



Hello, My Name is...

Week #6: How Jesus Shows up in the Old Testament (Preaching)

September 14 th	The Power of Naming	(Chapter 1)
September 21 st	The Two Bedrock Names of God	(Chapter 2)
September 28 th	What's in a Name?	(Chapter 3)
October 5 th	The Earned Names of God	(Chapter 4)
October 12 th	When an Image Becomes a Name	(Chapter 5)
October 19th	How Jesus Shows Up in the Old Testament	(Chapter 6)
October 26 th	How the Father Shows Up in the New Testament	(Chapter 7)
November 2 nd	There is Power in His Name, Part I	(Chapter 8a)
November 9 th	There is Power in His Name, Part II	(Chapter 8b)
November 16 th	The Eternal Spirit Himself	(Chapter 9)

LAST WEEK:

- #1.) GOD OF TRUTH – MOSES (End of life...not going into promised land)
- #2.) HOLY ONE OF ISRAEL
- #3.) GOD OF KNOWLEDGE - HANNAH
- #4.) GOD WHO SEES – HAGAR
- #5.) WHEN AN IMAGE BECOMES A NAME

#6 – How Jesus Shows Up in the Old Testament

Slide #3:

Why does it matter? The OT shows us the way to the NT – Messianic prophecy builds throughout the whole OT – starting in Genesis

Slide #4:

A number of names in the OT given to Jesus:

Primary Names of Christ in the Old Testament – Primary – they unmistakably identify Him & His Ministries

- Anointed One (Messiah)
- Branch
- Immanuel
- God’s Servant:
 - A Child is Born • A Son Given • Wonderful • Counselor •Mighty God • Everlasting Father • Prince of Peace

Slide #5:

Other OT Names & Titles:

- Companion, Fellow, Covenant of the People, Desire of all Nations, Horn of the House of Israel, Holy One, King of Glory, Man of Sorrows, Precious Cornerstone, The Stone the Builder’s Rejected, Sure Foundation, Prince of Princes, Reproach of Men, Root of Jesse, Ruler, Seed, Star Out of Jacob

Slide #6: Same as 4



Slide #7 - NAME #1 - ANOINTED ONE (MESSIAH)

The title Messiah, Anointed One, emphasizes Christ's commissioning to carry out a mission for God.¹

- Messiah means – anointed
- Christ – NT – means the same thing – Greek Translation of Hebrew word
- In predicting the appearance of a person to be called the “Messiah,” the Old Testament practice of anointing foreshadowed His role.
 - The Messiah would be both Priest and King.
 - Priest, He would represent the people before God and offer a sacrifice that restored harmony between people and God.
 - King, the Messiah would conquer evil, punish sinners, and establish God’s rule on earth.

Anointed – OT – when special persons were selected to serve God – set apart for their mission:

- **Anoint, Anointed.** To pour oil or ointment onto a person or object in a ritualistic fashion.
- **Slide #8**

Aaron & his sons – consecrated as Israel’s priests (Ex 28:41; 29:7)

⁷ “*And you shall take the anointing oil, pour it on his head, and anoint him.*”²

- **Slide #9**

Israel’s kings – (Judges 9:8; 1 Sam 16:12) -

¹² *So he sent and brought him in. Now he was ruddy, with bright eyes, and good-looking. And the LORD said, “Arise, *anoint him; for this is the one!”* ¹³ *Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. So, Samuel arose and went to Ramah.*³

- Both ministries, the priestly and the kingly, are reflected in the names and titles given to the Messiah in the Old Testament. These names and titles also establish another important truth. The coming Messiah, while a human being, was to be God Himself.
- Show the Deity of Jesus
- The Scriptures make it plain that the Messiah was to be God enfleshed, and that He would serve God both as Priest and King. Some passages featuring the names or titles of the Messiah emphasize His deity, His priestly ministry, or His royal commission. Yet in many passages featuring the Messiah’s names and titles, two or all three of these themes are interwoven.⁴

¹ Larry Richards, [Every Name of God in the Bible](#), Everything in the Bible Series (Nashville, TN: Thomas Nelson, 2001), 94.

² Jack W. Hayford et al., eds., [New Spirit-Filled Life Bible](#) (Nashville, TN: Thomas Nelson Bibles, 2002), Ex 29:7.

³ Jack W. Hayford et al., eds., [New Spirit-Filled Life Bible](#) (Nashville, TN: Thomas Nelson Bibles, 2002), 1 Sa 16:12–13.

