Part I: A Preview of Who Jesus Is


Section 2: John’s Prologue: From Pre- Incarnation to Crucifixion — John 1:1-18

Section 3: Jesus’ Legal Lineage through Joseph and Natural Lineage through Mary — Matthew 1:17; Luke 3:23b-38

Part II: The Early Years of John the Baptist

Section 4: John’s Birth Foretold to Zacharias — Luke 1:5-25

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Part I: A Preview of Who Jesus Is


THE PROBLEM

Choosing the Material

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[Diagram showing overlap and conflict between Gospel accounts]
## DIFFERENT ASPECTS OF THE MESSIAH PRESENTED IN THE FOUR GOSPELS

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JOHN’S THEME OF SEVEN

SEVEN I AM’S

1. I am the bread of life.  
   (Lesson 6, Section 109, John 6:35)
2. I am the light of the world.  
   (Lesson 8, Section 136, John 8:12; 9:5)
3. I am the door.  
   (Lesson 9, Section 158, John 10:7)
4. I am the good shepherd.  
   (Lesson 9, Section 158, John 10:11, 14)
5. I am the resurrection and the life.  
   (Lesson 9, Section 170, John 11:25)
6. I am the way, the truth, and the life.  
   (Lesson 13, Section 218, John 14:6)
7. I am the true vine.  
   (Lesson 13, Section 219, John 15:1)

SEVEN SIGNS

1. Turning water into wine  
   (Lesson 3, Section 32, John 2:2–11)
2. Healing the nobleman’s son  
   (Lesson 3, Section 44, John 4:46–54)
3. Healing the impotent man  
   (Lesson 4, Section 57, John 5:1–9)
4. Feeding the five thousand  
   (Lesson 6, Section 104, John 6:1–14)
5. Walking on the water  
   (Lesson 6, Section 107, John 6:16–21)
6. Healing the blind man  
   (Lesson 9, Section 153, John 9:1–41)
7. Raising Lazarus  
   (Lesson 9, Section 170, John 11:1–57)

(Epilogue: Providing the catch of fish)  
   (Lesson 16, Section 255, John 21:1-6)

SEVEN DISCOURSES

Commentators are in close agreement regarding the identification of the “Seven I Am’s” and the “Seven Signs.” However, there are various opinions presented regarding the “Seven Discourses.” The following arrangement is the position presented in this class.

1. The New Birth  
   (Lesson 3, Section 36, John 3:1–21)
2. The Works of God  
   (Lesson 4, Section 59, John 5:19-47)
3. The Bread of Life  
   (Lesson 6, Section 109, John 6:22–59)
4. The Water of Life  
   (Lesson 7, Section 133, John 7:11-52)
5. The Light of the World  
   (Lesson 8, Section 136, John 8:12–20)
6. The Good Shepherd  
   (Lesson 9, Section 158, John 10:1–18).
7. The Upper Room Discourse  
   (Lesson 13, Section 218, John 14:1–31)
**Summary**

Matthew: Why the dark car was there and its importance

Mark: Why the light car was there and its importance

Luke: The chronology and sequence of events

John: The conversations that occurred

Matthew: Yeshua—King Messiah

Mark: Yeshua—Servant of the Lord

Luke: Yeshua—Ideal Son of Man

John: Yeshua—Divine Son of God
SECTION 2: John’s Prologue: From Pre-incarnation to Crucifixion—John 1:1-18

GREEK CONCEPTION OF THE LOGOS

REASON: Jesus is the very idea of God, the concept of reason—thinking—ideas in your mind

SPEECH: Jesus is the very expression of God—the concept of speech—communication

WEAKNESS

IMPROPER SOURCE OF ANSWERS

We go to the Bible—not to philosophers or to scientists or economists or historians or to anyone else.

UNDERMINES JEWISH OUTREACH

The Jewish community dismisses—explains away—the significance of the New Testament by claiming that it’s a Gentile book.

“Jesus is not for the Jew!”

When a commentator explains the world “Logos” as a Greek philosophical idea he simply reinforces this misconception.

SHALLOW THINKING

What’s been forgotten is that John was not a Greek philosopher.

John was a Jewish fisherman.

John was not influenced by Greek philosophy.

John was influenced by Jewish theology.

Jewish theology also was concerned with this concept of the Word.
BACKGROUND

LANGUAGES

HEBREW: DAVAR, the religious language, the language of Temple and Synagogue.

ARAMAIC: MEMRA, a major language of the Jew in first century Israel

GREEK: LOGOS, the economic language of the Roman Empire

*Devar, Memra, and Logos are synonymous terms for the same concept, the Word, depending on the language you are using.*

TARGUMIM

At this time, the Bible had been translated from the religious language, Hebrew, into the common Jewish language of the day, Aramaic, as well as Greek, the economic language.

SINGULAR: TARGUM

PLURAL: TARGUMIM

DEFINITION: An Aramaic, interpretive translation of some part of the Hebrew Scriptures

Example:

Isaiah 52:13
Behold, My servant will prosper, He will be high and lifted up and greatly exalted.

Targum Jonathan
Behold, my servant the Messiah…

“How to Recognise the Messiah,” (Johannesburg, South Africa, Good News Society), PG. 30

RABBI MEIR ZLOTOWITZ

The sacred books of the Scriptures may be written (in addition to Hebrew) only in Greek … let … the most beautiful of languages be used in … the Jewish houses of study (Megillah 9A). This happened when King Ptolemy ordered seventy-two sages to translate the Torah into Greek. Based on … the desire to make the Torah accessible to those who could not read it in Hebrew, the Sages permitted the translation to be made.

TARGUMS.

The Heb. word *targum* (plural *targumîm*) denotes an Aram. translation or paraphrase of some part of the OT. Targums are extant for every book except Ezra, Nehemiah and Daniel.

I. Historical survey

Targums gradually came into being as the *SYNAGOGUE* evolved. After the Babylonian Exile, Aramaic came to predominate over Hebrew as the language of the Jews; in consequence it became customary for the reading of the Heb. scriptures to be followed by an oral rendering into Aramaic for the benefit of the worshippers. Perhaps cf. Ne. 8:8. No doubt such renderings were free and spontaneous at first, but they became more and more fixed and ‘traditional’ as time passed. The next stage was to commit such material to writing; the earliest extant targumic material is from the 2nd century BC, from Qumran.

In the 1st millennium AD Judaism had two chief centres, Babylonia and Palestine. It would seem that most if not all the traditional targumic material originated in Palestine; some of it was transmitted to Babylonia, where in due course Targum Onkelos for the Pentateuch and Targum Jonathan on the Prophets (see below) were given official status. (N.B. References to ‘the Targum’ without further definition are normally to Onkelos or Jonathan.) Onkelos is claimed by TB (*Megillah* 3. 1) to have been a 1st-century AD proselyte, while Jonathan ben Uzziel lived in the 1st century BC; but considerable doubt surrounds the appropriateness of both names (cf. M. McNamara, *Targum and Testament*, p. 174). Neither Targum is likely to be so early; but both were in final, standard form by the 5th century.

