

The Prophet Messiah and The Holy Spirit.

Many of us think it is the Christmas season when we can hear Handel's Messiah, and we are surprised to realize that Isaiah 53 from which Handel's Messiah is taken does not mention the Lord Jesus Christ by the name "Messiah".

Isaiah 53 is "He" over and over again, and it refers back to 52:13 where Jesus is "My Servant", or God in His Word identifies Him as His Very Special Servant. Many writers like to refer to the Suffering Servant in summarizing Bible passages like Isaiah 52 and 53, as well as others, and some commentators like to call the book of Isaiah the book of the Suffering Servant.

It is "He", "He" and "He" in Isaiah 53, with the introduction to the story of the Lord Jesus Christ in Isaiah 52 as "My Servant":

"He is despised and rejected of men, a Man of sorrow and acquainted with grief..." (Isaiah 53:3a)

"He has borne our griefs and carried our sorrows" (Isa 53:4)

"He was wounded for our transgressions, He was bruised for our iniquities..." (53:5a)

"He was oppressed and He was afflicted, and yet He opened not His mouth'; He was led as a lamb to the slaughter..." (53:7a)

And so on and on through Isaiah 53 and Handel's Messiah, the name is not Messiah for Jesus but "He", "He", and "He". From God's perspective one might call

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Jesus the great He of all time, and from the perspective of those of us who have received salvation through His atonement for sins mentioned in Isaiah 53, and quoted in the New Testament in Matthew 8:17, Luke 22:37 {quoted by Jesus Himself from the Old Testament}, and other places in the NT. Count them in Isaiah chapter 53, there are numerous HEs and HIMs and HIS's in Isaiah 53, in fact at least 47 times in that single great chapter of Handel's Messiah.

2-1: And yet how do we automatically know as we hear Handel's Messiah from Isaiah 53 or we read Isaiah 53 that this (1) He, Him, and His; and this (2) My Servant, the supreme Servant of God is the Messiah and beyond that consistent with this chapter/message "The Prophet Messiah"?

The obvious answer is that Handel told us Isaiah 53 is about the Messiah, and every time a Christian group sings Handel's Messiah they are saying, whether they know it or not, that Isaiah 53 is about the Messiah. Yet we have more evidence than that!

1. Jesus and the Apostles quoted Isaiah 53 to help us recognize, acknowledge, and worship this He, the Servant of Isaiah 53 as the Prophet Messiah.
2. In a moment, as a text of the chapter, we will look in detail at John 7:37-44, which brings together a discussion of the people who heard Jesus speak about the Holy Spirit as a "river of living water"; and because of their knowledge and training in the OT, debated whether He was "the Christ" or "the Prophet".
3. With any experience at all with the Bible, we know that the prime subject of the Bible is the Lord Jesus Christ, the Son of God, whether we chose to consider either the OT or the NT.

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2-2: *The TEXT for the Prophet Messiah, John 7:37-44. {Please recall and don't forget that Messiah and Christ are the same Person, Messiah is Hebrew and Christ is the Greek.}*

1. Part 1 of the Text, the sign of the receiving of the Holy Spirit with faith is a flow of living waters out of the heart, not unknown words and languages out of the mouth.

"On the last day, the great day of the feast, Jesus stood and cried out, saying, 'If any one thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said {and we will want to look that OT Scripture up}, out of his heart will flow rivers of living water. {Note that it is living water not volumes of unknown tongue words, and out of the heart rather than out of a running mouth that seeks self-satisfaction and self-glorification.} But this He spoke {the Apostle John explains} concerning the Spirit, whom those believing in Him would receive {not also as many false rumors are afloat, that John says the Holy Spirit is receive with original believing}; for the Holy Spirit was not yet given {the Spirit could hardly be receiving until the first day of Pentecost after the Ascension, when the Spirit came in great power and glory, to take the place and do the work of Jesus on earth}, because Jesus was not yet glorified {Jesus had not ascended}."

2. Part 2 of the Text, Introduction to the Prophet Messiah.

{The NKJV appropriately labels the paragraph as "Who is He? as the people around Jesus--primarily the religious leaders--discussed where Jesus was the Christ, the Messiah, or the Prophet like Moses.}

"The Prophet"

"Therefore many from the crowd when they heard this saying, said, "TRULY THIS IS THE PROPHET."

