

A Biblical View of
**JESUS: THE MESSIAH, THE
MAN, AND THE GOD
INCARNATE**

Jesus, The Messiah

Messiah is a:

- “Title derived from the Hebrew, *mashiach*, a verbal adjective meaning anointed one.”
- “Along with its NT equivalent, *christos* (Christ), it refers to an act of consecration whereby an individual is set apart to serve God and anointed (smeared or perhaps sprinkled) with oil.”

Jesus, The Messiah (Types of Christ)

Abraham

The messianic concept is evident in Abraham's life of faith

- Intercession on behalf of Sodom and Gomorrah (Gen. 18),
- And offering of the ram substituted for his son Isaac (Gen. 22).

Jesus, The Messiah (Types of Christ)

Joseph

- Abraham's grandson Joseph, serving as a type of the Messiah, performed in a royal capacity but before he was lifted to that capacity he suffered humiliation.
- Once in a royal position, he became the savior of the seed-line by functioning in the creational covenantal setting, collecting, preserving, and distributing food during years of famine.

Jesus, The Messiah (Types of Christ)

Moses:

- Another type of the Messiah, functioned in a royal capacity as lawgiver but he also served as a prophet.
- He was the greatest of the Old Testament prophets and the model of all faithful prophets who spoke God's word.

Jesus, The Messiah (Types of Christ)

OT Symbols

Through Moses, God

- Ordained the priesthood,
- Ordered the building of the tabernacle,
- And prescribed the sacrifices.

These were symbols and types of the messianic task, giving expression to the priestly mediatorial office, the God with you (Immanuel) principle, and the substitutionary death on behalf of sinners.

Jesus, The Messiah (Types of Christ)

The Angel of The Lord

- Another messianic representation in the days of the patriarchs, who appeared in theophanic form as the preincarnate Christ.
- The Angel of the Lord phenomenon particularly gave emphasis to the divine character of the Messiah.

Jesus, The Messiah (Types of Christ)

Still more expressions of the messianic task were given in the time of Moses:

- consider the pillar of fire (Christ is the light)
- manna (Christ is the living bread)
- the water from the rock (Christ is living water and the rock)
- and the lifted-up bronze serpent (Christ is the lifted-up One who gives life)

Jesus, The Messiah (Prophecies)

The prophets especially brought together the wider and narrower views concerning the Messiah.

Isaiah

- Isaiah's proclamation of the birth by a virgin (7:14),
- the wise, all-knowing ruling son of David (9:1–6),
- the fruitful branch who would bring redemption, restoration, and blessings in life (chap. 11).
- It was Isaiah who proclaimed that the Messiah was to be the light to the Gentiles (49:6),
- the suffering, exalted One (52:13–53:12).
- The Messiah was to be the great comforting preacher of freedom, the healer and bringer of joy (61:1–3).

Jesus, The Messiah (Prophecies)

- Micah prophesied that the Messiah was to come through the royal Davidic seedline to shepherd his people and bring them security (5:1–4).
- Amos likewise proclaimed that the Messiah of Davidic lineage would fulfill Yahweh's covenant promises to the nations (9:11–15).
- Jeremiah prophesied of the Messiah, the one of Davidic lineage who was to be the king of righteousness (23:5–6).

Jesus, The Messiah (Prophecies)

- Ezekiel called the exiles' attention to the Son of Man, the covenant mediator who would restore and shepherd his people (chaps. 34; 36).
- Postexilic prophets spoke of the Messiah as the royal, redeeming, restoring One to come (Hag. 2:20–22; Zech. 4:1–14; 6:9–15; 9:9–10)
- Malachi spoke of the Messiah as a cleansing agent who, as messenger of the covenant, would bring healing in his wings (3:1–4; 4:1–3).

Jesus, The Messiah (N. T. Writers)

“The New Testament writers, evangelists, and apostles give no reason to doubt that Jesus is the Messiah, or in New Testament language, the Christ.

- He came, born of Abrahamic and Davidic lineage (Matt. 1:2–16; Luke 2:4–15).
- John the Baptist identified Jesus as the Messiah by referring to the wider dimension: “Look, the Lamb of God, who takes away the sin of the world!” (John 1:29).
- Jesus was the One who would bring judgment as well as life by the Spirit of God (Matt. 3:1–12).
- The evangelists record that Jesus was anointed by the Spirit when he was baptized.
- Jesus proclaimed himself as the Messiah in Nazareth (Luke 4:16–22) and at Jacob’s well to the Samaritan woman (John 4:24–25).”

