

“ISRAEL MY GLORY”

Israel’s Mission, and Missions to Israel

by

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CHAPTER FIFTEEN

MESSIAH—HUMAN AND DIVINE

TRACTS FOR JEWS NUMBER 4

הנה אֵלֶּשׁ צֶמַח שֶׁמוֹ

Behold the Man Whose Name is Tsemach—Branch

Jew. You Christians must not ask the Jews to believe in a Messiah, whether Jesus or any other, as Son of God and Son of Man; for if He is Son of God, He cannot be also Son of Man; and if He is Son of Man, then He cannot be Son of God.

Christian. We Christians know nothing about a Messiah at all, neither name, nor origin, nor character, nor mission, except as we study your Old Testament Hebrew Scriptures. They tell us all we know about the Messiah. Do you Jews know anything about the Messiah outside your Tanach?

Jew. No, certainly not; but for our Tanach we would know nothing of the Messiah. Our wise men tell us that our Messiah is to be a man, nothing more, coming from the tribe of Judah, and of the house of David?

Christian. If any rich, truthful, and kind-hearted man were to give us a costly present which he himself had made, we should think it true wisdom on our part, not to give him information about it, but to receive information from him as to its material, make, and use. God, who has given us Messiah, has told us all we can know or desire to know. Shall we not ask God?

Jew. That is right. Let us go to the Bible at once. We Jews want to know the Messiah God has given—just this, no more, no less.

Christian. Agreed. For the Jew and for the Christian it should be “**What saith the Scripture,**” that is, What saith the God of Israel?

- In point No. 1 we have shown that the *God of Israel is a Trinity in Unity.*
- In point No. 2 we have shown that *God has a Son.*
- In point No. 3 we have shown the *Deity of the Messiah.*

Now let us see if the Old Testament Scriptures do not plainly teach the twofold nature of the Messiah—human and Divine—just as clearly as the New Testament teaches that Jesus was the Son of David and the Son of God.

You probably know that we have four Gospels in the New Testament, called Matthew, Mark, Luke and John. Each of these Gospels gives a different aspect of the Lord Jesus Christ, making four photographs, so to speak, of one and the same Person.

- Matthew's photograph represents Jesus as the *Messiah of the Jews, Son of David and King of Israel*.
- Mark's photograph represents Jesus as the *Servant of the Lord*.
- Luke's photograph represents Jesus as the *Son of Man*;
- John's photograph represents Jesus as the *Son of God*.

Jew. I cannot understand how anyone can be a Servant, and a Son of Man, and also the Son of God. This is very interesting about Jesus and the four Gospels, but this is not Old Testament Scripture. Show me some Old Testament Scripture that teaches anything like this of the Messiah. We Jews must have it from our Tanach.

Christian. We Christians readily grant this appeal to the Hebrew Scriptures of the Old Testament; for "The New is in the Old contained; the Old is by the New explained; "or, as Luther puts it, "The New is unfolded in the Old; the Old is unfolded in the New." The Old Testament is an extraordinary and complicated lock, to which the Jesus of the New is the only key that fits. Use that key and you will be let into the possession of boundless treasure. Now let us look at the Old Testament and see if we cannot find the four Gospel photographs as plainly taught there. The Hebrew word—צֶמַח—*Tsemach*—Branch, is acknowledged by Jews and Christians to be a word peculiarly Messianic. Now under this word— Branch—we have the four photographs of the Messiah just like the four given of Jesus in the Gospels. Is not this very remarkable?

Jew. Is this really so? Let me hear.

Christian. Look at Jeremiah 23:5. "**Behold, the days come, saith the LORD—** וְהָקַמְתִּי לְדָוִד צֶמַח— וְהָשָׁכִיל צְדִיק וּמֶלֶךְ מִלֶּךְ— **that I will raise unto David a righteous Branch, and a King shall reign and prosper . . . and this is the name whereby He shall be called—** יְהוָה צְדִקְנוּ—*Jehovah Tsidkenu, THE LORD OUR RIGHTEOUSNESS.*"

Here the Messiah, who is certainly meant, is to be a branch of David, *the Righteous Branch*, and at the same time is to be *the Lord our Righteousness*. Here we have not only the twofold nature of the Messiah, but also Matthews photograph, as the Messiah of the Jews, the Son of David, and the King of Israel.

