

INTERTESTAMENTAL MESSIANISM

by

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Intertestamental Messianism is a concept that is important for the student of Scriptures. Although the literature of the intertestamental period is broad in its span, it should not be avoided. The study of this period helps one to understand the culture and attitudes that the people had in the times prior to and contemporaneous with Jesus.

The Old Testament forms the basis upon which the intertestamental writers were able to build a more developed form of Messianism. The Messianic idea runs throughout the Scriptures as God progressively revealed and developed the concept. The Old Testament reveals that the Messiah is to be both human and divine and that He is to fulfill the office of prophet, priest, and king.

The Messianic concept of the intertestamental period is varied and complex. It was molded by various religious and political factors. The Apocrypha contribute little to the development of Messianism in comparison to the Pseudepigraphical materials. The primary source for the development of the Messianic concept in the Apocrypha is in 2 Esdras. The Pseudepigrapha contain many deviant forms of Messianism and seem to be regress rather than progress in the idea even though much material was written. The Qumran sect held to three distinct eschatological personages that were expected to bring in the Messianic Age. They differed from the Christian concept in that Christianity found those three offices fulfilled in the Person of Jesus Christ.

The Gospels reflect the popular concept which was prevalent in Jesus' time although not completely. Along with a political expectation, there was also the anticipation that with the advent of the Messiah would be the establishment of an earthly kingdom. There were also those who had a biblical concept and did not reflect the concepts of the intertestamental period.

During the intertestamental period, various concepts of the Messiah developed and deviated from the Scriptural concept. These variously developed forms of Messianism found their way into the minds and background of the people of Jesus' time. Regardless of the abundance of Messianic ideas, many were still able to recognize the Messiah.

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LIST OF ABBREVIATIONS

BAGD	W. Bauer, W. F. Arndt, and F. W. Gingrich, <u>Greek-English Lexicon of the New Testament and Other Early Christian Literature</u>
BASOR	<u>Bulletin of the American Schools of Oriental Research</u>
BDB	F. Brown, S. R. Driver, and C. A. Briggs, <u>Hebrew and English Lexicon of the Old Testament</u>
BSac	<u>Bibliotheca Sacra</u>
CBQ	<u>Catholic Biblical Quarterly</u>
JBL	<u>Journal of Biblical Literature</u>
JETS	<u>Journal of the Evangelical Theological Society</u>
LSJ	Liddell-Scott-Jones, <u>Greek-English Lexicon</u>
NovT	<u>Novum Testamentum</u>
QL	Qumran Literature
1QS	<u>Serek hayyahad (Rule of the Community, Manual of Discipline)</u>
RevQ	<u>Revue de Qumran</u>
USQR	<u>Union Seminary Quarterly Review</u>

CHAPTER I

AN INTRODUCTION TO INTERTESTAMENTAL
MESSIANISM

As one begins to read the Gospel accounts of the life of Jesus Christ, he will immediately encounter concepts of the Messiah that the contemporaries of Jesus had. In the Gospel of John, after hearing and following Jesus, Andrew went to his brother and said to him, "We have found the Messiah" (John 1:41).¹ Again, when Jesus is passing through Samaria, He encounters a Samaritan woman drawing water out of a well. After some uneasy conversation concerning her past and present life, she shifts the conversation to the subject of religion. When it is revealed to her that worship of God is to be in spirit and in truth, she says, as John records, "I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us" (John 4:25).

What were the concepts of the Messiah that Andrew and the Samaritan had? Why was it that many were able to recognize Jesus as the Messiah while others who lived in the same period rejected Him? How was it that many of the established religious leaders were resistant to Him? Was there an

¹All scriptural quotations will be taken from the New American Standard Bible.

established concept of the Messiah which was common to all those living in the times of Jesus, or was there a diversity of opinion? In order to understand the concept of the Messiah in the times in which Jesus lived, the development of the Messianic concept prior to His appearance must be investigated.

The Importance of Intertestamental Literature

In the investigation of the Messianic concept in the times of Jesus, the concept in the Old Testament as well as the development of it in the intertestamental period must not be overlooked.

From the close of events in the Old Testament as represented by the book of Nehemiah (written about 430 B.C.)¹ to the opening of events in the New Testament surrounding the birth of Christ as represented by the first few chapters of the Gospels of Matthew and Luke, there is a time gap approximating four hundred years.²

Although a study of the Old Testament conception of the Messianic idea would contribute greatly to the Biblical apprehension of the Messiah, it would fail to communicate the

¹Roland K. Harrison, Introduction to the Old Testament with a Comprehensive Review of Old Testament Studies and a Special Supplement on the Apocrypha (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1969), p. 961.

²For further discussion on the synoptic problem see Everett F. Harrison, Introduction to the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), pp. 134-45 and Donald Guthrie, New Testament Introduction (Downers Grove, IL: Inter-Varsity Press, 1970), pp. 121-87.

popular notion which the people had when Jesus lived on earth. Thus, it is important for the student of the New Testament to investigate the concept of the Messiah in the intertestamental period if he is to reproduce, as best he can, the concept of the Messiah in New Testament times.

The Extent of Intertestamental Literature

The literature from the Second Commonwealth or intertestamental Judaism is varied and complex. Scott observes, "Its general categories include the LXX, Apocrypha, the so-called pseudepigrapha, QL, inscriptions, official and private documents, the writings of Philo and Josephus, and parts of the Rabbinic literature as well as the NT itself."¹ Because of this mass of literature as well as the broad span of time which it represents, many may tend to avoid any attempt in studying this literature. In fact since the publication of The Apocrypha and Pseudepigrapha of the Old Testament in 1913 by R. H. Charles,² the list of documents has been considerably augmented.³

¹J. Julius Scott, Jr., "On the Value of Intertestamental Jewish Literature for New Testament Theology," Journal of the Evangelical Theological Society 23 (December, 1980): 317, (hereafter cited as Scott, "Value," and the Journal hereafter cited as JETS).

²R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament in English, 2 vols. (Reprint ed., Oxford: Clarendon Press, 1913).

³G. L. Lawlor, "The Apocrypha and the Pseudepigrapha" (Paper for Seminar on Intertestamental Period, Grace Theological Seminary, Fall, 1961), p. 10.

In addition to the thirty-two documents which Charles listed as the Apocrypha and Pseudepigrapha, Scott notes, "Fresh discoveries have been made, and additional intertestamental writings are being identified. In 1976 James H. Charlesworth was able to list sixty different books, fragments and authors . . . of the pseudepigrapha alone."¹ Even if the literature of the Second Commonwealth is limited to the Apocrypha, Pseudepigrapha, and some of the Qumran literature, the New Testament student will "still face a bewildering maze of categories, interrelationships and introductory questions."²

The Value of Intertestamental Literature

Though the literature under consideration is massive and varied, it can aid the student of Scriptures in various ways. The Pseudepigrapha will aid the student in filling "a definite void in religious and political information of the intertestamental period."³ This is of immense value since it will help the student of Scripture to better understand the world of the New Testament and the events which helped form it. Scott argues that "a general acquaintance

¹ Scott, "Value," p. 322. For the list of the pseudepigraphical books see James H. Charlesworth, The Pseudepigrapha and Modern Research (Missoula, MT: Scholars Press, 1976), pp. 11-13.

² Scott, "Value," p. 317.

³ Skip Forbes, "The Pseudepigrapha" (Paper for Post-graduate Seminar on The Intertestamental Period, Grace Theological Seminary, 1972), p. 70.

with pre-Christian Jewish writings will be of special value to the NT theologian and keep before him the broad but complex society within which Christianity had its origin."¹

Another value of the study of intertestamental literature will be in the area of theology. Forbes points out

There is also a great deal to be learned of the theology of these writings although it is in this area that a jaundiced reader's eye and a goodly amount of discernment are called for. At least the reader will be made aware that, theological accuracy aside, the people of this period had a fully developed system of doctrine.²

It is in this area that the study of intertestamental Messianism will aid the student of the New Testament in determining what the basic concept of the Messiah was in the times of Jesus.

A further value of this literature is that it will protect the student from "using Talmudic and similar writings uncritically and assuming for the New Testament era concepts and practices that arose centuries later."³

Problems Involved in the Study of Intertestamental Messianism

Along with the problem of the vast amount of literature that must be dealt with, and the complexities involved in the categories, interrelationships and introductory questions, and the care that one must use in drawing theological

¹Scott, "Value," p. 318.

²Forbes, "The Pseudepigrapha," p. 72.

³Scott, "Value," p. 320.

conclusions from this period, one must be cautious in being dogmatic about the pre-Christian Jewish view of the Messianic concept. Scott insists, "So widespread was the diversity within Second Commonwealth Judaism that it is almost impossible to speak dogmatically about the pre-Christian Jewish view of anything."¹ Ganss concurs and states concerning the Messianic concept, "It would be an error to suppose . . . that any one concept of the Messiah was common to all the Jews."²

It should also be noted that there is the problem of dating the material of the intertestamental period. Charlesworth states, "Many pseudepigrapha contain long Christian passages, often revealing a precious glimpse of Christianity that is contemporaneous with the New Testament authors, and others are more 'Christian' and less 'Jewish' than readily admitted, since it is frequently impossible to distinguish between Jewish and Christian compositions written around the first century A.D."³ Scott also adds that even though the specific date, provenance, genre and intent of a particular intertestamental writing may remain in doubt, utilization of this literature need not await the resolution of these critical issues.⁴

¹Ibid., p. 319.

²George E. Ganss, "The Messianic Ideas of Jesus' Contemporaries," CBQ 6 (January, 1944):40.

³Charlesworth, The Pseudepigrapha and Modern Research, p. 26.

⁴Scott, "Value," p. 317.

Another problem involved in this study is in the area of classifying the material. Although there are differences of opinion as to the number of books to be included in the Apocrypha and Pseudepigrapha, for the purpose of this study, the books of the Pseudepigrapha will be limited to those contained in R. H. Charles' work on The Apocrypha and Pseudepigrapha of the Old Testament, Volume II.¹ The listing of the Apocrypha will be those contained in the Oxford Annotated Apocrypha,² since this is more familiar to most people. Therefore, 4 Ezra of Charles' work will be dealt with under the section of 2 Esdras in the Apocrypha.

The Scope of the Study

This study on intertestamental Messianism will involve the concepts of Messianism in: the Old Testament, the Apocrypha and Pseudepigrapha, Qumran, and the Gospels. In the Old Testament, a brief survey of its Messianic concept will be explored. In the Apocrypha and Pseudepigrapha, the texts themselves will be evaluated in reference to their contribution to the Messianic concept in the intertestamental period. The Qumran material will be explored in reference to the Messianic concept of the Qumran community.

