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### The Messianic Concept in the Testaments of the Twelve Patriarchs Compared with the Messianic Concept in the Gospel According to Matthew

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THE MESSIANIC CONCEPT IN THE TESTAMENTS OF THE TWELVE  
PATRIARCHS COMPARED WITH THE MESSIANIC CONCEPT  
IN THE GOSPEL ACCORDING TO MATTHEW

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A research Paper Presented to the Faculty  
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E-505

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by

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## CHAPTER ONE

### INTRODUCTION

My intention in undertaking this project is to thoroughly investigate the possibility of any connections between the Testaments of the Twelve Patriarchs and the Gospel according to Matthew. Since the milieu of the New Testament era has produced not only our Scriptures, but also a number of other documents which have influenced and were influenced by the Scriptures; and since the Testaments appear to be a Jewish document while Matthew's Gospel is the more "Jewish" of the Gospels, there seems to be a good possibility that there is a relationship between the two documents which, we feel, might prove helpful in understanding the Matthean Gospel.

Further investigation has complicated the matter somewhat. The problem does not lie so much in Matthew, at this point, but rather in determining the proper form and content of the Testaments of the Twelve Patriarchs as they existed at the probable time of Matthew's writing. The alterations which have been made upon the original work are varied in nature and origin. The centuries of editors have left a mark on the Testaments, altering them to such a degree that scholars have not reached agreement on questions such as the date and the original form and the content.

We have attempted to answer some of the questions which have arisen. We shall first examine the pertinent parts of each testament as they are contained in the Greek text of Charles,<sup>1</sup> to determine, within reasonable limits, the original text of this document. After completing this, we shall examine the terminology of the Testaments which pertains to the messianic concept. Christianity has had difficulty in understanding the terms used in Scripture not only because Christianity has been changing by the generation as father hands down the message of the Redeemer to his son, but also because the major part of contemporary Christianity is living in a completely different historical and cultural milieu than were they who first heard, recorded and transmitted the Word of our Lord. Therefore it is not only our task but also our obligation to seek to understand these terms which are speciously simple in the sense in which they were originally used by our fathers. Here we have tried to understand the background of the terminology bringing in salient points. Finally we have evaluated the expectation of the messiah as this document presents the material, considering the expected origin and the work of the messiah:

The Gospel of Matthew uses a number of different titles for its construction of the messianic concept. The terminology, rooted in the Old Testament and Jewish thought must be understood with this in mind. Again an interpretation of the expectation is necessary, for we hope to crystal-

ize as much as possible the material derived from the text. The basic problem in understanding the message of Matthew is not that the text is hidden in the vast array of editorializations as are the Testaments, but our problem is to understand the terminology in the sense of the age of the writer.

The analysis of our findings views the material first from the point of view of events as they are mentioned in the Testaments and in Matthew's Gospel, and then from the angle of the terminology.

Finally, in an attempt to determine the possible connection between the thought of the writer(s) of the Testaments and Matthew, we have drawn a list of passages in the original languages of the documents as we have them. We feel that the compendium is helpful in maintaining the points made by the rest of the paper.

It is fitting that we define the major terms used in this paper. The term "messianic" is used in the sense that mention is made of the expectation of one who is to come with power to accomplish that which is in accord with the will of God. This description is purposely vague to provide the latitude necessary to draw upon evidence which we feel would be excluded by a narrower definition, which often is not in keeping with the Biblical picture of the Coming One. The term eschatology and its derivatives is used throughout this paper in the sense of the "Reign of



God" in the present and in the future.

To my knowledge an investigation of this nature has not been undertaken before. Much has been written on the messianic message in Matthew.<sup>2</sup> Considerably less has been written on the messianic outlook of the Testaments.<sup>3</sup> For the most part, this paper is a fresh approach. All translations are the author's, unless otherwise cited.

## CHAPTER II

### THE MESSIANIC CONCEPT IN THE TESTAMENTS OF THE TWELVE PATRIARCHS

This section will investigate the messianic material of each Testament. Nearly every Testament has a similar outline, a historical section spoken by the patriarch followed by his advice on the basis of the historical section. This is followed by a warning of coming events. Generally this foretelling does not go beyond the Fall of Jerusalem (586 B. C.) or of Samaria (722 B. C.), although the destruction of the temple is mentioned in Test. Levi 15,1 and Test. Jud. 23, 3, but the rebuilding is omitted. Each Testament closes with the death of the patriarch. The idea is that these are the last words of each of Jacob's sons.

In each case we will discuss the messianic material as regards its meaning and its probable relation to the original. In order to deal adequately with the material, we must deal with the language of the original as well as the much disputed problem of date.<sup>1</sup>

#### The Individual Units

#### Testament of Reuben

The Testament of Reuben can be outlined as follows.

1,1-10	history
2,1-3,7	eschatological vision
3,8-6,12	advice to progeny
7,1-2	conclusion

3,8-6,12 is similar in content to what we find in each of the Testaments. This is advice supposedly given to the progeny on the deathbed. This advice often speaks about morals or concern for others (Test. Sim. 3,1f.; Test. Jud. 13, 1ff.). Toward the end of this section, just before the conclusion of the Testament, we have a definitely messianic section, 6,2-6,12, translatable as follows:

Therefore, then I say unto you, ye will be jealous against the sons of Levi, and will seek to be exalted over them, and ye shall die by an evil death; for to Levi God gave sovereignty (and to Judah with him and to me also, and to Dan and Joseph, that 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 judgment and shall sacrifice for all Israel until the consumation of the times, as the anointed High Priest, of whom the Lord spake.... Draw ye near to Levi in humbleness of heart, that ye may receive a blessing from his mouth. For he shall bless Israel and Judah, because the Lord has chosen him 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.

As the only messianic section in Test. Reub., we see Levi set forth as the one to whom all ought to be subject. He is the High Priest, anointed (vs. 8), who will bless Israel and Judah, serving as king (vs. 11). O. Eissfeldt considers this a manifest Christian interpolation.<sup>2</sup> Since he has not presented his reason for his attitude and since there is no apparent reason for viewing this as an interpolation, we must question his opinion. Test. Sim. 8,2; Test. Lev. 2,11; 8,14 use similar language in reference to Levi.

## Testament of Simeon

The Testament of Simeon is interesting in that the speeches on history and on advice are intertwined. The Test. Sim. can be outlined as follows:

1,1-2,14	history
3,1-6	advice
4,1-5,1	history
5,2-3	advice
5,4-7,3	eschatology
8,1-9,2	conclusion

There is a messianic section (6,5-7,3) which is written partly in prose and partly in poetry. In this respect it is similar to the form of the surrounding narrative. The following is a translation of this section.

Then the mighty one of Israel shall glorify Shem,  
For the Lord God shall appear on the earth as man,  
even saving men.

Then all of the spirits of ~~desert~~ shall be trodden  
under foot

And men shall reign as kings over evil spirits.

Then shall I arise in joy

And I shall bless the highest for his wonderful works.  
(For God has taken a body and eaten with men and saved  
men).

And now, my children, obey Levi and Judah and be not  
lifted up against these two tribes, because the salvation  
of God will rise to you. For the Lord shall raise up  
from Levi as a high priest and from Judah a King  
(God and Man), who will save (all the Gentiles) and  
the race of Israel.

The poetry is largely restored by Charles' edition.<sup>3</sup>

Levi and Judah are mentioned side by side without MS. variation, although we note that Levi is first in order. Eissfeldt feels that all of chapter 7, the prose section, is an interpolation.<sup>4</sup> We note that 6,5-7 is more general than is 7,1-3. Interpolations often attempt to clarify by supplying

information, The theophany in this section presents God as the one who comes to save men and who subdues the evil spirits, raising the righteous, here Simeon (6,7). Other theophanies occur in the Testaments of the Twelve Patriarchs.<sup>5</sup>

Notice the mention of Levi and Judah, usually used in reference to the priestly or the kingly messiahs. They are to lead and to be followed, for they will bear the messiah. Two leaders are definitely pictured (7,2). Another important point is that Levi precedes Judah here as he does in the order of the documents of the Test. XII Pat.

Note that the term  $\sigma\acute{\omega}\varsigma\omega$  is used in verse 5. Taken in its context,  $\sigma\acute{\omega}\varsigma\omega$  can readily be taken to mean only a temporal situation, for the context speaks of the destruction of the enemy in military terms, as 6, 3.4 show. Our text suggests the Old Testament in its dealings with the Lord and the enemies of the state. Peace and prosperity are eagerly awaited; these will come from the Lord at his appearing.<sup>6</sup>

#### Testament of Levi

The Testament of Levi also provides some very interesting material. It can be outlined as follows:

1,1-2	history
2,6-7,19	vision
9,1-14	history
10,1-13,9	advice
14,1-18,14	eschatology
19, 1-5	conclusion

Notice that the Test. Levi precedes the Test. Jud.

in the Testaments. This is in keeping with the attitude that the priests preceded kings in order of importance.<sup>7</sup> We shall find the priority of the priests over the kings throughout the Testaments.

The first messianic section is 2, 11, which is found in all of the MSS. used by Charles. Levi is speaking about his vision (2, 6-8,19). The angel explains to Levi as he leads the tour of the heavens (2, 11.12)

And by you and Judah shall the Lord appear among men,  
 Saving every nation of men (in himself)  
 And your life will be from the Lord's share  
 And he shall be your field and vineyard,  
 And fruits, gold, and silver.

We are dealing here with the interpretation of the vision. Although the heavens are numbered, the sequence differs in the MSS. and on one occasion the numbering starts over (3,1). Our messianic verses are part of the speech of an angel, revealing what one of the heavens will contain. Eissfeldt excludes this chapter as an interpolation.<sup>8</sup> There is reason to doubt the validity of this text in that it is involved at the point of not making much sense; then, too, the idea of seven heavens is not Jewish in origin, but probably Syrian, as J. Danielou points out.<sup>9</sup>

Two verses with which we are concerned here speak of Levi and Judah as the means by which the Lord will appear among men.<sup>10</sup> Notice the primacy of Levi and the universalism: The theophany of verse 11b is not unknown in the Old Testament; a similar picture is found in I Enoch 25, 3 as well as in

other of the Testaments (Test. Sim. 6,5; Test. Lev. 5,2). The material prosperity pictured here suggests the Old Testament messianic age to a certain degree.<sup>11</sup>

The second messianic mention in the Test. Levi is in Chapter 8, which is a prose section and part of the vision of 2,6-8,19. Chapter 8 is the beginning of another vision. Levi is exhorted to put on the robe of the priesthood and to become a priest forever (8,1ff.). There is a three fold division of offices for Levi according to 8,11f. Although the text is difficult to understand in view of the variant manuscript readings, the first portion is to be great (verse 12), the second portion is to be a priest (vs. 13), and the third portion is to be called by a new name, for a king shall rise in Judah (vs. 14).<sup>12</sup> A three fold office is definitely spoken of here. The first portion (*πρῶτος κληρος*) of the seed of Levi is to be great, even greater than all (vs. 12). The greatest one in Judaism was Moses; on this basis it seems likely that the prophetic office is being set forth.

At any rate, there are three offices, the office of prophecy, the priesthood from Levi, and a king from Judah who will establish a new priesthood.

Throughout this Testament we see evidence of frequent interpolation, notably in chapters 10, 14, and 16-18. There is disagreement among scholars as to the interpolations here. Elssfeldt says that chs. 14 and 16-18 are interpolations,<sup>13</sup> and Charles says that 14-17,9 are interpolated.<sup>14</sup>

Chapter 10 is a condemnation of the Jews for crucifying Christ, who is called the Savior of the world. Their Godless act, as it is called, is sharply decried. This chapter tells how Jesus died as the Savior of the world and the temple veil was torn to cover the shame of the people for this act of killing. The dispersion of the people is a punishment for this crime.<sup>15</sup> Chapter 14 speaks about the chief priests who shall lay their hands on the Savior of the world (vs. 2). Notice the exactness here; it is the chief priests, not just the priests, the plural and not the singular. Israel was to have only one chief priest at a time. Therefore this is evidently an addition which occurred after such an event had taken place, during the occupation by the Romans when the priests were changed at the will of the government.<sup>16</sup>

Investigation reveals a noticeable difference in sentence structure between chapter 15 and the following. We note a completely different vocabulary in ch. 16f., also a different and a more complicated sentence structure in 16,5; 17,2.3, and a greater use of coordinate words in 16,5 and 17,2. Generally the sentences of chapter 16f. contain ten words per sentence (vs. 2.4.5; 17,2.3.5.10.11). We find the opposite of this in chapter 15. On this basis we are strongly inclined to agree with Eissfeldt in opposition to Charles that chapter 15 is original, or at least be a different hand than are chapters 16, 17, and 18. As for chapter 18, which contains messianic references, the style is poetic, which immediately sets this off from



the surrounding material. It is that section of our outline called the eschatological speech followed immediately by the conclusion in prose in the outline. A translation of this passage is as follows.

And after their punishment shall have come from the Lord, the priesthood shall fail.

Then the Lord shall raise up a new priest to whom all of the words of the Lord shall be revealed.

And he shall execute a righteous judgment upon the earth for a multitude of days.

3. And his star shall rise in the heaven as of a king, lighting up the light of the knowledge in the light of day. And he shall be magnified in all the world.

He himself shall shine forth as the sun on the earth, and he will remove all darkness from heaven, and there will be peace in all the earth.

5. The heavens will exult in those days, and the earth shall rejoice, and the clouds will rejoice,

(and the knowledge of the Lord will be poured upon the earth as the water of the seas).

And the Angels of the glory of the presence of the Lord will rejoice in him.

And the heavens will be opened.

And from the temple of glory sanctification will come upon him,

And the voice of the Father as from Abraham to Issac.

7. And the glory of the highest will flow over him And the spirit of understanding and holiness shall rest on him (in the water).

For he shall give the majesty of the Lord to his sons in truth forever.

And there shall not be a successor to him from generation to generation forever.

9. And in his priesthood the Gentiles will be multiplied in knowledge on the earth,

And enlightened through the grace of God.

(And Israel shall be made lower in ignorance and will be made dark with mourning).

In his priesthood shall sin come to an end,

and the lawless will cease to do evil,

(and the just will rest in him).

And he shall open the gates of paradise,

and will remove the threatening sword against Adam.

11. And he will give to the saints to eat of the tree of life,

And the spirit of holiness will be on him.

And Beliar will be bound by him

and he will give power to his children to tread on evil spirits.

13. And the Lord will rejoice in his children.  
 And he will be happy over his dear ones forever.  
 And then will Abraham and Israel and Jacob be glad.  
 And I will be happy, and all the saints will be garmented  
 with righteousness.

There are a number of verses here which call for further examination. Numbers 24, 17 suggests verse 3 with its reference to the star. The heavens opening and the sound of the Father's voice (vs. 6) is not too much different from Matthew 3,16.17. The glory of the most high (vs. 7) suggests Isaiah 11,2. The expression "in the water" is found in only one manuscript, "e", which does not play an important in the history of these MSS. The pronoun "he" (vs. 9) can not very easily refer to God since he is mentioned in this text; it more easily refers to an earthly figure. There is a universal implication in vs. 9, for the Gentiles will know of and probably follow him. One interesting point is that during the reign of this priest sin will come to and end (vs. 9), which is not peculiar to this document, but has an abundance of usages throughout the Old Testament and this literature.<sup>17</sup> The conduct of Israel will change because a new heaven and a new earth will emerge. This suggests Habakkuk 2,4, although this is in all probability a Christian interpolation of a later date since it is poorly documented in the MSS. Although verses 10, 11, and 12 refer to a superhuman power, the "he" can not refer to human figure. The tree of life suggests the tree in Eden although here the reference is more likely to refer to other literature.<sup>18</sup>  
 If the "he" of verse 10 refers to the messiah, then this

is the only reference in Jewish literature which ascribes to him the power to open the gates of paradise.<sup>19</sup> There are certain parallels which should be considered in regard to the power of the messiah.<sup>20</sup>

Perhaps this section is more akin to those parts of the Old Testament which speak of the "great and glorious day of the Lord."<sup>11</sup> We have seen nothing to show us that this section is either opposed to the rest of the literature of this age or that it is distinctive in nature.<sup>21</sup>

#### Testament of Judah

The Testament of Judah is somewhat lengthy in comparison to the other testaments. This is to be expected in view of Jacob's promise to Judah. This testament can be outlined as follows:

1,1-12,12	history
13,1-21,5	advice
21,6-26,5	eschatology
26,4	conclusion

The first messianic material in the Test. Judah is not nearly as exact as much of the other material which we have considered. The subject matter of this section (17,2-6) speaks of the doom of Judah, followed by the promise that the kingdom will be established by Judah.<sup>22</sup>

There is a significant statement in 21,4 which speaks of the superiority of the priesthood over the kingship on the condition that the priesthood is faithful, not falling

away from the Lord. This passage is similar to what we saw in our examination of Test. Lev. 14,2 and 29.

A reference to the messianic age is made in 22,2. The salvation of Israel will come until the appearing of the God of righteousness and there will be peace. { The messianism here, although not connected to any tribe or office, speaks of peace for all at the appearing of the God of righteousness. } This is not different from what we have seen above in our review of the "golden age" material.<sup>23</sup>

21,4 deals with the priesthood. Judah urges respect for Levi (verse 4) and goes on to say that the priesthood is above the earthly kingship. The reservation is left that if the priesthood falls away, it is to be dominated by the earthly kingship. The historical circumstances for this might be reflected here as Charles reflects.<sup>24</sup> At any rate, we see here a statement which seems to be original and which carries out an idea which was found in other literature of the time.<sup>25</sup>

As we examine the messianic material in 24, 1-6 it is evident that Test. Lev. is being reflected.<sup>26</sup> The following translation is offered.

And after these things a star will rise to you from Jacob in peace.  
 And a man will arise (from my seed), like the sun of righteousness,  
 Walking with the sons of men in meekness and righteousness.  
 And no sin will be found in him.  
 And the heavens will be opened to him, to pour out the Spirit, the blessing of the Father.  
 And he shall pour out the spirit of grace on you;  
 And you will be to him sons in truth,  
 And you will walk in his commandments first and last.

(This branch of God most high and this fountain giving life unto all.)

Then the scepter of my kingdom will shine forth;  
 And from your root a stem will rise;  
 And from it a rod of righteousness will grow to the  
 Gentiles,  
 To judge and to save all that call upon the Lord.

First, the text speaks of a star rising out of Jacob, a man walking with men in meekness and righteousness. No sin will be found in him, and the blessing of the Father will be on him. The Gentiles are mentioned as receiving the benefits of the root, which will give salvation to all who call on the name of the Lord. Much of verses 4-6 is directly from the Old Testament.<sup>27</sup> Although the Old Testament comes through again and again, the tendency of the early church to "over-messianize" the Old Testament could have caused this testimonia to be placed here.<sup>28</sup> As we have seen the idea of the messiah for the Gentiles is not new for this literature.<sup>29</sup>

We have seen in this testament that the one who is coming from God is coming with power from on high to perform a task which is in keeping with the will of God (verse 2). A definite pattern is developing regarding the one to come from God. At some points the picture is clearer, naming tribes and offices, while at other times the picture is less definite, simply maintaining an expectation.

#### Testament of Issachar

The Testament of Issachar is relatively simple in structure. This testament can be outlined as follows:

1,1-3,8	history
4,1-5,8	advice
6,1-	eschatology
6,2-7,8	advice
7,9	conclusion

The Testament of Issachar occupies a position of minor importance in the national and in the prophetic history of the Twelve Tribes. Perhaps there is no surprise, then, in finding that there is no material here which is messianic in nature. The advice is of the same nature as the advice of the other Testaments which we have examined. 5,8 encourages the children to obey the priesthood of Levi and the kingship of Judah, which is in keeping with nearly every one of the Testaments. This verse does not become more explicit on this matter and the point has no messianic implications.

#### Testament of Zebulun

The Testament of Zebulun follows the general structure of the other testaments. It can be outlined as follows:

1,1-4,13	history
5,1-9,4	advice
9,5-9,9	eschatology
10,1-7	conclusion

The chief interest in the Test. Zeb. centers in 9,8, especially as it is expanded in MSS. "b," "d," and "g."<sup>30</sup> The simpler and more original MSS.<sup>31</sup> of verse 8a deals with the light of righteousness. The term "light of righteousness" suggests Malachi 4,2; however MSS. "b," "d," and "g" expand this expression to include healing and compassion, redemption

from the captivity of Beliar, and redemption of the Gentiles. Verse 8b speaks of the return to the native land. Here even the oldest manuscripts have a theophany, "Him," where MSS. "b," "d," and "g" are interpolated, speaking of seeing God in the fashion of man in Jerusalem.<sup>32</sup>

### Testament of Dan

The Testament of Dan is relatively short, again similar in structure to the other Testaments. It can be outlined as follows:

1,1-1,9	history
2,1-5,5	advice
5,8-13	history
6,1-10	eschatology
7,1-3	conclusion

In the Testament of Dan we find one very interesting reference to the salvation of the Lord which will arise from Levi (and Judah),<sup>33</sup> who will make war against Beliar, the spirit of evil in this literature.

