

B'nai Chayim Children of Life: First Winter Series: Who is This Guy Anyway?
A Messianic Jewish Understanding of the Messiah, the King of Israel

14 Kislev, 5768 (Nov. 24, 2007) *Messiah: The Cosmic King: Is. 9:6* J. M. Terrett

Vayishlach	And He Sent
Torah:	Gen. 32:3-36:43
Haftarah:	Obad. 1:1-21
Brit Chadashah:	Heb. 11:11-20

One of the major thrusts of this series has been to help us understand that as a Messianic Jewish congregation of Jews and Gentiles, our understanding of Messiah Yeshua is both **completely** Biblical and **entirely** Jewish. Many liberal critics of the Bible have tried to say that the New Testament picture of Messiah is some kind of pagan Greek ideology imposed on an Old Testament Jewish understanding of the Saviour.

So far in this series we have looked at five “Old Testament” pictures of the Messiah and we have seen that the idea of the victorious suffering king, who was born of a woman, is **a major redemptive thread in a Jewish understanding of the Messiah**. There are three more passages we are going to examine in this series which will draw these threads together and give us a **clear, firm, biblical understanding of who the Messiah is.**

Today we are going to look at one of them and it is one of my favourites. Turn with me to Isaiah 9:6 and let me make two remarks to begin our brief study. First, in Hebrew, numbers are sometimes used to make a point and the major offenders are three, five and seven. Three is a number which **expresses certainty** when you are making a **statement of truth** (holy, holy, holy for example). Five is a number used to describe a **certainty which is beyond contradiction** and which **settles all possibility of doubt**.

Seven is the number of G-d and is used to **speak of things which pertain to G-d** and His **interventions** in our lives – like a seven day week, the seven festivals, the seven candles of the Menorah and the seven “I Am” statements of Yeshua in John’s Gospel.

So in our passage, there are five characteristics of the Messiah and just to make sure we get it, they are preceded by a double, double introductory: for unto us a child is born, a son is given and the government (dominion) shall be upon His shoulders. Child and son are a double statement of the same thing and speak of our Messiah’s humanity. This is followed by a statement of His royalty; of the boy child who was born to reign.

Now before we get into the five characteristics of His divinity, let me just speak a little about some of the **Talmudic** material on this passage. You may not know this, but the early Talmudic literature concerning the Messiah and the nature of G-d points to a triune or Trinitarian understanding of G-d and most commentators still describe the Messiah as divine –as somehow a **mystical manifestation of the Shekinah**, or **glorious presence of G-d**.

However, with this passage at least one commentator attempts to change the wording of the Hebrew and renders the verse like this: “He shall come in the name of the Wonderful, Counsellor, Mighty G-d, Eternal Father and He shall be called the Prince of Peace”.

Now, without getting into the nitty-gritty of the Hebrew, let me state categorically that there is no way the Hebrew wording of the verse allows such a twist. **Messiah is either called by all five names or He is called by none of them** because they come as a package deal with no deletions or substitutions. Whenever a translator tries to use specialized translations of obvious words and phrases to diminish or block the clear meaning of Scripture, they have an agenda and it is them who are trying to impose a foreign understanding of the Messiah on the Scriptures. Our understanding of the Messiah will never add or take away from what the Bible teaches.

So let us proceed into our passage and look at the five words and what they say about the child, the royal son who has been given unto us. He is called: (1) Admirable (wonderful): **Peleh** (worthy of worship or beautiful beyond description), (2) Counsellor: **yo-atz** (possessing all wisdom and understanding), (3) Mighty G-d: **ayl-gibor** (G-d in all of His mighty strength), (4) Everlasting Father: **avi ad** (He always was, always is and always will be Father) and (5) Prince of Peace: **sar shalom** (who will end all conflict and rule in peace).

