeing who the king of Israel is at the time of complete universal perfection.

What is the messiah supposed to accomplish? The Bible says that he will:

Build the third temple (Ezekiel 37:26-28). Gather all Jews back to the land of Israel (Isaiah 43:5-6). Usher in an era of world peace, and end all hatred, oppression, suffering and disease. As it says: "Nation shall not lift up sword against nation, neither shall man learn war anymore" (Isaiah 2:4). Spread universal knowledge of the God of Israel, which will unite humanity as one. As it says: "God will be king over all the world—on that day, God will be One and His Name will be One" (Zechariah 14:9).

"Nowhere does the Bible predict that the messiah will be born to a virgin. In fact, virgins never give birth anywhere in the Bible. This idea is to be found only in pagan mythology. To the Jewish mind, the very idea that God would plant a seed in a woman is unnecessary and unnatural" (5, p.31). The Hebrew term in Isaiah "almah" which means a "young woman" is mistranslated as "virgin." Honest Christian scholars now acknowledge that this is "a pious fraud" and now (see the new Protestant "Revised Standard Version" of the Bible) translate the word correctly." (5, p.33).

Jesus was likely born in Nazareth - the Bethlehem story has no historical foundation. A tribal line cannot be passed on through adoption, so Jesus cannot be "son of David" through Joseph. A tribal line also does not pass through the mother, and even if it did, Mary was not descended of David through Solomon (6, p.2).

Isaiah 52-53 is referring to the people of Israel, not to the messiah.

"Nowhere does our Bible say that the messiah would be a god or God-like. The very idea that God would take on human form is repulsive to Jews because it contradicts our concept of God as being above and beyond the limitations of the human body and situation. Jews believe that God alone is to be worshiped, not a being who is His creation, be him angel, saint, or even the messiah himself" (p. 31).

The true messiah is to rebuild the temple in Jerusalem—but Jesus lived while the temple was still standing. Jeremiah 33:18. The messiah will re-establish Jewish religious law as the law of the land. Jeremiah 33:15

the messiah will save Israel. In the case of Jesus, the very opposite took place. Not long after his death, the holy temple in Jerusalem was destroyed, Jerusalem was laid to waste, and the Jews went into exile to begin a 1900 year long night of persecution, — largely at the hands of the followers of this self-styled Messiah! He will establish a government in Israel that will be the centre of all world government, both for Jews and Gentiles (Isaiah 2:2-4; 11:10; 42:1).

The historical fact is that Jesus fulfilled none of these messianic prophecies. Therefore to the Jews, Jesus was not the expected messiah. For these reasons, Jews keep expecting the true messiah to come in the future. Christians counter that Jesus will fulfil these in the Second Coming, but Jewish sources show that the messiah will fulfil the prophecies outright, and no concept of a Second Coming exists.

### **Messiah as a prophet**

Jesus was not a prophet. Prophecy can only exist in Israel when the land is inhabited by a majority of world Jewry. During the time of Ezra (circa 300 BCE), when the majority of Jews refused to move from Babylon to Israel, prophecy ended upon the death of the last prophets- Haggai, Zechariah and Malachi. Jesus appeared on the scene approximately 350 years after prophecy had ended.

### **Descendants of David**

According to Jewish sources, the Messiah will be born of human parents and possess normal physical attributes like other people. He will not be a demigod, nor will he possess supernatural qualities. The Messiah must be a descendant of his father's side from King David (see Genesis 49:10 and Isaiah 11:1). According to the Christian claim, Jesus was the product of a virgin birth, he had no father—and thus could not have possibly fulfilled the messianic requirement of being a descendant of David.

### **Torah observance**

The messiah will lead the Jewish people to full Torah observance. The Torah states that all commandments remain binding forever, and anyone coming to change the Torah is immediately identified as a false prophet (Deut. 13:1-4).

Throughout the New Testament, Jesus contradicts the Torah and states that its commandments are no longer applicable. For example, John 9:14 records that Jesus made a mistake in violating the law of the Sabbath, which caused the Pharisees to say (verse 16), "He does not observe

Sabbath day.” Judaism today still rejects Jesus as messiah, because he failed to fulfil the role the messiah was to play according to the tradition of the Scribes, Pharisees, Sanhedrin and priesthood. According to the Maimonides, the messiah should not die, but Jesus who claimed the title to be the messiah died, therefore he cannot be the messiah of the Jews . To this day, Judaism has certain qualifications regarding the messiah. Maimonides attempt delineates what is expected of the messiah in his work, the *Mishne Torah* among other points lists the following as signs of the Messiah:

- to restore the throne of David
- rebuild the Temple
- gather the exiles
- be a descendent of David
- he does not have to perform signs or wonders.

### **3.4 Christianity Perspective of the Messiah**

Jesus was born of a virgin. Matthew 1:22-23 fulfils Isaiah 7:14. Jesus was born in Bethlehem. Matthew 2:4-6 fulfils Micah 5:2. Jesus was from the line of David. Luke 3 fulfils Jeremiah 23:5, 33:17; Ezekiel 34:23-24; II Sam. 7:14; I Chr. 17:11-14, 22:9-10, 28:4-6. Jesus' body was pierced on the side while he was on the cross. John 19:33-37 fulfils Zechariah 12:10. Jesus was the suffering servant.

John 12:37-38; Acts 8:30-35; 1 Peter 2:21-25 fulfil Isaiah 52-53. Jesus was God. John 8:58 fulfils Isaiah 9:6. So when Jesus comes again, He will take us unto Himself! In His Father's house, in heaven, there are many mansions. And if He goes to prepare places for us, Jesus will come again and take us unto Himself, so that where ever He is, we may be with Him. There are places for His saints to live and Jesus wants us to be with Him.

At an earlier time, Jesus told His purpose in coming to our world. He specifically points out that His people will be raised up at the last day. For I have come down from heaven, not to do My will, but the will of Him who sent Me. This is the will of the Father who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day.

And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day (John 6:38-40).



Again, we repeatedly see in the Bible that all those who believe in Jesus and are His; Jesus will raise him or her up at the last day, when Jesus comes to take His people home with Him to Heaven.

Here is more scripture concerning those who have fallen asleep in Christ:

Behold, I show you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruptible, and this mortal must put on immortality.

So when this corruptible shall have put on incorruptible, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which gives us the victory through our Lord Jesus Christ (1 Corinthians 15:51-57).

Remember, those who are living when Jesus comes will not see death. We saw that was true in 1 Thessalonians 4:16-17. Now, Paul talks to the Corinthians more specifically about those who will not see death when Jesus comes.

#### **4.0 CONCLUSION**

The coming of the kingdom of God on the earth began with the ministry of Jesus the Messiah. You should note that from the begin of the Messiah's public activity, He had power over Satan.

This unit has shown how Jesus the Messiah has set many people freed. He rebuked evil spirit that caused suffering for the mankind. For instance, he rebuked the convulsion that troubled a boy whom the parents brought to him to heal. He then made the evil spirit to depart from him. But when the evil spirit departed from him, he became dead but Jesus took his hand and he stood up alive. This also proved that the Messiah has power over the dead.

## 5.0 SUMMARY

The following is a summary of the major points in the unit:

- Within the scope of the gospel and that of the Jewish expectation of the future it appears that this “son of man” is the Messiah.
- Jesus’ miracles reveal the coming of the kingdom of God. His miracles are messianic deeds of salvation, they bear an eschatological character.
- Jesus the Messiah speaks of the coming of the kingdom as a reality that is being fulfilled already during the time of his preaching on the earth.
- Jesus had power over the demons. Satan has fallen with great force from his position of power.

## SELF – ASSESSMENT EXERCISE

“Satan had bound this woman.” Discuss.

## 6.0 TUTOR – MARKED ASSIGNMENT

- 1) Jesus rebuked the wind. Discuss.
- 2) Compare and contrast the messiah of the Jewish with Christian messiah.
- 3) Discuss Jesus as the Messiah of the resurrection.

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## UNIT 4 THE MESSIANIC AGE

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Messianic Age
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor–Marked Assignment
- 7.0 References/Further Reading

### 1.0 INTRODUCTION

In the previous unit, you studied the secret of the Messiah, and the suffering servant of God.

You learned about Jesus the Messiah. The Galilean ministry of Jesus the Messiah. You also studied Jesus the Messiah at the Caesarea Philippi. The battle between the kingdom of the devil involves the death of God’s Messiah. You also learned about Jesus before the high priest. In this unit, you will learn about the kingly rule of God.

### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- discuss the Messianic age
- explain God’s seed
- state the appointed time.

### 3.0 MAIN CONTENT

#### 3.1 Messianic Age

According to Jewish tradition, the messianic period will be one of global peace and harmony, an era free of strife and hardship, and one conducive to the furthestmost of the knowledge of the Creator. The theme of the Jewish messiah ushering in an era of global peace is encapsulated in two of the most famous scriptural passages from the Book of Isaiah: “They shall beat their swords into plowshares and their spears into pruning hooks; nation will not lift sword against nation and they will no longer study warfare” (Isaiah 2:4).

The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the hole of the cobra, and the young child put his hand into the viper's nest. They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea (Isaiah 11:6-9).

The messianic age otherwise means the kingdom of God is God's seed. It is God regnant and redeeming. It is God's reign becoming manifestly effective in human affairs. It is God visiting and redeeming his people (Israel), as he had promised long ago. The kingdom of God began with the ministry of Jesus the Messiah. The appointed time has fully come. The kingdom of God has arrived. It was nothing else than the news that 'the one far-off divine event for which they (Jews) prayed, had projected itself into history. What was formerly pure eschatology was now there before men's eyes, the supernatural made visible in Jesus the Messiah.

To begin with, what is the sense of saying that "the appointed time has fully come" if in fact the kingdom is still round the corner? However, in the book of Luke Chapter 11: 20, Jesus declares that the kingdom of God has come. He says: if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you.

Likewise in the book of Matthew Chapter 11:12 Jesus says: "From the days of John the Baptist until now the kingdom of heaven has suffered violence, and men of violence take it by force."

In Luke Chapter 17: 21, Jesus says "Behold, the kingdom of God is in the midst of you." Jesus further says: "The tax collectors and the harlots go into the kingdom of God before you" (Matthew Chapter 21:31).

Furthermore the Messiah sounds the note of fulfilment of the kingdom of God in his ministry to his disciples. He says : "Blessed are the eyes which see what you see – I tell you that many prophets and kings desired to see what you see, and did not see it, and hear what you hear, and did not hear it" (Luke 10: 23). "The queen of the south will arise at the judgment with the men of this generation and condemn them (the crowds of Israel); for she came from the ends of the earth (Africa) to hear the wisdom of Solomon, and behold, something greater than Solomon is hear" (Luke 12: 31).

When John the Baptist sent two of his disciples to inquire from Jesus if he was the one to come (the expected messiah of the Jews) He says to

them: “Go and tell John what you have seen and heard; the blind receive their sight, the lame walk, lepers are cleansed and deaf hear, the dead are raised up, the poor have good news preached to them. And blessed is he who takes no offence at me” (Luke 7:22).

In the quotation, you should know that Jesus openly declared to the two disciples of John who were sent to verify if Jesus was the messiah the Jews have been waiting to see to come has then arrived in him.

Jesus the Messiah told them to give the testimonies of all the miracles they themselves has witnessed as he set people free from their various bondages. The blind had received their sight, the lame walked, lepers that were cast out from the midst of the Jews but went to hear the messiah were cleansed from leprosy, the deaf hear words spoken by people especially the Messiah himself to them. Besides, those that were dead but brought to Jesus were arisen up from the dead. They became alive. Those who could not walk but were brought to the Messiah to heal could walk before them. While the poor people heard the good news preached by the Messiah himself and they were blessed by him. All the people who witnessed the Messiah miracles and they did not take offence on Jesus for doing good at their presence were also blessed by him. These wonders that were performed by Jesus that were beyond human power actually proved that Jesus the Messiah has come and the kingdom of God has arrived in Jesus’ ministry.

You could see that on human side, the Messiah has set great stress on the power of faith and prayer. While on the divine side, Jesus attributed his mighty works “to the finger of God” (Luke 11: 20). The Messiah did regard his mighty works as signs for those who had eyes to see. He also regards them as signs for the presence of the kingdom. Jesus also believed that the healing of the sick, the exorcism of evil spirits, the restoration of the maimed, the deaf, the dumb and the blind, the forgiveness of sins – all these were ‘works’ of the kingdom of God in action.

As for the parables that were spoken by the Messiah in his speeches, they imply ‘an eschatology that is in process of realisation. The parable of the sower, picturing the ripe harvest field, says: “God has made a beginning. In spite of many failures the kingdom of God comes at last.” The Messiah also used the parable of the mustard seed prophesied. The reign of God, now like a small seed in your midst, (Jews) will one day become a tree over shadowing the earth. Now the reign of God has come to the Jews, they need not expect another messiah for they had seen the true messiah in person of Jesus the Messiah.

## 4.0 CONCLUSION

In this unit you have studied the ministry of Jesus the Messiah, you saw how he inaugurated the kingdom of God on this earth. You have also learned that the expected time of the Jews has arrived in the ministry of Jesus the Messiah. He cast out demons by the finger of God. Jesus also healed several people and he has risen up many deaths. All these were witnessed by the Jews therefore they needed not continue waiting to seeing any other messiah again.

## 5.0 SUMMARY

The following is a summary of the major points in the unit:

- The appointed time of the Jews has come in the ministry of Jesus the Messiah.
- From the days of John the Baptist until now, the expected kingdom of heaven excises its force among the Jews. The tax collectors and harlots are going into the kingdom of God before the Jews.
- The parables spoken by the Messiah indicates that the expected kingdom and messiah been expected by the Jews has arrived. Therefore, they need not continue to expect another messiah again.

## SELF – ASSESSMENT EXERCISE

Discuss Jesus as the real Messiah among the Jews.