⁴ Larry Richards, [Every Name of God in the Bible](#), Everything in the Bible Series (Nashville, TN: Thomas Nelson, 2001), 93–94.



- **Word Wealth – Hayford – Daniel 9:25 Messiah**, *mashiach* (mah-shee-ahch); Strong’s #4899: Anointed one, messiah. Found 39 times in the OT, *mashiach* is derived from the verb *mashach*, “to anoint,” “to consecrate by applying the holy anointing oil to an individual.” *Mashiach* describes the high priest (Lev. 4:3, 16) and anointed kings, such as Saul (2 Sam. 1:14) and David (2 Sam. 19:21; Ps. 18:50). In Ps. and in Dan., *mashiach* is particularly used for David’s anointed heir, the king of Israel and ruler of all nations (see Ps. 2:2; 28:8; Dan. 9:25, 26). When the earliest followers of Jesus spoke of Him, they called Him Jesus the Messiah, or in Hebrew, *Yeshua ha-Mashiach*. “Messiah” or “Anointed One” is *Christos* in Greek and is the origin of the English form “Christ.” Whenever the Lord is called “Jesus Christ,” He is being called “Jesus the Messiah.”⁵
- **Slide #10 - Talk through Definition of Deity**

DEITY, noun

1. Godhead; divinity; the nature and essence of the Supreme Being; as, the deity of the Supreme Being is manifest in his works.
2. God; the Supreme Being, or infinite self-existing Spirit.

DIVINITY, noun [Latin]

1. The state of being divine; Deity; Godhead; the nature or essence of God. Christians ascribe *divinity* to one Supreme Being only.
2. God; the Deity; the Supreme Being. Tis the *divinity* that stirs within us.

DIVINE adjective

1. Pertaining to the true God; as the *divine* nature; *divine* perfections.
2. Pertaining to a heathen deity, or to false gods.
3. Partaking of the nature of God.
Half human, half *divine*
4. Proceeding from God; as *divine* judgments.
5. Godlike; heavenly; excellent in the highest degree; extraordinary; apparently above what is human. In this application the word admits of comparison; as a *divine* invention; a *divine* genius; the divinest mind.

<https://www.wordnik.com/words/divinity>

- **Slide #11-12 JESUS’S DEITY AFFIRMED**
 - Daniel’s prediction of Jesus’ coming
 - Psalm 2, recognized by ancient Jewish commentators as well as by Christians as a messianic psalm, speaks of the “nations” (v. 1) raging against “the Lord and... His Anointed” (v. 3). Then in verses 7 through 9, the Messiah speaks.

⁵ Jack W. Hayford et al., eds., [New Spirit-Filled Life Bible](#) (Nashville, TN: Thomas Nelson Bibles, 2002), 1135.



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- Here the Messiah, seen in His royal role as Conqueror, is identified as the Son of God.

The Scriptures presenting the Messiah (the Christ) as the Anointed One clearly establish the fact that the Person who will come to deal with sin and establish His righteous rule is indeed God Himself.⁶

NAME #1 – JESUS MESSIAH – Anointed – Priest & King

NAME #2 – BRANCH

SLIDE 13

- David’s “Branch of Righteousness”

SLIDE 14 The term “branch” is a common metaphor for family relationships. As a branch grows from a tree, so metaphorically the Messiah is said in Scripture to be David’s “Branch of Righteousness” (in other words, a descendant of that king; **Jer. 23:5**). Similarly, Isaiah 11:1 predicts that “a shoot will come up from the stump of Jesse [David’s father], and from his roots a Branch will bear fruit” (NIV).

SLIDE 15 Jeremiah **33:15** quotes the Lord as saying, “I will cause to grow up to David a Branch of righteousness.”⁷

BUT – Jesus was more than a descendant of David

- “Branch of the Lord”

SLIDE 16 He is also called the “Branch of the LORD” (**Is. 4:2**) Jeremiah is even more clear in giving the Messiah a divine title, *Yahweh sidkenu*.

SLIDE 17 Jeremiah **23:6** says,

In His days Judah will be saved,
 And Israel will dwell safely;
 Now this is His name by
 which He will be called:
 THE LORD OUR RIGHTEOUSNESS.