Now let us go on to the next photograph as given by Mark, "**The Servant of the Lord.**" See Zechariah 3:8, "For, behold, I will bring forth—אֶתְצַרֵּי וְנָתַתִּי—My Servant the Branch."

It is true that God speaks of Abraham as “**My servant,**” and “**My servant Moses,**” “**My servant Caleb,**” “**My servant David,**” “**My servant Job,**” “**My servant Isaiah,**” “**My servant Eliakim,**” “**Israel My servant,**” “**Jacob My servant,**” and even “**Nebuchadnezzar My servant,**” but when He speaks of the Messiah as “**My Servant**” there is no proper name added, as in the case of those above mentioned. This “**Servant,**” the Branch of David and Branch of the Lord, stands alone. He is so high above all other servants of the Lord, that He needs no description beyond “**My Servant.**” So in Isaiah 42:1, we have, — אתמקדכו בחירי רצתה נפשי נתתי רוחי — עלי—“**Behold, My Servant, whom I uphold, My elect, in whom My soul delighteth.**”

How beautifully this agrees with the Lord’s testimony of Jesus when He entered upon His Messianic work at His baptism, “**And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased**” (Mark 1:11).

As the Servant of the Lord He said, “**My meat is to do the will of Him that sent Me, and to finish His work**” (John 4:34).

And on the Cross, just before He expired, “**He said, It is finished**” (Ch. 19:30).

And in relation to His service for man He says, “**For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many**” (Mark 10:45).

How exactly all this harmonizes with that remarkable paragraph known as the 53rd chapter of Isaiah, in which the atoning sufferings of the Messiah are so graphically predicted, and as literally fulfilled in Jesus as if the chapter had been written after the death of Jesus instead of seven or eight hundred years before.

Have you noticed that the paragraph commences at chapter 52:13— ירום ומשא וגבה מאד הנה ישכיל — עברי — “**Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.**”

Thus we have Mark’s photograph of Jesus as the Servant of the Lord, an exact likeness of the Servant of the Lord as predicted in the Old Testament.

Jew. Well, this is certainly remarkable. Let me hear about the third photograph.

Christian. Luke gives “**the Son of Man**” photograph of Jesus, and tells us (in chapter 19:10) that Jesus, speaking of Himself, says, “**For the Son of Man is come to seek and to save that which was lost;**” and in chapter 22:48, Jesus said to Judas, “**Betrayest thou the Son of Man with a kiss.**”

Then when Pilate brought Jesus out for crucifixion, he said to the Jews, “**Behold the Man;**” but neither he nor the Jews appeared to know that he was uttering words that had been spoken of the Messiah some 500 years before. In Zechariah 6:12, the Lord says, — הנה איל צמח שמו — “**Behold the Man, whose name is the BRANCH.**”

How instructive also to compare the words of Jesus in answer to the question put by the High Priest, with the words spoken by the Prophet Daniel. The High Priest asked Jesus, “**Art thou the Christ, the Son of the Blessed?**” “And Jesus said, “**I am;**” and then further said, “**And ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.**”

What does Daniel say? See chapter 7, verse 13, “**I saw in the night visions, and, behold, one—**כבר אנוש—(Chaldee) **like unto a Son of Man**” who comes to establish a universal and everlasting kingdom. Very remarkable, however, it is, that this same Daniel says, in his 9th chapter, that this same Messiah was to appear and be cut off before the destruction of the City and Temple of Jerusalem.

We have now had the Son of Man photograph. Let us go on to the fourth and last, as given by John.

John gives the Son of God—the Deity of the Messiah. He says, “**In the beginning was the word, and the word was with God, and the word was God** (chapter 1:1). Then in verse 14 he says, “**The Word was made flesh, and dwelt among us . . . full of grace and truth.**” Then in verse 17 he tells us that “**grace and truth came by Jesus Christ.**” Thus Jesus Christ was full of grace and truth, the Word made flesh, with God, and was God.

