Part II. The Early Years of John the Baptist (cont.)

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Section 9: Zacharias’ Prophetic Song — Luke 1:67-79
Section 10: John’s Growth and Early Life — Luke 1:80

Part III: The Early Years of Jesus Christ

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Section 14: Circumcision of Jesus — Luke 2:21
Section 16: Return to Nazareth — Luke 2:39
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Section 21: Jesus’ First Passover in Jerusalem — Luke 2:41-50
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Section 24: His Person, Proclamation, and Baptism — Matthew 3:1-6; Mark 1:2-6; Luke 3:3-6
Section 26: His Description of the Christ — Matthew 3:11-12; Mark 1:7-8; Luke 3:15-18
Part V: The End of John’s Ministry and the Beginning of Christ’s (largely in Judea)


SECTION 8: John’s Birth—Luke 1:57-66

THEME

WHATSOEVER HAPPENS TO THE HERALD WILL HAPPEN TO THE KING.

John the Baptist is born and it comes time to name him.

The angel had already instructed what the name should be—John.

When Elizabeth is asked by the neighbors what she will name this son she says John.

This raises a problem in the community.

JEWISH CUSTOM

Tradition: name the child after any relative dead or alive

Problem: neither on Elizabeth’s side of the family nor on Zacharias’ side of the family had anyone ever been named Jochanon or John

Point: God had a very deliberate point to make in his wish to name the forerunner of the Messiah in a new way.

God was intending to do something different.

He was intending to announce the coming of a new dispensation: the dispensation of grace.

He was announcing a new age that would be characterized by an unusual display of grace.

Meaning: The Hebrew word for “John” means “grace”.

THE MESSIAH WHO IS TO COME

JEWISH COVENANTS

Davidic covenant
Abrahamic covenant
New Covenant

PLAY ON WORDS

Zacharias means “God remembers.”
Elizabeth means, “The Oath of God”.
God remembers his oaths—His promises—His covenants.

THE FORERUNNER OF THE MESSIAH

JOHN’S TASKS: FORERUNNER AND PROPHET

MORNING STAR

The morning star is the last star in the heavens and announces the coming of day.

John is the last bright star of the old night preceding the coming of a new day—
Malachi 4:2

TWO-FOLD MINISTRY

Those—the Gentiles
Our—the Jews
SECTION 10: John’s Growth and Early Life—Luke 1:80

WILDERNESS OF JUDEA AND SEPARATE FROM RABBINIC JUDAISM

The Jewish Wedding System

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<th>Feature</th>
<th>Explanation</th>
<th>Application to the Church</th>
<th>Scripture</th>
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<td>Agreement</td>
<td>Before the Foundation of the World</td>
<td>Eph 1:4</td>
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<td>Bride Price Paid</td>
<td>Death of the Messiah</td>
<td>John 3:16</td>
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<td>Token Given (Money/Ring)</td>
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<td>2.</td>
<td>Preparation</td>
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<td>Bride Prepares (Sanctification)</td>
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<td>4.</td>
<td>Fetching of the Bride</td>
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<td>5.</td>
<td>Ceremony (Nisuin)</td>
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<td>Wedding of the Lamb</td>
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<td>6.</td>
<td>Marriage Feast</td>
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<td>Begins the Kingdom</td>
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Jewish Life of the Messiah: Lesson Two
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Part III: The Early Years of Jesus Christ

SECTION 11: The Circumstances of Jesus’ Birth Explained to Joseph—Matthew 1:18-25

JOSEPH’S PERSPECTIVE

Matthew wants to prove with his genealogy that Jesus is not a descendent of Joseph, and therefore not under the Jechoniah curse.

If Jesus was the son of Joseph then he had no claim to the throne of David because Joseph had no claim to the throne.

Jesus was not Joseph’s son, because of the virgin birth.

MARY’S VIRGINITY

EMPHASIZED—MATTHEW 1:18, 22-23, 25

Isaiah 7:14 was understood to refer to a virgin.

This is confirmed by the Greek translation of Isaiah 7:14—the Septuagint translation.

The rabbis who translated Isaiah 7:14 into Greek chose the Greek term “parthenos.”

Parthenos means a chaste young man or woman.

She did have sexual relations after the birth of Jesus.

But she retained her virginity until that birth.

THE ANGEL’S MESSAGE

1. Joseph is to fulfill the marriage vow to Mary.

2. Joseph is to believe and to accept Mary’s story.

3. Joseph is to exercise faith in God and trust God that all is according to plan.

**DECREE**

This forces Joseph to leave Nazareth while Mary is still pregnant and take her with him to Bethlehem to be enrolled.

Mary was from Nathan’s side and Joseph was from Solomon’s side.

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<table>
<thead>
<tr>
<th>Gregorian Calendar</th>
<th>Zero Point</th>
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<tr>
<td></td>
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<td>7 6 BC 5 4 3</td>
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<td>Year 1 AD</td>
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<tr>
<td>Year 2 AD</td>
<td>3 4 5</td>
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<td>2005</td>
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<tr>
<td>7 6 BCE 5 4 3</td>
<td>Year 2 BCE</td>
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<tr>
<td>Year 1 BCE</td>
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<td>Year 2 CE</td>
<td>3 4 5</td>
</tr>
<tr>
<td>Etc</td>
<td>2005</td>
</tr>
</tbody>
</table>

**The Birth of Yeshua Ha-Mashiah**

- **The Wise Men could not have seen Herod in 8 BC.** He was outside of Jerusalem fighting a war.
- **Strongest possibility for Yeshua’s birth:** late 7 BC or (most likely) early 6 BC.
- **Herod leaves Jerusalem late in 5 BC and goes to Jericho until his death (Josephus).**
- **Death of Herod the Great early in 4 BC.**

<table>
<thead>
<tr>
<th>8 BCE</th>
<th>7 BC</th>
<th>6 BC</th>
<th>5 BC</th>
<th>4 BCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quirinius was twice governor of Syria. His first time in office was from 10-7 BC.</td>
<td>The Wise men have to see Herod before he leaves Jerusalem. In addition, they visit Yeshua 1-2 years after His birth. Therefore, most likely, they talk with Herod late in 5 BC.</td>
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</tbody>
</table>

TIME OF YEAR

Dr. Arnold G. Fruchtenbaum

“Anyone who says that to you has never been in Bethlehem in the month of December. I have been there on a number of occasions and there are sheep all over the place. Just because you don’t have sheep [outside] in December in Montana is no basis for saying you can’t have them [outside] in Bethlehem.”
Shekinah

SHEKINAH. The Shekinah (Heb. šeḵinâ), the radiance, glory or presence of God dwelling in the midst of his people, is used by Targumist and Rabbi to signify God himself, for legal Judaism dislikes ascribing form or emotion to deity. Nevertheless the God conceived in purified human terms inspired the noblest prophetic utterances, whereas the legalist God became cold, abstract, aloof. The Shekinah, nearest Jewish equivalent to the Holy Spirit, became, with other OT ideas or derivatives (Word, Wisdom, Spirit, etc.) a bridge between man’s corporeality and God’s transcendence. The term is post-biblical, but the concept saturates both Testaments. It underlies the teaching that God dwells in his sanctuary (Ex. 25:8, etc.), or among his people (Ex. 29:45ff., etc.). These and cognate passages use the root verb šāḵan, ‘to dwell’, from which Shekinah is derived.

The glory of God (kāḇôd in the Heb. Bible, doxa in LXX and NT) is another name for the Shekinah. The Heb. and Gk. words may be applied to the glory of mere human beings, such as Jacob (Gn. 31:1, AV) or Solomon (Mt. 6:29), but it is clear enough when they refer to God. Thunder, lightning and cloud may be the outward concomitants of God’s glory (Ex. 19:16; 24:15ff.; Pss. 29; 97; Ezk. 1:4); or it may be specially associated with the tent of meeting (Ex. 40:34–38) or with the Temple (Ezk. 43:2, 4); but it is manifest also in creation (Ps. 19), and possesses elements more numinous and mysterious than any of these (Ex. 33:18–23). In fact, the glory of God regularly becomes more glorious when it is deliberately divorced from Temple or mercy-seat.

In the NT as in the OT, glory may be predicated of God (Lk. 2:9; Acts 7:55; 2 Cor. 3:18) or ascribed to him (Lk. 2:14; Rom. 11:36; Phil. 4:20; Rev. 7:12, etc.). The attribution of this glory is mentioned as a human duty, whether fulfilled (Rom. 4:20) or unfulfilled (Acts 12:23; Rev. 16:9). The glory is present in a special way in the heavenly temple (Rev. 15:8) and in the heavenly city (Rev. 21:23).