- In passages where the Messiah is identified as the Branch, both His human nature and His deity are affirmed. There was no basis for the religious leaders of Jesus’ time to be shocked that in presenting Himself as the Messiah, Jesus also affirmed His deity. For the fact that the Promised One was to be God Himself is clearly taught in the Old Testament!



But what aspect of the Messiah’s ministry is in view where He is spoken of as the Branch? In Isaiah and Jeremiah, the Messiah’s role as Conqueror and Ruler is emphasized.

⁶ Larry Richards, *Every Name of God in the Bible*, Everything in the Bible Series (Nashville, TN: Thomas Nelson, 2001), 95–96.

⁷ Larry Richards, *Every Name of God in the Bible*, Everything in the Bible Series (Nashville, TN: Thomas Nelson, 2001), 96.



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SLIDE 18 Jeremiah 23:5 says of Him, “a King shall reign (rule) and prosper, and execute judgment and righteousness in the earth.”

SLIDE 19 And Isaiah 11:2–4 says,

The Spirit of the LORD shall rest upon Him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the
fear of the LORD.
His delight shall be in the fear of the LORD,
And He shall not judge by the sight of His eyes,
Nor decide by the hearing of His ears;
But with righteousness He shall judge the poor,
And decide with equity for the meek of the earth;
He shall strike the earth with the rod of His mouth,
And with the breath of His lips He shall slay the wicked.

SLIDE 20 Zechariah, however, emphasizes the priestly ministry of the Branch. In 3:9 we learn that the Lord, through His Servant the Branch, “will remove the iniquity of that land in one day.” In 6:12 and 13 we read that “the Man whose name is the BRANCH” is to “sit and rule on His throne; so He shall be a priest on His throne.”

- In the Messiah, in Christ, the ministries of priest and king are united. In His death, Jesus our High Priest offered His own blood as a purifying sacrifice. And when Jesus returns, He will come to rule.⁸

NAME #1 – JESUS MESSIAH – Anointed – Priest & King

NAME #2 – BRANCH – “Branch of Righteousness” & “Branch of the Lord

NAME #3 – IMMANUEL

SLIDE 21

SLIDE 22 The promised child was not simply to be miraculously conceived, but also was given a name that in Hebrew means “God with us.” In fact, the way the name is constructed gives it a slightly different emphasis: “WITH US is God!” God is not just to be “with us” in the traditional sense, but is to be WITH US in a unique sense. The One who is to be born of a virgin is God, come to earth as a true human being! He is to be with us in our humanity, born into the world as an infant as we are, and yet at the same time fully God.⁹

⁸ Larry Richards, *Every Name of God in the Bible*, Everything in the Bible Series (Nashville, TN: Thomas Nelson, 2001), 96–97.

⁹ Larry Richards, *Every Name of God in the Bible*, Everything in the Bible Series (Nashville, TN: Thomas Nelson, 2001), 97.



BAKER ENCYCLOPEDIA OF THE BIBLE

Immanuel. Hebrew masculine name which means “God with us.” It appears only twice in the **SLIDE 23** OT (Is 7:14; **SLIDE 24** 8:8) and once in the NT (Mt 1:23), where it is transliterated “Emmanuel.”

• The larger application, on which there is general agreement, is that this is a prophecy of the birth of the incarnate God, Jesus the Messiah, as shown in Matthew.

The concept of the special presence of God goes back to the Garden of Eden, where God conversed with Adam in the cool of the day. There was, however, a difference of viewpoint, for most of the pre-Isaiah expressions are seen from the perspective of God.

- It was God’s assurance, “I am with you,” not man’s recognition that “God is with us”

NAME #1 – JESUS MESSIAH – Anointed – Priest & King

NAME #2 – BRANCH – “Branch of Righteousness” & “Branch of the Lord

NAME #3 – IMMANUEL – “I Am with you”

NAME #4 – GOD’S SERVANT – Servant Songs

Isaiah was identifying the Messiah – What experiences did Isaiah have that caused him to do this... How did he get into the heart of the Messiah? How did the Holy Spirit approach Isaiah? How did He teach/train him?

SLIDE 25

- A number of chapters in Isaiah are dedicated to the description of a person called the Lord’s Servant. It is clear from these passages, called “servant songs,” that God had chosen Israel to be His servant, charged with glorifying Him among the nations. But Israel failed in this mission. So Isaiah introduces God’s coming individual who will serve Him as a Servant and who will accomplish the mission God gives to Him.
- We can best understand this title of Christ in the Old Testament by summarizing the chapters in which the Servant appears.