Jesus, Prophetic Fulfillment

- Many critics of the Bible claim that the “fulfilled prophecies” regarding Jesus were simply lifted out of their original context in order to “prove” a point about Jesus.
- But these critics fail to understand the way that first-century Judaism handled and interpreted Scripture.
- Jewish interpretation of the Old Testament during Jesus’ time was nuanced: There were four basic approaches to interpreting Scripture.
- The treatment of the Old Testament was not simply a phenomenon among early Christians who were trying to make sense out of their experience with Christ based on the Old Testament Scriptures. They were familiar with certain approaches to interpreting Scripture used by the rabbis of the day: the literal, midrash, peshar, and allegorical.

Literal Interpretations

- The scriptural text is taken in its most straightforward sense.
- When used in this way, the Scriptures were taken quite literally, almost woodenly at times.
- An example of this straightforward method of interpretation is Jesus' quotation of Deuteronomy 6:4 (in Mark 12:29): "Hear, O Israel, the Lord our God, the Lord is one. Love the Lord your God. . ." The New Testament interprets this passage just as it was used in its original context.

Midrash Interpretations

- Discovering a thought or idea not seen on the surface of the text.
- The word midrash literally means “to search out, investigate.”
- When a writer used this procedure, he attempted to go beyond the literal sense of the text to the spirit of the text—a sense that is not always immediately obvious.
- Someone using this approach begins with a text or phrase, extends its meaning, and draws out its implications.
- For example, Hebrews 3 and 4 elaborate on the word rest found in Joshua 11:23; 14:15; 23:1; and Psalm 95 to stress our rest in Christ and the ultimate rest that is to come.”

Pesher Interpretations

- “This situation refers to that situation.”
- The word pesher means “solution, interpretation.”
- Pesher is the this-is-that approach: When a situation arose that was comparable to a situation in Scripture, the rabbi would say, “This is that.”
- In other words, the situation that the prophet talked about is this one in the present day.
- For example, Jesus said to the unbelieving Jews of his day, “You hypocrites! Isaiah was right when he prophesied about you: ‘These people honor me with their lips, but their hearts are far from me’” (Matt. 15:7–8; citing Isa. 29:13).
- According to the pesher method, “This [your hypocrisy] is that [of which Isaiah spoke].” Isaiah did not literally predict that Jesus would deal with hypocritical Pharisees, fulfilling this passage. Rather, Jesus used the situation of Isaiah’s time to illustrate the same situation in his own day.”

Allegorical Interpretations

- “That person/situation represents this person/situation.”
- This method of interpretation was often fanciful and was rarely used by the New Testament writers.
- In Galatians 4:21–31, Paul makes the story of the conflict between the Egyptian servant Hagar and her mistress Sarah (from Genesis 21) into an allegory, which the author of Genesis certainly did not intend.
- In this allegory, Hagar represents the law of Moses and Sarah represents the promise of God to Abraham.

Jesus, The Messiah

Prophecy	O. T. References	N. T. Fulfillment
Seed of the woman	Gen. 3:15	Gal. 4:4; Heb. 2:14
Through Noah's sons	Gen. 9:27	Luke 6:36
Seed of Abraham	Gen. 12:3	Matt. 1:1; Gal. 3:8, 16
Seed of Isaac	Gen. 17:19	Rom. 9:7; Heb. 11:18
Blessing to nations	Gen. 18:18	Gal. 3:8
Seed of Isaac	Gen. 21:12	Rom. 9:7; Heb. 11:18
Blessing to Gentiles	Gen. 22:18	Gal. 3:8, 16; Heb. 6:14
Blessing to Gentiles	Gen. 26:4	Gal. 3:8, 16; Heb. 6:14
Blessing through Abraham	Gen. 28:14	Gal. 3:8, 16; Heb. 6:14
Of the tribe of Judah	Gen. 49:10	Rev. 5:5
No bone broken	Ex. 12:46	John 19:36
Blessing to firstborn son	Ex. 13:2	Luke 2:23
No bone broken	Num. 9:12	John 19:36
Serpent in wilderness	Num. 21:8-9	John 3:14-15
A star out of Jacob	Num. 24:17-19	Matt. 2:2; Luke 1:33, 78; Rev. 22:16
As a prophet	Deut. 18:15, 18-19	John 6:14; 7:40; Acts 3:22-23
Cursed on the tree	Deut. 21:23	Gal. 3:13
The throne of David established forever	2 Sam. 7:12-13, 16, 25-26 1 Chron. 17:11-14, 23-27 2 Chron. 21:7	Matt. 19:28; 21:4; 25:31; Mark 12:37; Luke 1:32; John 7:4; Acts 2:30; 13:23 Rom. 1:3; 2 Tim. 2:8 Heb. 1:5, 8; 8:1; 12:2; Rev. 22:1
A promised Redeemer	Job 19:25-27	John 5:28-29; Gal. 4:4; Eph. 1:7, 11, 14
Declared to be the Son of God	Ps. 2:1-12	Matt. 3:17; Mark 1:11; Acts 4:25-26; 13:33; Heb. 1:5; 5:5; Rev. 2:26-27; 19:15-16
His resurrection	Ps. 16:8-10	Acts 2:27; 13:35; 26:23
Hands and feet pierced	Ps. 22:1-31	Matt. 27:31, 35-36
Mocked and insulted	Ps. 22:7-8	Matt. 27:39-43, 45-49