Jew. But have we in our Scriptures the word *Tsemach*, BRANCH, anywhere spoken of as the Lord?

Christian. Yes, just as clearly as in the case of the three preceding photographs. Now look at Isaiah 4:2—ביום ההוא יהיה צמח יהודה לצבי ולכבוד—“**In that day shall the branch of the LORD be beautiful and glorious.**”

Here we have clearly the Divine nature of the Messiah, for if Branch of *David* means Son of David, then Branch of *Jehovah* means Son of God. A branch partakes of the nature of that out of which it grows. But we have the human nature of the Messiah taught also in this passage, for the two generally are found together in Messianic passages. The latter part of the same verse says, “**And the fruit of the earth shall be excellent and comely for them that are escaped of Israel.**”

The fruit of the earth represents the human nature of the Messiah, so that He is Divine and human as predicted in the Old Testament, and as set forth in Jesus in the New. Further, we have the God of Israel calling the special attention of Israel to the Messiah in these four aspects. Zechariah 9:9, “**Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem:—D—Behold, thy King cometh unto thee.**”

- Then in Isaiah 13:1, “**Behold, My Servant.**”
- Then in Zechariah 6:12, “**Behold the Man.**”
- Then in Isaiah 60, “**Behold your God.**”

So you see we claim nothing for Jesus in the New Testament beyond that which was clearly predicted of the Messiah in the Old Testament.

Jew. I verily believe that if we Jews had studied our Old Testament more, and perhaps the New Testament also, and the Talmud and commentaries less, we should have been in a better position for detecting error and ascertaining truth than our people are generally at this day.

Christian. True, very true. In confirmation of what we have said about the four photographs you would do well to notice that:

*In harmony with Matthew's photograph—Messiah of the Jews, Son of David, and King of Israel—*we have a genealogy **“of Jesus Christ, the Son of David, the Son of Abraham.”** From Abraham through David, is enough for the Jew.

Now Mark's—the Servant. A servant needs no genealogy, only a character; so Mark gives him no genealogy, but His Father gives Him a character:—**“This is My beloved Son, in Whom I am well pleased.”**

Now Luke's—the Son of Man. Here we have a genealogy running up to Adam and to God. Why? Because the promise that the Redeemer should be the seed of the woman, in Genesis 3:15, was given long centuries before the promise that the Messiah should be the child of the Jewish virgin. The miraculously born Redeemer was to be a Saviour for the race, as well as a Messiah for the Jews.

Now John's—the Son of God. Here we have no human genealogy. The human origin of the Messiah is from the house of David in the town of Bethlehem, according to Micah 5:2; and in the same verse we have His Divine genealogy stated thus: **“Out of thee (Bethlehem-Judah) shall he come forth unto me that is to be—מֶלֶךְ בְּיִשְׂרָאֵל—Ruler in Israel—וּמוֹצְאֵתוֹ מִקֶּדֶם מִיְמֵי עוֹלָם—Whose goings forth are from of old, from everlasting.”**

Jew. It seems to me this entire question needs and deserves a thorough re-examination by our people.

Christian. It does, and if examined with an honest mind and humble heart, and in a prayerful spirit, the truth will be found to be, as Paul, a learned Jew, has stated it, as to the twofold nature of the Messiah, Jesus.

Speaking in Romans 1:2 of the Gospel, or good news, of God, **“promised afore by his prophets in the holy scriptures, concerning His Son;”** he declares that this Son **“which was made of the seed of David according to the flesh,”** but who also **“declared to be the Son of God with power, according to the spirit of holiness by the resurrection of the dead.”**

A human body was needed, but a sinless one, in order to atone for sin by the shedding of blood; a Divine Saviour was needed to give infinite value to the sacrifice.

By virtue of His atoning death for Jews and Gentiles, **“the Son of Man has power on earth to forgive sins.”** Millions have found this blessedly true. Jesus says, **“I am the way, the truth, and the life.”**

“Him that cometh unto Me, I will in no wise cast out.”

~ end of chapter 15 ~

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