SLIDE 26 Isaiah 42:1–13. The gentleness of the Servant is emphasized in verses 1–3,

42 *“Behold! My Servant whom I uphold,
My Elect One in whom My soul delights!
I have put My Spirit upon Him;
He will bring forth justice to the *Gentiles.
² He will not cry out, nor raise His voice,
Nor cause His voice to be heard in the street.
³ A bruised reed He will not break,
And smoking flax He will not quench;
He will bring forth justice for truth.*

SLIDE 27-28 verses 4–9 describe His mission. God’s Servant is to redeem the lost and release the captives.

⁴ *He will not fail nor be discouraged,
Till He has established justice in the earth;
And the coastlands shall wait for His law.”*
⁵ *Thus says God the LORD,*



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*Who created the heavens and stretched them out,
Who spread forth the earth and that which comes from it,
Who gives *breath to the people on it,
And spirit to those who walk on it:*

⁶ *“I, the LORD, have called You in righteousness,
And will hold Your hand;
I will keep You and give You as a covenant to the people,
As a light to the Gentiles,*

⁷ *To open blind eyes,
To bring out prisoners from the prison,
Those who sit in darkness from the prison house.*

⁸ *I am the LORD, that is My name;
And My glory I will not give to another,
Nor My praise to carved images.*

⁹ *Behold, the former things have come to pass,
And new things I declare;
Before they spring forth I tell you of them.”*

SLIDE 29-30 Verses 10–13 reveal that the work of the Servant will give the peoples of the earth a new song to sing—a song of praise to the Lord.

Praise to the LORD

¹⁰ *Sing* to the LORD a new song,
And His praise from the ends of the earth,
You who go down to the sea, and all that is in it,
You coastlands and you inhabitants of them!*

¹¹ *Let the wilderness and its cities lift up their voice,
The villages that Kedar inhabits.
Let the inhabitants of Sela sing,
Let them shout from the top of the mountains.*

¹² *Let them give glory to the LORD,
And declare His praise in the coastlands.*

¹³ *The LORD shall go forth like a mighty man;
He shall *stir up His zeal like a man of war.
He shall cry out, yes, shout aloud;
He shall prevail against His enemies.¹⁰*

Isaiah 42:14–25; 43:1–28. This second “servant song” presents Israel as God’s failed servant (42:14–25). Israel not only failed to do God’s will, but also was completely unresponsive to His discipline.

SLIDE 31-34 Ver 43:1-13 Yet Israel is not to fear, for God will redeem His people (43:1–13).

¹⁰ Jack W. Hayford et al., eds., [New Spirit-Filled Life Bible](#) (Nashville, TN: Thomas Nelson Bibles, 2002), Is 42:1–13.



The Redeemer of Israel

- ④ 43 But now, thus says the LORD, who created you, O Jacob,
And He who formed you, O Israel:
"Fear not, for I have redeemed you;
I have called you by your name;
You are Mine.
- 2 When you pass through the **waters**, I will be with you;
And through the rivers, they shall not overflow you.
When you walk through the fire, you shall not be burned,
Nor shall the flame scorch you.
- 3 For I am the LORD your God,
The Holy One of Israel, your Savior;
I gave Egypt for your ransom,
Ethiopia and Seba in your place.
- 4 Since you were precious in My sight,
You have been honored,
And I have loved you;
Therefore I will give men for you,
And people for your life.
- 5 Fear not, for I am with you;
I will bring your descendants from the east,
And gather you from the west;
- 6 I will say to the north, 'Give them up!'
And to the south, 'Do not keep them back!'
Bring My sons from afar,
And My daughters from the ends of the earth—
- 7 Everyone who is called by My name,
Whom I have *created for My glory;
I have formed him, yes, I have made him."
- 8 Bring out the blind people who have eyes,
And the deaf who have ears.
- 9 Let all the nations be gathered together,
And let the people be assembled.
Who among them can declare this,
And show us former things?
Let them bring out their witnesses, that they may be justified;
Or let them hear and say, "It is truth."
- 10 "You are My witnesses," says the LORD,
"And My servant whom I have chosen,
That you may know and believe *Me,
And *understand that I am He.
Before Me there was no God formed,
Nor shall there be after Me.
- ⑤ 11 I, even I, am the LORD,
And besides Me there is no savior.
- 12 I have declared and saved,
I have proclaimed,



*And there was no foreign god among you;
Therefore you are My witnesses,"
Says the LORD, "that I am God.*

¹³ *Indeed before the day was, I am He;
And there is no one who can deliver out of My hand;
I work, and who will reverse it?"*

SLIDE 35-38 Ver 43:14-28 And God will blot out His people's sins (vv. 14–28).

