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# Israel's Messianic hope

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SENIOR THESIS.

ISRAEL'S MESSIANIC HOPE.

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BOSTON UNIVERSITY  
SCHOOL of THEOLOGY.

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# ISRAEL'S MESSIANIC HOPE.

## OUTLINE.

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### I. INTRODUCTION:

Use of the term "Messianic"; Double meaning of the term; Character and value; Messianic hope- other nations; Most striking example-Egypt; Note of positiveness; Natural conception of the origin.

### II. THE ORIGIN of ISRAEL'S MESSIANIC HOPE:

#### Chapter I.

The early conception; The new age; Conception of Elijah and Elisha; Eschatological idea lacking; Hope of national glory; Late date held by some; Place of Messianic hope in earliest Hebrew History; First reference to Israel's blessing; Anti-Messianic estimate of Amos' writings; Two theories as to Messianic hope- Israel; Incentive- its failure of realization; Origin of idea of Judgment; Common conception of day of Yahweh; Amos' conception of day of Yahweh; Early political conception; View of pre-exilic prophets; Idea of remnant; Conclusion as to view of literary prophets; Function of literary prophets; Israel's view of relation of doom to the heathen;.

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ISRAEL'S MESSIANIC HOPE.

I.  
INTRODUCTION.

## ISRAEL'S MESSIANIC HOPE.

We use the term "Messianic Hope" in the widest sense in which it is common to include all the O.T. predictions which relate to the final completion of the Kingdom of God and the glorification of His people. In the narrower sense the Messianic Hope may refer to an ideal king and ruler of God's people. But as the latter is the least constant element in the Messianic Hope we shall adopt the former view in this discussion.

It is thru the instrumentality of the Messiah that the Kingdom of God is to be established in Israel and the world. Thus the hope of a personal deliverer is inseparable from wider hope that runs thru the O. T. The Jews were a nation who lived in the future and for this reason they stand alone among the peoples of antiquity. No other nation ever held out such persistent expectations of a golden age coming or clung more tenaciously to the hope of ultimate victory over their enemies, tho amid defeat and disaster, as did the Jews. The source of this larger hope was Yahweh's covenant: "I will take you to me for a people, and I will

be to you a God; and you shall know that I am your God, which bringeth you out from under the burdens of the Egyptians." (Ex. 6:7) The prophets, with this promise in mind, the emphasizing God's wrath on His people because of their sin, saw beyond the punishments to be inflicted by the Divine hand, into the future, to when there would be a new era of perfect salvation and blessedness which would be brot in when the nation had returned to Yahweh. The most characteristic and striking feature of the religion of the Hebrews was the Messianic Hope. But the value of this hope in the development of the religion of Israel has been often underestimated. It was the means, to a large degree of maintaining the \*\*\*"racial and religious identity" of Israel thru the years of defeat and disaster as above stated. To the prophets it was a part of their religious inheritance and therefore furnished the psychological impetus of their prophetic equipment. But the belief in the coming kingdom was not confined to the prophetic class, it was shared with the people. They, the prophets, believed that the coming of the kingdom depended upon the conduct of the people - therefore, the inauguration of the Messianic

\*\*\* Farmer, p 249.

era was dependent upon them, otherwise severe penalty would be inflicted upon the nation.

If the Messianic hope had been lost to the prophets there would have been evidences very soon of a great indifference and disintegration of moral and religious ideals among the peoples. In fact, this did occur- the ten northern tribes, and noticeably - Judea before the return of the Exiles. Therefore, we conclude that the Messianic hope in Israel more than any other one thing prevented national decay. Also, if this hope had been lost the religion of Yahweh would have been lost.

The fact cannot be denied that other nations aside from Israel have had a Messianic hope. But when we concede that "a Messianic hope is but the hope of the realization of the ideal" (p.37, Farmer's Dissertation), it is not so strange. It is very natural for nations as well as individuals to have ideals, which ideals inculcate a more worthy existence, as a "Golden age", an era of promise, in which he will be free from the pain and discomfiture of his present life. The more distress-

ing conditions become the more firm grows their conviction of the Messianic age, which will suddenly appear when conditions become unbearable.

Now, such expectations are not necessarily limited to one nation of peoples. They are common hopes and ideals of a race with a normal mentality. Our claim is substantiated by illustrations of a Messianic hope existing in ancient Babylonia some 2000 years before the Christian era, when after a very noted career of prosperity and popularity, Hammurabi, after his death, was expected to return- and bring about the much sought for Messianic age. Again in Babylonia is this age referred to in reference to the god Marduk, in hymns in which he is said to have all power on earth and in heaven. (Jastrow, Religion of Babylonia and Assyria.)