"The Christ {Messiah}"

"Others said, 'THIS IS THE CHRIST' but others said, 'Will the Christ come out of Galilee?' {The crowd did not then recognize that Jesus as born in Bethlehem, the city of David, knowing only that He was raised in Nazareth of Galilee}

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3. Part 3 of the Text, The OT Scriptures from Micah 5:2 with Matthew 2:6 and John 7:37.

“Has not the Scripture said that the Christ comes from the seed of David and from the town of Bethlehem, where David was?’ So there was a division among the people because of Him {there that great Him of Isaiah 53 is again.}”

4. Part 4 of the Text, Inevitable Jesus divides the world, what some say and think about Him and what others think, say, and believe!

“So there was a division among the people because of Him. Now some of them wanted to take Him {because of His teaching to quench thirst and for rivers of living water from the Spirit}, but no one laid hands on Him.”

2-3: This message/chapter, special for the Christmas 2013 season, is not only an exegesis of the TEXT, but also in the Bible study series through the whole Bible from Genesis to Malachi, and under the title Prophet Messiah, looking at quotes and references in the NT from the OT that tell the complete story of the Lord Jesus Christ.

NOTE: While we might wonder why it is not NAMES of Jesus instead of NAME of Jesus in verses like Acts 4:11,12 {from the Apostle Peter}, where the name of Jesus Christ of Nazareth, “the stone”, is the only way of salvation; and like Philippians 2:9 {from the Apostle Paul}, where God has given Christ Jesus a name above every name; but we comprehend that it is the Person, the Son of God and the Saviour, that is more important than any one name chosen by God in the revelations of the Bible.

1. Acts 4:11,12.

2. Philippians 2:9.

“Let this mind be in you {the division begins} which was also in Christ Jesus {if more minds were on the Lord Jesus Christ, and His examples, one who never in His life spoke in an unknown tongue, there would be also more

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flowing rivers of living water and less mouthings of self-satisfaction and self-glorification¹ with unknown tongues}, who, being in the form of God {what other form could the only begotten Son of God, born of a virgin, be in?}, did not consider it robbery to be equal with God {start right here with appreciation for the names and Person of Christ, that He was and still is "equal with God"}, made Himself of no reputation {as you consider the sufferings and sorrows of Jesus of Isaiah 53, then the realities on the cross for the sins of the world, remember that Jesus chose to be crucified and to make Himself of no reputation for a temporal amount of time, say approximately 30-33 years}, taking the form of a bondservant {there is that word again "Servant", "My Servant" of Isaiah 52 and 53}, and coming in the likeness of men {just for the Son of Man and Son of God to temporarily give up His complete likeness to God in favor of the likeness of men was a gigantic step down for the eternal Logos that was the mediating Cause in Creation}. And being found in appearance as a man, He {that great He again of Isaiah 53} humbled himself and became obedient to the point of death {again the Suffering Servant and the Saviour of Redemption, atonement, reconciliation, and all the other words of the blood and the cross}, even the death of the cross.²

Therefore God has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of

1. Some even think of speaking in an unknown tongue as the way to achieve sanctification; however sanctification is really a continuous work of the Holy Spirit after received with original belief in Jesus that goes on to make all of us more Christ-like, more in His image and in His name. Speaking in tongues is misused and abused by some as they forget that on the first day of Pentecost after the Ascension, it was a one time incident with the initial coming of the Holy Spirit, and the tongues were not unknown. They were known languages from all over the world that the Jews of the dispersion could understand in their native languages as they came together for the Day of Pentecost, three thousand of them, if you remember, being saved in that one day, and added to the church of the firstborn, written in heaven.
2. Sauer has written a marvelous book on "The Apostolic Preaching of the Cross", taking the key words of the Bible about the atonement, like cross, redemption, atonement, blood and so on; and certainly to adequately present the Prophet Messiah series, we must come to this Apostolic Preaching of the Cross of the Bible. More implied in His name Messiah or Christ is the cross than with the Prophet, but we must discuss that later. All this is going beyond any preference for one name among all others for the Lord Jesus Christ, and a matter of appreciation not only for the Person but also for the total work of His life and death. We do wrong to dissect some on aspect of His life and work, even beginning and end, to consider all as expressed in the one act of the cross. It takes all: the names, the work, the Person, and the origin and destination back to heaven; and even the Return to tell the complete story the Lord Jesus Christ, the Prophet Messiah. Don't every go theoretical, academic, or theological as if any one word could describe what Jesus did on the cross; it take all of them for the complete story, and all the names, works, and all the Person; and that is what the Bible is for, providing no need to go to seed on any one word. There are some with their distortions of sanctification and speaking in unknown tongues, have also gone too narrow in their focus on one single word about the Atonement.