## 6.0 TUTOR – MARKED ASSIGNMENT

‘From the days of John the Baptist until now the kingdom of heaven excises its force.’ Discuss.

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## **UNIT 5 THE EARLY CHRISTIAN COMMUNITY ACCEPTED JESUS AS THE MESSIAH**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Apostles Preached Jesus as the Messiah
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor – Marked Assignment
- 7.0 References/Further Reading

### **1.0 INTRODUCTION**

In the previous unit, you have learned that the appointed time has arrived in the ministry of Jesus the Messiah. He set people freed from bondages. He has risen the death. The tax collectors and harlots are going into the kingdom of God before the Jews.

In this unit, you will learn more about Jesus the Messiah of the Jewish race.

### **2.0 OBJECTIVES**

At the end of this unit, you should be able to:

- analyse Jesus as the Messiah of the Jews
- discuss the messiah in the new Testament view.

### **3.0 MAIN CONTENT**

#### **3.1 The First Apostles Preached Jesus as the Messiah**

The first apostles preached Jesus as the Messiah.

And every day in the temple and at home they (apostles) did not cease teaching and preaching Jesus as the Christ (Messiah) (Acts 5: 42).

Jesus was the deliverer of Israel. In affirming him to be the Messiah, the apostles were endorsing a claim that Jesus had himself made. Conceptions of the messiah in cotemporary Judaism varied, yet underlying them all was the idea that the messiah was the divinely – appointed head of the people of God and the bearer of his rule to men. This Jesus, then, they claimed, was no longer a pious hope but a blessed

reality. He was known as Jesus of Nazareth whom God had raised from the dead. To be sure, he bore little resemblance to the messiah of orthodox dreaming: it might even be said that, though Jesus had clothed himself in the images of messianic promise, he had, in living them out, literally crucified them, but of his true claim to the title, after the resurrection, his followers had no doubt. This title defined their master's relation to the age – old hope of Israel. He was its fulfilment. There have been several legitimate “messiahs” throughout biblical history. However, the gospel that is preached consistently throughout the New Testament is about “the messiah,” Jesus Christ. In fact, using the term “Christ” with “Messiah” is in a sense redundant because “Christ” means “Messiah.”

The message preached by the New Testament apostles and evangelists was about the man Jesus Christ fulfilling the promises and prophecies in the Old Testament about the messiah. “The gospel of messiah” was consistently preached immediately after Christ's ascension, throughout the period of the new covenant, and by the apostle Paul as part of the mystery of God.

John, apostle of Jewish , in his gospel interpreted the Greek word “Christ” (*christos* in Greek) has having the same meaning as the Greek word “messiah” (*messias* in Greek): “He first finds his own brother Simon, and says unto him, ‘We have found the messiah,’ which is, being interpreted, the Christ. And he brought him to Jesus.” (John 1:41–42) “The woman says unto him, ‘I know that messiah comes, which is called Christ: when he is come, he will tell us all things.’ Jesus says unto her, ‘I that speak unto you am He.’”

What do these verses demonstrate? They prove that the word “Christ” and “Messiah” can be used interchangeably throughout the gospel of John (John 1:17, 20, 25, 41, 3:28, 4:25, 29, 42, 6:69, 7:26f, 31, 41f, 9:22, 10:24, 11:27, 12:34, 17:3, 20:31). When one considers the late date of 114 composition of the gospel of John toward the end of John's life (in the 90s C.E. or even later), and the role that Apostle John had in completing and finishing the canon of the New Testament, it also demonstrates that not only were the terms considered interchangeable by John, they were also interchangeable for his audience, and indeed for the entire New Testament.

With this in mind, in John 4:26 passage Jesus admits that He is the Messiah, “I that speak unto you am He [the Messiah].” He makes that admission to a Samaritan woman, not to the Jews during His ministry. He does, however, admit that He is the Messiah at the judgments before the chief priest and Pilate. This is the testimony of Jesus Himself. This is the testimony of the apostle John. This is the testimony of all New



Testament writers who use the word “Christ,” by which they mean messiah.

Luke wrote his gospel from the compiled records of eyewitnesses (Luke 1:1–4 and Acts 1:1).

After the resurrection, Jesus appeared to His disciples, likely in the Upper Room. At that time He explained to them about the messiah, in light of His own resurrection: “And he [Jesus] said unto them, “These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.” Then opened he their understanding, that they might understand the scriptures, And said unto them, “Thus it is written, and thus it behoove Christ [the Messiah] to suffer, and to rise from the dead on the third day; and that repentance and remission of sins should be preached in his name [the Messiah’s name] among all nations, beginning at Jerusalem. And you are witnesses of these things” (Luke 24:44–48). Messiah in Greek means Christ. The Jerusalem church named Jesus ‘the Son of God.’ By this, they used the title in a messianic sense; and their usage derived from the messianic interpretation of Psalm 2: 7. “Lord” however, seems to have been the commoner title of Jesus. If we ask why, the probable answer is that, while the first Christians called Jesus God’s ‘Son’, the word belong to teaching rather than to worship. While they believed in ‘the Son’ ( Acts 8 : 37, which may be original) , they confessed him as ‘ Lord’. The title ‘Son of God’ describes Jesus’ relation to the unseen Father. It points to the deepest secret of his being, suggesting one aware that he comes to men from the depth of the being of God.

If the first Christian saw in Jesus the Messiah, worshipped him as Lord, and believed in him as the Son of God, they employed yet another title to set forth his saving significance. They called him ‘the Servant of God’, the servant of Isaiah’s great prophecies. Despite the various ways that people saw whom Jesus was in the early church as discussed in this unit, he did not meet the Jewish expectation as their messiah. For the Jewish messiah is been expect to leave for ever. In Acts 2: 23, Peter declares that Christ was “delivered up according to definite plan and foreknowledge of God.” Jesus’ death is significantly called “hanging on a tree.” This phrase points us back to the “accursed by God.” Anyone who is hanged on a tree, the Jews believed that he could not be the messiah. Although, other people saw such death as a ransom paid by Jesus the Messiah for them, yet the Jews saw it as a taboo to their norms and believe. For this reason they still look forward to seeing the true messiah who will come to them, leave forever, continue fighting for them and wins all battles.

## The kingdom of God

Jesus taught the apostles "about the kingdom of God." However, despite the many evangelistic sermons described in the Book of Acts, the word kingdom is not used in any of them. It is used only eight times in Acts. The disciples asked about the kingdom (Acts 1:8). Philip taught the Samaritans about the kingdom of God and the name of Jesus Christ (Acts 8:12). Paul and Barnabas told the Christians in Antioch that we enter the kingdom of God through many hardships (Acts 14:22). Paul argued in the synagogue for three months about the kingdom of God (Acts 19:8).

Paul told the Ephesians elders that he had preached the kingdom (Acts 20:25). But in verse 21 he characterised his message with the terms repentance and faith; in verse 24 he said he preached "the gospel of God's grace"; these seem to be equated with the gospel of the kingdom. (Actually, Luke never uses the phrase "gospel of the kingdom." The only place he uses "gospel of" is here: "the gospel of God's grace.")

To Roman Jews, Paul preached "the kingdom of God and tried to convince them about Jesus" (Acts 28:23).

In Rome, Paul "preached the kingdom of God and taught about the Lord Jesus Christ" (Acts 28:31). Here, a message about the kingdom is solidly linked to a message about Jesus Christ.

Although Jews believed in the coming kingdom of God and had the Old Testament prophecies of it, Paul argued about the kingdom for three months in the Ephesians synagogue. His concept of the kingdom must have been considerably different than what the Ephesians Jews believed. And no wonder! Paul's message about the kingdom was coupled with a message about Jesus and grace and faith. That was Jesus' message, too. For 40 days after his resurrection, he taught the disciples about the kingdom. What did this entail? We can go to the Gospel of Luke to see what he talked about during that time. On the road to Emmaus, "he explained to them what was said in all the scriptures concerning himself" (Luke 24:27).

Later, he summarised his message: "Everything must be fulfilled that is written about me in the Law of Moses, the prophets and the Psalms" (verse 44).

What was written? Here it is in a nutshell: "The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem" (verses 46-47). This is the kingdom message. As George Ladd wrote,

“In the days after Jesus' resurrection, he continued to teach them about the Kingdom of God (1:3). We undoubtedly understand this to mean that he was instructing them in the relationship between his proclamation of the kingdom of God and his death and resurrection.” Jesus then reminded his disciples "You are witnesses of these things" (verse 48). That brings us back to the book of Acts. Let's see what the apostles preached.

### **What did the apostles preach about?**

Our next bit of evidence is in Acts 1:8. Jesus told his disciples that they would receive the Holy Spirit, and then he told them what that divine power would enable them to do: "You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Witness is an important word in the book of Acts. It comes in several forms, both verbs and nouns, all built on the root *martur*. It refers to a witness in a courtroom, or the testimony that a witness gives in court. We get the English word martyr from this Greek root. People who were faithful witnesses of Jesus Christ sometimes became martyrs for their faith.

Let's survey the occurrences of the *martur* words in Acts to see what the disciples were witnessing to. They were giving evidence in support of a particular fact.

## **4.0 CONCLUSION**

By now you have been familiar with names of Jesus the Messiah.

The reasons why the Jews will never believe that Jesus was their messiah.

You should also know that the early church regards Jesus as their Messiah for he died on their behalf.

## **5.0 SUMMARY**

The apostles of Jesus Christ preached him as the Messiah.

- Jesus had clothed himself in the images of messianic promise.
- He fulfilled the role of messiah. Messiah means Christ in Greek
- The early apostles named Jesus the Son of God.

## **SELF – ASSESSMENT EXERCISE**

Comment on ‘the Son of God.’

## **6.0 TUTOR – MARKED ASSIGNMENT**

Discuss the title 'Kyrios'.

## **7.0 REFERENCES / FURTHER READING**

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## MODULE 3

Unit 1	Messianic Expectation of the First Century
Unit 2	First Century Jewish Expectation of Messiah
Unit 3	The Messiah of Judaism
Unit 4	Compare Messianic Expectation with their Fulfilments in Biblical History
Unit 5	Day of the Lord in Paul Teaching

## UNIT 1 MESSIANIC EXPECTATION OF THE FIRST CENTURY

### CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	The King Who would Restore the Davidic Dynasty in Israel
3.2	The Reception of the Messianism in the Early Church
3.3	Jesus and Messianic Expectation
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Further Reading

### 1.0 INTRODUCTION

This unit is the beginning of the third and final module in our study of messianism. We will examine the messianic expectation of the first century, the messiah of Judaism and compare messianic expectation with their fulfilments in biblical history. We will also examine the “Day of the Lord” in Paul Teaching.

### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- describe the king who would restore the Davidic dynasty in Israel
- explain the messianism in the early church
- identify Jesus messianic expectation.

### 3.0 MAIN CONTENT

#### 3.1 The King who would Restore the Davidic Dynasty in Israel

The messiah was to be a king who would restore the Davidic dynasty and usher in a time of justice and peace; such was the classic expectation in Judaism, rooted in certain texts in the Hebrew prophets (Isaiah 9:6-7; 11:1-10; and elsewhere). It was the custom in ancient Israel for a person to be designated king by having oil poured over his head, or anointed, which is what the term messiah means (in Hebrew, *meshiach*). Eventually messiah was used of the ideal king, descended from David.

The seeds of messianism were sown in the royal theology, which provided legitimacy to the eleventh century B.C.E. reign of David, first as king of Judah, in the south, and then of the other tribes in the north, as well. Since his coming to power displaced the ruling house of his predecessor, Saul, David took various steps to consolidate his newly launched dynasty, including recovering as his wife one of Saul's daughters, Michal, and keeping a close eye on surviving members of Saul's family (2 Samuel 3–5).

It was therefore more than “convenient” when Nathan the prophet, one of David's close advisers, proclaimed that David's ruling house was by solemn divine covenant an eternal house, which would never end (2 Samuel 7; echoed in Psalms 89 and 132). This ultimate sanction for his dynasty may well have supplied stability to the hereditary monarchy originating from David (though unhappily it did not discourage his own son, Absalom, from attempting a coup against David). Thus the royal theology functioned in ancient Israel as an ideology, to legitimise a newly-founded dynasty.

In many respects, David's reign was the golden age of Israel's history, due in part to his military ability, his own charisma, his popularity and rectitude, his loyalty to Yahweh, and his good luck in coming to the throne during a period of relative international tranquillity. His successors on the throne for the next four hundred years—Josiah, being a notable exception—lacked for the most part the qualities which made David worthy of emulation, or cloning.

It is therefore not surprising that even before the end of the dynasty there should be hopes expressed for the coming of the messiah, God's anointed, an ideal king, descended from David, who would establish an era of justice and peace, as in Isaiah 9:6-7; 11:1-10 (if in fact these passages are pre-exilic). With the end of the dynasty in 586 B.C.E., the

yearning for a restoration became intense in Judaism. This is understandable, in light of the fact that the exilic period brought not only an end to the dynasty, and deportation to a distant land, but the loss of their sovereignty, a sovereignty which would not be restored (except for a brief period under the Maccabees, in the second and first centuries B.C.E.) until the establishment of the modern state of Israel in 1948.

Beyond these considerations, we should add that the end of the Davidic dynasty also created a theological crisis, as is evident in these lines, filled with both anger and pathos (Psalm 89:34-36, 38-39, 44). I [the LORD] will not violate my covenant, or alter the word that went forth from my lips.

Once and for all I have sworn by my holiness; I will not lie to David. His line shall continue forever, and his throne endure before me like the sun.

But now [says the Psalmist] you have spurned and rejected him; you are full of wrath against your anointed.

You have renounced the covenant with your servant; you have defiled his crown in the dust.

You have removed the sceptre from his hand, and hurled his throne to the ground. The belief in a permanent Davidic dynasty, guaranteed by a solemn promise of the Lord God, had been refuted by history. If God was to be vindicated (to utter a slightly blasphemous phrase, since who would be bold enough to say that God needed vindication?), and his promise realised, it was of the utmost urgency that the Davidic line be restored.