Charles does not appreciate the use of both Judah and Levi here, especially since Judah is not contained equally in the other Testaments in connection with similar references.<sup>34</sup> The word order here is not in keeping with the information gained from the Test. XII Pat.<sup>35</sup> However, the presence of this variation of order suggests the possibility of tampering with the text as well as the possibility of a power struggle.

### Testament of Naphtali

The Testament of Naphtali again follows the general

outline of the other Testaments. It can be outlined as follows:

1,1-2,1	history
2,2-3,5	advice
5,1-8,10	eschatology
9,1-3	conclusion

The vision in chapter 5 is in keeping with the traditions of apocalyptic literature in general, although this in particular has certain points of similarity with Revelation 12,1 and I Enoch 90, 32ff., where the coming of the white bull is a sign of God's coming judgment. We notice again the presence of the reference to Levi and Judah. Levi is a sun with twelve palm branches. Judah is as a moon with twelve rays.<sup>36</sup>

Chapter 8,2 has a messianic reference coupled with eschatological material. Salvation is pictured as coming through Levi and Judah. This verse is translated as follows, "Therefore, you also are to charge your children to be united to Levi and Judah, for through Judah salvation will arise to Israel, and in him will Jacob be blessed." Immediately noticeable upon comparison with the original text as Charles presents it is the fact that Charles' translation does not agree with his manuscripts.<sup>37</sup> We find that the translation offered above is more accurate.

This section is spotted with difficulty; the manuscripts have been tampered with, causing difficulties in grasping the continuity of the thought. In view of the great historical and textual uncertainties lying behind the MSS., we feel that there is difficulty in making a decisive decision



on the basis of the information supplied in this passage. 37a

### Testament of Gad

The Testament of Gad does not contain any eschatological section, something outstanding among the Testaments; still, it does contain the standard components of history (1,1-2,5), advice (3,1-8,3), and conclusion (8,4.5). The teachings are largely exhortations to abide in the law. This is in keeping with the frequent admonitions to uphold the law which characterize the Testaments and cause us to agree that this may have been first written by a Pharisee.

### Testament of Asher

The Testament of Asher can be outlined as follows:

1,1-6,1	advice
7,1-7	eschatology
8,1-2	conclusion

Chapter seven, the eschatological chapter, provides us with some interesting material. The important passages are provided here.

You will be brought to nothing in the dispersion, vanishing as water. The Most High will visit the earth, Himself coming (as man, eating and drinking with men), breaking the head of the dragon in the water. He will save Israel and all of the Gentiles (God speaking in the person of a man).

Charles feels that verses 4-7 are Jewish interpolations,<sup>38</sup> while Jean Danielou feels that the whole chapter is a Christian interpolation.<sup>39</sup> Although this chapter is basically an admonition to lead a proper life, verse 3 speaks of

the Most High coming to the earth as a man, eating and drinking with men, finally breaking the head of the dragon in water. The universal salvation is again worked by the Most High speaking as a man. There is a close relationship between this verse and Psalm 74,13, which uses a theophany followed by the destruction of the primeval foe, a dragon, by water. There is no MSS. evidence to warrant this a later addition. 40

### Testament of Joseph

The Testament of Joseph is much longer than many of the Testaments; we find that the more important of Jacob's sons receive more attention in the Testaments. The Test. Jos. ranks with the Test. Jud. and the Test. Lev. in length. This testament can be outlined as follows:

1,1-16,6	history
17,1-18,4	advice
19,1-20,3	eschatology
20,4-6	conclusion

There is one possible messianic reference in the Testament of Joseph, 19,1f. We note that the important manuscripts of "c," "Beta," and "g1" omit verses 3 through 7. MS. "A" which does include these verses has a vision which elaborates on verse 1 and 2 of the better manuscripts, "c," "Beta," and "g1."

According to the better MSS., a virgin of Judah will give birth to a lamb without spot. This is preceded by a vision which does not contain exact references such as names.

The virgin clashes with the animal symbolism; this is an unusual mixture. Verse 11 admonishes the reader to heed to Levi and to Judah, for the "Lamb of God who takes away the sin of the world" will come from them, saving the Gentiles and Israel. His kingdom will be everlasting.

In an effort to understand this material, we should remove the material which is not in keeping with the type of material found in a vision of this type.<sup>41</sup>

Although the material contained in these verses is very interesting for the Christian reader, we feel that we are just in excluding it from the material which is considered original for the reasons given below.<sup>42</sup> The reference to the virgin is not common to the Testaments. For the early church this may have had meaning, but for today it must be omitted from the information given on the coming one.

#### Testament of Benjamin

The final testament, the Testament of Benjamin follows a pattern similar to the pattern of the other Testaments.

It can be outlined as follows:

1,1-2,5	history
3,1-11,2	advice
11,3-5	eschatology
12,1-4	conclusion

In the section of advice (3,1-11,2) we have several groups of messianic material. 3,8 is offered below in translation.

In you will be fulfilled the prophecy of heaven (concerning the Lamb of God, the Savior of the world), and a blameless one will be delivered up for lawless men, and a sinless one shall die for ungodly men (in the blood of the covenant, for the salvation of the Gentiles and of Israel, and will destroy Beliar and his servants).

The distinctive flavor of this material is evident upon first glance.<sup>43</sup> 3,8 may be notable for the message which it carries. Joseph is talking about his life in slavery (2,3). Benjamin reiterates the story of Jacob on the death-bed. As Jacob embraces Joseph, he speaks the words of verse 8. If this understanding of the text is correct, then this is the only place in the Testaments where the messiah is seen as coming from any tribe other than Levi or Judah.

The remainder of the verse speaks about the blameless one who will be delivered for lawless men, dying for ungodly men. There is the implication here that two men are meant, one blameless, the other sinless. This may be a parallel structure, common to the Psalms; the implication of a dual messiah is strong here. This verse has been altered considerably as seen by the weak MSS. evidence for some of the material in verse 8. The vicarious suffering here is not completely strange, for II Maccabees 7,38 suggests this type of suffering in pre-Christian times. Our discussion of the Suffering Servant ought to be brought to mind in this connection.<sup>44</sup>

In this same block of material we see that 9,2-5 provides us with some interesting material. It can be translated as follows.

The temple of God shall be your portion, and the last (temple) will be more glorious than the first. The Twelve Tribes shall be gathered together there with all of the Gentiles until the Most High will send forth his salvation. in the visitation of his only-begotten prophet. (He will enter into the (first) temple, and there the Lord will be treated with outrage, and he will be lifted up on a tree. The veil of the temple will be torn and the Spirit of the Lord will pass on the Gentiles as fire poured forth. He will ascend from Hades and will pass from earth into heaven. I know how lowly he will be upon earth and how glorious he will be in heaven).

Again the distinctive material here is notable.

The temple veil, the ascent from Hades, the ascension to Heaven suggest the New Testament.<sup>45</sup> We note that the only-begotten one here is not a son, but a prophet. That the prophet is unmistakably connected with suffering and eternal glory is evident. If this material is of a later date than the original document, i. e. if it is Christian material, notice must be taken of the position of the prophet. On the basis of the MSS evidence available, doubt must be cast on the originality of this material.<sup>65</sup>

Chapter 10,7ff. provides more material of a similar vein. Again there is a MS. difficulty, for the more descriptive sections are not attested to as well in the MSS. than are the more general sections. If an interpolation has been made here, the most likely tendency of the interpolator would have been to clarify the material before him with clearer references to what he wanted to show.<sup>46</sup>

At this point it is easy to see the wide variation of messianic material which is contained in the Testaments. As we proceed to the next section, this information will

be evaluated and organized to facilitate interpretation.

### Critical Evaluation of the Strata of the Interpolations

An evaluation of the interpolations yields three strata of work, that is three major levels of interpolations in the Test. XII Pat.

The first and probably the oldest level of interpolations are those which are in keeping with the Pharisaical nature of the basic document. These interpolations are Jewish in nature, without any of the "Christological" implications which do occur. An example of one such interpolation is in the Test. Judah, 17,2-18,1, which expounds 17,1. The explanation of the material of 17,1 is not necessary for an understanding of the text. The context is clearer if the suspected area is not included.<sup>47</sup> Another example is the apparent interpolation in the Test. Zeb., 6,4-6, which is found only in one family of MSS. of late origin. A similar situation exists in the same testament, 7,1-8,3.

Another example of this type is that which, while Jewish, refers to a body of Jewish literature of a late date, for example to the Apocrypha or the Pseudepigrapha.<sup>48</sup> A good example of this is in the Test. Dan, 5,6-7, which mentions the book of Enoch, at the same time contradicting verse 4 of the same chapter.

The second classification of interpolations are those which could have been done by a Christian, but which are not immediately obvious because of their terminology or

structure. The Test. Ash. 7,3 pictures the Most High visiting the earth and breaking the head of the dragon in the water. The dragon is the primeval foe in the Semetic world as Genesis 3 reveals. The water is a possible Christian reference to baptism, for it breaks the head of the primeval foe, who is evil to men. Another example is in the Test. Zeb., 9,8, MSS. "b," "d," and "g" speak in terms such as "healing and compassion." Test. Jud. 24, 4-6 speaks in the terminology of the Old Testament in using "the Branch," "scepter," and "stem." The admonition of Test. Ben. 3,2 is more in keeping with the New Testament Pauline tradition than it is in the tradition of the rabbis.

The third classification of interpolations are those which are direct references to the humiliation or the exaltation of Jesus. The Test. Jos., 9,8, has interpolated into the text expressions such as "born from Judah," "without spot," "wearing a linen garment," which, in this context, are probably Christian references. The Test. Ash. 7,3 contains references such as "as man, eating and drinking with men" and to "God speaking in the person of man," which are much more exact in nature than anything we have found in the Old Testament. The Test. Ben. 10,7ff. contains a few interesting comments along the same lines. The King of Heaven is portrayed as the one "who appeared on the earth in the form of a man in ~~humility~~;" as many as "believe on him on the earth shall rejoice with him." Again, "For when he appeared as God in the flesh to deliver them they

3<sup>rd</sup>humility  
of  
10

believed him not." The Test. Ben. 9,3.4 speaks of the temple veil being torn, the Lord being lifted on a tree, the ascension from Hades and the Ascension to heaven. These do not fit the context and they certainly do not fit the thought of the age. Although it is possible that we have here a strange, important, new revelation, there seems to be no warrant for accepting it as such.

#### Terminology of the Messianic Concept in the Testaments of the Twelve Patriarchs

The terminology of the Testaments should be evaluated to determine what appellations were applied to the messiah. Four terms will be evaluated here with a view toward understanding the messianic message of this work; they are messiah, prophet, priest, and king.

#### Messiah

Some very definite pictures of the messianic terminology are used in the Test. XII Pat. The Test. Jud. tells us that a star will rise from Jacob and that the heavens will be opened to this star and the spirit of the Father will be poured onto him and the star will pour grace on the hearers. There is no sin in this righteous one (Test. Jud. 24,1) and the paradise will be opened by him for the righteous (Test. Levi 18,10; Test. Dan 5,12). The task of this anointed one is to war against Israel's foes (Test. Levi 8,12), for through him will the knowledge of the Lord come to the Gentiles (Test. Levi 18,9; Test. Jud. 24,6). X



The messiah is also pictured as a branch of the Most High God (Test. Jud. 24,4 and as a stem growing as an off shoot ( Test. Jud. 24,5). The same testament (24,4) pictures the messiah as a fountain which gives life. The purpose of the messiah is to bring salvation, which is sometimes pictured in terms similar to defeating a national enemy or Beliar.<sup>49</sup> Other times it is pictured as being for the Gentiles and for Israel.<sup>50</sup> Still other passages picture the messiah as coming as a man (Test. Ash.7,3), as a lamb born by a virgin (Test. Jos. 19,8), for the sake of lawless men (Test. Ben. 3,8).

### Prophet

Two passages speak of the messiah in terms of a prophts. Test. Lev. 8,15 looks for a prophet of the most high, of the seed of Abraham. In this connection, a three fold office is given and the office of prophet is given last.<sup>51</sup> Test. Ben. 9,2 speaks of an only begotten prophet, who will be mistreated, killed, ascending from Hades into heaven. This is similar in outlook to the Suffering Servant passages of Isaiah, in addition to sounding like a short confession of events recorded in the New Testament.<sup>52</sup>

### Priest

The office of the priest or of the high priest is spoken of quite highly in the Testaments. Test. Reub.6,8 speaks of a high priest whereas Test. Levi 18,1 speaks of a

new priest. Test. Lev. 8,14 mentions the establishment of a new priesthood. This section refers to a three fold office, of which the office of priest is listed first. Again it is noted that where the offices of the priest and of the king are placed side by side, the priest is listed first, giving more prominence to this office.

### King

Other passages speak of the Messiah as a king, notably the Test. Reub. 6,11.12 and Test. Levi 8,14. The work of this king is quite unconventional until we read Test. Levi. 8,14, which tells us that the king will establish a new priesthood. The high position given to the kingly office here is not in the mainstream of the thought of this document.

### Expectation of the Messiah

There is an obligation to consider the material at hand in the Testaments to determine the possible meaning for the people of the Christian era. Therefore all of the messianic material will be considered with the exception of those references which have been considered as leaning heavily on the message of the Christian church.<sup>53</sup>

### Source

The tribes dealt with are Levi and Judah. Levi represents the priestly class; in the case that the messiah

is from Levi, his function is priestly. If the messiah is from Judah his function is kingly.<sup>54</sup> Again it is notable that the superiority of Levi over Judah is set forth.<sup>55</sup>

Here the Qumran community has provided us with parallels.

The Qumran messianic expectation looked for a dual messiah, filling two rolls, the priestly and the kingly.<sup>56</sup>

*Compare  
Qumran  
Lev. 18,6*

*O.T. supports*

The Testaments do not say too much else about the position or the relation of these two offices to each other. Levi is usually over Judah; Joseph is mentioned only once in this connection.<sup>57</sup> From this it is evident that there was a dual expectation regarding the coming one. The expectation is to be fulfilled in two distinct offices, by two distinct persons. Taking a background position, but not to be forgotten, is the office of the prophet.

#### Duty of the Messiah.

The Testaments do not say very much regarding the work of the messiah. The information which is available is not very developed as we shall point out. When the messiah comes, men will know the law because of him as Test. Sim. 6,8 points out. His appearance will be on the earth (Test. Sim. 6,5) and he will defeat the spirits of deceit (6,6). The chief work of the messiah will be opening heaven for all men (Test. Lev. 18,6). There is a note of suffering and death in a number of places, but these are dubious in nature.<sup>58</sup> There is no mention about precursors, unless we consider the prophet mentioned in Test. Lev 8,12f., although there

is no implication that the prophet of this office will be a precursor of anyone.

More information of the messianic expectation of the whole intertestamental period shows that basically the messiah was expected to be either human or superhuman of various tribes of the Jews; the superhuman messiah is without human descent.<sup>59</sup>

### Signs Identifying the Messiah

This section of the paper will deal with the "work" which the messiah is expected to perform, and with the signs by which the messiah will be identifiable. In the cases below we will consider the branch of David as a messianic source, the baptism with water as it is presented in the Testaments, the overthrowing of Beliar, the suffering as a mark of the one sent from God, the universal work of the messiah, and the cosmic significance of his power.

The messianic expectation of the Test. XII Pat. is in the mainstream of Jewish and of Old Testament thought in looking for the messiah from the seed of David. Test. Jud. 24, 4.5 speaks of a branch of God Most High. This word suggests Isaiah 11,1, Jeremiah 23, 5.6, and 33, 15, all of which speak of a new or righteous shoot from David's seed. This seed will possess the scepter of the kingdom which will shine at this time (verse 5).

Test. Lev. 8, 15 tells us that the king who shall arise in Judah will establish a new priesthood. The presence of

this king will be loved as a prophet of the seed of Abraham. Here too the line goes back to the Old Testament father of the race.

Regarding the use of water in the Testaments, several noteworthy references stand out. Test. Lev. 18, 6.7 speaks of the voice of the Father being pronounced over the messiah and at this time the spirit of sanctification and of understanding will rest on him, in the water. The "in the water" is not well attested, found only in MS. "e". Notice that the Father's voice and the water are connected with the coming of spiritual power. Test. Ash. 7,2.3 has two reference to the use of water. First, evil people of Asher will vanish in the dispersion as water. This is not connected with baptism as much as it is connected with another picture of streams and water vanishing in Test. Zeb. 9,2. However, Test. Ash. 7,3 has a very interesting reference to the head of the dragon being broken in the water. This is very similar in nature to the picture of Psalm 74, 13. The connection is notable, for both texts speak in terms of a theophany. Water is set forth as the means by which evil is overcome.

Test. Lev. 16,5 speaks of the dispersion of the Jews until the day when they will be received again by the Father through faith and water. The expression faith and water is very poorly attested in the early MSS., being found only in the less important of the MSS. available to us.

Another sign by which the messiah will be identifiable

is his warring against Beliar. Test. Sim 6,6 tells of the spirits of deceit being trodden under foot by the Mighty One of Israel who appears on earth to save men. Levi carries the picture one step further in saying that Beliar will be bound and the children of the messiah will have power to step on evil spirits. Test. Zeb. 9,8 has a group of MSS. of minor importance which enlarge the better MSS. with references to the overcoming of Beliar and the subjecting of the spirits of evil under foot.<sup>60</sup> Test. Dan. 5,10 continues the picture, but does not add anything in saying that Beliar will be opposed by the messiah and an everlasting vengeance will be taken upon him.

The place where the messiah will be found is Jerusalem according to Test. Zeb. 9,8. This is the only reference to a place in the Testaments and all MSS. agree in this respect. Test. Reub. 6,8 and Test. Lev. 17,3 set forth the messiah as the anointed, although the material of the anointed is not mentioned.

In several places the messiah is set forth as being a sufferer. Test. Lev. 10,3 speaks of suffering, provided we allow for the dubious readings, although this course does not seem advisable. 14,2 speaks of priests laying their hands on the Savior of the world, but again this part of the word is not well attested.<sup>61</sup> The Test. Ben. 9,2 and 3,8 also speak of a suffering messiah, but again the MSS. evidence for the texts is not as complete as it should be.<sup>62</sup>

At a number of places the messiah is shown to be going

to the Gentiles. Test. Jos. 19,11 speaks of the messiah as being for Isreal as well as for the Gentiles. Test. Jud. 22,2 contains a similar reference, whereas Test. Levi 2,11 mentions that every race will be saved. All of these referēnces are dubious in some respect; the reference in Levi is the best attested of the examples cited.<sup>63</sup>

The Testaments definitely attribute to the messiah powers over the heavens. Test. Lev. 18, 10 says that the messiah will open the gates of heaven. This is perhaps the only reference which attributes this power to the messiah.<sup>64</sup> The reference in Test. Levi 18,3 to the star rising is an implication that here is cosmic power in the messiah. The reference to the sun and to light in the same verse shows that the messiah is considered to have powers in the heavens. The Test. Jud. 24, 1 has a similar reference. Test. Ben. 9,5 points out that the messiah will ascend from Hades into heaven. His status in heaven is "glorious." This is an indication that there is power in the messiah, for his glory will be in heaven, whereas while on the earth he was humble.

The different signs by which the messiah is identified indicate a powerful one coming by the will and with the power to accomplish a victory over evil.

#### Summary

In summary, the double background of the messiahs from Levi and from Judah shows an awareness of two realms of life, one of which is spiritual and the other of which

is political. The superiority of the spiritual over the temporal as it is presented in the Test. XII Pat. is also to be noted. The material implying the messiah from Joseph is also noteworthy because of its irregularity.

The terminology of messiah, prophet, priest, king, although not as fully expanded as we might expect, reveals the connection with the Old Testament. Although the office of the prophet is mentioned far less than the other two offices, this ~~reveals~~ reveals an awareness of its function and need.

The signs by which the messiah is identifiable are in keeping with the portrayal of a priestly and a kingly messiah, for part of the duties of the messiah are religious; he has the spirit of the Father and he frees from the evil Beliar. On the other hand, his duties are also majestic; the messiah rules gloriously in the heavens and he wars against Beliar, establishing his position among the heavens.

