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### The Messianic Concept in Jewish Apocalyptic Writing

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**THE MESSIANIC CONCEPT  
IN JEWISH APOCALYPTIC WRITINGS**

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**A Thesis Presented to  
The Faculty of Concordia Seminary  
Department of New Testament Theology**

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**In Partial Fulfillment  
of the Requirements for the Degree  
Bachelor of Divinity**

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**by  
Arne P. Kristo  
June 1945**

**Approved by:**

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## OUTLINE

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a goal to sustain and nourish the Jews' faith, hope and trust in God during a period of severe national tribulation.

The most probable theory of the origin of the Jewish Apocalypses would seem to be this, that it was a characteristic product of the National Religious literature, directly produced and given shape by external conditions: namely, the terrible distress under Antiochus Epiphanes.

## THE MESSIANIC CONCEPT IN JEWISH APOCALYPTIC WRITINGS

### I. Declaration of Purpose and Definition of Terms

In this paper we propose to discuss certain aspects of the Messianic hope of the Jews as found in their apocalyptic literature. We want to investigate the apocalyptic writings with the desire of piecing together references to the Messiah, hoping in this way to discover what sort of Messiah this particular genre of Jewish literature presents.

Before we can proceed to the main problem, however, two preliminary questions should be answered: (1) What is meant by the term "Jewish apocalyptic literature"? and (2) What shall we, for the purposes of this specific essay, understand by the term "Jewish apocalyptic literature"?

First, then, we must analyze the type of literature from which our materials come.

If we comprehend the purpose for which the apocalyptic writings came into existence, we will have gone a long way toward answering our first question. These works did have

a goal: to sustain and nourish the Jews' faith, hope and trust in God during a period of severe national tribulation.

The most probable theory of the origin of the Jewish Apocalypse would seem to be this, that it was a characteristic product of the national religious literature, directly produced and given shape by external conditions: namely, the terrible distress under Antiochus Epiphanes.<sup>1</sup>

Already in the dim past, God had promised the patriarchs that from them and their people would stem a Messiah, a Saviour. For centuries the children of Israel had looked for this Deliverer. They lived in expectation. From time to time, God had sent prophets who had reminded them of His covenant and promise. But there came a time when prophets were no more. The canon was closed.

The closing of the canon, however, did not stop the movement of history. Israel lived on, and came upon evil days. Situated as she was on the highways of great empires, that patch of ground we call Palestine suffered the ebb and flow of wars from north, south and east. The Jews were pawns in the hands of conquerors.

Finally, in 166 B.C. the Syrian overlordship was ended by the revolt of the Maccabees against Antiochus Epiphanes. This began a period of storm and stress which is pictured in the books of the Maccabees, and in which era the apocalyptic literature began to appear.

The times were evil, and devout Jews began to question

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1. Charles C. Torrey, "Apocalypse," The Jewish Encyclopedia, I, p. 672.

whether there was any foundation in the age-old Messianic hope; began to wonder if there could be any expectation of a happy future. It was this need for assurance which the apocalyptic literature was meant to satisfy. "Apocalyptic literature was both a message of comfort and an effort to solve the problem of the sufferings of the just and the apparent hopelessness of a fulfilment of the prophecies of Israel's sovereignty on earth."<sup>2</sup> "...Jewish scholars like Bittenwieser maintain that the courage and persistency of the Jews in their faith, their indomitable hope under persecution, their scorn of death, were all nourished by apocalyptic from the times of the Maccabees down to the thirteenth century A.D."<sup>3</sup> Shailer Mathews defines our subject as "a group of Jewish and Christian writings which endeavor to set forth by the use of symbols and revelations God's deliverance of His people from the oppression of their enemies, the certain triumph and joy of the righteous, and the general conditions of life after death."<sup>4</sup> He further adds, "It served to express the enmity and hopes of persecuted groups without exposing them to charges of disloyalty to the government."<sup>5</sup> Finally we turn to Schürer, who maintains that the majority of apocalyptic writings were occasioned by times of trouble and distress, or by de-

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2. George J. Reid, "Apocrypha," The Catholic Encyclopedia, I, p. 602.

3. R.H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament, II, p. ix. For proof, he refers the reader to Jewish Encyc. I. 676.

4. Shailer Mathews and Gerald Birney Smith, A Dictionary of Religion and Ethics, "Apocalyptic Literature," p. 20.

5. ibid.

pressed circumstances of the people generally. "It is the contradiction that is found to exist between the ideal and the actual, between the promises which God has given to His people and the existing bondage and persecution which they had to endure at the hands of Gentile powers,--it was this contradiction I say that impelled their authors to write those works."<sup>6</sup> Schürer further opines, that where no present trouble existed, "the motive for writing may be looked for in the pessimistic view of things which they were cherishing at the time. The existing state of matters, the present condition of the chosen people, was felt to be a glaring contradiction of its true destiny."<sup>7</sup> It is Schürer's belief that the apocalyptic writings did have results. Through them the Messianic hope was quickened, he maintains, and the people confirmed in the belief that they were not called to serve but to rule.

The apocalyptic books interpreted their sufferings to the people. They were urged to look upon their difficulties as a process of purification. But at the same time, the wicked were urged to repent.<sup>8</sup>

In order to clarify still more the nature of this literary type, let us return to a fact mentioned above. We stated that before the time of apocalyptic literature the Biblical Old Testament canon had been closed. This

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6. Emil Schürer, A History of the Jewish People in the Time of Jesus Christ, Division II, Vol. III, p. 47.

7. Ibid.

8. Ibid, p. 48.

factor had a definite bearing on a peculiar characteristic of apocalyptic literature: pseudonymity.

Inasmuch as the canon was closed, new revelations were not expected. "...the Law had come to be conceived as the final and supreme revelation of God."<sup>9</sup> Therefore, writings which purported to proclaim further revelations from God - and the apocalyptic books did claim to do this - would not receive a welcome.

The solution hit upon by the authors of these writings was that of pseudonymity. "All Jewish apocalypses, therefore, from 200 B.C. onwards were of necessity pseudonymous if they sought to exercise any real influence on the nation; for the Law was everything, belief in inspiration was dead amongst them, and their Canon was closed."<sup>10</sup>

In order to insure the reception of the teachings contained in the apocalyptic writings, the pseudonyms adopted were names of ancient Jewish leaders. Thus, books were labeled after Enoch, Moses, Ezra, as well as "The Twelve Patriarchs." Shailer Mathews says that apocalypticism "purports to be written by men long since dead."<sup>11</sup>

Another characteristic of the apocalyptic was that it claimed to be a supernatural revelation through the mouth of the man in whose name it appeared.<sup>12</sup> This thought is expressed in the very name "apocalyptic," which comes from

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9. Charles, op. cit., p. viii.

10. Ibid., p. ix.

11. Mathews and Smith, op. cit., p. 20.

12. Schürer, op. cit., p. 46.

the Greek ἀποκαλύπτω.

Visions and revelations play an important part in this literature. These were meant to foretell the future for the Jewish people. "The most important and valuable of the extant Jewish apocrypha are those which have a large apocalyptic element; that is, which profess to contain visions and revelations of the unseen world and the Messianic future."<sup>13</sup>

The use of symbols for expressing ideas was a further technique. Schürer refers to this constituent when he speaks of the "enigmatical form" in which truths are presented. The truth is veiled, he maintains, under parables and symbols.<sup>14</sup>

The Jewish Encyclopedia in an article by Charles C. Torrey lists the following as characteristics of apocalyptic literature:

1. It is a revelation of mysteries, things which lie beyond the ordinary range of human knowledge...
2. The disclosure of hidden wisdom is made through a vision or dream...
3. The introduction of Angels as the bearers of the revelation is also a standing feature...
4. In the typical compositions of this class the chief concern of the writer is with the future...
5. Still another characteristic of the Apocalypse is found in certain literary properties which are always present to some extent, and usually are quite prominent...the element of the mysterious...visions and dreams...This Apocalyptic quality appears most plainly (a) in the use of fantastic imagery... (b) in the frequent use of a mystifying symbolism.<sup>15</sup>

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13. George J. Reid, op. cit., p. 601.