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those in heaven, and of those on earth, and that every tongue {with a preference for known specific tongues} should confess that JESUS CHRIST IS LORD, to the glory of God the Father."

NOTE: And while you are at it, do not neglect God the Father, the same God Who highly exalted Jesus, and that gave Him a name above all names, at which heaven and earth should bow; and your Christology is lacking if it is not "to the glory of God the Father."

2-4: *What better way to end this second Bible session on the Prophet Messiah than with part of a sermon from the Apostle Peter as recorded in Acts, Acts 4:11,12. The Apostle Peter was striving in that address to the Sanhedrin, the religious and religiously ruling body of the Jews at the time of Christ, what he was teaching and had done in the "name of Jesus Christ of Nazareth".*

1. Historical background for Peter's Address to the Sanhedrin.

(a). Jesus promised power to the Apostles in order that they might GO and WITNESS¹, out in the city of Jerusalem {and what better place than around the public places of the temple}, out to all of Judea and Samaria (Acts 1:8), and power to go and witness out to the ends of the earth.

(b) There is a distinct difference between the power of the Holy Spirit "came upon them"² in the Promise of Jesus for power in Acts 1:8, and the matter of being "filled with the Holy Spirit" (Acts 4:8) as Peter was as he had to witness about Jesus to such a educated, authoritative, and ruling Jewish body as the Sanhedrin.

(c) "Filled with the Spirit" is not mentioned very often in the Bible, but one other was during Peter's sermon on the day of Pentecost--

"Repent, and let every one of you be baptized³ in the name of Jesus Christ {THAT NAME AGAIN} for the remission of sins; and you shall receive the

1. This is not the power of the Spirit to sit in a church of comfort, and among fellow Christians, to practice the self-satisfaction of unknown tongues {not real languages} and prove to the rest of the church that by the speaking in unknown and non-understandable languages that they are sanctified.

2. For one Biblical fact, this event on the first day of Pentecost after the Ascension of Jesus, that Spirit came upon them, was the first coming of the Holy Spirit to take the place of Jesus; and to convict the world of sin, of righteousness, and judgment; and to be a Comforter to go along side all disciples.

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gift of the Holy Spirit, for the promise is to you and your children, and to all who are afar off, as many as the Lord our God will call." (Acts 2:29-30)

(d) There is a filled with the Spirit Paul mentions in Ephesians 5:18-20, which has nothing to do with speaking in languages or unknown tongues; but rather with--

"...speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord, giving thanks always for all things to God the Father in the name {THAT NAME AGAIN!} of the Lord Jesus Christ." (Ephesians 5:19,20)

2. The priests, captain of the temple, and the Sadducees {most of the religious and political power of the Jews} laid their hands on Peter and John, putting them into custody for the next day, Acts 4:1-4.

(a). What was the big deal to cause arrest? "greatly disturbed that they taught the people and preached in Jesus the resurrection from the dead" (4:2)

(b) But the damage was already done! "However many of those who heard the word {from Peter and John as they spoke, no doubt in Solomon's Porch} believed, and the number of the men came to be about five thousand." (4:4)

3. There was the obvious need for the Power of the Holy Spirit to go and witness. The whole gang of Jewish authority was gathered the next day against them. It was "their rulers, elders, and scribes, as well as Annas the high priest." (4:5,6)

(a) This august body of ruling and religious Jews did ask for it, "By what POWER or by what NAME, have you done this?" (4:7)

NOTE: Since the man Peter healed was over 40 years old (Acts 4:22), about the only charge this august religious body of Jews could bring against Peter and John was the practicing without a physicians license.

(b). IN THE NAME OF JESUS CHRIST OF NAZARETH--

"...that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands before you whole.

'This is the stone which was rejected by your builders {the masons missed it}, which has become the chief cornerstone.' (Psalm 118:22)

3. This is not water baptism, although that should follow in obedience to the command of Jesus to follow His example; but it is the great ONE BAPTISM of the seven major doctrines of Ephesians, the seven ONES, which corresponds to the One Salvation not otherwise found in the seven ONES. Likewise the great ONE Baptism of the book of Romans, also the one salvation!

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Nor is there salvation in any other; for there is no other name under heaven given among men by which we must be saved." (Acts 4:10-13)