### **3.2 The Reception of the Messianism in the Early Church**

It is reasonably certain that the early church proclaimed Jesus as *meshiach*/Messiah/Christ, but it is not too clear what they meant by the title. There is little evidence that early Christians were looking for a political restoration.

In Romans 1:3 Paul, writing in the sixth decade of the first century, seems to think it important to declare that God's Son "was descended from David according to the flesh," but neither here nor in any other part of his letters does he make a connection with the restoration of the Davidic monarchy.

Likewise in Luke 1:31-33 the angel's announcement to Mary comes closer to suggesting the classic Jewish model of the messiah. "[The son

you bear] will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. He will reign over the house of Jacob forever, and of his kingdom there will be no end.” One may compare also Luke 1:69-71. These texts, coming from the ninth decade of the first century, would have stimulated little political excitement among Christians of the empire, who by this time were more interested in settling quietly into the fabric of Roman society.

In Mark 10:35-40 is the story of an aggressive move by James and John, who seek preferment in Jesus’ kingdom, may reflect the possible existence in the early church of those who understood his messiahship in terms of restoration of the Davidic monarchy; but the narrative is more about how ambition for high office becomes willingness to suffer with Jesus.

Within the first post-Easter decade or so, “Christ” had become virtually a proper noun.

Whether used as name or title, it was applied to one who was acknowledged by these early Christians as saviour, as a powerful presence in the midst of the Christian community, and as one who would soon return upon the clouds of glory—none of which would have been associated with classic messianism. There seems to have been no reflection by early believers on the appropriateness of the title for Jesus.

### **3.3 Jesus and Messianic Expectation**

Whether his disciples acknowledged Jesus as Messiah during the period of his public activity is uncertain, and it is even more uncertain whether he believed himself called to this vocation. We take the position here that Jesus did not give his followers any encouragement in what he said or did to acknowledge himself as such a leader. Instead, we propose that there are several reasons why he would have found the messianic title incongruous—it suggested too many things that he was not.

1. The messianic title was nationalistic, and thus hardly compatible with the generous universalism which was characteristic of his teaching. A glance at Psalm 2 will show how much chauvinistic baggage the messianic notion was carrying.

Psalm 2:1 Why do the nations conspire, and the peoples plot in vain? 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD and his anointed, saying, 3 "Let us burst their bonds asunder, and cast their cords from us." 4 He who sits in the heavens laughs; the LORD has them in derision. 5 Then he will speak to them in his wrath, and terrify



them in his fury, saying, 6 "I have set my king on Zion, my holy hill." 7 I will tell of the decree of the LORD: He said to me, "You are my son; today I have begotten you. 8 Ask of me, and I will make the nations your heritage, and the ends of the earth your possession. 9 You shall break them with a rod of iron, and dash them in pieces like a potter's vessel." 10 Now therefore, O kings, be wise; be warned, O rulers of the earth. 11 Serve the LORD with fear, with trembling 12 kiss his feet, or he will be angry, and you will perish in the way; for his wrath is quickly kindled.

Happy are all who take refuge in him.

2. The messianic title was too profoundly influenced by the ideology of the Davidic monarchy to be of use to Jesus. This ideology had been effectively refuted by the events of history which brought the supposedly eternal dynasty to a close, at the time of the sixth century B.C.E. exile.

Expressed differently, messianism was already a spent concept by the time Jesus arrived on the scene, as anachronistic and fanciful (in an age when Rome was the unchallenged super power) as the lingering hopes in Scottish hearts of the return of Bonnie Prince Charlie to the throne of Scotland. Unless (as seems most unlikely) Jesus had been willing to embrace the Davidic ideology, it is difficult to understand how he would have found the title at all congenial.

3. While we cannot exclude completely the possibility that Jesus was willing to "spiritualise" the messianic title and thus make it acceptable for communicating his self-understanding, we cannot suppose that he would have deluded himself by imagining that the old nationalistic associations of the term would not linger on, to nourish fantasies of a Davidic restoration, or that he would have failed to appreciate that the non-Jewish world would hardly be able to generate much enthusiasm for the notion of a world ruled by a king who was cut from the mold of a tribal leader of old.
4. We may make allowance for the possibility that we have an authentic tradition in which Jesus offers a rather damaging critique of Davidic kingship.

In Mark 12:35-37, Jesus is presenting as having Davidic ancestry - an indispensable requirement for the messiah. "How can the scribes say that the messiah is the son of David? David himself, by the Holy Spirit, declared, "The Lord said to my Lord,

sit at my right hand, until I put your enemies under your feet. David himself calls him Lord; so how can he be his son?"

It would be interesting to know if this critique was founded at least in part on his suspicion of the dynastic principle itself. The impression that Jesus was not enthusiastic about the messianic office is reinforced by his noncommittal response to Peter's messianic declaration (Mark 8:29- 33); Jesus does not affirm Peter's declaration that he is the messiah, nor does he express approval of Peter for his statement. (Needless to say, this apparent indifference is "corrected" by Matthew [16:15-20], who makes Jesus' acceptance of the messianic title unmistakable).

Does Jesus' difference toward the standard messianic office reflect his clear-headed understanding that what Israel—and humankind—needed was not some tinkering with political governance or another palace coup but a more profound change in human self-understanding and in a person's relationship to God?

5. As has already been implied, messianism did not match the character of Jesus' actions and teachings. From what we can deduce of his public activity, we find nothing that points in the direction of messianic ambition. The tradition represents Jesus as proclaiming, not a Davidic kingdom, but God's kingdom as present, especially in his healings.

The tradition represents Jesus as sharing his insights as a wisdom teacher, but saying nothing about social change or regime change. The tradition represents him as showing concern for the sick, and for those on the margins of society.

The tradition represents Jesus as recruiting some followers to assist him in this seemingly innocuous work.

The tradition shows him debating his opponents and defending his teachings and his work. So how could Jesus have used the term messiah of himself, or encouraged his disciples to do so, without causing immense confusion and misunderstanding?

One can only wonder how the church might have been different, had the title "Christ" not become a proper noun, and Christians not rallied around the messianic concept so persistently— and how different Jewish-Christian relations might have been, had the "messiahship" of Jesus not become an issue between Jews and Christians.

## 4.0 CONCLUSION

In this unit you have learnt about the following facts: The Jewish expected the coming messiah to restore justice and peace to them in Israel.

Besides, Prophet Nathan prophesied about the ruling house of David hoping that the Messiah will come from the house.

The Jewish hope that the ideal king would descend from David's house to bring justice and peace to Israel in the future. The expected king will also bring a permanent Davidic dynasty to Israel. The early church proclaimed Jesus as the Messiah. Paul declared that God's son was descended from David according to the flesh. His arrival in Israel was announced to Mary as the messiah by the angel.

## 5.0 SUMMARY

Jewish race expected the coming messiah to restore justice and peace in Israel.

Prophet Nathan prophesied about the ruling house of David to produce the expected Messiah. The Jewish hope that the ideal king will descend from Davidic dynasty to bring justice and peace to them in the future. The early church proclaimed Jesus as the Messiah. His arrival in Israel was announced to Mary as the messiah by angel.

## SELF-ASSESSMENT EXERCISE

Discuss the ideal king been expected by the Jews in Israel.

## 6.0 TUTOR-MARKED ASSIGNMENT

State the prophecy of Nathan concerning the dynasty of David.

## 7.0 REFERENCES /FURTHER READING

<http://smoodock45.wordpress.com/2010/04/14/messianic-expectations-of-the-first-century-ce/> Accessed on 23/4/2011

Excerpts Ed Bromfield Messianic Expectation of the first century  
Accessed on 23/4/2011

## **UNIT 2 FIRST CENTURY JEWISH EXPECTATION OF MESSIAH**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Major Messianic Expectations
  - 3.2 Fulfilment in Jesus
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-marked Assignment
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### **1.0 INTRODUCTION**

In the previous unit, you have learned the following: Jewish race expected the coming messiah to restore justice and peace in Israel. Prophet Nathan prophesied about the ruling house of David to produce the expected messiah. The Jewish hope that the ideal king will descend from Davidic dynasty to bring justice and peace to them in the future. The early church proclaimed Jesus as the Messiah and His arrival in Israel was announced to Mary as the Messiah by angel. In this unit, you will learn about major messianic expectations and its fulfilment in Jesus Christ.

### **2.0 OBJECTIVES**

At the end of this unit, should be able to:

- list the major messianic expectations among the Jews
- explain the messianic fulfilment in Jesus.

### **3.0 MAIN CONTENT**

#### **3.1 Major Messianic Expectations**

The general "qualifications" for Messiah were: descendant of Jesse, of David, through the line to Solomon, through the kings of Judah and finally through Zerubbabel. This means of course that he would come from the tribe of Judah. They expected him to free them from the Romans and bring in a great time of world peace and a holy nation. Edersheim reveals most of these and they will be demonstrated within the context of arguments below. It is not clear exactly how common or universal all of these expectations were, but they did exist and some

were common within first century Judaism. Since it is absurd to think that Jews would just give up their faith and dash off to join another religion, we should expect that all of the claims Jesus made and that are made about him by His early followers were present in Jewish expectation.

## **Expectations**

### **(1) Linage: Tribe of Judah, decent through David.**

The whole of chapter 11 (Isaiah) is designated by more than one ancient rabbinical source as pertaining to the Messiah. Targum v 1-6 as Messianic (Jer. Berach 5a and Snah 93b) and number of passages in the Midrashim v 1 says "a shoot will come up from the stump of Jesse." Jesus was a descendant of Jesse, father of King David.

Edersheim demonstrates through several passages of rabbinical origin that "branch" and "branch of David" are terms specifically designating the Messiah, but Eisenman and Wise also document this fact specifically using the whole phrase "Branch of David." (24). Of course this phrase is used often in describing Jesus, and in fact is a pun on the word "Nazareth" since no prophesy of the Old Testament predicts the Messiah coming from Nazareth.

Eisenman and Wises translation of "Genesis Florolegium" coloum 5.1 "The government shall not pass from the tribe of Judah. During Israel's dominion a Davidic descendant on the throne shall not cease until the branch of David comes; because to him and to his seed was given the covenant of the kingdom of his people in perpetuity."

### **(2) Descend through the line of Zerubabel**

Haggi 2:23, after describing how their supplies and harvest yields were low the Lord would take them back and an abundant harvest will come. He makes an apocalyptic statement about nations being taken and armies being defeated and then pronounces that Zerubabel is his choice and he will "use you like a segment ring." Why does the book end with this statement, after building up to it through description of messianic times and forgiveness for Israel. Zerubbabel becomes the final focus point. He is the line of the Messiah.

Zechariah 4:7 "What are you O mighty mountain before Zerubbabel you will become level ground, then he will bring out the capstone." It goes on to say Zerubabel will lay the foundation for the temple. That really happened. So that's not so amazing, but it is linked to messianic prophesy as seen by Rabbis quoted by Edersheim as a reference to

Messiah, and in gospels of course that is what is meant when Jesus speaks of Himself as "the stone that the builders rejected."

In Zechariah 3:8 God tells Joshua the priest that he will bring a branch. In the notes to the Oxford Bible (RSV), of messianic prophesy, it says "The branch" - a Davidic figure who is to usher in the messianic age. Zech. 3:8 "The designation 'Branch' is expressly applied to messiah in the Targum. Indeed this is one of the Messiah's peculiar names." Thus these branch references link Zerubabel to Messiah in some fundamental way. Now look again at 4:7 where it speaks of Zerubabel and the Capstone. Zech 4:7 is generally applied to the Messiah, expressly in the Targum and also in several of the Midrashim. So Zerubabel is clearly linked to Messiah. And as he lays the cornerstone, which, though it was literally something he did in history, can also have a double meaning, especially since that very verse is linked messianically. So the Messiah comes through Zerubabel's line, which links Jesus closer.

### **(3) Associated with Galilee**

From Isaiah 9:1-3 "In the future he will honour Galilee of the Gentiles, by the way of the sea. The people who walked in Darkness have seen a great light..."

This whole chapter showed to be Messianic by Edersheim and leads into the declaration of the Messiah's divinity.

Allegro documents Isaiah suffering servant messianic [John Allegro, *The Dead Sea scrolls*, Pelican, 1956]. Allegro was the only member of the original translation team who was neither Christian nor Jew, but claimed "neutrality." However, he was criticised by other members of the team as being anti-Christian and sceptical. In one of their hymns the sect pictures itself as a pregnant woman suffering the pangs of parturition as she gives birth to her 'firstborn' who is described in terms reminiscent of the child of Isaiah 9:6, the 'Wonderful Counsellor.' Most scholars agree that the passage retains its biblical messianic significance, in which case it appears that the sect believed that out of its suffering of atonement for 'the land' would come the Messiah. Isaiah 8:14 is applied to messianic times by the Talmud(sanh 38a) and of 9:6 Edersheim says "is expressly applied to the Messiah in the Targum also Haggada in Debarim and Bemidbar."

### **(4) Star will herald birth**

There is however testimony which seems to us not only reliable, but embodies most ancient Jewish tradition. It is contained in one of the smaller Midrashim of which a collection has literally been published.

...the so called Messiah Haggadda...'a star shall come out of Jacob' ...'the star shall shine out of the east and this is the Star of the Messiah." (Dr. Jellineck a work in six part Beth ha Midrash LIep and Venne 1853--in Edersheim 211-212).

Edershiem also quotes three other Midrashim. These are presented in the same book. Edershiem goes on to document from the works of Keppler that a conjunction of Jupiter and Saturn did actually occur two years before the birth of Christ.

There is also the star prophecy from Numbers referring to a star out of Jacob and linked to the world ruler at Qumran (see above reference). Eisenman and Wise document many times the importance of this prophecy at Qumran, in the revolt of 66 and the bar Kochba revolt of 135 (and indeed the name bar Kochba itself which means son of the star). Perhaps it could be that, though the star in Numbers is the Messiah himself, the notion of a star as a herald and symbol of the birth of the 'Future Star' somehow was prophesied in an oral tradition, or at least transposed. This thought must have crossed Edersheim's mind for he does mention the Numbers' prophecy here in passing.