Meanwhile an independent targumic tradition developed inside Palestine, and some of it attained a semi-official status there. It is convenient to call this tradition ‘the Palestinian Targum’, in spite of its varied and rather disparate character. The dating of the various individual targums has been and remains much disputed; it is even more difficult to decide the date of origin of specific features within any targum.

II. General characteristics

At one extreme, Targum Onkelos is for the most part an accurate, word-for-word rendering of the Hebrew. In view of their synagogue purpose, however, it is not surprising that targums were used as a medium of interpretation and instruction. Even the more literal of them display interpretative traits: e.g. place-names are brought up to date, difficulties are smoothed over and obscurities clarified. In the more paraphrastic targums (e.g. Pseudo-Jonathan), the text is expanded to a marked degree. Not only can the whole sense of a verse or passage be altered, but a great deal of additional material (‘midrash’) may be incorporated. Thus a targum may be scarcely recognizable as a translation of the Heb. original (see, e.g., the translation of Is. 53 in J. F. Stenning, *The Targum of Isaiah*, 1949).

III. List of Targums

The targums follow the divisions of the Heb. Bible (*CANON OF THE OT, III*).

a. *The Law*

(i) Targum Onkelos (or Onqelos): the official version of Babylonian Jews, among whom it was authoritative no later than the 4th century.
(ii) The Palestinian Targum is extant in three recensions. The only complete version is Neofiti I, probably of the 3rd century AD, although its first editor has claimed a pre-Christian date. Incomplete are the Jerusalem Targums 1 and II (often known as ‘Pseudo-Jonathan’, due to a mediaeval error, and ‘Fragment Targum’ respectively). The former is very complex, at times identical with Onkelos, elsewhere extremely paraphrastic. Fragments of the Palestinian Targum on the Pentateuch are also extant among the Cairo Genizah scrolls.

b. The Prophets
(i) Targum Jonathan ben Uzziel: the official Babylonian version, authoritative from the 4th century AD.
(ii) The Palestinian Targum has not survived, apart from fragments and occasional citations.

c. The Writings
Separate targums are extant on Job-Psalms, Proverbs, the Five Scrolls and Chronicles. These, which were never official, were later in origin than those on the Law and Prophets. From Qumran there are fragments of a much earlier and totally different targum on Job (4Qtg Job; 11Qtg Job).

IV. Value

a. Language
Targumic material offers some of the major evidence for the vernacular speech of ancient Palestine. It is therefore of special importance for the study of the ipsissima verba of Jesus and of the Aramaic substratum of the NT as a whole. Major problems remain, however, in view of uncertainties about the date of the various targums, and the problem of the existence of various dialects within Palestine.

b. Text
The targums offer an important witness to the text of the OT, comparable in value with the LXX, Peshitta and Vulgate (*TEXTS AND VERSIONS, I). The evidence is much more reliable in literal than in paraphrastic targumic material, for obvious reasons. Occasionally NT quotations from the OT are closer to the targums than to other Versions or to the MT.

c. New Testament background
The targums bear witness to Jewish modes of expression, exegetical methods and current interpretations in the early Christian centuries. Many of them are reflected, whether directly or in a more diffuse way, in the NT. The targums therefore often throw light on the NT, although their evidence is not to be used in isolation from all other rabbinic sources.


FIRST CENTURY JEWISH TRADITION

In the Jewish traditions of the first century, Greek was considered the most beautiful of languages.

It was perfectly proper to have sacred Scriptures written in Greek.

The Septuagint is another example.

So, when John writes his gospel account, it’s perfectly proper for him to write in Greek.

It’s perfectly proper for him to use the term Logos.

The book of John is sacred Scripture.

HOWEVER, John may have been writing in Greek, but he was NOT packing Greek philosophy into his Gospel.

What he was packing into his Gospel was Jewish theology—Biblical theology.
# JEWISH THEOLOGY AND JOHN’S GOSPEL

## John 1:1-18 -- The Word of God

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<td>1. Same as God yet distinct from God</td>
<td>Genesis 15:4-7 Isaiah 9:8</td>
<td>John 1:1-2</td>
<td>Encyclopedia Judaica: Vol. 16, col. 635</td>
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## Additional insight regarding the Word of God

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<th>Jer. 29:14, Deut. 4:7, Isa. 45:25 (all in the Targumim)</th>
<th>Hebrews 8:6, 9:15, 12:24, 8:26</th>
<th>Arthur C. Kac; <em>The Rebirth of the State of Israel</em>, pg. 196</th>
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<td>5. Comforter</td>
<td>Isaiah 66:13 (in the Targumim)</td>
<td>2 Cor. 1:3-7 Phil. 2:1</td>
<td>Jewish Encyclopedia Vol. 8, pg. 465</td>
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<td>6. One of the Highest Forms of Prophecy</td>
<td>Jonah 1:1</td>
<td>John 1:1</td>
<td>Artscroll Tanach Series, <em>Yonah</em>, pg. 78</td>
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<td>Midrash Rabbah - Genesis XLIV:6</td>
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JOHN 1:14

Only Begotten does not emphasize origin or number, it emphasizes uniqueness. 

Genesis 22:2

Isaac was not Abraham’s only son in number, but he was the unique son, the son of promise, the covenant son.

Cults, like Jehovah’s Witnesses, interpret this verse as gentile literature and not as Jewish literature.

Yeshua is unique from all the other sons of God (Israel - Hosea 1:10; angels - Genesis 6:2, 4; Believers - Galatians 3:25; Romans 8:14-19) because of His eternal pre-existence.

John’s Subtheme

Here we have the first expression of John’s subtheme, “The conflict between light and darkness.”

We will not be developing it in this study other than to just point it out.

Light

Pronounced: lit (Hebrew: 'or, Hebrew: ma’or; Greek: phos; many other words):

1. **Origin of Light:** The creation of light was the initial step in the creation of life. “Let there be light” (Gen. 1:3) was the first word of God spoken after His creative Spirit “moved” upon the primary material out of which He created the heavens and the earth, and which lay, until the utterance of that word, in the chaos of darkness and desolation. Something akin, possibly, to the all-pervasive electro-magnetic activity of the aurora borealis penetrated the chaotic night of the world. The ultimate focusing of light (on the 4th day of creation, Gen. 1:14) in suns, stars, and solar systems brought the initial creative process to completion, as the essential condition of all organic life. The origin of light thus finds its explanation in the purpose and very nature of God whom John defines as not only the Author of light but, in an all-inclusive sense, as light itself: “God is light” (1 John 1:5).