The most striking example probably, comes from Egypt. There are several specimens of their literature which show that a Messianic hope existed quite some time before the Christian era. These papyri date from widely different periods of Egyptian history and indicate disorder, turmoil and unrest followed by a

time of peace and prosperity as a result of a new ideal king. Two of these papyri are of special importance according to Dr. Albert Knudson, (Rel. Teaching of O.T. p354,355), the Papyrus Golenischeff, and the Admonition of Ipuwer, In the case of the former, which dates from about 2000 B.C., conditions are most unbearable, the land is in turmoil and will be plundered, but there is a gleam of sunlight to come with the ideal king who is to restore all things. This, like most of the other papyrus was seemingly written to glorify the reigning monarch, rather than a real prophecy. But, nevertheless, it contained the element of hope.

In the instance of the Admonition of Ipuwer which comes from ca 1300 B.C., the beginning of the 19th Dynasty, there is a bit of change for the author condemns the reigning king for his evil conduct, social disorder and general greivous and unwholesome conditions. But, as before, he prophecies this shall not always be, for the Messianic age is coming and an ideal king will  
 \*\* reign, "He is a shepherd for all; nothing evil is in his heart." This is future time, but for the present the  
 \*\* prophet is a bit impatient, for he inquires, "Where is

\*\*Farmer's Dr's Dissertation, p.46-47.

he to-day? Sleeps he perhaps? Behold, his might is not seen."

The significance of the above citations and many like statements that might be made give evidence that the Messianic hope was wide spread <sup>a</sup> idea. In the other countries as in Israel the hope had a two-fold aspect, that is, there were those who believed in the golden era, the Messianic age, while others who held to the return of some historical king did not. But, in either case, the hope seems to have been quite general among the people.

A characteristic feature of this hope was its note of positiveness. Whether or not it was mythical, to them it was a future expectation which took on the proportions of a reality, and compares in no small degree with our own Christian ideals. That it is of psychological origin there is not much doubt, because "after an heroic age created or dominated by some hero, followed by calamities and misfortunes or even the pettiness strongly contrasting with the heroic achievements and imaginations of the age of glory, the mind goes back with longing to the past, meditating on and en-

\*\*\* The Religion of the Hebrews, -Peters. Note, p 428

hancing its glory and proportionately minimizing or decrying present conditions. Such living in the past tends to realize it and thus to create a hope in its return, which hope, developing into belief, naturally associates itself with that hero to whom glories real and fancied are attributed, and the expectation of the return of those glories becomes an expectation of his return also."

With the above conception that it was both natural and normal that such beliefs should arise among a peoples there is no legitimate reason for holding that the idea arose with one peoples and from thence spread to the other nations. Historically, such an assumption might have a certain weight, but it would seem to us that the facts at hand do not warrant such a conclusion.

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THE ORIGIN OF ISRAEL'S MESSIANIC HOPE.

The Early Conception.

The early conception of the Messianic hope, long before the hope was fixed, was of a single person who should bring to pass God's plan for the rule of righteousness on earth. There existed an expectation that Jehovah would impart a blessing to all the nations thro' the posterity of Abraham; "I will bless thee, and thou shalt bless them, and thou shalt say, Blessed be the name of the Lord forever, and in thee shall all the families of the earth be blessed", (Gen. 12:3). And also that a succession of prophets would communicate God's will to Israel - "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him." (Deut. 18:18)

This idea gave rise to a new age to Israel one in which the richest blessings would follow. The specific element in this new idea that is peculiar to Israel as contrasted with the other nations who had a

## THE ORIGIN of ISRAEL'S MESSIANIC HOPE.

### Chapter I.

#### The Early Conception.

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The early conception of the Messianic hope, long before the hope was fixed, was of a single person who should bring to pass God's plan for the rule of righteousness on earth, there existed an expectation that Yahweh would impart a blessing to all the nations thru the posterity of Abraham; " I will bless them that bless thee, and curse them that curse thee, and in thee shall all the families of the earth be blessed", (Gen. 12:3). And also that a succession of prophets would communicate God's will to Israel . "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him." (Deut. 18:18)

This idea gave rise to a new age in Israel one in which the richest blessings would follow. The specific element in this new idea that is peculiar to Israel as contrasted with the other nations who had a

Messianic hope, as we discussed above, is its tenacity and ability to develop the that in spite of the very adverse conditions which they experienced.

In the case of such prophets as Elijah and Elisha the hope is scarcely more than a belief that those nations which worship Yahweh would be victorious over their enemies. The records of their teachings show no expectation of any deliverer. In fact, not any future contemplation which would indicate more than a presupposition that Israel would conquer by reason of a triumphant Yahweh.