Regarding the work of the messiah, Isaiah 9,6 is a fuller picture of his work than is contained in this document. The terminology, the offices, and the pictures of the Testaments are underdeveloped in comparison with much of the Old Testament, from which much of the material is drawn.

Three strata of interpolations have been set forth, which, with the original document, makes four sources combined into one. The more important of the Testaments are the ones which have been most heavily reworked. Stripped of the interpolations, the picture of the messiah is more scant and less exact.



The messianic material of this document has proven to be most helpful and informative in many respects. The task now remains to evaluate the Matthean material and to study the relationships.

## CHAPTER III

### THE MESSIANIC CONCEPT IN THE GOSPEL ACCORDING TO MATTHEW

The second major division of this paper according to the outline is an examination of the Matthean Gospel with an eye to determining the messianic message which Matthew set forth for the edification of the reader. First certain acts in the life of Jesus which, by their very nature, set him in a category different from other men will be examined. Then the terminology applied to Jesus either by himself or by others will be examined to determine the attitude of both Jesus and others about his connection with the messiah.

#### The Office of Jesus

Before delving into the terminology which Matthew uses to express his messianic concept, it is fitting to examine certain acts in the life of Jesus by which Matthew sets Jesus aside as one to be considered the messiah, the one from God. Here the meaning of Jesus' baptism will be considered as Matthew presents it; the Davidic lineage which Matthew sets down will be examined; the power over cosmic forces which Matthew brings out will be discussed as well as the power over evil and the forces of evil.

Was there anything in Matthew's presentation of Jesus' baptism (3,13-17) which set Jesus out from other people?

How does Matthew reveal Jesus as the Messiah in this act?

Upon an examination of the Synoptics, the connection between the three writers stands out. All record the appearance of John, the act of baptizing, the opening of heaven and the dove and the spirit of God descending, designating that Jesus is *υἱός*.

The usage of water as a cleansing agent can be well demonstrated from information of this time.<sup>1</sup> According to the teachings of John, baptism signified repentance (Mt. 3,11) and a new dedication to God. Connected with the baptism of Jesus are certain events which had great significance which are not recorded in regard to other baptisms. After the act of baptizing, Matthew tells that the heavens opened, the spirit of God descended as a dove, and a voice cried out the words of Isaiah 42,1. The words of Matthew seem to be a direct reference to Isaiah 11,2, which speaks of the messiah as coming from Jesse. Here too the spirit of the Lord came to him. Isaiah continues in that same verse to define the spirit of the Lord as wisdom, understanding, counsel, might, knowledge, fear of the Lord. The words of Matthew are unmistakably connected to the implications of this Isaianic passage.

The meaning of the voice from heaven is important, for the voice utters the words of Isaiah 42,1. The Isaiah text uses the word ebed here, which the Septuagint<sup>2</sup> translates as *πᾶς ... ἑκτεκτός*. Only a bad Jew could

have missed the connection of these sayings. Here Matthew is setting Jesus in a special place. The baptism of Jesus exemplified the significance of the baptism of all other people in a sense, for his baptism revealed Jesus as the bearer of the spirit of God and marked him as the Suffering Servant.<sup>3</sup> This was a sign that the divine good pleasure rested on him.

Matthew also sets Jesus' baptism in a special category in another respect, for 3,15 points out that Jesus was baptized to fulfill all righteousness.

Immediately after the baptism, in Matthew's sequence, Jesus is confronted by Satan. In the temptations the steadfast whole of the servant is revealed. The baptism had marked Jesus as a special person, and he fulfilled the position of his special calling to obedience in his temptation.<sup>4</sup> Matthew seems to arrange the temptations psychologically.<sup>4</sup> The first temptation is to doubt the truth of the revelation just received. The second is to test the validity of the revelation. The third temptation is to try to snatch the messiahship which Jesus has been indicated to have in his baptism. For Jesus, sonship means obedience, not privilege, and that obedience obligated him to do what the Father alone desired. Here Jesus overcame the forces of evil which had approached him.

This is not the only place where Matthew presents Jesus as having this power. Jesus has authority to cast out demons with a word, as he did in the case of the centurion's

servant (8,16). Psalm 107, 20 is suggested by this event; "He sent forth his word and healed them, and delivered them from destruction."

In days of old men had gone down to the sea in ships doing business on the great waters (Ps. 107, 23) and had seen how the command of the Lord had raised the stormy sea and the wind (Ps. 107,25). In their fear

They cried to the Lord in their trouble,  
and he delivered them from their distress  
He made the storm to be still,  
and the waves of the sea were hushed. (Ps. 107, 28.29)

The disciples experienced a similar event which drew forth the divine power and the love which stilled the winds for those of "little faith." The rebuke of Jesus in the ship (8,23-27) caused men to "marvel." This Jesus had power to control the powers of the deeps, powers which had great strength; the demons had to bow before the authority of Jesus.

The destruction of the swine (8, 28,34) again shows that the powers of evil are subject powers, subject to this one who is called the Beloved Son. In this act the demons are forced to unmask themselves and to reveal Jesus as the victor. In all of this the cry rings out, "Have you come to torment us before our time?" and this is exactly the point which Matthew is making, for the eschatological deliverance has come. The kingdom of heaven is at hand.

Just as these demoniacs lived in tombs, there is significance in the releasing of the bodies from the tombs

at the death of Jesus (27, 52). The kingdom of God is at hand. To the Jew this was evident.<sup>5</sup>

Matthew also pictures Jesus as one having control over the powers of the cosmos. There is superiority in Jesus. Matthew mentions the star over the manger four times (2,4,7,9,10); at this star three kings rise to find the King. The political powers are also concerned over the reason for all of this and Herod inquires. This is a sign of something big. Numbers 24, 17 speaks of a star rising from Jacob and Matthew points to this reaction in the heavens as being a result of Jesus' birth.

The cosmic events at the death of Jesus are to be noted here. While on the cross, the sun was darkened (27, 45) throughout the land; there was an earthquake which moved the centurion, a Roman no less, to note that Jesus was certainly "a son of God."<sup>6</sup>

Not to be overlooked is the effort which Matthew puts into connecting Jesus with Abraham, by way of David. This is not done by Mark or in John; Luke goes back to David. This genealogy is given in the first chapter to establish its certainty by position.

Matthew was insisting on a point. Here was one so great at his birth and at his death that the very forces of the universe bowed to him. Jesus' power permeated his person so thoroughly that this power affected the demons, the dead, and the powers of the deep. Here was a remarkable

being, one worthy of being called "a son of God," one whom even death could not overcome, for this too was conquered in the Resurrection.<sup>7</sup>

### Terminology of the Messiah

The terminology which will be studied here are the terms Prophet, Suffering Servant, Son of Man, Lord, Savior, Son of God, King and Son of David, and Messiah. Vincent Taylor gives a more complete listing than there is here;<sup>8</sup> for the sake of limitation only those titles which seem more important have been selected for this paper.

#### Prophet

The occurrence of recognized prophets in the sense of men moved spiritually by God to cry out the "word of the Lord" had become rare. Instead prophets tended to use a new form of expression, written prophecy in the form of the historic-prophetic apocalyptic and pseudepigraphic literature. This does not preclude oral prophecy.

The task here is to determine whether Matthew used this term in reference to Jesus and if so to determine with what meaning.<sup>9</sup> In dealing with Jesus as the prophet, it is to be remembered that the Jewish idea of "the" prophet differed from the idea of "a" prophet in that the former was an eschatological figure while the latter, though also an eschatological figure, was not the great figure. This definition is our chief criterion for the examination of

the references to Jesus as "the" prophet.

In Matthew, not only Jesus, but John the Baptist is considered to be a prophet. Jesus designates John as "the" prophet (Mt. 11,7ff.) especially as the returning Elijah. When Jesus designates John as "more than a prophet," he is saying that John is above the prophets, the one whom the rabbis expected.<sup>10</sup> When considering the context of this speech, it is evident that Jesus intended to announce that he was the precursor of the Messiah. He is Elijah; the kingdom of heaven has suffered violence until him; he is to be heard. Matthew 17, 10ff. seems to identify John the Baptist with Elijah in Jesus' answer to the disciples inquiry.

On numerous occasions Jesus was designated "prophet." Matthew 21, 46 tells that the chief priests and the Pharisees would have arrested Jesus, but they feared the multitude, which considered him "a prophet." There does not seem to be any eschatological implication in this saying.

However, there are passages in the New Testament which designate Jesus as "the" prophet, with the necessary eschatological implications. In trying to answer the question who Jesus was, Herod and the people (Mt. 14, 1ff.) offer suggestions such as "Elijah," "a prophet," or "John." Note that the principle Christological titles do not appear here.

To consider Jesus to be John returned from the dead shows that these people did not see John and Jesus working



together. The Synoptics point out that Jesus began his ministry when John went to prison (Luke 3, 19f.). This statement also has implications for our understanding of the resurrection as these people viewed it. The popular view expressed here expects a resurrection of the physical body, as evidenced in the attitude that Jesus was John raised.<sup>11</sup> Notice that Jesus is not tied to any prophet from the remote past, but with a prophet of recent vintage.<sup>12</sup>

The term "prophet" is used in reference to Jesus during his triumphal entry into Jerusalem (Mt. 21, 10f.). Taken in the context that just before this Jesus had been called "Son of David," this term may be eschatological here; however the possibility remains that the term "prophet" here means only "a" prophet.

Regarding Jesus own views of himself as "prophet," Jesus ascribes this title to John the Baptist in Matthew 11, 14. "He is Elijah who is to come." In Matthew 13, 57 Jesus calls himself a prophet at his failure in Nazareth when he says, "A prophet is not without honor..." Mt. 23, 37 expresses similar thoughts in its sorrow over those who kill the prophets. Note that suffering is a characteristic and function of the prophets here.

For Jesus the eschatological prophet had already come and he was mistreated (Mt. 17, 12). We can conclude that Jesus did not consider himself to be this prophet. Nor for that matter, did the disciples see in Jesus "the" prophet, but only groups of people considered him to hold this office.<sup>13</sup>

All of the Synoptists are in agreement on this point.<sup>14</sup>

### Suffering Servant

The suffering servant passages in Isaiah have given rise to much concern on the part of scholars who have attempted to reach a proper understanding of this term. Since different conclusions have been reached on this problem, the material of the Servant Songs will be used here to determine whether or not they apply to Jesus as he is presented by Matthew. First the suffering and the death references in Matthew will be examined; then the question whether or not Jesus saw his mission as a fulfillment of the task of the suffering servant will be asked.

The Old Testament passages which relate here are Isaiah 42, 1-4; 49, 1-7; 50, 4-11; 52,13-53,12. Basically interpreters have taken these passages to mean either an individual messiah, a collective messiahship, or a combination of the two.<sup>15</sup>

Did Jesus see his task of suffering and of death as an essential part of the work of the divine plan of Salvation? Bultmann says that all predictions of the passion are vaticina ex eventu.<sup>16</sup> We will consider a number of passages to determine an answer to this question.

Matthew 9,14-17 is the first saying to be considered. "The bridegroom will not always be with you." In view of the context of the saying, Jesus is the bridegroom and this is a passion reference in a general way. If this is said

to be a vaticinium ex eventu, the continuity of the thought is broken in the light of verse 15; the early church could not have interpolated this passage into the text since the early church did anything but fast, as we see from the lives of John, Paul, and Luke.

Peter's confession evoked another reference to the Passion. Mt. 16, 21 indicated that after the confession Jesus began to instruct the disciples about his suffering and death. Peter, incensed by this, rebuked Jesus, only to be rebuked in return. This indicates that Jesus was fully aware of his imminent Passion. If the church interpolated this suffering section into the text, the connection is rather odd; Peter had just made a clear confession which would have revealed his theological awareness; the immediate rebuke would show his theological unawareness. This does not seem fitting. If the rebuke scene is the addition of an anti-Peter element in the early church, then this is an odd way to interpolate, since the rebuking is not the point of the paragraph, but rather the passion prediction is the outstanding point.

In Matthew 12, 38ff. the scribes and the Pharisees ask for a sign; no sign is offered except the sign of Jonah, which is considered a call to repentance. For the early church to have interpolated this would have been rather unnecessary since the point of the story is the preaching to repentance, not the subtle Passion reference.<sup>17</sup>

Then too, if the reference to three days and three nights were interpolated by later Christianity (vs. 40) as a reference to the Resurrection, it would have been a poor addition, for Jesus was in the tomb for two nights and there is no known Jewish number system which can make two nights into three.

Shortly after the Transfiguration account of Matthew there are two more references to the passion. Mt. 17, 12 and 23 both use the Son of Man terminology. Verse 12a refers to John as "the" prophet with a suffering reference; 12b is introduced by *οὕτως*, for the Son of Man, Jesus it seems, will suffer also. The verse 23 reference seems to be a direct connection to suffering and death by Jesus with himself. The text indicates that the disciples were distressed, indicating that they understood.

Matthew 21, 33ff. tells of the parable of the wicked husbandman who killed the servants and the son of the master. The anointing story of Matthew 26, 6-13 is similar, for here too the point of the story overshadows the mention of the death of Jesus. The addition of such a section would have to have been done by a person working with subtle methods to insure acceptance, for that which he would have desired to make evident was done under the shadow of the main point.

In the case of the Lord's Supper texts, Isaiah 53 lies at the root of a number of statements. Isaiah 53, 12 suggests Mt. 26, 28 *Ἐκχύου τοῦ αἵματος εἰς τὴν ἁμαρτίαν.*

This blood shed for many definitely suggests Isaiah 53, 12.<sup>18</sup> The **δυσθνήκη**, though not mentioned as such in Isaiah, is always present in the work of the Servant (Isa. 42, 3.8; 49, 5.8).

In the same respect Matthew 26,45 refers to the Passion, it seems, through Isaiah 53; 4.6; the "for many" idea is here as it is in 53, 12. What Jesus is saying here is that the barnasha came to fulfill the task of the ebed Jahwe.

In the voice from heaven (Mt. 3,17) there are two two possible Old Testament sources. The **υἱός** of the Synoptic account of this phrase is the LXX translation of Isaiah 42, 1, since **πῶς** can be translated either "servant" or "son." The LXX **ἐκλεκτός** (Isa. 42, 1) and the **ἄγαπῆτος** of Mt. 12, 18 are both associated with the idea of "son." The New Testament uses **ἐκλεκτός** for bachir in Isaiah 42, 1. Not to be overlooked here is Psalm 2,7, "You are my son, today have I begotten you," which suggests itself as a parallel. The passages discussed above are tied together by the connection of words and their meanings. The voice from heaven comes to Jesus as a summons similar to the summons of Isaiah 42, 1 and presumably with a similar task. Jesus' baptism signified to those present that he was not baptized for his own sins, but for the sins of the sins of the whole people. With this vicarious baptism went a vicarious suffering, as Isaiah had said. Therefore Jesus was baptized into his own death, just as we are baptized into his death. To Jesus, to be baptized meant to die.

Matthew 20, 22 speaks of drinking the cup which Jesus drinks. The Markan parallel in 10, 38 brings this out more clearly, for drinking the cup is equated with experiencing the baptism.<sup>19</sup> The Johannine parallel bears this out,<sup>20</sup> although the Synoptics present a somewhat different picture.<sup>21</sup>

In conclusion, Jesus considered himself obligated to suffering. His direct references to the Servant Songs of Isaiah reveal this awareness. At the same time, his followers were not ready to accept the radicality of the demands placed on him. Content to maintain the status quo, the farthest thing from their minds was the Suffering Servant.

### High Priest

In approaching this subject, the question is, Did Matthew see a priestly aspect in Jesus? If the answer to this question is positive, then this material has a definite purpose in aiding our understanding of Matthew's messianic concept. At first glance there does not seem to be a connection between the messiah concept and that of the high priest. The key lies in the Old Testament references to Melchisedek the priest-king of Genesis 14, 18 and Psalm 110, 1. 4.

There are two sayings of Jesus which suggest the Old Testament priestly ideal, Melchisedek. Both passages use Psalm 110, 1; Matthew 22, 44 quotes this. Jesus corrects the Pharisees' mistaken attitudes concerning from whom the Christ would stem. There is no indication that Jesus connected the office of of priest with himself in this passage.

The chief point of the story is that he baffled his hearers.

The second usage of Psalm 110, 1 is combined with Daniel 7, 13 in Matthew 26, 64. In answer to the question of the high priest, Jesus refers to "sitting on the right hand," which is connected with Melchisedek. It is significant that Jesus makes this statement before the high priest, who grasps the significance of it, tearing his clothes. On the basis of this it is possible that Jesus applied to himself the idea of an ideal high priest after Melchisedek.

Hebrews mentions the name of Melchisedek eight times in relation to Jesus, the only New Testament book to do so.<sup>21a</sup>

#### Son of Man

On a number of occasions Jesus used the expression "son of man." This expression had much meaning in the Old Testament and even in the Intertestamental era. Our question is, As Matthew tells the story of Jesus, what was his conception of the "son of man" and how did this apply to Jesus? The problems which have arisen from the use of this phrase have been involved; in the discussion here we hope to return to the Scriptural understanding of the usage as it is based on the literature of the time.<sup>22</sup>

Moulton and Geden's Concordance to the Greek New Testament<sup>23</sup> lists thirty usages of the term *υιός του ανθρωπου* in Matthew. Mt. 18, 11 is rejected on textual grounds. There are two ways to attack the problem of undertaking Matthew's usage; the material could be examined by eliminating

the usages peculiar to Matthew and handling the rest of the material, or the material could be handled by dealing with Matthew as a separate entity, and then by drawing a conclusion. Since we are relating Matthew to the Testaments of the Twelve Patriarchs, it seems best to deal with the Matthean material separately, drawing in the other Synoptists where they apply.

Some passages speak of the transcendent Son of Man. Jesus speaks of the Son of Man as an eschatological being, corresponding to the Jewish view of Daniel or Enoch. The term "Son of Man" implies a very exalted, even eschatological function, both singular and collective in nature.<sup>24</sup> Assuming that the collective understanding of the Son of Man in Daniel was not foreign to Judaism at the time of Jesus, Jesus could have set himself as representing the remnant of Israel.<sup>25</sup> For the Jewish thought the collective idea did not eliminate the possibility of the individual.<sup>26</sup> The passages in Matthew which picture the Son of Man as an eschatological creature speak of him as one coming soon (Mt. 10,23), as one sending his angels who will separate evil doers and purify the kingdom (Mt. 13, 41),<sup>27</sup> as coming with angels (16, 27.28); as rising from the dead (17,9), as suffering in the future (17, 12), as betrayed (26, 24 and 17, 22), to save the lost (18,11),<sup>28</sup> as sitting on the throne of glory (19,28), as being given to the high priests in the future (20, 18), and as offering himself for others (20, 28). The Son of Man is also presented



as coming with a sign (24,30), without warning (24, 37. 39.44), in glory (25,31), as crucified according to prediction (26, 2.24), as betrayed into the hands of sinners (26,45), and as eventually as sitting on the throne of God (26, 64). The majority of the eschatological citations refer to Jesus after Peter's confession of him.

At least one "Son of Man" passage refers to manking in general, without any supernatural reference. Matthew 12, 32 may fit into this category. "Whoever speaks a word against the son of man will be forgiven..." Previous to this passage Jesus was speaking of blasphemy and of himself.<sup>29</sup>

Still other passages refer to Jesus as he is visible before his hearers. Jesus speaks of the foxes as having holes, etc. but it is Jesus himself here, the Son of Man who has no place to lay his head, Matthew 19, 19 speaks of the Son of Man coming eating and drinking as opposed as the fasting John; apparently Jesus is the friend of tax collectors and sinners who is the Son of Man here. Matthew 13, 37 tells of the sower of good news; this seems to be a reference to Jesus in a non-glorified sense, for Jesus was doing this at the time. Matthew 16, 13 presents the question which initiated Peter's confession; although Jesus presents himself as "I", he does not apply an eschatological occurrence to the Son of Man.

The Son of Man in Matthew stands at the end of a long chain of development which runs throughout the Old Testament. Like the Servant of Jahwe, the Son of Man is an ideal figure

for the manifestation of God's power on earth. Where the Son of Man is, there God's power is at work in his Kingdom. Since Jesus saw himself as one who was to proclaim this Kingdom, he attempted to realize in Israel the ideal contained in this term as it is used in the examples cited above. First Jesus tried to appeal through sermon (Mt. 5-7), then through parables and the sending of the disciples. When the disciples themselves were shown not willing to rise to the demands of the ideal, Jesus stood alone, embodying in his person the kingly claims of God.