2. **A Comprehensive Term:** The word “light” is Divinely rich in its comprehensiveness and meaning. Its material splendor is used throughout the Scriptures as the symbol and synonym of all that is luminous and radiant in the mental, moral and spiritual life of men and angels; while the eternal God, because of His holiness and moral perfection, is pictured as “dwelling in light unapproachable” (1 Tim. 6:16). Every phase of the word, from the original light in the natural world to the spiritual glory of the celestial, is found in Holy Writ.
(1) **Natural Light.** The light of day (Gen. 1:5); of sun, moon and stars; “lights in the firmament” (Gen. 1:14–18; Ps. 74:16; 136:7; 148:3; Eccl. 12:2; Rev. 22:5). Its characteristics are beauty, radiance, utility. It “rejoiceth the heart” (Prov. 15:30); “Truly the light is sweet” (Eccl. 11:7); without it men stumble and are helpless (John 11:9, 10); it is something for which they wait with inexpressible longing (Job 30:26; compare Ps. 130:6). Life, joy, activity and all blessings are dependent upon light. Light and life are almost synonymous to the inhabitants of Palestine, and in the same way darkness and death. Theirs is the land of sunshine. When they go to other lands of clouded skies their only thought is to return to the brightness and sunshine of their native land. In Palestine there is hardly a day in the whole year when the sun does not shine for some part of it, while for five months of the year there is scarcely an interruption of the sunshine. Time is reckoned from sunset to sunset. The day’s labor closes with the coming of darkness. “Man goeth forth unto his work and to his labor until the evening” (Ps. 104:23). The suddenness of the change from darkness to light with the rising sun and the disappearance of the sun in the evening is more striking than in more northern countries, and it is not strange that in the ancient days there should have arisen a worship of the sun as the giver of light and happiness, and that Job should mention the enticement of sun-worship when he “beheld the sun when it shined, or the moon walking in brightness” (Job 31:26). The severest plague in Egypt next to the slaying of the firstborn was the plague of darkness which fell upon the Egyptians (Exo. 10:23). This love of light finds expression in both Old Testament and New Testament in a very extensive use of the word to express those things which are most to be desired and most helpful to man, and in this connection we find some of the most beautiful figures in the Bible.

(2) **Artificial Light.** When natural light fails, man by discovery or invention provides himself with some temporary substitute, however dim and inadequate. The ancient Hebrews had “oil for the light” (Exo. 25:6; 35:8; Lev. 24:2) and lamps (Exo. 35:14; Matt. 5:15). “There were many lights. (Greek: lampas) in the upper chamber” at Troas, where Paul preached until midnight (Acts 20:8); so Jer. 25:10 the Revised Version (British and American), “light of the lamp;” the King James Version, “candle.”

(3) **Miraculous Light.** When the appalling plague of “thick darkness,” for three days, enveloped the Egyptians, terrified and rendered them helpless, “all the children of Israel had light in their dwellings” (Exo. 10:23). Whether the darkness was due to a Divinely-ordered natural cause or the light was the natural light of day, the process that preserved the interspersed Israelites from the encompassing darkness was supernatural. Miraculous, also, even though through natural agency, was the “pillar of fire” that gave light to the Israelites escaping from Pharaoh (Exo. 13:21; 14:20; Ps. 78:14), “He led them .... all the night with a light of fire.” Supernatural was the effulgence at Christ’s transfiguration that made “his garments .... white as the light” (Matt. 17:2). Under the same category Paul classifies “the great light” that ‘suddenly shone round about him from heaven’ on the way to Damascus (Acts 22:6; compare 9:3). In these rare instances the supernatural light was not only symbolic of an inner spiritual light, but instrumental, in part at least, in revealing or preparing the way for it.

(4) **Mental, Moral, Spiritual Light.** The phenomena of natural light have their counterpart in the inner life of man. Few words lend themselves with such beauty and appropriateness to the experiences, conditions, and radiance of the spiritual life. For this reason the Scriptures use “light” largely in the figurative sense. Borrowed from the natural world, it is, nevertheless, inherently suited to portray spiritual realities. In secular life a distinct line of demarcation is drawn between intellectual and spiritual knowledge and illumination. Education that enlightens the mind may leave the moral man untouched. This distinction rarely obtains in the Bible, which deals with man as a spiritual being and looks upon his faculties as interdependent in their action.
(a) A few passages, however, refer to the light that comes chiefly to the intellect or mind through Divine instruction, e.g. Ps. 119:130, “The opening of thy words giveth light”; so Prov. 6:23, “The law is light.” Even here the instruction includes moral as well as mental enlightenment.

(b) Moral: Job 24:13, 16 has to do exclusively with man’s moral attitude to truth: “rebel against the light”; “know not the light.” Isa. 5:20 describes a moral confusion and blindness, which cannot distinguish light from darkness.

(c) For the most part, however, light and life go together. It is the product of salvation: “Yahweh is my light and my salvation” (Ps. 27:1). “Light,” figuratively used, has to do preeminently with spiritual life, including also the illumination that floods all the faculties of the soul: intellect, conscience, reason, will. In the moral realm the enlightenment of these faculties is dependent wholly on the renewal of the spirit. “In thy light .... we see light” (Ps. 36:9); “The life was the light of men” (John 1:4). Light is an attribute of holiness, and thus a personal quality. It is the outshining of Deity.

3. An Attribute of Holiness:

(1) God. “God is light, and in him is no darkness at all” (1 John 1:5). Darkness is the universal symbol and condition of sin and death; light the symbol and expression of holiness. “The light of Israel will be for a fire, and his Holy One for a flame” (Isa. 10:17). God, by His presence and grace, is to us a “marvellous light” (1 Pet. 2:9). The glory of His holiness and presence is the “everlasting light” of the redeemed in heaven (Isa. 60:19, 20; Rev. 21:23, 14; 22:5).

(2) Christ. Christ, the eternal Word (Greek: logos, John 1:1), who said “Let there be light” (Gen. 1:3), is Himself the “effulgence of (God’s) glory” (Heb. 1:3), “the light which lighteth every man, coming into the world” (John 1:9) (compare the statements concerning Wisdom in The Wisdom of Solomon 7:25 f and concerning Christ in Heb. 1:3; and See CREEDS; LOGOS; JOHANNINE THEOLOGY; WISDOM).

