

Son of God 1 p 31 ff.

The adoption of the reigning king as son of God was a firmly embedded feature in the royal ideology of Israel. The important passages 2 Sam 7 14 and Ps 2 7. The concept has its roots in Assyrian royal ideology, which differs from Egyptian. Where the Pharaohs were thought to be divine, the Assyrian monarchs were only adoptive sons. The Assyrian form was taken into the Yahwistic theology: out of the covenant the king became Yahweh's representative on earth; he had the responsibility of observing Yahweh's laws. Moreover in ~~xx~~ Israelite tradition Israel itself is ~~n~~ spoken of as son of ~~Yahweh~~ Yahweh (Exod 4 22b-23a)(Hos 11 1) constituted as such by the exodus. Thus the sonship of the king stands in the context of the sonship of Israel, and the king is the representative of the covenant people.

Was the title son of God taken up in pre-Christian messianism? Many have denied this. Fuller concludes from 4 Q Flor 10-14 that, like ~~son of~~ David, son of God was just coming into use in the pre-Christian era.

Son David p 33.
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From ~~the~~ Isaiah down to rabbinic literature, the expected messiah was almost invariably a scion of the house of David. But the expression was not son of David but shoot or sprout of David up to Ps Sol 17. It would seem therefore that "son of David" was not crystalized as a messianic title before the first century B C. It is common in post Christian Judaism, and it is ~~not~~ hardly likely that the rabbis would have taken it over from the Xtians.

Mark 12 35: How can the scribes say that the Christ is the son of David
Lk 132 f: He will be great and will be called the son of the most high; and the Lord God will give him the throne of David his father, and he will rule over the house of Jacob forever, and of his kingdom there will be no end (probably pre-Christian)

Son of Man pp. 34 ff.

Preceding titles arise from Israelite royal ideology. Originally applied to Israel's historical kings, later they were transferred to the agent of eschatological redemption. This redemption, however, is conceived in strictly historical terms: the kingdom so inaugurated was a this-worldly affair; the eschatological regent was an entirely human figure, however much his intimate relation with God and his charismatic endowment may be emphasized.

Son of man, though commonly called messianic, is not so in the strict sense. It does not arise out of any of the earlier uses of the word messiah. Only occasionally and exceptionally ~~is~~ is the complex of ideas clustering around "messiah" or the title, messiah itself applied to the son of man. Its creative milieu is late Jewish apocalyptic.

Apocalyptic is generally recognized as having arisen out of earlier prophetic eschatology, but to have been extensively influenced by the dualistic eschatology of Iranian religion. Its basic difference from prophecy is its sharp distinction between the present age and the age to come. The present age is this-worldly and historical. The age to come transcends history; it entails a new heaven and a new earth. Apocalyptic depicts the end of this age and the inauguration of the age to come in a series of mysterious and bizarre images with a cosmic dimension far surpassing anything in the future predictions of earlier prophecy.

Early fragments of apocalyptic material are found in Is 24-27; Zech 9-14; Joel. But the golden age was in late Judaism from the second century B C ~~to the first century A D~~ ^{through} the first century A D. The first full blooded apocalypse is the book of Daniel which was inspired by the Maccabean revolt and ~~is~~ written 168 and 164 B C. The book of Daniel set the pattern for a whole spate of apocalyptic works for the next two centuries and a half. They include the books of Enoch, Test XII Patr.; the Jewish Sibylline oracles, The Assumption of Moses; the Apocalypse of Ezra; the Apocalypse of Baruch, etc.

Son of Man 3 p38 ff.

While, therefore, we cannot be sure that the Similitudes antedated the Xtian era, we may treat them with some degree of confidence as evidence for a tradition in Jewish apocalyptic which is pre-Xtian.

In Enoch "son of man" is a title: in ten occurrences it is "the son of man" o 'uios tou theou. Whatever may be true of Daniel 7 13, here we have an eschatological figure

He is a pre-existen^t divine being. He is hidden in the presence of God from before all creation. He is revealed on that day, i. e., at the End. He appears in order to deliver the elect from persecution. He judges the kings and rulers that have persecuted the elect. He presides as a ruler in glory over the elect as a redeemed community in eternity. ~~XXXXXXXXXXXXXXXXXX~~ Enoch alludes to the messianic banquet. (p 39 f)

Other titles in Enoch: the Elect One, The Righteous and Elect One, The Lord's Anointed one, the Light of the Gentiles (cf Is 42 6; 49 6)

Unlike Dan and 4 Ezra, Enoch combines apocalyptic traits (preexistent redeemer, transcendental origin, supernatural appearance, suprahistorical reign) with epithets derived from royal ideology Hence Enoch to be regarded as highly syncretistic.

Eth. Enoch 71, Enoch himself is exalted to heaven and named the Son of Man. However he is not identified with the pre-existent Son of Man. The confrontation of two different meanings in a single work sets an unsolved problem (p 41)

4 Ezra = 2 Esdras (in Apochrypha)

In the sixth of a series of visions the seer sees something like the figure of a man (13 2). Recalls Dan 7 13; seems to represent a less developed tradition than Enoch.