¹R. H. Charles, Pseudepigrapha, vol. 2 in The Apocrypha and Pseudepigrapha of the Old Testament in English (Reprint ed., Oxford: Clarendon Press, 1979). All quotations from the Pseudepigrapha will be from this work.

²Bruce M. Metzger, The Apocrypha of the Old Testament: Revised Standard Version (New York: Oxford University Press, 1965). All quotations from the Apocrypha will be from this work.

The section on the Gospels will investigate a few passages which reflect the Messianic concept in the times of Jesus.

Summary of Conclusions

The Old Testament is the probable basis from which the intertestamental writers drew upon in order to further develop their Messianic concept. It revealed that the Messiah would be both human and divine and fulfill the offices of prophet, priest, and king. The intertestamental writers formed various ideas of the Messiah which developed and deviated from the Scriptural concept. These variously developed forms of Messianism found their way into the minds and background of the people of Jesus' time. As a result, the ideas of the people reflected the influence of intertestamental Messianism. Regardless of the abundance of Messianic ideas, many were still able to recognize the Messiah.

CHAPTER II

THE BACKGROUND FOR INTERTESTAMENTAL MESSIANISM

Introduction

In this section, the basic features of the Messianic concept in the Old Testament will be presented in a survey fashion. Edersheim notes that there are approximately 456 passages in the Old Testament which were applied to the Messiah or to Messianic times in the most ancient Jewish writers and gives the distribution of these passages: "75 from the Pentateuch, 243 from the Prophets, 138 from the Hagiographa. . . ."¹ Although one must exercise care in utilizing Edersheim's work,² it is interesting to note that the Messianic idea is found in all portions of the Old Testament; even though many of the Rabbinic interpretations might be rejected.³

Some believe that the Messianic idea was not the result of the prophetic ministry of the prophets. Rivkin states

¹Alfred Edersheim, The Life and Times of Jesus the Messiah, 2 volumes in 1 (reprint ed., Grand Rapids: Wm. B. Eerdmans Publishing Company, 1976), 2:710.

²Scott, "Value," p. 320.

³Robert G. Gromacki, "The Messianic Idea After Hezekiah" (Paper for Post-Graduate Seminar, Grace Theological Seminary, Fall, 1964), p. 1.

The emergence of the Messianic idea as viable and vital was not evolutionary and developmental. It was mutational. It did not follow as an immanent necessity from biblical Judaism. It was not spawned directly by the visions of Israel's prophets. It emerged spontaneously as a solution to a series of problems that Judaism had faced in the Graeco-Roman world, problems for which there were no direct solutions in the Pentateuch.¹

Others, although not denying the development of the Messianic idea in the Old Testament, place the passages which refer to the Messianic hope in the post-exilic period.²

After a survey of what Mowinckel considers to be authentic Messianic passages in the Old Testament, he comments, "A preliminary survey of the sources thus show that all the genuinely Messianic passages in the Old Testament date from the time after the fall of the monarchy and the destruction of the Israelite states."³ He later concludes that the Messianic hope originated and developed after the fall of the state⁴ which would be about 605 B.C.⁵

Payne brings out the fact that "Scripture assigns the commencement of Messianic revelation to the Garden of Eden itself and focuses the testamental expectation, throughout its historic course, upon the Person of the Messiah.

. . ."⁶ Gromacki also maintains this position and writes,

¹Ellis Rivkin, "The Meaning of Messiah in Jewish Thought," USQR 26 (Summer 1971):384.

²S. Mowinckel, He that Cometh, trans. G. W. Anderson (Nashville: Abingdon Press, 1954), p. 20.

³Ibid. ⁴Ibid., p. 155.

⁵Gromacki, "The Messianic Idea After Hezekiah," p. 2.

⁶J. Barton Payne, The Theology of the Older Testament (Grand Rapids: Zondervan Publishing House, 1962), p. 258.

"From the promise of the 'seed of the woman' (Gen. 3:15) to the announcement of the forerunner of the Messiah (Mal. 4:5) there is a progressive and a harmonious revelation of the person and the work of the Messiah, the God-man, the Savior-king who will establish a material kingdom on earth that is characterized by righteousness and peace."¹

Although the Messianic expectation of the Old Testament is viewed as having an early beginning in the history of Israel,² not all exegetes are agreed as to the extent to which Messianism is to be considered eschatological.³ However, almost all will understand Messianism to be "a divine intervention in history and the establishment of the kingdom of God over all men."⁴

It should also be noted that in the Old Testament, much is said about the coming Messianic age which offers bright prospects to God's people, but little is said about the Messiah.⁵ This aspect of the literature of Judaism is explained well by Longenecker when he writes, "The Semitic mind thinks more in terms of ultimates than secondary agency

¹Gromacki, "The Messianic Idea After Hezekiah," p. 2.

²Samuel Wayne Beaver, "The Biblical Conception of the Messiah as Prophet, Priest, and King" (B.Div. Thesis, Grace Theological Seminary, 1943), p. 15.

³John L. McKenzie, "Royal Messianism," CBQ 19 (January 1957):25.

⁴Ibid.

⁵Donald Guthrie, New Testament Theology (Downers Grove, IL: Inter-Varsity Press, 1981), p. 237.

and of functions than persons, resulting in an emphasis upon the fact and character of the coming age more than in the nature or personality of God's anointed instrument to bring it about."¹

Terms for "Messiah" in the Old Testament

מָשַׁח

This is the verbal root from which the noun form is derived and occurs about 140 times in the Old Testament according to Hamilton.² Its basic meaning is "to smear, anoint,"³ and could refer to daily usage such as painting a house (Jer 22:14), rubbing a shield with oil (Isa 21:5), or applying oil to the body (Amos 6:6).⁴ Although it is used in connection with a ceremonial application of oil to items of the tabernacle, it is more often used for the ceremonial induction into leadership offices and is most frequently used with kings such as Saul and David.⁵

There is also a fourfold theological significance that is attached to this word. Hamilton comments

First, to anoint an individual or an object indicated an authorized separation for God's service. . . . māshaḥ, while representing a position of honor, also represents

¹Richard N. Longenecker, The Christology of Early Jewish Christianity, Studies in Biblical Theology, Second Series, 17 (Naperville, IL: Alec R. Allinson, Inc., 1970), pp. 63-64.

²Theological Wordbook of the Old Testament, s.v. "מָשַׁח," by Victor P. Hamilton, 1:530.

³BDB, p. 602.

⁴Hamilton, "מָשַׁח," p. 530.

⁵Ibid.

increased responsibility. Both Saul and David are called to account for their sin with the reminder, "I (the Lord) anointed (māshaḥ) you king" (1 Sam. 15:17; 2 Sam. 12:7). Secondly, though the agent might be the priest or prophet, writers speak of anointed ones as those whom the Lord anointed (e.g. 1 Sam. 10:1; 2 Sam. 12:7). Such language underscores that it is God who is the authorizing agent; that the anointed is inviolable (1 Sam. 24:8ff.); and that the anointed one is to be held in special regard (cf. 1 Sam. 26:9ff.). Thirdly, one may infer that divine enablement was understood as accompanying māshaḥ. . . . Finally, in the form māshfaḥ, māshaḥ was associated with the coming promised deliverer, Jesus. Though this association with the term māshaḥ is not as prevalent in the OT as often supposed, the prospect of a righteous, Spirit-filled ruler is increasingly discernible in the OT (cf. Isa. 9:1-7; 11:1-5; 61:1).¹

מָשַׁח

This word occurs about forty times in the Old Testament and is found primarily in Psalms and First and Second Samuel.² It has the meaning of "anointed" and is used in reference to the king of Israel (1 Sam 24:10); of the high priest of Israel (Lev 4:3); of Cyrus (Isa 45:1); and of the patriarchs, regarded as anointed kings (1 Chr 16:22).³ It is a title of honor which also emphasizes the special relationship that exists between God and the anointed.⁴

In reference to the use of this word for Cyrus, if he is to be viewed as an ideal king who is godly and righteous, then problems will be encountered in the term "anointed." For he was a king who was also a worshipper of Marduk and other pagan deities.⁵ But even though Cyrus was

¹Ibid. ²Ibid., p. 531.

³BDB, p. 603.

⁴Hamilton, "מָשַׁח," p. 531.

⁵Ibid.

a foreign king, he too, like Saul and David was one of God's chosen instruments.¹ And as Isaiah 45:1 suggests, he was singled out or chosen for a specific task, "characteristically one of deliverance--a deliverance of Israel from their Babylonian captors returning them to their homeland."²

Χριστός

This is the Greek word used in the Septuagint which corresponds to the Hebrew word מָשִׁיחַ and its cognate forms.³ An examination of Hatch and Redpath will reveal that the only time Χριστός is used in the Septuagint is with the words מָשִׁיחַ, מְשִׁיחַ, and מִשְׁחָה.⁴ Χριστός also denotes someone who has been ceremonially anointed for an office.⁵

A Survey of Messianic Passages

In this section of the study, only a brief synopsis of the Messianic passages will be given. This survey of Messianic passages is not intended to prove Messianism in the Old Testament but rather to establish a probable basis

¹The New International Dictionary of New Testament Theology, s.v. "Χριστός," by Karl H. Rengstorf, 2:335 (hereafter cited as Dictionary of N.T. Theology).

²Hamilton, "מָשִׁיחַ," p. 531.

³G. Abbott-Smith, A Manual Greek Lexicon of the New Testament, 3rd ed. (Edinburgh: T. & T. Clark, 1937), p. 484.

⁴Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint and the Other Greek Versions of the Old Testament (Including the Apocryphal Books), vol. 2: K - Ω (reprint, Graz, Austria: Akademische Druck- u. Verlagsanstalt, 1975), pp. 1475, 1476.

⁵Rengstorf, "Χριστός," p. 334.

from which the intertestamental writers may have drawn upon¹ in order to further develop their Messianic concept.

Genesis

Genesis 3:15 is known as the "proto-evangel" in which the hope of deliverance for mankind would arise out of the human race; "out of the very 'seed of the woman.'"² It is to this passage that many who deal with the subject of Messianic prophecy begin their presentations.³ In Genesis 3:15 the words are recorded: "And I will put enmity between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel." There are three things that stand out in this passage; namely: the Deliverer (1) must be of the seed of the woman; (2) He is to be temporarily hindered; and (3) He will finally be victorious.⁴ Payne notes that although the

¹For an extensive coverage of Messianic passages see E. W. Hengstenberg, Christology of the Old Testament and a Commentary on the Messianic Predictions, with a Foreword by Walter C. Kaiser, Jr. (Grand Rapids: Kregel Publications, 1970) (hereafter cited as Hengstenberg, Christology of the O.T.).

