

NICK GUY & MYSTERIOUS MESSIAH AFFAIR

NICK GUY, VOLUME 10

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THEME: Is Jesus God?

NOTES:

Dilemma - Jesus acted and spoke like the Messiah - He fulfilled prophesy.

Yet, He claimed to be God. Does this eliminate Him?

Isaiah 29:18-19.

It reads: "At that time the deaf will be able to hear words read from a scroll, and the eyes of the blind will be able to see through deep darkness.

The downtrodden will again rejoice in the Lord;

the poor among mankind will take delight in the sovereign king of Israel."

And this is referenced with the multiple reports of Jesus healing the blind and the crippled.

Baptism of Jesus - voice of the Father from Heaven

Isaiah, 9:6.

"For to us a Child is born,

to us a Son is given;

and the government shall be upon His shoulder,

and His name shall be called

Wonderful Counselor, Mighty God,

Everlasting Father, Prince of Peace."

One of the names of the Messiah is "Mighty God." The Hebrew word is never used of a man. Also, the name "Everlasting Father," literally means 'Father of Eternity.'

This could never describe a mere man. This indicates that the Messiah is actually God Himself.

How do we reconcile Jesus' claim with what John the Baptist said he heard when he baptized Jesus? He heard the voice of God from heaven saying "This is my beloved Son, with whom I am well pleased." If Jesus is the Messiah, and the Messiah is God Himself, then Who was it that spoke from heaven? Those words could only have been spoken by God. But how could God be speaking from heaven and be the One standing on the banks of the River at the same time?

"You shall have no other gods before Me."

And he contrasts that with occasions where Jesus received worship.

Once, a leper came and worshiped Jesus, as well as a blind man who Jesus healed.

After Jesus had calmed a storm, His disciples worshiped Him saying He was the Son of God.

And in none of these instances did Jesus correct His worshipers or cause them to stop.

How could Jesus be the Messiah, sent from God, and violate the First Commandment by allowing men to worship Him - something reserved for God Himself. The Messiah would never violate the Law of God.

Genesis 1:26. "Then God said, 'Let us make man in our image, after our likeness.' " And he circled the words "us" and "our."

The word "God" is the plural *elohim*, and both "Us" and "Our" are plural pronouns. "You shall have no other gods before Me."

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But, this can't mean that there is more than one God.

No, that would contradict the rest of Scripture.

"Truly, truly, I say to you, before Abraham was, I am."

That name, "I am" denotes absolute eternal existence.

It is a claim, on Jesus' part, to being God.

There is no doubt what Jesus meant, as the religious leaders picked up stones to throw at him, as the penalty for blasphemy is stoning. But Jesus hid Himself and went out of the temple.

"Hear, O Israel: The LORD our God, the LORD is one."

Deuteronomy 6:4.

Micah 5:2.

“But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto Me that is to be ruler in Israel; whose goings forth are from of old, from ancient days.”

Well, this is telling us that, at least as it relates to His human origin, the the Messiah would be born in Bethlehem.

But the verse ends by telling us of the Messiah’s divine origin.

He is said to be ‘from old, from ancient days.’

In the Hebrew the words ‘from long ago, from the days of eternity’ are the strongest ever used for eternity past.

So we have a passage which shows that the Messiah is to be human – being born at a specific point in time at a specific place – and yet, having existed since eternity past. Would this make Him divine? Does this make the Messiah God?

Psalm 90:2. Here these same words or used, and they are referring to God the Father. Jesus’ claims of being both the Messiah and God - and discovering this same connection in Scripture.

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How will he reconcile the Messiah being God with the instance at the Baptism of Jesus where Jesus was on the banks of the river and God’s voice was heard from heaven?

Jeremiah 23:5-6

“The days are coming,’ declares the LORD, ‘when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land. In his days Judah will be saved and Israel will live in safety. This is the name by which he will be called: The LORD Our Righteousness.’

Jehovah Tsidkenu (yeh-ho-vaw’ tsid-kay’-noo), which means The Lord Our Righteousness

the word Jehovah is translated as "The Existing One" or "Lord."

The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known"

This refers to a God who reveals Himself unceasingly.

the second word?

Tsedek (tseh’-dek), from which Tsidkenu is derived, means "to be stiff," "to be straight," or "righteous" in Hebrew.

So, when the two words are combined it can be translated as "The Lord Who is our Righteousness."

In this verse, the Messiah is given the name Jehovah. The name of God alone. No mere man would ever be called by God's name. This is more evidence that the Messiah is God-

Isaiah 6:8.

"And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?"

Here God is speaking and refers to Himself as "Us" - in a plural form. Why would God refer to Himself as a plurality?

Genesis. 3:22 and 11:7

"Then God said, 'Behold, the man has become like one of Us, knowing good and evil.'" The notes in the margin say that the word for God used in this verse is the plural *elohim*.

And, of course there is the use of the word "Us," a plural pronoun.

Genesis 11:7 -

"Come, let Us go down and there confuse their language, so that they will not understand one another's speech."

Again, there is the use of the plural pronoun, "Us."

Three things.

Number 1, There is only One God

Number 2, the Messiah is God in the flesh.

Number 3, God spoke His affirmation over Jesus, the Messiah, when He was baptized by John the Baptist.

How could both be present at the baptism?

Conclusion: There is one God, yet the Godhead must consist of more than one person.

Isaiah 9:6 - the Messiah is God in the flesh.

But then Jesus can't be the Messiah.

At His baptism the voice of God was heard coming from heaven by John the Baptist, while Jesus was standing on the shore.

How can it be that Jesus and God are one and the same and yet they were separate there?

Actually there were three present at that baptism. God the Father, Jesus, who is God

the Son and God the Holy Spirit.

We call this the Trinity. What we have here is not three gods, but one God who is three persons. Within the one Being, God, there exists three distinct yet equal Persons. Between Them, there is no distinction in essence (those things that are intrinsic or indispensable to deity), but a difference in subsistence.

The Bible strongly affirms the unity of God.
Deuteronomy 6:4 - "The Lord our God is one Lord. "

Yet, it also strongly affirms the full deity of the three persons of the Godhead.
A subsistence in the Godhead is a *real* difference
but not an *essential* difference.

Every person in the Godhead has all the attributes of God.
And as to my endorsement of your Messianic claims, it is worthless.
Jesus has already been endorsed by the Father at His baptism.

RESOURCES: