II

THE ROLE OF INTERMEDIARIES IN GOD'S FINAL INTERVENTION IN THE FUTURE ACCORDING TO THE QUMRAN SCROLLS

The facts with which this paper deals are well-known, and have been studied by many scholars. The present author does not claim to be a Qumran specialist, and for the detailed analysis of the various passages he relies upon the exegesis of others. The question raised in this paper are primarily, though not exclusively, methodological ones; it seems to me that they will repay investigation, because the results thereby achieved may prove valid in the study of the expectations upheld in other groups among the Jewish people during the Era of the Second Temple and in later times.

The study of Jewish expectations concerning the future is greatly hampered by a lack of agreement in terminology; I prefer to use terms which are as neutral as possible in order to eliminate, as far as I can, the danger of allowing the conclusions which I reach to be influenced by the terminology which I employ. For this reason I shall avoid the terms 'messianic' and 'eschatological' and propose to use the words (admittedly all too vague) 'hope' and 'expectation'. The basic factor in those expectations which are commonly called eschatological is the conviction that God will complete and crown His dealings with His people and with the whole world by effecting a radical and lasting change, this denoting the beginning of a new era in His abiding care for His creation.¹

On the subject of the expectation of a Messiah or Messiahs in the scrolls of Qumran in particular much has been written and many different conclusions have been reached. The differences are, to a large extent, due to the fact that so many authors have failed to recognize

the problem of terminology involved. As long ago as 1955, in the
course of a discussion of 1QS, IX, 10-11 L. H. Silbermann remarked:
‘One of the most potent factors in preventing a just estimate of our
purpose is the tendentious practice of capitalizing certain key words
in our translation and thinking… Closely connected with this tendency
is that of translating by not translating, *i.e.* using a word that has been
naturalised as a technical term into English or other western tongues
as a translation of its source in Hebrew where the same technical
meaning may not be present.’ From this it may be concluded that
great caution is advisable; מְשֶׁחָה should simply be translated ‘anointed
one’ and any implication of a technical use of the term should be
avoided. In order to avoid either prejudicing the results of one’s
inquiry, or blurring possible points of difference or agreement between
notions found in Qumran and similar concepts found among other
Jewish groups and in early Christianity, one should not prefix the
definite article to the word מְשֶׁחָה even in one’s thought. It is for these
reasons that in the title to this article the neutral word ‘intermediary’
has been preferred to the more or less technical terms which are com-
monly used.

**THE PROPHETS OF THE PAST AND THE PROPHETS OF THE FUTURE**

In *CD*, II, 12 the prophets anointed with (God’s) Holy Spirit are called
מְשֶׁחָה רַחַּת קָדָשׁ; they are the מְשֶׁחָה אָמְתָּה and are God’s instruments. In
*CD*, V, 21-VI, 1 Moses and the ‘holy anointed ones’ are mentioned as
men through whom God gave his commandments, and according to
1QM, XI, 7f. God has proclaimed ‘the times for the wars of his hands’
through his ‘anointed ones’, the מְשֶׁחָה נְדוּד. It is clear that it is the
prophets of the past who are meant here, those who are sent by God
in order to reveal His will. A newly discovered text 11QM*elch*, 18
links up with the three passages just mentioned, but uses the word
מְשֶׁחָה מְשֶׁחָה with reference to a single prophet to be expected in the future.
If Van der Woude’s reconstruction is right (and I think it is) the מְשֶׁחָה,
‘he that bringeth good tidings’, mentioned in *Is*. LII, 7 (*cf*. LXI, 1:
מְשֶׁחָה מְשֶׁחָה) is called מְשֶׁחָה הַרוֹת הַדוֹד מְשֶׁחָה, an expression obviously inspired by *Is*

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