The NT freely ascribes comparable glory to Christ as divine, before as well as after the dividing-point of Easter. The Synoptics are slightly reticent about associating this glory with the earthly Jesus, except in reference to the parousia (Mk. 8:38; 10:37; 13:26; also parallels), or in reference to Christ transfigured (Lk. 9:32). John ascribes this glory much more freely (cf. 1:14; 2:11; 11:4); nevertheless he distinguishes a fuller or final revelation as subsequent to the earthly ministry (7:39; 12:16, etc.). This seeming fluctuation is not unnatural—the view of the earthly Jesus and the heavenly Christ would sometimes become foreshortened after the Passion. The cognate verb doxazō frequently replaces the noun (Jn. 12; 17, etc.). The resemblance between the Heb. word and Gk. skēnē, etc., may suggest the shekinah motif in Jn. 1:14 (eskēnōsen, ‘dwell’t) and Rev. 21:3 (skēnē, ‘dwelling’).

Other passages are worthy of special attention—cf. 1 Tim. 3:16; Tit. 2:13; Heb. 13:21; Jas. 2:1; 1 Pet. 1:11, 21; 4:13; 5:1; Rev. 5:12f.

BIBLIOGRAPHY. See HDB (s.v. ‘Shekinah’); JewE (s.v. ‘Anthropomorphism’, ‘Shekinah’); EJ, 14, 1971 (s.v. ‘Shekinah’); G. Kittel, G. Von Rad, in TDNT 2, pp. 237–251; R. A. Stewart, Rabbinic Theology, 1961, pp. 40–42. R.A.S.1

ANGEL’S MESSAGE

1. **DON’T FEAR.**

2. **A SAVIOR IS BORN.**

3. **THIS SAVIOR IS THE MESSIAH.**

**SIGNS**

1. **HE WILL BE LYING IN A MANGER.**

   Dr. Alfred Edersheim

   The Life and Times of Jesus the Messiah

   In Gen. 3:21 the Targum Pseudo-Jon. paraphrases “the tower of Eder” (at Bethlehem) as the place whence the Messiah would be revealed. …

   APPENDIX IX: LIST OF OLD TESTAMENT PASSAGES MESSIANICALLY APPLIED IN ANCIENT RABBINIC WRITINGS.

   And yet Jewish tradition may here prove both illustrative and helpful. That the Messiah was to be born in Bethlehem, was a settled conviction. Equally so was the belief, that He was to be revealed from מִגְדַל־אֵדֶר, “the tower of the flock.” This מִגְדַל־אֵדֶר was not the watch-tower for the ordinary flocks which pastured on the barren sheep-ground beyond Bethlehem, but lay close to the town, on the road to Jerusalem. A passage in the Mishnah leads to the conclusion, that the flocks, which pastured there, were destined for Temple-sacrifices, …

   The same Mishnaic passage also leads us to infer, that these flocks lay out all the year round, … shepherds watched the flocks destined for sacrificial services, in the very place consecrated by tradition as that where the Messiah was to be first revealed.


2. **HE WILL BE WRAPPED IN SWADDLING CLOTHES.**

   Burial clothes

   He was born to die
SECTION 14: Circumcision of Jesus—Luke 2:21

**Purpose of Circumcision:** Expression of parental faith, not of the child

**Timing:** Eighth Day

**Naming:** Yeshua (Hebrew: Salvation)

**Covenants**

*Abrahamic Covenant (eternal and unconditional)*

- Sign of Jewishness
- For Jews only
- Necessary for male Jewish Christians today as a sign of Jewishness

*Mosaic Covenant (temporary and conditional)*

- Sign of submission to the Law
- For Jews and Gentile proselytes
- Not for the Jewish or Gentile Believer today


**Purpose**

1. For the purification of the mother.

2. The second purpose for this ceremony is the redemption of the firstborn, the pidyon-ha-ben.
CHILDREN. The central purpose of marriage in Jewish tradition is procreation. The commandment in Genesis 1:28 is fulfilled according to Bet Hillel with one child of each sex and according to Bet Shammai with two boys (Yev. 6:6; Yev. 61a–64a). The aim of a levirate marriage is to perpetuate the name of the childless deceased. Children are considered a great blessing (Gen. 22:17; 32:13), and childlessness a source of frustration and despair (Gen. 30:1; I Sam. 1:10). A childless man was regarded as dead (Gen. R. 45:2), and the rabbis interpreted the biblical punishment of karet ("being cut off") to mean that the sinner's children would die in his lifetime, leaving him without continuation (Yev. 55a). A wife's failure to bear children during the first ten years of marriage was considered grounds for divorce (Yev. 64a).

The statement in the Ten Commandments (see Decalogue) that children are punished for their parents' sins "unto the third and fourth generation" (Ex. 20:5; Deut. 5:9) was explained by the rabbis to refer only to children who persisted in the wrong deeds of their parents (Ber. 7a; Sanh. 27b; etc.). If the children obey the Torah, they would not be punished for the sins of their fathers, "Every man shall be put to death for his own sins" (Deut. 24:16). The good deeds of parents, however, are rewarded to their children "unto the thousandth generation" (Ex. 20:6; Deut. 5:10). According to legend an angel smites the infant on his face at the moment of birth so as to make him forget the celestial visions and wisdom that he possessed until then (Seder Yezirat ha-Valad in A. Jellinek, Beit ha-Midrash 1 (19382), 153–55). A newborn son was "protected" by the reading of the Shema in the presence of the children of the community. The custom to visit a newborn male child and to hold a small feast in his honor "(Shalom Zokher)" has been practiced since the Middle Ages. Boys are named at circumcision, girls when the father is first called to the reading of the Torah after the birth.

The duty to circumcise and redeem (pidyon ha-ben) the firstborn child if it is a son is laid upon the father, as is the injunction to provide him with a proper education, a trade, and a wife. According to some amoraim, the father should also teach him how to swim (Kid. 29a). A father must also see his daughter married (ibid. 30b). The mother is enjoined to breastfeed her children during the first 24 months (Ket. 60b; Yev. 43a) and the father is strongly recommended to provide for them until their majority (Ket. 49a–b), and not, as the synod of Usha held, only until they were seven years old (ibid.). A father bears only moral responsibility for damages incurred by his children when they are minors, and even this moral responsibility ceases with girls at the age of 12 and one day and boys at the age of 13 and one day (see bar mitzvah), even though the young man does not attain majority in such matters as real estate until the age of 20 (BB 156a).

Children's major obligations toward their parents and their teachers are to honor them (Ex. 20:12; Lev. 19:3; Deut. 5:16) and if they are needy, to provide them with food, dress, and personal attention (Kid. 31b; Sh. Ar. YD 240). Capital punishment should be meted out to those who curse or beat their parents (Ex. 21:15, 17; Lev. 20:9, Deut. 27:16). A "rebellious son" should be stoned to death (Deut. 21:18–21), and children who offend their parents may be dispossessed by them (BB 8:5 and 133b); although such an action is otherwise frowned upon.

Great emphasis is placed on the training of children to religious observance and teaching them Torah. Judah b. Tema advised that healthy male children were to be taught Scripture at the age of five, Mishnah at ten, to fulfill the law at 13, and to study Talmud at 15 (Avot 5:21). According to another opinion (Sif. Deut. 46; Suk. 42a), a child's education should begin as soon as he
starts to speak distinctly. In the Middle Ages, the first day that a child attended school was considered an occasion for celebration. Jewish literature abounds in tales of child prodigies, and the wisdom of young Jerusalemites is especially noted. Lamentations Rabbah 1:1, 4, remarks upon the sharpness of a young girl of the town.

Children, when minors, are held to be free from the performance of religious duties; introduction into the observance of ritual law has, nevertheless, always begun at an early age. In Temple times, they participated in the ceremonies, and in the sabbatical year were brought to the Temple when the king read Deuteronomy (Deut. 31:10–12). The Mishnah (Yoma 8:4) suggests that children be trained gradually to fast on the Day of Atonement; the Gemara (Suk. 42a) states that a father ought to buy his son a lulav, tallit, and tefillin, as soon as he can understand their import.

Parents are encouraged to take their children to the synagogue, where it is customary for them to sip Kiddush wine; to lead the congregation (in some communities) in the recital of Pesukei de-Zimra, Ein ke-Eloheinu, Shir ha-Yihud, etc., and to dress the Torah scroll (gelilah). Although a minor is usually not eligible for inclusion in a minyan, he may, in the opinion of some authorities be counted as an adult in case of emergency and if he holds a Bible in his hand (Sh. Ar., OH 55:4). In many congregations in the western world, it has become customary to hold special children's services on Sabbath and on holidays in order to initiate them gradually into synagogue rites and regular attendance. On Simhat Torah, the children participate in the special ("circuits") hakkafot, carrying flags adorned with apples and candles. They are also called to the Torah reading under the patronage of the "Bridegroom of the Boys" (Bridegroom of the Law). At the Passover seder, the child is an integral part of the ceremony because he recites the Mah Nishtannah (the four questions).