#### **(5) Mystery concerning his seed (virgin birth?)**

Edersheim states "It is not without hesitation that we make reference to the Jewish allusions to the miraculous birth of the Saviour.

Yet there are two expressions which convey the idea of, if not super-human origin, yet of some great mystery attaching to his birth. The first occurs in connection with the birth of Seth R.

Tanocum said in the name of R. Samuel "Eve had respect [regard, looking to] the seed which is to come 'from another place' and who is this? This is king messiah [Ber R. 23 ed. Warsh]. The second appears in the narrative of the Crime of Lot's Daughters' it is not written that we may preserve a seed from our father," but 'seed from our father.' This is that seed which is coming from another place. And who is this? This is Messiah the king." (Edersheim p178, in Ber R.

#### **(6) Messiah would be divine**

Nevertheless we find in the Dead Sea Scrolls "Sons of Light" already understood the Messiah as the Son of God before Jesus came onto the scene. "He will be called Son of God and they will call him son of the Most High.... His kingdom will be an eternal kingdom and all his paths in truth and uprightness. The earth will be in truth and will make peace.

The sword will cease in the earth and all the cities will pay him homage."

(F.G.Martinez). The concept of Son of God existed at Qumran before Christianity, and thus was in Judaism, and was not made up by Jesus' followers. Isaiah 9:1-3 quoted as messianic in Edersheim's list and at Qumran, the Messiah to come from seed of Jesse, from Galilee. "The people who walk in darkness have seen a great light." Light related to messiah (see above). This verse in particular is messianic at Qumran and on list. v6 "to us a child is born, to us a son is given, the government will be on his shoulders and he will be called 'Wonderful Counsellor' Almighty God, Everlasting Father Prince of Peace." "Prince of David" was a messianic title at Qumran. "Of the increase of his government and peace there will be no end...with justice and righteousness from that time on and forever."

Now rabbinical apologists today say that this merely refers to the child born in chapter 7 as a sign to the king that God will support them in battle. This is a verse often quoted by Christians because it speaks of a "virgin birth." Most Christians take this as the expectation of the messiah as born of a virgin, as was Jesus. Yet modern day Jewish apologists disagree. They say that the child was not born of a virgin, but that the word is mistranslated in chapter 7. But the passage in nine indicates that, while the interpretation fits with the ostensible story of the chapter, the birth of Mahar-Shalal-Hash-Baz" (the child), the passage in verse nine has double meaning. For not only does it fit with the story in Isaiah, but it was also understood by Rabbis of Jesus' day to herald the Messiah. This can only be the case unless Mahar-Shala-Hash-Baz was to be called "every lasting father, almighty God." Isaiah 9:6 is expressly applied to Messiah in Targum. The child referred to in Chapter. 9 is the messiah, He will be called "everlasting father, almighty God," which the Jewish expositors would not call the messiah, but Jesus Christ has been so called! As further proof that this passage is messianic Edersheim also shows that the next verse, 7, "the government shall be on his shoulders," is attested by rabbinical authorities as messianic. Whose shoulders shall the government be on?

The child in v6, the "almighty God." It is argued by the Jewish apologists of today that nowhere do the scriptures speak of a man being sacrificed for the sins of the people; nor does it speak of a resurrection of the Messiah from the dead. It is not very likely that any Jews of Jesus' day understood what was about to befall him. But it is not true that the scriptures don't teach these things. When the first followers of Jesus turned to the scriptures to try and understand what had happened they saw in them the crucifixion and the resurrection. They understood this as a fulfilment of messianic prophesy, though understood exposit facto.



While this leaves us open to the charge of reading in a meaning that is not there, it can be argued that it is sound.

**(7) Unrecognised by his people**

Isaiah 8:14 "...he will be a sanctuary but to both houses of Israel he will be a stone that causes men to stumble and a rock that makes them fall and to the people of Jerusalem he will be a snare" [not the application to Christ, the evangelists even refer to the stumbling stone in the gospels]. It makes perfect sense within the context of the story in Isaiah and no one would think it refers to something else, and yet the rabbinate says it does. This is more evidence of interspersed messianic prophecy; or "double meaning." It makes sense on one level and then is interpreted on another. Isaiah. 10:27 says: "in that day their burden will be lifted from their shoulders; their yoke from their neck." Again, Edersheim quotes rabbinical sources which show that these verses speak of the Messiah.

**(8) Rejected by the masses and imprisoned**

Jewish writings speak frequently of the so called sorrows of the Messiah (Chebhley shel Mashiech ) [Sabb.118]. These were partly those of the Messiah and partly those coming on Israel and the word previous to coming of the Messiah - period of internal corruption.

The Rabbis said: His name is "the leper scholar," as it is written, surely he hath borne our grief's, and carried our sorrows; yet we did esteem him a leper, smitten of God, and afflicted [Isaiah53:4].

Ruth Rabbah 5:6The fifth interpretation [of Ruth 2:14] makes it refer to the Messiah. Come hither: approach to royal state and eat of the bread refers to the bread of royalty; and dip thy morsel in the vinegar refers to his sufferings, as it is said, but he was wounded (Isaiah. 53, 5). Soncino Midrash Rabbah (vol. 8, p. 64). The Karaite Yefeth ben Ali (10th c.) As to myself, I am inclined, with Benjamin of Nehawend, to regard it as alluding to the Messiah, and as opening with a description of his condition in exile, from the time of his birth to his accession to the throne; for the prophet begins by speaking of his being seated in a position of great honour, and then goes back to relate all that will happen to him during the captivity. He thus gives us to understand two things: first, that the messiah will only reach his highest degree of honour after long and severe trials; and secondly, that these trials will be sent upon him as a kind of sign, so that, if he finds himself under the yoke of misfortunes while remaining pure in his actions, he may know that he is the desired one.

**(9) He would be the suffering servant of Isaiah 53**

Wounded for the people's transgressions. We need not expect that the correspondence between the sin offering of the temple and the crucifixion be one to one. In other words, the temple offering was to be without blemish, Christ was sinless, but why must he also correspond one to one with all the requirements? If so, he would have to be less than a year old. Jewish Apologists often quote injunctions from the deuteronomical code against human sacrifice and argue that to sacrifice a man for the sins of the people violates the law of Moses. Obviously this doesn't apply in the cases of the messiah, because he was the perfect offering and because it was God's will and God Himself as the offering. That being said the Old Testament clearly teaches that the messiah will take upon himself the sins of the people. "Surely he took up our infirmities and carried our sorrows and yet we considered him stricken by God, smitten by him and afflicted, but he was pierced for our transgressions, he was crushed for our iniquities, the punishment that brought us peace was upon him and by his wounds we are healed...the Lord has laid upon him the iniquity of us all, he was oppressed and afflicted, yet he did not open his mouth, he was like a lamb to the slaughter...for the transgression of my people he was stricken..."

This remarkable passage clearly teaches that the messiah would take upon himself the sins of the people, that he would be stricken for them. Moreover the Jews of Jesus day did expect that, though they did not necessarily think of it as crucifixion, they did expect that the messiah would be stricken for them in his sufferings, which has already been pointed out. Edersheim shows that rabbinical authorities views these passages as applicable to the messiah.

Another statement from Yefeth ben Ali, the words "surely he hath carried our sicknesses," means that the pains and sickness which he fell into were merited by them, but that he bore them instead. And here I think it necessary to pause for a few moments, in order to explain why God caused these sicknesses to attach themselves to the messiah for the sake of Israel. The nation deserved from God greater punishment than that which actually came upon them, but not being strong enough to bear it God appoints his servant to carry their sins, and by doing so lighten their punishment in order that Israel might not be completely exterminated" (Driver and Neubauer).

Another statement from Yefeth ben Ali "And the Lord laid on him the iniquity of us all."The prophet does not by mean iniquity, but punishment for iniquity, as in the passage, "Be sure your sin will find you out" (Num. 23). In his list of messianic passages, drawn from the most ancient sources, Yalkut, Targrum, Talmuds, Midrashim,

Edersheim demonstrate all the passages of the suffering servant are messianic "how beautiful upon the mountains are the feet of those that bring good news," messianic. v 13 of Is. 53 the Targum applies to messiah. "And he was wounded for our transgressions, and bruised for our iniquities, and the chastisement of our peace was upon Him, and with His stripes we are healed" is messianic. R Huna says in the name of R Acha "all sufferings are divided into three parts, one part goes to David and the patriarchs, another to the generation of the rebellion and third to King Messiah, as it is written (Ps 2:7) 'yet have I set my king upon my holy hill of Zion.'"

Edersheim adds a quotation from the Midrash on Samuel, in which the Messiah indicates that his "dwelling is on Mount Zion and that guilt is connected to the destruction of its walls."

### **(10) Wounded (pierced)**

Overview of verse: Isaiah 53:5 Crucifixion in Psalm 22: 1,7,14-18 Zechariah 12:10 "They will look upon me, the one they pierced." evidence on verses: Is 53 Ps 22:1 "My God, my God, why have you forsaken me?" Jesus last words on the cross. Verse 7 "all who see me mock me, they hurl insults.." v 14 "I am poured out like water and all my bones are out of joint/my heart has turned to wax/...my tough sticks to the roof of my mouth..." v" they have pierced my hands and my feet ...they divide my garments among them." This is a picture of Christ on the cross. The mocking of the crowd, the physical effects of being crucified upon the heart and internal organs, and the piecing of hands and feet, and the acts of the soldiers at the cross. Of course one can argue that gambling for his clothing is a detail added latter to the gospel account for similitude, but what are the chances of the effects of crucifixion, a means of execution totally unknown in Isaiah's time?

The Jewish apologists argue that the verse is wrongly rendered. They say it speaks of animals tearing at the persona, and that the line about piercing hands and feet should really read "like lions my hands and feet," or "lions tear at my hands and feet." This is arguable if one only goes by the Hebrew text. But in the Septuagint the Greek translation of the Hebrew scriptures made in Alexandria before the time of Christ, and used as the Bible of the early church, it says "pierced." Moreover, they cannot dispute the physical description of crucifixion, its effects upon the heart and internal organs, nor the statement of bones being out of joint, through the beating prior to the resurrection, and the breaking of legs to hasten death. Of Psalm 22 Yalkut views as messianic and relates it to Is. 9. Edersheim writes "using almost the same words of the evangelists to describe the crowd's mocking behaviour at the cross." The verse says "all who see me mock me, they hurl insults shaking their

heads." He also shows Yalkut links verse 15 to the Messiah, and this is the exact verse put forward as a description of crucifixion! "My strength is dried up as a potsherd my tongue sticks to the roof of my mouth; you lay me in the dust of death."

Zechariah 12:10 New American Standard Bible (1995) "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. The Hebrew used here for "pierced" is *dar*, meaning to bore or dig or pierce. It clearly means pierced. Perhaps it could be translated another way, this pierced is clear. The resurrection is clearly seen in the account of the "suffering servant" from Isaiah 53:8 "...he was cut off from the land of the living, for the transgression of my people he was stricken, he was assigned a grave with the wicked..." One thinks of the two thieves on their crosses crucified on either side of Christ. But in verse 11 "after the suffering of his soul, he will see the light of life and be satisfied. By his knowledge my righteous servant will justify many and he will bear their iniquities...for he bore the sin of many and made intercession for the transgressors."

### 3.2 Fulfilment in Jesus

There are some telling differences between the Mesoretic and the LXX and again the LXX agrees with the DSS on these points. MT does not have "light of life" on verse 11 but DSS and LXX do. And also on verse 11 rather than his knowledge "knowledge of him. (from Margin notes in New International Version). This list of expectations outlines the story of Jesus' life as recorded in the gospels: His birth, his family, the claims to his divine nature, his mission.

Jesus meets all of these requirements, most of them, like his family and the star at birth would have been beyond his control:

- (1) Descendent of David (Matt 1:1-22) (Luke 3) (Rom 1:3)
- (2) From line of Zerubabel (Mat 1:12 "And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel...")
- (3) Born in Galilee (in Nazerath)
- (4) Mystery--claims of virgin birth
- (5) Star heralds birth--Keppler proved conjunction of planets in 4BC
- (6) Son of God - claimed to be
- (7) Not accepted by masses
- (8) Rejected by the masses: by crowd in favour of Barabbas

- (9) Manner of his death and mission - crucified for sins of world and rose from dead.

Why the suffering servant cannot be Israel as a nation.

The Jewish apologists claim that this passage in Isaiah (53) speaks of Israel rather than of the Messiah. They argue that all the references to the servant are in the plural rather than the singular. But this is not the case in the LXX or DSS. Those references are singular.

Furthermore, to read the passage as the nation of Israel would necessitate the absurdity of the nation of Israel taking upon itself its own sins in order to be a guilt offering for itself. Let's read it that way: Surely [they] took up their infirmities and carried [their] sorrows and yet [they] considered [themselves] stricken by God, smitten by him and afflicted, but [they] were pierced for [their own] transgressions, [they] [were] crushed for [their own] iniquities, the punishment that brought [themselves] peace was upon [they themselves] and by [their own] wounds [they heal themselves]...the Lord has laid upon [them] the iniquity of [them] all, [they were] oppressed and afflicted, yet [they] did not open [their] mouth[s], [they] [were] like a lamb to the slaughter...for the transgression of my people [my people were stricken] In that sense it loses all meaning. What would be the point? Especially in the line "the punishment that brought them peace was upon them." What sense does that make? It totally loses the meaning of someone who was thought to be unworthy who suffers on behalf of the people, and makes the people themselves their own guilt offering. Moreover, the Jews have never been totally cut off from the land of the living. I also challenge anyone to find a Rabbi with that reading from before let's say the begging of the third century. The actual verse does not have the plural but the singular! "Surely He took upon himself their infirmities and carried our sorrows and yet we considered him stricken by God, smitten by him and afflicted, was pierced for our transgressions, he was crushed for our iniquities..." (R. Elijah de Vidas). Since the messiah bears our iniquities which produce the effect of His being bruised, it follows that whosoever will not admit that the Messiah thus suffers for our iniquities, must endure and suffer for them himself (Driver and Neubauer).