²Payne, The Theology of the Older Testament, p. 258. For further support of this view see Robert Mahl, "Genesis 3:15 and the Protevangelium" (M.Div. thesis, Grace Theological Seminary, 1978). For an excellent discussion of the opposing position see David W. Miller, "The Pseudo-Protoevangelium in Genesis 3:15" (M.Div. thesis, Grace Theological Seminary, 1975).

³Raymond F. Surburg, "Messianic Prophecy and Messianism," The Springfielder 37 (June 1973):17.

⁴Aaron J. Kligerman, Messianic Prophecy in the Old Testament, with Foreword by Wilbur M. Smith (Grand Rapids: Zondervan Publishing House, 1957), p. 13.

individuality of the Messiah is not yet revealed, it is not ruled out.¹ Hengstenberg believes that the reason for this is because it is the first promise of the Messiah given and as such will be most indefinite.² Gromacki concurs with this and says, "Truth was revealed and later developed or clarified (Gen. 3:15 cf. Isa. 7:14; 1 Sam. 2:35 cf. Ps. 110:4)."³

In Genesis 9:26-27 the seed was to be from the descendants of Shem.⁴ The next area concerning the Messiah is that he is to be of the family of Abraham as recorded in Genesis 12:1-3. The last part reads, "And in you all the families of the earth shall be blessed (Gen. 12:3b)." This covenant made with Abraham is confirmed and enlarged to him in Genesis 12:6-7; 13:14-17; 15:1-21; 17:1-14; and 22:15-18.⁵

Genesis 49:10 indicates from which tribe the Messiah will emerge: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples."⁶ The

¹ Payne, The Theology of the Older Testament, p. 259.

² Hengstenberg, Christology of the O.T., p. 12.

³ Gromacki, "The Messianic Idea After Hezekiah," p. 3.

⁴ Kligerman, Messianic Prophecy in the Old Testament, p. 16.

⁵ J. Dwight Pentecost, Things to Come: A Study in Biblical Eschatology, with Introduction by John F. Walvoord (Grand Rapids: Zondervan Publishing House, 1958), p. 72.

⁶ In regards to the meaning of Shiloh see Joseph Klausner, The Messianic Idea in Israel From Its Beginning to the Completion of the Mishnah, trans. W. F. Stinespring from the 3rd Hebrew ed. (London: George Allen and Unwin Ltd., 1956), pp. 29-30 (hereafter cited as Klausner, The

development of this idea may be seen as "evolutionary" in the sense that the Messianic idea is "God's gradual revelation of truth from the simple to the complex, from the general to the specific."¹ Pentecost explains this principle when he writes

Immediately after the fall of man God revealed His purpose to provide salvation for sinners. This program was gradually unfolded by God to man. The promise made to Abraham represents a progressive step in this revelation.²

Numbers 24:17, 19

In this passage a future ruler is described that shall rise from Israel: "A star shall come forth from Jacob, and a scepter shall rise from Israel. . . . One from Jacob shall have dominion. . . ." Hengstenberg comments that "by this Ruler the Jews from the earliest times have understood the Messiah, either exclusively, or else principally, with a secondary reference to David."³

Deuteronomy 18:15, 18

In this passage it is recorded that the Messiah will perform the functions of a prophet:

Messianic Idea). Although Klausner sees support for the reading "until shall come the one to whom shall be the obedience (that is submission) of the peoples," particularly in the Septuagint, he rejects this interpretation and opts for a critical view which sees the composition of this verse to be Solomon's time.

¹Gromacki, "The Messianic Idea After Hezekiah," p. 3.

²Pentecost, Things to Come, p. 70.

³Hengstenberg, Christology of the O.T., p. 34.

The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. . . . I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, And he shall speak to them all that I command him.

This passage is usually understood to refer to the Messiah because of the manner in which Peter and Stephen quote it.¹ Beaver points out that "No doubt the immediate application of this prophet is to Joshua, but there is no doubt that it also refers to the Messiah (cf. Peter's sermon in Acts 3:22, and Stephen's in Acts 7:37)."² In a catena of testimony passages found in Qumran Cave 4 which contains Deuteronomy 18:15-19, Moeller states that it helped confirm what had already been suspected, that "Deuteronomy 18:15-19 was the Old Testament basis for the expectation of a Messianic prophet (in addition to the fact that in the Judean court from David's time onward a prophet to the throne seems to have become a major functionary)."³

1 Samuel

In 1 Samuel 2:10, the last portion of Hannah's Song of Thanksgiving is recorded: "Those who contend with the Lord will be shattered; against them He will thunder in the heavens, the Lord will judge the ends of the earth; and He

¹ Ibid., p. 37.

² Beaver, "The Biblical Conception of the Messiah as Prophet, Priest, and King," p. 23.

³ Henry R. Moeller, ed., The Legacy of Zion: Intertestamental Texts Related to the New Testament (Grand Rapids: Baker Book House, 1977), p. 27.

will give strength to His king, and will exalt the horn of His anointed." This is the first passage in Scripture where the coming Deliverer is specifically designated as "the anointed one" and also is the first passage where the deliverer is called "king."¹

Payne argues that 1 Samuel 2:10 refers to the Christ and writes

The Person to whom 1 Samuel 2:10 refers cannot be King Saul (who was not yet born), for the reign of the king to whom the reference is made takes place in that yet future age when Yahweh shall judge the ends of the earth. The subject of Mashfah must indeed be the Christ.²

2 Samuel

In 2 Samuel 7:12, 13 and 16, the promise of God to David concerning the establishment of his throne is recorded:

When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever (vs. 12, 13). And your house and your kingdom shall endure before Me forever; your throne shall be established forever (v. 16).

The occasion for this covenant with David was the desire which David had to build a house for God. Briggs notes, "This desire was rewarded with a promise which transcends all previous predictions in its unfolding of the Messianic idea."³ In reference to this promise in 2 Samuel 7, Oehler

¹Payne, The Theology of the Older Testament, p. 272.

²Ibid.

³Charles A. Briggs, Messianic Prophecy: The Prediction of the Fulfillment of Redemption Through the Messiah (New York: Charles Scribner's Sons, 1886), p. 126.

comments that it forms, in a twofold respect, the starting point for the more definite form of the Messianic idea and writes, "First, by the fact that the consummation of the kingdom of God for which Israel was chosen, if from this time forward connected with a King who, as the Son of God, i.e. the representative of Jehovah, and, fitted by Him to be depository of the Divine sovereignty on earth, stands in a relation of most intimate connection with God; and, secondly, in that it is established for all time that this King is to be a Son of David."¹ Luke 1:32, 33 seems to indicate that these verses refer to Christ because Gabriel cites this Davidic promise of an eternal kingdom to Mary when he announces the birth of Jesus.²

The Psalms

Psalm 2:2 reads, "The kings of the earth take their stand, and rulers take counsel together against the LORD and against His Anointed." This Psalm is frequently considered a coronation Psalm, but seems to have been written at a time subsequent to David's accession, when there were no mutinous people.³ Although the basic meaning may refer to an

¹Gustav F. Oehler, Theology of the Old Testament, rev. from the translation in Clark's Foreign Theological Library with additions of the 2nd German ed., with Introduction and Notes by George E. Day (New York: Funk & Wagnalls Publishers, 1883), p. 523.

²Beaver, "The Biblical Conception of the Messiah as Prophet, Priest, and King," p. 25.

³S. Lewis Johnson, Jr., The Old Testament in the New: An Argument for Biblical Inspiration (Grand Rapids: Zondervan Publishing House, 1980), p. 15.

immediate Israelite king, the New Testament demonstrates that the "meaning of māshīah in Ps. 2 cannot be limited to a king about to be enthroned, but is a reference to the unique vice-regent, Jesus Christ (Acts 13:32ff.; cf. Heb. 1:5; 5:5)."¹ Johnson also adds, "It seems clear that the writer of Hebrews reads Psalm 2 as a 'messianic prediction.'"²

Other royal Psalms contributing to the Messianic concept would be Psalm 45:6 which, in natural and strict translation, speaks of the king as divine and Psalm 110:1-5 which refers to David's son as David's Lord.³ Psalm 110 also states that the person of the Messiah is a priest "according to the order of Melchizedek" (v. 4).

Isaiah

A few characteristics of the coming "Golden Age" is portrayed in Isaiah as (1) peace (Isa 2:4); and (2) happiness and contentment (Isa 55:1-3).⁴ Further descriptions are given of the Messiah in Isaiah. He is to be divine (7:14; 9:6); born of a virgin (7:14; 9:6); of the stem of Jesse (11:1); a righteous ruler (11:4); and one who is to suffer and bear the sins of many (ch. 53). In reference to Isaiah 11, Greenstone remarks, "The central figure of the

¹Hamilton, "מָשִׁיחַ," p. 531.

²Johnson, The Old Testament in the New, p. 15.

³Hamilton, "מָשִׁיחַ," p. 351.

⁴W. O. E. Oesterley, The Evolution of the Messianic Idea: A Study in Comparative Religion (London: Sir Isaac Pitman & Sons, Ltd., 1908), pp. 253, 260.

future age is the personal Messiah, 'the root of Jesse,' who, when the religious of Israel shall stand for an ensign to the nations, to it shall the people see (Isa. 11:10)."¹ Gloag notes that in the fifty-third chapter of Isaiah, a suffering Messiah, rather than a Messianic King is portrayed.² Baron states that up until recent times, this prophecy in Isaiah 53 has almost been universally received by Jews as referring to the Messiah.³

Daniel

In Daniel 9:25 the Messiah is called "the anointed one, the prince"; and should be distinguished from "the prince that shall come" (9:26) who is the anti-Christ.⁴ Payne notes that Daniel 9:25 is the first time māshîaḥ, without the article, came to be used as a personal name "Messiah."⁵

Malachi

In Malachi 3:1-3 the Messiah is called the Lord; he is the one whom Israel seeks; he comes suddenly to his

¹Julius H. Greenstone, The Messiah Idea in Jewish History (Philadelphia: The Jewish Society of America, 1906), p. 35.

²Paton J. Gloag, The Messianic Prophecies (Edinburgh: T. & T. Clark, 1879), p. 233.

³David Baron, Rays of Messiah's Glory: Christ in the Old Testament (Grand Rapids: Zondervan Publishing House, n.d.), p. 276. For a discussion on the Messianic application of Isaiah 53 see pp. 225-51; 269-74.

⁴Gromacki, "The Messianic Idea After Hezekiah," p. 15.