The rabbis advised parents to be firm in the upbringing of their children (Ex. R. 1:1) and drew attention to the verse "He that spareth his rod hateth his son" (Prov. 13:24). They also warned against favoritism drawing on the Joseph story "because of the two sela weight of silk [the coat of many colors], which Jacob gave to Joseph in excess of his other sons, the brothers became jealous of him and the mantle resulted in our forefathers' exile in Egypt" (Shab. 10b). According to R. Ze'ira, parents must fulfill promises made to children lest the children should learn to tell untruths as a result of the example of unfulfillment (Suk. 46b). It is customary for a father to bless his children on Sabbath eves (and in some places also on Saturday night), after the synagogue service. For the legal aspect see Parent and Child.

[Editorial Staff Encyclopaedia Judaica]

Primogeniture of Redemption

The primogeniture of redemption refers to the male first-born on the mother's side and applies to both man and beast: "Sanctify unto me all the first-born, whatsoever openeth the womb among the children of Israel, both of man and beast: it is mine" (Ex. xiii. 2). In the manner of the sanctification of these first-born the following distinctions are drawn:

1. The first-born of a clean animal had to be brought to the sanctuary within a year from the eighth day of its birth (Ex. xxii. 30). If without a blemish it was treated as a sacrifice; i.e., the blood was sprinkled and the fat burned on the altar. As regards the disposal of the flesh there is a difference between the laws in Deuteronomy and those in Numbers. According to the former (Deut. xv. 19 et seq.; comp. xii. 6 et seq., 17 et seq.; xiv. 23) the flesh is eaten by the owner in a sacrificial meal, like that of the "shelamim," while according to the latter (Num. xviii. 17 et seq.;
comp. Ex. xxii. 29) it fell to the priest. The latter practise prevailed in the time of Nehemiah (Neh. x. 37) and Josephus (Josephus, "Ant." iv. 4, § 4). Had the animal a blemish, it was treated like any other common food (Deut. xv. 21-23).

2. The first-born of an unclean animal had to be redeemed, when a month old, according to the estimation of the priest, with the addition of one-fifth (Lev. xxvii. 27; Num. xviii. 15 et seq.). The first-born of an ass was either ransomed by a sheep or killed, its neck being broken (Ex. xiii. 13, xxxiv. 20). In Josephus' time (l.c.) all unclean animals were redeemed with one and a half shekels.

3. The first-born of man was, at the age of one month, redeemed with five shekels (Ex. xiii. 13, xxii. 28, xxxiv. 20; Num. xviii. 15 et seq.; comp. iii. 44 et seq.; Neh. x. 37).

In the Talmud the fact that the first-born in this case must be emphasized. Thus a first-born son whose birth has been preceded by a miscarriage, or by a still-birth, or by the birth of a monstrosity, or one who was himself brought forth by a surgical operation, is not due to the priesthood. On the other hand, if two wives of the same man both bear sons as first-born children, each must be redeemed (Bek. viii. 1, 2, 46a, 47b).

Origin and Significance.  
In Ex. xiii. 11-15 and Num. iii. 12 et seq. (comp. ib. 40 et seq. and viii. 15-18) the dedication of the first-born to Yhwh is connected with the slaying of the first-born of Egypt and the consecration of the Levites to the service of the sanctuary. By destroying the first-born of Egypt and sparing those of Israel, Yhwh acquired an especial ownership over the latter. But as it was not feasible to select the first-born of the entire nation and thus disturb the family organization, the Levites were substituted for them; and, indeed, rabbinical tradition assigns the priesthood to the first-born until the completion of the Tabernacle (Zeb. 112b, 115b; comp. Targ. to Ex. xxiv. 5 and Rashi and Ibn Ezra to Ex. xix. 22, 24). The view implied in the passages quoted seems to be that the Levites took the place of only those first-born which Yhwh actually spared in Egypt, and that while the Levites continued to serve at the sanctuary, all the first-born after the Exodus were nevertheless the property of Yhwh, and therefore had to be redeemed, just as the 273 first-born who surpassed the number of the Levites at Sinai had to be redeemed each with five shekels (Num. iii. 45-51). Doubtless there is here also the adaptation of an ancient custom (comp. Gen. iv. 4). The dedication of the first-born of man is the extension and application by analogy of the custom of consecrating to God the first-fruits of the soil and the firstlings of animals (comp. Ex. xxii. 28 et seq.), a custom found also among other peoples. In Israel this dedication had the significance of an acknowledgment that it was Yhwh's "heritage," that it owed to Him all which it had and was.

The interpretation of the custom of redeeming the first-born as a modification of an older custom of sacrificing the first-born sons in connection with the Passover feast (Baudissin, in Herzog-Plitt, "Real-Encyc." 2d ed., x. 176; comp. also Frazer, "The Golden Bough," 2d ed., ii. 48), has no foundation in history. There are instances in later times attesting not only the custom of sacrificing children, but also the fact that at times the first-born was preferred as a victim (II Kings iii. 27; Micah vi. 7; Ezek. xx. 26); but there is nowhere a trace of the demand of such a "blood-tax" on the part of the Deity or Lawgiver from the people, and its existence is unknown even among the Canaanites (comp. Wellhausen, "Prolegomena," 2d ed., p. 91; Robertson Smith, "Religion of the Semites," 2d ed., p. 464; and Toy on Ezek. xx. 26 in "S. B. O. T.").
In Modern Times.
Since the destruction of the Temple and cessation of sacrifices the dedication of the first-born of clean animals is limited to their being kept inviolate and exempt from any use (comp. Deut. xv. 19), unless they have or receive some blemish, in which case they may be slaughtered for food. The redemption of the first-born of an ass and of man is still carried out according to the Biblical ordinances, and the redemption of the first-born son (יְהוּדִי: הבן) is a festive occasion. From such redemption are exempt not only priests and Levites, but also their children (Bek. 4a, 47a). Adult first-born on either side are also obliged to fast on the eve of Passover, unless they are released from the obligation by some festive celebration, such as the completion of the study of a tract of the Talmud ("siyyum"; comp. "Yad," Bekorot, xi. 17; Yoreh De‘ah, §§ 300, 305, 321).

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Read more:
SIMEON

DESCRIBED

A member of the believing remnant

Righteous and devout, looking for the consolation of Israel

Revealed to him that he would not die until his eyes beheld the Messianic person

When his eyes beheld the 40 day old boy, he recognizes the fulfillment of that promise

PRAYER

Simeon is speaking Hebrew

The word for “salvation” and the word for “Jesus” would be the same.

So we would just as easily translate it “For my eyes have seen thy Jesus”—Yeshuatecha

MESSIAH’ S MISSION: MESSIAH WILL BLESS BOTH JEW AND GENTILE

DIVISION

For some, a falling; for others, a rising

He will be a sign that will be spoken against.

Because Jesus will cause a division in the Jewish world, a sword shall pierce Mary’s soul.

ANNA

Of the tribe of Asher

She is also a member of the believing remnant and so to the remnant she reports that the Jewish king is born.
SECTION 16: Return to Nazareth—Luke 2:39

ANTI-MISSIONARY CRITICISM (CHRISTIANITY REVEALED)

According to scholars, rabbis and historians, the city of Nazareth did not exist during the writings of Hebrew Scriptures. The word "Nazareth" does not appear anywhere in Hebrew scripture, as verified by the New Testament Concordance. Therefore, Nazareth and Nazarene are Christian words, not Hebrew words. Nazareth is not mentioned in non-Christian sources until the third or fourth century.

SUGGESTED RESPONSE

ARCHEOLOGICAL EVIDENCE (ENCYCLOPEDIA JUDAICA)

Archaeological evidence has shown that the area was settled as early as the Middle Bronze Age, and tombs have been found dating from the Iron Age to Hasmonean times.

The Middle Bronze Age is approximately 2,000 BCE.

The Hasmonean times would extend from approximately 166 BCE to 63 BCE, or in other words, just before Jesus came on the scene.

It would not be a town that Christians fabricated in order to make their story about Jesus believable.

ARGUMENT FROM SILENCE

Just because a town is small and insignificant and not mentioned in the Hebrew Bible does not mean it did not exist.

LINGUISTIC EVIDENCE (ENCYCLOPEDIA JUDAICA)

... the Hebrew and Arabic terms for Christians (Nozeri, Nasrani) are derived from the town’s name. ... Nazareth, a name derived … from the root nsr (to guard).
SECTION 17: Visit of the Magi—Matthew 2:1-12

MA´GI (DAV wise men).

