

Jesus The Messiah: Session 4 – The Coming Messiah (Part 1)

Basic Question: Who were the prophets expecting, and what sort of person?

Four important facets of the Messiah's nature:

1. the preexistence of Messiah;
2. the Deity of Messiah;
3. the Incarnation of Messiah; and,
4. the Virgin Birth of the Messiah.

1. The OT speaks of Messiah preexisting and sometimes calls him the Son.

The OT speaks in various places about someone who was with the Father, who held honor, and yet was not the Father. Sometimes this person is referred to as the "Son."

But thou, Bethlehem Ephratah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting. (Micah 5:2)

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what [is] his name, and what [is] his son's name, if thou canst tell? (Proverbs 30:4)

Kiss the Son, lest he be angry, and ye perish [from] the way, when his wrath is kindled but a little. Blessed [are] all they that put their trust in him. (Psalm 2:12)

I will declare the decree: the LORD hath said unto me, Thou [art] my Son; this day have I begotten thee. (Psalm 2:7)

2. The Son appeared before His incarnation.

An appearance of God to man is known theologically as a theophany. An appearance of Christ, especially before His incarnation, is known as a christophany.

With Abraham: Genesis 18

(1) And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

(2) And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw [them], he ran to meet them from the tent door, and bowed himself toward the ground...

And they said unto him, Where [is] Sarah thy wife? And he said, Behold, in the tent.

(10) And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard [it] in the tent door, which [was] behind him.

(11) Now Abraham and Sarah [were] old [and] well stricken in age; [and] it ceased to be with Sarah after the manner of women.

(12) Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

(13) And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

(14) Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son...

(20) And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

(21) I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

(22) And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD...

(33) And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

(19:1) And there came two angels to Sodom at even...

With Jacob: Genesis 32

(24) And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

(25) And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

(26) And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

(27) And he said unto him, What [is] thy name? And he said, Jacob.

(28) And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

(29) And Jacob asked [him], and said, Tell [me], I pray thee, thy name. And he said, Wherefore [is] it [that] thou dost ask after my name? And he blessed him there.

(30) And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Other appearances of the special Angel of the LORD

- He found Hagar and Ishmael in the wilderness: Gen. 16
- He stopped Abraham from sacrificing Isaac: Gen. 22
- He appeared to Moses in the burning bush: Exodus 3
- As Captain of the Host! (Judges 5)

3. The Hebrew of the OT reveals a plurality of persons in the Divinity.

Hebrew teaches the plural unity of God. There are two words for one or oneness in biblical Hebrew:

- *Yachid* – indicates a complete oneness
- *Echad* – indicates a plural or composite oneness

What is the difference between these two words?

- God said that man and wife would be one (*echad*) flesh: Gen. 2:24; the men carried out of Canaan a single (*echad*) large cluster of grapes: Numb. 13:23
- Abraham was told to sacrifice his only (*yachid*) son, Isaac

Strikingly, the most famous of all Jewish prayers, the *Shema*, reveals God to be a composite unity in His being: *Shema, O Yisrael, Adonai Elohenu, Adonai echad.*

Hear, O Israel: The LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. (Deut. 6:4-5)

The word Elohim

The word *Elohim* is the plural of *El*, which means God. It speaks of the Deity in some well-known passages where God speaks of Himself in the plural.

- Let us make Man in our image: Gen. 1:26
- Let us go down and there confound their language: Gen. 11:7
- Whom shall I send and who will go for Us?; Isa. 6:8

4. The OT also speaks of different persons of the Trinity together

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for [his] only [son], and shall be in bitterness for him, as one that is in bitterness for [his] firstborn. (Zech. 12:10)

In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, [and] he fought against them. (Isa. 63:9-10)

Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there [am] I: and now the Lord GOD, and his Spirit, hath sent me. (Isa. 48:16)