There is no evidence of the eschatological, and the new kingdom was to be political in the truest sense. But the tragedy of the fall of the northern Kingdom and the possible calamities of the times gave Amos the text for his prophecy. Hosea's prophecies of of prosperity which was to come to Israel when they turned from following after false gods and worshipping idols has seemed to fall into ill-repute with modern scholars quite largely, who think that it belongs to a later period.

The hope at this early period is rather for

national glory, such for instance as appears in the promise made to Abraham (Gen.12:3) as referred to above and particularly to Judah, "Judah, thou art he whom thy brethren shall praise: thy hand shall be on the neck of thine enemies; thy father's children shall bow down before thee." (Gen.49:8). Tho we find in Hebrew that as exemplified in the writing of the O.T. bending toward a world out-look, yet that sense of narrower nationalism never is entirely eliminated, even after the exile.

The more recent thot on the Messianic hope has placed its origin at a comparatively late date. It is said that no matter about the popular opinion of the earlier period the hope did not arise as a consistent element in O.T. religion until the exile. And, as Ezekiel was the prophet of the exile, he is termed "The father of Messianic expectation";(by H.P.Smith, The Religion of Israel, p 243.) Still others maintain that the hope originated with Deutero-Isaiah, that the outstanding characteristics are of the post-exilic period. This type of thot it is said does not regard the prophetic thot as authoritative and therefore would consider the Messianic hope as an after-thot, rather than a

living prophecy.

The past few years a number of the leading scholars have contended that the Messianic hope should not only have a place in the pre-exilic teaching but should be given recognition as far back as the beginning of the nation's history. This view adds new impetus to the Messianic eschatology and teaches us that the ethical idealism of the great pre-exilic prophets as well as that of the prophets and psalmists of a later period can be fully understood only in the light of this more or less developed eschatology.

The first unquestioned reference we have in the O.T. to a hope in this new age of Israel's blessing is found in the Book of Amos, "Woe unto you who are earnestly desiring the day of Jehovah! Wherefore would ye have the day of Jehovah? It is darkness, and not light. Shall not the day of Jehovah be darkness, and not light?" (5:18,20). This passage leads us to conclude that there were those whose anticipations of the day of Yahweh was that of an ideal age of great blessing upon Israel, and a further that that Amos lays no claims to having originated the idea of the day of Yah-

weh.

The first impressions of the writing of Amos seem anti-Messianic, but the fact is they bear a very striking testimony to the existence of the hope in his day and especially to the idea of the day of Yahweh in which Yahweh will judge and destroy the nations of their enemies and bring to pass the fulfilment of the covenant as well as the possession of the land of Canaan. With this hope it did not matter what happened, Israel leaned back on Yahweh and allowed Assyria to advance unmolested. Amos says, "they lived in a fools' Paradise."

There are two theories as to the source of the Messianic hope in Israel. One that it came from within; the other that it was foreign. If we consider the latter there seems no peoples from whom it could have come directly. The opinions of scholars are almost as varied as the scholars themselves. Should it be regarded that the source was outside of Israel, there would of course be a mythical rider attached thereto which would defy the keenest intellect of the historian or theologian to explain, because we grant that many other nations did have a Messianic hope, but it related

more directly to the inclinations and concepts within the nation itself, so also in the case of Israel.

Those who hold to the source within Israel itself differ widely as to the time and cause of its rise. But there seems to be an agreement on the part of scholars that the more highly developed religious form of a Messianic hope was found in Israel. This, however, came very largely thru the influence of the literary prophets.

The Messianic hope in Israel was given impetus by the great anticipation of it and its never being realized. The failure was an incentive to seek out the cause and thus grew the moral sentiment that was the basis of the later prophecies. The division of the Monarchy is about the terminus ad quem for this conception of blessing of Jacob, and that the reigns of David and Solomon were too prosperous to have given rise to such a hope, is in accord with the psychological influence of satisfaction and contentment upon the human mind. It is significant to notice that the great outburst of prophecy came from the times of great national crises, such as the oppression of the Assyrians and

Babylonians.

We come now to the idea of Judgment of Yahweh upon Israel and the Old Testament expectation of doom was popularized by Amos and common opinion has it that he was the first to announce a day of doom. But there was a current view in that time of a day of Yahweh, a day on which Yahweh would manifest himself in a special way and Amos simply popularized that view with his own interpretation of it. We may say "that Amos' great contribution to the development of the Messianic idea was his interpretation of the concept of the Day of Yahweh as a judgment, first and foremost upon themselves, a purification of the nation." (Peters, Religion of the Hebrews, p 431.)