In the Hebrew text of the Old Testament the word occurs but twice, and then only incidentally. Jer. 29:3, 13. “Originally they were a class of priests among the Persians and Medes, who formed the king's privy council, and cultivated astrology, medicine, and occult natural science. They are frequently referred to by ancient authors. Afterward the term was applied to all eastern philosophers.”—Schaff's Popular Commentary. They appear in Herodotus’ history of Astyages as interpreters of dreams, i. 120; but as they appear in Jeremiah among the retinue of the Chaldean king, we must suppose Nebuchadnezzar's conquests led him to gather round him the wise men and religious teachers of the nations which he subdued, and that thus the sacred tribe of the Medes rose under his rule to favor and power. The Magi took their places among “the astrologers and stargazers and monthly prognosticators.” It is with such men that we have to think of Daniel and his fellow exiles as associated. The office which Daniel accepted, Dan. 5:11, was probably rab-mag—chief of the Magi. 2. The word presented itself to the Greeks as connected with a foreign system of divination, and it soon became a byword for the worst form of imposture. This is the predominant meaning of the word as it appears in the New Testament. Acts 8:9; 13:8. 3. In one memorable instance, however, the word retains its better meaning. In the Gospel of St. Matthew, ch. 2:1-12, the Magi appear as “wise men”—properly Magians—who were guided by a star from “the east” to Jerusalem, where they suddenly appeared in the days of Herod the Great, inquiring for the new-born king of the Jews, whom they had come to worship. As to the country from which they came, opinions vary greatly; but their following the guidance of a star seems to point to the banks of the Tigris and Euphrates, where astronomy was early cultivated by the Chaldeans. [See STAR OF THE EAST.] (Why should the new star lead these wise men to look for a king of the Jews? (1) These wise men from Persia were the most like the Jews, in religion, of all nations in the world. They believed in one God, they had no idols, they worshipped light as the best symbol of God. (2) The general expectation of such a king. “The Magi,” says Ellicott, “express the feeling which the Roman historians Tacitus and Suetonius tell us sixty or seventy years later had been for a long time very widely diffused. Everywhere throughout the East men were looking for the advent of a great king who was to rise from among the Jews. It had fermented in the minds of men, heathen as well as Jews, and would have led them to welcome Jesus as the Christ had he come in accordance with their expectation.” Virgil, who lived a little before this, owns that a child from heaven was looked for, who should restore the golden age and take away sin. (3) This expectation arose largely from the dispersion of the Jews among all nations, carrying with them the hope and the promise of a divine Redeemer. Isa. 9, 11; Dan. 7. (4) Daniel himself was a prince and chief among this very class of wise men. His prophecies were made known to them; and the calculations by which he pointed to the very time when Christ should be born became, through the book of Daniel, a part of their ancient literature.—Ed.) According to a late tradition, the Magi are represented as three kings, named Gaspar, Melchior, and Balthazar, who take their place among the objects of Christian reverence, and are honored as the patron saints of travelers.
TIMING:  THE INCIDENTS WITH THE SHEPHERDS AND THE WISE MEN ARE SEPARATED BY APPROXIMATELY TWO YEARS

NUMBER:  AT A MINIMUM, TWO; BEYOND THAT, WE DON'T KNOW.

IDENTITY

“Magi” means “astrologers”.

From the East—Mesopotamia or Babylon

THE GOLDEN RULE OF INTERPRETATION: DR. D. L. COOPER

When the plain sense of scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicates otherwise.

In other words: The text of the Bible is to be taken exactly as read unless there is something significant in the context indicating that the statement should be taken some other way than literally, that is, as a symbol or figure of speech.

KEY WORDS

Unless:  The plain meaning is not always the intended meaning

John 10:7-9, “I am the door…”

Luke 13:32, “Go tell (Herod) that fox …”

Symbols and figures of speech are recognized.

Context:  Context is king. The Bible only teaches one thing if kept in context.

The Bible states 14 times that “There is no God.”

Psalm 53:1 For the choir director; according to Mahalath. A Maskil of David. The fool has said in his heart, “There is no God,” They are corrupt, and have committed abominable injustice; there is no one who does good.

Related Passages (cross references): the range of context: word → phrase → sentence → paragraph → chapter → biblical book → Bible → culture

Axiom (atic): A self-evident or universally recognized truth*—Gravity exists.

Fundamental: An essential or necessary part*—God is One

JEWISH INTERPRETIVE TECHNIQUES

**Peshat:** Plain, literal meaning of the text

**Remez:** Implied, philosophical meaning

**Derash:** Homiletic meaning

**Sod:** Mystical, allegorical meaning

“PARDES”

**PESHAT:** Plain, literal meaning of the text

"a text cannot be taken from the meaning of its peshat"
(Shab. 63a; Yev. 11b, 24a)

“The simple meaning of the text is always true.”
(Rabbi Aharon Feldman, “The Juggler and the King,” page xxii)

THE STAR

NOT LITERAL

1. Title: “his star”; it is a personal star, not an ordinary star

2. Moves east to west, then later north to south

3. Appears and disappears

4. Hovers over the very house where the young child lives.

CONCLUSION: THIS IS THE SHEKINAH GLORY.
SOURCE OF KNOWLEDGE—TANACH

1. Daniel 9:24-27—from the decree of Cyrus to the coming of the Messiah

2. Daniel written in Babylon mostly in Aramaic—not Hebrew—Aramaic was the language of Babylon.

3. Daniel associated with the school of Babylonian astrologers

4. Conclusion: The Babylonians had in their possession a book written in their language, by a person associated with their school that pinpointed the time of the coming of a significant Jewish king.

5. Balaam in Numbers 22:5, Deuteronomy 23:4, was a Gentile astrologer and from Babylon.

   Balaam prophesied “A star shall arise out of Jacob;” he connects the coming of the Messiah with a star.

6. Conclusion: The source of information for the Magi was not the stars but divine revelation.

AGE OF YESHUA: “YOUNG CHILD”—GREEK: A CHILD AT LEAST ONE YEAR OLD.

GIFTS

1. GOLD: The symbol of royalty—kingship portrayed.

2. FRANKINCENSE: Used in conjunction with an offering to God—the deity of Jesus is emphasized.

3. MYRRH: was associated with death and embalming—his death and sacrifice are emphasized.
Star of the Magi

1. The Magi: The birth of our Lord was announced in a supernatural manner not only to Jews by the angelic message to the shepherds, but also to Gentiles, for "Wise-men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? For we saw his star in the east, and are come to worship him" (Matt. 2:1, 2). The word which has been rendered "wise men" in the King James Version and the English Revised Version (the American Standard Revised Version "Wise-men") is "Magi." These, according to Herodotus, were originally a tribe of the Medes (Herodotus i.101) and from their supposed skill in divination the term was applied to the learned and priestly caste among the followers of Zoroaster; they were thus in principle worshippers of one only God, and rejecters of polytheism and idolatry. The simple creed and high morality, which Zoroastrianism in its purest form professed, were well adapted to prepare its faithful disciples to receive a further revelation, and we may reasonably believe that the wise men who had been thus guided to worship the new-born king of the Jews had been faithful to the light afforded to them, for "in every nation he that feareth him (God), and worketh righteousness, is acceptable to him" (Acts 10:35).

2. Herod's Enquiry: The gospel tells us that the arrival of the Magi at Jerusalem threw Herod the king and all the city into great excitement, and Herod at once called a council of all the chief priests and scribes of the people that he might learn from them where the Messiah should be born. In reply they quoted to him the prophecy of Micah which had indicated Bethlehem as the destined site. "Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. And he sent them to Bethlehem, and said, 'Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him.' And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young Child was. And when they saw the star, they rejoiced with exceeding great joy" (Matt. 2:7–10). So much, and no more, are we told of the star of the Magi, and the story is as significant in its omissions as in that which it tells us.