Even in the light of the evidence of Enoch, Daniel, and IV Ezra,<sup>30</sup> the interpretation of the "Son of Man" must be understood as it is used in the Son of Man passages in Matthew. The bulk of these passages refer either to the immediate suffering and the coming glory of the Son of Man or to Jesus in a general sense.

Not to be overlooked is the weight of the sayings of Jesus regarding the coming suffering of the Son of Man, which correspond very closely to the sufferings of Jesus' Passion;<sup>31</sup> on this basis it seems very natural to regard Jesus' sayings as predictions of his Passion. Viewing the Son of Man of Danielic origin as Jesus presented him, we can view this suffering as the enunciation of the principle of suffering, of which the suffering of Jesus is the example. In the Old Testament the righteous suffered (Ps. 11,5; 34, 19. 21; 37, 32; 94, 21; Isaiah 57,1; Hab. 1,4). There is a struggle within the spirit of the prophecy over

the problem of the suffering of the righteous.<sup>32</sup> The striking correspondence between the predicted fate of the Son of Man and the actual fate of Jesus leads us to another correspondence between the Son of Man predictions and the demands of discipleship upon the disciple. Discipleship is closely aligned with suffering. Therefore Jesus and his followers would have a common destiny. Peter was so imbued with this idea that he offered to accompany Jesus to death (Mt. 26, 30-35). Jesus does not reject this offer according to the writers; it seems that Jesus knew that the resolution of the disciples would break down when it was tested, but there is not even a hint that Jesus rejected their desire to suffer. Notice that the first announcement of the suffering of the Son of Man is followed by the significant words, "If any would follow me, let him deny himself, take up his cross, and follow after me" (Mt. 8, 34; cf. Mt. 10, 38). At the third prediction of suffering Jesus spoke with the brothers James and John. "Are you able to drink my cup or to be baptized with my baptism?" Jesus asks in Mt. 20, 17-19. Jesus expects his followers to share in him in a real sense. The union with him is a very profound and extensive one, as we shall see.

From Pauline theology it is evident that Jesus is bound up with his followers in a very real sense.<sup>33</sup> The sufferings of the Son of Man are the beginnings of the Son of Man; in Christianity the death of Jesus us to accomplish what

did not immediately accomplish. Although the warfare of life continues, the decisive battle has been fought and won. Wherever this picture is viewed, the Crucified is evident, the Crucified who took the form of a servant and became obedient unto death.<sup>34</sup>

### Lord

Once again the Matthean material is circled, this time with an eye to determining the use of the term "Lord." Did Jesus use this term in respect to himself? How did others use this term in respect to him? The term Lord has been filled with meaning by the presuppositions of the ages. Since Matthew uses this term, a reader of Matthew is obligated to understand this term as Matthew uses it. Here, then, an attempt is made to grasp the Matthean meaning of this term.

The use of the term Lord ( *Κύριος* )<sup>35</sup> as applied to Jesus in Matthew's Gospel occurs frequently, especially with greater use after Peter's confession. There are about twice as many uses after the confession as before in Matthew.<sup>36</sup> In Matthew all uses of the term Lord up to and including chapter 6 refer to the Father or to God.<sup>37</sup> The uses at the end of the Sermon on the Mount (7, 21, 22) are used as appellations to Jesus, similar to the uses which were found in Hellenish, referring to a person in a respectful sense.<sup>38</sup>

Examining further the uses of "Lord" in the Gospel,

persons address Jesus by the term in the sense of "sir" as in Mt. 8, 2.6.8.21 and 9, 28. In other cases Jesus uses the term in respect to a *δοκίμιος* as in 9, 38 and 10, 24. 25. Jesus also uses it in this sense in the reference to the Son of Man as lord over the Sabbath (12, 8).<sup>39</sup>

The term is applied to Jesus by people who are in need and who look to him as one who can help in that certain need. Peter's cry in 14, 30 while sinking into the sea, although possibly a strictly temporal reference, may fit into this category. This is in keeping with the Old Testament idea that *רוֹצֵחַ* was to deliver from death or from the result of sin.<sup>40</sup> During the Transfiguration events, the three said, "Lord it is good for us to be here" (Mt. 17,4), and it is understandable that these words were meant in a special sense due to the circumstances of the appearance of such notable Jewish eschatological figures as Moses and Elijah as well as the voice from heaven.

The title *κύριος*, as it was applied to Jesus, did not necessarily imply Lordship as it is usually taken in Christianity.<sup>41</sup> That Jesus was considered to be a special individual with great abilities is not disputable in view of the events just outlined.<sup>42</sup> It remained for later Christianity to adjust the title *κύριος* to a more full and overflowing meaning.<sup>43</sup>

### Savior

Christianity holds a high esteem for the term "Savior."

This study, then, considers the usage of this expression as Matthew applies it to Jesus.

The term "Savior" ( $\Sigma\omega\tau\eta\rho$ ) is not used in the Mathhean Gospel.<sup>44</sup> Due to word roots, however, the very name of Jesus means  $\Sigma\omega\tau\eta\rho$  and this implication could hardly be missed by the people. Matthew 1, 21 brings this out; "You will call his name Jesus for he will save his people from their sins." In a similar vein Mt. 18, 11 tells us that the Son of Man came to save the lost. Connecting the meaning of Jesus' name with the Old Testament usage of the same term, it meant chiefly a deliverance from death and from the result of sin.<sup>45</sup> In the same sense, the disciples used the term in the boat during the storm (Mt. 8, 25) and Peter while sinking into the sea (14, 30); the term is also used in the sense of deliverance from death<sup>46</sup> and in an eschatological sense in the passage of dubious validity, Mt. 18, 11.<sup>47</sup>

In Palestine, then, to call Jesus the Savior would be redundant, since his name already implied that to the Jew.<sup>48</sup>

### Son of God

Did Matthew use the term "Son of God?" If he used this term, was this term connected to Jesus, and if so, in what sense?

The usage of the term "Son of God" ( $\Sigma\upsilon\iota\omicron\varsigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ ) in the New Testament must be viewed from the Old Testament

with the Jewish literature also considered.<sup>49</sup> Did Jesus consider himself to be the "Son of God?" It is necessary to view this title chiefly in its historical significance, that is, in the light of the literature which preceded the New Testament usage. Bultmann points out that pagan and polytheistic Hellenism influenced the early church to utilize this title.<sup>50</sup> In Hellenism anyone could have been a "son of God;" all miracle workers were sons of God; thus the title may have been quite common. However, the most important passages in the New Testament which show Jesus as the Son of God do not reveal him as a miracle worker with some divine powers, but as one radically and uniquely distinguished from all other men in that he is sent to fulfill the task to all other men. Therefore the stress seems to be not on miraculous power, but on the absolute obedience in fulfilling the divine commission. The voice from heaven at Jesus' baptism<sup>51</sup> speaks of Jesus in terms of the Suffering Servant. The temptation immediately following set Jesus into a radically different class from the Hellenistic "sons of God." Matthew begins the first two temptations with the expression, "If you are the Son of God..." (Mt. 4, 3. 6). Note that in tempting Jesus Satan is attempting to keep Jesus from suffering. Satan and his appeal to the Hellenistic miraculous powers are rejected; the rejection of Satan's offer by Jesus is in accord with his obedience to the Father. This action on the part of Jesus is completely unHellenistic. A quick check

of a concordance will show that the only time that Jesus performs a wonder after which the appellation "Son of God" is used is in the case when he walked on the water and the disciples responded with this expression (Mt. 14, 33).<sup>52</sup>

With the exception of this story, Matthew and the other Synoptists consider Jesus to be the Son of God not as a miracle worker, but as the obedient one of the Father, fulfilling his task. Both in Peter's confession and in the confession of the centurion this is borne out (Mt. 16, 16; 27, 54). The Transfiguration story (Mt. 17, 5) emphasizes the commission of Jesus and his oneness with the Father.

The reserve with which Jesus uses the term is notable. In connection with Peter's confession Jesus says (Mt. 16, 17) "Flesh and blood has not revealed to you (that I am the Son of God)," which seems best taken as a very reserved statement of the Sonship. Jesus' familiar theme in Mt. 11, 27 (No one knows the Son except the Father and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him) is again very restrained, assertive only behind the camouflage of many words.<sup>53</sup>

The thesis of Hellenistic origin does not hold true in respect to the Synoptics.<sup>54</sup> If the thesis is set forth that the Palestinian church gave this title to Jesus as a result of its writings, the Synoptists show that Jesus used the title very seldom, even avoiding connection between his person and this title as in the temptation. From the Old Testament and from the other Jewish literature of the



time it is evident that at no point is the "Son of God" connected intrinsically with the messiah.<sup>55</sup>

"Son of God" expresses a different connotation from Son of Man or messiah. "Son of God" expresses unity of will with the Father, being in harmony with him. Through the restrained references two aspects become evident. First, the emphasis of obedience to the divine plan stands out and secondly, Jesus seems to be related to God as no other man is.<sup>56</sup>

Remembering that the Old Testament people and their king bore this title,<sup>57</sup> it becomes evident that the sonship of Jesus and the Old Testament view are connected when we remember that the consciousness of Jesus expresses itself as obedience. There seems to be a representation in the obedience of Jesus, a collective representation of the whole people of Israel. In using this Old Testament name, which was previously applied to the whole people of Israel, Jesus opens this perspective which relates to other Christological titles. The introductory verse of the ebed Jahwe songs (Isa. 42, 1ff.) contain the words spoken at Jesus' baptism without using the word ben, but using bechiri (ἄριστος), implying the idea of sonship.<sup>58</sup> The LXX translates ebed with pais, not doulos. Therefore the voice from heaven emphasizes both ideas, the "Son," and the role of the ebed Jahwe. Thus the Synoptics think of Jesus not only in terms of his exaltation, but also in terms of his obedience. It is no accident that the words from heaven at the

Transfiguration partly repeats the words of the voice from heaven at the baptism.<sup>59</sup>

However, another question arises. Is there any implication of pre-existence in Jesus' sayings? The extension of the secrecy of sonship to an open proclamation as John did was foreign to the Synoptics. However, Matthew 11, 25-30 may have been spoken from the consciousness of the pre-existent.

Jesus primary designation for himself is not Son of God, but Son of Man. In the Son of God concept we see two emphases, one of humiliation, the other of exaltation. It is in this light that the first Christians could call him who rose on Easter "Son."<sup>60</sup>

### King

Since the term "King" was applied to Jesus on a number of occasions and since this term did have messianic implications at this time, it is right for us to examine Matthew's usage of this term to determine the meaning for Matthew.

An examination of the use of the term "King" in a concordance reveals that Matthew used the term very little. Pilate asked Jesus if he were the King of the Jews and an affirmative response is recorded. This seems to be the only time that Jesus applied this term to himself (Mt. 27, 11). On two other occasions the term "King" was applied to Jesus, both instances of which occur in that same chapter of Matthew,

verses 37, and 42. Here the term is applied to Jesus in a jesting fashion. Therefore the material at hand offers very little.

We might conclude that the kingship of Jesus was not an important aspect of his or the writer's interest and purpose. Although Jesus often speaks of the Father and of the Kingdom of the Father, still if this material is connected with Jesus' own claim to the Kingship, the point is being stretched, for Matthew does not give us the warrant to take that step.

However, it would do us well to take the term "Son of David" in this connection because of the implication for the Jew.<sup>61</sup> Here too, Jesus did not designate himself the "Son of David," but he was of the lineage

It is legitimate for us to ask two questions regarding the Davidic background of Jesus. First, did Jesus' family really connect with the royal family of David. Secondly, did Jesus consider Davidic descent an essential part of the task he had to fulfill?

Regarding the first question, the genealogies of Matthew and Luke differentiate at certain points. Annius of Viterbo (c. 1490) has offered the view that the genealogy of Mary in Luke while the genealogy of Joseph is found in Matthew. Whether or not this is the case, both genealogies show us that before the end of the first century A. D. the tradition of Jesus' Davidic connection was well established. Therefore the development was not later than this.

Romans 1,3 may not be overlooked as a witness from earlier an date to the Davidic descent of Jesus. From this it is possible to conclude that the Davidic descent of Jesus had been well established by Paul's time.

However, did Jesus designate himself as the Son of David? Matthew 22, 41ff. tells how Jesus himself brought up the matter and answered with the words of Psalm 110,1, "Sit at my right hand until I make your enemies your footstool." Here the word *κύριος* is used in the nominative and in the dative; the first use refers to God; the second use refers to the messiah; David is the speaker. Here Jesus does not connect himself with the tribe of David, for the messiah must be greater than David. By this act Jesus disconnects himself with any claims to political power, which was in keeping with many of his other actions, as the refusal to take power during the bread king episode and the refusal to acknowledge the assistance of Peter's sword.

There is no warrant here for saying that Jesus denied that he was a Son of David. He applied his connection here to a different aspect than the people wanted him to.

When this term is used in reference to Jesus, it is often an appeal for mercy<sup>62</sup> or it is used in praise as in the entry into Jerusalem. Jesus applies it to himself once in the same passage which is the only passage referring to Jesus as the high priest, Mt. 26, 64. Connected with the priest king Melchisedek, "Sitting on the right hand" significantly is applied to the Son of Man in Jesus' words

as he quoted Psalm 110, 1. These words are spoken before the Jewish high priest as Jesus is questioned about his claim to the messiahship; the reply of Jesus lays heavenly claims, it seems.<sup>63</sup>

In conclusion, although Jesus did not directly deny other people's application of the title "Son of David" to himself, he did deny any political connection with this title. His kingdom was not of this world.

### Messiah

The question before us here is How did Matthew portray Jesus as the Messiah, if Matthew applied this term to Jesus? Also to be considered here is how Jesus applied or rejected the Jewish ideas connected with the Messiah.

Matthew 26, 63 is the first passage under consideration; here the high priest questions whether Jesus is the Christ, the Son of God. In answer to the question of the high priest, Jesus replied, " οὐκ εἶπας ," which the other Synoptists recorded as " ἐγὼ εἶμι ." A positive answer would have thrown Jesus into trouble with the authorities and a negative answer would have discounted him before the people.<sup>64</sup> However, if Jesus did view himself as the Suffering Servant, and if the Passion references of chapter 26 are original, then Jesus would not have had to avoid the inevitable climax of his life as Servant. The high priest did condemn him, implying that he did understand what Jesus said.

In view of Jesus answer, two considerations should

should be made. First, there seems to be an Aramaic corresponding term,  $\text{ܫܘܘܢܐܢܐ}$ , which means, "You say so, not I." If this is correct, then Jesus was avoiding the traps set by the high priest by giving ~~an unclear~~ answer. If, on the other hand, the answer were unclear, the high priest might have asked another question which would have been more pointed. Another problem arises when we examine the context of the statement. The following word is  $\text{ܩܘܢܐܢܐ}$ , "but," which seems to imply that the answer given here is in contrast to the answer immediately preceding, namely the one which Jesus gave to the high priest. If this is correct, then the whole answer of Jesus was, "This is what you saw, but I tell you..." The Lukan parallel here (22, 67ff.) supports this interpretation of Matthew, for it implies that Jesus' is aware that he is entering a trap and that vaguery is the best response; Luke shows that Jesus fails to answer directly. Instead Jesus seems to turn the thought of the priest from messiah to Son of Man. The messiah idea was political, as was the king idea, perhaps too political for Jesus to use, whereas the Son of Man idea lacked these political overtones. In avoiding this usage, Jesus does not necessarily deny the messiahship; he merely deemphasizes it when it is wrongly applied.

The second important passage is Matthew 27, 11ff. in which Pilate is questioning Jesus about being the king of the Jews and Jesus answers as recorded in all of the Synoptics, " $\text{οὐ λέγεις}$  ." If this is understood as an

affirmative answer, the expected negative reaction from Pilate is missing. Pilate merely sends Jesus to the chief priests and to the elders.<sup>65</sup> Would this have been Pilate's course of action if he had understood Jesus' reply as we do?

Peter's confession (Mt. 16, 15ff.) provides the third example for consideration. Peter confesses Jesus to be the Christ; Christianity has interpreted the following statements as an acceptance of this. Note that Jesus instructed the disciples to tell no man. Instead of expounding on the work of the Christ, Jesus tells the disciples about the ebed Jahwe and how he must suffer many things and be killed and on the third day rise again. Jesus turns Peter's confession into an opportunity to speak of the Suffering Servant.

Jesus neither affirms nor denies Peter's confession. Instead, Peter's attempt to prohibit the events of the life of the Servant from taking place incurs considerable wrath from Jesus (Mt. 16, 23).

Jesus held back from applying the title "Messiah" to himself, possibly because of the political implications connected with it by Jewish leaders. There is great restraint here, even to the point that Jesus urges the disciples to tell no one.<sup>66</sup>

#### EVALUATION AND EXPECTATION

The task of this chapter remains to evaluate the expectation of the total messianic picture as Matthew

presents it. In this evaluation of Matthew's terminology, first the people's own attitude toward Jesus will be examined as it is revealed in what they called him and what they ascribed or expected from him. Then the words of Jesus will be examined to determine what Jesus said about himself.

#### Views of Others Concerning the Task of Jesus

How did the people who surrounded Jesus during his ministry consider him? Viewing the material covered above, one readily notes that the terms used by Matthew in describing the Messiah and his task are often the same ones used by the Old Testament for ideas which had an importance both at the time of the writing and, in some instances, for a later generation. In respect to the idea of a prophet, a distinction must be made between "a" prophet and "the" prophet. Jesus was considered to be "the" prophet by some people, namely by the people in Mt. 14, 1ff. and by the people again during the entry into Jerusalem. Yet Jesus himself called the baptist "the" prophet.

Regarding the Son of Man idea, Peter indicated that he had grasped the intent of Jesus' life. He offered to accompany Jesus to death (26, 30-35). This is the only passage in Matthew in which another person applied the suffering idea to Jesus. The understanding of the later church is another matter, but at this time the suffering was not grasped by Jesus followers.

The title "Kurios" as applied to Jesus did not seem



to mean a supreme being as a rule. Matthew's uses of this word in connection with Jesus does not imply the type of Lordship which Paul implies in his use of the term

*Kύριος Χριστός*, an expression which does not occur in Matthew's Gospel. The only possible usage of this term in Matthew which might have had an extra human implication is the usage in the Transfiguration account, when, due to the unusual events of the day, the disciples may have looked to Jesus with more than lordly respect.

The term "Son of God" is not used in Matthew in the Hellenistic sense of a miracle worker, but more in the sense of one whose will in exaltation and in humiliation was in accord with the will of the Father. That the Synoptists thought of Jesus as "Son of God" in this sense is clear from a number of places, for the words at the Transfiguration and at the Baptism suggest the words of the ebed Jahwe songs.

The term "King," which we combined with "Son of David," is used of Jesus only a few times, and then with a tone of praise or of a request for mercy. Jesus is looked to as one who, in keeping with the traditions of the great past, will lead his people to a great future. The expression "King" was attached to the cross at the crucifixion. There is no frequent usage of this term by the people in reference to Jesus in Matthew.

The term "Messiah" was applied to Jesus on three occasions. On two occasions the term was used in a question addressed

to Jesus. Peter's confession occasioned the third usage of this term. On the basis of Matthew's account, Jesus did not refute Peter, but he changed the direction of the conversation, possibly indicating the necessary change of emphasis which he tried to communicate to his disciples.

#### Jesus' View of his own Task

Regarding Jesus' own use of the terms which were examined, several things are to be noted. That Jesus did consider himself to be "a" prophet is without question considering the statement after his rejection at Nazareth. When using the term "the" prophet, Jesus applied this term to John the Baptist, who is designated as the "Elijah who is to come."

As for Jesus' use of the term "King" or "Son of David," both of which had political implications in Jesus' day in the Jewish milieu, Jesus, while not denying the validity of these terms as they were applied to him, did adjust their meaning to what he considered a more appropriate function of the office. It is evident from the manner in which he handled the incident with Peter's sword that Jesus made very little of this title for himself, although he did claim it.

Jesus uses the term "Son of God" with great reserve. The expression denotes one who is humble and obedient; in this sense Jesus is the "Son of God;" however, his favored expression, which is along the same lines, is "Son of Man."

A similar situation exists in regard to the term "Messiah." Jesus uses this term with great restraint, never applying the term as such, and using the term only when absolutely necessary, then usually in a vague fashion.

One term which Jesus used freely, in fact with great force, was the term "Son of Man." Again a distinction must be made between the general use of the term and the particular use of this term. Jesus ascribes many different eschatological conditions to himself in his use of the term. That Jesus understood the task of the Son of Man is clear from his attitude toward his own life. He saw in himself that which others were not, but which they were to become.

