

Discipleship Guide
Lesson 3
Jesus the Messiah

"I believe . . . in Jesus Christ, his only Son, our Lord. . . ."

As a result of studying this lesson, the student should:
(1) recognize Y'shua as the Son of God according to the Scriptures;
(2) understand what it means to cling to him as Lord.

Comment

No other doctrine in all the world has caused more confusion than the Messiahship of Jesus. As Jews who've discovered him and are seeking to follow him, it is important for us to see the biblical data as well. There were many titles extant in those days for the Messiah, including but not limited to "Son of Man", "Lord", "Teacher of Righteousness" and "Son of God". Each of these will bring certain meaning to our minds today, and yet in those days brought even more clarity. Many who are studying using this guide consider themselves Messianic Jews, that is, Jews who follow Jesus as the Messiah. Other Jewish believers don't use that title, but rather others, like Jewish Christian. "Christian" simply means one who follows the Christ, or the Anointed One, so these terms actually means the same thing. [A Messianic Jew is by definition a Christian Jew and is a Jewish Christian who is a Hebrew Christian...*ad infinitum*.] Whatever our title, and whatever denomination it is to which we've given ourselves, it is more than relevant that we investigate who Jesus is as Messiah and follow him as Lord.

The LORD and His Anointed Son

Reading

The student should read Psalm 2 and answer the following questions:

1. What was response of the nations (the gentiles) to the LORD and his Anointed One?
2. What is the familial relationship between the LORD and his Anointed One (verse 7)?
3. If we do not regard, do homage to, or kiss the Son, the Anointed One, what will be his reaction?
4. What is the condition of those who put their trust in the Anointed One?

Jesus as the Son

Reading

The student should read the Gospel of John, chapter 3 and answer the following questions.

5. From where had Jesus come and who did he claim to be?

6. What did John the Baptizer say about God the Father and the Son? To whom is John referring?

Comment

In John 1, we learn that Jesus, “the Word become flesh,” pre-existed. He was with the Father before he was born, before he took on human form (see Micah 5:2; John 5:18). In this pre-existent state, Jesus (God the Son) lived in equality with God the Father. (Review Psalm 2.) As a result, he shares an eternal intimacy with the Father that enables him to perfectly understand the Father’s will. Though equal with God the Father, Jesus the Son possesses a divine humility and subordination. Jesus also possesses exalted power and a sovereign will (see Philippians 2:1-11).

Jesus as Lord

Reading

The student should read the Gospel of John, chapters 20 and 21. Chapter 20 is John’s account of the resurrection of Jesus. Today Christians often refer to John as “the other disciple” (John 20:2) and the “disciple whom Jesus loved” (John 21:7). After reading, answer the following questions:

7. In the following situations, what name was used referring to Jesus:
 - a. by Mary Magdalene when speaking to Simon Peter and “the other disciple”?
 - b. by Mary Magdalene when speaking to the “gardener”?
 - c. by Mary Magdalene when speaking to the disciples?
 - d. by disciple Thomas when speaking to Jesus?
 - e. by the “disciple whom Jesus loved” when speaking to (Simon) Peter?
 - f. by Simon Peter when speaking to Y’shua?
8. When talking with Thomas, whom did Jesus call “blessed”?
9. What were Jesus’ final words to Simon Peter, a Jewish believer who would later be a principal leader of the Hebrew Christians?

Comment

Y’shua warned people not to take the name *Lord* lightly. The Gospel of Matthew 7:21, records, “Not everyone who says to me, ‘Lord, Lord’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven [will enter].” It reflects one of the Ten Commandments (Exodus 20:7): “You shall not take the name of the LORD your God in vain.” Calling on God as Lord of your life is right, but it must be accompanied by obedience to his expectations.

Reading

The student should read Psalm 110, a psalm of King David’s, then answer the following questions:

10. Who is talking to whom?

11. What two titles of power (governmental and religious) does “the Lord” receive (see verses 1-2, 4)?

Reading

The student should read the Gospel of Matthew 22:23-46. In verse 44 Jesus quotes Psalm 110. Then answer the following questions:

12. God is the God of whom?

13. When quoting Psalm 110:1, whom was Jesus calling “Lord”?

14. What was the reaction of the Pharisees to Jesus’ questioning?

Comment

Using any number of devices, some people may try to talk you out of your faith. One frequent argument goes like this, “How could Jesus be the messiah? Messiah is supposed to be a person from the line of David. You say, ‘God was the Father of Jesus.’ So he could not have descended from David.” Y’shua dealt with that line of reasoning in Matthew 22.

Also in the Midrash (an ancient agreed-upon rabbinical homiletical interpretation) on Psalm 18, section 29, the rabbis have identified the second “Lord” in Psalm 110 as the messiah.

Our Response

Reading

The student should read Romans 10 and answer the following questions:

15. What two things must one do to become a believer in Jesus?

16. What will result if we confess, “Jesus is Lord!” (see also Joel 2:32)?

17. How are we able to call on him as Lord? (verse 14ff) What does God use to bring us to Himself? (You may read 1 Corinthians 12 for another clue.)

Comment

Confession isn't a Catholic concept. It's very Jewish, and means *acknowledgment*. In this case we are recognizing that Jesus is God’s only means to salvation. It doesn’t mean that you stop being Jewish. It means that your relationship with God has changed. If we came to the Messiah by means of someone telling us about him, then maybe God will use us to tell others about him!

Memory Verse: John 3:17

“For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.”