3. Two Facts concerning the Star: What sort of a star it was that led the wise men; how they learned from it that the King of the Jews was born; how it went before them; how it stood over where the young Child was, we do not know. We are indeed told but two facts concerning it: first, that its appearance in some way or other did inform the wise men, not of the birth of a king of the Jews, but of the King of the Jews for whose coming, not Israel only, but more or less consciously the whole civilized world was waiting; next, that, when they had come to Judea in consequence of this information, the star pointed out to them the actual spot where the new-born King was to be found. It went before them till it came and stood over where the young Child was. It may also be inferred from Matt. 2:10 that in some way or other the wise men had for a time lost sight of the star, so that the two facts mentioned refer to two separate appearances. The first appearance induced the Magi to leave the East and set out for Judea; the second pointed out to them the place at Bethlehem where the object of their search was to be found. Nothing is told us respecting the star except its work as a guide. There can be no doubt that the Magi took their journey in obedience to direct revelation from God, and since we are told that God warned them in a dream not to return to Herod, so that they departed to their own country another way, it is but reasonable to suppose that their outward journey had been directed in a similar manner.
4. The Wisdom of the Magi Not Astrological: It has been conjectured that as the Magians were credited with a great skill in astrology they may have been able to forecast the birth of our Lord by the rules of their article but this conjecture must be peremptorily rejected. It ascribes to the pseudo-science of astrology a reality to which it has no claim, for it is inconceivable that the planetary configurations can really foretell the birth of princes. Even if it were admitted that such could be the case, no such event could be taken as indicating the One Birth for which the world was waiting, unless some direct and explicit revelation from God had been received to that effect. For that Birth was necessarily unique, and science can deal only with repeated events. No astronomical research is now, or was at any time, competent in itself to supply the indication needed; it was not in virtue of any natural learning that the wise men understood the meaning of the star. And if a mere astronomical research was helpless to supply any such power of prediction, still more emphatically must the claim of "occult knowledge" be disallowed. So far as occult knowledge has had any basis in fact at all, it has been simply a euphemistic way of describing the frauds, impostures and crimes by which debased heathen priesthoods and "medicine men" have imposed upon the gross superstition of their followers. The very suggestion that, by means like these, God’s purpose would be made known shows that those who suggest it have not entirely shaken off the influence of heathenism.

5. The Prophecy of Balaam: The suggestion has often been made that the prophecy of Balaam, "There shall come forth a star out of Jacob, and a scepter shall rise out of Israel" (Num. 24:17), may have been preserved in the East and have furnished the clue upon which the Magi acted. It is a pleasing thought that these devout Gentiles had thus preserved and meditated upon the prophecy given through one who may well have been of an allied order to themselves; but that prophecy can surely not have been sufficient in itself, and some much more direct intimation must have been vouch-safed to them; though the prophecy may have aided their faith and have dictated the form in which they announced their mission to King Herod and the Jews.

6. The Star Not a Conjunction of Planets: We are not told how the Magi learned the meaning of the star, neither are we told what kind of a star it was. Some three centuries ago the ingenious and devout Kepler supposed that he could identify the star with a conjunction of the planets Jupiter and Saturn in the constellation Pisces, the two planets being so close as to seem a single star. This conjunction took place in the month of May, 7 B.C., not very long before the birth of our Lord is supposed to have taken place. But the late Professor Pritchard has shown (Nature and Revelation, 243–55), first, that a similar and closer conjunction occurred 59 years earlier, and should therefore have brought a Magian deputation to Judea then. Next, that the two planets never approached each other nearer than twice the diameter of the moon, so that they would have appeared, not as one star, but as two, and thirdly, if the planets had seemed to stand over Bethlehem as the wise men left Jerusalem, they would assuredly not have appeared to do so when they arrived at the little city. Ingenious as the suggestion was, it may be dismissed as unworthy of serious consideration.

7. The Star Not Nova Cassiopeiae: Another suggestion has received at times a very wide popularity. In the year 1572 a wonderful new star appeared in the constellation Cassiopeia. At its brightest it outshone Venus and was visible in the daylight, and though it gradually declined in splendor it was not lost to sight until after 16 months. There have been other instances of outbursts of short-lived bright stars, and in the annals of the years 1265 and 952 some brief notices have been found which may have referred to objects of
this class, but more probably described comets. The guess was then hazarded that these three events might all refer to the same object; that the star in Cassiopeia might be a "variable" star, bursting into brilliancy about every 350 years or so; that it was the star that announced the birth of our Lord, and that it would reappear about the end of the 19th century to announce His second coming. This rumor was widely spread, and from time to time ignorant people have noticed the planet Venus which shines with extraordinary brilliancy when in particular parts of her orbit, and have imagined, especially when she has been thus seen as a morning star in the east, that she was none other than the star of Bethlehem at its predicted return. There is no reason to suppose that the star of 1572 had ever appeared before that date or will ever appear again; but in any case we are perfectly sure that it could not have been the star of Bethlehem, for Cassiopeia is a northern constellation, and the wise men in their journey from Jerusalem to Bethlehem had Cassiopeia and all her stars behind their back. The statement that the star "went before" the Magi gives the impression that it was some supernatural light like the shekhinah, "glory," resting upon the tabernacle, or the pillar of fire which led the children of Israel through the wilderness. But this view raises the questions as to the form in which it first appeared to the wise men, when they were still in the East, and how they came to call it a star, when they must have recognized how un-starlike it was. On the other hand, if what they saw when in the East was really a star, it seems most difficult to understand how it can have appeared to go before them and to stand over the place where the young Child lay.

8. The Legend of the Well: Yet there is a legend still current in Palestine which may possibly explain how an actual star may have fulfilled this part, and there is a well at Bethlehem that is still shown to pilgrims as the means whereby the wise men "saw the star" the second time. It is said that when they had reached Bethlehem, apparently nearly at midday, one of them went to the well of the inn in order to draw water. Looking down into the well he saw the star reflected from the surface of the water and knew that it must be directly overhead. Its re-observation under such unusual circumstances would be a sufficient assurance to the Magi that they had reached the right place, and inquiry in the inn would soon inform them of the visit of the shepherds, and of the angelic message which had told them where to find the babe "born in the city of David, the Saviour, which is Christ the Lord." If we may accept this legend we may take the star as having been what astronomers know as a "new" or "temporary" star, like that of 1572. When the Magi first saw it, and in consequence set out upon their journey, it may have been an evening star and thus, being seen only in the west shortly after sunset, it would appear, evening after evening, to point them their way to Judea. As they journeyed thither it probably faded as temporary stars in general quickly do. At the same time it would have drawn nearer and nearer to the sun, until it was lost in its rays by the time they reached Jerusalem, when they would seem to have lost sight of it altogether. Having thus lost it, they would naturally not expect to see it again until it had drawn away from the sun on the other side, and been detected as a morning star in the east before sunrise; they would not expect to discover it in the daytime. In the ordinary way, the planet Venus is, after the two "great lights," the brightest object in the heavens, but temporary stars are on record that have even exceeded Venus in brightness. The difficulty of seeing the planet Venus in full sunshine does not lie in her want of brightness, but in picking up and holding steadily so minute a point of light in the broad expanse of the gleaming sky. This difficulty, which would be even greater in the case of a star, would be lessened by looking down the well, as the shaft would narrow the field of view down to a small area, and would direct the observer's gaze straight to the star. There may also have been, at the very time of observation, a temporary revival of the brightness of the star as has been recorded in the case of one or
two objects of the same class. The legend, whether well founded or not, seems to have some astronomical verisimilitude, and at any rate suggests a mode in which an actual star could have seemed to stand over the place where the young Child lay. It would also explain what seems to have been implied in the narrative, how it happened that the Magi alone, and not the Jews in general, perceived the star at its second appearance.

9. Lesson of the Narrative: Yet it seems safer to conclude that the narrative has been purposely left — astronomically — too incomplete for any astronomical conclusion to be drawn from it. One verse more, and that a short one, could have answered all our inquiries, could have told us whether the star was a conjunction of the planets, a comet, or a temporary star; or whether it was a supernatural light like the pillar of fire in the wilderness. But that verse has not been given. The score of additional words which could have cleared up the matter have been withheld, and there can be no doubt as to the reason. The star, whatever its physical nature, was of no importance except as a guide to the birthplace of the infant Jesus. The reticence of the gospel narrative on all points, except those directly relating to our Lord Himself, enforces the truth that the Scriptures were not written to instruct us in astronomy, or in any of the physical sciences, but that we might have life eternal (John 17:3).

— E. W. Maunder²

²Orr, J. (.). The International Standard Bible Encyclopedia (electronic ed.). :: ..
### How the New Testament Quotes the Old

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<td>Sod (Mystical)³</td>
<td>4. Summation</td>
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### For Further Development See:

Cooper, Dr. David L., Messiah: His Historical Appearance (Los Angeles, Biblical Research Society) 1958, Page 174-178


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HEROD

Herod the Great, king of the Jews 40-4 BC, born c. 73 BC. His father Antipater, a Jew of Idumaean descent, attained a position of great influence in Judaea after the Roman conquest and was appointed procurator of Judaea by Julius Caesar in 47 BC. He in turn appointed his son Herod military prefect of Galilee, and Herod showed his qualities by the vigour with which he suppressed brigandage in that region; the Roman governor of Syria was so impressed by his energy that he made him military prefect of Coele-Syria. After the assassination of Caesar and subsequent civil war Herod enjoyed the goodwill of Antony. When the Parthians invaded Syria and Palestine and set the Hasmonaean Antigonus on the throne of Judaea (40-37 BC) the Roman senate, advised by Antony and Octavian, gave Herod the title ‘king of the Jews’. It took him 3 years of fighting to make his title effective, but when he had done so he governed Judaea for 33 years as a loyal ‘friend and ally’ of Rome.