The common conception of the day of Yahweh contained no idea of threat or doom to Israel, but was to be a day of triumph,- Yahweh would place himself at the head of the armies of Israel and win a glorious victory over all the heathen world. After this a day of peace and comfort would follow. But Amos places a very different interpretation,-"Woe unto you that desire the day of Jehovah! Wherefore would ye have the day of Je-

hovah? It is darkness and not light." (5:18) It would not be a day of glorification but a day of judgment.

There was no doubt in the mind of Amos that Yahweh would destroy the enemies of Israel, but it would not be simply because they were enemies of Israel, but because they had violated the moral law. For this reason the day of Yahweh would be one of doom. But this change from a day of Yahweh which meant continued success for Israel until the world was subdued, to one of expectation of doom was important and the delay of its coming <sup>was</sup> continued tho hope did not die out.

The earlier views would indicate that a political conception was held of the Messianic hope which contained a certain historical significance, and this view was prevalent until the time of Zephaniah who, it is said, gave an eschatological basis to it and who also first conceived the idea of the doom being a world-catastrophe. But this view is opposed by A.C.Knudson, who says, "So great an advance step could hardly have been taken by a man such as he, who in no other regard betrays any capacity for constructive thinking." As a further evidence that this was quite out of harmony with

Zephaniah he says," if the idea had been original with him, he would naturally have presented it in a concrete form as, for instance, a world-wide flood or fire. But \*\*\* as a matter of fact he conceives it vaguely and indistinctly."

It is quite evident from a comprehensive examination of the utterances of the pre-exilic prophets, that their conception of the Judgment was not simply local and historical in character. They conceived of the day of Yahweh essentially the same as did Zephaniah and it contains the same indefiniteness. Some references indicate a bit of historical anticipation of a calamity: "Therefore shall they now go captive with the first that go captive; and the revelry of them that stretched themselves shall pass away." (Amos 6:7). Also we notice another passage of a similar idea: "For behold, I will raise up against you a nation, O house of Israel," saith Jehovah, the God of hosts, "and they shall afflict you from the entrance of Hamath unto the brook of the Arabah." (Amos 6:14). But there are many references also which do not show the slightest suggestion of a historical calamity.

\*\*\*Knudson, Religious Teaching of O.T. p 360.

There are as well as references to war and captivity, some that suggest earthquakes, (Amos 2:13-16) fire, (Amos 7:4), and pestilence, (Amos 6:9), and an eclipse, (Amos 8:9). We can safely conclude that the way Amos and Hosea refer to these things, they were not original with them. It was traditional with these prophets as it was with Zephaniah.

The expectation of early Israel of the remnant being left as found in Amos and Isaiah was tradition in their time. Their hope was not of rebirth but of a salvation from death, and this belief was popular. These prophets emphasized the idea of the remnant, that in the world-catastrophe some would be saved, but others would perish.

But, however the doom appeared in Israel, it remains that Yahweh had a free hand in the matter and if he chose to save the remnant he would do it.

Our conclusion then, is that the literary prophets had no clear conception of the doom, or world-catastrophe, but that it formed the back-ground for them as well as the later prophets. At any rate, the simplest form had a very great religious significance. The Is-

raelites had learned of the supreme unity of the purpose of Yahweh and that He could not be comprehended fully thru the world as they saw it, but there was attached to Yahweh a spiritual significance that placed Him above the world as they knew it. And especially was this true of the prophets.

The current view which holds that the literary prophets created the ethical basis of the doom has an element of truth in it. We do not deny that they laid special stress upon the ethical nature of Yahweh and emphasized the fact of the coming doom upon Israel because of her moral sins. But we do not give them credit for originating the idea that Yahweh is of a moral nature and makes moral demands upon his people.

The great function of the literary prophets was to reinstate the ethical over the prevalent ceremonialism which had grown up during the period intervening between the Davidic reign and the literary prophets. The earliest peoples believed in the punishment of sin by Yahweh, if not immediately, in the future. As to just how this was to be done, was very vaguely conceived, at any rate it was to be universal. Their great

problem was not why was the punishment, but for what sin committed was the punishment.

In their relation to the heathen the doom took a bit different aspect. The ethical principles given by the early prophets meant destruction to all powers hostile to Israel. They did not demand reasons why. They were doomed if they opposed Yahweh the God of Israel. The doom as some construe it "was not a complete destruction of the people, but a destruction of their power so that they would become subject to Israel and not lords over him or on equal standing with him." But the constant failure of this expectation, and the fact that Israel herself came under the influence of the doom gave more prominence to the day of Yahweh. Just how Yahweh was to manifest himself tho was not so definite. But the hope that a remnant would be saved was all that the prophets held out for them. That is, the remnant left after the destruction wrought by Yahweh's Judgment.