14. Schürer, op. cit.

15. Op. cit., p. 669.

As the reader may have surmised from the discussion thus far, the apocalyptic element found its way into much of the literature of the Jews. There were literary works which consisted very prominently of this factor, and others which had only a tinge, so to speak, of the apocalyptic. This situation leads us to the second preliminary problem that we must solve: What shall we, for the purposes of this specific essay, understand by the term "Jewish apocalyptic literature"?

As we investigate the subject, we find that there is much difference of opinion as to what should be included in the term "Jewish apocalyptic literature."

There are also differences of opinion in matters of literary criticism, such as date of writing, authorship, etc.

We feel that discussion of all these questions would be beyond the scope of this paper. Although they would undoubtedly afford many delightful and challenging hours of research, the task would thereby be expanded beyond that ordinarily understood as comprehended in the writing of a Bachelor of Divinity thesis.

Consequently, in these details we are accepting the conclusions of R.H. Charles, the great English scholar in this field of scholarship.

For our investigation we are taking the following apocalyptic books:

**FRITZLAFF MEMORIAL LIBRARY  
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I Enoch  
 The Testaments of the Twelve Patriarchs  
 The Sibylline Oracles  
 II Baruch  
 IV Ezra

The basis for our choice was two-fold. First, we naturally desired to limit ourselves to Jewish apocalyptic literature. With the exception of certain Christian interpolations, the above books fall into that category. Secondly, we wanted to deal with writings which held up the idea of a coming Messiah. The Assumption of Moses, for example, although apocalyptic, does not do this.<sup>16</sup>

A word is in order regarding the dates when these books were produced. I Enoch is the product of many authors, and was in the process of formation from 170 B.C. to 64 B.C.<sup>17</sup> The Testaments of the Twelve Patriarchs appeared between 109-108 B.C.<sup>18</sup> The Sibylline Oracles "are a compilation of old and new oracles worked up by Jewish or Christian authors who lived at various times between c. 160 B.C. and the fifth century, or even later, A.D."<sup>19</sup> Dr. Charles characterizes II Baruch as a composite work and places it in the latter half of the first century of the Christian era.<sup>20</sup> Finally, IV Ezra, "in its present form...is a compilation made by an Editor or Redactor (R), and was published by him about the year A.D. 120, in the early part of the reign of Hadrian."<sup>21</sup>

16. Charles, op. cit., p. 412.

17. Ibid., pp. 170-171.

18. Ibid., p. 282.

19. Ibid., p. 368.

20. Ibid., p. 470.

21. Ibid., p. 542.

Inasmuch as some of this literature appeared after the life and ascension of our Lord, there is the possibility that it was influenced by the Christian Church and its teachings. We have not, however, attempted to delve into this problem.

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## II. The Person of the Messiah

We shall first delineate certain features of the Messiah as a person. We shall seek to discover his characteristics as an individual, remembering always that we are dealing with limited sources: the above mentioned Jewish apocalyptic books.

The first point to come under consideration is that of the Messiah's origin. By this we mean his heavenly or earthly background. What and where was he before assuming the Messianic office?

The apocalyptic writings give several answers to this question. Among them is that of the Messiah's heavenly pre-existence. That is, before his career on this earth, he already existed in heaven. In a note appended to I Enoch 48:2, R.H. Charles asserts, "The Parables [of the first book of Enoch] assert the actual pre-existence of the Son of Man."<sup>1</sup> I Enoch 48:3 expresses this thought in the following words:

Yea, before the sun and the signs were created,  
Before the stars of the heaven were made,  
His name was named before the Lord of Spirits.

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1. Op. cit., p. 216.

And Enoch 48:6:

And for this reason hath he been chosen and hidden  
before Him,  
Before the creation of the world and for evermore.

This thought is not confined to the Book of Enoch,  
however. The Sibylline Oracles also contain it.

For there has come from the plains of heaven a  
blessed man (15) with the sceptre in his hand which  
God has committed to his clasp:...  
(Sib. Or. 5:414,415).

In IV Ezra 12:32 we read:

This is the Messiah whom the Most High hath kept  
unto the end of the days, who shall spring from  
the seed of David, and shall come and speak unto  
them;...

Charles maintains that the underlined words imply the  
Messiah's heavenly pre-existence.<sup>2</sup>

However, Dr. Charles also adds a word of warning. "This  
heavenly pre-existence," he says, "must be carefully dis-  
tinguished from the earthly pre-existence which is attributed  
in various forms to the earthly Messiah in Rabbinic liter-  
ature."<sup>3</sup>

The next aspect of the question of origin is that of  
the Messiah's descent; that is, his ancestral background.  
In his introduction to the Testaments of the Twelve Patri-  
archs, Charles makes this statement:

In the original work the Messiah is to be descended  
from Levi, and not from Judah--in other words he  
is to be first of all priest, and then prophet and  
king. There are many passages expressing this view:

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2. Ibid., p. 614.

3. Ibid., p. 618.

T. Reub. vi. 7-12; T. Lev. viii. 14, xviii;  
 T. Jud. xxiv. 1-3; T. Dan v.10,11; T. Jos. xix. 5-9.  
 We have here the attestation of a most remarkable  
 revolution in the Jewish expectations of the Messiah.  
 For some thirty or forty years the hope of a Messiah  
 from Judah was abandoned in favour of a Messiah  
 from Levi. But with the breach of Hyrcanus with  
 the Pharisees this hope was abandoned, and so we  
 find that in the first-century additions the hope  
 of a Messiah from Judah reappears (T. Jud. xxiv. 5-6;  
 T. Naph. iv. 5 (?)).<sup>4</sup>

From the Testaments of the Twelve Patriarchs, in the  
 "Testament of Judah" (24:1) we cull this statement:

And after these things shall a star arise to you  
 from Jacob in peace,...

We quote from the "Testament of Reuben" 6:7-12 which,  
 according to Charles' statement above, proclaims that the  
 Messiah is to be descended from Levi:

7 For to Levi God gave the sovereignty [and to Judah  
 with him and to me also, and to Dan and Joseph, that  
 8 we should be for rulers]. Therefore I command you  
 to hearken to Levi, because he shall know the law  
 of the Lord, and shall give ordinances for judgement  
 and shall sacrifice for all Israel until the con-  
 summation of the times, as the anointed High Priest,  
 9 of whom the Lord spake. I adjure you by the God of  
 heaven to do truth each one unto his neighbour and  
 10 to entertain love each one for his brother. And  
 draw ye near to Levi in humbleness of heart, that  
 11 ye may receive a blessing from his mouth. For he  
 shall bless Israel and Judah, because him hath the  
 12 Lord chosen to be king over all the nation. And  
 bow down before his seed, for on our behalf it  
 will die in wars visible and invisible, and will  
 be among you an eternal king. <sup>5</sup>

In the "Testament of Judah" 24:5,6, however, the Messiah  
 is pictured as coming from the tribe of Judah. The words of  
 Judah to his children:

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4. Ibid, p. 294.

5. Ibid, p. 300, where Dr. Charles also says that the  
 bracketed words are a "foolish interpolation" and do not belong  
 belong in the text.



Messiah is found in the theory that the reigning Maccabee was he.