⁵Payne, The Theology of the Older Testament, p. 261.

temple; he is the messenger (angel) of the covenant; Israel delights in him; and he will refine and purify the sons of Levi so that they might present offerings to the LORD in righteousness. He will be preceded by a messenger (3:1) who is later identified as Elijah (4:5). Hengstenberg points out that "Entirely peculiar to Malachi is the sending of a forerunner of the Messiah."¹

In reference to the "angel of the covenant" Kaiser writes

So intense was His presence that it would contain a dreadful danger for all sinners. Asked Malachi, "Who can endure the day of His coming and who can stand when He appears?" (3:2). Accordingly, this was but a repetition of the promise made at the time of the Exodus: Yahweh would signally manifest Himself in the person of the theophanic Angel. That is what He promised in Exodus 23:20-21: "Behold, I will send an Angel before you . . . for My name is in Him" (Cf. Exod. 23:23; 32:34; 33:2).²

Here the Lord is represented by the "angel of the covenant," who is the coming Messiah. His supernatural powers are so great that sinners will not be able to endure in the day of His coming or stand when He appears (Mal 3:2).

Summary

It can be seen in the preceding discussion of the Old Testament passages that there was a Messianic hope which ran throughout the Scriptures. Johnson insists, "That the Old Testament is 'the Book of the Coming One' is the common

¹Hengstenberg, Christology of the O.T., p. 100.

²Walter C. Kaiser, Jr., Toward an Old Testament Theology (Grand Rapids: Zondervan Publishing House, 1978), p. 257.

knowledge of all who have read it. From the Protevangelium of Genesis 3:15 to the last words of Malachi (cf. 4:2, 5-6) it is occupied with His advent."¹

A brief summary of passages will reveal that the concept of the Messiah was progressively revealed in Scripture; and that these new truths gave a fuller view concerning the person and work of the Messiah. Gromacki gives an excellent summary of the Biblical concept:

He was to be human. He was to be the seed of the woman (Gen. 3:15); a Semite (Gen. 9:18-27); of the family of Abraham, Isaac, and Jacob (Gen. 12:1-3; 35:9-15); of the tribe of Judah (Gen. 49:10); of the family of David (2 Sam. 7:12-17); and virgin born (Isa. 7:14). He was to be divine also (Ps. 110:1; Isa. 7:14; 9:6). This God-man was to perform the functions of king, prophet, and priest (Gen. 49:10; Deut. 18:15; 1 Sam. 2:35). His priesthood was to be after the order of Melchizedek (Ps. 110:4). His birthplace was to be Bethlehem (Micah 5:2). He was to suffer for the sins of His people (Isa. 53).

¹Johnson, The Old Testament in the New, p. 12.

²Gromacki, "The Messianic Idea After Hezekiah," p. 3.

CHAPTER III
THE INTERTESTAMENTAL CONCEPT
OF MESSIANISM

Introduction

In this period between the testaments, the term "Messiah" is somewhat modified in that it takes on a mixture of nationalistic and political hopes.¹ In reference to the apocalyptic literature, Surburg writes, "Sometimes the apocalyptic writers depict the Messiah as leading the armies of heaven; other times he is portrayed as Judge; and still other writers depict the Messiah as the ruler of a kingdom that follows resurrection and judgment."²

One must be careful about assuming that there was one basic Messianic concept in this period that was common to all Jews. Ganss maintains that "Pharisees and Essenes, priests and politicians, Apocalyptical writers and scribes who studied the Torah--each group conceived a Messiah somewhat different in details."³ Guthrie concurs and adds, "We should, in fact, speak of a variety of ideas, for there was

¹ Guthrie, New Testament Theology, p. 237.

² Surburg, "Messianic Prophecy and Messianism," p. 21.

³ Ganss, "The Messianic Ideas of Jesus' Contemporaries," p. 40.

certainly no unified concept about the one who was to inaugurate the coming age."¹

Historical Background

Possible Cause for the Rise of the Messianic Hope

It is believed by some that the rise in the emphasis on the Messianic hope was a result of oppression and discontent. Klausner maintains that "the persecutions in the time of Antiochus Epiphanes deepened the conceptions of the Day of Judgment and the Messianic birth pangs."² Also, because the latter Hasmonean dynasty failed to fulfill the hopes of the people, "the Messianic idea welled up like a mighty stream," and imaginative "dreams of the Age to Come" began to emerge.³

Eventually, in the circumstances of increasing bitterness between the Jews and the Romans, people sought out teachers who spoke of "the near approach of deliverance; of the coming of the Messianic ruler who would annihilate their enemies and set up a kingdom above all the kingdoms of the earth."⁴

¹ Guthrie, New Testament Theology, p. 236.

² Klausner, The Messianic Idea, p. 274.

³ Ibid., p. 275.

⁴ W. O. E. Oesterley, ed., The Age of Transition, vol. 1 in Judaism and Christianity, 3 vols. in 1, with Prolegomenon by Ellis Rivkin (reprint ed., New York: KTAV Publishing House, Inc., 1969), p. 86.

A Shift in Emphasis

It was observed in the previous discussion that the concept of the Messiah incorporated the representations of prophet, priest, and king. A fourth kind of representative that was employed by God was that of angels who were supernatural. In this period of the Second Commonwealth, the Messianic hope assumed all four of these conceptions.¹ Surburg remarks, "As the dissatisfaction of the Jews increased because of oppression, it was inevitable that the idea of the Messiah became more and more transcendent."²

Ellison points out that even though the 150 years which preceded shows an increasing fervor in Messianic belief, the development of the Messianic idea affords no progress but rather a regress from the biblical concept.³ Surburg states that "as one human leader after another disappointed the Jews as fulfillment of the prediction of the Messianic Deliverer, the idea became prevalent that the Deliverer would come from heaven, not from the earth, and would be pre-existent and mundane in character."⁴

¹Raymond F. Surburg, "The Development of the Messianic Hope in the Intertestamental Period" (Research Paper, Concordia Theological Seminary, 1975), p. 3.

²Ibid., p. 5.

³H. L. Ellison, The Centrality of the Messianic Idea for the Old Testament (London: The Tyndale Press, 1957), p. 6.

⁴Surburg, "The Development of the Messianic Hope in the Intertestamental Period," p. 6.

Another apparent shift that took place during the second century B.C. is that there seems to be an almost entire absence of the figure of the Davidic Messiah or the Messiah descended from David and Judah.¹ The probable cause for this is because the Maccabees were the leaders in spiritual things and thus the expectation of the people corresponded to that of their leaders, who were descendants of Levi.² It is also interesting to note that with the change from the second to the first century B.C. came also a change in the Maccabees from being leaders in spiritual things to being godless and immoral. This caused a shift (in the Messianic hope of the nation) from the thought of a Messiah of a priestly descent to fall back to the thought of a kingly Messiah from the line of David.³

Divergent Groups of the Period

Although the whole nation anticipated the coming of the Messiah, the degree of expectation was different among various groups.⁴ It is believed that the Pharisees, Essenes,

¹Robert H. Charles, Religious Development Between the Old and the New Testaments, The Home University Library of Modern Knowledge, eds. Gilbert Murray and George Clark (London: Oxford University Press, 1914), p. 80 (hereafter cited as Charles, Religious Development).

²Cullen I. K. Story, "What Kind of Messiah Did the Jews Expect?," BSac 105 (April-June 1948):236.

³Ibid.

⁴For good source material on the Pharisees, Sadducees, and Essenes see Henry R. Moeller, ed., The Legacy of Zion: Intertestamental Texts Related to the New Testament (Grand Rapids: Baker Book House Company, 1977), pp. 61-67.

Sadducees, and Zealots were the four main sects which originated in the times of the Maccabees.¹ Although Klausner suggests that some of the groups originated from the "Hasidim" ("the pious"),² it should be pointed out that there is no evidence to prove this theory.³ It is possible that the term "Hasidim" refers to "those who were loyal to the Mosaic covenant and who seriously practiced the Jewish way of life."⁴

The Essenes

Concerning the Essenes, Harrison writes, "these people were zealous for the Jewish law at a time when Hellenistic ideas and patterns of life were flooding into Palestine early in the 2nd century B.C."⁵ Although Vermes does not apply the title "Essene" to the Qumran community, he believes that the Essenes and the sect responsible for the Qumran Scrolls are identical.⁶

¹For excellent discussion on the possible origins of the various sects see Emil Schürer, The History of the Jewish People in the Age of Jesus Christ (175 B.C. - A.D. 135), vol. 2, New English Version, revised and ed. by Geza Vermes, Fergus Millar, and Matthew Black, et al. (Edinburgh: T. & T. Clark Ltd., 1979), pp. 381-414; 555-90; 598-606.

²Joseph Klausner, Jesus of Nazareth: His Life, Times, and Teaching, trans. Herbert Danby (London: George Allen & Unwin, Ltd., 1925), p. 202.

³Michael S. Stone, Scriptures, Sects and Visions: A Profile of Judaism from Ezra to the Jewish Revolts (Cleveland: Collins, 1980), p. 73.

⁴Moeller, The Legacy of Zion, p. 47.

⁵Zondervan Pictorial Encyclopedia of the Bible, s.v. "Essenes," by Roland K. Harrison.

⁶Geza Vermes, The Dead Sea Scrolls in English, 2nd ed. (New York: Penguin Books, 1975), p. 13.

It is possible that the Essenes represented an extreme group who would not fight together with Judas Maccabaeus to maintain political freedom and thus were prevented from taking part in the political life of the period of the Maccabeans and Herod.¹ They did not seek to stress or reject the traditional but gave themselves to a mystical, contemplative mode of life.² Their concept of the Messiah became an entirely mystical one which was bound up with a supernatural idea of social equality, purity, righteousness, and perfect worship.³ Josephus considered the religious practice of the Essenes as the most ideal and perfect form of Judaism.⁴

The Pharisees

The Pharisees were probably the leading group of Judaism.⁵ Their concept of the Messiah may have represented the bulk of the people since they were held in esteem and respected by the public. Klausner states

They did not allow belief in the Messiah to evaporate into a species of visionaries far removed from practical possibilities; yet they believed in it with all their

¹Klausner, Jesus of Nazareth, p. 202.

²Jasper A. Huffman, The Progressive Unfolding of the Messianic Hope (New York: George H. Doran Company, 1924), p. 91.

³Klausner, Jesus of Nazareth, p. 201.

⁴F. J. Foakes Jackson, Josephus, and the Jews: The Religion and History of the Jews as Explained by Flavius Josephus (London: Society for Promoting Christian Knowledge, 1930), p. 74.

⁵Dictionary of N.T. Theology, s.v. "Φαρισαῖος," by Dietrich Muller, 2:810.

hearts and made it a political and a spiritual ideal. To them and their followers its fulfillment was unquestionable; none the less they taught that it was not their part "to hasten the end" nor to abandon themselves to any miracle-worker, whereby they might bring disaster among the nation.¹

Rivkin believes that the Pharisaic concept of the Messiah was originally defensive in that it was more concerned with exposing would-be messiahs than with finding him.²

The Zealots

Concerning this extreme activist group, Gowan writes, "They waged unconditional warfare on the enemies of God, Jew and Gentile alike, enemy being defined as anyone who disagreed with them."³ They were convinced that the Messiah would be a political deliverer who would achieve national deliverance by force.⁴ Klausner says that they even tried to hasten his coming by force.⁵

The Sadducees

The Sadducees probably "emerged as a distinct party in the era of hellenizing agitation, after ca. 200 B.C., as

¹Klausner, Jesus of Nazareth, p. 202.

²Rivkin, "The Meaning of Messiah in Jewish Thought," p. 397.

³Donald E. Gowan, Bridge Between the Testaments: A Reappraisal of Judaism from the Exile to the Birth of Christianity, 2nd ed., rev. Pittsburgh Theological Monograph Series, no. 14, ed. Dikran Y. Hadidian (Pittsburgh: The Pickwick Press, 1980), p. 207.

⁴Surburg, "Messianic Prophecy and Messianism," p. 21.

⁵Klausner, Jesus of Nazareth, p. 201.

those who favored the modern trends."¹ It is usually assumed that the term "Sadducees" goes back to the proper name Zadok, who along with his family gained control of the high priesthood and the temple under Solomon (1 Kgs 2:35, 1 Chr 29:22).²

Although the precise origin of the Sadducees cannot be determined,³ one salient feature of this group is that they were aristocrats.⁴ It is possible that the Sadducees "are to be identified with the aristocratic members of the early senate or Sanhedrin of Israel, which began prior to the Maccabean revolt and continued through the Hasmonean period."⁵

Although they did not deny the belief in the Messiah altogether because the idea was found in Scripture, they disbelieved all the post-Biblical accretions and took pains to belittle an idea which was politically dangerous.⁶

¹Moeller, The Legacy of Zion, p. 64.

²Dictionary of N.T. Theology, s.v. "Σαδδουκαῖοι," by J. Julius Scott, Jr., 3:439.

³Zondervan Pictorial Encyclopedia of the Bible, s.v. "Sadducees," by Donald A. Hagner.

⁴Schürer, The History of the Jewish People in the Age of Jesus Christ (175 B.C. - A.D. 135), p. 404.

⁵Hagner, "Sadducees," p. 213.

⁶Klausner, Jesus of Nazareth, p. 201.

The Messianic Concept in the Apocrypha

Introduction

The term

The term "apocrypha" comes from the Greek word ἀπόκρυφος and means "hidden, concealed."¹ It is used technically to refer to the relationship of certain books to the Hebrew Canon and in a general way to the books contained in the LXX which are not found in the Hebrew Scriptures.² DeLange employs the term in a general sense and sees it as incorporating "the whole body of anonymous Jewish literature of the Hellenistic age."³ Dentan, on the other hand, uses it in the more technical sense consisting of those books, or parts of books which are found in the LXX but not in the Hebrew Canon; with the exception of 1 Esdras, 2 Esdras, and the Prayer of Manasses, being added to the list.⁴

Date

There is a problem with the dating of the material under consideration. Klausner claims that the Apocrypha almost entirely antedates the Pseudepigrapha and were written for the most part in the more prosperous period of the

¹LSJ, p. 204.

²Zondervan Pictorial Encyclopedia of the Bible, s.v. "Apocrypha," by Roland K. Harrison, p. 204.

³Nicholas DeLange, Apocrypha: Jewish Literature of the Hellenistic Age (New York: The Viking Press, 1978), p. vii.

⁴Robert C. Dentan, The Apocrypha: Bridge of the Testaments (rev. ed., New York: The Seabury Press, 1964), pp. 11-12.

Hasmonean dynasty and before the destruction of the Second Temple.¹ On the other hand, Rost maintains that the Apocrypha and Pseudepigrapha were written during the same time period.² Oesterley recognizes this problem and says, "Opinions differ in a number of cases as to the dates of the books, and the arguments for and against a particular are, as often as not, inconclusive."³

The Messiah

In reference to the person of the Messiah, there is hardly any mention of him in this literature.⁴ Edersheim states, "The silence of the Apocrypha about the Person of the Messiah is so strange, as to be scarcely explained by the consideration, that those books were composed when the need of a Messiah for the deliverance of Israel was not painfully felt."⁵

However, it should be noted that even in the prosperous times of Israel during the period of the Second Temple the Messianic idea was not completely forgotten. The Messianic idea was neither enlarged nor developed; it

¹Klausner, The Messianic Idea, p. 249.

²Leonhard Rost, Judaism Outside the Hebrew Canon: An Introduction to the Documents, trans. David E. Green (Nashville: Abingdon, 1976), p. 30.

³W. O. E. Oesterley, An Introduction to the Books of the Apocrypha (New York: The MacMillan Company, 1935), p. 24.

⁴Charles, Religious Development, pp. 75, 76.

⁵Edersheim, The Life and Times of Jesus the Messiah, 1:172.

was not embroidered with strong imaginative colors; it endured and was preserved, though its scope was restricted.¹ Even though there seems to be a total absence of the Person of the Messiah, the Messianic idea still existed.

The Messianic Concept

The idea preserved

Sirach

The thought of the Messianic age is alluded to in Sirach 36:17: "Hearken, O Lord, to the prayer of thy servants, according to the blessing of Aaron for thy people, and all who are on the earth will know that thou art the Lord, the God of the ages."

Sirach 47:22 suggests the thought of the Messianic hope: "But the Lord will never give up His mercy, nor cause any of His works to perish; He will never blot out the descendants to Jacob, and to David a root of his stock."

1 Maccabees

In 1 Maccabees 2:57 reference is made concerning the Davidic throne being eternal: "David, because he was merciful, inherited the throne of the kingdom forever." It is possible that the writer had the restoration of the Davidic Kingdom through the appearance of the Messiah in view.²

¹Klausner, The Messianic Idea, p. 249.

²W. Fairweather and J. Sutherland Black, eds., The First Book of Maccabees, The Cambridge Bible for Schools and Colleges, ed. by F. S. Marsh (Cambridge: University Press, 1936), p. 85.

In 1 Maccabees 4:46 reference is made concerning a prophet: "So they tore down the altar, and stored the stones in a convenient place on the temple hill until there should come a prophet to tell what to do with them" (vss. 45, 46). Later on in 1 Maccabees 14:41 another reference is made concerning a prophet: "And the Jews and their priests decided that Simon should be their leader and high priest forever, until a trustworthy prophet should arise." It is possible that because the Hasmonean dynasty was not of the house of David, it could not rule over Israel without a reconstruction: namely, that when a trustworthy prophet arises, the Hasmonean house would have to give way to the house of David.¹

Goldstein suggests that the phrase "until a trustworthy prophet should arise" represents a compromise between the Hasmonean party and the other sects since they may have been looking for a miraculous reappearance of the Davidic dynasty.²

Likewise, Fairweather and Black state, "In view of the earlier solemn affirmation of the permanent establishment of the Davidic throne (2 Sam. 7:13, 16, compared with 1 Macc. 2:57), and of the prophecy in Ps. 110 (cf. Zech. 6:12, 13), where the divinely-chosen (Davidic) king is represented as being also 'a priest for ever after the order

¹Klausner, The Messianic Idea, p. 249.

²Jonathan A. Goldstein, I Maccabees: A New Translation with Introduction and Commentary, The Anchor Bible (Garden City, NY: Doubleday & Company, Inc., 1976), p. 508.

of Melchizedek,' it would be for 'a faithful prophet,' as the mouthpiece of God, to decide whether things were to be allowed to rest where they were, or whether the present arrangement must give place to another."¹

Since no true prophets were known to be alive in those days,² the references to "a prophet" (1 Macc 4:46; 14:41) probably refer to a trustworthy representative of God rather than to the coming Messiah. In connection to 1 Maccabees 4:46, Fairweather and Black write, "The reference in the text is not, as some have thought, specifically to the Messiah; the words are simply intended to convey that the question as to the destination of the stones was reserved until God should be pleased to intimate His will in the matter through the authoritative medium of a prophetic voice."³

2 Maccabees

In 2 Maccabees 2:17-18 mention of God gathering His dispersed people from under heaven to His holy place is made:

It is God who has saved all His people, and has returned the inheritance to all, and the kingship and priesthood and consecration, as He promised through the law. For we have hope in God that He will soon have mercy upon us from great evils and has purified the place.

¹Fairweather and Black, The First Book of Maccabees, pp. 246-47.

²Goldstein, I Maccabees, p. 508.

³Fairweather and Black, The First Book of Maccabees, p. 112.

Klausner notes that to the people of Israel, "God has given 'the heritage (the land of Israel or even the heritage of the Gentiles), and the kingdom (the house of David), and the priesthood (the line of Aaron), and the sanctity (the Temple)'. . . ." ¹

Judith

In Judith 16:17 the illusion seems to come from the concept of the Day of Judgment: "Woe to the nations that rise up against my people! The Lord Almighty will take vengeance on them in the day of judgment. . . ."

The Messiah

In a casual reading of the Apocrypha, it will become evident that references to the person of the Messiah are scarce in comparison to the Pseudepigrapha. If 2 Esdras is to be included in the Pseudepigraphical writings, as some suggest, the references to the Messiah would indeed be void in the Apocrypha.

The Person of the Messiah

In 2 Esdras 12:32 reference is made to the Messiah's origin: "This is the Messiah whom the Most High has kept until the end of days, who will arise from the posterity of David." In the preceding verse reference is made to the lion rising out of the forest and speaking to the eagle

¹ Klausner, The Messianic Idea, p. 263.

(2 Esdr 12:31). This has reference to the seer's fifth vision back in 11:36ff.

In 2 Esdras 13:3-11 the Messiah seems to be pictured in supernatural terms. He comes out of the "heart of the sea" (v. 3); all that see and hear him tremble and melt before him (vs. 3-4); multitudes who gather together to fight him are afraid (v. 8); fire from his mouth devours his enemies (vs. 9-11).

The Messiah is also pictured as preexistent (v. 26), the protector of the righteous remnant (vs. 23-29), a judge (vs. 37-38), a warrior (vs. 9-11), the deliverer of his creation (vs. 25-26), and one who cannot be seen except in the time of his day (v. 52). This section ends with the seer's doxology (v. 57) which is a typical feature in some apocalyptic visionary material.¹

In 2 Esdras 7:28, 29 the Messiah is revealed to the people and they rejoice for four hundred years; then he dies:

For my son the Messiah shall be revealed with those who are with him, and those who remain shall rejoice four hundred years. And after these years my son the Messiah shall die, and all who draw human breath.