This "man" arises out of the sea and flies on the cloud of heaven as the terrifying judge of the world. There follow two judgement scences in which the wicket are gathered together to fight against the judge but are consumed by a stream of fire issuing from his mouth. In the interpretation added by the author Yahweh addresses the "man" as "my son" which interpreters believe is a translation of pais and means my servant (vv 32 37 52)

To summarize, there exists a body of evidence which, on a plausible interpretation, indicates that ~~the~~ the figure of the Son of man as the pre-existent divine agent of judgement and ~~salvation~~ salvation was embedded in the pre-Xtian Jewish apocalyptic tradition. This tradition provides the most likely ~~source~~ source for the concept of the Son of man as used by Jesus and the early church.

"Son of Man" in other contexts.

Ps 8 4; 80 17; 144 3.

In first and third it means simply man as such marking humanity. The second plays a role in NT only in Hebrews; by this time "Son of Man" was already established in the sayings of Jesus and in connection with the humiliated and exalted Christ.

Ezekiel: the prophet nearly one hundred times is addressed as son of man.

Merely equivalent to on dit, man sagt.

Fuller elsewhere has attempted to refute this view, and is glad to note that more recent writers in the Bultmann school agree that in these passages the Son of man is a title of majesty.

The Servant of the Lord p 43 ff

Hebrew 'ebhedh from verb 'abhadh meaning to work

Denotes worker in secular sense, working, of a slave or a one in the service of the king

Religious use: servant of the Lord, my servant when Yahweh is speaking, thy servant when servant is speaking.

At the back of this usage would seem to be a common oriental notion that the deity is like an oriental despot in whose presence his subjects should grovel

So "thy servant" occurs in many of the psalms on the lips of the devout Hence its application to religious men par excellence: to the patriarchs, to the kings (especially David), to the prophets (especially Moses)

The servant is thus an individual member of Israel who is called by God to a special task in the execution of his purposes in history Probably it is this mosaic sense which is behind the use of pais in Acts.

It is in the Servant Songs of Deutero Isaiah (42 1-4; 49 1-6; 50 4-9; 52 13 - 53 12) that the concept of the Servant of the Lord acquires for the first time the possibility of being used in an eschatological context.

Not concerned with original meaning of "servant" which is a much disputed question, but concerned with meaning in Judaism at the time of Xtian origins. Were the songs interpreted messianically? Were the sufferings of the servant added to the notion of messiah? Were the sufferings accorded atoning significance?

p 46 Jewish precedent for the messianic interpretation of the atoning power of vicarious suffering of the messiah is patently lacking.... And wherever we find the title, "Servant," or allusions to the Servant Songs, we must avoid reading into these passages the concept of the atoning power of vicarious suffering.

Cf Mt 8 17 which quotes Is 53 4 not in the context of vicarious suffering but in that of miraculous cures (atomistic interpretation) Is 53 4: "He took away our illnesses and lifted our diseases from us"

The Eschatological Prophet p 46 ff

Deut 18 15-19: "The Lord your God will raise up for you a prophet like me from your brethren - him you shall heed - ...

The original meaning was that a series of prophets would arise after Moses - not eschatological prophets but historical figures. The passage continued to be interpreted historically even in the Rabbis who referred either to some OT prophet or to some future prophet as yet unknown.

Besides theories favoring an eschatological prophet, there is the witness of Qumran which recognizes besides the priestly and kingly messiah an eschatological prophet.

Originally an independent figure, the eschatological prophet loses his identity. He sinks to the role of a forerunner to the messiah, like Elijah. He contributes his essential functions to the Davidic messiah as in the Rabbis and in a different way in the NT. But there remain traces of his independent identity in popular Palestinian tradition

Jn 1 21.25 Are you (Baptist) the Messiahm Elijahh, a prophet

Jn 6 14 Surely this must be the prophet that is to come

Also named the Righteous one, the Holy One of God, Arkhegos (leader or prince). In several places in Rabbinic literature there is acknowledged the principle: Like the first redeemer (Moses Act 7 23), so the last redeemer (Messiah).

Elijah also acquired eschatological significance. This starts from Malachi 4 5 f MT 3 23 f where Elijah appears as the forerunner not of the Messiah but of Yahweh himself before the great and terrible day of the Lord

The same tradition is found in Ben Sirach 48 10; but it is enriched by traits of the servant of Deutero-Isaiah

pp. 50-53 The Eschatological Prophet at Qumran

Current discussion of the Teacher of Righteousness and Qumran notions of the Messiah and his forerunner.

Rabbi: rahb, a great one, rabbi, my great one
in Aramaic a strengthened caritative form rabbun, and
rabbouni , my dear master
came to mean a teacher of the Torah

Mar, mari my lord, maran our Lord
expresses a recognition of human authority, wider wuse than rabbi,
does not denote divinity as would in NT times adonai