The Testaments of the Twelve Patriarchs were written in Hebrew in the latter years of John Hyrcanus--in all probability after his final victory over the Syrian power and before his breach with the Pharisees--in other words, between 109 and 106. Their author was a Pharisee who combined loyalty to the best traditions of his party with the most unbounded admiration of Hyrcanus. The Maccabean dynasty had now reached the zenith of its prosperity, and in its reigning representative, who alone in the history of Judaism possessed the triple offices of prophet, priest, and king, the Pharisaic party had come to recognize the actual Messiah."<sup>8</sup>

An illustration of this is found in the "Testament of Reuben" section 6:7-12, quoted above. According to Charles, this refers to John Hyrcanus, the Maccabee. "John Hyrcanus, who is meant by our text, is to bless Israel and Judah, verse 11."<sup>9</sup>

However, "with the failure of the Maccabees, the Messianic promises were again attached to Judah instead of Levi..."<sup>10</sup>

Finally, there is the theory that the Messiah is to come from the Messianic community. In Enoch 90:37: "And I saw that a white bull was born, with large horns, and all the beasts of the field and all the birds of the air feared him and made petition to him all the time." Dr. Charles adds the following note: "a white bull. The Messiah emerges from the bosom of the community."<sup>11</sup> From his remarks on page 184 of

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8. Ibid., p. 282, in Dr. Charles' introduction to the Testaments of the Twelve Patriarchs.

9. Ibid., p. 300.

10. Ibid.

11. Ibid., p. 260.

the same volume, we learn that this refers to the Messianic community.

Just as there is confusion regarding the Messiah's origin, so there is also a difference of opinion as to the place from which he shall be revealed to men. In II Baruch 29:3 we read: "And it shall come to pass when all is accomplished that was to come to pass in those parts, that the Messiah shall then begin to be revealed." Dr. Charles is of the opinion that this passage indicates the Messiah will be revealed from heaven, but he indicates that there are other sources which point to some place on earth.<sup>12</sup>

We note next the titles applied to the Messiah.

First, there is "Anointed One." An example is found in I Enoch 48:10:

And on the day of their affliction there shall be  
rest on the earth,  
 And before them they shall fall and not rise again:  
 And there shall be no one to take them with his  
hands and raise them:  
 For they have denied the Lord of Spirits and  
His Anointed.  
 The name of the Lord of Spirits be blessed.

Another instance is that of I Enoch 52:4:

And he said unto me: 'All these things which  
 thou hast seen shall serve the dominion of His  
 Anointed that he may be potent and mighty on the  
 earth.

Charles comments on this title in his introductory

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12. Ibid., p. 497.

remarks to I Enoch:

This title, found repeatedly in earlier writings but always in reference to actual contemporary kings or priests, is now for the first time [ "The first time" occurred in I Enoch. ] --see xlvi.10; l. 4--applied to the ideal Messianic king that is to come. It is associated here with supernatural attributes. A few years later in another writing, the Psalms of Solomon (xvii.36; xviii.6,8), it possesses quite a different connotation. In those Psalms the Messiah, though endowed with divine gifts, is a man and nothing more, and springs from the house of David. 13

The Messiah is also referred to as the "Righteous One."

I Enoch 38:2:

And when the Righteous One shall appear before the  
eyes of the righteous,...

This title first appears in I Enoch as a Messianic designation, as mentioned above. 14

Still another name given him is "Righteous and Elect One." In I Enoch 53:3 we note:

And after this the Righteous and Elect One shall cause the house of his congregation to appear: henceforth they shall be no more hindered in the name of the Lord of Spirits.

Many passages describe him as the "Elect One." For a case in point, I Enoch 45:3,4:

On that day Mine Elect One shall sit on the throne  
of glory...  
Then will I cause Mine Elect One to dwell among  
them...

Other instances of the use of this particular title are:  
I Enoch 49:2,4, 51:5,13, 52:6,9, 55:4, 61:5,8,10, and  
62:1.

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13. Ibid., p. 135.

14. Ibid.

The Messiah is also referred to as the "Son of Man."

A passage in I Enoch reads as follows:

- 2 And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and whence he was, (and) why he  
3 went with the Head of Days? And he answered and said unto me:

This is the Son of Man who hath righteousness,  
With whom dwelleth righteousness,  
And who revealeth all the treasures of that which  
is hidden,

Because the Lord of Spirits hath chosen him,  
And whose lot hath the pre-eminence before the  
Lord of Spirits in uprightness for ever.

- 4 And this Son of Man whom thou hast seen  
Shall raise up the kings and the mighty from  
their seats,  
[And the strong from their thrones]

And shall loosen the reins of the strong,  
And break the teeth of the sinners.

(I Enoch 46:2,3,4)

A further instance of this designation is found in

I Enoch 48:2:

And at that hour that Son of Man was named  
In the presence of the Lord of Spirits,  
And his name before the Head of Days.

Other cases of the use of "Son of Man": I Enoch 62:

5,7,9,14, 63:11, 69:26,27,29, 70:1 and 71:14,17.

Finally, the Messiah is called God's Son. First Enoch  
105:2:

For I and My Son will be united with them for ever  
in the paths of uprightness in their lives; and  
ye shall have peace: rejoice, ye children of  
uprightness. Amen.

In a note appended to this verse, Charles informs us  
that "the righteous are God's children, and pre-eminently so

the Messiah." 15

We find this appellation for the Messiah used also in  
IV Ezra:

And whosoever is delivered from the predicted evils, the same shall see my wonders. For my Son the Messiah shall be revealed...And it shall be, after these years, that my Son the Messiah shall die...

(IV Ezra 7:28,29)

Instances of the same kind are also found in IV Ezra 13:52 and 14:9.

In the Sibylline Oracles we have a passage in which the Messiah is called a "holy prince." This is not properly a title in the same sense that the previous designations were. It is found in Book III, line 49: "And a holy prince shall come to wield the sceptre over all the world..."

From a survey of the titles applied to the Messiah, we turn to a consideration of factors dealing more closely with his personality.

As we do so, we notice first that there is at least one indication that the Messiah is to be sinless. In the Testaments of the Twelve Patriarchs, the "Testament of Judah" 24:1 makes this statement:

And after these things shall a star arise to you  
from Jacob in peace,  
And a man shall arise [from my seed], like the  
sun of righteousness,  
Walking with the sons of men in meekness and  
righteousness;  
And no sin shall be found in him.



meekness and righteousness;..."

I Enoch 49 points out in verses one and three that the Messiah is a man of wisdom:

1 For wisdom is poured out like water,  
And glory faileth not before him for evermore...

3 And in him dwells the spirit of wisdom,  
And the spirit which gives insight,  
And the spirit of understanding and of might...

The literature under our consideration also describes the powers and prerogatives of the Messiah. In fact, we find that he is portrayed in a heroic role. I Enoch 46:4,5 presents him in this light:

4 And this Son of Man whom thou hast seen  
Shall raise up the kings and the mighty from their  
seats,

[And the strong from their thrones]  
And shall loosen the reins of the strong,  
And break the teeth of the sinners.

5 [And he shall put down the kings from their  
thrones and kingdoms]  
Because they do not extol and praise Him,  
Nor humbly acknowledge whence the kingdom was  
bestowed upon them.

The overwhelming power of the Anointed One is definitely indicated by the author of I Enoch 49:2,3,4:

2 For he is mighty in all the secrets of righteousness,  
And unrighteousness shall disappear as a shadow,  
And have no continuance;  
Because the Elect One standeth before the Lord  
of Spirits,

And his glory is for ever and ever,  
And his might unto all generations.

3 And in him dwells the spirit of wisdom,  
And the spirit which gives insight,  
And the spirit of understanding and of might,  
And the spirit of those who have fallen asleep  
in righteousness.



Bronze shall be of no service,  
 And tin [shall be of no service and] shall not  
 be esteemed,  
 And lead shall not be desired.  
 9 And all these things shall be [denied and]  
 destroyed from the surface of the earth,  
 When the Elect One shall appear before the face  
 of the Lord of Spirits.'

In another passage of I Enoch the Son of God is  
 pictured as receiving the homage of all men. "And the kings  
 and the mighty and all who possess the earth shall bless  
 and glorify and extol him who rules over all, who was hidden."<sup>17</sup>

Several sections of the Testaments of the Twelve  
 Patriarchs indicate that the power of the Elect One extends  
 even over Beliar, the chief of evil spirits and ruler of  
 this world. For example, he gives the faithful power to  
 tread upon evil spirits, and is himself above to bind this  
 wicked one.