¹⁴ *Thus says the LORD, your Redeemer,
The Holy One of Israel:
"For your sake I will send to Babylon,
And bring them all down as fugitives—
The Chaldeans, who rejoice in their ships.*

¹⁵ *I am the LORD, your Holy One,
The Creator of Israel, your King."*

¹⁶ *Thus says the LORD, who makes a way in the sea
And a path through the mighty waters,
Who brings forth the chariot and horse,
The army and the power
(They shall lie down together, they shall not rise;
They are extinguished, they are quenched like a wick):*

¹⁷ *"Do not remember the former things,
Nor consider the things of old.*

¹⁸ *Behold, I will do a new thing,
Now it shall spring forth;
Shall you not know it?
I will even make a road in the wilderness
And rivers in the desert.*

¹⁹ *The beast of the field will honor Me,
The jackals and the ostriches,
Because I give waters in the wilderness
And rivers in the desert,
To give drink to My people, My chosen.*

²⁰ *This people I have formed for Myself;
They shall declare My praise.**

Pleading with Unfaithful Israel

²² *"But you have not called upon Me, O Jacob;
And you have been weary of Me, O Israel.*

²³ *You have not brought Me the sheep for your burnt offerings,
Nor have you honored Me with your sacrifices.
I have not caused you to *serve with grain offerings,
Nor wearied you with incense.*

²⁴ *You have bought Me no sweet cane with money,
Nor have you satisfied Me with the fat of your sacrifices;
But you have burdened Me with your sins,
You have wearied Me with your iniquities.*

²⁵ *"I, even I, am He who blots out your *transgressions for My own sake;*



And I will not remember your sins.

- ²⁶ Put Me in remembrance;
Let us contend together;
State your case, that you may be acquitted.
- ²⁷ Your first father sinned,
And your mediators have transgressed against Me.
- ²⁸ Therefore I will profane the princes of the sanctuary;
I will give Jacob to the curse,
And Israel to reproaches.

- **SLIDE 39- vs 5&6 – Isaiah 49.** Isaiah now introduces an individual, called from the womb to be God's Servant, who will **light the way to God for the Gentiles** (vv. 1–7).

The Servant, the Light to the Gentiles

- ⁴⁹ "Listen, O coastlands, to Me, And take heed, you peoples from afar!
The LORD has called Me from the womb;
From the matrix of My mother He has made mention of My name.
- ² And He has made My mouth like a sharp sword;
In the shadow of His hand He has hidden Me,
And made Me a polished shaft;
In His quiver He has hidden Me."
- ³ "And He said to me,
'You are My servant, O Israel,
In whom I will be glorified.'
- ⁴ Then I said, 'I have labored in vain,
I have spent my strength *for nothing and in vain;
Yet surely my just reward is with the LORD,
And my work with my God.' "
- ⁵ "And now the LORD says,
Who formed Me from the womb to be His Servant,
To bring Jacob back to Him,
So that Israel is gathered to Him
(For I shall be glorious in the eyes of the LORD,
And My God shall be My strength),
- ⁶ Indeed He says,
'It is too small a thing that You should be My Servant
To raise up the tribes of Jacob,
And to restore the preserved ones of Israel;
I will also give You as a light to the Gentiles,
That You should be My salvation to the ends of the earth.' "
- ⁷ Thus says the LORD,
The Redeemer of Israel, their Holy One,
To Him whom man despises,
To Him whom the nation abhors,
To the Servant of rulers:
"Kings shall see and arise,
Princes also shall worship,
Because of the LORD who is faithful,



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*The Holy One of Israel;
And He has chosen You."*

- **SLIDE 40** The phrase "a covenant to the people," in 42:6, is a reference to the new covenant of Jeremiah 31:31–34, which Christ inaugurated in His death on Calvary. When God's Servant has accomplished His mission of redemption, redeeming Israel and humbling hostile world powers, the whole world will know that the Lord is Israel's Redeemer.