Until 31 BC, despite Antony’s goodwill, Herod’s position was rendered precarious by the machinations of Cleopatra, who hoped to see Judaea and Coele-Syria reunited to the Ptolemaic kingdom. This peril was removed by the battle of Actium, after which Herod was confirmed in his kingdom by Octavian (Augustus), the new master of the Roman world. Another source of anxiety for Herod was the Hasmonaean family, who resented being displaced on the throne by one whom they regarded as an upstart. Although he married into this family by taking to wife Mariamne, granddaughter of the former high priest Hyrcanus II, Herod’s suspicions led him to get rid of the leading Hasmonaean survivors one by one, including Mariamne herself (29 BC).

Herod pacified the territories on his NE frontier in the interests of Rome, and Augustus added them to his kingdom. He furthered the emperor’s cultural policy by lavish building projects, not only in his own realm but in foreign cities (e.g. Athens). In his own realm he rebuilt Samaria and renamed it Sebaste after the emperor (Gk. Sebastos = Lat. Augustus); he rebuilt Strato’s Tower on the Mediterranean coast, equipped it with a splendid artificial harbour, and called it Caesarea, also in honour of the emperor. Other settlements and strongholds were founded throughout the land. In Jerusalem he built a palace for himself on the W wall; he had already rebuilt the Antonia fortress (called after Antony) NW of the Temple area. The greatest of all his building enterprises was the reconstruction of the Jerusalem Temple, begun early in 19 BC.

Nothing that Herod could do, not even the expenditure lavished on the Temple, endeared him to his Jewish subjects. His Edomite descent was never forgotten; if he was a Jew by religion and rebuilt the Temple of the God of Israel in Jerusalem, that did not deter him from erecting temples to pagan deities elsewhere. Above all, his wiping out of the Hasmonaean family could not be forgiven.

This drastic action did not in fact put an end to his domestic troubles. There was friction between his own female relatives and his wives, and between the children of his respective wives. His two sons by Mariamne, Alexander and Aristobulus, were brought up at Rome and were his designated heirs. Their Hasmonaean descent (through their mother) made them acceptable to the Jewish people. But their privileged position stirred the envy of their half-brothers, and especially of Herod’s eldest son Antipater, who set himself to poison his father’s mind against them. At last (7 BC) they were found guilty of plotting against their father, and executed. Antipater derived no advantage from their death, for 3 years later he too fell victim to Herod’s suspicions, and was executed only a few days before Herod’s own death (4 BC).

Herod’s suspicious nature is well illustrated by the story of the visit of the Magi and the slaughter of the infants of Bethlehem (Mt. 2); although this story does not appear elsewhere, any rumour...
of a rival king of the Jews was bound to rouse his worst fears. This suspicion latterly grew to insane proportions, and in consequence Herod has been remembered more for his murderous outbursts than for his administrative ability.

In his will he bequeathed his kingdom to three of his sons—Judaea and Samaria to Archelaus (Mt. 2:22), Galilee and Peraea to Antipas, and his NE territories to Philip (Lk. 3:1). These bequests were ratified by Augustus.\(^4\)

## APPLICATION

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<th>THEME</th>
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| **BIBLICAL APPLICATION** | 1. **Zacharias and Elizabeth** - They had to obey despite peer pressure and name the boy John as God has commanded.  
2. **Mary** - She had to trust God for her relationships with others, especially Joseph who did not believe her story.  
3. **Joseph** - He had to trust God and change his mind about Mary — give her a second chance, believe her incredible explanation and trust that his dream was from God and not his imagination.  
4. **Shepherds and Magi** - They had to search diligently until they found the king; they had to trust God that their effort was not in vain and that they would find the truth.  
5. **Simeon and Anna** - Both very old they had to trust God by waiting, waiting, waiting, year after year, until they received the promise and saw the Messiah. |
| **PERSONAL APPLICATION** | Are you in the same situation as . . .  
1. **Zacharias and Elizabeth** - Do you have to obey God in the face of peer pressure and tradition?  
2. **Mary** - Do you have to trust God in your relationship with another?  
3. **Joseph** - Do you have to change your mind?  
4. **Shepherds and Magi** - Are you searching for the truth?  
5. **Simeon and Anna** - Are you waiting, waiting, waiting on God for the solution to your situation, yourself powerless to bring about a solution? |
| **PLAN OF ACTION** | Think of something practical you could do to trust God. |
SECTION 18: Flight into Egypt—Matthew 2:13-18

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**BIBLICAL TYPE**

Greek word: τύπος

It properly means a “model” or “pattern” or “mould” into which clay or wax was pressed, that it might take the figure or exact shape of the mould.

An impression, the mark of a blow, the impress of a seal, the stamp made by a die

The word “type” is generally used to denote a resemblance between something present and something future, which is called the “antitype.”

In this case Israel is God’s son but Jesus is more perfect, a more unique son of God.

**HEROD**

Caesar Augustus—“Safer to be Herod’s pig than Herod’s son.”

E.P. Sanders—... he ruthlessly suppressed all opposition, even minor protests. By the end of his life, he had executed three of his sons because he suspected them of treason. Augustus, who had approved the trial of the first two sons, remarked that he would rather be Herod’s pig than his son; Herod kept the Jewish law fairly carefully, but he did not eat pork.

**TIME INDICATOR**

Yeshua is two years old or less at this point—two years is the maximum.
FAMILY INCOME

Gold, Frankincense, and Myrrh.

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LITERAL + APPLICATION

Context of Jeremiah 31:15: Babylonian Captivity.

Prisoners taken north past Ramah—Rachel’s burial place.

Rachel is an Old Testament symbol of Jewish motherhood.

Because of the similarity between that Old Testament event and this New Testament event, Jeremiah 31:15 is applied to the New Testament event.
SECTION 19: New Home in Nazareth—Matthew 2:19-23

DATE: 4 BC Herod’s death

AGE: Yeshua is about three years old

NEW TESTAMENT USAGE

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<td>1. Literal Prophecy plus Literal Fulfillment</td>
<td>Micah 5:2 (Birth of Messiah)</td>
<td>Matt. 2:5-6 Prophet (singular)</td>
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<td>Remez (Allegory and Philosophy)</td>
<td>2. Literal Prophecy plus Typical Fulfillment</td>
<td>Hosea 11:1 (The Exodus)</td>
<td>Matt. 2:15 Prophet (singular)</td>
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<td>D’rash (Aggadic or Homiletical)</td>
<td>3. Literal Prophecy plus Application</td>
<td>Jer. 31:15 (Babylonian Captivity)</td>
<td>Matt. 2:17-18 Prophet (singular)</td>
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<tr>
<td>Sod (Mystical)⁵</td>
<td>4. Summation</td>
<td>None (Summary of all that the Tenach taught about the Messiah)</td>
<td>Matt. 2:23 Prophets (plural)</td>
</tr>
</tbody>
</table>

SUMMATION

Plural use of the word prophet indicates that it is a summary.

A Nazarene: in this day in the Jewish world, a person despised and rejected.

Rabbis: “If you want to get rich, go north (to Galilee); if you want to get wise, go south (to Judea).”

Wisdom was esteemed by the rabbis and love of money frowned upon.

Galilee, in the north was not a center of “Torah Study” in the manner and traditions of the Pharisees.⁶

A very famous Rabbi named Jochanon ben Zakkai traveled from Jerusalem and settled in a city in Galilee, Sepphoris, for 18 years.

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Nazareth is 3 miles away—a satellite city

During that time only two cases were brought to him for judgment.

Disgusted with the Galileans indifference to pharisism he left and cursed Galilee with this bitter statement:

“Oh Galilee, Galilee! You hate the Torah! Your end will be - to be besieged.”

Crossen and Reed: Excavating Jesus

In John’s gospel, the soon-to-be disciple Nathanael quips, “Can anything good come out of Nazareth?” when others tell him they have found “him about whom Moses in the law and also the prophets wrote” (1:45-46). His retort, insulting to be sure, is surprising insofar as anyone had actually heard of Nazareth. Outside the gospels and the early Christian texts that rely on them, there are no pre-Constantinian citations referring to Nazareth. It is never mentioned by any of the Jewish rabbis whose pronouncements are in the Mishnah or whose discussions are in the Talmud, even though they cite sixty-three other Galilean towns. Josephus, the Jewish historian and general over Galilee during the first Jewish revolt in 66-67 C.E., refers to forty-five named sites there, but never to Nazareth. It is unknown in the Christian Old Testament. Even though Zebulun’s tribal allotment in the Bible catalogues some fifteen Lower Galilean sites in Nazareth’s vicinity, it is not counted among them (Josh. 19:10-15). IT WAS ABSOLUTELY INSIGNIFICANT.