And Beliar shall be bound by him,  
 And he shall give power to His children to tread  
 upon the evil spirits.  
 ("Testament of Levi," 18:12)

A note attached to this verse by Dr. Charles explains  
 that "the captivity" = "disobedient hearts" enslaved through  
 sin.<sup>18</sup>

A graphic declaration of the Righteous One's dominion  
 over the kings of the earth is contained in IV Ezra 12:32,33.  
 The third person plural pronoun in this passage refers to  
 earthly rulers in office at the time of Messiah's presence  
 in the world. This is it:

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17. I Enoch 62:6.

18. Charles, op. cit., p. 334.

- 32 This is the Messiah whom the Most High hath kept unto the end of the days, who shall spring from the seed of David, and shall come and speak unto them;  
 he shall reprove them for their ungodliness, rebuke them for their unrighteousness, reproach them to their faces with their treacheries.
- 33 For at the first he shall set them alive for judgement; and when he hath rebuked them he shall destroy them.

In this connection, Charles maintains that "one of the principal tasks of the Messiah is to overthrow hostile wicked powers." 19

In view of the seeming general agreement regarding the power of the Messiah, one would not expect to find both an active and a passive conception of him and his role. Certainly the previous passages have given the impression that he was to be active and aggressive. However, in II Baruch we find both views expressed. This is made possible by the fact that the book is traced to several different sources having diverse points of view. A<sup>1</sup>, one of the manuscripts, gives him a passive role. He does not make his appearance until Israel's foes are vanquished and the kingdom instituted. 20 On the other hand, in A<sup>2</sup> and A<sup>3</sup> "it is the Messiah that destroys the enemies of Israel and establishes the kingdom." 21 We quote II Baruch 29:3 as representative of the passive portrayal: "And it shall come to pass when all is accomplished that was to come to

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19. Ibid., p. 614.

20. Ibid., p. 475.

21. Ibid.

come to pass in those parts, that the Messiah shall then begin to be revealed." I Enoch 90:37 also describes a Messiah who has "no function and comes after the judgement." 22

But in II Baruch 40:1 the Elect One takes an active part:

The last leader of that time will be left alive, when the multitude of his hosts will be put to the sword, and he will be bound, and they will take him up to Mount Zion, and My Messiah will convict him of all his impieties, and will gather and set before him all the works of his hosts.

The Messiah of II Baruch 39:7 - 40:4, 72:4-6, and IV Ezra 12:32 is a militant individual who slays Israel's enemies himself. The reference in II Baruch 72:4-6 is as follows:

- 4 Every nation, which knows not Israel and has not trodden down the seed of Jacob, shall indeed be
- 5 spared. And this because some out of every
- 6 nation shall be subjected to thy people. But all those who have ruled over you, or have known you, shall be given up to the sword.

A further understanding of the Messianic concept in Jewish apocalyptic literature will probably be gained if we consider the immortal companions of the Elect One. These are men who were supposed to have been taken up into his presence immediately; that is, without the intervention of death. They "were expected to return with the Messiah in order to inaugurate a period of felicity and salvation (cf. 4 Ezra vii. 28, xiii. 52)." 23

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22. Ibid., p. 260.

23. Ibid., p. 576.

This latter passage in IV Ezra refers to those individuals:  
 "And the men who have been taken up, who have not tasted death from their birth, shall appear. Then shall the heart of the inhabitants (of the world) be changed, and be converted to a different spirit."

Enoch mentions his own translation into heaven.

And in those days a whirlwind carried me off from  
 the earth,  
 And set me down at the end of the heavens.  
 (I Enoch 39:3).

In 39:6a,7a,6b, he mentions being in the presence of the Righteous One himself:

6a And in that place mine eyes saw the Elect One of  
 righteousness and of faith,  
 7a And I saw his dwelling-place under the wings of  
 the Lord of Spirits.  
 6b And righteousness shall prevail in his days,  
 And the righteous and elect shall be without  
 number before Him for ever and ever.

Enoch's final transfer to the heavenly sphere is described in I Enoch 70:1-4. This represents his own narration of the event. The change from the third person singular pronoun to the first person singular is evidence of the ineptness of the author. Thus:

1 And it came to pass after this that his name during  
 his lifetime was raised aloft to that Son of Man  
 and to the Lord of Spirits from amongst those who  
 2 dwell on the earth. And he was raised aloft on the  
 chariots of the spirit and his name vanished among  
 3 them. And from that day I was no longer numbered  
 amongst them: and he set me between the two winds,  
 between the North and the West, where the angels  
 took the cords to measure for me the place for the  
 4 elect and righteous. And there I saw the first  
 fathers and the righteous who from the beginning  
 dwell in that place.

In I Enoch 89:51,52, figurative language is used to point out Elijah's inclusion in this select group. The children of Israel are pictured as sheep; Elijah the one who is taken up.

51 And again I saw those sheep that they again erred and went many ways, and forsook that their house, and the Lord of the sheep called some from amongst the sheep and sent them to the sheep, but the sheep  
52 began to slay them. And one of them was saved and was not slain, and it sped away and cried aloud over the sheep; and they sought to slay it, but the Lord of the sheep saved it from the sheep, and brought it up to me, and caused it to dwell there.

Charles points out that I Enoch 93:8 also refers to Elijah, he being "the man" who "shall ascend." 24

8 And after that in the sixth week all who live in it [i.e., the sixth week] shall be blinded, And the hearts of all of them shall godlessly forsake wisdom.

And in it a man shall ascend;...

We must also include Baruch in this category. This is clearly indicated in II Baruch 76:2, where the Lord is represented as speaking to him in these words: "...thou shalt surely depart from this earth, nevertheless not unto death, but thou shalt be preserved unto the consummation of the times."

Ezra, too, belongs among these men. The following statement was addressed to him in IV Ezra 14:9: "For thou shalt be taken up from (among) men, and henceforth thou shalt

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24. Ibid., p. 263, in a note to I Enoch 93:8, and also on p. 255, in a note to I Enoch 89:52.

remain with my Son, and with such as are like thee, until the times be ended."

Finally, we touch on the Righteous One's relationship to death. Every indication thus far has been that he would not experience it. That was part of the general Messianic ideal. However, in IV Ezra there appears a train of thought which contradicts this. Here, one of the redactors weaves death into the career of the Messiah and his companions.

- 29 And it shall be, after these years [The reference is to a period of 400 years during which the Messiah reigns on earth], that my Son the Messiah shall die, and all in whom there is human breath.
- 30 Then shall the world be turned into the primaeval silence seven days, like as at the first beginnings; so that no man is left. 25

### III. The Advent of the Messiah

We now turn to a discussion of the arrival on earth of the Anointed One. This aspect of the problem is considered under a two-fold division: (1) What, if any, were supposed to be the signs or events signaling his approaching appearance? and (2) What was supposed to be the nature of his actual arrival?

In a note connected with II Baruch 27-30, Charles says, "After terrible tribulation over all the earth, imperiling even the elect, a glorious kingdom of joy and plenty was to be established under the Messiah, who afterwards was to return in glory to heaven." <sup>1</sup>

II Baruch 27:1 - 29:3 purports to be the record of a conversation between Baruch and God, in which the "woes" preceding the coming of the Elect One are described.

- 27:1 And He answered and said unto me: 'Into twelve parts is that time divided, and each one of them is reserved for that which is appointed for it.
- 2 In the first part there shall be the beginning of
- 3 commotions. And in the second part (there shall
- 4 be) slaying of the great ones. And in the third
- 5 part the fall of many by death. And in the fourth
- 6 part the sending of the sword. And in the fifth

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1. Op. cit., p. 496.