As the predicted Messiah, He was to be “for alight of the Gentiles” (Isa. 42:6; 49:6). His birth was the fulfillment of this prophecy (Luke 2:32). Jesus called Himself “the light of the world” (John 8:12; 9:5; 12:46); As light He was “God .... manifest in the flesh (1 Tim. 3:16 the King James Version). “The Word was God” (John 1:1). Jesus as Greek: logos is the eternal expression of God as a word is the expression of a thought. In the threefold essence of His being God is Life (Greek: zoe) (John 5:26; 6:57); God is Love (Greek: agape) (1 John 4:8); God is Light (Greek: phos) (1 John 1:5). Thus Christ, the Greek: logos, manifesting the three aspects of the Divine Nature, is Life, Love and Light, and these three are inseparable and constitute the glory. which the disciples beheld in Him, “glory as of the only begotten from the Father” (John 1:14). In revealing and giving life, Christ becomes “the light of men” (John 1:4). God gives “the light of the knowledge of (his) glory in the face of Jesus Christ” (2 Cor. 4:6), and this salvation is called “the light of the gospel of the glory of Christ” (2 Cor. 4:4). Christ is thus the Teacher, Enlightener (“Christ shall give thee light,” Eph. 5:14 the King James Version), Guide, Saviour of men.
(3) Christians. All who catch and reflect the light of God and of Christ are called “light,” “lights.” (a) John the Baptist: “a burning and a shining light” (John 5:35 the King James Version). It is significant that this pre-Christian prophet was termed Greek: luchnos, while the disciples of the new dispensation are called Greek: phos (Matt. 5:14): “Ye are the light of the world.” (b) Henceforth Christians and saints were called “children of light” (Luke 16:8; John 12:36; Eph. 5:8), and were expected to be “seen as lights in the world” (Phil. 2:15). (c) The Jew who possessed the law mistakenly supposed he was “a light of them that are in darkness” (Rom. 2:19).

(4) The Church. Zion was to “shine” because her `light had come' (Isa. 60:1). The Gentiles were to come to her light (Isa. 60:3). Her mission as the enlightener of the world was symbolized in the ornamentations of her priesthood. The Urim of the high priest’s breastplate signified light, and the name itself is but the plural form of the Hebrew: ‘or. It stood for revelation, and Hebrew: thummim for truth. The church of the Christian dispensation was to be even more radiant with the light of God and of Christ. The seven churches of Asia were revealed to John, by the Spirit, as seven golden candlesticks, and her ministers as seven stars, both luminous with the light of the Gospel revelation. In Ephesians, Christ, who is the Light of the world, is the Head of the church, the latter being His body through which His glory is to be manifested to the world, “to make all men see,” etc. (Eph. 3:9, 10). “Unto him be the glory in the church” (Eph. 3:21), the church bringing glory to God, by revealing His glory to men through its reproduction of the life and light of Christ.

4. Symbolism: Light symbolizes: (1) the eye, “The light of the body is the eye” (Matt. 6:22, the King James Version; Luke 11:34); (2) watchfulness, “Let your lights (the Revised Version (British and American) “lamps”) be burning,” the figure being taken from the parable of the Virgins; (3) protection, “armor (Rom. 13:12), the garment of a holy and Christ-like life; (4) the sphere of the Christian’s daily walk, “inheritance of the saints in light” (Col. 1:12); (5) heaven, for the inheritance just referred to includes the world above in which “the Lamb is the light thereof”; (6) prosperity, relief (Est. 8:16; Job 30:26), in contrast with the calamities of the wicked whose “light .... shall be put out” (Job 18:5); (7) joy and gladness (Job 3:20; Ps. 97:11; 112:4); (8) God’s favor, the light of thy countenance” (Ps. 4:6; 44:3; 89:15), and a king’s favor (Prov. 16:15); (9) life (Ps. 13:3; 49:19; John 1:4).

5. Expressive Terms: Expressive terms are: (1) “fruit of the light” (Eph. 5:9), i.e. goodness, righteousness, truth; (2) “light in the Lord” (Eph. 5:8), indicating the source of light (compare Isa. 2:5); (3) “inheritance of the saints in light” (Col. 1:12), a present experience issuing in heaven; (4) “Father of lights” (James 1:17), signifying the Creator of the heavenly bodies; (5) “marvellous light” (1 Pet. 2:9), the light of God’s presence and fellowship; (6) “Walk in the light” (1 John 1:7), in the light of God’s teaching and companionship; (7) “abideth in the light” (1 John 2:10), in love, Divine and fraternal; (8) “Light of the glorious gospel of Christ “; “light of the knowledge of the glory of God” (2 Cor. 4:4, 6 the King James Version). — Dwight M. Pratt

Dark; Darkness

Pronounced: dark, dark’-nes (Hebrew: choshekh; skotos):

1. **Darkness and Light in Palestine:** The day and night, light and darkness, are notable antitheses in Palestine. There the day does not slowly fade away into the night after a period of twilight, but before sunset there is the brightness of day, and when the sun has disappeared everything has changed and night is at hand. From sunset until the darkness of night is less than an hour.

2. **Symbolic Uses:** In the Bible the main use of darkness is in contrast to light. Light is the symbol of God’s purity, wisdom and glory. Darkness is the opposite. Miraculous occurrence of darkness in the land of Egypt for three days is recorded in Exo. 10:21, 22, and at the death of Christ (Matt. 27:45).

See PLAGUES; ECLIPSE.

The figurative uses of darkness are many and various. It is used as a symbol (a) of moral depravity and its punishment. The wicked walk and work in darkness (Ps. 82:5; Prov. 2:13; John 3:19; Rom. 13:12), and their reward is to "sit in darkness" (Ps. 107:10) or to be "cast forth into the outer darkness" (Matt. 8:12); (b) of things mysterious or inexplicable (1 Kings 8:12; Ps. 97:2); (c) of trouble and affliction (2 Sam. 22:29; Job 5:14; Prov. 20:20; Isa. 9:2; compare Gen. 15:12); (d) of punishment (Lam. 3:2; Ezek. 32:8; Zeph. 1:15); (e) of death (1 Sam. 2:9; Job 10:21 f; Eccl. 11:8); (f) of nothingness (Job 3:4–6); (g) of human ignorance (Job 19:8; 1John 2:11). "A dark (the Revised Version, margin "squalid") place" (2 Pet. 1:19) refers especially to the state of things described in 2 Pet. 2. — Alfred H. Joy

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3 James Orr, The International Standard Bible Encyclopedia, electronic ed. (· · ·).
Application

<table>
<thead>
<tr>
<th>THEME</th>
<th>Knowledge of the Pre-ExistentaOne</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>BIBLICAL APPLICATION</strong></td>
<td>Witnesses:</td>
</tr>
<tr>
<td></td>
<td>1. Luke’s sources</td>
</tr>
<tr>
<td></td>
<td>2. John the Apostle</td>
</tr>
<tr>
<td></td>
<td>3. John the Baptist</td>
</tr>
<tr>
<td></td>
<td>4. Rabbinic theology</td>
</tr>
<tr>
<td></td>
<td>Responses:</td>
</tr>
<tr>
<td></td>
<td>1. Belief (a few):</td>
</tr>
<tr>
<td></td>
<td>    Result: Becoming a child of God, coming to the light</td>
</tr>
<tr>
<td></td>
<td>2. Rejection (the world and the Jewish community):</td>
</tr>
<tr>
<td></td>
<td>    Result: Remaining in darkness</td>
</tr>
<tr>
<td></td>
<td>3. Inquiry (Theophilus):</td>
</tr>
<tr>
<td></td>
<td>    Result: Continued study of the Life of Jesus</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>PERSONAL APPLICATION</strong></th>
<th>You have been introduced to Jesus, the Shekinah Glory of God who tabernacled among us. What will be your reaction:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1. Belief</td>
</tr>
<tr>
<td></td>
<td>2. Rejection</td>
</tr>
<tr>
<td></td>
<td>3. Inquiry</td>
</tr>
<tr>
<td></td>
<td>Write down the word that best describes your response to this lesson.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>PLAN OF ACTION</strong></th>
<th>What can you do to make this lesson a practical part of your life?</th>
</tr>
</thead>
</table>

If belief is your response, perhaps you could purpose to study diligently?

If inquiry is your response, perhaps you could purpose to keep an open, objective inquiring attitude?

If rejection is where you’re at perhaps you could ask yourself “Why?”

Carefully analyze why you’re choosing to reject the testimony of the four witnesses, Luke, John the Apostle, John the Baptist, and rabbinic theology.
SECTION 3: Jesus’ legal lineage through Joseph and natural lineage through Mary—Matthew 1:1-17; Luke 3:23b-38

THE GENEALOGY OF THE KING

Cultural Importance of Genealogies

I never in my life thought I would be calling a jew my Brother, and yet my Lord is a Jew, then you who I would come to ade (sic) you even if it ment (sic) my life. To me you are my Akeed (Brother of Souls). To a palasinian that is stronger than blood (sic). …Let me give you my blood line so that by my custum(sic) you can know me. I’m the bastard first born of Elias who is the first born of Abdullah who is the first born of Alnorr who fought the Natzi (sic) frount (sic) in Jordan, first born of Essal, who is the first born of Yousef Jahadarr of Ajlune During the rule Ekhaan, first born of Nurrah Sheek of palastine, (sic) first born of Elias (the Christian) first born of Abdullah, (defender of faithfull during the crusades).

YOUSEF R.

POINTS OF VIEW

MARK AND JOHN—ENTIRE ASPECT OMITTED

MATTHEW: JOSEPH’S PERSPECTIVE

Joseph’s genealogy

Joseph is active

Mary is passive

LUKE: MARY’S PERSPECTIVE

Mary’s genealogy

Mary is active

Joseph is passive
Two Genealogies

Luke’s Shealtiel and Zerubbabel were probably different persons from those two in Matthew. In Luke Shealtiel was the son of Neri, but Matthew’s Shealtiel was the son of Jeconiah.⁴

Common names in the same sequence, especially if it is the shortest possible sequence (two), does not mean these are the same people. This is confirmed by the fact that the progenitors and descendants are different.

**MATTHEW’S GENEALOGY**

<table>
<thead>
<tr>
<th>Progenitors</th>
<th>Descendants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jeconiah</td>
<td>Abihud</td>
</tr>
<tr>
<td>Shealtiel</td>
<td>Eliakim</td>
</tr>
<tr>
<td>Zerubbabel</td>
<td>Azor</td>
</tr>
<tr>
<td></td>
<td>Zadok</td>
</tr>
<tr>
<td></td>
<td>Achim</td>
</tr>
<tr>
<td></td>
<td>Eliud</td>
</tr>
<tr>
<td></td>
<td>Eleazar</td>
</tr>
<tr>
<td></td>
<td>Matthan</td>
</tr>
<tr>
<td></td>
<td>Jacob</td>
</tr>
</tbody>
</table>

There is no convergence until Joseph and his name is highly qualified

**LUKE’S GENEALOGY**

<table>
<thead>
<tr>
<th>Progenitors</th>
<th>Descendants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neri</td>
<td>Rhesa</td>
</tr>
<tr>
<td>Shealtiel</td>
<td>Joanan</td>
</tr>
<tr>
<td>Zerubbabel</td>
<td>Joda</td>
</tr>
<tr>
<td></td>
<td>Josech</td>
</tr>
<tr>
<td></td>
<td>Semein</td>
</tr>
<tr>
<td></td>
<td>Mattathias</td>
</tr>
<tr>
<td></td>
<td>Maath</td>
</tr>
<tr>
<td></td>
<td>Naggai, Hesli, Nahum, Amos, Mattathias, Joseph, Jannai, Melchi, Levi, Matthat, Eli</td>
</tr>
</tbody>
</table>

Joseph the husband of Mary, by whom (Mary – fem.) was born Jesus, who is called Christ (Messiah).⁵

being supposedly the son of Joseph Jesus

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BIBLICAL REQUIREMENTS FOR KINGSHIP

Two requirements

Davidic Descent

Applicable to Jerusalem and Judah

The Abrahamic Covenant

<table>
<thead>
<tr>
<th>Aspect—Land Promise (Israel)</th>
<th>Davidic Covenant</th>
</tr>
</thead>
<tbody>
<tr>
<td>To You</td>
<td>2 Sam. 7:10-17</td>
</tr>
<tr>
<td>To Your Descendants</td>
<td>1 Chron. 17: 10-15</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Aspect—National Promise</th>
<th>New Covenant</th>
</tr>
</thead>
<tbody>
<tr>
<td>National Election</td>
<td>Jer. 31:31-34</td>
</tr>
<tr>
<td>Unique Relationship with Gentile Nations</td>
<td>Ezekiel 36:24-28</td>
</tr>
</tbody>
</table>

| Aspect—Spiritual Blessing Promise | | |
| I will bless you. | New Covenant | Jer. 31:31-34 |
| You will bless others. | | Ezekiel 36:24-28 |

<table>
<thead>
<tr>
<th>The Davidic Covenant</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Aspect—an eternal:</strong></td>
</tr>
<tr>
<td>1. House (Dynasty)</td>
</tr>
<tr>
<td>2. Throne</td>
</tr>
<tr>
<td>3. Kingdom</td>
</tr>
<tr>
<td>4. Person</td>
</tr>
</tbody>
</table>
Divine Appointment through prophetic sanction

Applicable to the Northern Kingdom

Matthew’s Genealogy

Joseph’s genealogy

Skips names

Symmetry is his focus

PURPOSE: TO SHOW THAT JOSEPH IS NOT YESHUA’S FATHER!!

