

# “ISRAEL MY GLORY”

Israel’s Mission, and Missions to Israel

by

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## CHAPTER THIRTEEN

### SONSHIP

#### TRACTS FOR JEWS NUMBER 2

*“What is the Name of His Son.”*

*Jew.* The Christians say they believe in Jesus as the Son of God. They must abandon this doctrine before they can expect the Jews to become Christians. We Jews do not and cannot believe that God ever had a Son.

*Christian.* Don’t be quite so positive: what Jews have believed the Jews can believe. Jews have believed that God has a Son, that Jesus is that Son, and multitudes of Gentiles have received the doctrine on the testimony of believing Jews.

*Jew.* Have any of our people ever believed that God, the God of Israel, has a son? If they have, please tell me who, and when, and where.

*Christian.* We got the information from Palestine, that a Jewish virgin of the house of David was told by the Angel Gabriel that she would be the mother of a child by the power of the Holy Ghost, that His name was to be Jesus, and that He was to be called “**the Son of God.**” In the 4th chapter of Matthew’s Gospel, when Jesus was tempted, the Devil said, “**If thou be the Son of God;**” suggesting by the “**if**” that Jesus claimed to be such. Then in the 14th chapter of Matthew it is stated that some Jewish fishermen, among whom was Peter, after they had seen Jesus walking on the Sea of Galilee, “**worshipped Him, saying, ‘Of a truth, Thou art the Son of God.’**” Then, again, before His crucifixion, during the mock trial the High Priest said unto Him, “**I adjure thee by the Living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said.**” It is so (Matthew 26:63).

Then again, when Jesus was hanging on the Cross, the chief priests and elders, even while mocking Him, bore testimony that “**He said, I am the Son of God**” (Ch. 27:43); and when he expired, and the vail of the temple was rent from the top to the bottom, not from the bottom to the top—it was rent from heaven “**and the earth did quake, and the rocks rent, and the tombs were opened, and many bodies of the saints which slept arose, . . .**

**“then the centurion and they that were with him watching Jesus, saw the earthquake, and those things that were done, feared exceedingly, saying, Truly this was the Son of God”** (Ch. 27:54).

Then again when Saul of Tarsus, a Jew possessed of a powerful mind, and deep learning, and was also very religious, when he became converted, **“straightway he preached Christ in the synagogues, that he is the Son of God.” “And confounded the Jews which dwelt at Damascus, proving that this is the very Christ (Messiah).”**

Now Matthew was a Jew, Peter was a Jew, Paul was a Jew, and thousands of other Jews have believed that God has a Son and Jesus is that Son. So you see it is not impossible for a Jew to believe that God has a Son.

*Jew.* Granted the historical truth of the New Testament. Granted that the New Testament teaches that God has a Son, and that Jesus is that Son, and also that thousands of our people believed in Jesus as the Messiah and Son of God, still we Jews are not bound by the New Testament; we believe only what is taught in our Tanach (O.T.), and no such doctrine as Son of God is to be found there.

*Christian.* Then you Jews would believe this doctrine if found as plainly taught in the Old Testament, as in the New, would you?

*Jew.* Certainly. We stand by our own Hebrew Scriptures—Moses, Prophets and Psalms, and will believe anything fairly proved from our sacred writings. But you will not find this doctrine there.

*Christian.* Wait a little. Let us see. Look carefully at Psalm 72. The first verse says, **“Give the King Thy judgments, O God, and Thy righteousness לְבַן־מֶלֶךְ unto the King’s Son.”** The 8th verse says of this same Son **“He shall have dominion also from sea to sea, and from the river unto the ends of the earth.”** 11th verse, **“Yea, all kings shall fall down before Him, all nations shall serve Him.”** 15, **“prayer also shall be made for him continually; and daily shall he be praised.”** 17, **“His Name shall endure for ever, His Name shall be continued (יִינְנֶה, shall be as a Son to continue forever His Father’s Name) as long as the sun, and men shall be blessed in Him, all nations shall call Him blessed.”**

These expressions do not fit, and cannot be made to fit Solomon. A greater than Solomon is here. Try each sentence on Solomon, and you will find the clothing much too large; try them on Jesus, and you will find an exact fit.

*Jew.* I admit the phraseology is very remarkable and the difficulty of applying it to Solomon, yet it nowhere in the Psalm says distinctly, that is, in so many words, that the Person spoken of is the “Son of God.”

*Christian.* Granted. But the Person spoken of is a King’s Son, and the Lord is King; and the description given does not fit any mere earthly king or king’s son.