Jesus, The Messiah

Prophecy	O. T. References	N. T. Fulfillment
Soldiers cast lots for coat	Ps. 22:18	Mark 15:20, 24–25, 34; Luke 19:24; 23:35; John 19:15–18, 23–24, 34; Acts 2:23–24
Accused by false witnesses	Ps. 27:12	Matt. 26:60–61
He commits his spirit	Ps. 31:5	Luke 23:46
No bone broken	Ps. 34:20	John 19:36
Accused by false witnesses	Ps. 35:11	Matt. 26:59–61; Mark 14:57–58
Hated without reason	Ps. 35:19	John 15:24–25
Friends stand afar off	Ps. 38:11	Matt. 27:55; Mark 15:40; Luke 23:49
“I come to do Thy will”	Ps. 40:6–8	Heb. 10:5–9
Betrayed by a friend	Ps. 41:9	Matt. 26:14–16, 47, 50; Mark 14:17–21; Luke 22:19–23; John 13:18–19
Known for righteousness	Ps. 45:2, 6–7	Heb. 1:8–9
His resurrection	Ps. 49:15	Mark 16:6
Betrayed by a friend	Ps. 55:12–14	John 13:18
His ascension	Ps. 68:18	Eph. 4:8
Hated without reason	Ps. 69:4	John 15:25
Stung by reproaches	Ps. 69:9	John 2:17; Rom. 15:3
Given gall and vinegar	Ps. 69:21	Matt. 27:34, 48; Mark 15:23; Luke 23:36; John 19:29
Exalted by God	Ps. 72:1–19	Matt. 2:2; Phil. 2:9–11; Heb. 1–8
He speaks in parables	Ps. 78:2	Matt. 13:34–25:34
Seed of David exalted	Ps. 89:3–4, 19, 27–29, 35–37	Luke 1:32; Acts 2:30; 13:23; Rom. 1:3; 2 Tim. 2:8
Son of Man comes in glory	Ps. 102:16	Luke 21:24, 27; Rev. 12:5–10
“Thou remainest”	Ps. 102:24–27	Heb. 1:10–12
Prays for his enemies	Ps. 109:4	Luke 23:34
Another to succeed Judas	Ps. 109:7–8	Acts 1:16–20
A priest like Melchizedek	Ps. 110:1–7	Matt. 22:41–45; 26:64; Mark 12:35–37; 16:19; Acts 7:56; Eph. 1:20; Col. 1:20; Heb. 1:13; 2:8; 5:6; 6:20; 7:21; 8:1; 10:11–13; 12:2

Taken from: Martin, R. P. (2003). Messiah. In C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, & T. C. Butler (Eds.), Holman Illustrated Bible Dictionary. Nashville, TN: Holman Bible Publishers.