Yeshua was not linked to Joseph. If He was, He had no claim to David’s throne!

Encyclopaedia Judaica: CD Rom Edition
Adoption

The evidence for adoption in the Bible is so equivocal (vague) that some have denied it was practiced in the biblical period. …
The evidence for adoption in the pre-Exilic period is … meager. The possibility that adoption was practiced in this period cannot be excluded, especially since contemporary legal documents are lacking. Nevertheless, it seems that if adoption played any role at all in Israelite family institutions, it was an insignificant one. For the post-Exilic period in (Israel) there is no reliable evidence for adoption at all.

Encyclopaedia Judaica: CD Rom Edition
Adoption: Later Jewish Law

Adoption is not known as a legal institution in Jewish law. According to halakhah the personal status of parent and child is based on the natural family relationship only and there is no recognized way of creating this status artificially by a legal act or fiction. However, Jewish law does provide for consequences essentially similar to those caused by adoption to be created by legal means. These consequences are the right and obligation of a person to assume responsibility for (a) a child’s physical and mental welfare and (b) his financial position, including matters of inheritance and maintenance.
The phrase “son of David” connects him with the Davidic covenant.

The phrase “son of Abraham” connects him with the Abrahamic covenant.

Four women are referred to, three, possibly all four women are gentiles.

Matthew is already pointing out that although Jesus is the king of the Jews who came primarily for the Jews the Gentiles will also benefit.

Three of these four women were guilty of sexual sin.

Rahab was a prostitute, Tamar was guilty of incest, and Bathsheba was guilty of adultery.

The point of including these three sinners in Messiah’s genealogy is to stress that Jesus came to save sinners.

But these points developed by breaking tradition are not the main point of the genealogy.
The Fourteen Generations: Matthew 1:1-17

Matthew gives us instructions how to interpret his 14 generations in verse 17 (verse 17 is located in the column on the right). Between key words (highlighted in bold) we find 14 generations. A possible reason why Matthew chose the number 14 lies in the fact that the numerical value of the name David, in Hebrew, equals 14 (Dwd: numerically 4+6+4=14). The Jews in Babylonia reckoned the years by those of Jehoiachin’s captivity (Ezk. 1:2).

1:1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. 2 To

1. Abraham was born
2. Isaac; and to Isaac,
3. Jacob; and to Jacob,
4. Judah and his brothers; 3 and to Judah were born
5. Perez and Zerah by Tamar; and to Perez was born
6. Hezron; and to Hezron,
7. Ram; 4 and to Ram was born
8. Amminadab; and to Amminadab,
9. Nahshon; and to Nahshon,
10. Salmon; 5 and to Salmon was born
11. Boaz by Rahab; and to Boaz was born
12. Obed by Ruth; and to Obed,
13. Jesse; 6 and to Jesse was born
14. David the king.

17 Therefore all the generations from Abraham to David are fourteen generations;

And to David was born

1. Solomon by her who had been the wife of Uriah; 7 and to Solomon was born
2. Rehoboam; and to Rehoboam,
3. Abijah; and to Abijah,
4. Asa; 8 and to Asa was born
5. Jehoshaphat; and to Jehoshaphat,
6. Joram; and to Joram,
7. Uzziah; 9 and to Uzziah was born
8. Jotham; and to Jotham,
9. Ahaz; and to Ahaz,
10. Hezekiah; 10 and to Hezekiah was born
11. Manasseh; and to Manasseh,
12. Amon; and to Amon,
13. Josiah; 11 and to Josiah were born
14. Jeconiah and his brothers,

at the time of the deportation to Babylon.¹

12 And after the deportation to Babylon¹, to

1. Jeconiah was born
2. Shealtiel; and to Shealtiel,
3. Zerubbabel; 13 and to Zerubbabel was born
4. Abihud; and to Abihud,
5. Eliakim; and to Eliakim,
6. Azor; 14 and to Azor was born
7. Zadok; and to Zadok,
8. Achim; and to Achim,
9. Eliud; 15 and to Eliud was born
10. Eleazar; and to Eleazar,
11. Matthan; and to Matthan,
12. Jacob; 16 and to Jacob was born
13. Joseph the husband of Mary, by whom was born
14. Jesus, who is called Christ.

LUKE’S GENEALOGY

Luke follows strict Jewish Law.

He mentions no women, not even Mary, although it is her line that he is tracing.

He skips no names.

He shows that Jesus could still be King because Jesus was a descendent of David but apart from the House of Jechoniah.

He has no problem with Jechoniah.

That's why he begins in his Gospel differently.

Only later does he deal with the genealogy to show that Jesus did descend from David.

<table>
<thead>
<tr>
<th>LUKE 3:23-24</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Genealogy</strong></td>
</tr>
<tr>
<td>Jesus . . . being</td>
</tr>
<tr>
<td>(supposedly the son of Joseph)</td>
</tr>
<tr>
<td>the son of the Eli of the Matthat of the Levi of the Melchi etc.</td>
</tr>
</tbody>
</table>

THE TWO GENEALOGIES

<table>
<thead>
<tr>
<th>Luke’s</th>
<th>Matthew’s</th>
</tr>
</thead>
<tbody>
<tr>
<td>GOD</td>
<td>GOD</td>
</tr>
<tr>
<td>Abraham</td>
<td>David</td>
</tr>
<tr>
<td>Nathan</td>
<td>Solomon</td>
</tr>
<tr>
<td>Eli</td>
<td>Jechoniah Curse</td>
</tr>
<tr>
<td>Mary</td>
<td>Jer. 22: 24-30</td>
</tr>
<tr>
<td>Jesus</td>
<td>Joseph</td>
</tr>
</tbody>
</table>
THE DAVIDIC COVENANT IS UNCONDITIONAL FOR DAVID, BUT CONDITIONAL FOR SOLOMON.

Key statements that are usually not mentioned:

1 Chronicles 22:6-13

David is reviewing the promise God made to him and charging Solomon to build the temple in verses 6-12.

In verse 13 David’s statement to Solomon is conditional, "Then you will prosper, if …"

We need to ask ourselves, "Did Solomon obey the Mosaic Law carefully?"

The answer comes in 1 Kings 11:9: Solomon failed to diligently follow the Lord and was disciplined.

1 Chronicles 28:7

Note, again the conditional element concerning Solomon, "I will establish … if …"

It appears to me that David understands the David Covenant to be conditional in regard to Solomon.

1 Kings 9:3-7

God's promise and warning to Solomon.

Summary

God will fulfill His promise to David of an eternal house, throne, and kingdom but it will only come through Solomon's line if Solomon's line is worthy.

Solomon's line was not worthy and was cut off conclusively with the Jeconiah curse.