Let us look further. Turn to the 2nd Psalm. Here both Jews and Christians regard this Psalm as Messianic, for the Messiah is mentioned by name in the 2nd verse, “על־יהודה ועל־משִׁיחוֹ” “**against the Lord, and against His anointed** (Messiah).” In the 6th verse the Lord calls Him “**My King;**” and in the 7th verse the Messiah says, “**the Lord hath said unto Me, בני אתה Thou art my Son**”; and in the last verse, referring to the same Person, we have the exhortation “**Kiss the Son, lest He be angry, and ye perish . . . Blessed are all they that put their trust in Him.**”

Here we have the doctrine of Son of God plainly taught—that the Son of God is also the Messiah, and also a Divine Person, for a blessing is pronounced on all who trust in Him, while a curse is denounced on all who trust in a mere man. See Jeremiah 17:5, 7, “**Cursed be the man that trusteth in man.**” “**Blessed is the man that trusteth in the Lord.**”

Now let us turn to Proverbs 30:4. Here we have something well deserving the closest attention. “**Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? — מה־שמוּ ומה־שִׁמְכוֹ כי תדע—What is His name, and what is His Son’s name, if thou canst tell.**”

In answer to the question, “**What is His name?**” the Jew will at once reply, “**The Lord God of Israel.**” The Christian will give the same answer. Why should not the Jew be able to answer as promptly the next question, “**What is the name of His Son?**”

*Jew.* This is certainly a very remarkable verse. The Christians have more to say for themselves than most Jews think. The Old Testament Scriptures seem to favor the doctrine of a Son of God almost as much as the New. But angels and good people in the Scriptures are called “**sons of God.**” Must the Son of God be necessarily Divine?

*Christian.* So far as the term “**Son of God**” is concerned, we readily admit that it may be applied to an angel or to a mere man; but the Son of God spoken of in the Old Testament Scriptures cannot be a mere man or an angel if the Scriptures are to be fulfilled, and God’s Word cannot be broken. To fulfil Scripture the Son of God must be a Divine Person, so cannot be a mere man; He is also to be the *Son of David*, so cannot be a mere angel. Now turn to Isaiah 7:14—**הנה שמו עמנו אל העלמה הרה וילדת בן וקראת**—“**Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.**”

Here we have a child promised as miraculously begotten of a pure Jewish virgin; otherwise she would be no virgin at all, but a young married woman, and then it would be no sign (אֵיִתָּהּ) but an ordinary event.

*Jew.* Well, but Jesus was never called Immanuel, so how can this refer to Jesus?

*Christian.* It does not mean that Immanuel will be a proper name, but that Immanuel will describe His nature or character. He will be called, because He will be “**God with us.**”

We have several illustrations of such phraseology in the Old Testament Scriptures—for instance, at the end of the book of Ezekiel we have, “**And the name of the city (Jerusalem) from that day shall be—יהודה שמה—Jehovah Shammah, The Lord is there.**” Again, in Isaiah 1:26, Jerusalem is to be called “**The city of righteousness, the faithful city.**” Then again, in Isaiah 62:12, the Jewish people are to be called—עם דקדש גאלי יהודה—“**the holy people, the redeemed of the LORD;**” and the city Jerusalem is to be called—דרושה עיר לא נעזבה—“**Sought out, a city not forsaken.**” Now, no one understands these as proper names, but as descriptive of character. So you see your own Scriptures teach that the Messiah is to be human and Divine; as to His human nature He was to be born of a pure Jewish virgin, and as to His Divine nature He was to be Immanuel—God with us.

*Jew.* As you keep so close to our Scriptures, I am curious to hear more. Do any other Scriptures appear to confirm this doctrine?

*Christian.* Yes. Look at Isaiah 9:6, 7,—בן נתקלנו ותהי המשרה על שכמו—“For unto us a child is born, unto us a Son is given.” The child born refers to the human nature; the Son given, given by God as Father, represents the Divine nature. “**And the government shall be upon His shoulder, and His name shall be called (that is, He shall be), Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.**”

These terms could not with any propriety be applied to any mere man, but can only be applied to a Person who is Divine as well as human, and most appropriately to Jesus as the Messiah, the Son of David and the Son of God.

*Jew.* I like to know all that our Scriptures say on this subject, and I must confess I find it difficult to explain away all these passages, but I also feel a difficulty in believing that God has a Son, and yet there is only One God.

*Christian.* True there is only One God, but that One God is a Trinity in Unity. This is a matter revealed in Scripture to our faith, and not to our reason for explanation or speculation. You cannot understand how spirit, soul and body make up one man, but you believe they do.

We Christians read and believe the Old Testament as well as the New, and we find a Messiah promised of the seed of Abraham, of the tribe of Judah, of the house of David, and who is also to be the Son of God. Jesus is the only one who has met all the demands of the Old Testament Scriptures so far as atoning suffering is concerned.

Thousands of Jews have believed in Jesus as the Son of God and Saviour of sinners; and Jews have told us that “**God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life.**” Also that “**God sent His Son into the world, not to condemn the world, but that the world through Him might be saved.**”

And again, **“He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him”** (John 3:16, 17, 36).

The doctrine of Divine Sonship should not be strange to a Jew. The Lord God acknowledges the Messiah as His Son in the 2nd Psalm. There is an inquiry as to the name of His Son in Proverbs 30:4. The Virgin Mary is told by the Angel Gabriel that the child she shall bear shall be called **“the Son of God.”**

On entering on His Messianic work at His baptism in the Jordan, God speaks from heaven and says of Jesus, **“This is My beloved Son, in whom I am well pleased.”** A similar testimony is borne on the Mount of Transfiguration.

John, the Jew, says, **“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ.”**

This same Jew says, **“If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God”** (I John 5:9-13).

Listen to His call, **“Come unto Me, all ye that labour and are heavy laden, and I will give you rest.”**

**COME WITHOUT DELAY**

~ end of chapter 13 ~

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