Jesus, The Messiah

Prophecy	O. T. References	N. T. Fulfillment
The chief corner stone	Ps. 118:22–23	Matt. 21:42; Mark 12:10, 11; Luke 20:17; John 1:11; Acts 4:11; Eph. 2:20; 1 Pet. 2:4
The King comes in the name of the Lord	Ps. 118:26	Matt. 21:9; 23:39; Mark 11:9; Luke 13:35; 19:38; John 12:13
David's seed to reign	Ps. 132:11 cf. 2 Sam. 7:12–13, 16, 25–26, 29	Matt. 1:1
Declared to be the Son of God	Prov. 30:4	Matt. 3:17; Mark 14:61–62; Luke 1:35; John 3:13; 9:35–38; 11:21; Rom. 1:2–4; 10:6–9; 2 Pet. 1:17
Repentance for the nations	Isa. 2:2–4	Luke 24:47
Hearts are hardened	Isa. 6:9–10	Matt. 13:14, 15; John 12:39, 40; Acts 28:25–27
Born of a virgin	Isa. 7:14	Matt. 1:22, 23
A rock of offense	Isa. 8:14, 15	Rom. 9:33; 1 Pet. 2:8
Light out of darkness	Isa. 9:1, 2	Matt. 4:14–16; Luke 2:32
God with us	Isa. 9:6, 7	Matt. 1:21, 23; Luke 1:32, 33; John 8:58; 10:30; 14:19; 2 Cor. 5:19; Col. 2:9
Full of wisdom and power	Isa. 11:1–10	Matt. 3:16; John 3:34; Rom. 15:12; Heb. 1:9
Reigning in mercy	Isa. 16:4–5	Luke 1:31–33
Peg in a sure place	Isa. 22:21–25	Rev. 3:7
Death swallowed up in victory	Isa. 25:6–12	1 Cor. 15:54
A stone in Zion	Isa. 28:16	Rom. 9:33; 1 Pet. 2:6
The deaf hear, the blind see	Isa. 29:18–19	Matt. 5:3; 11:5; John 9:39
King of kings, Lord of lords	Isa. 32:1–4	Rev. 19:16; 20:6
Son of the Highest	Isa. 33:22	Luke 1:32; 1 Tim. 1:17; 6:15
Healing for the needy	Isa. 35:4–10	Matt. 9:30; 11:5; 12:22; 20:34; 21:14; Mark 7:30; John 5:9
Make ready the way of the Lord	Isa. 40:3–5	Matt. 3:3; Mark 1:3; Luke 3:4–5; John 1:23
The Shepherd dies for his sheep	Isa. 40:10–11	John 10:11; Heb. 13:20; 1 Pet. 2:24–25
The meek Servant	Isa. 42:1–16	Matt. 12:17–21; Luke 2:32

Jesus, The Messiah

Prophecy	O. T. References	N. T. Fulfillment
A light to the Gentiles	Isa. 49:6–12	Acts 13:47; 2 Cor. 6:2
Scourged and spat upon	Isa. 50:6	Matt. 26:67; 27:26, 30; Mark 14:65; 15:15, 19; Luke 22:63–65; John 19:1
Rejected by his people	Isa. 52:13–53:12	Matt. 8:17; 27:1–2, 12–14, 38
Suffered vicariously	Isa. 53:4–5	Mark 15:3–4, 27–28; Luke 23:1–25, 32–34
Silent when accused	Isa. 53:7	John 1:29; 11:49–52
Crucified with transgressors	Isa. 53:12	John 12:37–38; Acts 8:28–35
Buried with the rich	Isa. 53:9	Acts 10:43; 13:38–39; 1 Cor. 15:3; Eph. 1:7; 1 Pet. 2:21–25; 1 John 1:7, 9
Calling of those not a people	Isa. 55:4, 5	John 18:37; Rom. 9:25–26; Rev. 1:5
Deliver out of Zion	Isa. 59:16–20	Rom. 11:26–2
Nations walk in the light	Isa. 60:1–3	Luke 2:32
Anointed to preach liberty	Isa. 60:1–2	Luke 4:17–19; Acts 10:38
Called by a new name	Isa. 62:11	Luke 2:32; Rev. 3:12
The King cometh	Isa. 62:11	Matt. 21:5
A vesture dipped in blood	Isa. 63:1–3	Rev. 19:13
Afflicted with the afflicted.	Isa. 63:8–9	Matt. 25:34–40
The elect shall inherit	Isa. 65:9	Rom. 11:5, 7; Heb. 7:14; Rev. 5:5
New heavens and a new earth	Isa. 65:17–25	2 Pet. 3:13; Rev. 21:1
The Lord our righteousness	Jer. 23:5, 6	John 2:19–21; Rom. 1:3–4; Eph. 2:20–21; 1 Pet. 2:5
Born a King	Jer. 30:9	John 18:37; Rev. 1:5
Massacre of infants	Jer. 31:15	Matt. 2:17–18
Conceived by the Holy Spirit	Jer. 31:22	Matt. 1:20; Luke 1:35
A New Covenant	Jer. 31:31–34	Matt. 26:27–29; Mark 14:22–24; Luke 22:15–20; 1 Cor. 11:25; Heb. 8:8–12; 10:15–17; 12:24; 13:20
A spiritual house	Jer. 33:15–17	John 2:19–21; Eph. 2:20–21; 1 Pet. 2:5