After this happens the world is "turned back to primeval silence for seven days, as it was at the first beginnings; so that no one shall be left" (2 Esdr 7:30). It may be

¹George W. E. Nickelsburg, Jewish Literature Between the Bible and the Mishnah: A Historical and Literary Introduction (Philadelphia: Fortress Press, 1981), p. 292 (hereafter cited as Nickelsburg, Jewish Literature).

possible that a resurrection occurs and the Messiah, along with those who are righteous, obtain eternal life in paradise.¹ It should also be noticed that there is no relation with the death of the Messiah to an atonement or vicarious offering; which probably is due to the fact that the identification of the Messiah with the Suffering Servant of the Lord was not associated.²

The coming of the Messiah

At the time of the Messiah's coming there will be everlasting rest (2 Esdr 2:34) and rewards of the kingdom will be realized (2 Esdr 2:34). It is also interesting that the author of 2 Esdras viewed his coming as "close at hand" (2 Esdr 2:34). In 2 Esdras 14:9 the seer and those like him will be taken up and live with the Son (the Messiah) "until the times are ended."

The Messianic Concept in the Pseudepigrapha

Introduction

The term pseudepigrapha

The term pseudepigrapha comes from the Greek word ψευδεπίγραφος and means "with false superscription or title, not genuine."³ There are many writings which would fall

¹ David F. Miller, "The Eschatology of the Apocrypha" (Paper for Seminar in the Inter-testamental Period, Grace Theological Seminary, Fall, 1969), p. 11.

² Ibid., pp. 10-11.

³ LSJ, p. 2020.

under the general term "pseudepigrapha" that will not be covered as stated previously. The number of documents from Qumran that should be included under the category of the Pseudepigrapha still remains questionable.¹

The importance of the Pseudepigrapha

The Pseudepigraphical writings are important to the study of the concept of the Messiah because they help to fill in the information which is lacking between the testaments. These writings are important in a general sense for four main reasons. First, some of the writings antedate the later books of the Old Testament and some postdate some of the newer ones of the New Testament and thus bridge the gap between the two which span over two hundred years. Second, they come from Jesus' time which provide a valuable link with His milieu. Third, many early church fathers considered some of these writings as canonical or at least authoritative. Finally, many of the writings contain long Christian passages which frequently reveal a precious glimpse into the Christianity that is contemporaneous with New Testament authors.²

Their comparison with the Apocrypha

The Pseudepigraphical writings are both inferior and superior to the Apocryphal writings. Klausner declares

¹Rost, Judaism Outside the Hebrew Canon, p. 31.

²Charlesworth, The Pseudepigrapha and Modern Research, p. 26.

"They are quite inferior to the Apocrypha as regards simplicity, clarity, and naturalness."¹ However, they are also richer, more varied, more full of content, and reflect the people's beliefs, opinions, and hopes for the future. Thus, Klausner claims, "within them it is possible to observe much better the spirit of the time, the people's conceptions of past and future, the spiritual condition of representative persons of that time, popular views current in the second half of the period of the Second Temple, the knowledge of nature, and the world possessed by the 'popular prophets'. . . ."²

Textual difficulties

Many of the books of the Pseudepigrapha are beset with critical problems such as dates, composition, authorship and textual questions of books as well as sections within books; which is beyond the scope of this study. For a further discussion and research on these various problems, see the respective sections of each book under consideration in The Pseudepigrapha and Modern Research by James H. Charlesworth.

The Messianic Concept

Jubilees

The Book of Jubilees does not seem to mention the Messiah in particular but does say something concerning

¹Klausner, The Messianic Idea, p. 273. ²Ibid.

Judah's connection with the Messianic idea. Jubilees 31:18, 19 reads:

And to Judah he said: 'may the Lord give thee strength and power to tread down all that hate thee; a prince shalt thou be, thou and one of thy sons, over the sons of Jacob; may thy name and the name of thy sons go forth and traverse every land and region. Then shall the Gentiles fear before thy face, and all the nations shall quake.'

This seems to be the earliest reference to the presence of a Messiah in a temporary Messianic kingdom.¹

The Books of Adam and Eve

In the Books of Adam and Eve 29:7-10 there seems to be the establishment of a millennial kingdom where God is the one who rules the kingdom. This passage reveals that: God will dwell with men on earth (v. 7), righteousness will shine (v. 7), the house and people of God will be honored (v. 7), the unrighteous will be punished by the king who is God Himself (v. 8), the wicked will be repelled and the righteous will shine (v. 9), God will be seen as the just judge (v. 10).

1 Enoch

It is in this book that the supernatural character of the Messiah is presented. In relation to chapters 37-71 Surburg states, "He is pictured as a transcendental being, exalted above all creatures and also pre-existent who would

¹Charles, Pseudepigrapha, p. 61.

manifest Himself in the last times to establish the kingdom of God."¹

It is also in this book that titles such as "the Anointed One," "the Righteous One," "the Elect One," and "the Son of Man," are used of the Messiah.² Also in this book is a diffused expectation of the Messiah; for he is viewed as the Messiah of David, Levi, Joseph and Ephraim.³

Chapters 38-39

The Messiah is referred to as "the Righteous One" (38:2), "the Elect One" (39:6); righteousness prevails in his days (39:6), and righteousness before Him shall never fail (39:7).

Chapters 40-49

In these chapters the Messiah sits on the throne and tries man's works (45:3), dwells among God's elect ones (45:4), is called the Son of Man (45:3), has much power over temporal kings (45:4), pre-existed before the sun and stars were created (48:3), is worshipped by those who dwell on earth (48:5), is referred to as "His Anointed" (48:10), has much wisdom and power (49:1-2), is able to judge secret things (49:4).

¹Surburg, "The Development of the Messianic Hope in the Intertestamental Period," p. 6.

²Zondervan Pictorial Encyclopedia of the Bible, s.v. "Messiah," by Jacob Jocz, p. 202.

³Baker's Dictionary of Theology, s.v. "Messiah," by David H. Wallace, p. 350.

Chapters 50-59

Here the Messiah sits on God's throne; seven metal mountains consisting of iron, copper, silver, gold, soft metal, and lead serve the dominion of the Messiah so that He may become potent and mighty on the earth (52:2, 4). These metal mountains become as wax before the fire, and powerless before the Messiah's feet (52:6). Metals of war shall also be destroyed at the appearing of the Messiah (52:9). He shall sit on the throne of glory and judge in the name of the Lord of Spirits (55:4).

Chapters 60-61

Here the Messiah praises the name of the Lord of Spirits (61:11), is recognized by and terrifies kings, mighty, and exalted ones (62:1), has sovereign rule over all so that it is written, "And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all" (62:6). He was also hidden from the beginning (62:7). All the kings and the mighty worship, hope, petition, and supplicate for mercy before him (62:9). He sits on the throne and causes sinners to pass away (69:27).

Chapters 70-71

Enoch is raised aloft (translated) to him (70:1). The Son of Man is born unto righteousness, and it does not forsake him (71:14); all shall walk in his way and never

be separated from him (71:16); length of days are with him (71:17).

The Testament of the Twelve Patriarchs

This book promotes the idea that the Messiah comes not from Judah but mainly from Levi. Although some portions of the Testaments acknowledge that the Messiah originates from Judah, it is still viewed as being subject to Levi. Bruce concurs and says, "Alongside the priesthood from the tribe of Levi is the kingship from the tribe of Judah, but as in Qumran expectation the kingship is subordinate to the priesthood."¹ This certainly represents an aberration from the Old Testament concerning the human origins of the Messiah.² Charles believes that this concept of the expectation is directly related to the descent of the great Maccabean family from Levi.³

T. Reuben

In this book God gives the sovereignty to Levi (6:7); commandment is given to obey Levi (6:8). Levi is viewed as the "anointed" High Priest, of whom the Lord spoke (6:8). Levi shall bless Israel and Judah because he has been chosen

¹F. F. Bruce, Jesus and Christian Origins Outside the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1974), p. 77.

²Raymond F. Surburg, Introduction to the Intertestamental Period (St. Louis: Concordia Publishing House, 1975), p. 70.

³Charles, Religious Development, p. 55.

by the Lord to be "king over all nations" (6:11). Bruce observes, "It is a near-certainty that this passage, ascribing kingship as well as priesthood to the tribe of Levi, reflects the situation under the dynasty of the Hasmonaeans, who combined the kingship with the high-priesthood until they lost their secular power with the Roman occupation in 63 B.C."¹ Worship is commanded before Levi's seed because he will "be among you an eternal king" (6:12).

T. Simeon

Here Levi is seen as waging war for the Lord and conquering the host of Beliar (5:5, 6). God Himself takes up a body and eats with men and saves men (6:7) (this is probably a Christian interpolation). God raises up a High-priest from Levi and a King from Judah (7:2). A Christian interpolation (God and man) occurs after "King" in the text.

T. Levi

In this book Levi is viewed as fulfilling the functions of the Messianic office, namely: that of a priest (8:13), king (8:14), and prophet (8:15). Moeller points out that "at the apex of Hasmonean power and popularity, the priest-king was the model for the messianic vision. . . ."² The first Jubilee shall have a priest who is perfect with

¹Bruce, Jesus and Christian Origins Outside the New Testament, p. 78.

²Moeller, The Legacy of Zion, p. 28.

the Lord and shall arise for the salvation of the world (17:2).

Chapter eighteen is generally viewed as a Messianic hymn and seems to indicate that "the Jewish author of this tradition colored his descriptions of the eschatological priest with language traditionally applied to the Davidic king."¹ From this hymn it can be observed that the Lord will raise up a new priest (v. 2). He will be as king (v. 3); he will be magnified and exalted (vs. 3-5); none shall succeed him for all generations forever (v. 8); sin will end in his priesthood (v. 9); he will open the way to paradise and remove the threatening sword against Adam (v. 10). He enables the saints to eat from the tree of life (v. 11); He binds Beliar (v. 12); and all the saints clothe themselves with joy (v. 14).

T. Judah

Judah is viewed as being a king, prospering in all things (1:6). Commandment is made for his children to love Levi or be destroyed (21:1). The kingship of Judah is subordinated to the priesthood of Levi (21:2-5). Judah's kingdom is to be brought to an end by another race (22:2), but God will guard the might of Judah's kingdom forever (22:3). A star is to arise from Jacob (24:1).

¹Nickelsburg, Jewish Literature, p. 237.

T. Zebulun

In this book the Lord Himself is the light of righteousness and will be visible in Jerusalem (9:8), and will be provoked to anger because of wickedness (9:9). This pictures the Lord Himself rather than His Anointed as the one who rules.

T. Dan

In 5:10 it is uncertain if the Messiah is from both Judah and Levi. It reads: "And there shall arise unto you from the tribe of [Judah and of] Levi the salvation of the Lord." The singular "tribe" and the uncertain text containing "Judah" seems to favor the tribe of Levi as the source of the Lord's salvation.

T. Naphtali

In the sections of 5:1-6:9, two dreams are related. In one dream Levi and Judah both grab branches and in the other they are both on one plank in the sea. These dreams are interpreted and view salvation as originating from Levi and Judah (8:2). Also, God shall appear on earth through their tribes to save Israel's race (8:3).