7 part famine and the withholding of rain. And  
 in the sixth part earthquakes and terrors.  
 8,9 Wenting And in the eighth part a multitude  
 10 of spectres and attacks of the Shedim. And in  
 11 the ninth part the fall of fire. And in the tenth  
 12 part rapine and much oppression. And in the  
 13 eleventh part wickedness and unchastity. And in  
 14 the twelfth part confusion from the mingling to-  
 15 gether of all those things aforesaid. For these  
 parts of that time are reserved, and shall be  
 mingled one with another and minister one to  
 another. For some shall leave out some of their  
 own, and receive (in its stead) from others, and  
 some complete their own and that of others, so  
 that those may not understand who are upon the  
 earth in those days that this is the consummation  
 of the times.

23:1 'Nevertheless, whosoever understandeth shall then  
 2 be wise. For the measure and reckoning of that  
 3 time are two parts a week of seven weeks.' And  
 I answered and said: 'It is good for a man to  
 4 come and behold, but it is better that he should  
 5 not come lest he fall. But I will say this also:  
 Will he who is incorruptible despise those things  
 which are corruptible, and whatever befalls in the  
 case of those things which are corruptible, so  
 that he might look only to those things which are  
 6 not corruptible? But if, O Lord, those things  
 shall assuredly come to pass which Thou hast fore-  
 told to me, so do Thou show this also unto me if  
 7 indeed I have found grace in Thy sight. Is it in  
 one place or in one of the parts of the earth that  
 those things are come to pass, or will the whole  
 earth experience (them)?'

29:1 And He answered and said unto me: 'Whatever will  
 then befall (will befall) the whole earth; there-  
 2 fore all who live will experience (them). For at  
 that time I will protect only those who are found  
 3 in those self-same days in this land. And it shall  
 come to pass when all is accomplished that was to  
 come to pass in those parts, that the Messiah shall  
 then begin to be revealed.

II Baruch 53 - 74 treats extensively of the Messiah; in  
 fact, it is called a "Messiah Apocalypse." It consists of a  
 vision followed by an interpretation. In this section "the

warlike character of the Messiah...is noteworthy." <sup>2</sup>

First we take notice of Baruch's vision. It is as follows:

53: 1 And when I had said these things I fell asleep there, and I saw a vision, and lo! a cloud was ascending from a very great sea, and I kept gazing upon it, and lo! it was full of waters white and black, and there were many colours in those self-same waters, and as it were the likeness of great lightning was seen at its summit.

2 And I saw the cloud passing swiftly in quick

3 courses, and it covered all the earth. And it came to pass after these things that that cloud began to pour upon the earth the waters that were

4 in it. And I saw that there was not one and the same likeness in the waters which descended

5 from it. For in the first beginning they were black and many for a time, and afterwards I saw that the waters became bright, but they were not many, and after these things again I saw black (waters), and after these things again

6 bright, and again black and again bright. Now this was done twelve times, but the black were

7 always more numerous than the bright. And it came to pass at the end of the cloud, that lo! it rained black waters, and they were darker than had been all those waters that were before, and fire was mingled with them, and where those waters descended, they wrought devastation and

8 destruction. And after these things I saw how that lightning which I had seen on the summit of the cloud, seized hold of it and hurled it

9 to the earth. Now that lightning shone exceedingly, so as to illuminate the whole earth, and it healed those regions where the last waters had descended

10 and wrought devastation. And it took hold of

11 the whole earth, and had dominion over it. And I saw after these things, and lo! twelve rivers were ascending from the sea, and they began to surround that lightning and to become subject to

12 it. And by reason of my fear I awoke.

Baruch then prays that God explain this vision to him.

The Lord is represented as responding by sending an angel to declare the meaning of that which Baruch had witnessed.

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2. Ibid., p. 510.

He is told that the black and white waters symbolize the history of the world from Adam to the advent of the Messiah. The angel recounts to Baruch the long course of events from Adam to Moses and Aaron; to the period of the judges; to David and Solomon; to Jeroboam and Jezebel; to the Assyrian captivity; to Hezekiah and Manasseh; to the destruction of Jerusalem; and finally to the coming of the Messiah and the establishment of his kingdom.

"The lightning on the cloud symbolizes the Messiah." <sup>3</sup>  
 The black waters in verse seven represent the travail pains connected with the advent of the Elect One. <sup>4</sup>

Paragraphs 69 and 70 are given over to the interpretation of this specific part [i.e. the advent] of the vision. The angel speaks to Baruch in this wise:

69:1 'For the last waters which thou hast seen which were darker than all that were before them, those which were after the twelfth number, which were collected together, belong to the whole world.  
 2 For the Most High made division from the beginning, because He alone knows what will befall. For as to the enormities and the impieties which should be wrought before Him, He  
 3 foresaw six kinds of them. And of the good works of the righteous which should be accomplished before Him, He foresaw six kinds of them, beyond those which He should work at the  
 4 consummation of the age. On his account there were not black waters with black, nor bright with bright: for it is the consummation.

70:1 'Hear therefore the interpretation of the last black waters which are to come [after the black]:

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3. Ibid.

4. Ibid.

- 2 this is the word. Behold! the days come, and it shall be when the time of the age has ripened,  
 And the harvest of its evil and good seeds has come,  
 That the Mighty One will bring upon the earth  
 and its inhabitants and upon its rulers  
 Perturbation of spirit and stupor of heart.
- 3 And they shall hate one another,  
 And provoke one another to fight,  
 And the mean shall rule over the honourable,  
 And those of low degree shall be extolled above  
 the famous.
- 4 And the many shall be delivered into the hands  
 of the few,  
 And those who were nothing shall rule over the  
 strong,  
 And the poor shall have abundance beyond the  
 rich,  
 And the impious shall exalt themselves above  
 the heroic.
- 5 And the wise shall be silent,  
 And the foolish shall speak,  
 Neither shall the thought of men be then con-  
 firmed,  
 Nor the counsel of the mighty,  
 Nor shall the hope of those who hope be con-  
 firmed.
- 6 And when those things which were predicted  
 have come to pass,  
 Then shall confusion fall upon all men,  
 And some of them shall fall in battle,  
 And some of them shall perish in anguish,
- 7 And some of them shall be destroyed by their  
 own. Then the Most High will reveal those  
 peoples whom He has prepared before,  
 And they shall come and make war with the  
 leaders that shall then be left.
- 8 And it shall come to pass that whosoever gets  
 safe out of the war shall die in the earthquake,  
 And whosoever gets safe out of the earthquake  
 shall be burned by the fire,  
 And whosoever gets safe out of the fire shall  
 be destroyed by famine.
- 9 [ And it shall come to pass that whosoever of

the victors and the vanquished gets safe out of  
and escapes all these things aforesaid will be  
delivered into the hands of My servant Messiah. ]  
10 For all the earth shall devour its inhabitants.

IV Ezra also contains a section which is very rich in  
Messianic material. From 4:51 to 5:13 we find a description  
of the social and physical tumults preceding the End, and the  
advent of the Messiah. Ezra is represented in a conver-  
sation with the Lord:

4:51 Then I made supplication, and said: Thinkest  
thou that I shall live until those days? Who  
shall be (live) in those days?

52 He answered me, and said: [As for the signs  
concerning which thou askest me, I may tell thee  
of them in part; but ] concerning thy life I  
have not been sent to speak to thee, nor have  
I any knowledge (thereof).

5: 1 Concerning the signs, however:

Behold, the days come when the inhabitants  
of earth shall be seized with great panic,  
And the way of truth shall be hidden,  
and the land be barren of faith.

2 And iniquity shall be increased above that which  
thou thyself now seest or that thou hast heard

3 of long ago. And the land that thou seest  
now to bear rule shall be a pathless waste; and  
4 men shall see it forsaken: if the Most High  
grant thee to live, thou shalt see it after the  
third (period) in confusion.

Then shall the sun suddenly shine forth by night  
and the moon by day:

5 And blood shall trickle forth from wood,  
and the stone utter its voice:

The peoples shall be in commotion,  
the outgoings (?) (of the stars) shall change.