#### 4.0 CONCLUSION

The general "qualifications" for messiah were: descendant of Jesse, of David, through the line to Solomon, through the kings of Judah and finally through Zerubbabel. Edersheim demonstrates through several passages of rabbinical origin that "branch" and "branch of David" are terms specifically designating the Messiah.

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In Zechariah 3:8 God tells Joshua the priest that he will bring a branch. In the Notes to the Oxford Bible (RSV) of messianic prophesy, it says "8 Branch a Davidic figure who is to usher in the messianic age (compare Psalm132:17...)"

Zech. 3:8 "The designation 'branch' is expressly applied to king messiah in the Targum.

Indeed this is one of the messiah's peculiar names." Thus these branch references link Zerubabel to messiah in some fundamental way.

From Isaiah 9:1-3 "In the future he will honour Galilee of the gentiles, by the way of the sea...The people who walked in Darkness have seen a great light..." This whole chapter showed to be messianic by Edersheim and leads into the declaration of messiah's divinity.

Allegro documents Isaiah suffering servant messianic. [John Allegro, *The Dead Sea scrolls*, Pelican, 1956]. Allegro was the only member of the original translation team who was neither Christian nor Jew, but claimed "neutrality." However, he was criticised by other members of the team as being anti-Christian and sceptical]. "In one of their hymns the sect pictures itself as a pregnant woman suffering the pangs of labour as she gives birth to her 'firstborn' who is described in terms reminiscent of the child of Isaiah 9:6, the 'Wonderful Counsellor.' Most scholars agree that the passage retains its biblical messianic significance, in which case it appears that the sect believed that out of its suffering of atonement for 'the land' would come the "Anointed One" or Christ.

Moreover, we find in the Dead Sea Scrolls "Sons of Light" already understood the messiah as the Son of God before Jesus came onto the

scene. "He will be called Son of God and they will call him son of the Most High.... His Kingdom will be an eternal kingdom and all his paths in truth and uprightness. The earth will be in truth and will make peace. The sword will cease in the earth and all the cities will pay him homage." (F.G.Martinez).

The concept of Son of God existed at Qumran before Christianity, and thus was in Judaism, and was not made up by Jesus' followers.

We need not expect that the correspondence between the sin offering of the temple and the crucifixion be one to one. In other words, the temple offering was to be without blemish, Christ was sinless, but why must he also correspond one to one with all the requirements? If so, he would have to be less than a year old. Jewish apologists often quote injunctions from the Deuteronomical code against human sacrifice and argue that to sacrifice a man for the sins of the people violates the law of Moses. Obviously this doesn't apply in the cases of the messiah, because he was the perfect offering and because it was God's will and God himself. That being said the Old Testament clearly teaches that the messiah will take upon himself the sins of the people.

## 5.0 SUMMARY

Edersheim demonstrates through several passages of rabbinical origin that "branch" and "branch of David" are terms specifically designating the Messiah, but Eisenman and Wise also document this fact specifically using the whole phrase "Branch of David." (24). Of course this phrase is used often in describing Jesus, and in fact is a pun on the word "Nazareth" since no prophesy of the Old Testament predicts the messiah coming from Nazareth.

In Zechariah 3:8 God tells Joshua the priest that he will bring a branch. In the Notes to the Oxford Bible (RSV), of messianic prophesy, it says "8 Branch a Davidic figure who is to usher in the messianic age.

Zech. 3:8 "The designation 'Branch' is expressly applied to king messiah in the Targum. Indeed this is one of the messiah's peculiar names." Thus these branch references link Zerubabel to the messiah in some fundamental way.

## SELF-ASSESSMENT EXERCISE

Comment on one of the Jewish apologists work on the messiah.

## **6.0 TUTOR-MARKED ASSIGNMENT**

Write short note on the following :

Zerubbabel, descendant of Jesse and sons of the light.

## **7.0 REFERENCES /FURTHER READING**

Excerpts from Rabbi Elijah de vidas (2009). Close reading of Isaiah 59 show suffering servant is messiah Accessed on 23/4/2011

Excerpts from R Elija de vidas ( 16th c). Since the Messiah bear our iniquity which produce the effect of his bruised Accessed on 23/4/2011

[www.doxa.ws/messiah/ss-rabbis2html](http://www.doxa.ws/messiah/ss-rabbis2html) Accessed on 23/4/2011

<http://www.doxa.ws/Messiah/Fulfill.html> Accessed on 23/4/2011



## UNIT 3 THE MESSIAH OF JUDAISM

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Principles of Judaism
  - 3.2 The Messianic Idea in Judaism
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
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### 1.0 INTRODUCTION

In the last unit, you have learned the general "qualifications" for messiah. They are descendant of Jesse, of David, through the line to Solomon, through the kings of Judah and finally through Zerubbabel. Edersheim demonstrates through several passages of rabbinical origin that "branch" and "branch of David" are terms specifically designating the Messiah.

You also learned that the Messiah was the suffering son of God who suffered to save the Christians from their sins. In this unit, you will learn about the principles of Judaism and the messianic idea among the Jews.

### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- discuss the principles of Judaism
- state the messianic idea in Judaism.

### 3.0 MAIN CONTENT

#### 3.1 Principles of Judaism

In this unit, you will be introducing to some principles of Judaism faith which will enlighten you to know about their messianic idea in Israel. The principles are as follow:

1. Belief in the existence of the creator, who is perfect in every manner of existence and is the primary cause of all that exists.
2. The belief in God's absolute and unparalleled unity.

3. The belief in neither God's non-corporeality, nor that He will be affected by any physical occurrences, such as movement, or rest, or dwelling.
4. The belief in God's eternity.
5. The imperative to worship God exclusively and no foreign false gods.
6. The belief that God communicates with man through prophecy.
7. The belief in the primacy of the prophecy of Moses our teacher.
8. The belief in the divine origin of the Torah.
9. The belief in the immutability of the Torah.
10. The belief in God's omniscience and providence.
11. The belief in divine reward and retribution.
12. The belief in the arrival of the Messiah and the messianic era.
13. The belief in the resurrection of the dead.

The Jewish tribe believe in only one God and in the Torah. They also believe that Yahweh will deliver them from their suffering in the hand of their enemies through a divine king from the dynasty of David in the future.

The 13<sup>th</sup> and final principle of Maimonides' fundamental articles of Jewish faith is the belief in the resurrection of the dead.

Jewish writings stipulate that 40 years after the coming of the Messiah there will be a resurrection of the dead, and all who are lying in dust will rise to new life. (Concerning great tzaddikim, saintly men, it is written that they will rise immediately after the Messiah's arrival).

Perhaps due to the natural human disposition to reject such a radical concept, Maimonides goes to great length to emphasize its importance: "Resurrection of the dead is one of the fundamental principles in the Torah of our master Moses. There is neither Jewish faith nor any attachment to the Jewish faith, for an individual who does not believe in this" (Introduction to Perek Helek).

In his Mishneh Torah, again, Maimonides concludes that both the one who denies the concept of resurrection of the dead or the one who denies the coming of the Messiah are among those who have forfeited their share in Olam Haba - the hereafter.

Whereupon, Maimonides cites two verses in Daniel concerning this matter, as follows: "In truth, this resurrection [principle], which entails the return of the soul to the body after death, was already mentioned, in no uncertain terms, by Daniel. Thus, he says, 'And many of them that sleep in the dust of the earth shall awake. ...' And the angel said to

Daniel, 'But you, go to the end of all flesh and rest; and stand in your lot at the end of the days.' [Daniel 12:2-13]."

The Talmud (Berakhot 64a) finds a scriptural proof for this concept: "The righteous have no peace, not in this world and not in the world to come, as it is written, 'They ascend from strength to strength' (Psalm 84)."

What this means is that there are elevations on a daily basis for the soul where it enjoys a greater and higher revelation of godliness.

An ascendance of much higher magnitude is enjoyed on each anniversary of the day of the passing of the soul, known as Yahrzeit. The following year the soul rises even higher. Based on this insight, the sublimity of godly revelation enjoyed by the souls of our forefathers Abraham, Isaac and Jacob, for example, and similarly those of Moses and the great prophets, the authors of the Mishnah and the Talmud, whose souls have been in the Garden of Eden for thousands of years, can be instantly appreciated.

The resurrection of the dead comes after the souls have already dwelled in the Garden of Eden; they must leave the Garden of Eden in order to be re-clothed in the body. We must conclude that the latter reward, in the form of the resurrection of the dead, is far greater than that of the Garden of Eden.

A king chose two guardians to protect his garden. One was blind and the other a midget. What did they do? The blind man put the midget on his shoulders and through this they were able to eat all the fruits of the garden.

The king returned, furious, and questioned them as to what had happened to his fruit. Each one explained to the king how he could not have eaten the fruits on his own due to his own deficiency.

What did the king then do? He put the stout man on top of the blind man and judged them as one (Sanhedrin 91 a, b).

So, too, says the Talmud, "God brings the soul, puts it into the body, and judges them together as one."

Now, if this is said concerning punishment, it must also be the case concerning reward. Thus, if God wishes to reward the body, it must be done the way the body once existed, synthesised together with the soul. The resurrection of the dead is necessary to reward the body.

### 3.2 The Messianic Idea in Judaism

Belief in the eventual coming of the *mashiach* is a basic and fundamental part of traditional Judaism. It is part of Rambam's 13 principles of faith, the minimum requirements of Jewish belief. In the *Shemoneh Esrei* prayer, recited three times daily, we pray for all of the elements of the coming of the *mashiach*: in-gathering of the exiles; restoration of the religious courts of justice; an end of wickedness, sin and heresy; reward to the righteous; rebuilding of Jerusalem; restoration of the line of King David; and restoration of temple service.

Modern scholars suggest that the messianic concept was introduced later in the history of Judaism, during the age of the prophets. They note that the messianic concept is not explicitly mentioned anywhere in the Torah (the first five books of the Bible).

However, traditional Judaism maintains that the messianic idea has always been a part of Judaism. The *mashiach* is not mentioned explicitly in the Torah, because the Torah was written in terms that all people could understand, and the abstract concept of a distant, spiritual, future reward was beyond the comprehension of some people. However, the Torah contains several references to "the End of Days" (*acharit ha-yamim*), which is the time of the *mashiach*; thus, the concept of *mashiach* was known in the most ancient times.

The term "*mashiach*" literally means "the anointed one," and refers to the ancient practice of anointing kings with oil when they took the throne. The *mashiach* is the one who will be anointed as king at the end of days.

The word "*mashiach*" does not mean "saviour." The notion of an innocent, divine or semi-divine being who will sacrifice himself to save us from the consequences of our own sins is a purely Christian concept that has no basis in Jewish thought. Unfortunately, this Christian concept has become so deeply ingrained in the English word "messiah" that this English word can no longer be used to refer to the Jewish concept. The word "*mashiach*" will be used throughout this page.

On the other hands some Gentiles used the term "*mashiach*" to relate to the Hebrew term "*moshiah*" meaning saviour, because they sound similar, but the similarity is not as strong as it appears to one unfamiliar with Hebrew. The Hebrew word "*mashiach*" comes from the root Mem-Shin-Chet, which means to paint, smear, or anoint. The word "*moshiah*" comes from the root Yod-Shin-Ayin, which means to help or save. The only letter these roots have in common is Shin, the most common letter in the Hebrew language. The "m" sound at the beginning of the word

moshiah (saviour) is a common prefix used to turn a verb into a noun. For example, the verb *tzavah* (to command) becomes *mitzvah* (commandment). Saying that "mashiach" is related to "moshiah" is a bit like saying that ring is related to surfing because they both end in "ing." The Mashiach will be a great political leader descended from King David (Jeremiah 23:5). The mashiach is often referred to as "mashiach ben David" (mashiach, son of David). He will be well-versed in Jewish law, and observant of its commandments (Isaiah 11:2-5). He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being, not a god, demigod or other supernatural being.

It has been said that in every generation, a person is born with the potential to be the mashiach. If the time is right for the messianic age within that person's lifetime, then that person will be the mashiach. But if that person dies before he completes the mission of the mashiach, then that person is not the mashiach.

### **When will the mashiach come?**

There are a wide variety of opinions on the subject of when the mashiach will come. Some of Judaism's greatest minds have cursed those who try to predict the time of the mashiach's coming, because errors in such predictions could cause people to lose faith in the messianic idea or in Judaism itself. This actually happened in the 17th century, when Shabbatai Tzvi claimed to be the mashiach. When Tzvi converted to Islam under threat of death, many Jews converted with him. Nevertheless, this prohibition has not stopped anyone from speculating about the time when the mashiach will come.

Although some scholars believed that God has set aside a specific date for the coming of the mashiach, most authority suggests that the conduct of mankind will determine the time of the mashiach's coming. In general, it is believed that the mashiach will come in a time when he is most needed (because the world is so sinful), or in a time when he is most deserved (because the world is so good). For example, each of the following has been suggested as the time when the mashiach will come: if Israel repented a single day; if Israel observed a single Shabbat properly; if Israel observed two Shabbats in a row properly; in a generation that is totally innocent or totally guilty; in a generation that loses hope; in a generation where children are totally disrespectful towards their parents and elders.

### **What will the mashiach do?**

Before the time of the mashiach, there shall be war and suffering (Ezekiel 38:16). The mashiach will bring about the political and spiritual redemption of the Jewish people by bringing us back to Israel and restoring Jerusalem (Isaiah 11:11-12; Jeremiah 23:8; 30:3; Hosea 3:4-5). He will establish a government in Israel that will be the centre of all world government, both for Jews and Gentiles (Isaiah 2:2-4; 11:10; 42:1). He will rebuild the Temple and re-establish its worship (Jeremiah 33:18). He will restore the religious court system of Israel and establish Jewish law as the law of the land (Jeremiah 33:15).