T. Gad

Here also is the command to honor both Judah and Levi because salvation will come to Israel through them (8:1).

T. Asher

This book views God as visiting the earth and breaking the dragon's head. This portion reads:

Until the Most High shall visit the earth, coming Himself [as man, with men eating and drinking], and breaking the head of the dragon in the water. He shall save Israel and all the Gentiles [God speaking in the person of man].

T. Joseph

This book basically has the view of honoring both Levi and Judah (19:11).

T. Benjamin

Although some references may be Christian interpolations, T. Benjamin records a vicarious suffering of the blameless and sinless one (3:8), a visitation of an only begotten prophet (9:2), the exhortation of worship of the heavenly King (10:7), and the rising of a beloved one from Judah and Levi (11:2).

The Sibylline Oracles

Book III

The royal tribe is seen as Judah (v. 288). God's succor is the mighty king (v. 560). God shall send a king from the sunrise (v. 652) who will give every land relief from war (v. 653) and act out God's will (vs. 654-56).

Book V

The king sent from God will destroy all the mighty kings and the best of men (vs. 108-10). A certain exalted

man is seen from heaven whose hands were nailed to a fruit tree (vs. 256-57). He is called a "longed for branch," "August offshoot" (vs. 260-63). Men will take note of God for he is the one viewed as the reigning King (vs. 348, 352, 499).

2 Baruch

In this book the Messiah will be revealed in the future, and after certain events will return to glory (29:3; 30:1). Those who hoped in Him will be resurrected (30:2). The principate of God's Messiah will be revealed and convict the last leader of the time for his impieties and the Messiah's principate will stand forever (39:7; 40:1, 3).

Chapters 53-74 are the interpretation of the vision with the majority of the Messianic significance found in chapters 70-74.

Chapter 70 reveals that God will bring widespread destruction and death upon mankind (70:1-8). Those who escape these things will be delivered into the hands of God's servant, the Messiah (70:9). Chapter 72 demonstrates that it is during this time of destruction that the Messiah will come (72:2). He will gather all the nations together, sparing some and destroying others (depending upon how they treated God's people) (72:2-6). Chapters 73 and 74 reveal the conditions of the Messianic kingdom (which is reminiscence of Isaiah 11:6-9) that he will set up.

Charles notes that the warlike characteristics of the Messiah in the Messiah Apocalypse are noteworthy.¹

The Psalms of Solomon

In these famous Psalms chapter 17 refers to the Messiah as being endowed with wisdom and understanding, taught of God, and as having powerful and penetrating judgment.²

In 17:5 the author appeals to God's promise concerning David's offspring and refers explicitly to 2 Samuel 7:17.³

Ganss sees the portrayal of the Messiah in this book as being above all, a warrior king.⁴

Chapter 17

The Psalmist cries out to God that David was chosen to be king over Israel and that his kingdom is to never fail (17:5). He appeals to God to raise up a Davidic king for Israel, that he might shatter the unrighteous rulers, purge and thrust out from Jerusalem the nations and sinners, and destroy the pride of sinners as a potter's vessel (17:23-36). He asks for a Davidic king who will destroy the godless nation, gather and judge the tribes, and not allow

¹Charles, Pseudepigrapha, p. 510.

²W. D. Davies, Torah in the Messianic Age and/or the Age to Come, JBL, Monograph Series, Vol. 7 (Philadelphia: Society of Biblical Literature, 1952), p. 43.

³M. DeJonge, "The Use of the Word 'Anointed' in the Time of Jesus," NovT 8 (April-October 1966):134-35.

⁴Ganss, "The Messianic Ideas of Jesus' Contemporaries," p. 42.

unrighteousness to exist (17:27-29). The Davidic king is called the "anointed of the Lord and is pure from sin" (17:36-41).

Chapter 18

The Psalmist again desires that God would bring back "His anointed" (18:6).

A Zadokite Work

This document views the Messiah as one through whom God will cause the remnant to know His Holy Spirit (2:9, 10). The Messiah is called "His holy anointed one," and is visioned as a star out of Jacob and a sceptre out of Israel (8:2, 10; 9:8). He is a militant Messiah from Aaron and Israel (9:10, 11, 29, 53; 15:4; 18:8). It is possible that this document views two Messiahs in its reference to Aaron and Israel. Further discussion of this concept will be viewed in the next section.

The Messianic Concept of Qumran

The Dead Sea Scrolls or Qumran Scrolls, as some refer to them, were initially discovered in 1947¹ in caves near Khirbet Qumran which is by the northwest side of the Dead Sea.² More caves and scrolls were discovered between 1952 and 1956 especially during the summer of 1952 which

¹Theodor H. Gaster, The Dead Sea Scriptures in English Translation, rev. and enlarged ed. (Garden City, NY: Doubleday & Company, Inc., 1964), p. 11.

²Nickelsburg, Jewish Literature, p. 6.

yielded "the richest manuscript deposit of them all."¹

Vermes gives a brief account of their discovery:

The first lot of documents, consisting of several biblical and non-biblical scrolls, was found accidentally by an Arab shepherd in the spring of 1947. In 1949, the place was identified and explored by archaeologists, and the authenticity and antiquity of the find were established. Then, between February 1952 and January 1956, ten more caves were located. For two of them (III and V), the archaeologists were responsible; workmen on the site discovered four others (VII, VIII, IX, and X); and the indefatigable Ta'amireh tribesmen, who most of the time succeeded in outwitting their professional rivals, were able to uncover four more (II, IV, VI and XI), two of them (IV and XI) containing extremely rich manuscript deposits.²

Nickelsburg adds that these scrolls "include all the books of the Hebrew Bible except Esther, several of the Apocrypha and Pseudepigrapha, and numerous sectarian writings composed by a group who lived at Qumran or by related groups."³

The Teacher of Righteousness

There is disagreement among scholars as to the identity of the Teacher of Righteousness. Some have identified the Teacher with John the Baptist while others have attempted to identify him with Jesus.⁴ This Teacher of Righteousness could have been "the righteous teacher" or

¹ Geza Vermes, The Dead Sea Scrolls: Qumran in Perspective (Cleveland: Collins World, 1977), p. 9.

² Idem., The Dead Sea Scrolls in English, p. 11.

³ Nickelsburg, Jewish Literature, p. 6.

⁴ Bruce, Jesus and Christian Origins Outside the New Testament, p. 72.

"the one who teaches righteousness."¹ This leader of the sect suffered martyrdom at the hands of "the wicked priest."² And as a founder of the sect, he was considered a great prophet.³ Although the question of the identity of the Teacher of Righteousness is interesting it seems that any attempt to connect him with any known historical persons is not entirely convincing.⁴ However, his ministry signified to the community that the Messianic age was at hand.⁵

In reference to the Teacher of Righteousness being the Messiah, Bruce says, "Neither in his own eyes nor in the eyes of his followers was he a messianic figure. . . ."⁶ Nowhere in the Scrolls can any explicit connection of the Teacher of Righteousness be made to the Messiah or Messiahs.⁷ However, because he was a leader of the community, he was a vital figure in the sect's life because he was the

¹ Nickelsburg, Jewish Literature, p. 6.

² Charles F. Pfeiffer, The Dead Sea Scrolls and the Bible, Baker Studies in Biblical Archaeology (Grand Rapids: Baker Book House, 1969), p. 128.

³ Raymond E. Brown, "The Messianism of Qumran," CBQ 19 (January 1957):74.

⁴ Millar Burrows, The Dead Sea Scrolls (New York: The Viking Press, 1955), p. 228.

⁵ Bruce, Jesus and Christian Origins Outside the New Testament, p. 27.

⁶ Ibid.

⁷ Ray Banner, "The Messianic Concept of the Qumran Community" (Th.M. Thesis, Dallas Theological Seminary, May, 1965), p. 15.

unquestioned teacher of truth.¹ Not only that, but his very appearance was regarded as a sign that the last days were at hand.²

How Many Messiahs?

When the Damascus Document first came out in 1910, it was discovered that the Jewish group to which the document belonged waited for the rising of the "Messiah of Aaron and Israel."³ Since this document was published the question has been raised as to whether these writings referred to one or two Messianic figures. Ringgren explains that "the Hebrew text has the singular but the construction is such that it is entirely conceivable that the author could have meant two anointed ones, one priestly and one royal."⁴

The Rule of the Community seems to support this interpretation: "But they shall be ruled by the first laws with which the men of the Community began to be disciplined

¹Ibid.

²Bruce, Jesus and Christian Origins Outside the New Testament, p. 72.

³Robert B. Laurin, "The Problem of Two Messiahs in the Qumran Scrolls," RevQ 13 (January 1963):39.

⁴Helmer Ringgren, The Faith of Qumran: Theology of the Dead Sea Scrolls, trans. Emilie T. Sander (Philadelphia: Fortress Press, 1963), p. 169.

until the coming of a Prophet and the anointed ones of Aaron and Israel" (1QS 9:10, 11).¹

The picture that is presented then is that there are three eschatological figures; two of which are called "anointed ones."² Bruce explains, "the reference here is to three expected figures of the end time: (i) the prophet like Moses, foretold in Deuteronomy 18:5ff., (ii) the Messiah of David's line, and (iii) an anointed priest."³ These three figures remain distinct in the Messianic expectation in Qumran, whereas the early Christians saw them as being blended in the person of Christ.⁴

While the Qumran sectaries were awaiting the coming of three distinct personages, the three figures of prophet, priest, and king were united in the person of the Lord Jesus Christ. The Messianism of Qumran was apparently of a different kind, but for those of the Qumran community, it was the only form of Messianism they knew.⁵

¹William Hugh Brownlee, trans., Supplementary Studies Nos. 10-12: The Dead Sea Manual of Discipline, BASOR (New Haven, CT: American Schools of Oriental Research, 1951), p. 34.

²Ringgren, The Faith of Qumran, p. 170.

³Bruce, Jesus and Christian Origins Outside the New Testament, p. 72.

⁴F. F. Bruce, Second Thoughts on the Dead Sea Scrolls, 2nd ed. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1961), p. 84.

⁵Ringgren, The Faith of Qumran, p. 171.

Summary

The literature of the intertestamental period presents a varied and complex concept of the Messiah.

In the Apocrypha the Messiah is seen as an earthly and transcendent being. He is the deliverer of God's people and has a fixed number of years on the earth. Although the Messiah dies, his death is neither viewed as substitutionary nor as an atonement. He is pictured as a warrior who strikes terror into his enemies rather than a servant who suffers.

The Pseudepigrapha contain large amounts of material concerning the concept of the Messiah. First Enoch presents the Messiah as a supernatural being. He is viewed as a powerful being who is also pre-existent. He is characterized by righteousness and rules from the throne of glory. His rule is sovereign over all and he is worshipped by those who dwell on the earth.