Jesus, The Messiah

Prophecy	O. T. References	N. T. Fulfillment
A tree planted by God	Ezek. 17:22–24	Matt. 13:31–32
The humble exalted	Ezek. 21:26–27	Luke 1:52
The good Shepherd	Ezek. 34:23–24	John 10:11
Stone cut without hands	Dan. 2:34–35	Acts 4:10–12
His kingdom triumphant	Dan. 2:44–45	Luke 1:33; 1 Cor. 15:24; Rev. 11:15
An everlasting dominion	Dan. 7:13–14	Matt. 24:30; 25:31; 26:64; Mark 14:61, 62; Acts 1:9–11; Rev. 1:7
Kingdom for the saints	Dan. 7:27	Luke 1:33; 1 Cor. 15:24; Rev. 11:15
Time of His birth	Dan. 9:24–27	Matt. 24:15–21; Luke 3:1
Israel restored	Hos. 3:5	John 18:37; Rom. 11:25–27
Flight into Egypt	Hos. 11:1	Matt. 2:15
Promise of the Spirit	Joel 2:28–32	Acts 2:17–21; Rom. 15:13
The sun darkened	Amos 8:9	Matt. 24:29; Acts 2:20; Rev. 6:12
Restoration of tabernacle	Amos 9:11–12	Acts 15:16–18
Israel regathered	Mic. 2:12–13	John 10:14, 26
The Kingdom established	Mic. 4:1–8	Luke 1:33
Born in Bethlehem	Mic. 5:1–5	Matt. 2:1; Luke 2:4, 10–11
Earth filled with knowledge of the glory of the Lord	Hab. 2:14	Rom. 11:26; Rev. 21:23–26
The Lamb on the throne	Zech. 2:10–13	Rev. 5:13; 6:9; 21:24; 22:1–5
A holy priesthood	Zech. 3:8	John 2:19–21; Eph. 2:20–21; 1 Pet. 2:5
A heavenly High Priest	Zech. 6:12–13	Heb. 4:4; 8:1–2
Triumphal entry	Zech. 9:9–10	Matt. 21:4–5; Mark 11:9–10; Luke 20:38; John 12:13–15
Sold for pieces of silver	Zech. 11:12–13	Matt. 26:14–15
Money buys potter's field	Zech. 11:12–13	Matt. 27:9

Jesus, The Messiah

Prophecy	O. T. References	N. T. Fulfillment
Piercing of his body	Zech. 12:10	John 19:34, 37
Shepherd smitten—sheep scattered	Zech. 13:1, 6–7	Matt. 26:31; John 16:32
Preceded by Forerunner	Mal. 3:1	Matt. 11:10; Mark 1:2; Luke 7:27
Our sins purged	Mal. 3:3	Heb. 1:3
The light of the world	Mal. 4:2–3	Luke 1:78; John 1:9; 12:46; 2 Pet. 1:19; Rev. 2:28; 19:11–16; 22:16
The coming of Elijah	Mal. 4:5–6	Matt. 11:14; 17:10–12

Jesus, The Man

- Men have sometimes forgotten the human Christ in their reverence for the divine.
- It is very important to maintain the reality and integrity of the humanity of Jesus by admitting his human development and human limitations.
- The splendor of His deity should not be stressed to the extent of obscuring His real humanity.

Jesus, The Man

Jesus called Himself man, and is so called by others.

- John 8:40 - “But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do.”
- Acts 2:22 - “Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know—”
- Romans 5:15 - “But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.”
- 1 Corinthians 15:21 - “For since by a man came death, by a man also came the resurrection of the dead.”

Jesus, The Man

The most common self-designation of Jesus, “the Son of Man,” whatever connotation it may have, certainly also indicates the veritable humanity of Jesus. Moreover, it is said that the Lord came or was manifested in the flesh.

- John 1:14 - “And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.”
- 1 Timothy 3:16 - “By common confession, great is the mystery of godliness: He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory.”
- 1 John 4:2 - “By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God;”

*In these passages the term “flesh” denotes human nature.

Jesus, The Man

The Bible clearly indicates that Jesus possessed the essential elements of human nature, that is, a material body and a rational soul.

- Matthew 26:26, 28, 38 - “(26) While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, “Take, eat; this is My body (28) for this is My blood of the covenant, which is poured out for many for forgiveness of sins. (38) Then He said to them, “My soul is deeply grieved, to the point of death; remain here and keep watch with Me.””
- Luke 23:46 - “And Jesus, crying out with a loud voice, said, “Father, into Your hands I commit My spirit.” Having said this, He breathed His last.”
- Luke 24:39 - “See My hands and My feet, that it is I Myself; touch Me and see, for a spirit does not have flesh and bones as you see that I have.”
- John 11:33 - “When Jesus therefore saw her weeping, and the Jews who came with her also weeping, He was deeply moved in spirit and was troubled,”
- Hebrews 2:14 - “Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil.”