### **Olam Ha-Ba: the messianic age**

The world after the messiah comes is often referred to in Jewish literature as Olam Ha-Ba (oh- LAHM ha-BAH), the world to come. This term can cause some confusion, because it is also used to refer to a spiritual after-life. In English, we commonly use the term "messianic age" to refer specifically to the time of the messiah.

Olam Ha-Ba will be characterised by the peaceful co-existence of all people (Isaiah 2:4). Hatred, intolerance and war will cease to exist. Some authorities suggest that the laws of nature will change, so that predatory beasts will no longer seek prey and agriculture will bring forth supernatural abundance (Isaiah 11:6-11:9). Others, however, say that these statements are merely an allegory for peace and prosperity.

All of the Jewish people will return from their exile among the nations to their home in Israel (Isaiah 11:11-12; Jeremiah 23:8; 30:3; Hosea 3:4-5). The law of the Jubilee will be re-instated. In the Olam Ha-Ba, the whole world will recognise the Jewish God as the only true God, and the Jewish religion as the only true religion (Isaiah 2:3; 11:10; Micah 4:2-3; Zechariah 14:9). There will be no murder, robbery, competition or jealousy. There will be no sin (Zephaniah 3:13). Sacrifices will continue to be brought in the Temple, but these will be limited to thanksgiving offerings, because there will be no further need for expiatory offerings. Some Gentiles have tried to put an ugly spin on this theology, claiming that Jews plan to force people to convert to thier religion, perhaps based on their own religion's history of doing exactly the same thing. That is not at all how Jews understand the messianic age. We believe that in that future time, everyone will simply know what the truth is, in the same way that we know that  $2+2=4$ , and there will no longer be any reason to argue about it. It is much like a situation I witnessed at work once: two computer programmers were arguing loudly and at length about whether it was possible for a user to input data at a certain point in a program. Finally someone pressed a key and they all saw that nothing happened.

Now they knew the truth, end of argument. When *mashiach* comes, theological truths will be equally obvious to mankind, and there will be no reason to argue about it.

### **What about Jesus?**

Jews do not believe that Jesus was the *mashiach*. Assuming that he existed, and assuming that the Christian scriptures are accurate in describing him (both matters that are debatable), he simply did not fulfil the mission of the *mashiach* as it is described in the biblical passages cited above. Jesus did not do any of the things that the scriptures said the messiah would do.

On the contrary, another Jew born about a century later came far closer to fulfilling the messianic ideal than Jesus did. His name was Shimeon ben Kosiba, known as Bar Kokhba (son of a star), and he was a charismatic, brilliant, but brutal warlord. Rabbi Akiba, one of the greatest scholars in Jewish history, believed that Bar Kokhba was the *mashiach*. Bar Kokhba fought a war against the Roman Empire, catching the tenth legion by surprise and retaking Jerusalem. He resumed sacrifices at the site of the Temple and made plans to rebuild the Temple. He established a provisional government and began to issue coins in its name. This is what the Jewish people were looking for in a *mashiach*; Jesus clearly does not fit into this mold. Ultimately, however, the Roman Empire crushed his revolt and killed Bar Kokhba. After his death, all acknowledged that he was not the *mashiach*.

Throughout Jewish history, there have been many people who have claimed to be the *mashiach*, or whose followers have claimed that they were the *mashiach*: Shimeon Bar Kokhba, Shabbatai Tzvi, Jesus, and many others too numerous to name. Leo Rosten reports some very entertaining accounts under the heading “False Messiahs” in his book, *The Joys of Yiddish*. But all of these people died without fulfilling the mission of the *mashiach*; therefore, none of them were the *mashiach*. The *mashiach* and the *Olam Ha-Ba* lie in the future, not in the past.

### **Biblical passages referring to the *mashiach***

The following passages in the Jewish scriptures are the ones that Jews consider to be messianic in nature or relating to the end of days. These are the ones that we rely upon in developing our messianic concept:

Isaiah 2, 11, 42; 59:20

Jeremiah 23, 30, 33; 48:47; 49:39

Ezekiel 38:16

Hosea 3:4-3:5

Micah 4  
Zephaniah 3:9  
Zechariah 14:9  
Daniel 10:14

#### 4.0 CONCLUSION

In this unit, you have learned that the Jews believed in the 13 principles of faith. One of the 13 principles which is relevant to our study is the coming of the messiah to Israel. The term "mashiach" literally means "the anointed one," and refers to the ancient practice of anointing kings with oil when they took the throne. The mashiach is the one who will be anointed as king in the end of days.

The mashiach will be a great political leader descended from King David (Jeremiah 23:5). The mashiach is often referred to as "mashiach ben David" (mashiach, son of David). He will be well-versed in Jewish law, and observant of its commandments (Isaiah 11:2-5). He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being, not a god, demi-god or other supernatural being.

It has been said that in every generation, a person is born with the potential to be the mashiach. If the time is right for the messianic age within that person's lifetime, then that person will be the mashiach. But if that person dies before he completes the mission of the mashiach, then that person is not the mashiach.

The word "mashiach" does not mean "saviour." The notion of an innocent, divine or semi-divine being who will sacrifice himself to save us from the consequences of our own sins is a purely Christian concept that has no basis in Jewish thought. Unfortunately, this Christian concept has become so deeply ingrained in the English word "messiah" that this English word can no longer be used to refer to the Jewish concept. For this reason, the word "mashiach" is used throughout this unit. On the other hands some Gentiles used the term "mashiach" to relate to the Hebrew term "moshiah" meaning saviour, because they sound similar, but the similarity is not as strong as it appears to one unfamiliar with Hebrew. The Hebrew word "mashiach" comes from the root Mem-Shin-Chet, which means to paint, smear, or anoint. The word "moshiah" comes from the root Yod-Shin-Ayin, which means to help or save. The only letter these roots have in common is Shin, the most common letter in the Hebrew language. The "m" sound at the beginning of the word moshiah (saviour) is a common prefix used to turn a verb



into a noun. For example, the verb tzavah (to command) becomes mitzvah (commandment). Saying that "mashiach" is related to "moshiah" is a bit like saying that ring is related to surfing because they both end in "ing."

## 5.0 SUMMARY

The term "mashiach" literally means "the anointed one," and refers to the ancient practice of anointing kings with oil when they took the throne. The mashiach is the one who will be anointed as king in the End of Days.

The mashiach will be a great political leader descended from King David (Jeremiah 23:5). The mashiach is often referred to as "mashiach ben David" (mashiach, son of David). He will be well-versed in Jewish law, and observant of its commandments (Isaiah 11:2-5). He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being, not a god, demi-god or other supernatural being.

It has been said that in every generation, a person is born with the potential to be the mashiach. If the time is right for the messianic age within that person's lifetime, then that person will be the mashiach. But if that person dies before he completes the mission of the mashiach, then that person is not the mashiach.

## SELF- ASSESSMENT EXERCISE

Explain the term "mashiach."

## 6.0 TUTOR-MARKED ASSIGNMENT

1. Discuss the term "mashiach ben David."
2. List the principles of the belief of Judaism.

## 7.0 REFERENCES /FURTHER READING

<http://shalach.org/JewishContentions/Judaism%27s%20Messianic%20idea.htm> Accessed on 25/4/2001

Excerpts from Tracey R. Rich: *The Messianic Idea in Judaism*. Accessed on 25/4/2001

## **UNIT 4      COMPARE MESSIANIC EXPECTATION WITH THEIR    FULFILLMENTS    IN    BIBLICAL HISTORY**

### **CONTENTS**

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Compare Messianic Expectation with their Fulfillments in Biblical History
  - 3.2 Jewish Messianic Expectation in Contra-Distinction to Christian Thought
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor–Marked Assignment
- 7.0 References/Further Reading

### **1.0 INTRODUCTION**

In the last unit we discussed the term "mashiach" which literally means "the anointed one," and refers to the ancient practice of anointing kings with oil when they ascended the throne. The mashiach is the one who will be anointed as king at the end of days. You also learned that The mashiach will be a great political leader descended from King David (Jeremiah 23:5). The mashiach is often referred to as "mashiach ben David" (mashiach, son of David). He will be well-versed in Jewish law, and observant of its commandments (Isaiah 11:2-5). He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being, not a god, demigod or other supernatural being.

In this unit, you will learn to: compare messianic expectation with their fulfillments in biblical history and how Christ fits Christian messianic expectation in contra-distinction to Jewish thought.

### **2.0 OBJECTIVES**

At the end of this unit, you should be able to:

- compare messianic expectation with their fulfillments in biblical history.
- explain how Christ fits Christian messianic expectation in contra-distinction to Jewish thought.

### 3.0 MAIN CONTENT

#### 3.1 Compare Messianic Expectation with their Fulfillments in Biblical History

In this unit we are going to study the differences between messianic Judaism and Christianity. The general differences and similarities between messianic Judaism and Christianity are found in the area of doctrine and the differences in how those doctrines are expressed in lifestyle. Some messianic doctrines are different from what is generally termed "Christian" and some of the ways those doctrines are expressed are basically the same as they are expressed by every other follower of the Messiah, Jews or Gentiles. We'll take a look at some of these doctrinal differences and similarities in a minute, but first, let's try to define what messianic Judaism is. Messianic Judaism is the belief that Yeshua the redeemer spoken of in the Tanakh (Old Testament), and that He is the Messiah for whom the Jewish people all over the world and throughout history have been waiting for.

Messianic Judaism is a movement of Jewish people who believe that Yeshua (Jesus in Hebrew) is the promised Messiah for Israel, and the saviour of the world. He is the One that the prophets in the Hebrew scriptures told us was to come.

Messianic Judaism, is a return to the practice of the early believers, where both Jews and Gentiles worshiped the Messiah in accordance with the teachings of scripture, which, at that time, was what we know now as the Old Testament. Both Jews and Christians believe in the scripture as the only divinely inspired writing word of God, a supernatural revelation given by God himself. Both Christianity and Judaism belief in one sovereign God eternally existing and manifesting Himself to us in three persons: Father, Son, and Holy Spirit. Each person is fully and completely God and has eternally existed in the relationship described by the term trinity.

God is all-knowing, all-powerful, ever-present, and changeless and that He is holy, righteous, just, faithful, merciful and loving; He is the source of all creation and through the immediate exercise of His power, all things came into being. Both Judaism and Christianity believe that Yeshua the Messiah is co-equal and co-eternal with God the Father. He is the living Word of God, David's promised Messianic heir, our Saviour and Lord, our God and our King. He took on Himself the nature of man through the virgin birth so that He possesses both divine and human natures. Both believe in His sinless life and perfect obedience to the Law; in His atoning death, burial, bodily resurrection, ascension into heaven, His high priestly work in Heaven for us, and His imminent visible and physical return to the world according to His promise. Both

of them also believe that the Holy Spirit is a person of the Godhead; and as such, He possesses all the distinct attributes of deity. Furthermore both Judaism and Christianity believe that mankind was created in the image of God, after His likeness, and therefore has intrinsic worth. Both of them believe that God the Father is the author of eternal salvation, having loved the world and given His Son for its redemption. He concerns Himself mercifully in the affairs of men, that He hears and answers prayer, and that by His grace He saves from sin and death all that come to Him through faith in Messiah Yeshua. Christians believe that Yeshua the Messiah died for their sins, according to the scriptures, as a representative and substitutional sacrifice; that all who believe in Him are justified, not by any works of righteousness they have done, but by His perfect righteousness and atoning blood and that there is no other name under heaven by which we must be saved, there is no way of salvation apart from faith in Messiah Yeshua for any person, Jewish or Gentile. Christians also believe in the resurrection of both the saved and the lost, the one to eternal life and the other to eternal damnation, a state of everlasting punishment and in the consequent urgency of the great commission, to the Jews first and also to the Gentiles. Christians believe that the church is an elect people, comprising both Jews and Gentiles who acknowledge Yeshua as Messiah and redeemer. Its purpose is to glorify God through worship, instruction, accountability, discipline, fellowship and outreach.

Most “messianics” are much more zealous for the law (Torah) than their Gentile Christian counterparts. In this, they are following the example of the first century messianic Jew, who were also zealous for Torah (Acts 15:19-21 and 21:17-27).

### **Evidence of the resurrection by Josh McDowell**

After more than 700 hours of studying this subject, he came to the conclusion that the resurrection of Jesus Christ is either one of the most wicked, vicious, heartless hoaxes ever foisted on the minds of human beings - or it is the most remarkable fact of history. Here are some of the facts relevant to the resurrection: Jesus of Nazareth, a Jewish prophet who claimed to be the Christ prophesied in the Jewish scriptures, was arrested, was judged a political criminal, and was crucified.

Three days after His death and burial, some women who went to His tomb found the body gone. In subsequent weeks, His disciples claimed that God had raised Him from the dead and that He appeared to them at various times before ascending into heaven. From that foundation, Christianity spread throughout the Roman Empire and has continued to exert great influence down the centuries.

### **The fulfilment of prophecy**

The fulfilment of the prophecies of the Bible is a vast subject. In fact, the messianic prophecies alone have provided enough material for the publication of many books. Other books have been written solely about the Old Testament prophecies concerning certain cities or about certain world empires, while still others consider the fulfilment of biblical prophecies in the 20<sup>th</sup> century. Some authors have identified more than 300 Old Testament passages that are cited by the New Testament as having been fulfilled by Jesus Christ.

### **The verifiability of history**

Every event has collateral circumstances and consequences. The life of Christ made an indelible imprint on all of humanity, yet that this should have happened at all is in itself a miracle. That this man of poor and uncultivated stock should remake the basis of philosophy and open out to the world of the future an unknown territory of thought; that this simple son of a declining people, born in an obscure district in a small Roman province, this nameless Jew like all those others despised by the procurators of Caesar, should speak with a voice that was to sound above those of the emperors themselves, these are the most surprising facts of history. In our own day and age we live with these consequences of the life of Christ.