A summary of what the prophets said about the Messiah was that he would be a despised, rejected individual—Isaiah 53, Isaiah 49:7, Psalm 22:6 (David).

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7 Neusner, Jacob, First Century Judaism in Crises, (New York, KTAV Publishing House, Inc.) 1982, pg. 61-64
HaDavar’s Position: He Shall be called a Nazarene—Matthew 2:23

The word Nazarene simply means an inhabitant of Nazareth—93.537 Ναζαρηνός, o m: (derivative of Ναζαρέθ ‘Nazareth,’ 93.536) a person who lives in or is a native of Nazareth—‘a Nazarene’ (Mk 1.24).⁸

This is consistent with the fact that Matthew states that the fulfillment of the prophecy centers on Yeshua residing in the town of Nazareth.

Since the statement “He shall be called a Nazarene” does not exist in Tenach and since Matthew uses the plural “prophets,” we conclude that “He shall be called a Nazarene” is a summary statement. The statement summarizes a key feature that the Jewish prophets taught about the Messiah. That characteristic can be determined by understanding the reputation with which those living in Galilee and Nazareth lived.

Political Standing: Nazareth was the town that housed the Roman garrison for the northern regions of Galilee. Therefore, most Jews would not have any associations with that city. In fact, those who lived in Nazareth were thought of as compromisers who consorted with the enemy, the Romans. Therefore, to call one “a Nazarene” was to use a term of contempt.⁹

Religious Standing: Jochanon Ben Zakki cursed Galilee after 18 years of fruitless work there as a “missionary” for the Pharisees, “Oh Galilee, Galilee! You hate the Torah! Your end will be to be besieged.”¹⁰

Common Opinion: John 1:46 Nathanael said to him, “Can any good thing come out of Nazareth?”

In light of this data, it would appear that someone from Galilee, and especially Nazareth, would be a despised and rejected individual. This is consistent with the teaching of many prophets—Isaiah 49:7, 53; Psalm 22:6-18, 69:9; Daniel 9:26. Matthew is giving us a summary of several passages, not a direct quote. The Messiah would be a despised and rejected individual.

Finally, Yeshua was always referred to as Jesus the Nazarene, in accordance with the place of his residence. The title “Jesus of Nazareth” is consistent with the fact that Matthew states that the fulfillment of the prophecy centers on Yeshua residing in the town of Nazareth.

Other Major Views

Nazirite Vow: Some state that the word is a reference to the Nazirite vow of Numbers 6:1-21 indicating that Yeshua was a Nazirite. However, Jesus was not a Nazirite.¹¹ A Nazirite was not to drink wine, touch anything unclean, or cut his hair. Yeshua did not keep at least the two provisions of the vow. He drank wine at Passover (Luke 22:20, 1 Cor. 11:25) violating the injunction that the Nazirite abstain from any grape product or alcoholic beverage. He touched at

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¹⁰Neusner, Jacob, First Century Judaism in Crises. (New York, KTAV Publishing House, Inc.) 1982, pg. 61-64
least one dead body (Matt. 9:24-25) violating the injunction that the Nazirite not go near a corpse.

No prophet stated that the Messiah would be a Nazirite, completely violating Matthew’s statement. Matthew asserts that at least two prophets made this declaration. Being a Nazirite is not a Messianic qualification.

**Isaiah 11:1:** Some think verse 23 alludes to Isaiah 11:1 which states that a “branch” (*netser*, Heb.) will grow out of the roots of Jesse (cf. Jer. 23:5). Under this view, “branch” and “Nazarene” share the same root letters (*nzr*, Heb.), and “branch” refers to the coming ruler of Davidic descent.

While the word Nazareth and the word *netser* share the same letters, the words come from two different roots. The root letters are identical but the words are different. This is not an unusual or unique characteristic of Biblical Hebrew. From the *Theological Wordbook of the Old Testament*:

1407 נָצַר (nāṣar) I, watch, guard, keep
1408a נֵצֶר (nēṣer) branch, shoot, sprout

Encyclopedia Judaica states that the word Nazareth comes from the root “to guard” (TWOT entry 1407) rather than the root used by Isaiah in Isaiah 11:1 (TWOT entry 1408a).

The correspondence between the Greek word Nazarene and the Hebrew word *Netzer* is phonetic only.13

In addition, only one prophet, Isaiah, calls the Messiah a *Netzer* and yet Matthew’s statement indicates that the association must occur at least twice.

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SECTION 20: Growth and Early Life of Jesus—Luke 2:40

SUMMARY FROM THREE TO TWELVE YEARS

WHAT WAS THE NATURE OF HIS UPBRINGING?

Jewish upbringing in a spiritual home

Training in Hebrew Scriptures and Judaism

Attendance in synagogue—Alfred Edersheim—Sketches of Jewish Social Life in the Days of Christ: Chapter 8, Education and Training

MISHNAH AVOT 5:21

- Five years [is the age] for [the study of] scripture,
- Ten-for [the study of] Mishnah,
- Thirteen-for [becoming subject to] commandments,
- Fifteen-for [the study of] Talmud,
- Eighteen-for the [bridal] canopy,
- Twenty-for pursuing (a vocation),
- Thirty-for [full] strength
- Forty-for understanding,
- Fifty-for [ability to give] counsel,
- Sixty-for mature age,
- Seventy-for a hoary head,
- Eighty [is a sign of superadded] strength,
- Ninety [is the age] for [a] bending [figure],
- At a hundred, one is as one that is dead, having passed and ceased from the world.
SPIRITUAL TRAINING

ISAIAH 50:4-9

Isaiah’s servant of Jehovah motif.

Verse 4:  Personal early morning training by God the Father

Characteristic of Deity is omniscience

In His humanity He went through a learning process like everyone else—Phil. 2:5-11.

Verse 5:  Results of this training

Not rebellious (verse 6)

Verse 7:  Like flint, picked up by Luke and quoted.

Flint—very hard flat rock (used for making tools for the religious services)
SERVANT OF THE LORD

SERVANT OF THE LORD — a theological concept in the Book of Isaiah that points forward to Jesus the Messiah. Passages in the book that express this idea are Isaiah 42:1–4; 49:1–6; 50:4–9; and 52:13–53:12.

But even before Isaiah’s time, the concept of God’s servant was deeply rooted in the history of the nation of Israel. The term “servant” was frequently applied to those who performed some service, task, or mission for the Lord. It was applied to Abraham (Gen. 26:24), Isaac (Gen. 24:14), Jacob (Ezek. 28:25), and Moses (Deut. 34:5), as well as many of the prophets of the Old Testament.

But in the “Servant Songs” of his book, the prophet Isaiah used the phrase “Servant of the Lord” in a specialized or messianic sense. The Servant of the Lord not only would encounter and accept suffering in the course of His work, but He also would realize that His vicarious suffering would become the means by which He would give His life as a ransom for others.

The New Testament writers are unanimous in stating that the Servant of the Lord is a messianic figure and that Jesus is that Servant. The first of Isaiah’s “Servant Songs” (Is. 42:1–4) was quoted by Matthew as being fulfilled in Jesus (Matt. 12:18–21). The Book of Acts emphasized the suffering and hostility the Messiah underwent to accomplish redemption (Acts 3:13, 26; 4:27, 30). In these passages Jesus is referred to as “His Servant Jesus” (Acts 3:13, 26) and “Your holy Servant Jesus” (Acts 4:27, 30). The violent treatment suffered by Jesus was precisely what the “Servant Songs” of Isaiah prophesied about God’s Servant. Jesus saw His role as that of a servant (Mark 10:45, in fulfillment of Isaiah 53:10–11). He taught His followers to view His mission, and theirs as well, in terms of servanthood. Thus the Servant of the Lord, spoken of by Isaiah the prophet, is preeminently Jesus Himself.

According to Isaiah, the Servant of the Lord would “bring forth justice to the Gentiles” (Is. 42:1) and establish “justice in the earth” (Is. 42:4). He would bring Jacob back to the Lord (Is. 49:5) and would be “a light to the Gentiles” (Is. 49:6). He would not hide His face from shame and spitting (Is. 50:6). He would be the sin-bearing Servant, giving His life for the redemption of His people (Is. 52:13–53:12).

Through Jesus the ancient mission given by God to Abraham—to be a blessing to all the families of the earth (Gen. 12:1–3)—is now entrusted to the church. The church’s responsibility is to preach the gospel to Jew and Gentile, bondsllave and freeman, male and female, rich and poor. To be a servant of God is to serve Him continually (Dan. 6:20). As His mission was that of a servant, so must ours be (Mark 10:42–45).14


AGE: 12

JEWISH TRADITION: IN PREPARATION FOR HIS BAR MITZVAH A BOY WAS TAKEN TO JERUSALEM IN HIS TWELFTH YEAR FOR HIS FIRST PASSOVER.

