

Christ in the Proclamations

The Deity and Incarnation of the Son of God



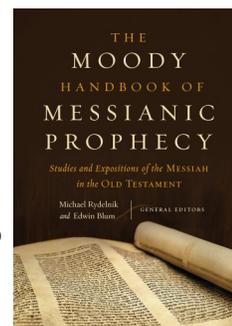
WEST SOUND COMMUNITY CHURCH

Fall 2021

There are many who say the Old Testament knows nothing of a Messiah who would, in fact, be God. They are wrong.

I know, that's pretty blunt. However, no other reply works. Here is how Glenn R. Kreider describes the Old Testament truth about the deity of the Messiah, "From the beginning of the predictions of his eschatological rule, the coming Messiah is understood to be divine. Of course, the clarity of this conviction grows with progressive revelation, not a change from belief in human messianic figures to a divine one, but an increasing clarity of the revelation that the Messiah is a single figure and that he is God himself.*

From beginning to end, the Old Testament is filled with evidence of this truth...too many, in fact, for us to cover in this series. However, you could pick up Moody's Handbook (or dozens of other fine studies) and find out for yourself. I hope and pray you will. Until then, let's take yet another approach at seeing the Son of God, the Messiah, the Chosen One, The Anointed, the second person of the Trinity...God who chose to become one of us. Let's look at him through several proclamations of both his identity and his, then future, incarnation.



1. Isaiah 7:14-17

"Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. ¹⁵He shall eat curds and honey when he knows how to refuse the evil and choose the good. ¹⁶For before the boy knows how to refuse the evil and choose the good, the land whose two kings you dread will be deserted. ¹⁷The LORD will bring upon you and upon your people and upon your father's house such days as have not come since the day that Ephraim departed from Judah—the king of Assyria!"

Point: While verses 15-17 point to a contemporary issue, verse 14 describes something all together different. First, a virgin would conceive and give birth to a boy. Second, he will be called Immanuel—God with Us. This at the very least implies a miraculous birth of a divine deliverer.

2. Isaiah 9:6,7

"For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his



WEST SOUND COMMUNITY CHURCH

Christ in the Proclamations

name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.

Point: First, again, while a contemporary situation known to Isaiah is in play, something more, something grand is also stirring. What other explanation can there be for the incredible titles given to this child to be born, this son to be given...*Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace?* Second, his reign will not only guarantee justice and righteousness, it will last forever!

3. Jeremiah 23

“Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. ⁶In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: ‘The LORD is our righteousness.’”

Point: Preaching in a different situation, under a different tyrant and decades later, Jeremiah also received the word of God regarding a coming Messiah. He would be a “righteous branch” from the lineage of King David. As Isaiah earlier prophesied, he would guarantee justice and righteousness. He would be called *The LORD is our righteousness...*Yahweh is our righteousness!

4. Micah 5:1,2

“Now muster your troops, O daughter of troops; siege is laid against us; with a rod they strike the judge of Israel on the cheek. ²But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days.”

Point: Here again we see both near and far historical contexts. While hope and deliverance from Assyria is spoken of, we cannot but also conclude a future time is in mind since the deliverance in mind portends one who will *come forth* for the Lord—one *whose coming forth is from of old, from ancient days*. This cannot be simply a great hero, but one who by nature transcends time. So, as with the passages dealing with the Angel of the LORD, we see here the juxtaposition of God the Father and God the Son.

Application

1. Are you impressed? If not, why? If so, what are you going to do about it?
2. Who do you know that needs to understand these things? Do you pray for opportunities to share with him, her, them (Colossians 4:2-6)? When the opportunities arise do you “make the most of the time” (make the most of the opportunities, redeem the time)?

*Kreider, Glenn R. in the chapter “The Deity of the Messiah in the Old Testament,” found in the Moody Handbook of Messianic Prophecy, p.147. Moody Publishers; Chicago, 2019.