Jesus used two expressions in reference to himself which others did not use. He considered himself to be the high priest after the order of Melchisedek. That no one else saw him in this calling, might be ascribed to the depth with which the established priesthood was working in the Jewish religion. As indicated, there is uncertainty regarding this matter.<sup>67</sup> The early church picked up the cue as the Epistle to the Hebrews makes clear.

Jesus saw himself as the Suffering Servant. By the expressions which he applied to himself, by his life, by his death, the Suffering Servant was shown again and again. It is in Jesus' portrayal of the Suffering Servant that the Son of God, the Son of Man, and the prophet were bound together. Yet it was this keystone of Jesus' calling which the followers missed.

## CONCLUSION

The material above has demonstrated that the attitude of Jesus' followers differed considerably from what Jesus thought that he should be and from how he presented himself. The image which Jesus wished to impress upon the people was more involved and more complicated than that for which the people were looking. The path of suffering which the disciples were called to follow became a path of hiding and fear in the period after the Crucifixion. The picture of the Son of Man was missed by those who were too close to the developments of Jesus' life to note their significance. The people, including the disciples, were still thinking in temporal terms, expecting the kingdom of God to be established in a form which resembled the other kingdoms which they knew.

Instead of accepting the one sent by God, the people who dealt with Jesus made every possible attempt to mold him into what they wanted and what they felt he should have been. This forces a dynamic state into an undynamic one, for the potter becomes the clay and the clay becomes the potter, a situation to be deplored.

## CHAPTER IV

### COMPARISON OF THE MESSIANIC CONCEPT IN THE TESTAMENTS OF THE TWELVE PATRIARCHS WITH THE MESSIANIC CONCEPT IN THE GOSPEL OF MATTHEW

This section of the paper will compare the messianic concept in the Testaments of the Twelve Patriarchs with the messiah concept of Matthew's Gospel. In undertaking this, the material will be viewed from the aspect of the identifying characteristics and then from the aspect of terminology, considering prophet, priest, king, messiah.

#### Comparison of Identifying Characteristics

At this point it is necessary to delve into the relationship of the signs which identify the messiah as they are presented in the Test. XII Pat. and in Matthew. Notice that the signs of each particular document have been dealt with in the chapter devoted to that document.<sup>1</sup> A comparison of these sections will now be made.

Both the Test. XII Pat. and Matthew consider the messiah to be a king, with heavenly power (Mt. 28, 18; Test. Jud. 24, fff.). As indicated, Matthew's king is from Abraham 'through David; this would have great meaning for the Jews. Matthew, in making a special point of Jesus' lineage, proceeds to strengthen the point by emphasizing in 28, 18 that Jesus has all power in heaven and in earth. The messianic expectation of a king in the Test. XII Pat.

indicated an interest in a king of David's line (Test. Jud. 24, 4. 5). The Testaments are clear about this point. No other line is considered even as a remote possibility.

Both documents make a point of emphasizing the power of the king through various means. For Matthew the power of the king is revealed in his power over the demons who inhabit people, in a star, in the power to heal the ill, to correct the crippled limbs, to successfully strive against Satan in the wilderness; the messiah even can overcome death itself, as emphasized by the resurrection and the opening of the graves.

The Testaments also present the messiah as one of great strength. Overtly the Testaments speak of the messiah as a king; sometimes military pictures are connected with this picture (Test. Zeb. 9,8). Further, the messiah is one who wars against Beliar, defeating him for the sake of all of the righteous, who follow the messiah (Test. Zeb. 9,8). The Testaments speak of the messianic star as rising (Test. Jud. 24, 1).

Both documents speak of the messiah as one who is marked by water. The baptism of Jesus is a dramatic act for Jesus goes down to the water, an act with possible messianic meaning for him who was to overcome Satan, the spirit descends in the form of a dove, and the voice from heaven sound those meaningful words.

Test. Lev. 18, 6.7 speaks of a voice of the Father being

pronounced over the messiah and it is at this time that the spirit of sanctification and of understanding will rest on him. The Father's voice and the water are connected to the coming of the spiritual power, as Matthew connects them. In this connection Test. Ash. 7, 3 tells that the head of the dragon will be broken in the water, not much different from what happened in the baptism of Jesus; Psalm 74, 13 seems to relate to this. Water is the means by which evil is overcome.

Regarding the control which Jesus has over everything, as the cosmic king, the control which Jesus had over his own suffering is evidenced by his complete knowledge of what would happen. This again emphasized the lordship of Jesus (Mt. 26). Matthew drives this point home again and again in his Gospel. The Testaments too consider the messiah to be a sufferer, notably the Test. Lev. 10, 3.<sup>2</sup>

The anointing of the messiah is another emphasis found in both documents. Test. Reub. 6, 11 expects an anointed messiah in the form of a high priest; Matthew 26, 7ff. tells of the woman who anointed Jesus with alabaster.

A number of other points arise. The messiah is to be found in Jerusalem (Test. Zeb. 9,8); his task is to be universal (Test. Sim. 7, 2). The number of parallels is striking, showing a oneness in the thought of the writers. Some of the passages referred to above are of dubious origin in the Testaments, but they have been included due to their importance in relation to Matthew.

### Comparison of the Terminology

Only two passages in the Test. XII Pat. designate the messiah as a prophet, Test. Ben 9, 2ff. and Test. Lev. 8, 15. These two passages present the prophet as being only begotten, mistreated, killed, and as ascending from Hades into heaven; they also present him as the prophet of the most high whose earthly origin is of Abraham. As indicated, the former picture is not unlike the Suffering Servant terminology of Isaiah.

The idea of the prophet in Matthew is another matter. According to Matthew 23, 37 suffering is a characteristic and even a function of the prophets. This is in keeping with the Test. Ben., which we classified as a Christian interpolation.<sup>3</sup> Jesus does establish himself as a prophet in Mt. 13, 57 after his failure at Nazareth; the people also viewed Jesus as a prophet, which kept Jesus from being arrested by the chief priests (21, 46).

Test. Ben. speaks of a special prophet, "the" prophet, it seems, who ascends and descends, who is killed and yet lives. The "only begotten one," though anarthrous, is singular, and therefore it is definite. Benjamin looks for "the" prophet, and Jesus points the searchings of the people in the direction not of himself, but in the direction of John the Baptist (11, 14). For Jesus, "the" prophet had come, and the world had given him his due (17, 12). Therefore Jesus did not consider himself to be that prophet



of Benjamin. The general "a" is used in reference to this prophet.

However, Jesus does consider John to be "the" prophet. This is not the answer to the problem of who best fits the description of Benjamin, for John did not rise from the dead, and the prophet of Benjamin would have had to rise in order to ascend from Hades into heaven. Jesus did arise, he did ascend into heaven. Although Jesus did not consider himself to be "the" prophet, it must be remembered that the people did consider him to be "the" prophet (Mt. 14, 1ff.; 21, 10f.).

If this is the case, then Matthew's presentation of Jesus does relate to the prophetic expectation of Test. Ben. 9, 2, which, although very descriptive, was wrong in its estimation.

Another consideration is to consider the source of the prophet. Test. Levi 8, 15 speaks of him as being from Abraham and from the Most High. Matthew makes a big point of this, establishing it in chapter 1 not only by giving Jesus' lineage to David as Luke did, but by taking it all the way back to Abraham. Although Matthew does not make a special point to connect Jesus as prophet of the Most High, he definitely does connect Jesus with the one sent from God. His reference to "as the prophet said" throughout the early chapters of the Gospel is a definite attempt to connect Jesus with God.<sup>4</sup>

Therefore, there is a definite agreement between the

words of Matthew and the words of the Test. Levi and the Test. Ben. with regard to the source and the function of "prophet." However, Test. Ben. 9, 2ff. does correspond well with the contents of Matthew in that Jesus certainly is shown as suffering, killed, and as ascending into heaven. Since the Test. Ben. 9, 2ff. was considered an interpolation,<sup>2</sup> there is a very strong possibility that the section of Benjamin referred to above has been influenced by Matthew's Gospel.

The office of priest or high priest in the Test. XII Pat. is to restore former values.<sup>5</sup> Although not much is said about the duties of the priest, evidently his advent was to be great and there was much anticipation about his coming. Here God was to establish a closer connection with his people which would not be corrupt and undesirable, as previous priests had been in the past.

If Jesus did consider himself to be a priest, and Matthew seems to barely consider the possibility, then there was very little stress on this office, according to Matthew. Although Jesus did cleanse the temple and assert himself before the high priest, the evidence is very slight. If Jesus did consider himself to be a priest, even a new high priest, this does not necessarily show a connection with the Test. XII Pat. material on this subject. The material in the Testaments is vague in that it does not provide definite information about the duties of the priest. On this basis any attempt to draw any but the vaguist

connection here should be seriously questioned. It appears that in this respect there has been no contact between the two documents under consideration.

Although the king idea is often mentioned in the Test. XII Pat., as we have seen, the king is presented as being subservient to the office of the priest. (Test. Reub. 6, 7; Test. Sim. 7, 1). There is one notable exception, which is not in the main stream of the thought of this document, Test. Levi 8, 14, which tells us that the king will establish a new priesthood.

The office of king seems to be an important concern of Matthew. The use of the term in the Gospel is of such a nature that it occurs far less frequently than a number of the other terms applied to Jesus. It seems that Jesus made no overt claims to kingship. However, a number of the ways by which Matthew pictures Jesus definitely do give him a kingly position. For instance, Matthew makes a special point to connect the lineage of Jesus to David, the king. The very first verse in his account tells of Jesus the Son of David. Here there is kingship.

Jesus is shown to be all powerful in heaven (28, 18. 20). This seems to correspond to his position as Son of David; it reveals Jesus kingship as complete in every respect, for it encompasses heaven and earth. Throughout his Gospel Matthew sets Jesus forth as one who always controlled the situation. He overcomes Satan, when confronted by temptation. He drove out devils, he raised the dead, healed the ill,

corrected the crippled, and finally he overcame death. The king now is filling his real place as king of heaven and earth, all powerful. His power and control is so conclusive that he can be with his disciples always.

In the Testaments messianic expectation was expressed in three offices, prophet, priest, and king. Sometimes the work of the messiah was set forth in such a way as to not fit one of these categories. The messiah was to be two people, usually shown as filling the office of priest and of king. The purpose of the messiah seems to be two-fold, to bring salvation, which is usually to the Gentiles and to Israel (Test. Ben. 11, 2ff.; Test. Sim. 7, 1; Test. Nap. 8, 2). On at least one occasion (Test. Dan. 5, 10) the messiah is pictured as one who will free the people from Beliar, the enemy of the people.

In Matthew the messiah does bring salvation in healing, in overcoming death, in defeating the Temptor, in suffering and dying. In Matthew all things are wrapped up under one head.

CHAPTER V

COMPENDIUM OF PASSAGES IN GREEK

Test. XII Pat.

Test. Reub. 2, 9

καὶ αὕτη τὸν νεώτερον  
ὁδηγεῖ ὡς περ τυφλὸν ἐπὶ  
βόθρου.

Test. Reub. 6, 8

... θρασυάσει ὑπὲρ τοῦ  
Ἰσραὴλ μέχρι τελειώσεως  
χρονῶν.

Test. Levi 4, 1

... καὶ τοῦ ἡλίου  
σβεννυμένου

Test. Levi 13, 9

πᾶς ὅς ἂν διδάσκει  
καλὰ καὶ πράττει ὁ  
οὐρανοῦς ἔσται βασιλεῦν

Matthew

Mt. 15, 14 τυφλὸς δὲ τυφλὸν  
εἰάν ὁδηγῆ, ἀμφοτέρω εἰς  
βόθρον προΐνται.

Mt. 24, 3

... καὶ τί τὸ σημεῖον τῆς αἰῶνος  
παρουσίας καὶ συντελείας τοῦ  
αἰῶνος

Mt. 24, 29

εὐθεὺς δὲ μετὰ τὴν  
θλίψιν τῶν ἡμερῶν ἐκείνων  
ὁ ἥλιος σκοτισθήσεται.

Mt. 5, 19

ὅς εἰ ἂν ποιῆσῃ  
καὶ διέξῃ [τούτας ἐντολάς],  
οὗτος μέγας κληθήσεται  
ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Levi. 16, 3

[καὶ ἄνδρα καινώτοιόουται  
νόμον ἐν δυνάμει ὑψίστου  
πλάνον προσφο ρεύσατε  
καὶ τέλος ὀρμήσετε τοῦ  
ἀποκτείνει αὐτόν τὸ ἀνάστηλα  
τοῦ ἀθῶν ἀίμα ~~ἐν~~ ἐπὶ  
ἐπὶ τῆς κεφαλῆς ὑμῶν  
ἀναδεκόμενοι]

Test. Levi 18, 6

οἱ οὐρανοὶ ἀνοίγησονται καὶ  
ἐκ τοῦ νεοῦ τῆς δόξης  
ἔξει ἐπ' αὐτόν ἀγίασμα  
μετὰ θωνῆς πατρικῆς  
ὡς ἀπὸ ΑΒΡΑῆμ πρὸς Ισαάκ.

Test. Levi 18, 12

καὶ ὁ βελίαρ δεθῆσεται ὑπὸ  
αυτοῦ, καὶ δώσει ἐξουσίαν τοῖς  
κέκνοῖς αὐτοῦ πατεῖν ἐπὶ  
τὰ πονηρὰ πνεύματα

Mt. 27, 63

ἐμνησθόμεν ὅτι ἐκείνος ὁ πλάνας  
εἶπεν ἔτι ἄρτι μετὰ τρεῖς ἡμέρας  
ἐγείρομαι

ὀπιλάτος... λαβὼν ὕδωρ ἀπειρίματω  
τὰς χεῖρας κατένυτι τοῦ ὄχλου  
λεῶν. α. θῶος εἰμι ἀπὸ τοῦ ἀνάστη  
τούτου... πᾶς ὁ λαὸς εἶπεν  
τὸ αἶμα αὐτοῦ ἐφ' ἡμᾶς καὶ  
ἐπὶ τὰ τέκνα ἡμῶν

Mt. 3, 16. 17

καὶ ἰδοὺ ἠνεώχθησαν οἱ οὐρανοί,  
καὶ εἶδεν πνεῦμα θεοῦ καταβαῖνον  
ὡσεὶ περιστέρου... φωνὴ ἐκ τῶν  
οὐρανῶν λεγούσα.

Mt. 12, 29

ἢ πῶς δύναται τις εἰσελθεῖν  
εἰς τὴν οἰκίαν, τοῦ ἰσχυροῦ  
καὶ τὰ σκεύη αὐτοῦ  
ἀρπάσαι, εἰ μὴ πρῶτον  
δεῖται τὸν ἰσχυροῦ

Test. Judah 19, 1

τέλνα μου, ἡ φιλαργυρία  
πρὸς εἰδωλαλατρείαν ὁδηγεῖ  
ὅτι ἐν πλάνῃ ἀργυρίου τοῦς  
μὴ οὗτας θεοὺς οὐκ ἔχουσιν,  
καὶ ποιεῖ τὸν ἔχοντα αὐτὴν  
εἰς ἕκτασιν ἐμπροσθεῖν

Test. Jud. 24, 1

καὶ μετὰ ταῦτα ἀνατελεῖ  
ὑμῖν ἀστὴρ ἐξ Ἰακώβ ἐν  
εἰρήνῃ

Test. Jud. 25, 4

καὶ οἱ πτωχοὶ διὰ  
κυρίου πλουτισθήσονται

Test. Iss. 4, 6

μὴ ἐπιδεχόμενος ὀφθαλμοῖς  
πονηρὸν ἀπο τῆς πλάτης  
τοῦ κόσμου

Test. Zeb. 5, 3

ὅτι εἰ τίς ἂν ποιήσῃ  
τῷ πλησίον αὐτοῦ οὕτω  
κύριος ποιήσει μετ' αὐτοῦ

Mt. 6, 24

οὐδὲς δύναται δυοῖς κυρίοις δουλεύειν  
ἢ γὰρ τὸν ἑνα μισήσει καὶ τὸν  
ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθεξέσται  
καὶ τοῦ ἕτερου καταφρονήσει.

Mt. 2, 2.

ποῦ ἐστὶν ὁ τελευτῶν βασιλεὺς  
τῶν Ἰουδαίων; εἶδομεν γὰρ  
αὐτοῦ τὸν ἀστὴρα ἐν τῇ  
ἀνατολῇ

Mt. 5, 6

μακάριοι οἱ πεινῶντες καὶ  
διψῶντες τὴν δικαιοσύνην  
ὅτι αὐτοὶ τοῦ θεοῦ ὄψονται

Mt. 6, 23

εἰ δὲ ὀφθαλμός σου  
πονηρὸς ἢ ὅλον τὸ σῶμά  
σου σκεπτεῖν ἔσται.

Mt. 7, 2

Μὴ κρίνετε, ἵνα μὴ κρινῆτε·  
ἐν ᾧ γὰρ κρίνατι κρίνετε  
κρινθήσεσθε, καὶ ἐν ᾧ μέτρω  
μέτρεῖτε μετρηθήσεται ὑμῖν.

Test. Dan. 5, 3

ἀγαπήσατε τὸν κύριον  
ἐν πάσῃ τῇ ἰσχύϊ ὑμῶν  
καὶ ἀληθείᾳ ἐν ἀληθινῇ  
καρδίᾳ.

Test. Gad 5, 5

φοβούμενοις γὰρ μὴ  
προσκρούσαι κυρίῳ οὐ  
θέλει τὸ καθόλου οὐδέ  
ἕως ἐννοίας ἀδικῆσαι  
ἄνθρωπον.

Test. Jos. 1, 5. 6

ἐπράθην εἰς δουλείαν καὶ  
ὁ πάντων δεσποτῆς ἠλευθέρη-  
ωσέν με· εἰς αἰχμαλωσίαν  
ἐλήφθην, καὶ ἡ κρατὶς αὐτοῦ  
χεὶρ ἐβοήθησέν μοι. ἐν  
λαῶ συνεσχέθην, καὶ αὐτὸς  
ὁ κύριος διέθρεψέν με  
ἡμῶν, καὶ ὁ θεὸς  
παρεκάλεσέν με· ἐν ασθειῶν  
ἡμῶν, καὶ ὁ κύριος ἐπ'  
ἐσκέφατόν με· εὐφρακῆ  
ἡμῶν, καὶ ὁ σωτὴρ ἐχαρίτωσέν  
με·

Mt. 22, 37. 39

ἀγαπήσεις κύριον τὸν θεόν σου  
ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν  
ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ  
διανοίᾳ σου... ἀγαπήσεις τὸν  
πλησίον σου ὡς σεαυτοῦ.

Mt. 5, 27

ἠκούσατε ὅτι ἐρρέθη· οὐ  
μοιχεύσεις. ἐγὼ δὲ λέγω ὑμῖν  
ὅτι, πᾶς ὁ βλέπων γυναῖκα  
πρὸς τὸ ἐπιθυῆσαι [αὐτήν]  
ἤδη ἐμοίχευται αὐτήν ἐν τῇ  
καρδίᾳ αὐτοῦ.

Mt. 25, 35. 36

ἐπεινάσα γὰρ καὶ ἐδώκατέ μοι  
φαγῆν, ἐδίψησα καὶ ἐπίστίνατέ  
με, ἐξυῖος ἤμην καὶ συνηγάγετέ  
με, γυμνὸς καὶ περιεβάλετέ  
με, ἠσθένησα καὶ ἐπεσκέψασθε  
με, ἐν φυλακῇ ἤμην καὶ  
ἦλθατε πρός με·



Test. Ben. 9, 4

Καὶ ἔσται τὸ ἄπλωμα τοῦ  
ναοῦ σχιζόμενοι καὶ μετα-  
βήσεται τὸ πνεῦμα τοῦ  
θεοῦ ἐπὶ τὰ ἔθνη, ὡς περ  
πῦρ ἐκχυόμενον.

Mt. 27, 51

καὶ ἰδοὺ τὸ κατάπετασμα τοῦ  
ναοῦ σχίσθη [καὶ] ἄνωθεν  
εἰς κάτω εἰς δύο· καὶ ἡ γῆ  
ἐσεισθη, καὶ αἱ πέτραι  
ἐσχίσθησαν.

Test. Ben. 10, 6

καὶ τότε ὄψεσθε ἐνωχ  
[καὶ Νῶε καὶ Σηθ] καὶ  
Αβραάμ, καὶ Ἰσαάκ καὶ  
Ἰακώβ ἀνασημένους ἐκ  
δεξιῶν αὐτοῦ ἐν  
ἀγαλλιάσει

Mt. 25, 33. 34

καὶ στήσει τὰ μὲν πρόβατα  
ἐκ δεξιῶν αὐτοῦ, τὰ δὲ  
ἐρίφια ἐξ ἐνωσίων· τότε  
ἔρει ὁ βασιλεὺς τοῖς ἐκ δεξιῶν  
αὐτοῦ· δεῦτε οἱ εὐλογημένοι  
τοῦ πατρὸς μου, κληρονομήσατε  
τὴν ποιμασμένην ὑμῶν βασιλείαν  
ἀπὸ καταβολῆς κόσμου.

## CHAPTER VI

### CONCLUSION

In concluding this study, an attempt has been made to delve into the documents under consideration with an eye to determining the relationship between them. The documentation throughout this paper has been placed to aid the reader in his understanding and to provide a firm basis for evaluating the gathered material.

The relationship between the Testaments of the Twelve Patriarchs and the Gospel according to Matthew seems to be relative. Certainly it is not nearly as close as the relationship between the Christian Synoptic Gospels. In some ways it is not as close as the relationship between Matthew and certain of the Psalms or of Isaiah, where a direct quotation is made. Not one single verse has been found which can serve as a direct connection between these documents. The compendium of passages shows a correspondence of a number of passages, but this should not be taken to prove any definite literary link between these documents. The material used by Matthew which corresponds to the Testaments is often from the Old Testament or from the teachings of the rabbis, which does not necessarily connect the two documents directly, although it does not preclude the possibility of a connection for that matter.

There is more to consider, however, for much of the

thought of the Testaments regarding the messiah is reflected in Matthew's concept of the person and the work of Jesus. The king, the nature of that king, the power of the king, the work of the king, the place of the king connect these two documents, revealing that they were from the same milieu and even from the same era of thought in that milieu.

The terminology of the messianic material of these documents does correspond at several points, notably the terms of prophet, priest, king, and messiah, although this latter title is not used by Matthew.

The estimation of the messianic person and task of the Test. XII Pat. was often reflected more in the estimation of the people's attitude toward the messiah as Matthew describes him than in Jesus' own presentation of his character and task.

In the same connection the apparently late additions to the Test. XII Pat. must not be overlooked, for many of these directly relate to Matthew's account of Jesus' life. Here there seems to be a leaning of the Test. XII Pat. upon Matthew's work. This does not necessarily preclude the possibility of a general influence from the four Gospels.

The relationship of these two documents is not to be overlooked by any means. There is a great possibility that Matthew knew of the material contained in the Testaments and that he was conscious of this as he wrote. There is also the possibility that this material influenced his writing of the life of Jesus. In the attempts of Christianity

to understand more fully the real Jesus of the Gospels,  
this material must be considered and weighed as it stands,  
the expectation of the Jewish people for the one whom  
God was to send to deliver them.

## FOOTNOTES

### Chapter I

<sup>1</sup>Robert Henry Charles, The Greek Versions of the Testaments of the Twelve Patriarchs (London: Oxford University Press, 1960 (First Edition: 1908)). Hereafter referred to as Test. XII Pat.

<sup>2</sup>Notably T. W. Manson, The Teaching of Jesus (London: Cambridge University Press, 1951 (First Edition: 1951)). Rudolf Bultmann, Theology of the New Testament (New York: Charles Scribner's Sons, Vol. I, 1951; Vol. II, 1955). Translated from German by K. Grobel: Theologie des Neuen Testaments (Tübingen: 1948-53). Cecil Cadoux, The Historic Mission of Jesus (New York: Harper and Brothers, n.d.). O. Cullmann, The Christology of the New Testament (Philadelphia: Westminster Press: 1959). Translated by S. C. Guthrie and Charles A. M. Hall from the original German: Die Christologie des Neuen Testaments (Tübingen: J. C. B. Mohr, 1957).

<sup>3</sup>Elias J. Bickermann, "The Date of the Testaments of the Twelve Patriarchs," Journal of Biblical Literature, LXIX (1950), 245. M. deJonge, "Christian Influences on the Testaments of the Twelve Patriarchs," Novum Testamentum, IV (1960), 182. W. Watson, "The Human and the Superhuman Messiahs," The Expositor, Series 8, XIII ( ), 65. J. Danielou, The Theology of Jewish Christianity, (Chicago: Henry Regnery Company, 1964), 12. Translated from the original French by John A. Baker: Theologie des judeo-Christianity, Paris: Desclee, 1958.

## CHAPTER II

<sup>1</sup>The dating problem of the Test. XII Pat. is not easily handled. For all of the writing on it, it seems that not too much material has been documented. Apparently this was originally a Jewish work interpolated by a Christian author. There is evidence that the original of this work was in Aramaic; this decision is made on the basis of the frequent occurrence of Hebrew idioms in the Greek language (Test. Reub. 1,6; Test. Sim. 2, 12; Test. Levi 8,8). Secondly the occasion of the dittographic renderings are more easily understood if they were in Aramaic (Test. Nap. 3,5; 8,4. 6). Thirdly the paronomasiae which are lost in Greek can be reconstructed in the Aramaic text (Cf. Charles, The Greek Versions of the Testaments of the Twelve Patriarchs (London: Oxford University Press, 1960 (First Edition; 1908)). Hereafter referred to as Charles, The Greek Versions. Fourthly, many passages which are obscure in Greek are clearer when translated into Aramaic (Test. Reub. 4,6; Test. Sim. 3,6 Test. Levi 2,8; Test. Jos. 11,7).

When dating the book we must establish the fact that we are dealing with the first strata only. Oesterley, writing for Charles in The Testaments of the Twelve Patriarchs (London: SPCK, 1925), xvi. says that the date of the book is not hard to define within fifty years, from 153-109 B. C. Charles comes to similar conclusions, dating the work 137 to 107 B. C. The problem is complicated by the fact that among the Qumran material fragments of Test. Levi and Test. Nap. have been found. This material was found together with coins and weapons dating 132-135 A. D. Included were letters written by bar Cochba (O. Eissfeldt, The Old Testament. An Introduction (Oxford: Basil Blackwell, 1965) p. 639. Translated from the original by P. C. Ackroyd: Das Alte Testament (Tübingen: J. C. B. Mohr, n.d.). also E. Kautsch sees this as the work of a Christian (Die Apocryphen und Pseudepigraphen des Alten Testaments (Tübingen: J.C.B. Mohr, 1900), 459. Bousset agrees with Eissfeldt (W. Bousset, "Die Testament der zwölf Patriarchen," Zeitschrift für die Neutestamentlichen Wissenschaft, I (1900) 141 and 187, while Schürer and C. C. Torrey see this as a first century B. C. document. (E. Schürer, History of the Jewish People (Edinburgh: T. & T. Clark, 1924) III, 348; C. C. Torrey, Apocryphal Literature, (New Haven: Yale University Press, 1945), p. 131. It seems that often these people speak ex cathedra, not clarifying the strata level to which they are talking and often not giving sound documentation for their conclusions.

Our examination of this document has shown one stratum of the original document and three strata of interpolations. If the document is viewed in this light, the problems are more complicated. Remembering that two fragmental testaments were found at Qumran (Levi: 1QLev; Naphtali: 4QNap), there

is evidence that these existed as separate documents. It is possible that there is no common date, nor even that there was one common edition of any given testament, since the Qumran material differs from the material we already had.

Van der Woude (Die messianischen Vorstellungen der Gemeinde von Qumran (Assen, 1957) expresses the opinion that the document has undergone many revisions, of which were not only interpolations, but also abbreviations. Therefore, we are not able to determine if the original were rewritten before the Christian passages were added or if the persons responsible for the Christian additions were also responsible for editing the original material.

DeJonge and Eissfeldt date this work around 200 A.D. as does J. T. Milik, (Ten Years of Discovery in the Wilderness of Judea (Naperville: Alec R. Allenson, 1959) p. 34f.). J. Danielou implies a date of 70 A. D. (The Theology of Jewish Christianity (Chicago: Henry Regnery Company, 1964) 15. Translated from original French by John A. Baker (Theologie du judeo-Christianity) Paris: Desclee, 1958).

The strong Jewish character of the document suggests an early date since after the destruction of Jerusalem a document of this nature would have been unlikely, even by a Christian hand. (In this connection, the Christian Church underwent an anti-Jewish trend toward the end of the first century, which would make unlikely anything of this nature.) The author speaks of the departing of the angel of the presence which seems to depend on Josephus' account of the fall of Jerusalem (Wars of the Jews, VI, 5: 3; cf Test. Ben. 9, 4). This leads us to believe that the account is not much later than Josephus. The doctrine of the seven heavens is mentioned (Test. Reub. 2,3; 2,3; Test. Levi 2,7), which is of Syriac origin. There is also an anointing with oil which precedes baptism (Test. Levi 17,2; 18,7). This practice was exercised in the Qumran community. Another characteristic similar to Qumran is the practice of re-fashioning texts such as Num. 24, 17, and using it with other texts. Such testimonia are found in Qumran and in the Testaments, as well as in the New Testament and in the church fathers. It seems best to date the Test. XII Pat. during the first Christian century, before the fall of Jerusalem, with certain interpolations after that date.

20. Eissfeldt, The Old Testament. An Introduction (Oxford: Basil Blackwell, 1965). Translated from the original German by Peter R. Ackroyd (Tübingen: J. C. B. Mohr, n. d.). p. 633. Eissfeldt cites no reason.

3R. H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament (Vol. I, Apocrypha. London: Oxford University Press, 1913), (Vol. II, Pseudepigrapha. London: Oxford University Press, 1964 (First Edition; 1913). Pseudepigrapha, p. 303.

<sup>4</sup>Certain problems present themselves. The parenthetical sections of the prose and of the poetry are Christian in nature. The idea of God saving men is not expressed this blandly in the Old Testament. The idea of God taking a body and eating with men is not found in Jewish literature, although theophanies do occur. In 7, 2 the idea of God and man and the universalism are too unreal, not capable of I century Judaism. Therefore we consider this an interpolation; Eissfeldt, The Old Testament, p. 633 agrees in part.

<sup>5</sup>Documentation on the theophany is Test. Levi 11,2; 8,11, which picture God as coming to earth; Test. Jud. 22,2 speaks of God as appearing as the God of righteousness; Test. Nap. 8,3 speaks of God as appearing on earth. The interpolations of Test. Ash. speak more in terms of a theophany than the original text does.

<sup>6</sup>A note is necessary in this connection. It is not correct for us to expect a full blown messianic concept in the Old Testament. We see that the people trusted in Jahwe, knowing that he would take care of all things; this is the way the prophets expected the people to be. Part of this "taking care of all things" was the coming of the one sent by God who would do great things for the people, in some cases for all people. Jacob foresaw the situation of the latter days and spoke of the rise of one from Judah who would receive the obedience of all nations (Gen. 49,8). The feeling was that the Lord would, in the course of his guiding of men, deliver them as their needs demanded, through his messenger. Hannah's prayer in I Samuel is of this nature. She says that God alone is holy; all things are subject to him (vs. 4), for even the barren has borne (vs. 5); He controls life, death, riches. The Lord will especially take care of his faithful ones (vs. 9). There is a strong confidence here in the power of God. To the Israelite an extremely outstanding event was the covenant which Jeremiah speaks of in 7,23, "Heed my voice and I will be your God and you will be my people. Walk in all that I command you and it will be well with you." Obedience to the obligation which God makes on the life of his people is set forth, then the promise is fulfilled. This is Verpflichtung und Verheissung plain and simple. This understanding is basic to the understanding of the message of the Old Testament. Through historical acts the people saw Jahwe working for them; they were living in the sphere of his **PTV** which came upon them through the covenant. The Song of Miriam (Ex. 15, 21) and of Deborah (Judges 5) reveals this attitude. Jahwe's control takes in every department of life (Deut. . . . 9,5; Jer. 31, 1; Exodus 34, 6-7).

The most pointed statement about the messianic expectation at this time, then was that the people knew that Jahwe would provide for them.

One of the chief characteristics of the relationship



of Jahwe and his people was that there would be a great age of "peace." Isaiah reflects this in 2,4, as does Micah 4,3. Swords shall become plowshares and spears will be made into pruning hooks. All nations are included in this. Isaiah 9,9 furthers this picture, for all the people will know Jahwe. There will be no gloom or anguish (Isa. 9,1) for the Prince of Peace will come (vs. 6) whose government will have no end (vs. 7). In carrying out this "peace" picture Jeremiah speaks of a righteous shoot of David, in whose hand all will be well; peace and contentment are emphasized (23, 5. 6).

Ezekiel 34, 20-31 uses the flock idea to emphasize a similar picture. There will be no more enemies, but one shepherd will rise. Peace will reign. Ezekiel 37, 24-28 speaks of one shepherd, of David; this covenant of peace will be everlasting, and they will be his people and He their God. Zechariah 9,9-10 uses an interesting picture to portray the peace of that day by speaking of the humbleness of the messianic era. The king will ride on an ass. The sign of poor people, the donkey, is used to portray the humility of the coming king (vs. 9).

The happiness and contentment are pictured to be of a purely material nature in Isa. 55, 1-3 where everybody, rich or poor, is to come. Isa. 25, 6 continues the same picture. Revelation 7, 16. 17 completes this picture of the great happiness in the Scriptures.

This is the picture of Test. Sim. 6, 5ff.

<sup>7</sup>The Qumran community stressed the priestly messiah over the lay messiah in the Manual of Discipline (IQS) 9, 10 and in the Zadokite Fragment (IQD) 14, 19ff. \*

<sup>8</sup>Eissfeldt, p. 633.

<sup>9</sup>J. Danielou, p. 15.

<sup>10</sup>The Pharisees taught that only by circumcision and strict obedience to the Torah could man be acceptable before God as we see from Jesus' dealings with them. Only Jews or proselytes were subject to these laws and, therefore, in the eyes of the Pharisees, only one who followed the Torah could be saved. Verse 11b is not in keeping with these teachings, for it expresses a belief in universalism. If we allow the theophany to stand as genuine, we must exclude this part of the verse as a later, probably Christian, addition. Verse 12 is in keeping with the expectation of the messianic age as we saw above, Supra, footnote 6. and Infra, footnote 11.

<sup>11</sup>It is fitting to examine the main characteristics of the messianic era as it is presented in the literature of the Old Testament. The first point under consideration is the idea of the "day of Jahwe." The first time that phrase occurs is in Amos 5, 18, "Woe to you who desire the

day of the Lord, for it will be darkness and not light." Amos corrects the misconceptions of the people (vs. 16. 17) by warning that it will be a day of wailing, mourning, lamentation, and (Vs. 18-20) dark and no brightness, (8,3) howlings and dead bodies. Amos does not let up, but continues that the day of Jahwe will be a day when the sun sets early, feasts will become mourning, songs will be lamentation, there will be a famine of the word of Jahwe. Amos is revealing the misconception of the people. The "golden age" does not appear very golden.

Hosea 10, 13; Isaiah 5, 25-34; Micah 7, 12-13; Habakkuk 1, 6f. pick up this expression and use it in the same way Amos does. The whole conception of the day of Jahwe from the prophetic point of view was that there would be a vindication of all of Jahwe's character of majesty, justice, and righteousness; this day, while not an end in itself, was a means by which the nation was to be increased and purified, made fit to be true people of Jahwe. It was a process by which the messianic era would become fact. Amos' point is that now the people of Israel had become enemies of Jahwe and they could not expect to be handled any differently than the foreign enemies.

After the destruction and the deportment of 587 B. C., the day of Jahwe was applied to that destruction as Lamentations 1, 21 and Ezekiel 34, 12 show. The tone became negative, but with hope of salvation (IsaJer. 46, 10; 47, 4; Ezekiel 30, 3; Obadiah 15; Malachi 3, 2; 4, 1. 5; Joes 1 and 2, et alia).

Later Jewish literature no longer uses this expression but the idea is still there (II Baruch 48, 47; 49, 2; 55, 6). The New Testament views this day as a day of fear and joy (I Thess. 5, 2; I Cor. 1, 8; 5, 5; Phil. 1, 6).

<sup>12</sup>There is a good possibility that the third, the king, is a reference to John Hyrcanus, who is identified by Josephus as the one who alone had three of the most desirable things in the world, the government of his nation, the high priesthood, and the gift of prophecy (Josephus, Wars of the Jews, I, 2: 8). \*

<sup>13</sup>Eissfeldt, p. 633

<sup>14</sup>Charles, Pseudepigrapha, p. 310ff.

<sup>15</sup>This is obviously not the work of a Jew, especially of a Pharisee. The usage of the term Christ is late in Christian literature, entering more and more as we deal with literature farther from the actual event of the life of Jesus. Secondly, the reference to the veil of the temple being rent is an indication that no Jew could have written this, since the very idea of the rending of the veil was an impossible thought. The reference to the "Savior of the world" (vs. 2) is another reference to the universal outreach of the Gospels after the Pauline journeys than

to a Jewish universalism.

<sup>16</sup>This is obviously a Christian interpolation for the reason given. Notice the recurrent universalism and the expression "laying their hands upon" in this verse. As evidenced by another section of this paper (Infra, p.45 ) those around Jesus did not expect a suffering messiah, but rather a leading messiah.

<sup>17</sup>Isaiah 55, 17; 56, 22; Jubilees 1, 29; 4, 26; 32, 26, 28; I Enoch 69, 29; Psalm of Solomon 17, 29; I Enoch 92, 5; 8, 14; 100, 5.

<sup>18</sup>In this connection cf. Ezra 8, 52; In Enoch 26, 5.6; 4 Ezra 7, 123.

<sup>19</sup>Ezra 8, 52; 7, 36; Sibylline Oracles 3, 769ff.; 2 Enoch 10.

<sup>20</sup>Isaiah 24, 22. 23; I Enoch 62, 5-12; 69, 27.

<sup>21</sup>An examination of this section (Test. Levi 18) shows that the material is not foreign to the Old Testament nor to the other literature of the Intertestamental era. Still the reference to the heavens being opened and the Father's voice sounding (vs. 6), the star of vs. 3, the evangelizing of the Gentiles (vs. 9) point to material which is Christian in nature and lead to the conclusion that this material was not originally part of the Testaments. Charles accepts this as original, although Eissfeldt does not. Eissfeldt, p. 633, and Charles, Pseudepigrapha p. 303

For the sake of completion, one notable point should be included here. In the Qumran documents (IQLevi) a separated Test. Levi has been found, which does not differ basically from the Test. Levi as Charles presents it (The Greek Versions). The Qumran fragment does differ on some definite, but largely minor points. A few of the variant readings are Levi 2, 3; 8, 11; 9, 4. The plates of the fragment can be examined in D Barthelemy and J. T. Milik, Discoveries in the Judean Desert, Vol. I, Qumran Cave I (Oxford: Clarendon Press, 1955), plate xvii. Some of the passages in this material do not check with anything known to us either in Aramaic or in Greek.

<sup>22</sup>Although it may not be fitting for us to dwell on the fact that Test. Jud 17, 2-18 is not in keeping with the context of 17, 1 and the immediately following 18, 2 and that the poetic form of 17, 2-18 is not in keeping with the prose form of either the immediately preceding or following material, we must admit that the continuity of form and content is maintained when 19, 2 is read immediately after 17, 1.

<sup>23</sup>Supra, footnotes 6 and 11

<sup>24</sup>Charles, Pseudepigrapha, p. 322.

<sup>25</sup>The high position of the high priest is evident in Sirach 45, 6-24 as it is in Jubilees 31, 9ff. In all cases the domination of the prieshtood is at the expense of the kingship.

<sup>26</sup>Examining 24, 1-6 it becomes clear that there is a definite relation to Test. Lev. 18, 1-8. Verse 1a here relates to 3a there, 2 here with 6 there, 1b here with 4a there, 1c with 9a, 3a with 8a. The correspondence is too close for these passages to be independent of each other.

<sup>27</sup>The "branch" of vs. 4 suggests the same thought of Isaiah 11, 1; Jer. 23, 5; 33, 15. The "fountain" of the same verse suggests Proverbs 13, 14ff. and John 4, 14. The "stem" of verse 5 suggests Isaiah 11, 1; the "rod of righteousness" of vs. 6 suggests Ps. 45, 6.

<sup>28</sup>J. Danielou, p. 219n. We feel that these additions could have been made by a writer who wished to emphasize certain facts which the original writer did not include. If this is correct, the interpolater was a Christian.

<sup>29</sup>I Enoch 50, 2-5; Test. Jud. 22, 2; Test. Levi 17, 2; 10, 2; Test. Nap. 8, 3.

<sup>30</sup>MSS. "b," "d," and "g" are late Hebrew recensions of the text according to Charles' explanation of the various MSS. which he has used for his study. Cf. Charles, Pseudepigrapha, p. 283 ff.

<sup>31</sup>"d," "a," "e," "f," "A," and "s1."