A transfer of the covenant promise to another descendent of David is required

This is where Luke's genealogy comes into play
<table>
<thead>
<tr>
<th>Dynasty (Roman numeral)</th>
<th>King (co-regency)</th>
<th>Date</th>
<th>Years</th>
<th>Character</th>
<th>Scripture</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I</td>
<td>Rehoboam</td>
<td>933-917</td>
<td>17</td>
<td>Bad</td>
<td>I Kings 14:21-31; II Chronicles 10:1-12:16</td>
<td></td>
</tr>
<tr>
<td>3. Asa*</td>
<td></td>
<td>915-874</td>
<td>41</td>
<td>Good</td>
<td>I Kings 15:9-24; II Chronicles 14:1-16:14</td>
<td>2 year co-regency with Jehoshaphat</td>
</tr>
<tr>
<td>5.</td>
<td>Jehoram (Joram)</td>
<td>851-843</td>
<td>8</td>
<td>Bad</td>
<td>II Kings 8:16-24; II Chronicles 21:1-20</td>
<td>Stricken by God (bowels)</td>
</tr>
<tr>
<td>7.</td>
<td>Athaliah</td>
<td>843-837</td>
<td>6</td>
<td>Bad</td>
<td>II Kings 11:1-20; II Chronicles 22:10-23:21</td>
<td>The only Queen to rule--assassinated</td>
</tr>
<tr>
<td>8.</td>
<td>Jehoash (Joash)</td>
<td>837-797</td>
<td>40</td>
<td>Good and Bad</td>
<td>II Kings 11:21-12:21; II Chronicles 24:1-27</td>
<td>Started good but ended badly</td>
</tr>
<tr>
<td>10. Azariah★ (Uzziah)</td>
<td>792-740</td>
<td>52</td>
<td>Good</td>
<td>II Kings 15:1-7; II Chronicles 26:1-23</td>
<td>Disobeyed--struck with leprosy.</td>
<td></td>
</tr>
<tr>
<td>18. Jehoiakim</td>
<td>608-597</td>
<td>11</td>
<td>Bad</td>
<td>II Kings 23:34-24:7; II Chronicles 36:5-8</td>
<td>Died as Babylonian army appeared</td>
<td></td>
</tr>
<tr>
<td>19. Jehoiachin (Jeconiah)</td>
<td>597</td>
<td>3 mon.</td>
<td>Bad</td>
<td>II Kings 24:8-17; II Chronicles 36:9-10</td>
<td>Deported to Babylon Also known as Coniah</td>
<td></td>
</tr>
</tbody>
</table>
THE TWO GENEALOGIES
Luke’s: Mary | Matthew’s: Joseph

GOD
Abraham
David
Nathan
Solomon
Jechoniah Curse
Jer. 22: 24-30
God
Eli
Mary
Jesus
Joseph

Abraham
David
Nathan
Solomon
Jechoniah Curse
Jer. 22: 24-30
SUMMARY

1. Jesus was not the only descendant of David at that time.
2. There were many Davidic claimants to the throne in the First Century.
3. 70AD: the Roman general Vespasian hunted down the house of David.
4. Luke gives us Messiah’s genealogy, showing that Jesus was of the House of David apart from Jechoniah and therefore a legitimate claimant to the throne.
5. The royal credentials of Jesus were impeccable otherwise He would have been easily dismissed as an obvious imposter by the religious leaders.

CLAIMANTS CONTINUE TO EMERGE

135 AD: the leader of the Second Jewish Revolt, Bar Kokhba is said to be of Davidic descent.

1992 AD: Rabbi Menachem Mendel Schneerson claimed David descent

FOUR TITLES

SON OF DAVID
SON OF ABRAHAM
SON OF ADAM
SON OF GOD

THE SUFFERING SERVANT OF ISAIAH ACCORDING TO THE JEWISH INTERPRETERS, PAGE 33

B’reshith Rabbah of R. Mosheh Had-Darshan

“Says R. B’rekhyah, The Holy One said to Israel, You have spoken before me, saying, We are orphans and have no father …: The redeemer whom I shall raise up out of your midst will have no father also, as it is said, ‘Behold the man whose name is the Branch, and he shall branch up out of his place’ (Zech. vi. 12); and similarly by Isaiah, ‘And he came up as a sucker before him.’ (Isa 53: 2)
Part II: The Early Years of John the Baptist

SECTION 4: John’s Birth Foretold to Zacharias—Luke 1:5-25

CHARACTERS

2 main characters Zacharias and Elizabeth

“Zacharias” means “God remembers”

“Elizabeth” means “God’s oath”.

COURSE OF ABIJAH

King David sub-divided the Tribe of Levi into 24 sub-divisions (1 Chron. 24:1)

One of these sub-divisions was named the Course of Abijah.

Each course would have their turn for two weeks (1 week every 6 months) at the temple to function as priests and control the temple operation.

Zacharias was chosen to function in the Priestly office by lot

A priest was chosen by Zechariah to take the coal from the Altar of burnt offering and bring it into the Holy Place.

He would then place it on the Altar of incense that was just in front of the Holy of Holies.

Then Zechariah would burn it and the incense on the Altar of incense.

SYMBOLIC OF PRAYER

Psalm 141:1-2

Revelation 5:8, 8:3-4

DEATH PENALTY—Lev. 10:1-2
ANGELIC CONFRONTATION

John—“Grace"

God is about to introduce a new age—the age of grace, a time characterized by an unusual expression of God’s grace

NAZIRITE FROM BIRTH

NAZIRITE — (Heb. form Nazirite), the name of such Israelites as took on them the vow prescribed in Num. 6:2–21. The word denotes generally one who is separated from others and consecrated to God. Although there is no mention of any Nazarite before Samson, yet it is evident that they existed before the time of Moses. The vow of a Nazarite involved these three things, (1) abstinence from wine and strong drink, (2) refraining from cutting the hair off the head during the whole period of the continuance of the vow, and (3) the avoidance of contact with the dead.

When the period of the continuance of the vow came to an end, the Nazarite had to present himself at the door of the sanctuary with (1) a he lamb of the first year for a burnt-offering, (2) a ewe lamb of the first year for a sin-offering, and (3) a ram for a peace-offering. After these sacrifices were offered by the priest, the Nazarite cut off his hair at the door and threw it into the fire under the peace-offering.

For some reason, probably in the midst of his work at Corinth, Paul took on himself the Nazarite vow. This could only be terminated by his going up to Jerusalem to offer up the hair which till then was to be left uncut. But it seems to have been allowable for persons at a distance to cut the hair, which was to be brought up to Jerusalem, where the ceremony was completed. This Paul did at Cenchrea just before setting out on his voyage into Syria (Acts 18:18).