Whether we like it or not, he made an indelible mark upon all of humanity. If we deny his existence, not only do we do violence to the fabric of history, but we deny what is presently the case.

### **Evidence of Christ's resurrection**

Here are some of the facts relevant to the resurrection: Jesus of Nazareth, a Jewish prophet who claimed to be the Christ prophesied in the Jewish scriptures, was arrested, was judged a political criminal, and was crucified. Three days after His death and burial, some women who went to His tomb found the body gone. In subsequent weeks, His disciples claimed that God had raised Him from the dead and that He appeared to them at various times before ascending into heaven.

From that foundation, Christianity spread throughout the Roman Empire and has continued to exert great influence down the centuries.

### **Living witnesses**

The New Testament accounts of the resurrection were being circulated within the lifetimes of men and women alive at the time of the

resurrection. Those people could certainly have confirmed or denied the accuracy of such accounts.

The writers of the four Gospels either had themselves been witnesses or else were relating the accounts of eyewitnesses of the actual events. In advocating their case for the gospel, a word that means "good news," the apostles appealed (even when confronting their most severe opponents) to common knowledge concerning the facts of the resurrection.

### **Background**

The New Testament witnesses were fully aware of the background against which the resurrection took place. The body of Jesus, in accordance with Jewish burial custom, was wrapped in a linen cloth. About 100 pounds of aromatic spices, mixed together to form a gummy substance, were applied to the wrappings of cloth about the body. After the body was placed in a solid rock tomb, an extremely large stone was rolled against the entrance of the tomb. Large stones weighing approximately two tons were normally rolled (by means of levers) against a tomb entrance.

A Roman guard of strictly disciplined fighting men was stationed to guard the tomb. This guard affixed on the tomb the Roman seal, which was meant to "prevent any attempt at vandalising the sepulchre. Anyone trying to move the stone from the tomb's entrance would have broken the seal and thus incurred the wrath of Roman law.

But three days later the tomb was empty. The followers of Jesus said He had risen from the dead. They reported that He appeared to them during a period of 40 days, showing Himself to them by many "infallible proofs." Paul the apostle recounted that Jesus appeared to more than 500 of His followers at one time, the majority of whom were still alive and who could confirm what Paul wrote. So many security precautions were taken with the trial, crucifixion, burial, entombment, sealing, and guarding of Christ's tomb that it becomes very difficult for critics to defend their position that Christ did not rise from the dead. Consider these facts:

#### **Fact 1: Broken Roman seal**

As we have said, the first obvious fact was the breaking of the seal that stood for the power and authority of the Roman Empire. The consequences of breaking the seal were extremely severe.

The FBI and CIA of the Roman Empire were called into action to find the man or men who were responsible. If they were apprehended, it meant automatic execution by crucifixion upside down.

People feared the breaking of the seal. Jesus' disciples displayed signs of cowardice when they hid themselves. Peter, one of these disciples, went out and denied Christ three times.

### **Fact 2: Empty tomb**

As we have already discussed, another obvious fact after the resurrection was the empty tomb.

The disciples of Christ did not go off to Athens or Rome to preach that Christ was raised from the dead. Rather, they went right back to the city of Jerusalem, where, if what they were teaching was false, the falsity would be evident. The empty tomb was "too notorious to be denied." Paul Althaus states that the resurrection "could have not been maintained in Jerusalem for a single day, for a single hour, if the emptiness of the tomb had not been established as a fact for all concerned."

Both Jewish and Roman sources and traditions admit an empty tomb. Those resources range from Josephus to a compilation of fifth-century Jewish writings called the "Toledoth Jeshu." Dr. Paul Maier calls this "positive evidence from a hostile source, which is the strongest kind of historical evidence. In essence, this means that if a source admits a fact decidedly not in its favour, then that fact is genuine."

Gamaliel, who was a member of the Jewish high court, the Sanhedrin, put forth the suggestion that the rise of the Christian movement was God's doing; he could not have done that if the tomb were still occupied, or if the Sanhedrin knew the whereabouts of Christ's body.

Paul Maier observes that "if all the evidence is weighed carefully and fairly, it is indeed justifiable, according to the canons of historical research, to conclude that the sepulchre of Joseph of Arimathea, in which Jesus was buried, was actually empty on the morning of the first Easter. And no shred of evidence has yet been discovered in literary sources, epigraphy, or archaeology that would disprove this statement."

### **Fact 3: Large stone moved**

On that Sunday morning the first thing that impressed the people who approached the tomb was the unusual position of the one and a half to two ton stone that had been lodged in front of the doorway. All the Gospel writers mention it.

Those who observed the stone after the resurrection describe its position as having been rolled up a slope away not just from the entrance of the

tomb, but from the entire massive sepulchre. It was in such a position that it looked as if it had been picked up and carried away. Now, I ask you, if the disciples had wanted to come in, tiptoe around the sleeping guards, and then roll the stone over and steal Jesus' body, how could they have done that without the guards' awareness?

#### **Fact 4: Roman guards go AWOL**

The Roman guards fled. They left their place of responsibility. How can their attrition be explained, when Roman military discipline was so exceptional? Justin, in Digest #49, mentions all the offenses that required the death penalty. The fear of their superiors' wrath and the possibility of death meant that they paid close attention to the minutest details of their jobs. One way a guard was put to death was by being stripped of his clothes and then burned alive in a fire started with his garments. If it was not apparent which soldier had failed in his duty, then lots were drawn to see which one would be punished with death for the guard unit's failure. Certainly the entire unit would not have fallen asleep with that kind of threat over their heads. Dr. George Currie, a student of Roman military discipline, wrote that fear of punishment "produced flawless attention to duty, especially in the night watches."

#### **Fact 5: Grave clothes tell a tale**

In a literal sense, against all statements to the contrary, the tomb was not totally empty because of an amazing phenomenon. John, a disciple of Jesus, looked over to the place where the body of Jesus was laid, and there were the grave clothes, in the form of the body, slightly caved in and Empty - like the empty chrysalis of a caterpillar's cocoon. That's enough to make a believer out of anybody. John never did get over it. The first thing that stuck in the minds of the disciples was not the empty tomb, but rather the empty grave clothes - undisturbed in form and position.

#### **Fact 6: Jesus' appearances confirmed**

Christ appeared alive on several occasions after the cataclysmic events of that first Easter. When studying an event in history, it is important to know whether enough people who were participants or eyewitnesses to the event were alive when the facts about the event were published. To know this is obviously helpful in ascertaining the accuracy of the published report.

If the number of eyewitnesses is substantial, the event can be regarded as fairly well established. For instance, if we all witness a murder, and a



later police report turns out to be a fabrication of lies, we as eyewitnesses can refute it.

### **Over 500 witnesses**

Several very important factors are often overlooked when considering Christ's post-resurrection appearances to individuals. The first is the large number of witnesses of Christ after that resurrection morning. One of the earliest records of Christ's appearing after the resurrection is by Paul. The apostle appealed to his audience's knowledge of the fact that Christ had been seen by more than 500 people at one time. Paul reminded them that the majority of those people were still alive and could be questioned. Dr. Edwin M. Yamauchi, associate professor of history at Miami University in Oxford, Ohio, emphasizes: "What gives a special authority to the list (of witnesses) as historical evidence is the reference to most of the 500 brethren being still alive. St. Paul says in effect, 'If you do not believe me, you can ask them.' Such a statement in an admittedly genuine letter written within 30 years of the event is almost as strong evidence as one could hope to get for something that happened nearly 2000 years ago." Let's take the more than 500 witnesses who saw Jesus alive after His death and burial, and place them in a courtroom. Do you realise that if each of those 500 people were to testify for only six minutes, including cross-examination, you would have an amazing 50 hours of firsthand testimony? Add to this the testimony of many other eyewitnesses and you would well have the largest and most lopsided trial in history.

### **Hostile witnesses**

Another factor crucial to interpreting Christ's appearances is that He also appeared to those who were hostile or unconvinced.

Over and over again, I have read or heard people comment that Jesus was seen alive after His death and burial only by His friends and followers. Using that argument, they attempt to water down the overwhelming impact of the multiple eyewitness accounts. But that line of reasoning is so pathetic it hardly deserves comment. No author or informed individual would regard Saul of Tarsus as being a follower of Christ. The facts show the exact opposite. Saul despised Christ and persecuted Christ's followers. It was a life-shattering experience when Christ appeared to him.

Although he was at the time not a disciple, he later became the apostle Paul, one of the greatest witnesses for the truth of the resurrection.

The argument that Christ's appearances were only to followers is an argument for the most part from silence, and arguments from silence can be dangerous. It is equally possible that all to whom Jesus appeared became followers. No one acquainted with the facts can accurately say that Jesus appeared to just "an insignificant few."

Christians believe that Jesus was bodily resurrected in time and space by the supernatural power of God. The difficulties of belief may be great, but the problems inherent in unbelief present even greater difficulties. The theories advanced to explain the resurrection by "natural causes" are weak; they actually help to build confidence in the truth of the resurrection.

### **The wrong tomb**

A theory propounded by Kirsopp Lake assumes that the women who reported that the body was missing had mistakenly gone to the wrong tomb. If so, then the disciples who went to check up on the women's statement must have also gone to the wrong tomb. We may be certain, however, that Jewish authorities, who asked for a Roman guard to be stationed at the tomb to prevent Jesus' body from being stolen, would not have been mistaken about the location. Nor would the Roman guards, for they were there!

If the resurrection claim was merely because of a geographical mistake, the Jewish authorities would have lost no time in producing the body from the proper tomb, thus effectively quenching for all time any rumour resurrection.

### **Hallucinations?**

Another attempted explanation claims that the appearances of Jesus after the resurrection were either illusions or hallucinations. Unsupported by the psychological principles governing the appearances of hallucinations, this theory also does not coincide with the historical situation.

Again, where was the actual body, and why wasn't it produced?

### **Did Jesus swoon?**

Another theory, popularised by Venturini several centuries ago, is often quoted today. This is the swoon theory, which says that Jesus didn't die; he merely fainted from exhaustion and loss of blood. Everyone thought Him dead, but later He resuscitated and the disciples thought it to be a resurrection. Certainly no believer in the resurrection gave the

deathblow to any thought that Jesus revived from a swoon: "It is impossible that a being who had stolen half-dead out of the sepulchre, who crept about weak and ill, wanting medical treatment, who required bandaging, strengthening and indulgence, and who still at last yielded to His sufferings, could have given to the disciples the impression that He was a conqueror over death and the grave, the prince of life, an impression which lay at the bottom of their future ministry.

Such a resuscitation could only have weakened the impression which He had made upon them in life and in death, at the most could only have given it an elegiac voice, but could by no possibility have changed their sorrow into enthusiasm, have elevated their reverence into worship."

### **The body stolen?**

Then consider the theory that the body was stolen by the disciples while the guards slept. The depression and cowardice of the disciples provide a hard-hitting argument against their suddenly becoming so brave and daring as to face a detachment of soldiers at the tomb and steal the body. They were in no mood to attempt anything like that. The theory that the Jewish or Roman authorities moved Christ's body is no more reasonable an explanation for the empty tomb than theft by the disciples. If the authorities had the body in their possession or knew where it was, why, when the disciples were preaching the resurrection in Jerusalem, didn't they explain: "Wait! We moved the body, see, He didn't rise from the grave"?

And if such a rebuttal failed, why didn't they explain exactly where Jesus' body lay? If this failed, why didn't they recover the corpse, put it on a cart, and wheel it through the centre of Jerusalem?

Such an action would have destroyed Christianity - not in the cradle, but in the womb!

### **The resurrection is a fact**

Professor Thomas Arnold, for 14 years a headmaster of Rugby, author of the famous, *History of Rome*, and appointed to the chair of modern history at Oxford, was well acquainted with the value of evidence in determining historical facts. This great scholar said: "I have been used for many years to study the histories of other times, and to examine and weigh the evidence of those who have written about them, and I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God hath given us that Christ died and rose again from the dead." Brooke Foss Westcott, an English scholar, said: "raking all the evidence together, it is not too much to say that there is no

historic incident better or more variously supported than the resurrection of Christ.

Nothing but the antecedent assumption that it must be false could have suggested the idea of deficiency in the proof of it."

### **Real proof: The disciples' lives**

But the most telling testimony of all must be the lives of those early Christians. We must ask ourselves: What caused them to go everywhere telling the message of the risen Christ? Had there been any visible benefits accrued to them from their efforts - prestige, wealth, increased social status or material benefits - we might logically attempt to account for their actions, for their whole-hearted and total allegiance to this "risen Christ."

As a reward for their efforts, however, those early Christians were beaten, stoned to death, thrown to the lions, tortured and crucified. Every conceivable method was used to stop them from talking. Yet, they laid down their lives as the ultimate proof of their complete confidence in the truth of their message.

## **3.2 Jewish Messianic Expectation in Contra-Distinction to Christian Thought**

The Hebrew word *mâšîah* means anointed one and may indicate Jewish priests, prophets and kings. During the sixth century BCE, the exiled Jews in Babylonia started to hope for a special anointed one who was to bring them home; several written prophecies were fulfilled when the Persian king Cyrus The Great did in fact allow them to return. In the second century BCE, the Jews were again suffering from repression, and the old prophecies became relevant again. Some people were looking forward to a military leader who would defeat the Seleucid or Roman enemies and establish an independent Jewish kingdom. Others like the author of the Psalms of Solomon, stated that the Messiah was a charismatic teacher who gave the correct interpretation of Mosaic law, was to restore Israel and would judge mankind. Jesus of Nazareth was considered a Messiah; a century later, Simon bar Kochba. The idea of an eschatological king has been present in Judaism ever since.

### **Messianic expectations**

In the previous units, we have seen that there were several types of messiahs such as military leader; sage; high-priest; prophet like Moses and that several literary motifs could be used to describe the Messiah:

for example, Balaam's prophecy, son of David, branch, son of man, and prince.

