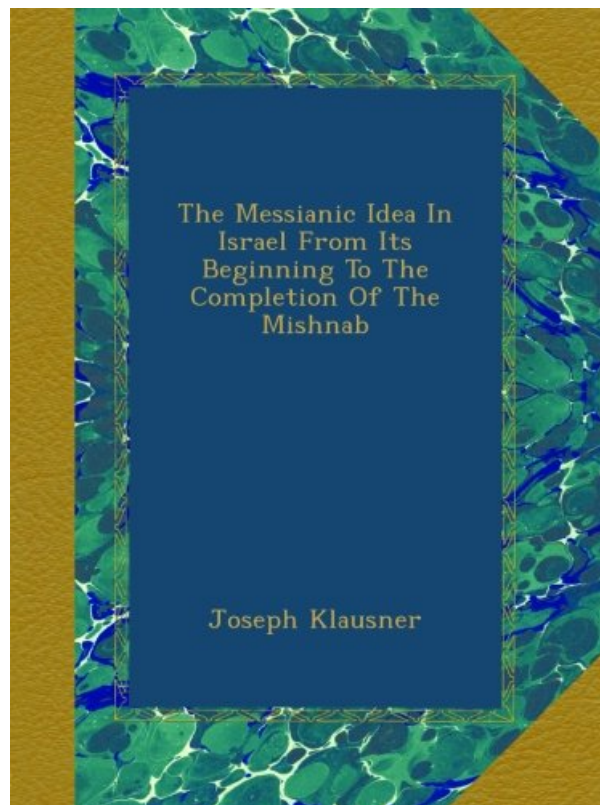
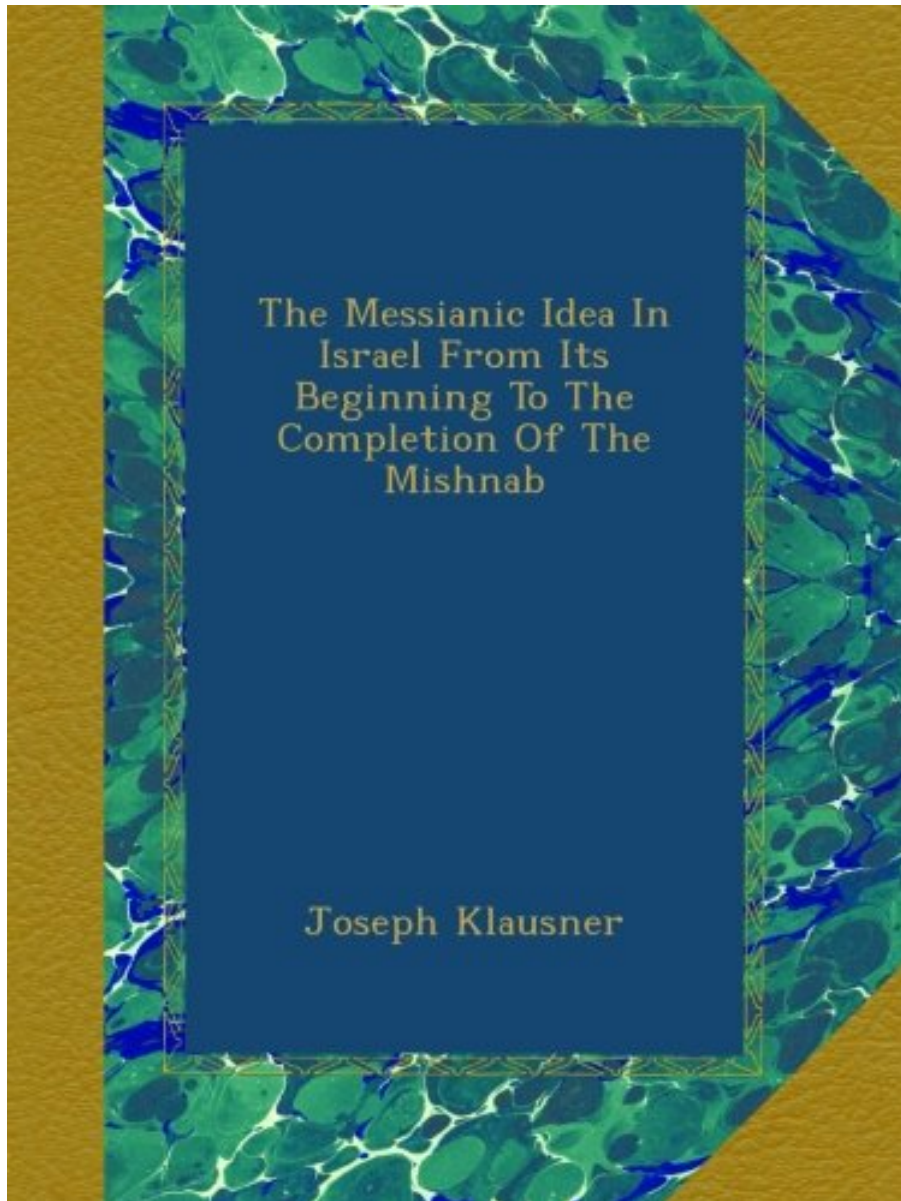


