

## Jewish-Christian Dialog Series

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Part II – The Messiah in Judaism and Christianity – January 18, 2018

### 1. The Origin and Development of the Term “*Mashiah*” (“Messiah”)

- a. Meaning of the term itself = “anointed” (with special oil) (Exodus 30:22-25) (*cf.* “Christ” Greek). Either a High Priest (Aaron being the first Ex. 30:30) or a King (Saul being the first: I Sam. 10:1, then King David: I Sam. 16)
- b. Later prophecies about a future “*Mashiah*” (Amos 9:11-12, Hosea 3:5, Jeremiah 23:3-8, Ezekiel 37:15-24ff) Still not **the** “Messiah” of the “End of Days” – just a restoration of Jewish State and return from exile under leadership of Messiah, descendant of David.
- c. Fulfillment of these prophecies on return from Babylonian exile. Book of Zechariah has *two* Messiahs (3:1-4:14, 6:9-13): High Priest (Joshua) and King (Zerubbabel -? Or the “Branch” – see *Jewish Study Bible* comment on v.4:14).
- d. But peace and security are short-lived. When the Greeks (and later Romans) oppress the Jews in Israel, the Jews turn again to these prophecies. But this time, for some Jews, the prophecies of a King and Priest ruling Israel apparently become mixed with other prophecies of an ideal future time of universal peace and prosperity, and the establishment of God's Kingdom on Earth which will last forever. A “messiah” for these Jews becomes “The Messiah” of a cosmic End Times.

#### e. Isaiah 11:1-10 – Messianic vision of ideal future (?)

But a shoot shall grow out of the stump of Jesse, A twig shall sprout from his stock. <sup>2</sup>The spirit of the LORD shall alight upon him: A spirit of wisdom and insight, a spirit of counsel and valor, a spirit of devotion and reverence for the LORD. <sup>3</sup>He shall sense the truth by his reverence for the LORD: He shall not judge by what his eyes behold, nor decide by what his ears perceive. <sup>4</sup>Thus he shall judge the poor with equity and decide with justice for the lowly of the land. He shall strike down a land with the rod of his mouth and slay the wicked with the breath of his lips. <sup>5</sup>Justice shall be the girdle of his loins, and faithfulness the girdle of his waist. <sup>6</sup>The wolf shall dwell with the lamb, the leopard lie down with the kid; the calf, the beast of prey, and the fatling together, with a little boy to herd them. <sup>7</sup>The cow and the bear shall graze, their young shall lie down together; and the lion, like the ox, shall eat straw. <sup>8</sup>A babe shall play over a viper's hole, And an infant pass his hand over an adder's den. <sup>9</sup>In all of My sacred mount Nothing evil or vile shall be done; For the land shall be filled with devotion to the LORD As water covers the sea. <sup>10</sup>In that day, the stock of Jesse that has remained standing shall become a standard to peoples— Nations shall seek his counsel and his abode shall be honored.

#### f. Daniel 7:11-14

<sup>11</sup>I looked on. Then, because of the arrogant words that the horn spoke, the beast was killed as I looked on; its body was destroyed and it was consigned to the flames. <sup>12</sup>The dominion of the other beasts was taken away, but an extension of life was given to them for a time and season. <sup>13</sup>As I looked on, in the night vision, One like a human being

[בר אנש = בן אדם] Came with the clouds of heaven; He reached the Ancient of Days and was presented to Him. <sup>14</sup>Dominion, glory, and kingship were given to him; all peoples and nations of every language must serve him. His dominion is an everlasting dominion that shall not pass away, and his kingship, one that shall not be destroyed.

- g. Compare the Maccabees who fight for and win independence for the Jewish State from the Syrian Greeks. They took on the “crown” (or “messiahship”) of King as well as High Priest. Not “The Messiah,” but “messiah” as in King and High Priest.
- h. General expectations Jews had for “The Mashiah” included [elements of “priest”, “king”, and some see also “prophet”].
  - i. Political/military leader who will bring about independent Jewish State in the Land of Israel.
  - ii. Gather in the exiles
  - iii. Return Jews to their faith and traditions
  - iv. Bring about peace for Israel and consequently the rest of the world
  - v. Justice will prevail in this idyllic world (the “Kingdom of God”)
  - vi. Messiah’s wisdom would be manifest
  - vii. Life in general would be easier in this world, etc.

## 2. Messiah in Christian Tradition

### a. Luke 4:16-21

<sup>16</sup>When he came to Nazareth, where he had been brought up, he went to the synagogue on the Sabbath day, as was his custom. He stood up to read, <sup>17</sup>and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: <sup>18</sup>“The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, <sup>19</sup>to proclaim the year of the Lord's favor.” [cf. Isaiah 61:1-2] <sup>20</sup>And he rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on him. <sup>21</sup>Then he began to say to them, “Today this scripture has been fulfilled in your hearing.”

### b. Dead Sea Scrolls - Messianic Apocalypse (4Q521)

<sup>1</sup>[for the heav]ens and the earth will listen to his Messiah, <sup>2</sup>[and all th]at is in them will not turn away from the precepts of the holy ones. <sup>3</sup>Strengthen yourselves, you who are seeking the Lord, in his service! <sup>4</sup>Will you not in this encounter the Lord, all those who hope in their heart? <sup>5</sup>For the Lord will consider the pious, and call the righteous by name, <sup>6</sup>and his spirit will hover upon the poor, and he will renew the faithful with his strength. <sup>7</sup>For he will honor the pious upon the throne of an eternal kingdom, <sup>8</sup>freeing prisoners, giving sight to the blind, straightening out the twis[t]ed. <sup>9</sup>And for[e]ver shall I cling [to those who h]ope, and in his mercy [...] <sup>10</sup>and the fru[it of ...] ... not be delayed. <sup>11</sup>And the Lord will perform marvelous acts such as have not existed, just as he sa[id,] <sup>12</sup>[for] he will heal the badly wounded and will make the dead live, he will proclaim good news to the poor <sup>13</sup>and [...] ... [...] he will lead the [...] ... and enrich the hungry.

**c. Luke 7:20-22**

<sup>20</sup>When the men had come to him, they said, “John the Baptist has sent us to you to ask, ‘Are you the one who is to come, or are we to wait for another?’” <sup>21</sup>Jesus had just then cured many people of diseases, plagues, and evil spirits, and had given sight to many who were blind. <sup>22</sup>And he answered them, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them.”

**d. Matthew 26:26-28 – Sacrificial Messiah**

<sup>26</sup>While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, “Take and eat; this is my body.” <sup>27</sup>Then he took a cup, and when he had given thanks, he gave it to them, saying, “Drink from it, all of you. <sup>28</sup>This is my blood of the <sup>[a]</sup>covenant, which is poured out for many for the forgiveness of sins.

**3. Messiah in Jewish Later Jewish History and Today**

- a. **Simon Bar Kokhba** who led revolt against Rome (132-135)
- b. **Shabbtai Zvi** (1626-1676) At age of 40 he was forced to convert to Islam by Sultan of Ottoman Empire.
- c. **Jacob Frank** (1726-1791)
- d. **Messiah in Maimonides’ in 13 Principles of Faith**
- e. **Messiah in contemporary Jewish thought (Orthodox, Conservative, Reform, Chabad)**