

## **I. WAS HE GOING TO BE JUST A MAN?**

**POPULAR JEWISH THOUGHT** -The mashiach will be a great political leader descended from King David (Jeremiah 23:5). The mashiach is often referred to as "mashiach ben David" (mashiach, son of David). He will be well-versed in Jewish law, and observant of its commandments (Isaiah 11:2-5). He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being, not a god, demi-god or other supernatural being.

It has been said that in every generation, a person is born with the potential to be the mashiach. If the time is right for the messianic age within that person's lifetime, then that person will be the mashiach. But if that person dies before he completes the mission of the mashiach, then that person is not the mashiach.

## **II. WAS JESUS GOD?**

### **1. HE CLAIMED TO BE THE MESSIAH**

- Jesus told the Samaritan woman that he is the Messiah (Jn 4:25-26)
- Jesus affirmed Peter's statement that he is the Messiah and Son of God (Mt 16:15-17, see also Mk 8:29-30, Lk 9:20-21)
- He told the high priest He is the Messiah and Son of God (Mk 14:61-62, Mt 26:63-64, Lk 22:70)

### **2. HE CLAIMED TO BE GOD**

- Jesus told the Jews, "I and the Father are one." (Jn 10:24-38)
- Jesus told the disciples, Ye call me Master and Lord: and ye say well; for so I am. (Jn 13:13)
- Jesus forgave sins, which only God had the authority to do (Mk 2:5-11, Lk 5:20-24)
- He said he had seen Abraham and that he is eternal: "before Abraham was, I am!" (Jn 8:57-58)
- Jesus said that he had seen God, which no one else could do (Jn 6:46)

## **III. BUT WHAT DOES THE TENACH SAY?**

### **1. THREE PASSAGES THAT DETAIL MESSIAH'S BIRTH**

#### **- ISAIAH 7:14 – EMMANUEL**

The book of Isaiah is filled with prophecies about the Messiah. Some of these are readily identifiable, others are embedded in Isaiah's historical context. That is the way it is with all Messianic prophecy, and with prophecy in general, whether it appears in the Torah, the Writings, or the Prophets. The ancient rabbis found at least 16 Messianic prophecies in chapters 7 to 12 of the book of Isaiah. Some of these are transparently Messianic, others are embedded in the context. All of these rabbinically acknowledged Messianic references are part of the scriptural context for Is.7:14. They considered this a very Messianic portion. In fact, the only portion of Scripture in which the ancient Rabbis found more Messianic prophecies is Isaiah chapters 49 to 54.

#### **- ISAIAH 9:6 – THE MIGHTY GOD, EVERLASTING FATHER**

Rabbi Samuel, the son of Nachman, said, 'When Esau met Jacob he said unto him, "My brother Jacob, let us walk together in this world. Jacob replied: Let my Lord, I pray thee, pass over before his servant" (Genesis 33:14) What is the meaning of, "I pray thee, pass over? Jacob said to him; I have yet to supply the Messiah, of whom it is said: "Unto us a child is born" Midrash (Deuteronomy 2;4)

The Talmud agrees that this passage is speaking of the Messiah.

**- MICAH 5:2 – FROM OF OLD, FROM EVERLASTING**

Targum Jonathan on Micah 5:1 in the Tanakh - Messiah

**From the Talmud:** "The King Messiah... from where does he come forth? From the royal city of Bethlehem in Judah." (Jerusalem Talmud, Berakoth 5a)

**2. TWO PASSAGES THAT DEAL WITH MESSIAH'S SONSHIP**

**- PSALM 2 – THE MESSIAH IS THE SON OF GOD**

- The LORD's "Messiah" is also His King, and His Son.
- The LORD has committed all Judgement to the Son.
- The LORD uniquely "begat" the Son from the dead at His resurrection.
- The LORD has made trust in His Son the only way of salvation.
- The Messiah is Jehovah's unique Son. All of the ways He is described in this passage can only make sense if the Son is God Himself.
- The Son is part of the Triune God. He is fully God. He is the Father manifest in flesh.

**- PROVERBS 30:4 – JEHOVAH HAS A SON**

**3. TWO PASSAGES THAT DEAL WITH MESSIAH'S BEING**

**- JEREMIAH 23:5,6 – JEHOVAH TSIDKENU"**

Rabbi Huna counted amongst the seven names of the Messiah also: "Jehovah Zidkenu."  
– Midrash Mishle 19:21

"God nameth also the king Messiah with His own name." – Midrash Thillim 21:2

Jehovah is His (Messiah's) name, for it is written: This is the name whereby he shall be called: Jehovah Zidkenu. – Midrash Echa 1:51

... thou, whose name alone is JEHOVAH, art the most high over all the earth. -Psa 83:18

**- ZECHARIAH 3:8 ; 6:12,13 – ISAIAH 42:8; 48:11 – HE HAS GOD'S GLORY**

**4. TWO PASSAGES THAT DEAL WITH THE MESSIAH'S BODY**

**- ZECHARIAH 12:4,10 – JEHOVAH PIERCED**

The Talmud, but, is very direct in affirming that the ancient rabbis considered this a messianic prophecy. In the section called Sukkah 52a the verse in Zechariah 12:10 is paraphrased: "They will look upon me, the Messiah, who they have pierced." The rabbis went so far as to really insert the word "Messiah" into the text!

Here, the two different roles of Messiah are fulfilled in two different Messiahs. The first one is Messiah-Ben Joseph who fights, suffers extreme humiliation, and is pierced, fulfilling Zechariah's prophecy, "They shall look unto Me whom they have pierced." (12) The second one is Messiah Ben David, who comes later and to whom God says : I will declare the decree, The Lord hath said unto me. Thou art my Son ; this day have I begotten thee. Ask of me, and I shall give thee the nations for thine inheritance. Sukkah 52b

**- ZECHARIAH 14: 1-4 – JEHOVAH STANDING**