(1) The Bible clearly states that we are not to worship human beings, even though we are made in the image of G-d. The special child, the seed of woman, of Abraham, of Judah and of David is first and foremost worthy of worship: “although He is far greater than all praise and worship”. The first thing Isaiah wants us to know is that the Messiah is that He is G-d manifest (born, given) in the flesh and just like the ark (tabernacle) was the vessel where G-d’s glory could come and dwell among the people of Israel, so ***this child’s body is the vessel through which G-d’s glory is going to come among the same people*** (John 1:14). **Rather than just being made in the image of G-d’s glory, this child was born full of the actual, full glory of G-d.**

(2) The Bible says that G-d does not need a counsellor to tell what to do. This child is not one of G-d’s counsellors; ***this child is G-d the counsellor***. This child not only displays G-d’s incredible Shekinah glory, ***this child is also the manifestation of G-d in all of His wisdom***. He is not just full of the counsel of G-d, the plans and the strategies of G-d; He is G-d, the counsellor, the planner and the strategist. This is to say that this child is not the possessor of one or more of the characteristics of G-d; this child is G-d being described in five of His characteristics. In other words, ***this child is not just someone who shares or who shows certain aspects of G-d, this child is G-d shown in all of His characteristics.***

(3) And just so we fully get it, Isaiah describes this child, not as one who just possesses the might of G-d, but ***this child is the Mighty G-d***. This is not a teaching where we can derive more than one g-d. Just as the ark of Moses contained a manifestation of all the power and glory of the one Eternal G-d, so ***this child is a full manifestation of G-d***. This child, this son who was given unto the Jewish people is **not a child of the almighty**

G-d, this child is the almighty G-d come to dwell among His children in a human vessel.

(4) This child was not someone or something which was either born or created, but, strange as it may seem, this child is both G-d the father and the everlasting G-d, without beginning and without end. We only have one heavenly father who always was and who will never change or grow old, and this child is that Father come into our midst. Now some well-meaning people who misrepresent or misunderstand the trinity of G-d, saying that we can worship the everlasting G-d through the Messiah as if these five characteristics are a picture or a window through which the one G-d shines. This child is the everlasting Father and just as we should not and really could not worship the temple or the ark which were vessels for the Shekinah, so we are not to worship the body or the flesh in which the everlasting Father came into our midst.

In the New Year I may spend some time teaching about the unity of G-d, the “Echad” or composite singularity of the everlasting, almighty G-d we serve, because we correctly pronounce that there is no god beside our G-d and no other being shares His singular nature. What this passage is teaching us is that **this child is the everlasting, almighty, all wise G-d who alone is worthy of all praise and worship.**

(5) There is one more description of G-d manifest or revealed in the flesh and this last characteristic speaks of the reason why our blessed Messiah came into our midst. He is also the Prince of peace – or the Prince who will make peace (bring peace, remove all barriers to peace). This is not to be a local peace between two belligerent or warring nations, this child is G-d himself reaching out and making peace between Himself and the entire creation; peace between all that there is on the earth below and all that there is in the Heavens above. Next week, we will examine how G-d, manifest as the royal son child is going to accomplish this cosmic peace, when we examine the right arm, or hand of G-d.

The seed of woman, the seed of Abraham, the seed of Judah and the seed of David, is also the Word of G-d manifest in the flesh. He is the wonderful G-d, the only wise G-d, the almighty G-d, the everlasting Father and the prince of Peace, come to us as a son child who will reign over us forever and without end.

Are you worshipping the G-d who is worthy of all praise?

Are you letting the wisdom of G-d guide you?

Are you letting the might of G-d be the place where you shelter in the storms of life?

Are you letting your heavenly Father teach you to cling to things which are everlasting and to let go of everything which is temporary?

Are you letting the Prince of peace bring about the reign of His peace in your life?

After the service and during the nosh, we are going to be having our third quarterly meeting, where we are going to evaluate how well we are letting our all in all be guided and powered by His all in all. May He teach us how in every area of our lives.