<sup>32</sup>There is no means available to show that the oldest version of 9, 8 is an interpolation. It is connected to the Old Testament. The expansion of the material in MSS. "b," "d," and "g" reveals material which can be considered definitely Christian (God in the fashion of a man). The earlier material of MSS. "a," "e," "f," "A," and "s1" stands without difficulty.

<sup>33</sup>In the text (5, 10) Judah precedes Levi, as only in Test. Gad 8, 1. The term ⲉϥⲓⲛⲓⲥ is singular. This would indicate an interpolation of "Judah." Yet in John 1, 35 there are two subjects and a singular verb.

<sup>34</sup>On this basis Charles says that only Levi belongs here. This fits in with Charles' dating system, which allows the Levite to be John Hyrcanus I, the high priest from 138 B. C. to 105 B. C., who repelled the invasion by the

Ptolemaic general Cendebues. While still warring with Ptolemy, governor of Jericho, he was besieged in Jerusalem, disarming only to secure peace. He razed Samaria (109 B. C.). Although there was prosperity in the nation during his reign, it does not seem that these activities warrant the important title of "salvation of the Lord" which Test. Dan 5, 10 gives to this man. Other texts in the Test. XII Pat. which speak of righteousness or a star rising are Test. Levi. 23, 3; Test. Jud. 24, 1; Test. Zeb. 9, 8, among others.

<sup>35</sup>Only Test. Gad 8, 1, which is corrupt, places Judah before Levi. Only Test. Jud 24, 5-6 and Test. Nap. 8, 2, which is corrupt, derive the Messiah from Judah. The order here is dubious.

<sup>36</sup>In Joseph's dream of Genesis 37, 9 the sun, moon, and stars bow down to Joseph.

<sup>37</sup>Charles, Pseudepigrapha, p. 338 and The Greek Text under Test. Nap. 8, 2. Verse 2b reads Iouda and auton where Charles has translated "them" and "them." However, this does not coincide with 2a, where the children are to be united under Levi and Judah. Verse 3 continues that through "their tribes" ( ) will God appear.

<sup>37a</sup>Fragments of Naphtali in Hebrew (sic. Eissfeldt, p. 634) has been found in Qumran (4QNap). The fragments contain 1, 6-12. More information of this is available in M. Burrows, More Light on the Dead Sea Scrolls (New York: The Viking Press, 1958), p. 179f, 282-4, 336f., 408f.; A. Dupont-Sommer, Les écrits esseniens découverts pres de la Mer Morte (Paris: Les Editions Payot, n. d.), pl 313-318. Dupont-Sommer agrees with Eissfeldt that the MS. is in Hebrew. The material is too fragmented to be of much value, it seems.

<sup>38</sup>Charles, Pseudepigrapha, p. 345

<sup>39</sup>J. Danielou, p. 225

<sup>41</sup>In keeping with the message of the vision, the term "virgin" (vs. 8) should be dropped since it clashes with the animal symbolism. The expression "Judah" is not only too definite for a vision, but it is not well attested. The expressions "linen garment" and "without spot" in the same verse are not well attested. Cf. Charles, The Greek Text; Verse 11 recalls John 1, 29 in its very words as well as in its content. Tow MS. add "by grace" to the words of John 1, 29 used here. Visions do not mix people and animals as a rule, nor are they exact and vague at the same time.

<sup>40</sup>The two areas which we consider Christian inter-

polations on the basis of their lack of MSS. evidence as well as their message, which is more in keeping with Christian thought than Jewish thought are the two references to the Most High coming as man, eating and drinking, which is a reference to the human nature of Jesus and the reference to God speaking in the person of man. The matter of the dragon being broken by the water, although taken from Psalm 74, 12-13 is a reference to baptism which possibly is not original material in light of the reworking which this verse has undergone. We may not overlook the possibility that the interpolator could have been an Essene.

<sup>42</sup>Supra, footnote 36

<sup>43</sup>The early interpolation of the "Lamb of God" material in this verse is evident in MSS. "c," "Beta," and "S1," which are dated before "A," which speaks of a blameless one being defiled for lawless men and a sinless dying for the ungodly. The mention of blood and the universalism are missing. The "blood of the covenant" suggests Hebrews 13, 20. The Lamb of God in reference to Jesus is used only once in John.

<sup>44</sup>Infra, p. 45

<sup>45</sup>Infra, p. 37

<sup>46</sup>Generally shorter readings are preferred before longer; more difficult over simpler, less exact over the more informative. This is on the principle that an editor would tend to simplify.

<sup>47</sup>Supra, footnote

<sup>48</sup>R. H. Charles, The Apocrypha and the Pseudepigrapha of the Old Testament ( Vol. I, Apocrypha, London: Oxford University Press, 1913. Vol. II Pseudepigrapha, London: Oxford University Press, 1964 (First Edition: 1913)).

<sup>49</sup>Test. Dan. 5, 10

<sup>50</sup>Test. Ben. 11, 2f.; Test. Sim. 7, 1; Test. Nap. 8, 2.

<sup>51</sup>Eusebius refers to a threefold office in Historia Ecclesia, I, 3.

<sup>52</sup>For more on this cf. Is. 52, 13- 53, 12; Ephesians 4, 9. 10; Mark, 16, 19.

<sup>53</sup>This is to mean such references as "Lamb of God" in Test. Ben. 3, 8; and the "lamb without spot" of Test. Jos. 19, 8.

<sup>54</sup>Cf. here Test. Reub. 6, 8. 10; Test. Sim. 7, 2; Test. Levi 8, 11-16; Test. Iss. 5, 7. A new priest is shown as

coming in Test. Reub. 6, 8; Test. Sim. 7, 2; Test. Levi 18, 1ff.; 24, 1-4. The new messianic king is shown as coming at the end of days in Test. Reub. 6, 12; Test. Sim. 7, 2; Test. Jud. 22, 2-3; 24, 5-6; Test. Nap. 8, 2.

<sup>55</sup>See here Test. Reub. 6, 7.11; Test. Jud. 21, 1. 2; 25, 1. 2; Test. Nap. 5, 3-4. In Levi we find some fairly violent denunciations of the priesthood in chapter 10, 14-15, as well as a decline of the priesthood in chs. 16-17. The new priesthood spoken of in chapter 18, 1f. is described in colors of the messiah. This priesthood is similar to that described in the Dead Sea Scrolls, especially regarding the Sons of Zadok. The Maccabees were of the tribe of Levi, but their acceptance was short lived since they fell out of accord with the Pharisees. The books of Maccabees contain few references to anything vaguely messianic. I Maccabees has one reference (2, 54) which speaks of the promise made to Phineas for an everlasting priesthood, which is followed by a reference to David (vs. 57), whose throne will exist forever. The duality stands out here again. II Maccabees makes one mention of messianic expectation in 2, 18; the hope is that God will speedily have mercy on the people and gather them together from under heaven to the holy place. He is the deliverer. There is hope here in the power of God which will take care of all things.

<sup>56</sup>The Qumran material has some similar features in this respect. The MSS. speak of two offices, a priestly and a kingly, but the problem is whether or not this refers to one person or not. Ever since the Damascus Document has been discovered, this problem has been before scholars. (XIV, 18. 19). The original text has the singular, but the construction is such that it is entirely possible that the author could have meant two anointed ones, one priestly and the other royal. The problem is complicated by the fact that the Cairo Damascus Document (CD) is indefinite in that 19, 10, 11-13: indefinite regarding the number of messiahs due to a textual problem. Chapter 14, 19 uses the plural in reference to Aaron and Israel. Chapter 12, 23 could be either singular or plural. IQS 9, 10. 11 (Manual of Discipline) forces a decision on the matter; This text clearly speaks of two messiahs, one of the priestly class, the other kingly. Yet IQS 6 speaks of a messianic banquet and the singular is used. IQSa (Order of the Congregation) 2, 11-12. 14 strongly implies two individuals, a priest followed by a king who seats himself on his throne. The plural is used.

The idea of two messiahs is not as strange as it may seem at first. This structure is given in the juxtaposition of the priests and the princes in Ezekiel 44, 46; Zechariah 4, 14 shows us the Aaronitic Joshua as the high priest and the Davidic Zerubbabel as the worldly ruler. According to

O.T.  
Two Messiahs

coins minted during the second insurrection (132-135 A. D.), Eleazer the high priest is standing side by side with a political messianic ideal Simon bar Cochba (cf. A. Reifenberg, *Ancient Jewish Coins* (Jerusalem, 1947), Table XIII, No. 169) and J. T. Milik, *RB*. 60 (1953). p. 292.

Further, in IQS 9, 11 a third person, a prophet, is mentioned, who is a distinctly separate figure in the MSS. This is in keeping with Deuteronomy 18, 15, where Moses speaks that God will raise up a new prophet. This forms a trilogy, prophet, priest, king, in that order in 9, 11.

The Teacher of Righteousness is another figure who can be mentioned here. We know that he was a priest (IQHab. 2, 8. 9) who opposed a wicked priest and was persecuted and exiled. He is believed to be the founder of the Qumran community, although there is no scholarly agreement on this point.

57 The record of Test. Ben. 3, 8 which gives Joseph the position of being in the messianic line is too far from keeping with the trend of this work. The passage seems to be a Christian interpolation in part, although its full history is hidden.

58 Infra, footnote 45, 56.

59 The following list of texts is given for the reader who may wish to examine more fully the contents of the Old Testament and the Intertestamental literature as regards the messianic idea. W. Watson, "The Human and the Superhuman Messiahs," The Expositor. Series 3, II (1885), 65. - *of Bibliography for correct information*

I. Human Messiah

- A. From David-- II Sam. 7, 12f.; Ps. 99, 3f.; Isa. 9, 7; Sir. 45, 25; 47, 11; Isa. 16, 5; Ps. Sol 17, 5. Isa. 11, 1; Jer. 23, 5; 33, 15; Micah 5, 2.
- B. From Judah--Test. XII Pat.--Reub. 6, 7; Iss. 5, 7; Jud. 1, 6; 21, 5; Levi 8, 14; Sim. 7, 2; Jubilees 31, 19; Sim. 7, 2; Nap. 8, 2; Jud. 24, 1.
- C. From Levi--Sirach 45, 6-24; 44, 16-23; 45, 1-5; eternal priesthood 45, 1. 13. 15. 24; 1, 24; Jub. 31, 13f. Judas Maccabeus and John Hyrcanus with messianic honors--Test. Reub. 6, 8-11; Levi 8, 14f. 18; Jos. 19, 8; Jud. 24, 1f.; Jos. 19, 6f.; Sim. 5, 5;
- D. From Levi and Judah--Test. Levi. 2, 11; Nap. 8, 3; Dan. 5, 4; Sim. 7, 1; Nap. 8, 2; Sim. 7, 2;
- E. From Aaron and Israel--Zadokite Fragment 2, 10; 8, 2; 9, 8. 10.



His nature will be as follows:

- A. Ethical Perfection
  - 1. righteous brance Jer. 23, 5f.
  - 2. rod of righteousness Jud. 24, 6
  - 3. sun of righteousness Mal. 4, 2
  - 4. walking with sons of men in righteousness Jud. 24, 1
  - 5. righteous king Ps. Sol. 17, 35
  - 6. holy prince Sib. Or. 3, 49
  - 7. judge poeple and nations in wisdom of his righteousness Ps. Sol. 17, 31
  - 8. man working righteousness Nap. 4, 5
  - 9. blessed man Sib. Or. 5, 414 blameless Ben. 3, 8
- B. No Preexistence
  - new priest-Levi. 18, 2; Sim. 7, 2; Ps. Sol. 17, 23. 47.
- C. Relationship to God--messenger and servant--Reub.
  - 6, 11; Sib. Or. 5, 414f.; Ps. Sol. 18, 6. 8;
  - Psalm 2, 2; Sib. Or. 3, 652ff.

## II. The Superhuman Messiah

- A. His coming--
  - 1. source unknown 4. Esd. 13, 51-53; II Bar. 30, 1; I En. 48, 7; II Bar. 19, 3; 4 Esd. 7, 28; 13, 22; I En. 69, 29.
  - 2. on clouds Dan. 7, 13; 4 Esd. 13, 3
  - 3. escorted by transcendent men I En. 39, 3f.; 70, 1-4; I In. 89, 52; 93, 8.
  - 4. accompanied by holy ones I En. 9, 3; 12, 2; Dan. 4, 13.
  - 5. with glory Ps. Sol. 11, 7; Levi 3, 16
  - 6. fire and judgment Sib. Or. 5, 418ff.; 4 Esd 13, 28.
- B. Nature of Superhuman Messiah
  - 1. ethical perfection
  - 2. preexistence I En. 62, 7; 48, 6; 39, 6f.; 49, 2; 4 Esd. 12, 2
  - 3. relation to God I En. 49, 4; 46, 3; 48, 6; 39, 6; 40, 5.

60 "b," "d," "g"

61 Charles, Pseudepigrapha, p. 312

62 Charles, Pseudepigrapha, p. 356f.

63 Charles, Pseudepigrapha, p. 305ff.

<sup>64</sup>supra. p. 13

<sup>65</sup>Although this section from verse 2-5 is from the oldest MSS., the message of this section is longer than the less elaborate reading of MS. "A." The "only begotten Son," the rending of the veil, the ascending from Hades and into heaven are not common to this literature. Test. Lev. 4,4; 8, 14; 2,11; Test. Sim. 6,5; Test. Nap. 8, 3; Test. Ash. 7, 3; Test. Dan 6, 7; Test. Jud. 25, 5; Test. Ben. 9, 2; 10, 5 teach universalism. The veil of the temple could be a reference from Mt. 27, 51; the mistreatment suggests Luke 18, 32; there is more here which suggests the New Testament.

MS. "A" is taken from "Beta," and it is "Beta" which is earlier, although longer and more elaborate. On this basis this section is probably a later addition in part. For more information on the MSS. backgrounds, cf. Charles, The Greek Text, p. 1

### CHAPTER III

<sup>1</sup>cf. in this connection K. Barth, The Teaching of the Church Regarding Baptism (London, 1948); O. Cullmann, Baptism in the New Testament (London, 1950).

<sup>2</sup>Alfred Rahlfs, ed., Septuaginta (Württembergische Bibelanstalt, Stuttgart, 1959 (First Edition: 1922)).

<sup>3</sup>Psalm 2, 7 and Isaiah 42, 1.

<sup>4</sup>Luke 4, 1ff. sets the temptations from a geographical sequence, from the desert to Jerusalem, where all good things occur in Luke.

<sup>5</sup>Consult here Herman L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament, (IV Bänden, (München: C. H. Beck'sche Verlagsbuchhandlung, 1922-1928), I, 491 and IV, "Auferstehung der Toten;" J. Danielou, p. 187ff.; E. Schürer, I, 294.

<sup>6</sup>In this connection the Ascension account seems to be the type of material which one might expect Matthew to supply for the reader; apparently the writer felt that he had made his point.

<sup>7</sup>Confer here G. B. Caird, Principalities and Powers (Oxford: Clarendon Press, 1956)/.

<sup>8</sup>V. Taylor, The Names of Jesus (London: Macmillan and Company, Ltd., 1953).

<sup>9</sup>In Israelitic religion a nabi was one who had either an ecstatic prophetic experience or one who held a office. The prophet had a summons (Isa. 7, 3; Jer. 1,4; Jonah 1,1), binding the prophet to the proclamation of the word of Jahwe. The activity of the prophet was not merely "looking into the future," but his duty was to proclaim the true meaning of events in life. As prophecy declined in usage, Joel 2,28ff. shows that the prophetic gift was seen more and more as an eschatological phenomenon which would come about at the end of days.

For this reason the appearance of John the Baptist was seen as an eschatological event. The terminology of the coming of God's word to John (Luke 3, 2) suggests the call of Jeremiah (1,1). In the same respect the Qumran community looked for the return of the Teacher of Righteousness (IQHab.), and the other sects in Judaism looked for miracle workers and political heroes. Confer Josephus, Bell. Jud. II, 66-79; 261f.; Ant. XX, 97f.; Psalm 74, 9 and I Maccabees 14, 41f. These points speak of the age

without a prophet and the expectation. John 1, 21 expects not just any prophet, but "the" prophet. New Testament Apocalyptic looked for a single prophet to come who would have a single root, namely that of all of the prophets, who really were one person expressing the same truth in the form of different men. Thus the idea arose that the same prophet arose, but that each time he arose he took a different form. Jerome cites the Gospel of the Hebrews in his Commentary of the Hebrews (on Isa. 11c 2) that the Holy Spirit said to Jesus as Jesus came from the water of his baptism, "In all prophets I have awaited you, that you might come and that I might rest on you." Deuteronomy 18, 15 had continued the hope for this one great prophet. "The Lord your God will raise up for you a prophet like me from among you." In citing this passage Philo emphasizes the eschatological character of the prophet (De Spec. Leg. I, 65). Acts 3, 22 and 7, 37 apply this to Jesus. The pseudo-Clementine Preaching of Peter also cites this (Recog. I, 43) where Peter says that the Jews often spoke with the disciples to determine whether or not Jesus was the predicted prophet. Since Moses had made the Deuteronomic prophecy, Moses became the object of the prophecy as Gressman points out (Der Messias, Göttingen, 1929, p. 181ff.). On the other hand Elijah was expected (Mal. 4, 5), identified with the messenger who is sent to prepare the way for Jahwe. Jesus ben Sirach and the rabbinical texts set for the same attitude (Eccl. 48, 10 and Strack-Billerbeck, IV, 2, 779-798), which shows that although the rabbis did hold this idea, they were not in complete agreement on either the source of Elijah (Gad, Benjamin, Leah) nor on the nature of his work (although they did agree that he would be a restorer (Widerherstellen)). Enoch 90, 31 presents Enoch as returning with Elijah, Midrash Deut. rabba 3, 10, 1. Not to be overlooked is the appearance of both Moses and Elijah at the Transfiguration, or the two witnesses of Revelation 11, 3f. Matthew 16, 14 mentions the possibility of Jeremaih as a returning prophet, although this seems strange in the light of the preceding evidence. J. Macdonald (The Theology of the Samaritans, London: SCM Press, 1964, p. 362) shows that the Samaritans looked for the coming Ta'eb, who would perform miracles, restore law and bring knowledge to other nations. Like Moses, he dies at the age of one hundred twenty years. For the Samaritan woman, Jesus is a prophet. The Qumran community expected a prophetic figure. IQS 9, 10f. looks for a prophet together with the lay and the priestly messiahs. IQHab. shows that the Teacher of Righteousness, who will return in the future, knows all of the secrets of his servants the prophets (11, 9) and he is about to proclaim these words (2, 8) which point to the end (2, 10).

<sup>10</sup>Supra, footnote 9

<sup>11</sup>Strack-Billerbeck I, 679 offers evidence that the some rabbis looked for the miraculous return of any prophet with the same body he had at the moment of his death.

<sup>12</sup>The Synoptic variation of Luke and Mark here expands the information which Matthew has given. Those who call him Elijah (Mk. 6, 15a) imply the eschatological prophet Mk. 6, 15b means a prophet just like any other prophet. The reading of the Western text offers a different reading here which corresponds to the Lukan parallel (9,8). This removes the comparison of the Nestle text and identifies Jesus with one of the ancient prophets. Therefore the third opinion corresponds to the first two. In the first case Jesus is considered to be the returning Baptist, eschatological in nature; in the second case Jesus is considered to be the returning Elijah, eschatological also; in the third case the name of the returning prophet is withheld, but the implication is clearly eschatological. Mark 8, 28 substantiates this conclusion

<sup>13</sup>The same situation is found upon an examination of John's Gospel.

<sup>14</sup>As for the remaining New Testament writings, see the first part of acts which contains Jewish Christian traditions, saying that Jesus is the prophet foretold by Moses in Duet. 18, 15 (Acts 3, 22 and 7, 37). In the second part of Acts the concept of the prophet is applied to Jesus does not occur at all.

For more information here, see V. Taylor, p. 15ff.; T. W. Manson, The Teaching of Jesus (Cambridge: The University Press, 1951), p. 191ff. and 246ff.; O. Cullmann, p. 30ff.

<sup>15</sup>The Isaianic expressions tell us something about the work of the ebed, but we do not know much about him aside from the details provided. Some passages appear to present the ebed as the whole people of Israel (Isa. 49, 3) while others single out an individual, it seems, by using terms such as "eyes," "hands," (Isa. 42, 1; 49, 1. 2. 5; 52, 14). Yet these references to the members of the body and other characteristics could be pictures, representing the whole with a part. The identification of the collective and the individual representatives is not uncommon in Semetic thinking. The fourth Servant Song shows us that suffering is a characteristic; the suffering has not been taken upon his shoulders, it has been placed there (Is. 53, 6).