Isaiah 42:6 (New Spirit-Filled Life Bible)

⁶ "I, the LORD, have called You in righteousness,
And will hold Your hand;
I will keep You and give You as a covenant to the people,
As a light to the Gentiles,

SLIDE 41 - 42 Jeremiah 31:31–34 (New Spirit-Filled Life Bible)

A New Covenant

³¹ "Behold, the days are coming, says the LORD, when I will make a new *covenant with the house of Israel and with the house of Judah—

³² "not according to the covenant that I *made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.

³³ "But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and *write it on their hearts; and I will be their *God, and they shall be My *people.

³⁴ "No more shall every man teach his neighbor, and every man his brother, saying, *'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will *forgive their iniquity, and their sin I will remember no more."

Isaiah 50. In contrast to disobedient Israel, God's Servant will be responsive to God even though His obedience brings suffering. In the end the Servant will be vindicated by the Lord Himself (vv. 1–9). Those who rely on God will obey "the voice of His Servant" and in the name of the LORD" (v. 10).

Go back to the question – How did Isaiah know he was identifying the Messiah – What experiences did Isaiah have that caused him to do this... How did he get into the heart of the Messiah? How did the Holy Spirit approach Isaiah? How did He teach/train him?

SLIDE 43-45 *Isaiah 50:1–10 (New Spirit-Filled Life Bible)*

The Servant, Israel's Hope

50 Thus says the LORD:

*"Where is the certificate of your mother's divorce,
Whom I have put away?
Or which of My creditors is it to whom I have sold you?
For your iniquities you have sold yourselves,
And for your transgressions your mother has been put away.*



- ² Why, when I came, was there no man?
Why, when I called, was there none to answer?
Is My hand shortened at all that it cannot redeem?
Or have I no power to deliver?
Indeed with My rebuke I dry up the sea,
I make the rivers a wilderness;
Their fish stink because there is no water,
And die of thirst.
- ³ I clothe the heavens with blackness,
And I make sackcloth their covering.”

Changes - prophetic

- ⁴ “The Lord GOD has given Me
The tongue of the learned,
That I should know how to speak
A word in season to him who is weary.
He awakens Me morning by morning,
He awakens My ear
To hear as the learned.
- ⁵ The Lord GOD has opened My ear;
And I was not rebellious,
Nor did I turn away.
- ⁶ I gave My back to those who struck Me,
And My cheeks to those who plucked out the beard;
I did not hide My face from shame and spitting.
- ⁷ “For the Lord GOD will help Me;
Therefore I will not be disgraced;
Therefore I have set My face like a flint,
And I know that I will not be ashamed.
- ⁸ He is near who justifies Me;
Who will contend with Me?
Let us stand together.
Who is My adversary?
Let him come near Me.
- ⁹ Surely the Lord GOD will help Me;
Who is he who will condemn Me?
Indeed they will all grow old like a garment;
The moth will eat them up.
- ¹⁰ “Who among you fears the LORD?
Who obeys the voice of His Servant?
Who walks in darkness
And has no light?
Let him trust in the name of the LORD
And rely upon his God.



Isaiah 52:13–53:12.

- This Servant song begins with God’s affirmation, *“My Servant shall deal prudently; He shall be exalted and extolled and be very high” (52:13)*. But Isaiah goes on to note that at first the Servant will be unrecognized. Moreover, He will be *“despised and rejected by men, a Man of sorrows and acquainted with grief” (53:3)*.
- Isaiah 53 describes the death of the Servant, in which He is *“wounded for our transgressions” and “bruised for our iniquities” (v. 5)*. This stunning prophetic passage not only describes the death of Christ on Calvary, but also makes its redemptive purpose utterly clear. The chapter also pictures His resurrection and exaltation, all *because “He bore the sin of many, and made intercession for the transgressors” (v. 12)*.

SLIDE 46-47 Robert T. France has summarized the servanthood of Jesus, as revealed in Isaiah.

The Servant was chosen by the Lord (42:1; 49:1) and endowed with the Spirit (42:1). He was taught by the Lord (50:4), and found his strength in him (49:2, 5). It was the Lord’s will that he should suffer (53:10); He was weak, unimpressive, and scorned by men (52:14; 53:1–3, 7–9); meek (42:2), gentle (42:3), and uncomplaining (50:6; 53:7). Despite his innocence (53:9), he was subjected to constant suffering (50:6; 53:3, 8–10), so as to be reduced to near despair (49:4). But his trust was in the Lord (49:4; 50:7–9); he obeyed him (50:4–5), and persevered (50:7) until he was victorious (42:4; 50:8, 9).