Jesus, The Man

There are also passages which show that Jesus was subject to the ordinary laws of human development, and to human wants and sufferings.

- Luke 2:40, 52 - “(40)The Child continued to grow and become strong, increasing in wisdom; and the grace of God was upon Him.” (52) “And Jesus kept increasing in wisdom and stature, and in favor with God and men.”
- Hebrews 2:10, 18 - (10)“For it was fitting for Him, for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author of their salvation through sufferings.” (18) ”For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted.”
- Hebrews 5:8 - “Although He was a Son, He learned obedience from the things which He suffered.”

Jesus, The Man

It is brought out in detail that the normal experiences of man's life were His.

- Matthew 4:2 - "And after He had fasted forty days and forty nights, He then became hungry."
- Matthew 8:24 - "And behold, there arose a great storm on the sea, so that the boat was being covered with the waves; but Jesus Himself was asleep."
- Matthew 9:36 - "Seeing the people, He felt compassion for them, because they were distressed and dispirited like sheep without a shepherd."
- Mark 3:5 - "After looking around at them with anger, grieved at their hardness of heart, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored."
- Luke 22:44 - "And being in agony He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground."

Jesus, The Man

- John 4:6 - “and Jacob’s well was there. So Jesus, being wearied from His journey, was sitting thus by the well. It was about the sixth hour.”
- John 11:35 - “Jesus wept.”
- John 12:27 - “Now My soul has become troubled; and what shall I say, ‘Father, save Me from this hour’? But for this purpose I came to this hour.”
- John 19:28, 30 - (28) “After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, “I am thirsty.” (30) “Therefore when Jesus had received the sour wine, He said, “It is finished!” And He bowed His head and gave up His spirit.”
- Hebrews 5:7 - “In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.”

Heresies to Avoid

Docetism

- “A theological outlook in the early Christian period that maintained that Jesus did not take on a physical body, and thus only appeared to live a bodily existence and to die on the cross.
- It was rejected by the early church fathers as a heretical interpretation of the incarnation of Jesus Christ...
- Although Docetism never really existed as a distinct religious sect, later heretical sects such as Gnosticism and Manichaeism espoused docetic tendencies in their theology.
- Ultimately, the early church fathers and theologians rejected all forms of Docetism as heretical interpretations of the incarnation of Christ.”

Heresies to Avoid

Apollinarianism

- “The teaching of the fourth-century bishop of Laodicea Apollinarius (c. 310–391), who declared that in his incarnation Christ took on a human body and soul but not a human mind or spirit (*nous*).
- Apollinarius argued that to have a human spirit is to have a free will. But where there is free will, there is also sin.
- Therefore, Apollinarius concluded, Christ operated solely on the basis of a divine mind or *nous*.
- The church officially rejected Apollinarianism at the Second Ecumenical Council at Constantinople in a.d. 381.”

Jesus, The God Incarnate

Here, it will suffice to refer everyone back to our teaching on the Trinity (see the Case for the Trinity).

- To point to a few passages as a reminder:
 - John 1:1–3 - “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.”
 - Romans 9:5 - “whose are the fathers, and from whom is the Christ according to the flesh, who is over all, God blessed forever. Amen.” [for a fuller context, begin in verse 3.]
 - Mark 1:3 - “The voice of one crying in the wilderness, ‘Make ready the way of the Lord, Make His paths straight.’ ” This verse is prophesied in Isaiah about YHWH and we see its fulfillment in Jesus.
 - Isaiah 40:3. - “A voice is calling, “Clear the way for the Lord in the wilderness; Make smooth in the desert a highway for our God.”

His Human Nature

- “Since man sinned, it was necessary that the penalty should be borne by man. Moreover, the paying of the penalty involved suffering of body and soul, such as only man is capable of bearing. [John 12:27; Acts 3:18; Heb. 2:14; 9:22]
- It was necessary that Christ should assume human nature, not only with all its essential properties, but also with all the infirmities to which it is liable after the fall, and should thus descend to the depths of degradation to which man had fallen. [Heb. 2:17, 18]
- At the same time, He had to be a sinless man, for a man who was himself a sinner and who had forfeited his own life, certainly could not atone for others. [Heb. 7:26]
- Only such a truly human Mediator, who had experimental knowledge of the woes of mankind and rose superior to all temptations, could enter sympathetically into all the experiences, the trials, and the temptations of man, [Heb. 2:17, 18; 4:15–5:2]
- and be a perfect human example for His followers. [Matt. 11:29; Mk. 10:39; John 13:13–15; Phil. 2:5–8; Heb. 12:2–4; 1 Pet. 2:21]

His Divine Nature

- In the divine plan of salvation it was absolutely essential that the Mediator should also be very God.
- This was necessary, in order that
 1. He might bring a sacrifice of infinite value and render perfect obedience to the law of God;
 2. He might bear the wrath of God redemptively, that is, so as to free others from the curse of the law; and
 3. He might be able to apply the fruits of His accomplished work to those who accepted Him by faith.