6 And one whom the dwellers upon earth do not  
look for shall wield sovereignty, and the birds  
shall take to general flight,

7 and the sea shall cast forth its fish.

And one whom the many do not know will make his  
voice heard by night; and all shall hear his  
voice.

- 8 And the earth o'er wide regions shall open,  
and fire burst forth for a long period:  
The wild beasts shall desert their haunts, and women  
bear monsters.
- 9 Salt waters shall be found in the sweet; friends  
shall attack one another suddenly.
- 10 Then shall intelligence hide itself,  
and wisdom withdraw to its chamber--  
by many shall be sought and not found.
- 11 And unrighteousness and incontinency shall be multiplied upon the earth. One land shall also ask another and say: Is Righteousness--that doeth the right--passed through thee? And it shall answer, No.
- 12 And it shall be  
In that time men shall hope and not obtain,  
shall labour and not prosper.
- 13 Such are the signs I am permitted to tell thee; but if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear again greater things than these.

Verses 21-24 of IV Ezra 6 also contain a few remarks regarding the so-called Messianic woes:

- 21 (And one-year-old children shall speak with their voices; pregnant women shall bring forth untimely births at three or four months, and these shall
- 22 live and dance. And suddenly shall the sown places appear unsown, and the full storehouses
- 23 shall suddenly be found empty;) And the trumpet shall sound aloud, at which all men, when they hear it, shall be strunk with sudden fear.
- 24 And at that time friends shall war against friends like enemies, the earth shall be stricken with fear together with the dwellers thereon, and the springs of the fountains shall stand still so that for three hours they shall not run.

Another piece is added to the picture by the following:

- 9:3 When in the world there shall appear  
quakings of places,  
tumult of peoples,  
schemings of nations,  
confusion of leaders,  
disquietude of princes,
- 9:4 then shalt thou understand that it is of these things the Most High has spoken since the days

that were aforetime from the beginning. <sup>5</sup>

In connection with the Eagle Vision (IV Ezra 10:60 to 12:3a) we learn that the period preceding the Messiah's coming is to be one of "uproar." <sup>6</sup>

According to Charles, verses 29-32 of IV Ezra 13 were inserted into the original manuscript by a later editor. <sup>7</sup>

In spite of this, they fit well into our present analysis.

29 [Behold, the days come when the Most High is about to deliver them that are upon earth.  
30 And there shall come astonishment of mind upon the dwellers on earth: and they shall plan to  
31 war one against another, city against city, place against place, people against people,  
32 and kingdom against kingdom. And it shall be when these things shall come to pass, and the signs shall happen which I showed thee before, then shall my Son be revealed whom thou didst see as a Man ascending.]

We turn next to those passages dealing more directly with the Elect One's actual arrival on earth.

In this connection, the Sibylline Oracles give us our first clue: "And then from the sunrise God shall send a king." <sup>8</sup> According to Charles, "from the sunrise" may mean either "from the East" or "from heaven." <sup>9</sup>

The visions in IV Ezra describe his arrival in various figurative ways. For example, in the Eagle Vision he comes, "as it were a lion, roused out of the wood, roaring;..." <sup>10</sup>

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5. IV Ezra 9:3,4.

6. IV Ezra 12:3a.

7. Op. cit., p. 618.

8. Sibylline Oracles 3:652.

9. Op. cit., p. 390.

10. IV Ezra 11:37.

According to the Sixth, or Son of Man, Vision, the Elect One must battle his way into power.

The wind brings up from the midst of the sea the figure of a Man, who flies with the clouds of heaven. Everything trembles at his look; whoever hears his voice is consumed with fire. From the four quarters of the world a multitude of men presently gather to wage war against him. He carves out--whence, it is not stated--an immense rock, which he mounts and from which he annihilates the hostile host with a stream of fire and tempest which proceeds out of his mouth. 11

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11. Charles, op. cit., p. 616.

To mighty kings who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Israel, and all his associates, and all his hosts in the name of the Lord of Spirits.

Paragraph 44 of I Enoch gives us a dramatic description

of this work of

#### IV. The Work of the Messiah

44: I shall describe to you how the Messiah will judge the mighty and the meek, and how the Lord will

After investigating the person and advent of the Messiah, we now give our attention to matters having to do with his career on earth.

One of the most important of his functions was considered to be the final judgment of men. References to this activity of the Messiah are numerous in the apocalyptic books.

In I Enoch 41:9, the Elect One is declared to have been appointed by God as a judge over all men: "For no angel hinders and no power is able to hinder; for He appoints a judge for them all and He judges them all before Him."

The Day of Judgment is also pictured in I Enoch 45:3:

On that day Mine Elect One shall sit on the throne  
of glory  
And shall try their works,  
And their places of rest shall be innumerable.

According to certain passages in I Enoch, the name of the leader of the evil angels is Azazel. The Righteous One's all-inclusive power in judgment is indicated by I Enoch 60:4, where even that august individual and all his cohorts must submit:

Ye mighty kings who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azazel, and all his associates, and all his hosts in the name of the Lord of Spirits.

Paragraph 62 of I Enoch gives us a dramatic description of this work of the Holy One. Thus:

- 62: 1 And thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said:  
 'Open your eyes and lift up your horns if ye are able to recognize the Elect One.'
- 2 And the Lord of Spirits seated him on the throne of His glory,  
 And the spirit of righteousness was poured out upon him,  
 And the word of his mouth slays all the sinners,  
 And all the unrighteous are destroyed from before his face.
- 3 And there shall stand up in that day all the kings and the mighty,  
 And the exalted and those who hold the earth,  
 And they shall see and recognize  
 How he sits on the throne of his glory,  
 And righteousness is judged before him,  
 And no lying word is spoken before him.
- 4 Then shall pain come upon them as on a woman in travail,  
 [And she has pain in bringing forth]  
 When her child enters the mouth of the womb,  
 And she has pain in bringing forth.
- 5 And one portion of them shall look on the other,  
 And they shall be terrified,  
 And they shall be downcast of countenance,  
 And pain shall seize them,  
 When they see that Son of Man  
 Sitting on the throne of his glory.
- 6 And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden.
- 7 For from the beginning the Son of Man was hidden,  
 And the Most High preserved him in the presence of His might,  
 And revealed him to the elect.

- 8 And the congregation of the elect and holy shall  
 be sown,  
 And all the elect shall stand before him on that  
 day.
- 9 And all the kings and the mighty and the exalted  
 and those who rule the earth  
 Shall fall down before him on their faces,  
 And worship and set their hope upon that Son of  
 Man,  
 And petition him and supplicate for mercy at  
 his hands.
- 10 Nevertheless that Lord of Spirits will so press  
 them  
 That they shall hastily go forth from His presence,  
 And their faces shall be filled with shame,  
 And the darkness grow deeper on their faces.
- 11 And He will deliver them to the angels for  
 punishment,  
 To execute vengeance on them because they have  
 oppressed His children and His elect
- 12 And they shall be a spectacle for the righteous  
 and for His elect:  
 They shall rejoice over them,  
 Because the wrath of the Lord of Spirits  
 resteth upon them,  
 And His sword is drunk with their blood.
- 13 And the righteous and elect shall be saved on  
 that day,  
 And they shall never thenceforward see the face  
 of the sinners and unrighteous.
- 14 And the Lord of Spirits will abide over them,  
 And with that Son of Man shall they eat  
 And lie down and rise up for ever and ever.
- 15 And the righteous and elect shall have risen  
 from the earth,  
 And ceased to be of downcast countenance.  
 And they shall have been clothed with garments  
 of glory,
- 16 And these shall be the garments of life from  
 the Lord of Spirits:  
 And your garments shall not grow old,  
 Nor your glory pass away before the Lord of  
 Spirits.