The many chapters in Isaiah devoted to Jesus as God’s Servant make the title “Servant” one of the most significant of the names and titles of Jesus in the Old Testament.

SLIDE 48 & 49 A CHILD BORN • A SON GIVEN • WONDERFUL • COUNSELOR • MIGHTY GOD • EVERLASTING FATHER • PRINCE OF PEACE

Isaiah has been called the evangelist of the Old Testament. This is due in part to the second half of Isaiah’s prophecy, which emphasizes salvation rather than judgment. But the primary reason Isaiah is called the evangelist of the Old Testament is that his book is filled with images and prophecies concerning the coming Savior.

Again – going back to the question – Isaiah was identifying the Messiah – What experiences did Isaiah have that caused him to do this... How did he get into the heart of the Messiah? How did the Holy Spirit approach Isaiah? How did He teach/train him?

One of the clearest and most powerful of these prophecies is found in Isaiah 9:6 and 7. There Isaiah writes,

*For unto us a Child is born,
Unto us a Son is given;
And the government shall be
upon His shoulder,
And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.*



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***Of the increase of His
government and peace
There will be no end,
Upon the throne of David and
over His kingdom,
To order it and establish it with
judgment and justice
From that time forward, even forever.
The zeal of the Lord of hosts
will perform this.***

The references to David and his throne make it unmistakably clear that this passage is about the Messiah. It not only predicts an everlasting and peaceful rule for the Messiah, but it also contains several names and titles.

Frequent references to the throne of David emphasize the fact that Jesus was born a king, and at history's end He will rule over all.



SLIDE 48 A Child is born. This title is a clear reference to the **Messiah's** humanity. He will enter the world as a child through the normal process of birth. As Isaiah later wrote, "He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness, and when we see Him, there is no beauty that we should desire Him" (Is. 53:2). As Jesus lived His life on earth, there seemed nothing special about Him. In one sense, He was simply a faithful first-century Jewish man who worked as a carpenter. After Joseph's death, Jesus assumed the responsibility for taking care of His mother and younger half-brothers and half-sisters.

The surprising ordinariness of Jesus is emphasized in the Gospels. When Jesus came to John the Baptist to be baptized, John, who was most likely Jesus' cousin, refused at first (Matt. 3:13–15). The reason for John's reluctance was not because he understood Jesus' messianic identity. Rather, John realized that Jesus was a truly good person, someone who did not need a baptism that signified a commitment to change one's way of life.

John's baptism implied confession of sins for which one needed to repent. But John was sure that this was inappropriate for Jesus. Only when Jesus pointed out that in being baptized He would identify Himself with righteousness and with John's message did the latter permit Christ to be baptized.

The next day John identified Jesus to some of his disciples as the Lamb of God, and observed, "I did not know Him, but He who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit' " (John 1:33).

Even those who knew Jesus best, while viewing Him as a truly good person, saw nothing supernatural. As a humanly born child, Jesus had no special form or comeliness that would prompt people who saw Him to immediately acclaim Him as their Messiah and King.



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A Son is given. The Savior, while born into this world as a child, was more than that. Isaiah 9:6 titles Him a “Son... given.” This title clearly calls to mind John 3:16:

For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

Wonderful, Counselor.

The name “Wonderful, Counselor” (Is. 9:6) clearly indicates that the child born, who is also a Son given, is a miracle. His nature and existence can only be explained as a supernatural intervention by God, and not by the normal process of cause and effect at work in the material universe.

“Wonderful, Counselor” is a compound name in Hebrew, with the second component being “counselor.” The root, *ya’as*, means “to advise,” “to counsel,” “to purpose,” or “to plan.” While most take the name “Wonderful, Counselor” to suggest that the Messiah’s plans and purposes for humankind are wonderful, it seems more appropriate to see in this title a reference to the fact that the miracle of the Messiah will fulfill the eternal plan and purpose of God.

SLIDE 49 Mighty God. Psalm 89:8 describes God as being mighty. Truly, God is strong and powerful. But in Psalm 50:1, “Mighty One” is a title of “God the LORD.” The assignment of the same title in Isaiah 9:6 to the Messiah is truly significant.