Man with his bankrupt life can neither pay the penalty of sin, nor render perfect obedience to God. He can bear the wrath of God and, except for the redeeming grace of God, will have to bear it eternally, but he cannot bear it so as to open a way of escape. [Ps. 49:7–10; 130:3]

1 Person

With a view to the proper understanding of the doctrine, it is necessary to know the exact meaning of the terms “nature” and “person,” as used in this connection.

- The term “nature” denotes the sum-total of all the essential qualities of a thing, that which makes it what it is. A nature is a substance possessed in common, with all the essential qualities of such a substance.
- The term “person” denotes a complete substance endowed with reason, and, consequently, a responsible subject of its own actions. Personality is not an essential and integral part of a nature, but is, as it were, the terminus to which it tends. A person is a nature with something added, namely, independent subsistence, individuality.

Now the Logos assumed a human nature that was not personalized, that did not exist by itself.”

1 Person

- “This means that the properties of both, the human and the divine natures, are now the properties of the person, and are therefore ascribed to the person.
- The person can be said to be almighty, omniscient, omnipresent, and so on, but can also be called a man of sorrows, of limited knowledge and power, and subject to human want and miseries.
- We must be careful not to understand the term to mean that anything peculiar to the divine nature was communicated to the human nature, or vice versa; or that there is an interpenetration of the two natures, as a result of which the divine is humanized, and the human is deified (Rome).
- The deity cannot share in human weaknesses; neither can man participate in any of the essential perfections of the Godhead.”

Jesus, The Messiah

- “Corporate Jewish hope for the advent of the Messiah developed dynamically from the period of David’s reign when it was prophesied that his kingdom would endure to the end of time.” see 2 Sam 7:16
- “Israel was told that, through David’s descendants, his throne would exert a never-ending dominion over all the earth.” see 2 Sam 22:48–51; Jer 33
- “It is with this aspect of messianic salvation that Jewish minds have been traditionally preoccupied.” see Acts 1:6

Jesus, The Messiah

Why don't Jews believe in Jesus?

- Orthodox Judaism still retains these time-worn beliefs:
 1. The Messiah's reign in Jerusalem
 2. The rebuilding of the great temple
 3. The reestablishment of both priesthood and sacrifice.
- Yet it labors under the wrongly conceived notions of the past, among which are the ideas of multiple messiahs championed in intertestamental literature such as the Psalms of Solomon and 1 Enoch.

Jesus, The Messiah

Why don't Jews believe in Jesus?

- Later Judaism points to the Messiah as an eschatological figure who will reign at the end of time.
- Modern Jewish thought has largely abandoned the traditional notion of a personal Messiah in favor of belief in a messianic age.
- Prevalent liberal Judaism envisions the world ultimately perfected through the influence of the twin Judaic ideals of justice and compassion.
 - Such conviction, ignoring the plight of fallen man and the teaching of Scripture, substitutes humanistic thinking for miraculous heavenly intervention.

Jesus, The Messiah

- Along with conventional Judaism, many [Jewish people] fail to consider the fall of man seriously and take the Genesis narrative allegorically.
- The result has been to deny the need of a mediator and thereby stress individual effort as the key to redemption.
- Yet man has been ruined by sin. (see Gn 6:5; Jer 17:9)
- Adam's disobedience brought condemnation to his race. (see Rom 5:12–21)

Jesus, The Messiah

The nature of messianic prophecy is progressive; each prophecy casts more light on the subject.

- For example, respecting the concept of the “seed”:
 1. Messiah is to be born of a woman (Gn 3:15); Through the line of Shem (9:26); and specifically through Abraham (22:18).
 2. Yet even as late as Genesis 22:18, the “seed” is not clearly presented as a person, since *zerah* (seed) may indicate a singular or plural object.
 3. Still less apparent in these early stages of messianic prophecy is the nature of “bruising” which is to occur.
 4. Yet the idea of the Messiah being crushed for sin is implicit in the Genesis pronouncement as is the violence associated with that act.