The element of judgment is not missing in the other apocalyptic books. Sibylline Oracles 3:652-655 describes a process which, although not called by the name, is an act of judging. Thus:

(652) And then from the sunrise God shall send a king, (53) who shall give every land relief from the bane of war: (54) some he shall slay and to others he shall consecrate faithful vows. (55) Nor shall he do all these things by his own will, (56) but in obedience to the good ordinances of the mighty God.

In Sibylline Oracles 5:419 we learn that the Messiah "burnt up the families of the men who before wrought evil..."

The explanation of the "Vision of the Cloud with Black and White Waters" (II Baruch 53) contains this statement:

- 1 'Hear now also regarding the bright lightning which is to come at the consummation after these
- 2 black (waters): this is the word. After the signs have come, of which thou wast told before, when the nations become turbulent, and the time of My Messiah is come, he shall both summon all the nations, and some of them he shall spare, and some
- 3 of them he shall slay. These things therefore shall come upon the nations which are to be
- 4 spared by Him. Every nation, which knows not Israel and has not trodden down the seed of Jacob,
- 5 shall indeed be spared. And this because some out of every nation shall be subjected to thy people.
- 6 But all those who have ruled over you, or have known you, shall be given up to the sword. <sup>1</sup>

Regarding the chronological position of the judgment, I Enoch 91:15 places it at the close of the Messianic kingdom.<sup>2</sup> On the other hand, Dr. Charles believes that a phrase ("the day of suffering and tribulation") in I Enoch 45:2 refers,

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1. II Baruch 72:1-6.  
2. Charles, *op. cit.*, p. 263.

from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever.

- 11:1 And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.

Judah, in his testament to his sons, holds forth to them a future like this:

- 3 And ye shall be the people of the Lord, and have one tongue;  
And there shall be there no spirit of deceit of Beliar,  
For he shall be cast into the fire for ever.
- 4 And they who have died in grief shall arise in joy,  
And they who were poor for the Lord's sake shall be made rich,  
And they who were put to death for the Lord's sake shall awake to life.
- 5 And the harts of Jacob shall run in joyfulness,  
And the eagles of Israel shall fly in gladness;  
And all the people shall glorify the Lord for ever. 8

The Sibylline Oracles add the thought that the citizens of the Messianic kingdom are to live in peace. 9 In addition, they are to "return to the primitive righteousness of Eden," declares Charles in his interpretation of I Enoch 90:33. 10 These conditions increase the life-span of the kingdom's citizens, although there seems to be some disagreement on this point. "The life of a member of the Messianic kingdom is eternal in xxxvii-lxx [of I Enoch]; in i-xxxvi [of I Enoch] it is limited in duration, [I Enoch] v.9, x.17, xxv. 6, in the

8. Testament of the Twelve Patriarchs, "Testament of Judah," 25:3-5.

9. H.C.O.Lanchester, "The Sibylline Oracles," in Charles, *op. cit.*, p. 375. He refers the reader to Sib. Or. 3:702ff.

10. Charles, *op. cit.*, p. 260.

Dream Visions, lxxxiii-lxxxix, its duration is uncertain." 11

Then there is the remark of I Enoch 10:17:

And then shall all the righteous escape,  
And shall live till they beget thousands of children..

Life in the Messianic kingdom is to be idyllic. For  
one thing, peace is to prevail.

(702) Then again all the sons of the great God  
(703) shall live quietly around the temple, re-  
joicing in those gifts (704) which He shall give,  
who is the Creator, and sovereign righteous Judge.  
(705) For He by Himself shall shield them, stan-  
ding beside them alone in His might, (706) en-  
circling them, as it were, with a wall of flaming  
fire. (707) Free from war shall they be in city  
and country. (708) For they shall not feel the  
touch of horrid war, for the Eternal shall be  
(709) Himself their champion, and the hand of the  
Holy One. 12

The factor of peace is also mentioned in Sibylline

Oracles 3:753, 755-757.

A wonderful transformation of nature is predicted in

Sibylline Oracles 3:744-750, and 754:

(744) For Earth the universal mother shall give to  
mortals her best (745) fruit in countless store of  
corn, wine and oil. (746) Yea, from heaven shall  
come a sweet draught of luscious honey, (747) the  
trees shall yield their proper fruits, and rich  
flocks, (748) and kine and lambs of sheep and  
kids of goats. (749) He will cause sweet fountains  
of white milk to burst forth. (750) And the cities  
shall be full of good things and the fields rich...  
(754) no famine nor hail to work havoc on the crops.

The joys of life in the Messianic kingdom are further  
indicated in Sibylline Oracles 3:772-795:

(72) And from every land they shall bring frankin-  
cense and gifts to the house (73) of the great God:

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11. *Ibid.*, p. 209.

12. Sibylline Oracles 3:702-709.

and there shall be no other (74) house for men even in future generations to know (75) but only that which He has given to faithful men to honour. (76) For mortals call that alone (the house) of the great God. (77) And all the paths of the plain and the sheer banks, (78) and the lofty mountains and the wild sea waves (79) shall become easy to travel over by foot or sail in those days. (80) For nought but peace shall come upon the land of the good: (81) and the prophets of the Mighty God shall take away the sword. (82) For they are the judges of mortal men and just kings. (83) Even wealth shall be righteous among men: (84) for this is the judgement and the rule of the Mighty God.

(85) Rejoice, O virgin, and exult: for to thee (86) the Creator of heaven and earth has given everlasting joy. (87) And in thee shall he dwell, and thou shalt have eternal light.

(88) And wolves and lambs together shall crop grass upon the mountains, (89) and leopards shall feed with kids. (90) Prowling bears shall lie with calves, (91) and the carnivorous lion shall eat hay in the manger (92) like the ox, and the tiniest infants shall lead them in bonds, (93) for He shall make the beasts upon the earth incapable of harm. (94) Serpents and asps shall sleep with babes, (95) and shall not harm them: for God's hand shall be stretched over them.

In II Baruch 29:5-8, certain physical aspects of the kingdom are stressed:

(5) The earth also shall yield its fruit ten thousandfold and on each (?) vine there shall be a thousand branches, and each branch shall produce a thousand clusters, and each cluster produce a thousand grapes, and each grape produce a cor of wine. (6) And those who have hungered shall rejoice: moreover, also, they shall behold marvels every day. (7) For winds shall go forth from before Me to bring every morning the fragrance of aromatic fruits, and at the close of the day clouds distilling the dew of health. (8) And it shall come to pass at that self-same time that the treasury of manna shall again descend from on high, and they will eat of it in those years, because these are they who have come to the consummation of time.

More detail is added by the following passage:

73:1 'And it shall come to pass, when He [i.e., the  
Messiah] has brought low everything that is  
in the world,

And has sat down in peace for the age on the  
throne of His kingdom,

That joy shall then be revealed,  
And rest shall appear.

2 And then healing shall descend in dew,  
And disease shall withdraw,  
And anxiety and anguish and lamentation pass  
from amongst men,  
And gladness proceed through the whole earth.

3 And no one shall again die untimely,  
Nor shall any adversity suddenly befall.

4 And judgements, and revilings, and contentions,  
and revenges,  
And blood, and passions, and envy, and hatred,  
And whatsoever things are like these shall go  
into condemnation when they are removed.

5 For it is these very things which have filled  
this world with evils,  
And on account of these the life of man has  
been greatly troubled.

6 And wild beasts shall come from the forest and  
minister unto men,  
And asps and dragons shall come forth from their  
holes to submit themselves to a little child.

7 And women shall no longer then have pain when  
they bear,  
Nor shall they suffer torment when they yield  
the fruit of the womb.

74:1 'And it shall come to pass in those days that the  
reapers shall not grow weary,

Nor those that build be toilworn;

For the works shall of themselves speedily ad-  
vance.

Together with those who do them in much tran-  
quillity.

2 For that time is the consummation of that which  
is corruptible,  
And the beginning of that which is not corruptible.