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Waiting for the Messiah

By John Engelman

The Messianic Idea in Israel gives insight into how Judaism became the father of Christianity. It also gives insight into the family disputes between Judaism and Christianity.

Those who have read the King James Bible and the plays of Shakespeare may have noticed that the meaning of words can change over a period of centuries. The changes are not dramatic. The meaning evolves.

The literal meaning of the Hebrew word Mashiah is "the anointed one." Part of the coronation for the Israelite king consisted of pouring olive oil on the new king's head. The King of the Israelites therefore was the Mashiah.

The first Israelite king was Saul. He united the twelve tribes of Israel. David entered Saul's court as what we might call a courtier. Eventually Saul came to see David as a threat to the dynasty that he was trying to establish. This was not because David was a schemer, but because he was charismatic, and a great warrior.

When Saul decided to kill David, Saul's son Jonathan, who was David's best friend, warned David. David escaped to the Negev Desert, where he lived a Robin Hood type of existence, gathering to himself escaped slaves, debtors, and petty criminals.

When Saul was not fighting the Philistines, he was combing the Negev, trying to find and kill David. However, when David had the opportunity to kill Saul he said, I Samuel 24: 10 "I will not put forth mine hand against my lord; for he is the Lord's anointed."

When Saul and Jonathan were killed fighting the Philistines at the Battle of Mount Gilboa David became the next king, or Mashiah. David quickly demonstrated that in addition to being a great warrior he was a military genius. He never conquered the Philistines, who lived in what is now Gaza. He defeated the Philistines, and ended forever the danger that they would conquer Israel. David did conquer Syria, and the three nations that lived in what is now Jordan. These were, from north to south, the Ammonites, the Moabites, and the Edomites.

David ruled as the king of the Israelites from roughly 1002 to 970 BC.

The borders of David's Empire began to retract soon after David's death. David's son Solomon built the Temple of Jerusalem, and his own palace. To pay King Hiram of Tyre for cedar wood used in the buildings, Solomon ceded Israelite territory to Tyre. Later in Solomon's reign Syria became independent.

After the death of Solomon, Solomon's son Rehoboam needlessly provoked a revolt of the ten northern tribes. These formed the Northern Kingdom, which was also called Israel. The Southern kingdom, which included the tribes of Judah, Benjamin, and some of the Levites, was also called Judah.

The divided kingdom was no longer to hold onto Ammon, Moab, and Edom. These became independent. Israel and Judah sometimes fought wars with each other, and sometimes with Ammon, Moab, or Edom.

While this was happening, the Assyrians, who lived in what is now northern Iraq, were establishing their own Empire. The Assyrians destroyed the Northern Kingdom, exiling the leading members, and conquered the Southern Kingdom.

The Assyrians were conquered by the Chaldeans, who are also called the Babylonians, because Babylon was their capital. The Chaldean destruction of the Assyrian capital city of Nineveh is celebrated in the Old Testament book of Nahum. Jewish celebrations were short lived, however. The Babylonians destroyed the kingdom of Judah and the Temple of Jerusalem, ending the dynasty of David, and beginning the Babylonian captivity, which began in 597 BC.