The Qmran Teacher of Righteousness is a sufferer (IQHab) which implies prophet suffering, but no death. Official Judaism did not feel that the messiah had to suffer, as evidenced by the Targum of Isaiah 53, which shows that the rabbis had great difficulty in accepting the idea of a Suffering Servant. The Targum twists Isaiah 53 to avoid the implication of any suffering. If there was an expectation

of a suffering messiah, it was not in the main stream of Jewish thought. The Qumran material deals with a suffering prophet rather than the Suffering Servant of God.

See here, H. H. Rowley, "The Servant of the Lord in the Light of Three Decades of Criticism," The Servant of the Lord and Other Essays on the Old Testament, 1954, p. 1ff. The full scope is properly dealt with in J. Jeremias, "The Servant of God," under מָלִיךְ in TWNT, V, 636ff. H. W. Robinson Corporate Personality in Ancient Israel (Philadelphia: Fortress Press, 1964) is also good.

16R. Bultmann, Theology of the New Testament (New York: Charles Scribner's Sons; Vol. I, 1951, Vol. II, 1955) Originally Theologie des Neuen Testaments (Tübingen: J. C. B. Mohr, 1953), I, 29

17The possibility of a subtle interpolater is not to be overlooked. The remainder of the paragraph should help in gaining an understanding.

18We may not overlook the fact that all four accounts of the Lord's Supper, though differing on the method of handing down the "for you," still contain this message.

19If this is correct, then baptism into Christ makes one a suffering servant in an eschatological sense. This returns us to a greater understanding of the implication of the collective Suffering Servant as Isaiah pictures him.

20John 1, 29ff. is the report of Jesus' baptism through the eyes of the Baptist. John reports the words from heaven, "Behold the Lamb of God who takes away the sins of the world," which John evidently took as a heavenly summons to Jesus to take up the burden of the ebed Jahwe (Jn. 1, 29, 36). The baptism and vicarious suffering are tied together. The Johannine account of the heavenly words is closer to Isaiah 42, 1 than the Synoptic account of these words. In his Eph. 18, 2 Ignatius shows that this symbolism was utilized by the early church; "Jesus was born and baptized in order to purify the water by his passion."

21Mark has no allusions to the ebed or to the servant hymns. Throughout the Synoptics there are only a few references, aside from Matthew, which connect Jesus with the ebed.

21aParallel to this in John is the question of Pilate about the kingship of Jesus (18, 36). If Jesus is making the claim here that his priesthood is not of this world, John's corresponding story relates to this.

In later Christian literature, Hebrews strives to show not that Jesus is the messiah, long awaited, but it strives to demonstrate that Jesus is the high priest. Chapter 7,

the center of the argument, uses Gen. 14 and Psalm 110 heavily. The author's argument is that there was no perfection under the old order. Since Abraham paid tithes to Melchisedek, Levi, still in Abraham's loins, in a sense paid tithes also. The blessing is superior to the blessed and since Melchisedek blessed Abraham, Melchisedek is superior to Abraham and Levi. Here Jesus Christ is said to fulfill the Old Testament. The former commandment is weak and useless (7, 18) and a better hope is introduced.

The Old Testament idea of the priest as one bringing the sacrifice to the altar is referred to in Heb. 9, 28, "to bear the sins of many." The early church would have tended to connect the sacrifice of Jesus with the sacrifices of the high priest. Cf. here Isaiah 53, 12. Hebrews 10, 12 shows that the sacrifice is final. Further investigations on this matter is urged in O. Cullmann, p. 83ff.

<sup>22</sup>In order to properly understand the Son of Man expression as it is used in Matthew, we must regain the correct understanding of that term as it was used in the days of Jesus. Jesus based his use of the expression on the usage of the literature of the Old Testament and of the Intertestamental era. IV Ezra 13, 25f speaks of the Son of Man as a deliverer. 14, 9 mentions that Ezra will be taken up and put with the "Son." I Enoch 62, 7 says that the Son of Man has been hidden from the beginning, but he will be revealed to the elect. There is no reference in the Talmud or the Midrash to imply a preexistence here.

Daniel and I Enoch, especially the Similitudes, are important for a consideration of the Son of Man idea. Daniel's vision of 7, 13 ff. is outstanding here for it draws attention on man as a lowly creature, above the animals but beneath God as do several other Old Testament passages (Num. 23, 19; Ezek. 2, 3; Job. 16, 12; 25, 6; Ps. 8, 4f.). If Daniel is dated at 165 B. C. these prophecies speak of the fate of Israel. Daniel contrasts the Son of Man with the animals, but beneath God, supporting Israel's superiority over the nations. We can not be sure that the Son of Man is an individual here, for the Jewish idea of collective representation is a possibility to be considered.

The Similitudes of Enoch and IV Ezra picture an individual Son of Man. In the Similitudes there are several names used in conjunction with Son of Man; "righteous one" (I Enoch 38, 3-6; 47, 1. 2. 4; 48, 1. 7. 9; 50, 2; 57, 3; 58, 3. 5) the "elect one" (I Enoch 40, 5; 48, 1. 2; 58, 1-3) and the "anointed one" (52, 4).

As a side note, in Enoch the Son of Man is one whose name is named before the other creatures (En. 48, 2. 6). He is expected to come at the proper time. The picture is supernatural, heavenly. The second Son of Man was to be what the first son of Man could not be by virtue of his sin. In the Son of Man we see many characteristics of the New Testament Son of Man--his coming from eternity,

birth before all else, status as Son of God, ascension to the heavenly throne. Cf. here Aage Bentzen, King and Messiah (London: 1955) 39dd.

Since these terms are sometimes used in the plural, it is possible that the singular term is the expression for all of the members of the plural. See here Enoch 40, 5; 47, 1. 1; 48, 1. 2; 52, 4). There is a strong possibility that these terms connote a collective idea, as in Ps. 89, 38, 91; 84, 9; 28, 8; Hab. 3., 13.

Interpreting these terms in a collective sense permits us to interpret the Son of Man in the same sense. The Similitudes of Enoch conclude with a chapter on the translation of Enoch (20) and a chapter on his becoming the Son of Man (71). At the same time Enoch 48, 6 portrays the Son of Man as preexistent. A historical person can not become pre-existent, especially the individual Son of Man, but if the Son of Man in Enoch is a collective figure representing the kingdom of saints of the Most High, as in Daniel, then it is possible to take Enoch 70f. as the story of Enoch's entry into the kingdom as its first member.

On the other hand, if the Son of Man in Enoch stands for a personal messiah, and if this is the sense that the term bore in the apocalyptic teaching of the days of Jesus, we are not bound to say that Jesus used it only in this sense or that he understood it only in this sense (Mt. 13, 43 as in Dan 12, 3; Mt. 24, 10 as in Dan. 1, 41; Mt 24, 15 and Dan. 12, 11; Mt. 24, 21 and Dan. 12, 1; Mt. 24, 30 and Dan. 7, 13ff; Mt. 26, 64 and Dan. 7, 13ff).

Daniel then presents the Son of Man as being one above the animals and beneath God, whereas Enoch pictures the Son of Man as one coming from on high with great power.

In Judaism the term barnasha was used synonymously with ὁ υἱὸς τοῦ ἀνθρώπου. The bar is the common Aramaic equivalent of "son" and hasha means "man." The expression "son of" was used to show, in a figurative sense, the classification to which one belonged. Accordingly barnasha refers to one who belongs to the human category. It can mean Menschenkind, man. The translation into the Greek ὁ υἱὸς τοῦ ἀνθρώπου is almost too literal. Barnasha could be translated better as ἄνθρωπος.

Cf. here Gressmann, Der Messias; O. Cullmann, p. 137ff.

<sup>23</sup>W. F. Moulton and A. S. Geden, A Concordance to the Greek Testament (Edinburgh: T. & T. Clark, 1963 (First Edition: 1897)).

<sup>24</sup>Supra, footnote 22

<sup>25</sup>Other references are T. W. Manson, The Teaching of Jesus (Cambridge; University Press, 1951 (First Edition: 1931)p. 211ff. V. Taylor, Jesus and His Sacrifice (1948) p. 24ff. Manson's argument is the better documented.



<sup>26</sup>Interesting here is the remark by Montefiore and Loewe (A Rabbinic Anthology, New York, 1960, p. c.) that the individual was merged into his unit, for better or for worse. Not to be overlooked is Bernard W. Anderson's comment along the same lines (Understanding the Old Testament, Englewood Cliffs, 1957, p. 129,) that Achan, although his story pertains to the cherem, is applicable here. Cf. here H. W. Robinson, Corporate Personality in Ancient Israel (Philadelphia: Fortress Press, 1964).

<sup>27</sup>These, incidently, are the only eschatological references prior to Peter's confession.

<sup>28</sup>Rejected on textual grounds, as does Nestle. Cf. Luke 19, 10.

<sup>29</sup>The Markan parallels (3, 28) means mankind.

<sup>30</sup>Supra, footnote 22.

<sup>31</sup>Mt. 17, 9; 17, 12. 22; 18, 11; 19, 28; 20, 18; 26, 22. 24. 25.

<sup>32</sup>Habakkuk takes up the problem, asking how God can tolerate the oppression of the righteous by the wicked (1, 1-17); Habakkuk is able to give no answer except that the righteous will live by faithfulness to Jahwe (2, 4); Deutero-Isaiah goes one step further, acknowledging that the sufferings of the righteous one, the servant of Jahwe, the ideal remnant, are part of God's plan (Isa.43).

<sup>33</sup>Paul continues this in his works. He does speak of his own sufferings as being an overflow of the sufferings of Christ into his own life (II Cor. 1, 5; Col. 1, 24); his highest ambition is to partake in the sufferings of Christ (Phil. 3, 10; Rom 8, 17), even calling the scars from his own persecution the marks of Jesus (Gal. 4, 7). This is Paul's response to his call to discipleship, bearing the cup and the baptism of the Master. Col. 1, 24 suggests the eucharistic ; Paul develops the thought in the latter half of the vers. He also says that there is the privilege granted to us to suffer for Christ (Phil 1, 29). Christ loved the church and gave himself for it. There is a unity and sharing in the body (I Cor. 12, 26), and if one member suffers, all members suffer. All this takes place under the head, (Eph. 4, 15). To share in the sufferings of Christ is to share in the future glory (Rom. 8, 17; II Cor. 4, 10f.; 13, 4). The church, then, is a living organism, producing in itself every day the sufferings and the exaltations of its Head. This is corporate personality as we saw it in the Son of Man in Daniel. Even though Paul does not use the term "Son of Man," we may rightly ask why it is missing since it played an important part in the Synoptic picture, especially in Matthew. Perhaps Paul

was too much of a theologian to translate  
from barnasha, instead rendering it the more  
correct

In I Cor. 15, 45-49 and Eph. 1, 13-18 Paul adds to what we have above. I. Cor. seems to say that the second man, from heaven, is the Son of Man in Daniel 7, 13ff. Adam is the former head of humanity; Jesus is the new, the heavenly head. The re-creation theology is nothing new to us (I Cor. 15, 22). In the second passage the sense differs. Jesus is the founder of the "new man," the new humanity, who has united Jew and Gentile into one body, which is the body of Christ.

If this understanding is correct, then we have, in Pauline theology, a return to the Son of Man teaching as we find it in Jesus, although very subtly put in Paul. However, the Son of Man is no longer an ideal figure, but realized in Jesus, the new head, in whom all are bound up. The cup and the baptism of Jesus have passed on to those men who are bound up with him.

<sup>34</sup>Further reading may be done in Cullmann, p. 137; H. Gressmann, Der Messias (Göttingen, 1929); T. W. Manson The Teachings of Jesus (Cambridge, 1951), p. 211; H. Lietzmann, Der Menschensohn. (Freiburg, 1896). R. Bultmann, I, 26ff.; 42ff., 79f.

<sup>35</sup>In Hellenism the term Lord was used not only in a religious sense, but also in the sense of master or owner. It was also used as a polite form of address (Mt. 25, 11). Christianity outside of Palestine would run across frequent usage of the word as I Cor. 8, 5f. shows, "There are many gods and many lords..." The LXX uses kurios for Adonai not only in the secular sense, but also in the absolute sense as the name of God.

<sup>36</sup>The expression Kurios Iesous occurs only in the post-Easter state of exultation. It does not occur in Matthew. Acts 2, 3 shows that the early Christians had grasped this point, for "God has made him both Lord and Christ."

<sup>37</sup>It seems correct to say that as the early church used the term "Lord" in reference to Jesus, the term was viewed from the Old Testament, implying one who, though closely related to the Father of the Old Testament, stressed the divinity of Jesus without expressly speaking of the deity.

<sup>38</sup>Supra, footnote 35

<sup>39</sup>If our understanding of Son of Man is correct, it here means mankind. This then means that mankind has liberty in regard to the Sabbath.

<sup>40</sup>Cf. LXX Ps. 67, 19. 20; Gen. 47, 25; Judges 3, 9. 15

Isaiah 45, 15. 21.

<sup>41</sup>Supra, footnote 37

<sup>42</sup>Apparently no definite information is available regarding the use of the term in Judaism. The term had not been applied to the messiah before. If W. Bousset is correct Kyrios Christos (1965), p. 56 that the name was borrowed from Greek religion, we see no signs of the exalted status of the kyrios in Matthew. In Judaism, if the expression "Lord" was used in reference to God, it was given a modifier such as "of heaven and earth." Q does not speak of Jesus as "lord;" in Mark the only occurrence is in 11, 3. Luke alone frequently uses the term absolutely. The vocative is an Aramaic address used by a disciple or a pupil to his rabbi. Cf. Matthew passim for this, especially the early chapters. R. Bultmann I, 51ff; 121ff.; Taylor, p. 38ff.

<sup>43</sup>There is for Christianity one God in contrast to the many "gods" of other religions. Paul often used the term "Lord Jesus Christ" in connection with God the Father (I. Thess. 1, 1; II Cor. 13, 14). He also used the more simple formula, "the Lord Jesus" (I Thess. 3, 13). That Paul was aware of formula "Lord Jesus" is evident from I Cor. 12, 3. Philipians 2, 5-11 considers this name above every other name.

I Cor. 16, 22, as an early document of Christianity, shows that the term "Lord" belongs to early Christianity. The Acts of the Apostles verifies this in its usages. Taking Phil. 2, 5-11 as an early hymn, the usage was quite early, for the text speaks of the "Lord Jesus Christ." Cf. the above bibliography (footnote 42) for more information.

<sup>44</sup>This term is not found in Mark's Gospel either. Luke uses the word twice, (1, 47; 2, 11) as does the Acts of the Apostles (5, 31; 13, 23). Regarding the term "salvation" (sooteeria) approximately the same pattern holds true, but with more uses in those books which use the term Sooteer more. Neither by himself nor by others was Jesus called sooteer during his lifetime; when the title was applied to Jesus, it pointed to the total work of Jesus viewed from the resurrection. Cf. I Tim. 1, 1; Titus 1, 1; 2, 10; 3, 4. In Luke's Magnificat God is spoken of as being the Savior (1, 47); in Luke 2, 11 Jesus is called "the Savior who is called Christ the Lord. Jude mentions this in the same way.

<sup>45</sup>Infra, p. 105.

<sup>46</sup>27, 42; 27, 49.

<sup>47</sup>The sense of the word in the New Testament is usually connected with the Resurrection (II Tim. 1, 10) or of the

future glory (Titus 2, 13ff.). Usually the references are to the completed work, not to Jesus' earthly work. The designation of Jesus as "savior" implies the saving work completed. This is not an echo of the ebed Jahwe terminology, for here Jesus is the sole doer of the action.

More information on this area is available from Bultmann, I, 79f. and II, 183. V. Taylor, p. 109ff.; O. Cullmann, p. 238ff.

48The development in the later church can be traced by examining the authors cited Supra, footnote 47.

49The Old Testament context of the "Son of God" indicates three uses. The whole people of Israel is called "Son of God" (Ex. 4, 22-23; Deut. 1, 31; Jer. 3, 19; Hosea 11, 1). Kings bear this title (II Sam. 7, 14; Ps. 89, 26-7). Persons commissioned by God such as angels also bear this title (Daniel. 3, 25; Job 1, 26; 2, 1). Note that the same designation is used for the whole people and for its representatives; this suggests the findings noted under the section of the ebed Jahwe, Supra, p. 49aff. One of the most important texts dealigh with the people as the Son of God is Exodus 4, 22ff in which Moses is commanded to say to Pahroah, "Israel is my first born son..."

As far as other literature is concerned, the known literature calls the messiah "Son of God." The expression in Ethiopic Enoch 105, 2 is probably a later interpolation. W. Bousset in Kyrios Christos p. 53 denies that "Son of God" was a Jewish designation for the messiah. II Esdras 7, 28; 13, 32; 14, 9 points in the direction of the servant. There seems to be the flavor of election in all of these passages, coupled with obedience to a task.

50Bultmann, I, 50ff. and 128ff.

51Supra, p. 48

52Mark offers a different ending to this story.

53The reserve with which Jesus speaks of his sonship disappears in John's Gospel, for the tone is completely different (3, 17; 3, 18; 5, 25; 11, 4; 19, 7; 20, 31).

54Bultmann, I, 121ff.

55On the basis of Romans 1, 3, where Paul connects Son of God to the messiah.

56Mt. 12, 46f. records how Jesus' mother and brothers were outside, and then told fo their presence, Jesus replied, "Who are my mother and my brothers?" The following statement ties kinship with Jesus to obedience to the will of the Father. Jesus here assumes a different kinship than

physical. Kinship with Jesus is not reckoned by blood ties, for the Father can raise up children from stones, but it is reckoned by the relationship of the Servant to the Father.

### 57 Psalm 2

58g. Kittel, TWNT, II, 738 and W. F. Andt and F. W. Gingrich, A Greek-English Lexicon of the New Testament, (Chicago; University of Chicago Press, 1952), p. 6, 609.

59 The demons in the Synoptics use the term "Son of God" in reference to Jesus only on one occasion does another term arise, namely "holy one of God" in Mk. 1, 24.

60 The early Christian faith is not hidden. The eunuch confesses (Acts 8, 37) that he believes that Jesus is the Son of God. I Jn. 4, 15 uses the same formula in what may border on early Christian dogma. In the Gospel of John the opponents of Jesus use the formula (10, 36). Hebrews 4, 14, Romans 1, 3f. use the expression. Paul demonstrates that the sonship of Jesus has made us sons (Rom 8, 14ff.). I Cor. 1, 9 says that we are called into fellowship with the Son of God. I Cor. 15, 28 speaks of the Father and the Son as being united in the sense that the son is obedient. The designation kurios is not mentioned in the Pastoral Epistles or in James or I Peter. It seems clear that the larger part of the church soon lost contact with the implications of sonship.

61 That the term "Son of David" is connected with some great events in the future is certainly the point of passages such as Jeremiah 23, 5; 33, 15; Zech. 12, 10. David was the Urkönig in Israel, the one in whom the people felt the nation had reached political, military, and economic security and peace. Those were the days of joy for the nation. It is natural that there would be an expectation of a return to this sort of peace and security. Some of this is found in Psalm of Solomon 17, 23ff, which contains a vivid messianic portrayal of the son of David. He was to arise to establish a pure and upright kingdom. This shows us that an interest in the "Son of David" was alive during the time that this statement was written.

62 9, 27; 15, 22; 26, 30. 31.

63 Parallel to this in John is the question of Pilate about the kingship of Jesus (18, 36). If Jesus was making a claim here, then John relates to this.

64 The answer in Mk (14, 62) and in Luke (22, 70) seem to be affirmative, but in dealing with the Matthean recording, there is a different twist evident.

<sup>65</sup>Luke 23, 4 records Pilate as exonerating Jesus.

<sup>66</sup>R. Bultmann is more complete here. I, 26 and 42ff. Not to be overlooked is Cullmann, p. 111ff., which gives background as well as the usage in the later church; Manson p. 201 is also good. McNeile's The Gospel According To St. Matthew (London: Macmillan, 1961) is weak here on all three passages.

<sup>67</sup>Supra, footnote 63.

## CHAPTER IV

<sup>1</sup>An interesting theological pursuit which is beyond the scope of this paper would be to examine the rising of the bodies from the graves and the earthquake, peculiar to Matthew, in its relation to the importance of the descent into hell.

<sup>2</sup>Supra, chapter II, footnote 45

<sup>3</sup>Supra, chapter II, footnote 45

<sup>4</sup>1, 22; 2, 5; 2, 15; 2, 17f.

<sup>5</sup>Test. Lev. 18, 1; Test. Reub. 6, 8; Test. Levi 8, 14.

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