\*\*\* Farmer: Dissertation- The Origin and Development of the Messianic Hope in Israel, with Special Reference to Analogous Beliefs Among Other Peoples, p132.

## Chapter II.

## Personal Messiah an Element in the Messianic Hope.

The personal element in the Messianic hope is the expectation of a personal Messiah. Tho the element is the least constant in the hope, it is still a very vital factor. But the Old Testament view of the new kingdom did not depend for its final coming upon an ideal king, it might however, be brot about by Yahweh directly,- a theocratic government. There is so much difference of opinion among scholars as to the origin we can only be guided by our <sup>own</sup> conceptions of the views presented.

The view that seems prevalent is that the idea of a Messiah did not arise until near the close of the monarchy. While still others believe that it did not arise until after the fall of the house of David, which would mean that it arose during the exile. But there is a reaction to the belief on the part of many modern scholars, who hold that it was of mythical origin and that it likely was of foreign birth; but no matter where it arose it came to Israel thru the Canaanites.

While one believes that Moses was the dividing line between the Oriental myth and the hope of a Messiah in Israel; another holds that the literary prophets and especially Isaiah was that line of division. But they all agree that in Israel there existed that expectation of the coming of Yahweh or his representative to rule over them.

But we are here concerned specifically with the rise of the hope of a personal Messiah within Israel.

In the pre-prophetic literature there are very limited references to the Messiah. Some have thought that Gen. 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed, he shall lie in wait for thy head, and thou shalt lie in wait for heel", has such a reference. But later scholarship has made this untenable with a more plausible interpretation, making the seed of the woman to be man in general and the seed of the serpent mean the serpent in general. Therefore it no longer has Messianic significance. About the earliest reference in this literature is found in Gen. 49:10-12, "The sceptre will not depart from Judah nor the ruler's staff from between his feet,

Until Shiloh come; (ple be.  
 And unto him shall the obedience of the peo-  
 Binding his foal unto the vine,  
 And his ass's colt unto the choice vine;  
 He hath washed his garmants in wine  
 And his vesture in the blood of grapes:  
 His eyes shall be red with wine,  
 And his teeth white with milk."

This passage probably dates from the time of David. There seems to be some doubt as to the correctness of the text of the third line, "Until Shiloh come;" A.C.Knudson says, "Perhaps we should read instead of Shiloh 'his king' or 'he whose it is.'" (Religious Teachings of O.T. p 374.), and Driver suggests that possibly it will be as well to fall back on the LXX construction and read "Till that which (or he that ) is shall come." But what ever may be the exact construction or text reading it seems to us clear that it refers to the Messiah. The people are to be obedient to him and he shall have the royal dignity of the day,- that of riding on an ass.

There are other passages in the literature

of the period that seems to have significance for the hope of a Messiah, Numbers 24:17-19 and Deut. 33:13-17, but they do not add materially to the substance of the hope. There is a question as to how widely prevalent the expectation of a Messiah was in the pre-prophetic times, but we are quite sure that the literary prophets made use of as much of the traditional foundation as was permissible to their view. Isaiah did not expect the Messiah to come to unrighteous Israel, but to the righteous remnant and establish Yahweh's righteous rule over all the world. "And he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness will he judge the poor, and decide with equity for the meek of the earth and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins." (Isa. 11:3-5)

There are some who hold that it was not until after Israel had been for a long time without a king that they began to long for the return of David and the building of a Messianic kingdom. Then Ezekiel with

possibly Haggai and Zechariah, would furnish us with the original data concerning the rise of Messiah. If we hold to this view it discredits the authenticity of the above passage in Isaiah, and all the other Messianic passages in Isaiah and Micah and Jeremiah will suffer a like disaster. It would be natural for such a conception to arise immediately following the death of David, since he was a very popular and powerful character. But this sort of a belief seems very evident to have been quite common among peoples of all nations. J.P. Peters: Religion of Hebrews, p 427 & 8, and nearly a full page foot note gives many references in detail as to how the people expected the return of the heroes who should usher in their golden ages.

But we question whether or not the hope of a Messiah arose with David. For, certainly, if that were true, more than a figure of speech in referring to the House of David why should Haggai and Zechariah not substantiate the hope since they wrote nearly a century later than even Ezekiel? But, instead, they substitute Zerubbabel as the one who would be the reigning Messiah.

We would conclude then, that the expectation

of the Messiah did not originate with David.

