JEWISH MESSIANIC EXPECTATIONS

John 1:41&42a The first thing Andrew did was to find his brother Simon and tell him, “We have found the Messiah” (that is, the Christ). And he brought him to Jesus.

Review

We found out last week that over 465 passages in the Old Testament were applied to the Messiah or to Messianic times in ancient Jewish writings and that only two of those passages actually use the term *“mashiach,”* Messiah. Last week we looked at Daniel 9:24-27. This week we will begin by looking at the other passage.

Psalm 2

Psalm 2:1-3 Why do the nations conspire and the peoples plot in vain? The kings of the earth rise up and the rulers band together against the LORD and against his anointed, saying, “Let us break their chains and throw off their shackles.”

Psalm 2:4-6 The one enthroned in heaven laughs; the Lord scoffs at them. He rebukes them in his anger and terrifies them in his wrath, saying, “I have installed my king on Zion, my holy mountain.”

Psalm 2:7-9 I will proclaim the LORD’s decree: He said to me, “You are my son; today I have become your father. Ask me, and I will make the nations your inheritance, the ends of the earth your possession. You will break them with a rod of iron; you will dash them to pieces like pottery.”

Psalm 2:10-12 Therefore, you kings, be wise; be warned, you rulers of the earth. Serve the LORD with fear and celebrate his rule with trembling. Kiss his son, or he will be angry and your way will lead to destruction, for his wrath can flare up in a moment. Blessed are all who take refuge in him.

From this Psalm the Jews believed that the Messiah would be a king, reigning from Jerusalem. They also believed that the Messiah would somehow be the son of God (I Peter 3:6) and that he would and should be worshipped.

 The word most often translated “worship” in the New Testament is *“proskuneo,”* formed by joining the words for kiss and toward. It was used to describe how a slave approached his master. Matthew 18:26(KJV) The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

Psalm 110:1 and Matthew 22:41-46

Psalm 110:1 The LORD says to my lord: “Sit at my right hand until I make your enemies a footstool for your feet.”

Matthew 22:41-43 While the Pharisees were gathered together, Jesus asked them, “What do you think about the Messiah? Whose son is he?” “The son of David,” they replied. He said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says,”

Matthew 22:44-46 “ ‘The Lord said to my Lord: “Sit at my right hand until I put your enemies under your feet.” ’ If then David calls him ‘Lord,’ how can he be his son?” No one could say a word in reply, and from that day on no one dared to ask him any more questions.

Messiah’s Names

Isaiah 7:14 Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel.

Matthew 1:22&23 All this took place to fulfill what the Lord had said through the prophet: “The virgin will conceive and give birth to a son, and they will call him Immanuel” (which means “God with us”). (But consider Ruth 1:6)

Isaiah 9:6&7 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the greatness of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

The Jewish Rabbis understood the names of Messiah to indicate that he would be unique, “superhuman,” but not God. Their understanding of God was derived from their understanding of the shema, a statement of faith quoted every day by devout Jews both in the first century and in modern times and a direct quote from Deuteronomy 6:4, Hear, O Israel: the LORD our God, the LORD is one.

“One” in the Hebrew text is *“echad.”* When a modern Jew quotes the shema in Hebrew, he replaces the Hebrew word *“echad”* with the Hebrew word *“yachid,”* a word with a slightly different meaning, one that rules out the trinity. *“Echad,”* on the other hand, can refer to “composite oneness.”

Genesis 2:24 That is why a man leaves his father and mother and is united to his wife and they become one flesh.

Exodus 26:1-3(ESV ) “Moreover, you shall make the tabernacle with ten curtains of fine twined linen and blue and purple and scarlet yarns, you shall make them with cherubim skillfully worked into them. The length of each curtain shall be twenty-eight cubits, and the breadth of each curtain four cubits; all the curtains shall be the same size. Five curtains shall be coupled to one another.

Exodus 26:4-6(ESV) “And you shall make loops of blue on the edge of the outermost curtain in the first set. Likewise you shall make loops on the edge of the outermost curtain in the second set. Fifty loops you shall make on the one curtain, and fifty loops you shall make on the edge of the curtain that is in the second set, the loops shall be opposite one another. And you shall make fifty clasps of gold, and couple the curtains of the one to the other with the clasps, so that the tabernacle may be a single whole.”

“A single whole” is literally “one,” translating the Hebrew word *“echad.” “Echad”* is used the same way in Exodus 26:11; 36:13 & 18.

See also “one people” in Genesis 34:16 & 22 and “one voice” and Exodus 24:3, When Moses went and told the people all the LORD’s words and laws, they responded with one voice, “Everything the LORD has said we will do.”

Things to Remember

The Jewish people were clearly expecting their messiah to come. They expected their messiah to be God’s anointed (that is what the Hebrew word means) and from Psalm 2 to be a king who would rule the entire world, to be in some way God’s son (I Peter 3:6) and to be someone who should be “worshiped” in the same way as other rulers and slave masters were “worshiped” by those under their authority.

Psalm 110:1 said David called him “lord,” a word that could be understood as referring to him as God or as master. Isaiah 7:14 said he would be called Immanuel which means God with us. (Ruth 1:6 NASB & ESV)

Isaiah 9:6 said his name would be Wonderful Counselor Mighty God Everlasting Father Prince of Peace and verse 7 said he would reign forever.

But the Jews did not expect the Messiah to literally be God with us because of their understanding of Deuteronomy 6:4.

Modern Jews change the word for one in the shema from a word which allows the trinity to one that does not.

The purpose of the Gospels was to show that Jesus was the promised Messiah, and that as the promised Messiah He was God with us, in the very literal sense of the phrase.