As David's Empire declined and fell, the meaning of the word Mashiah began to change. The Jews longed for a descendant of David who would restore David's Empire.

The first Judean king who seemed like he might was Hezekiah, who reigned from 716–697 BC. He centralized worship in the Temple of Jerusalem, meaning that animal sacrifices could only be offered there. He also led a revolt against Assyria.

Isaiah 9:6 "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace," appears in Handel's Messiah. It is also believed by Christians to be a prophesy of the coming of Jesus Christ. Most non Fundamentalist scholars believe that it originally referred to Hezekiah.

However Hezekiah disappointed Messianic hopes. His revolt against Assyria was crushed. Judah was devastated. Nevertheless, the Assyrians were unable to take Jerusalem. The authors of II Kings and II Chronicles put a positive spin on this by claiming that Hezekiah had somehow achieved victory over the Assyrians.

It did not seem that way to Jews at the time.

The next Jewish king who seemed like he might be the Messiah was Hezekiah's great grandson, Josiah. Like Hezekiah Josiah centralized Jewish worship in the Temple of Jerusalem.

The author of II Kings liked Josiah, and wrote II Kings 23:21-22 "And the king commanded all the people, saying Keep the Passover unto the Lord your God, as it is written in the book of this covenant. Surely there was not holden such a Passover from the days of the judges that judged Israel nor in the all the days of the kings of Israel, nor the kings of Judah."

While this was happening, the Babylonians conquered the Assyrians.

But Josiah was also a disappointment. When he should have sent Jewish troops to help the Babylonians capture Nineveh, he got into a needless battle with the Egyptians, and was killed.

If the Jews had helped the Babylonians fight Assyria, the Babylonians may have seen Judah as an ally. Instead, the Babylonians conquered Judah, ending David's dynasty.

The next hoped for the Messiah was Zerubbabel. He was the grandson of the last king of Judah, and a leader of the Jews who returned to Jerusalem after Cyrus the Great of Persia ended the Babylonian Captivity around 538 to 520 BC.

However, the Persians did not allow the coronation of Zerubbabel. He is not mentioned again until the Gospel of St. Matthew 1:16, when he is listed as a descendant of "Joseph, the husband of Mary, of whom was born Jesus, who is called Christ."

The Old Testament ends with the return of the Jews to Jerusalem, and the rebuilding of the Temple of Jerusalem.

The Apocrypha was written in the period from then to the beginning of the New Testament. During that time the Maccabee family achieved independence for the Jews, and established the Hasmonean Dynasty.

The Hasmoneans could not claim descent from David. Few Jews minded, just as few Jews mind that the contemporary state of Israel was not founded by descendants of David. The Jewish longing for the Messiah is a longing born of despair.

The Hasmoneans appeared to be achieving what the Messiah was supposed to achieve. They were reconquering David's Empire.

This effort was ended when the Romans conquered Judah in 63 BC. Twenty years later the Romans ended the Hasmonian dynasty, and established Herod the Great as the King of the Jews. Like the Hasmonians Herod could not claim descent from David. Unlike the Hasmonians Herod lacked legitimacy in the eyes of most Jews. He was a quisling of Rome, and ruled the Jews by force.

Again the Jews longed for a Messiah. The followers of Jesus believed (and believe) that he was (and is) the Messiah. "Christ" comes from the Greek word "Christos," that means "the anointed one."

However, the Pharisees saw the Christian movement as something that would delay the coming of the Messiah. The Pharisees believed that the Law of Moses needed to be kept strictly by the Jews until the Messiah would come. Jesus seemed to violate the Law by healing on the Sabbath. St. Paul went even further, and declared that Christians did not need to obey the Law of Moses.

Different concepts of the Messiah between the Christians and the Jews explain the conflicts between them that are recorded in the New Testament. Joseph Klausner covers most of this history well in *The Messianic Idea in Israel*. Nevertheless, I wish he had devoted some attention to differing Jewish concepts of the Messiah in the first century AD. The Jews expected the Messiah to overthrow the Romans. Jesus was crucified, and Roman rule continued.

Christianity began as a Jewish sect. Christians only gradually began to think of theirs as a different religion from Judaism.

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