The Psalm 50:1 reference makes it clear that “Mighty One” is a title belonging to *Yahweh*. And the titles of *Yahweh* are His exclusively. This is emphasized in Isaiah 42:8, in which God says, “I am the LORD [*Yahweh*], that is My name; and My glory I will not give to another, nor My praise to carved images.” Thus to call the Messiah the “Mighty God” (9:6) is tantamount to identifying the miracle child, who is also a Son, as *Yahweh* Himself.

Jesus’ claim to be one with the God of the Old Testament is thus clearly in harmony with Scripture’s teaching concerning the Messiah, the Christ. Any first-century rabbi familiar with the Old Testament Scriptures should have understood Isaiah’s prophecy and its import.

Everlasting Father. This is a third compound title that Isaiah 9:6 gives to the coming Messiah.

Before all time, before the world was created, the coming Messiah eternally existed, and He Himself is source of all that now is.

Here again we have a title that uncompromisingly affirms the full deity of the Child-Son who was to be born. The deity of the Messiah, the Christ sent by God, is so clearly taught that only those who were willfully ignorant could deny it. **Prince of Peace.** This is the fourth and final compound title of the Messiah in Isaiah 9:6. The name, implying the “Ruler who brings peace,” serves as a natural transition to verse 7: “Of the increase of His government and of peace there will be no end.” The One who is coming will sit on the throne of David and rule over his



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kingdom, “to order it and to establish it with judgment and justice from that time forward, even forever.” (See also the discussion of “The Lord is Peace” on page 70.)¹¹

Go back to the question – Isaiah was identifying the Messiah – What experiences did Isaiah have that caused him to do this... How did he get into the heart of the Messiah? How did the Holy Spirit approach Isaiah? How did He teach/train him?

NAME #1 – JESUS MESSIAH – Anointed – Priest & King

NAME #2 – BRANCH – “Branch of Righteousness” & “Branch of the Lord

NAME #3 – IMMANUEL – “I Am with you”

NAME #4 – GOD’S SERVANT

A CHILD BORN • A SON GIVEN • WONDERFUL • COUNSELOR • MIGHTY GOD • EVERLASTING FATHER • PRINCE OF PEACE

SLIDE 50 - RECAP

NOTEBOOK:

Learning His names will...

Again – going back to the question – Isaiah was identifying the Messiah – What experiences did Isaiah have that caused him to do this... How did he get into the heart of the Messiah? How did the Holy Spirit approach Isaiah? How did He teach/train him?

So... How does that impact me? Where do I allow the Lord to speak to my heart...

I would like to... I want to learn... Defining an experience of....
(What are my personal goals with learning His Names)

Week 5:

What objects do I read about in scripture that convey an attribute of God?

What Images of the LORD do I see in my everyday life?

Week 4:

What names has the LORD earned in my life? How do I see the process actually happening?

Week 3:

- Creator/Maker: What has God initiated in my life?
- WHAT response do I have with the LORD our Maker?
- Do I want to meet God Almighty? What does it cost to believe in God as El Shaddai? What do I fear? Do I need to offer that to Him?
- Believing in God of HOST – Heavenly armies as well as guiding earthly ones means....
- Believing in GOD MOST HIGH...there is nothing as powerful as HIM leads me to try....
- Where has God shown Himself in my world? My home? My city? What did He do? Have I told others?
- How does my name get listed on a list like this?
- He was. He is. He will always be. So, I will... So, I can...
- GOD IN HEAVEN = Inspires me to think of, to write of, to.... to His Uniqueness I respond with...
- Because our God is a Living God, I can...
- Can I accept God as my King? Can I accept being His subject?
- How can I worship the Ancient of Days? [FINAL VICTORY OVER EVIL]

¹¹ Larry Richards, *Every Name of God in the Bible*, Everything in the Bible Series (Nashville, TN: Thomas Nelson, 2001), 97–102.



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Week 2: What does it mean to KNOW the bedrock names of the Supreme Being who created all of this (universe) and (humankind)? Elohim, Yahweh.

[Access: He is available. He wants me to know Him. **Heredity:** Since I am His kid, I have some of Him in me.]

[Know like Moses means...]

List the characteristics of God I read in scripture.

Ask – Have I seen God as this? Experienced like this?

Week 1: Now that I know Heaven declares HIM: What have I seen of Him in what He has made? What words do I give to what I have discovered of Him?