

Historical Development of Titles Applied to Jesus in New Testament

Timeline	Monarchy Period	EXILE	Post-Exilic & Intertestamental Period	1 st Century Period	In NT
	1000 BCE	500 BCE	200 BCE	4 BCE	100 CE
"Messiah" (Anointed One - The Christ)	- Originally referred to Kings and prophets – 1 Sam. 10:1, 1 Sam. 16:13, 1 Kgs 19:16 - Some "messianic" passages do not include figure of leader, just establishment of righteous kingdom - Separate roles of priests and kings	INFLUENCE OF PERSIAN RELIGION DURING BABYLONIAN EXILE: Dualism (this age/age to come), belief in resurrection - Without monarchy, High Priests assume princely roles and "messianic" focus - Focus shifts to idealized future kingdom ruled by God that keeps Law but political undercurrents of national hope for kingdom remain	- Official merger of priest/king roles as Hasmonean kingdom realizes nationalistic dreams - Levitic or Davidic Messiah? First Levitic, Davidic later after secularization of Priestly Class of Hasmoneans (became Sadducees) - Many similarities with "Son of David" Establish just kingdom, liberate Israel from Gentiles, defend Torah	- Will usher in earthly kingdom with no end - God's instrument, not divine, but righteous and pure from sin - Foremost task is to destroy God's enemies	Pre-eminent title for Jesus - Military/nationalistic aspects of title rejected - Exalts divine nature - Weaves in ideas from other titles – establishment of Kingdom, suffering, redemption
"Son of Man"		- Appears in Dan. 7 but disputed as to its meaning: self-referent, idealized figure, or stand-in for corporate entity - Also found in Ezekiel – used as a descriptor of man's weakness and place in God's creation	- Pre-existent heavenly being with no earthly existence - Divine, bestowed with God's glory, but ideal representative of man; will stand at head of "the elect" - Hidden and secret from world; to be revealed at Judgment - Will judge heaven, earth, angels, humanity - Godly will share in kingdom	- Will establish interim Millennial kingdom before Final Judgment - Had begun to take on some "messianic" qualities in certain writers Doesn't bring salvation, only judgment for sinners	Most frequent title in Gospels - Only used by Jesus to describe himself - Early church didn't use as title for Jesus - Does convey divine authority - Pathway for millennial theology into NT
"Suffering Servant" Or "Servant of Yahweh"		- References found in 4 passages in Isaiah – 42, 49, 50, 52-53 - Idea of Israel as God's servant not new, but concept of Servant's suffering bringing healing and deliverance is new - Servant is corporate in nature, not an individual - Daniel 11-12 references "the wise" who make the many "righteous" thru "obedient suffering"	- In light of Exile, suffering of nation seen as a way of testing the righteous, not just chastising the wicked - Suffering has a beneficial motive Suffering of corporate Israel is divine love in action	- Merger of Isaiah and Daniel passages' ideas of suffering as a way to righteousness A few see Servant identified as individual person, most still corporate in nature - Never identified with the "Son of Man" - One text does apply "Messiah" but the Gentiles suffer instead of Servant	- Servant anchors meaning of Jesus' ministry and vicarious suffering and death - Explicit quotes from Isaiah passages used in Gospels - Some thematic ties to "Son of Man" in Mark

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Son of David”	References only to Davidic line of kings in Southern Kingdom, Judah	INFLUENCE OF PERSIAN RELIGION - Hope for re-establishment of Davidic line in Prophets to: - Reconcile people to God - Cleanse land of foreigners - Draw people to Jerusalem to worship Yahweh - Idealized mortal man who would establish eternal dynasty at future point – no current political movement	Official title appears 1st time in 50 BC in Psalms of Solomon - Still mortal man from Davidic line - Purpose: - Will violently cast out foreigners - Judge all nations and force them to serve Israel - Reign over Israel in righteousness - Purge unfaithful Israelites from among righteous - Takes on some eschatological dimensions in overlap with “Messiah” title	- Secondary to other titles - Jesus rejects militaristic aspect - Jesus is royal Davidic heir and fulfills Davidic covenant - Ushers in Kingdom of God - Rules over new Israel - Brings salvation and healing to God’s people (Jew and Gentile)	
’Son of God”	- Divine sonship applied to Israel and kings, also references angels - Sign of special relationship, divine calling, experience of God’s love - King exercises power over Israel and nations through divine sonship - Lays foundation for later concepts of “Son of David” and “Son of God”	One occurrence in Dan. 3 – seen as a divine figure or one of the many gods of the Babylonian pantheon as recognized by Nebuchadnezzar (Fiery Furnace story)	- Period usage in literature refers to: - Angels – bring messages from God - Righteous remnant of the people – corporate usage - Charismatic individuals anointed to perform God’s work – Honi the Circle Maker - Common usage in Roman world – “divine man” who comes from heaven or person with special abilities (heroes) - Few connections between “Messiah” and “Son of God” but three references link titles in Dead Sea Scrolls	Signifies: - Earthly mission of salvation - Establishment of Kingdom of God - Unique divine status – intimacy with Father - Linked with Christian idea of Messiah - Key to doctrine of Christ developed by church	