In the well-known Immanuel prophecy: "Therefore, the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel," (Isa. 7:14), there is nothing that would reasonably indicate its substantiation of the Davidic origin idea, but seems to us quite against it. The name that was to be given the looked-for Messiah was Immanuel, "God-with-us", refers to the Yahweh-knowledge of the prophet as against the political self-seeking on the part of Ahaz, That is, Yahweh has pledged his protection and the promise for the future, possibly also, tho not probably, implies the assurance that the happy future will be attained thru his own activities.

We do not see any particular Davidic significance in this,- other than a prevalent opinion with little foundation more than a psychological contagion. The source was no doubt in the popular belief of a Messiah entirely apart from David.

In the face of the afore-stated facts, our contention is that the hope of a personal Messiah had

its origin during the pre-prophetic times. The evidence indicates quite clearly that the terminus ad quem of the origin was prior to David and the literary prophets, for it is a reasonable deduction from their writings that the idea was tradition in their time.

III.

THE DEVELOPMENT of ISRAEL'S MESSIANIC HOPE.

THE DEVELOPMENT OF ISRAEL'S MESSIANIC  
HOPE.

Chapter I.

Development of Wider View.

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The investigation of the Messianic hope thus far has enabled us to arrive at certain conclusions with regard to its origin. We have recognized the difficulties in the plan of procedure which we have chosen in our investigating, but for clearness in our own minds this plan seemed more comprehensive, if not so scientific as another manner of investigation.

We have satisfied ourselves that Israel's Messianic hope had its source within Israel itself and that its historical impetus came from the deliverance of Israel from hostile enemies. We have satisfied ourselves also, that in so far as we have been able to learn from our investigations the Messianic hope came from the early Hebrew that at least prior to the literary prophets.

The earliest manifestation of the hope was that the enemies of Israel were to be destroyed in a

way scarcely short of the miraculous: by fire, or by pestilence, or by earthquake, or by storm, or even by the sword of the Israelites themselves under Yahweh's direction. But when this expectation was not realized there arose a questioning as to whether or not the cause for the failure was within Israel itself and Israel became conscious of sin, especially thru their prophets. With the literary prophets came the vitalizing influence of the idea, which had been primarily psychological, and rather vague in the minds of the people. But it became more and more enlarged to include more and more blessings as the evils and dangers came to be more prominent, and as it developed the world became broader for Israel. As the consciousness of sin developed, the moral responsibility became more prominent, which of course gave the hope a new eschatological significance.

The first argument with which we are concerned is the development of the significance of Judgment and Redemption. Before the beginning of literary prophecy Israel was to escape the judgment, the heathen world was to be the object of doom; but with the prophecies of Amos and Hosea was emphasized a new in-

terpretation which involved Israel in the doom, quite as well as all other peoples. Notice such passages as: "The virgin of Israel is fallen; she shall no more rise: she is cast down upon her land; there is none to raise her up", (Amos 5:2), also, "My God will cast them away, because they did not harken unto him; and they shall be wanderers among the nations." (Hosea 9:17). "I will drive them out of my house; I will love them no more." (Hosea 9:15). But these passages must be accepted for what they mean and not what they say as is the case with the books of the pre-exilic prophets. There is a seeming absurdity in their dual prophecy of doom and hope, but when we realize that these books are not a connected, logical sermon or discourse, but the record of their utterances independent of each other as the occasion demanded, we get the significance of their bearing upon the time in which they lived. In an abstract sense such a charge as above stated could be made, but practically it will not hold true.

It is evident that the pre-exilic prophets accepted the tradition of their day concerning the extent of the Messianic hope, but added to it their spe-

cial growing moral and ethical conception.

While formerly there had been much stress laid upon ceremonial and ritualism and military accomplishment<sup>as</sup> the goal, these men made righteousness the essential characteristic of the new kingdom, yet they think of a terrible doom that will come upon Israel by divine hands: (Amos 3:11; 1:7; 1:14;7:17;- Hosea 8:13;9:3,6;11:5.)

The importance of the idea of redemption lay in the fact that they, the pre-exilic prophets, looked for more than the restoration or redemption of Israel from captivity, but also a regeneration or redemption from sin which would amount to a transformation of the whole world. The latter part of this idea of redemption was a development from the earlier conception of the hope.

Isaiah gives expression in his early ministry to the ideal of Israel's leadership of a united world, in which peace shall reign supreme. (Isa.2:2-4)

"And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the

hills; and all nations shall flow unto it. And many peoples shall go and say, 'Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob'; and he will teach us of his ways, and we will walk in his paths! for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." This transformation will be not confined to the people but also to the animals of the field, (Isa. 11:6 & 8), "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. --- And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den."