In the Testament of the Twelve Patriarchs the idea that the Messiah comes not from Judah but mainly from Levi is promoted. This represents a shift in the understanding of the Messiah's tribal origin. Although the kingship of Judah is recognized, it is subordinate to the priesthood of Levi. In addition to this, there is a command to honor both Judah and Levi because salvation will come to Israel through them.

In 2 Baruch the Messiah is perceived with warlike characteristics for he brings widespread destruction and

death upon mankind and judges nations (depending upon how they treated God's people). The Psalms of Solomon also present the Messiah as a warrior king who shatters the unrighteous rulers.

In the Qumran literature there seems to be a picture of three eschatological figures. These were: (1) the prophet like Moses, (2) the Messiah of David's line, and (3) an anointed priest. It seems that their expectation was that of three distinct personages who would come in the future.

CHAPTER IV
THE INFLUENCE OF INTERTESTAMENTAL
MESSIANISM IN THE GOSPELS

Introduction

During the intertestamental period various forms of Messianism were developed which differed from the Old Testament concept. The Gospels reflect the influence of intertestamental Messianism upon the thoughts of some of the people who probably conceived of a political and military type of Messiah who would deliver them from Roman rule and establish an earthly kingdom at his advent. Although there was an influence of this type of Messianism in the times of Jesus, others were able to recognize Him as the Messiah.

Terms for "Messiah" in the New Testament

ΜΕΣΣΙΑΣ

This word is a Hellenized transliteration of the Hebrew word מָשִׁיחַ and the Aramaic word מְשִׁיחָא, and means "the Messiah" which is equal to the term "anointed one."¹ It is only used twice in the New Testament. In both instances it occurs in John 1:41 and 4:25. Longenecker observes, "The only two places in the New Testament where the Hebrew מָשִׁיחַ

¹BAGD, p. 508.

is simply transliterated Μεσσίας rather than translated-- though in an explanatory aside also translated by Χριστός in each case--are both in John's Gospel; the first credited to Andrew and the second on the part of the Samaritan woman."¹

Χριστός

This is the only other word used in the New Testament for "the Messiah." It is used as an appellative "the anointed one, the Messiah, the Christ," and also as a personal name, "Jesus Christ."² It is also interesting to note that throughout the Johannine literature, wherever Χριστός is used singly, it is without exception that it is in appellative fashion.³

Political Influence

As the centuries prior to the time of Christ helped to formulate certain concrete ideas concerning the Messiah, the question is raised as to how much the materials of the intertestamental period affected the people and their reaction to Jesus. Story says that "the idea of a political deliverance so enamored their thinking that it overshadowed the picture of both the true humanity and deity of Messiah,

¹Longenecker, The Christology of Early Jewish Christianity, p. 76.

²BAGD, p. 508.

³Longenecker, The Christology of Early Jewish Christianity, p. 75.

as they were portrayed clearly in the Old Testament."¹
 Guthrie adds, "That many of those who had previously followed Jesus immediately withdrew their support (Jn. 6:66) is for the further evidence that a political Messiah was the predominate idea in popular conceptions."²

Apocalyptic Influence

It is quite possible that the disciples had absorbed much of the widespread Apocalypists' teaching, and along with many others, combined this with the political expectation in connection with the advent of the Messiah and an earthly kingdom.³ Thus, in Acts 1:6, even after the Lord's resurrection, in spite of all His teachings, they could say to Him: "Lord, is it at this time You are restoring the kingdom to Israel?"

Warrior King

Quite possible is the fact that the people were expecting a warrior king who would deliver them from Roman rule. Ganss suggests for John 6:15, that "the multitudes, awe-struck at the miracles of Jesus, wished to proclaim Him king."⁴ This concept would be reflected in the writings of

¹Cullen I. K. Story, "What Kind of Messiah Did the Jews Expect?" BSac 105 (January-March 1948):108.

²Guthrie, New Testament Theology, p. 239.

³Oesterley, The Age of Transition, p. 100.

⁴Ganss, The Messianic Ideas of Jesus' Contemporaries, p. 43.

2 Esdras 13 and the Psalms of Solomon chapter 17 to name a few. With these possible concepts before them, Moeller states that "it is no wonder that so few were able to see their Messiah in the humble Jesus. Rather, the marvel is that so many did, and remained faithful to what they saw (cf. John 1:14; 6:66-69)."¹

Unknown Origin

John 7:27 (cf. 6:42) may exemplify another influence of the apocalyptic writings in the New Testament: "However we know where this man is from; but whenever the Christ may come, no man knows where He is from." This is not a Biblical concept because when Herod inquired of the chief priests and scribes as to the origin of the Christ, they were able to give him the prophecy of Micah 5:2 (Matt 2:4-6). However, the concept of the unknown origin could have been a reflection of 2 Esdras 13:52: "Just as no one can explore or know what is in the depths 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."

The fact that the people's concept of the Messiah was such a contrast to Jesus' Messianic concept probably contributed to their rejection of Him as their Messiah. Ganss writes, "His concepts, so different from those entertained by His countrymen, were certain to stir up opposition; and to speak naturally, it is small wonder that the

¹Moeller, The Legacy of Zion, p. 28.

notions He preached should have resulted in His rejection as Messiah."¹

The Absence of the Suffering Messiah

Story points out that in regards to the Jewish expectation, "They had no cognition of sin, and in consequence felt no need of a suffering Messiah to atone for it."² Whenever the Lord spoke of His sufferings, the disciples did not understand His words. This is seen in Matthew 16:21-22, where Jesus spoke concerning His death and resurrection. After Jesus finished speaking, Peter began to rebuke the Lord and said that it will not happen to Him. Also in Mark 9:10 they questioned themselves concerning the rising of the dead because they did not expect Jesus to die.³

Biblical Influence

There are those in the times of Jesus that had the Biblical concept of the Messiah and do not seem to reflect the concepts of the intertestamental literature.

The Samaritan Woman

When Jesus encountered the Samaritan woman at the well, she said concerning the Messiah, "I know that Messiah

¹Ganss, "The Messianic Ideas of Jesus' Contemporaries," p. 46.

²Story, "What Kind of Messiah Did the Jews Expect?," p. 237.

³Ibid., pp. 239-40.

is coming (He who is called Christ); when that One comes, He will declare all things to us" (John 4:25). She demonstrates that among the Samaritans, there was an expectancy of the coming Messiah.

Guthrie says that her specific concept of the coming Messiah cannot be determined but was probably more vague than the Jewish concept.¹ He goes on to state, "The Samaritans expected one whom they called 'the Restorer.' In the woman's mind, the Messiah would come to resolve all religious problems."² The implication is that the coming of the Messiah was still future.

Surburg points out that the Samaritans only accepted the Torah and yet found the Messiah on the basis of the Pentateuch.³ The Samaritan woman's concept of the Messiah is probably that of a prophet, based on the text of Deuteronomy 18:15: "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him."

Simeon

In the case of Simeon, it was revealed to him that he would not die until he had seen the Lord's Christ (Luke

¹ Donald Guthrie, Jesus the Messiah: An Illustrated Life of Christ (Grand Rapids: Zondervan Publishing House, 1972), p. 65.

² Ibid.

³ Surburg, "Messianic Prophecy and Messianism," p. 25.

2:26). When Jesus was brought to be presented at the Temple, Simeon took Jesus in His arms and said that his eyes had seen the salvation of the Lord and predicted that Mary would have her soul pierced by a sword (Luke 2:27-35). His concept of the Messiah was not that of the apocalyptic writers but that of the Old Testament, especially that of Isaiah (Isa 52:10; 42:6; 49:6).

Summary

It seems that there was political influence which helped to form a concept of the Messiah which caused the picture of the true humanity and deity of the Messiah to be overshadowed.

There was an Apocalyptic influence which seems to be reflected in the Gospels. The concept of a warrior king, a Messiah with an unknown origin, and the absence of a suffering Messiah evidenced this influence.

On the other hand, others also had a Biblical conception of the Messiah which was evidenced by the Samaritan woman and Simeon.

CHAPTER V

SUMMARY AND CONCLUSION

The Old Testament provided the basis upon which the writers of the intertestamental period built and developed their concepts of the Messiah. It is evident from the Old Testament that the concept of the Messiah grew and developed as God progressively revealed it. The Messiah was to be both human and divine and originates from the tribe of Judah. This Anointed One was to also perform the functions of prophet, priest, and king. This Messiah was to suffer for the sins of His people. As the "angel of the covenant" in Malachi 3:2, the intensity of his presence is so powerful that sinners are unable to endure or stand when he appears.

Some of these basic features are developed and greatly expanded in the intertestamental literature. In the Apocrypha the Messiah is viewed as a transcendent and earthly being who delivers God's people and has a fixed number of years on earth. Although he dies, his death is neither a substitution nor an atonement. The Messiah of the Apocrypha is more of a warrior than a servant.

In the Pseudepigrapha there is little evidence that the Messiah suffers in any way. An exception to this might be in T. Benjamin where reference is made to a vicarious

suffering of the blameless and sinless one (3:8). The major portions of the Pseudepigrapha present a Messiah who rules with sovereign control and has power over his enemies. He is viewed as exalted above all creatures and sits on the throne of glory as judge over the nations. His tribal origin is somewhat confused in the Pseudepigrapha and tends to deviate from the Old Testament. Although kingship is not completely denied to Judah, it is usually subordinate to the priesthood of Levi. The concept of the Messiah as a warrior king who has the ability to smash his enemies is prevalent in this literature.

In the literature of Qumran, the Teacher of Righteousness was not considered to be the Messiah. However, his ministry signified to the community that the Messianic age was at hand. Thus, the Qumran community did have a Messianic expectation. They were expecting "the coming of a Prophet and the anointed ones of Aaron and Israel" (1QS 9:10, 11). The idea presented was that the community expected three distinct eschatological figures which correspond to the figures of prophet, priest and king.

During the times of Jesus, the ideas of the intertestamental period influenced the concept of the people. The concepts of the Pseudepigraphical writings apparently dominated the thinking of the people. The concept of a warrior king, a Messiah with an unknown origin, and the absence of a suffering Messiah evidenced this influence. However, there were some such as the Samaritan woman and Simeon who,

regardless of the abundance of Messianic ideas, were able to recognize Jesus as the true Messiah.

In view of the presentation of this paper, the importance of intertestamental Messianism for New Testament studies should be evident. The concept of the Messiah in the times of Jesus must not immediately be equated with the Messianic idea of the Old Testament. Rather, there must be a realization of the changes in Messianism which took place between the Old and New Testaments so that a better understanding of the people's reaction to Jesus' Messiahship can be gained.

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