Jesus, The Messiah

- Isaiah gives full range to the axiom that the anointed one must endure extensive suffering.
- Under the figure, “the Servant of the Lord,” four so-called “servant songs” delineate the mission of the future deliverer.
 1. Isaiah 42:1–7;
 2. Isaiah 49:1–9;
 3. Isaiah 50:4–11;
 4. Isaiah 52:13–53:12
- While it is true that Isaiah does not explicitly link the title “Messiah” with the “Servant of the Lord,” identifying both figures as one and the same person is easily verifiable.

Jesus, The Messiah

- “Messiah” & “Servant of the Lord”.
 1. Both figures are uniquely anointed (Isaiah 61:1)
 2. Each brings light unto the Gentiles (Isaiah 55:4; cf. 49:6)
 3. Neither is pretentious in his first appearance (Isaiah 7:14, 15; 11:1; cf. 53:1; 42:3)
 4. The title of Davidic “branch” rests upon them both (Isaiah 11:1–4)
 5. Equally significant are the dual facts of their humiliation and exaltation (Isaiah 49:7; 52:13–15)

Jewish Messiah's

- Cyrus: - Jewish scholars in the early Christian era wrote in the Aramaic Targum on the prophets paraphrase Isaiah 42:1, “Behold my Servant Messiah” and begin Isaiah 53, “Behold my Servant Messiah will prosper.” While Cyrus may be spoken of as “anointed,” no final salvific work is attributed to him (45:1, 4, 5).
- Israel: although elect and loved by God (41:8), is ill-equipped as God’s servant to bring his redeeming work to mankind (42:18). The collapse of David’s dynasty points eloquently to Israel’s need for an anointed monarch who will heal the apostasy and disobedience which continually characterizes her relationship with God (Ex 33:5; Hos 4:1).
- More and more, OT history presents Israel’s comprehensive moral failure. Her problem, which she shares with mankind, can only be solved by the making of a covenant whose surety and focal point is both personal Savior and sovereign Lord (Jer 23:7; 31:31–34). The advent of such a champion lives in the recorded promise of a shoot from the stump of Jesse’s fallen tree who will bring the light of life to God’s benighted people (Is 11:1; 9:2).

Messiah - The Suffering Servant

- “It is difficult to get away from the idea that the concept of servanthood and lowliness belongs within the sphere of royalty (Zec 9:9).
- For the Messiah to fill the complementary offices of priest and king finds an incontrovertible foundation (Ps 110:1–4);
- A suffering priest-king is far less obvious.
- Some among the Talmudic writers apparently recognized the likelihood that the Messiah would have to suffer.
- In the Babylonian Talmud, tractate Sanhedrin 98b, the Messiah is said to bear sicknesses and pain. Among the prayers for the day of atonement may be found the words of Eleazar ben Qalir (perhaps as late as ad 1000):

“Our righteous Messiah has departed from us; we are horror-stricken, and there is none to justify us. Our iniquities and the yoke of our transgressions he carries, and is wounded for our transgressions. He bears on his shoulders our sins to find pardon for our iniquities. May we be healed by his stripes.

Messiah - The Suffering Servant

- “In a similar vein Rabbi Eliyya de Vidas writes, “The meaning of ‘He was wounded for our transgressions, bruised for our iniquities,’ is that since the Messiah bears our iniquities, which produce the effect of His being bruised, **it follows that whosoever will not admit that the Messiah thus suffers for our iniquities must endure and suffer for them himself.**” For all this it is highly doubtful that anyone imagined the Messiah would accomplish his salvational work by means of his own death (cf. Is 53:12).
- When rabbinic speculation failed to satisfactorily harmonize the paradoxical facts of humiliation and exaltation some hypothesized that God would send a Messiah to suffer as well as a Messiah to reign.

Messiah - The Suffering Servant

- Biblically, it is evident that the anointed one's terrible ordeal of suffering is but the necessary prelude to infinite glory.
 - He is pictured not only as a great king (Isaiah 52:13; 53:12)
 - but also as humble (Isaiah 53:2),
 - humiliated (Isaiah 52:14),
 - rejected (53:3),
 - and bearing the consequences of mankind's rebellion (Isaiah 53:5, 6).
 - Yet he is raised up to intercede for, and richly bless his people (Isaiah 53:12).
- The Messiah, having accomplished that full obedience which Adam and Israel failed to achieve, will bring Israel and the nations back to God (42:18, 19; 49:3, 6).”

Jesus, The Messiah

- “The people in the Dead Sea scrolls were evidently able to combine a dual hope of two Messiahs, one priestly and the second a royal figure.
- The alternation between a kingly Messiah and a priestly figure is characteristic of the two centuries of early Judaism prior to the coming of Jesus.”