

Brief Notes¹ to be used in conjunction with the teaching:

Messiah (English version of the Hebrew term) / **Christ** (English version of the Greek term that translates the Hebrew)

- Messiah/Christ—a person appointed by God for a specific role.

In OT:

- Israelites anointed a person with oil to indicate installation into a special office, e.g.,
 - King (2 Sam 23:1; Ps 2:2)
 - This office influenced the development of the concept of Messiah more so than the others (2 Sam 7; Ps 2)
 - “*the LORD’s anointed*” signifies the particular set-apartness of Israel’s King as consecrated to God and his commission to rule over God’s people (1 Sam 16:6; 24:6, 10; 26)
 - Priest (Lev 21:10, 12)
 - Prophet (1 Kgs 19:16)
- Examples of the act of anointing someone for sacred office(s):
 - King Saul (1 Sam 9:16; 10:1)
 - King David (1 Sam 16:3, 12-13)
 - Aaron & his sons (Ex 28:41; 29:7)
 - Elisha (1 Kgs 19:16)
- Divided Kingdom
 - hope remained that a Davidic descendant would take the throne as promised in 2 Sam 7:12-16
 - reflection on this promise → emphasis on the security of God’s promises (Pss 89; 132)
- Prophetic Literature
 - A renewed Davidic dynasty began to be infused into eschatological expectations about an Israelite ruler with grandiose qualities, superlative strengths, and endowed with the Spirit of the Lord.
 - Exilic prophets (e.g., Jeremiah & Ezekiel) reinterpreted, expanded, and intensified the Davidic traditions:
 - The LORD will “raise up” a righteous one to usher in the salvation of Judah & Israel.
 - He will be a shepherd to Israel.
 - Reconstitute the Davidic throne,
 - Rebuilt the temple
 - Post-Exilic:
 - Return of the Davidic King is a sign that Israel’s day of liberation and cleansing had dawned.
 - Focus on the dual figures “sons of oil”—the anointed priest & anointed king (Zech)
 - God’s Kingdom crushes all human Kingdoms and stands forever
 - Vindication of the saints of the *Most High* over the pagan empires of the ancient Near East
- Summary: incipient Messianism in the OT through the idealization of Davidic kingship configured in light of eschatological hopes for the restoration of Israel.

Intertestamental/2nd Temple Literature:

Not all Jews believed in an actual and/or physical coming Messiah, but those who did had diverse views regarding the type of Messiah that would appear, e.g.,

- Qumran (2 anointed figures):
 - A “messiah of Israel” (royal)
 - A messiah of Aaron” (priestly)
- Psalms of Solomon (**not a canonical, i.e., inspired book, but interesting and influential nonetheless)—particularly influential and depicted a messiah who:
 - Establishes the thrown of David
 - Destroys sinners
 - Purges Jerusalem of Gentiles

¹ Consult Bibliography for general works cited.

- Regathers the 12 tribes of Israel
- Inaugurates a period of holiness and covenant righteousness
- Philo—describes a royal deliverer:
 - Rescues the nation from its various problems
 - Rules over the nations
 - Extends the kingdom of Israel
- Others
 - A messiah who is a superhuman and transcendent being
 - Various syntheses of royal images in Psalms, Isaiah, Daniel, et al
- Summary:
 - By Jesus' day, the Davidic messiah could be viewed somewhere along the spectrum of: an essentially human figure in a royal office who has superlative qualities of leadership & military prowess whom God uses to liberate the nations, or as a superhuman & transcendent figure sent from heaven to defeat God's enemies on earth and bring the nation of Israel to an utopian paradise.
 - Regardless, the messiah was intimately integral to God's plan of salvation, renewal, etc. He is the promised, anointed deliver appointed for Israel and for the nations too.