3 Therefore those things which were predicted shall  
 belong to it:  
 Therefore it is far away from evils, and near to  
 those things which die not. 13

There is confusion in our sources regarding the duration of the Messianic kingdom. I Enoch 91-104 point to a temporary kingdom. 14 Sections of II Baruch do likewise. 15 One the other hand, II Baruch 6:9 indicates a kingdom of indefinite length. IV Ezra 7:26-44 contain still another version: a temporary Messianic kingdom lasting 400 years, after which all men, including the Elect One, die. This is followed by a general resurrection and the final judgment. At least one source, however, declares flatly that "His kingdom is an everlasting kingdom, which shall not pass away;..." 16 As a matter of fact, the concept of the duration of the Messianic kingdom changed with the passing years. Writing about the kingdom idea as found in II Baruch, Charles says, "The kingdom of the Messiah is not like that of the centuries preceding 100 B.C., which was to last for ever." 17

The location of the kingdom is quite generally taken as the present earth. This thought is expressed in the "Testament of Simeon," 6:6, for example. 18 II Baruch conveys the opinion that both the present world and the Messianic kingdom belong to the "sphere of corruption." 19

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13. II Baruch 73:1 to 74:3.

14. Charles, op. cit., p. 209.

15. Ibid., p. 478.

16. "The Testament of Joseph," The Testaments of the Twelve Patriarchs, 19:12.

17. Charles, op. cit., p. 478.

18. Ibid., p. 303.

19. Ibid., p. 478.

A section of II Baruch leads us to believe that Jerusalem is to be the centre of the Messianic kingdom, and that when it (i.e., the kingdom) is established the dispersion will return to Palestine.<sup>20</sup>

Finally, however, there are parts of the apocalyptic literature which deny the existence of a Messianic kingdom. In sources B<sup>2</sup> and B<sup>3</sup> of II Baruch, for example, "the doctrine of a Messianic kingdom is absolutely relinquished."<sup>21</sup> B<sup>3</sup> is identified as II Baruch 85. B<sup>2</sup> includes the following sections of II Baruch: 10-13:3a, 20, 24:2-4, 13:3b-12, 25, 14-19, 21:1-24:1, 30:2-5, 41 sq., 48:1-47, 49:1-52:3, 75, 31:1-32:1,5,6, 54:17,18, 48:48-50, 52:5-7, 54:16, 44:8-15, 83, 32:7-35:5, 36. This arrangement of B<sup>3</sup> is the original order.<sup>22</sup>

There is a possibility that IV Ezra 10:22 means there is to be no kingdom of the Elect One, in the opinion of G.H.Box.<sup>23</sup>

IV Ezra 6:7-10 leaves no room for a Messianic kingdom.<sup>24</sup>

The apocalyptic books under our consideration delineate a Messiah who deals very favorably with Jerusalem. In the Sibylline Oracles, it is referred to as the "city which God loved" (5:420), and the following statement is made:

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- 20. Ibid., p. 484.
  - 21. Ibid., p. 475.
  - 22. Ibid., pp. 475-6.
  - 23. Ibid., p. 604.
  - 24. Ibid., p. 575.

(418) And he [the Messiah] has destroyed every city from its foundations with sheets of fire, (19) and burnt up the families of the men who before wrought evil, (20) and the city which God loved he made (21) more radiant than the stars and the sun and the moon; (22) and he set it as the jewel of the world, and made a temple (23) exceeding fair in its fair sanctuary, and fashioned it (24) in size of many furlongs, with a giant tower (25) touching the very clouds and seen of all, (26) so that all the faithful and all the righteous may see (27) the glory of the invisible God, the vision of delight. <sup>25</sup>

Sibylline Oracles 5:108 tells us that the Messiah is to intervene from heaven to save Jerusalem from the power of Nero. <sup>26</sup>

The writers of the apocalyptic literature looked for a Messiah who would be active in defending Israel against her foes. Certainly Beliar, the chief of the evil spirits, can be classified as an enemy. We find the Elect One is portrayed as vanquishing him. <sup>27</sup>

We noted above that in Sibylline Oracles 5:108 the Messiah rescues Jerusalem from Nero, the leader of the hostile power of Rome.

Baruch learns of the fate of Israel's enemies from the angel Ramiel. He is told that "all those who have ruled over you [the people of Israel], or have known you, shall be given up to the sword." <sup>28</sup> "The Messiah here

25. Sibylline Oracles 5:418-427.

26. Charles, *op. cit.*, p. 399.

27. "Testament of Zebulon" 9:8, "Testament of Dan" 5:10, 11 and "Testament of Levi" 18:12 in Testaments of the Twelve Patriarchs.

28. II Baruch 72:6.

[II Baruch 73:4-6], as in xxxix. 7 - xl; 4 Ezra xii. 32, is a warrior who slays Israel's enemies with his own hand." 29

In the second chapter we made mention of certain sources which upheld the idea of a heavenly pre-existence of the Messiah. There is at least one passage which mentions a return to heaven. II Baruch 30:1: "And it shall come to pass after these things, when the time of the advent of the Messiah is fulfilled, that He shall return in glory." This seems to indicate that after his reign, the Holy One will return in glory to heaven. 30

Our survey of Messianic elements in certain Jewish apocalyptic writings is completed. We have attempted to bring together into a composite whole references to the Messiah which we found in our investigation of this literature. A word of caution is perhaps in order: we have not made allowances for questions of time of writing, variant reading, etc. Therefore, let not the reader think that this is a presentation of the Messianic concept, or even of a Messianic concept. The most we can say is that the foregoing discussion gives a kaleidoscopic view of ideas about the Elect One, as found in a group of books written by different men at various times.

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29. Charles, op. cit., p. 518.

30. Ibid., p. 498.



14. Then shall Abraham and Isaac and Jacob exult,  
 And I will be glad,  
 And all the saints shall clothe themselves  
 with joy.

( "The Testament of Levi" 13:2-14, from  
 the Testaments of the Twelve Patriarchs ).

#### Concluding Remarks

As we have in retrospect the picture that has appeared before our eyes, we must admit that the Messianic or Jewish apocalyptic literature was an August individual. He was to come from heaven. He was to conquer the evil spirits. The highest names were applied to him. According to at least one passage, he was to be sinless. His conquest of Israel's enemies and establishment of an idyllic kingdom are noteworthy. All men were to be subject to his righteous judgment, either for blessing or condemnation.

To a Christian reader, however, this portrait is not satisfying. Among other things, it lacks that which makes our blessed Lord so precious to the believer: the work of atonement. The "suffering servant" of Isaiah 53 was evidently not important to the authors of these Jewish books. Dr. Lehmann indicates that although the idea of suffering Messiah was found in Judaism, it did not become prevalent. <sup>1</sup> That the Jews did not believe in a suffering suffering of the Messiah seems to be "proved by the constant

1. *Op. cit.*, Division II, Volume II, p. 166.

### Concluding Remarks

As we view in retrospect the picture that has appeared before our eyes, we must admit that the Messiah of Jewish apocalyptic literature was an august individual. He was to come from heaven. He was to conquer the evil spirits. The highest names were applied to him. According to at least one passage, he was to be sinless. His conquest of Israel's enemies and establishment of an idyllic kingdom are breathtaking. All men were to be subject to his righteous judgment, either for blessing or condemnation.

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1. Op. cit., Division II, Volume II, p. 186.

of both the disciples and opponents of Jesus (Matt. xvi. 22; Luke xviii. 34, xxiv. 21; John xii. 34)."<sup>2</sup>

Furthermore, the Messianic kingdom outlined by the apocalyptic writers is offensive to the Christian. It is a materialistic ideal, whereas the Christian is a member of the spiritual kingdom of his Christ.

Finally, the apocalyptic scene is inadequate because it does not include the sweet thought of salvation by grace through faith.

For the truth, we are driven to the revelation of God through Christ as found in the books of the Old and New Testaments!

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2. Ibid., pp. 186,187.

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