However, there were clear contradictions. Sometimes, the Messiah is a warrior, sometimes he is a man of peace. Daniel 7:14 describes the triumphant son of man coming with power, but Isaiah 42:3 states that he does not even break a bruised reed. Daniel 7:13 has him arriving over the clouds, but Zechariah 9: 9 states that he will be riding a donkey.

To make sense of such contradictory messianic notions, the sect at Qumran speculated that there were two or perhaps even three Messiahs. A question that we have not systematically explored is: what was the Messiah expected to do?

To a certain extent, the answer is easy: the Messiah(s) would restore Israel. Adherents of the military "messianology" expected that the son of David would throw out the Romans and restore Israel politically; others believed that he would give the true interpretation of the law and inaugurate Israel's ethical revival; still others hoped for cultic reforms and a cleaning of the Temple by the true high-priest; and there must have been people who combined these expectations.

The age before the coming of the Messiah is usually likened to a stay in the desert; like Moses, the Messiah will lead the faithful into the promised land. Isaiah's appeal to "prepare the way of the Lord in the wilderness" (Isaiah 40:3) was probably understood as messianic, although this is not easy to prove. It is not certain whether 4Q176, which announces that Jerusalem will be comforted, assumes the Messiah's ministry, but Mark 1:2-3 can certainly be interpreted as messianic. Moreover, it is probably no coincidence that Theudas, the Egyptian prophet and an anonymous prophet led their followers through the desert.

The Messiah was expected to sacrifice and worship in the Temple, like the kings of Israel's golden age. At the same time, he was supposed to restore the 12 tribes.

And on the staff of the prince of the whole community they shall write his name and the names of Israel, Levi and Aaron, together with the names of the 12 tribes according to their genealogy and the names of the 12 chiefs of their tribes.

(War scroll 5:1-2)

Another author who assumes the restoration of the tribes wrote the Psalms of Solomon. He will gather a holy people whom he will lead in righteousness; and he will judge the tribes of the people that have been

made holy by the Lord their God. He will not tolerate unrighteousness even to pause among them, and any person who knows wickedness shall not live with them. For he shall know that they are all children of their God. He will distribute them upon the land, according to their tribes. The alien and the foreigner will no longer live near them [Psalms of Solomon 17:26-28]. The last line means that the pagan Greeks and Romans will no longer live in the land of Israel.

However, there are also texts that make it clear that the Messiah has something to offer to the non-Jewish peoples. This idea is very old: it dates back to the late sixth century BCE, when the Temple was rebuilt. In an appendix to the prophecies of Isaiah, God says: “The foreigners who join themselves to the Lord, to minister to Him, to love the name of the Lord, and to be His servants, everyone who keeps the Sabbath and does not profane it, and holds fast My covenant - these I will bring to My holy mountain, and make them joyful in My house of prayer; their burnt offerings and their sacrifices will be accepted on My altar; for My house shall be called a house of prayer for all peoples.” Thus says the Lord God, Who gathers the outcasts of Israel: “I will gather yet others to him besides those already gathered” [Isaiah 56:6-8]. The same sentiment was at the same time expressed by Haggai, who calls Zerubbabel “the desire of all nations” (Haggai 2:7). Needless to say that these texts were later interpreted as referring to the coming of the Messiah. The same happened to the following words, that were meant as a description of the mission of the author who composed the concluding chapters of the book of Isaiah, but were later regarded as a description of the messianic age.

“The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the broken-hearted, to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favour and the day of vengeance of our God, to comfort all who mourn, and provide for those who grieve in Zion - to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, a garment of praise instead of a spirit of despair” [Isaiah 61.1-3].

Although they were not intended as such, these lines were interpreted as messianic at Qumran and by the first Christians. So, we see that the Messiah will comfort those who need to be comforted and will restore Israel and its tribes. It is also clear that there will be a new world ruler in the messianic age, but it is not clear whether “the desire of all nations” will rule the nations (Daniel 7:14; Psalm 72), or is merely inaugurating God's personal rule of the universe (e.g., Isaiah 24:23).

Three remarks must be made at the end of this part of our study of ancient messianism. In the first place, the coming of the Messiah does not necessarily mean the end of times; this is a Christian idea. Of course it has some roots in Jewish thought, but the connection between messianism and apocalypticism (or eschatology) is not a necessary one. In the second place, not everybody expected the Messiah. In many texts that refer to a brave new world or the last judgment, no mention is made of the Messiah (e.g., the oldest portions of the Enoch writings, the Assumption of Moses, the Sybilline Oracles, the Wisdom of Ben Sira, or the first two Books of Maccabees). Probably, the concept was too vague to be really inspiring.

Finally, there were people who started to make calculations about the date of the Messiah's arrival. We have now treated the current "messianologies" and messianic expectations in the three centuries between c.165 BCE and c.140 CE.

#### 4.0 CONCLUSION

The general differences and similarities between messianic Judaism and Christianity are found in the area of doctrine and the differences in how those doctrines are expressed in lifestyle. Messianic doctrines are different from what is generally termed "Christianity" and some of the ways those doctrines are expressed are basically the same as they are expressed by every other follower of the Messiah, Jew or Gentile. Messianic Judaism is the belief that Yeshua is the redeemer spoken of in the Tanakh (Old Testament), and that He is the Messiah for whom the Jewish people all over the world and throughout history have been waiting.

Messianic Judaism is a movement of Jewish people who believe that Yeshua (Jesus in Hebrew) is the promised Messiah for Israel, and the saviour of the world. He is the one that the prophets in the Hebrew scriptures told us was to come.

Messianic Judaism, is a return to the practice of the early believers, where both Jew and Gentile worshiped the messiah in accordance with the teachings of scripture, which, at that time, was what we know now as the Old Testament. Both Jewish and Christianity believe in the scripture as the only divinely inspired writing word of God, a supernatural revelation given by God himself. Both Christianity and Judaism believe in one sovereign God eternally existing and manifesting Himself to us in three persons: Father, Son, and Holy Spirit.

Each person is fully and completely God and has eternally existed in the relationship described by the term trinity. God is all-knowing, all-

powerful, ever-present, and changeless and that He is holy, righteous, just, faithful, merciful and loving; He is the source of all creation and through the immediate exercise of His power, all things came into being. Both Judaism and Christianity believe that Yeshua the Messiah is co-equal and co-eternal with God the Father. He is the living word of God, David's promised messianic heir, our saviour and Lord, our God and our king.

He saves from sin and death all that come to Him through faith in Messiah Yeshua. Christians believe that Yeshua the Messiah died for their sins, according to the scriptures, as a representative and substitutional sacrifice; that all who believe in Him are justified, not by any works of righteousness they have done, but by His perfect righteousness and atoning blood and that there is no other name under heaven by which we must be saved, there is no way of salvation apart from faith in Messiah Yeshua for any person, Jewish or Gentile. Christians also believe in the resurrection of both the saved and the lost, the one to eternal life and the other to eternal damnation, a state of everlasting punishment and in the consequent urgency of the great commission, to the Jew first and also to the Gentile. Christians believe that the church is an elect people, comprising both Jews and Gentiles who acknowledge Yeshua as Messiah and redeemer. Its purpose is to glorify God through worship, instruction, accountability, discipline, fellowship and outreach.

## 5.0 SUMMARY

The general differences and similarities between messianic Judaism and Christianity, are found in the area of doctrine and the differences in how those doctrines are expressed in lifestyle.

Messianic Judaism, is a return to the practice of the early believers, where both Jew and Gentile worshiped the messiah in accordance with the teachings of scripture, which, at that time, was what we know now as the Old Testament. Both Jewish and Christianity believe in the scripture as the only divinely inspired writing word of God, a supernatural revelation given by God himself. Both Christianity and Judaism believe in one sovereign God eternally existing and manifesting Himself to us in three persons: Father, Son, and Holy Spirit. Each person is fully and completely God and has eternally existed in the relationship described by the term trinity. God is all-knowing, all-powerful, ever-present, and changeless and that He is holy, righteous, just, faithful, merciful and loving; He is the source of all creation and through the immediate exercise of His power, all things came into being. Both Judaism and Christianity believe that Yeshua the Messiah is co-equal and co-eternal with God the Father. He is the living word of God,



David's promised messianic heir, our saviour and Lord, our God and our king.

### **SELF-ASSESSMENT EXERCISE**

Compare messianic expectation with their fulfilments in biblical history.

### **6.0 TUTOR – MARKED ASSIGNMENT**

Explain messianic expectation according to biblical history.

List the evidences of the resurrection.

Enumerate the differences between the Jewish and Christianity messianism.

### **7.0 REFERENCES/FURTHER READING**

[http://www.livius.org/men-mh/messiah/messiah\\_15.html](http://www.livius.org/men-mh/messiah/messiah_15.html) accessed on 25/4/2011169.

## UNIT 5 DAY OF THE LORD IN PAUL'S TEACHINGS

### CONTENTS

- 1.0 Introduction
- 2.0 Objective
- 3.0 Main Content
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  - 3.2 The Teaching of the Messianic
- 4.0 Conclusion
- 5.0 Summary
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### 1.0 INTRODUCTION

In the previous unit you have learned about the general differences and similarities between Messianic Judaism and Christianity. In this unit, you will learn about the use of the Lord's Day in the Pauline corpus.

### 2.0 OBJECTIVE

At the end of this unit, you should be able to:

- discuss the various usage of the Day of the Lord in the Pauline corpus.

### 3.0 MAIN CONTENT

#### 3.1 The eschatological Day of the Lord

This eschatological Day of the Lord is of great importance to the Christians. It is the event which the Christians eagerly await, for on that day, the completion of our redemption, the resurrection of the body, is to be accomplished.

The Day of the Lord also has cosmic dimensions within the Pauline epistles, and the whole of the created order awaits. It is generally accepted that the Old Testament concept of the Day of the Lord forms the basis of these Parousia (second coming of the Messiah) expectations. The following are Pauline corpus that indicate this eschatological event:

1. Day of the Lord Jesus Christ ( Messiah ) 1 Corinthians 5: 5
2. Day of the Lord Jesus ( Messiah) 1 Corinthians 1: 8
3. Day of Jesus Christ ( Messiah ) Philipians 1: 6

4. Day of Christ ( Messiah ) Philipians 1: 10, 2: 16
5. Day of the Lord ( Messiah) Thessalonians 5: 2

### **3.2 The Teaching of the Messianic**

Roger Aus has examined how the final vision of Isaiah 66 have influenced messianic teachings in both Jewish and Christian circles in his work. In particular Isaiah 66: 7 has been shown to lend itself to messianic interpretations, as Revelation 12 and Targum of Isaiah 66: 7 have done. In a similar manner, 2Thessians 1: 6 – 12 also exhibits a number of allusions to this vision of Isaiah 66 and reinterprets them Christologically. In all cases, Aus argues, these messianic interpretations of the Old Testament description of the Day of the Lord are carried along by the way in which the tribulations surrounding God's visitation on earth become readily associated with the messianic woes generally believed to precede the appearance of the Messiah. This allows a strong point of contact to be made with regard to the persecution references in 2 Thessalonians and makes Aus' case for the Christological use of Isaiah 66 in the Pauline letters all the more plausible.

In Isaiah 2 we have another description of the calamitous events surrounding the Day of the Lord. In verse 10 men are exhorted to hide themselves from the face of fear of the Lord and from the glory of his power.

1 Thessalonians 1:10 speaks of Jesus as the one who delivers us from the coming wrath. Philipians 3: 20 says: "Our commonwealth is in heaven and from it we await a saviour, the Lord Jesus Christ, who will change our lowly body to be like his glorious body by the power which enables him even to subject all things to himself."

This passage teaches that Christians meeting place is in heaven. There Jesus the Messiah will give them new body that looks like his glorious one that has power that subject all things to him. This indicates that in the futuristic kingdom to come, Jesus will also continue to be the Messiah of all believers. And he will give them the body that overpower all things.

### **4.0 CONCLUSION**

The war scroll of Qumran literature has indicated the temporary messianic age and the eternal kingdom of God. In it you have learned that the battle between the forces of God and the forces of evil will come to an end. The history of the world has been arranged into 50-Jubilee scheme. Likewise, you have also learned that apocalypse of John teaches the messianic kingdom. In it those that were saved will sit on the

judgment throne to judge others. And that the righteous will rise from the death. The Jewish pseudepigraphal literature stands as an important body of resources which enables us to understand Paul's teaching about Jesus the Messiah and the coming of the kingdom of God in which all Christians will gathered after this planet. Jesus is seen as the deliverer of human beings from the face of fear during the judgment day. According to Aus, the Old Testament interpretation of the messianic Day of Judgment is in line with the prophecy of the Old Testament.

## **5.0 SUMMARY**

The following is a summary of the major points in the unit:

The final eschatological war will lasts for 40 years. It appears that the Qumran partially belief in the resurrection. Within the documents that spoke of the final coming judgment, there is great deal of functional overlap between any intermediary agent and God himself as that activity is discharged.

Within those documents which speak explicitly of a messiah, the functional overlap between messianic agent and God is so complete that it tends to slide into an identification between God and his agent in which the boundaries separating them are breached. Paul taught of the Second Coming of Messiah to mankind.

Roger Aus has discussed how Isaiah 66 have influenced messianic teaching in both Jewish and Christian circles. In the unit, we have also examined the Davidic messiah who is to execute the judgment on the judgment day.

The Day of the Lord ideas contained in Isaiah 66 are utilised in 2Thessalonians by Paul.

## **SELF – ASSESSMENT EXERCISE**

Discuss the messianic age in the content of this unit.

## **6.0 TUTOR – MARKED ASSIGNMENT**

1. Explain the teaching of John on the intermediary agent and God.
2. Discuss the interpretation of the Day of Lord in line with Aus' thought in this unit.

## 7.0 REFERENCES/FURTHER READING

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