On another occasion (Acts 21:23–26), at the feast of Pentecost, Paul took on himself again the Nazarite vow. “The ceremonies involved took a longer time than Paul had at his disposal, but the law permitted a man to share the vow if he could find companions who had gone through the prescribed ceremonies, and who permitted him to join their company. This permission was commonly granted if the new comer paid all the fees required from the whole company (fee to the Levite for cutting the hair and fees for sacrifices), and finished the vow along with the others. Four Jewish Christians were performing the vow, and would admit Paul to their company, provided he paid their expenses. Paul consented, paid the charges, and when the last seven days of the vow began he went with them to live in the temple, giving the usual notice to the priests that he had joined in regular fashion, was a sharer with the four men, and that his vow would end with theirs. Nazarites retired to the temple during the last period of seven days, because they could be secure there against any accidental defilement” (Lindsay’s Acts).

As to the duration of a Nazarite’s vow, every one was left at liberty to fix his own time. There is mention made in Scripture of only three who were Nazarites for life, Samson, Samuel, and John the Baptist (Judg. 13:4, 5; 1 Sam. 1:11; Luke 1:15). In its ordinary form, however, the Nazarite’s vow lasted only thirty, and at most one hundred, days. (See RECHABITES.)

This institution was a symbol of a life devoted to God and separated from all sin, a holy life. 8

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JOHN’S MISSION

To prepare a people for the reception of the Messiah when the Messiah made his appearance.

He would be filled with the Holy Spirit from his mother’s womb.

John is NOT Elijah BUT he does come in the spirit of Elijah.

DIVINE DISCIPLINE

STRICKEN MUTE

UNFORTUNATE LEGEND

It is said that the Rabbis had a rope tied around the leg of the priest.

Should he be stricken dead in the Holy Place then his body could be pulled out with the rope.

That tradition appears to be a complete legend with no basis is Jewish literature.

There is no reference to it in the Bible.
SECTION 5: Jesus’ Birth Foretold to Mary—Luke 1:26-38

ANGELIC ANNUNCIATION

1. He will be great and be called the Son of the Most High—the eternal person, Yeshua.
2. The throne of his father David—the eternal right to rule.
3. The House of Jacob forever—the eternal dynasty
4. Of his kingdom there shall be no end—the Messianic Kingdom

There were a good number of Jewish men living at this point who were members of the house of David apart from Jechoniah.

On that ground alone any of them had the right to claim the throne.

The historian Heggisipus states that the Roman Emperor's Vespasian, Domitian, and Trajan all hunted down House of David as a political threat.9

With many possible claimants to the Davidic throne why was Jesus singled out.

The second element regarding kingship enters the picture, divine appointment.

QUESTION: HER QUESTION DOES NOT RISE OUT OF AN ATTITUDE OF UNBELIEF.

ANSWER: THE OVERSHADOWING MINISTRY OF THE HOLY SPIRIT

RESULTS

1. The product will be sinless and holy: “He shall be holy.”
2. The product shall be Deity: “He shall be called the son of God.”

9 Schurer div. 1 vol. 2 page 279
TRANSMISSION OF THE SIN NATURE

Some teachers teach that the reason that the virgin birth was necessary is because this was the only way that Jesus could be protected from the sin nature.

The sin nature, they teach, is transmitted through the male line, through the father.

The Bible nowhere teaches that the sin nature is transmitted through the male line.

The sin nature is transmitted by both male and female, not by the male only.

What protected Jesus from the sin nature was not the absence of a human father, but the overshadowing of the Holy Spirit.

It is because of the overshadowing of the Holy Spirit we are told in this passage that he was born holy, the Son of God.

So the reason for the virgin birth does NOT lie in the thought that this was the only way in which God could do it.

The omnipotence of God wasn’t stuck with only one way of doing it.

God could have done it in another way.

FULFILLMENT OF PROPHECY

The only reason that he did it this way was because he chose to do it this way for the purpose of fulfilling Bible prophecy.

The Bible predicted that this was the way that it was going to be.
SUMMARY

1. The incarnation will be in a man—a male, not a female.
2. The name of this man is to be Yeshua.
3. As to His essential nature, he is to be great.
4. He will be called the Son of God.
5. He will be the one to fulfill the Davidic Covenant.

MARY’S SUBMISSION

The Mosaic Law (Deut. 22:20) laid down a penalty for any woman who was found pregnant without a husband and that was to be stoned to death.

She also had to trust God for the reaction of the community.

Even if they did not stone her, she could also still be ostracized.

Finally she had to trust God in her relationship to Joseph as the next section (Section 6) will make clear.
SECTION 6: Mary’s Visit to Elizabeth—Luke 1:39-45

TRAVEL TO JUDAH

LEAPING AND FILLING

As she enters the house, in verse 41, we are told that the babe leaped in her womb.

Already the baby in the womb of Elizabeth is performing the function for which he is going to be born: that is to become the herald of the king.

With the leaping of the babe in the womb we are next told that Elizabeth was filled with the Holy Spirit.

She is now controlled by the Holy Spirit and she gives forth with a prophetic utterance.

PROPHETIC UTTERANCE

She recognizes that through this prophetic utterance that Mary will be the mother of Elizabeth’s LORD.

CONFIRMATION

She believed the message of the angel, and having believed she is told that the promise of the angel will find its fulfillment.

SECTION 7: The Song of Mary—Luke 1:46-56

WHAT GOD DID FOR MARY: PERSONAL SALVATION

She clearly calls God her savior and the kind of people that need saviors are sinners.

Negates Roman Catholicism which teaches the doctrine of the Immaculate Conception.

WHAT GOD WILL DO FOR ISRAEL

The point of the second section is that the one coming will fulfill all the promises to Abraham.

In verse 56 we are told that Mary stayed with Elizabeth for a period of about 3 months.

This would mean that she left just before the birth of John the Baptist.
**Application**

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<th>Theme</th>
<th>The Two Ways We Can Respond to God</th>
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<tbody>
<tr>
<td><strong>Biblical Application</strong></td>
<td>Facing the same circumstance, the miraculous birth of their son, Zacharias and Mary (both committed believers in God) respond in two different ways</td>
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<tr>
<td></td>
<td>1. Zacharias responds in unbelief</td>
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<td>2. Mary responds in faith</td>
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<td><strong>Personal Application</strong></td>
<td>Is there a circumstance in your life today to which you will have to respond?</td>
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<td>It could be a positive circumstance, like Mary and Zacharias face, the joyous event of the birth of children, or it could be a negative circumstance, like a family problem or job loss.</td>
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<td>How, as a believer, will you respond to what God has brought into your life?</td>
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<td>Will you respond in faith or unbelief?</td>
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<td>Please write down what circumstance you are facing and how you desire to respond.</td>
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<td><strong>Plan of Action</strong></td>
<td>Is there something practical you could do to show your response?</td>
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