Amos and Hosea were the first to teach of restoration from captivity, but they evidently had little conception of a righteous remnant. In their restoration idea they were followed by Jeremiah with whom we

find its strongest expression, (Jer. 31:31-34 & 32:40),  
"Behold, the days come, saith Jehovah, that I will make  
a new covenant with the house of Judah: not according  
to the covenant that I made with their fathers in the  
day that I took them by the hand to bring them out of  
the land of Egypt; which my covenant they brake, altho  
I was a husband unto them, saith Jehovah. But this is  
the covenant that I will make with the house of Israel  
after those days, saith Jehovah: I will put my law in  
their inward parts, and in their heart will I write it;  
and I will be their God, and they shall be my people.  
And they shall teach no more every man his neighbor, and  
every man his brother, saying, Know Jehovah; for they  
shall all know me, from the least of them unto the great-  
est, saith Jehovah; for I will forgive their iniquity,  
and their sin will I remember no more.-----And I  
will make an everlasting covenant with them, that I will  
not turn away from following them, to do them good; and  
I will put my fear in their hearts, that they may not  
depart from me."

The Messianic age according to the new cov-  
enant was no longer restricted to the Israelites, but

was for the whole world. All men everywhere were to know Yahweh as their God and should live in harmonious relationship. This was an ideal in the Old Testament, but of course not fully realized as the sense of narrow nationalism remained in the thought of the Israelite, as regards the position of the heathen in his relation to Israel. The salvation of that day was as has been true thruout history, there were some broad-minded men with a world vision. (Isa. 19:23-25), " In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall worship with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

The eschatological element entered into the Messianic hope quite definitely since there were some who could not believe that they would live long <sup>enough</sup> to see the new age ~~and~~ but hoped to receive the blessing. The

ideal of immortality with God revitalized their hope and the day of Yahweh was continually pushed into the more remote future by the prophets the idea of resurrection of the dead took a more firm hold upon the minds of the people. "Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth the dead".(Isa. 26:19), also (Isa. 25:8). The conception of the resurrection was rather crude, yet it was an element in the development of the hope which was not fully comprehended until the New Testament times, as was also the case with the idea of immortality.

The vitalizing element of the Messianic hope no doubt was its distinctly religious appeal. The sense of estrangement from Yahweh was the factor that made the exile the more unbearable. Their hopes lay in assurance of forgiveness as we saw stated in the above, (Jer. 31:32-34.) It is also to be remembered that many of the Jews found a less spiritual consolation in the prediction of vengeance which was prevalent in the period. In its more definite form the Messianic expectation involved: the punishment of the foreign nation;

return of Israel to its own land; a new covenant, and what was commonly conceived of as the return of David, or a king of the Davidic line. But all these features were not emphasized at the same time but were the result of a growing tendency toward a high ethical idealism. The severity of Hosea was modified by a later hand which promised the blessing of Yahweh, (Hosea 14:4), "I will heal their backslidings, I will love them freely; for mine anger is turned away from him." And a similar conclusion was added to the Book of Amos. While the original book of Isaiah was closed with a very hopeful picture of peace and of fruitfulness.

## Chapter II.

## Development of View of Personal Messiah.

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The development of the idea of a personal Messiah very characteristically falls under three stages: the ideal King; Suffering Servant; and the Son of Man. Scholars quite agree upon this division.

With the ideal King the hope arose in the youth of the nation when the nationalistic spirit was so prevalent. The earlier form looked forward to a king who would lead Israel in battle and win powerful victories over the heathen world. But when Isaiah proclaimed a Messiah that should come from the root of Jesse and would be the recipient of the spirit of Yahweh it upset the prevailing ideas of the day and was quite a rebuke to Ahaz. A further contrast is shown in the opinion of Jeremiah, in 23:1\*6: "Woe unto the shepherds that destroy and scatter the sheep of my pasture! saith Jehovah. Therefore thus saith Jehovah, the God of Israel, against the shepherds that feed my people: Ye have scattered my flock, and driven them away, and

have not visited them; behold, I will visit upon you the evil of your doings, saith Jehovah. And I will gather the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. And I will set up shepherds over them, who shall feed them; and they shall fear no more, nor be dismayed, neither shall any be lacking, saith Jehovah.

"Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jehovah our righteousness." A very interesting characteristic in the development of the ideal King was the loss of his military qualities. From a warrior he develops into a Judge and ruler. This characterization reaches its highest conception in Zechariah, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding on an ass, even upon a colt the foal of

an ass. And I will cut off the chariot from Ephraim, and the horses from Jerusalem; and the battle bow shall be cut off; and he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the River to the ends of the earth." (9:9-10)

The above idea came at about the time of the literary prophets when the people expected the Messiah to be born, at a time of national crisis, but not to be a warrior. This is highly indicative of the tendency away from the Davidic type of Messiah. This conception may have been due to the utter lack of harmony between prophecy and the monarchy of that day.

