

The Person of Christ - Fully God, Fully Man

Jesus Christ = Jesus the Anointed One/Messiah

Start with the Jewish context - the Jewish hope.

- What were they expecting? What was actually prophesied?

Jewish expectation - one like a son of Man (Daniel 7:13-14)

- Dr. Walter Kaiser = the one OT messianic reference that cannot be attributed to anyone else in Israel's history other than Christ
- The term Son of God was not used in OT and the expectation in Israel was clearly of a man who would lead Israel back to autonomy and theocratic rule under the Law of Moses, resume the Davidic monarchy, and establish the lineage of David on the throne forever.
 - *Scripture* - 2 Samuel 7:15-17, various passages in Psalms
 - Jewish eschatology was then (and still is) a realized *physical kingdom* as the people of God under His rule *in this world...eternally*
- How is term Son of Man related to messianic hope?
 - Early use of the term did not imply divinity with God (Numbers 23:19, Psalm 144:3)
 - The term grew in OT literature to be used as God's term to His prophets
 - Especially Ezekiel. Prophets were mediators between the people they represented and God.
 - This tells us something about how Christ should be viewed as mediator & prophet
- But Daniel also implies an eternal and heavenly being (like a man from heaven)

Other Jewish hopes for the Messiah

- Return of prophecy to Israel - 2 Baruch 85:3, Tos Sot 8:2, Testament of Levi (and pro-Hasamean & Maccabean hopes of prophet, priest, king reunited in new Israel (*intertestamental literature*))
- Return of the presence of God to Israel – Spirit/glory of God leaves temple in Ezek 10, Spirit gone again in Malachi, temple is a house left desolate
- Eschatological age of Spirit's outpouring - Joel 2:28 (hope of bearer & sharer of Spirit)

What of the suffering servant passages in Isaiah 53 (see text)?

- These are, in their original contexts, argued by rabbis to be passages about the remnant in Israel (prophets, faithful, representative of true Israel, who suffered but carried the promises of redemption and return from exile)
 - While we can infer that through the process of chastisement Israel is refined, can we reasonably argue that "through" the chastisement of the remnant they are "atoned" for?
 - Haftarah - weekly Jewish portions of Scripture read aloud - INCLUDES chs. 52 & 54 with 53 skipped!! Isaiah 53 is said to speak of the remnant in Israel, who are faithful, preserving the promises of Israel until the end times Kingdom is established and full atonement is achieved for sin. It is the 4th of the 4 "Servant Songs" of Isaiah, beginning in ch 41. They are meant to soothe the suffering of

this servant portion of Israel, with promises they will be glorified before their enemies.

- Isaiah 52 & 54 claim the servant of The Lord is Israel (remnant)
 - Is 54:4-7 = Israel as bride of Yahweh
 - Cross reference Is 41:8 with 52:13
 - Sprang as a young shoot, rejected, oppressed, a light to the nations, chosen
- BUT...are these verses completely filled in Israel itself, or also a typology of the Messiah who fulfills it completely?
 - The NT states decidedly so - Matt 8:17, Acts 8:32-33, 1 Peter 2:24
 - Even Jewish midrash is not in consensus as to whether these verses speak of a coming Messiah or Israel itself
 - While the NT clearly reinterprets these passages as a foreshadowing of the Messiah, the 1st century Jew would not have immediately expected a suffering Messiah, but rather a victorious one.
- Question: Who then is the righteous shoot of Israel? Who is the remnant? Who is faithful? A group, or one?
 - The righteous remnant are then found IN HIM! (2 Cor 5:21, 1 Cor 1:30)
 - He is the true remnant from which all the others will be found
 - John 15:4-5 – kingdom language (trees)
- The Christian problem (Isaiah 53:10): "And the Lord wished to crush him, He made him ill; if his soul makes itself restitution, he shall see seed, He shall prolong his days, and God's purpose shall prosper in his hand." For the Church, this verse presents numerous staggering problems.
 - First, Jesus did not have any biological children. The Hebrew word (zera) that appears in Isaiah 53:10 – it is the blessing bestowed on the servant – means "seed, descendants." This Hebrew word can only refer to bloodline offspring when used in connection with someone having a seed (children), never metaphoric children, such as disciples. The Hebrew word that can refer to metaphoric children is (ben).
 - However, the Christian claim is of a bloodline in Christ, through Him as the sacrificial seed that produces a lineage of seeds. This is more than merely the way disciples were referred to as metaphorical sons. In terms of God raising up children for Himself, this new bloodline in Christ is literal, even as it is spiritual. (John 15:4-5)
 - John 12:24, Col 1:27, parable of the sower in Luke 8, John 1:12-13
 - For Christ, this was the true literal spiritual family ("Who are my brothers?") That is the mystery of the NT. Born of water and spirit = true life! (1 John 2:29)
 - Secondly, is the issue of prolonged life. Jesus died when he was approximately 30 years old, less than half the expected life span of an ordinary man (Psalm 90:10). Missionaries respond to this glaring problem by explaining that Jesus had long life in his resurrection, where he lives forever. Therefore, they argue, Jesus indeed lived a very, very long life. This response, however, does little to relieve their problem. To begin with, the Hebrew words in this verse (ya'arich yamim), meaning "long life" or a "prolonged life," do not mean or refer to an eternal life which has no end, but rather a lengthening of days which eventually does come to

an end. These Hebrew words are therefore never applied in the Jewish Scriptures to anyone who is to live forever.

- So in what ways did Jesus have prolonged life here on earth? Between resurrection and ascension!!
- Furthermore - Jews have some problems they are hard pressed to resolve
 - Verse 8, 12 imply death (cut off from living) whereas verse 10 spoke of as life prolonged through restitution. This requires the Jewish understanding of the suffering servant (remnant) as multiple people, some who die, some who are redeemed. But the language implies both applied to the servant.
 - Verse 12 - atonement language REQUIRED SINLESS SACRIFICE - which no one could fulfill - not even remnant

So if the Jews of the time did not expect a Messiah who was 1) divine, or 2) a suffering servant (and we know this by their questions about overtaking Rome), how then would they have first viewed this man Jesus?

- It may be best for us to start this study of Jesus as the early disciples did - by understanding Jesus as a man...a prophet, a teacher/rabbi...and the anointed of God
- BUT...with the Messianic hope that he may be the who represents the people of God as a mediator before God, inaugurates the kingdom of God & permanently establishes the throne of David, and brings the return of the Spirit of prophecy and divine presence to Israel.
- And as we shall see next week...perhaps there is much more implied in the OT than first meets the eye!

Assignments:

- *Read through Isaiah 52-54. In what ways could these passages be applied to Israel? In what ways could they be applied to Christ? Make a list (formal paper not required).*
- *Read Daniel 7-9.*