

**THE TRAJECTORY OF THE “WARRIOR  
MESSIAH” MOTIF IN SCRIPTURE  
AND INTERTESTAMENTAL  
WRITINGS**

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The purpose of this study was to investigate the continuity/discontinuity between the Testaments with the Warrior Messiah motif as a test. The intertestamental writings were also included along with their interpretive role for the purpose of assessing the continuity. The approach of “canonical biblical theology” was adopted as the methodology.

The findings of chapter 2 on the OT show the following: core messianic ideas already existed from the beginning, rather than being the result of gradual developments; earlier biblical material forms the background of later ones, rather than having an origin in the surrounding ANE texts; the nature of the warfare is universal and cosmic; the divine Warrior fights the antagonistic power represented in some passages as the serpentine sea-dragon; the method of his fight is through humiliation and sacrificial death; the way of dating the OT books has an effect on the interpretation of the messianic concepts, as well as on the notion of continuity within the Scriptures.

The findings of chapter 3 on the intertestamental writings show that the conflict is universal and cosmic, rather than simply nationalistic or political; the figure utilizes the wisdom or the Word from his mouth as weapons, rather than the military ones; in the context of the whole intertestamental writings, the Davidic Prince, Prince of Light, Michael, Melchizedek, Son of Man, and Son of God are different titles for the same messianic figure.

Chapter 4 presents Jesus as the messianic Warrior depicted in the NT: he came as the predicted Messiah and won the victory over cosmic evil, which is also called Satan, the sea-dragon, and the principalities and powers; his victory was manifested by casting out demons and walking on the water; the warfare is not in a political, earthly dimension, though human history is the battleground of human agents; his ultimate victory was through his humiliated death on the cross, and it will be consummated by his coming. Finally, the NT books, including Revelation, find their background in the OT.

A strong continuity of the motif was detected between the OT and the NT, with the intertestamental writings supporting this continuity. The already-not-yet aspect is shown in both Testaments.