The next idea is that of the Suffering Servant of Yahweh. For our discussion it will not matter whether or not this term is used in an individual or a collective sense. There is so much division of opinion as to the validity of the individual or collective interpretation that we have not the time to go into it in this discussion.

Whether or not it meant a person or Israel the idea is the same. He was striving for a more righteous Israel, for their spiritual redemption. Also,

there was an interest in the Gentiles. In his attempt to bring about the accomplishment of salvation of Jew and Gentile he lost his life, but, in such a way it could not be construed to have been caused by Yahweh. According to Isa. 52:13-53:12 the famous Suffering Servant passage, his life was offered up sacrifici~~ally~~ally that his righteousness might atone for the unrighteousness of those who deserved death rather than himself. But they must realize that a righteous man was slain for their redemption, else he will have been slain in vain, (Isa. 53:10), "When thou shalt make his soul an sin offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand." The prophecy was not fulfilled, the restoration nor redemption was brot to Israel, nor was the world regenerated by the death of the Servant. Just how far the Suffering Servant anticipated Jesus of Nazareth it is not our problem to answer here, but we are satisfied "that he was regarded as the agent thru whom the divine Salvation was to be wrought in the world". (Knudson: Religious Teaching in the O.T. p 375.)

In the third stage of development of the

personal Messiah in the Old Testament is the Son of Man.

"I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brot him near before him." (Dan.7:13) Again there is a diversity of opinion as to just who this Son of Man is, if we hold to an individual interpretation as opposed to a collective one.

It is apparent that what we have in Dan. 7:13 strictly speaking is the conception of an individual originally, but later came to refer to Israel. Even tho we allow a collective meaning in this passage it does not interfere with its Messianic significance. It looks forward to the establishment of the Messianic kingdom and has very little interest in the King. It is with the idea of "Suffering Servant", and "Son of Man" that Jesus finds himself in hearty sympathy, and frequently attaches the meanings to himself. In Deuter-  
Isaiah it is the suffering Servant who will give his life a "ransom for many", and in Daniel he will be seen as the Son of Man coming on the clouds with glory and power.

It is said that the idea of a Suffering Servant was never very popular in Judaism. But for our day it takes precedence over either the idea of an "ideal King" or "Son of Man". It exemplifies that vicarious suffering and sacrifice which opens the way for the whole of humanity to enter into the realm of the immortal, a moral and spiritual relationship with Yahweh thru the medium of his Servant.

CONCLUSION.

IV.

Chapter I.

CONCLUSION.

The Value of Israel's Messianic Hope

It has always been held in Israel that true religion was righteousness, and they based their idea of righteousness upon their attitude toward the God they worship. The prophets began with the idea of righteousness and made their deductions which gave to Israel a new vision of righteousness, and set the true worship of Yahweh.

The Gentiles were not righteous because they did not have a righteous God. Therefore the doom would fall heavily upon them because they were unrighteous. The prophetic message opened up to Israel a new doctrine which mirrored their own sin; that they were guilty, along with the Gentiles, and even more because their opportunities had been greater to know Yahweh.

The prophetic hope lay in the consistent moral and religious conduct of Israel. The remedy for doom was righteousness. Their eschatology afforded them a vision which was underpinning for their Messianic

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The prophetic hope lay in the consistent moral and religious conduct of Israel. The remedy for doom was righteousness. Their eschatology afforded them a firmer religious under-pinning for their Messi-

anic hope, thus their office assumed a two-fold aspect: first, that they should justify the ways of Yahweh with Israel; and, secondly, they were to try to justify Israel before Yahweh. It was in this wise that the prophets helped to keep the Messianic hope alive in Israel. The strictly religious element was a vital factor as we have stated before, but the Messianic hope was not a result of the religious development but it made the development possible.

It was this possibility of development with the Messianic idea which prevented Israel from losing her faith during the exile. If they had lost their faith in Yahweh then the worship of Yahweh would have been practically lost.

It is an undeniable fact that the Messianic hope in Israel made possible the advent of Jesus. Though we do not agree with the older exegesis which found references to Christ in every slight implication that might be construed to be a person in the Old Testament. We now view the teachings of the prophets with an ethical significance rather than for the outlook into the

future. But we would not eliminate from the message of the prophet or the Psalmist all else but the ethical and social teaching. The eschatological has a very prominent place in their religious development. In fact, we agree in reference to the value of the Messianic hope that "It was this hope, and this hope only, that made possible the lofty idealism of the Hebrew seer and saint." (Knudson: Religious Teaching of O.T. p 380)

But, in any way we may view it the Messianic hope kept the Jews faithful to their religion and obedient to their law.

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