AMAZEMENT

1. He was only twelve but equal with them.

2. From Galilee—unlearned Galilee.
   
   Talmud Erubin 53
   
   The inhabitants of Galilee were careless in their pronunciation. Once a Galilean came to Judaea and called out: “Who has amar (ass) for sale? The Judeans laughed at him and answered: “Thou foolish Galilean how are we to understand what thou wishest? Is it hamar (ass) to ride on, hemar (wine) to drink, amar (wool) for a garment or imar (a sheep) to slaughter.

   Talmudic Anthology page 548, section 404

3. From Nazareth—despised town.

LUKE 2:49

He recognizes his son-ship with God the Father.

He reminds his mother of who he is and where logically he could be found.

Verse 49 is vague, probably intentionally so.

Most versions render the last phrase as Jesus saying he would be found in His Father’s House.

That is a possibility that fits the context.

The KJV renders the phrase as Jesus saying “about my Father’s business.”

That too is a possibility.
Perhaps the best rendering is the Amplified Bible, which includes both thoughts.

Did you not see and know that it is necessary [as a duty] for Me to be in My Father’s house and [occupied] about My Father’s business?\textsuperscript{15}

At the age of twelve Jesus already knows that he is the Messiah of Israel.

At twelve, a Jewish boy was apprenticed to an occupation—here he is apprenticed to God the Father’s spiritual work.


**SUBJECTION**

Subjection does not mean inferiority.

It means a sense of order, a chain of command that God has ordained.

**HIS HUMAN DEVELOPMENT**

Development in four areas

1. Wisdom—mental development
2. Stature—physical development
   
   Archaeology: average Galilean 5’5” and weighed 140 lbs\textsuperscript{16}
3. Favor with God—Spiritual development
4. Favor with men—Social development


Part IV: The Public Ministry of John the Baptist


THE TIME

According to the information given by Luke, this event took place in approximately 26 A.D.

20-30 years in the wilderness

THE WORD

The Greek is not “Logos” as in John 1:1, but “raymah”—“the spoken word.”

This is an audible voice from heaven.

He audibly hears the command to begin the task for which he was born.

Receives direct revelation

This comes after years of separation from the Rabbinic Judaism of his day.
SECTION 24: His Person, Proclamation, and Baptism—Matt. 3:1-6; Mark 1:2-6; Luke 3:3-6

SYNOPTIC GOSPELS

Three Synoptic Gospels converging

Matthew, Mark and Luke are collectively called ‘the synoptic gospels’, since the 18th century.

In the 18th century, scholars began studying them in books with parallel columns.

The columns were called ‘synopses.” Synopses literally means, “Seeing together.” Giving an account from the same point of view

The printed the texts of Matthew, Mark, and Luke side-by-side so they could make close comparisons.

Synoptic Gospels—what Jesus did

John—supplementary Gospel—what Jesus said

CONTENT OF HIS MESSAGE

Malachi 3:1 predicted a forerunner before the first coming of the Messiah.

1. Preaching a back-to-God movement, repentance (Matthew 3:2)
2. Kingdom-centered (Matthew 3:2)
3. Preaching a baptism of repentance unto the remission of sins (Luke 3:3)
5. Those undergoing John’s baptism were identifying with his back-to-God movement.
6. Preparing self for the reception of the Messiah when Messiah appeared
7. Not believer’s baptism

SANHEDRIN’S RESPONSIBILITY

Stage 1: Stage of Observation—Matthew 3:7 Say nothing, ask no questions, only observe.

Report your conclusion to Sanhedrin whether it is significant or insignificant.

Stage 2: Stage of Interrogation—Second delegation to ask questions: who, what, why?

JOHN’S INSTRUCTIONS: “DO WHAT IS CONTRARY TO YOUR NATURE”

TO THE MULTITUDES

Share wealth

Practice generosity.

TO THE PUBLICANS

Paid by Rome to collect taxes

Rome allowed them to extort funds above the required tax

John: “Don’t extort, practice honesty.”

TO THE SOLDIERS

Rome allowed soldiers to plunder the subjugated people

If you were part of the Roman army you could rob your neighbors

John: “Don’t steal, be content.”

OUTCOME

By the end of this section, the observation requirement of the delegation from the Sanhedrin is complete.

They must return to Jerusalem and report to the Sanhedrin if the movement is significant or not.

MOTIF

John has been observed, “What happens to the Herald will happen to the King.”

17 Fruchtenbaum Dr. A. G. Life of the Messiah Tape Series, Ariel Ministries
SECTION 26: His Description of the Christ—Matt. 3:11-12; Mark 1:7-8, Luke 3:15-18

TWO BAPTISMS

For Believers

Those who believe with the Holy Spirit—wheat-barn (heaven)

For Unbelievers

Unbelievers with fire—chaff—unquenchable fire—in the lake of fire

THRESHING FLOOR

The world

WHEAT

The believer; I Corinthians 12:13—One Spirit baptism into one body

CHAFF

The unbeliever

BARN

Heaven/New Jerusalem

UNQUENCHABLE FIRE

The lake of fire (Revelation 20:15)
Part V: The End of John’s Ministry and the Beginning of Christ’s (largely in Judea)


BAPTISM: MEANING OF

Baptism—root word “bapto”: to dip and to dye

For example: dying a piece of cloth in order to change its color and therefore its identification.

This had to be by total immersion.

Simply sprinkling the cloth would not change its color; it would only cause it to be spotty.

From this word developed the word “baptism” from where we get our English word “baptize.”

The meaning of “baptize” is “to immerse” = tevilah in Hebrew

The basic meaning of tevilah as an act is identification.

The one being baptized is identifying himself with a person or a movement.

Ancient Jewish practice—Male Gentile converts had to do three things in temple times:

1. Baptism
2. Circumcision
3. Sacrifice

Proselyte tevilah identified him with Judaism and the Jewish people.

John’s baptism identified the people with

1. His back-to-God movement
2. with repentance
3. with preparation for the reception of the king

Believer’s tevilah is different—it is identification with the death, burial, and resurrection of the Messiah.

Content of identification is important; proselyte baptism, John’s baptism, believer’s baptism all different.
BAPTISM: MODE OF

Basic meaning of the word—immersion

Immersion is the basic means or mode of baptism

Other forms of baptism are not biblical baptism.

Jewish mode and mode of the early church

Only later church tradition accepted pouring and then sprinkling.

REASONS FOR MESSIAH’S BAPTISM

1. To fulfill all righteousness
   Matthew 3:15 to identify himself with all righteousness

2. To receive a special anointing by the Holy Spirit (Acts 10:38, Matthew 3:16)

3. To be identified as the Son of God (Matthew 3:17)

4. To be made known to Israel (John 1:31)

5. To be identified with sinners (II Corinthians 5:21)

6. To be identified with the believing remnant that John is preparing

7. Identify with the kingdom message of John (Matthew 3:2)
TRI-UNITY IS PRESENT

1. God the son, in the water

2. The Holy Spirit as Luke points out in verse 22 in bodily form as a dove.

   Why did the Ruach HaQodesh choose the form of a dove?

   Communication to a Jewish audience

   Genesis 1:2—the bird image hovering over the waters

   Rabbis said this bird was like a dove.

      Talmud - Mas. Chagigah 15a
      for it is said: And the spirit of God hovered over the face of the waters —
      like a dove which hovers over her young without touching [them].

      Complete Tanach with Rashi—Gen. 1:2
      The Throne of Glory was suspended in the air and hovered over the face
      of the water with the breath of the mouth of the Holy One, blessed be He
      and with His word, like a dove, which hovers over the nest,

3. The Father’s audible voice

   In rabbinic literature this is a “Bat Qol”—voice from heaven.

   First of three times that God will speak audibly from heaven

LUKE 3:21 HEAVEN OPENED

Mark: torn open—schizomenos (schism)

Matthew & Luke—anoigo: opening (a door)

AGE OF YESHUA

Early 30’s: 32-33 (Mishnah avot 5:21: THIRTY FOR [FULL] STRENGTH)

RELATIONSHIP BETWEEN SECTIONS 27 AND 28:

Section 27: fulfill all righteousness
Section 28: tested—live Righteously

Section 27: identified as the Son of God
Section 28: prove it

SATAN’S PURPOSE

To cause Jesus to sin
Means: give Jesus a short cut to his messianic goal and off the cross.
Messianic goal to inherit and rule all the kingdoms of the world
Satan does have the right to offer all the kingdoms; he is the prince of this world (John 12:31).
Legitimate goal through illegitimate means

GOD’S PURPOSE: TO PROVE THE SINLESSNESS OF YESHUA
**Yeshua Represents:**

1. **Israel** -- Where Israel failed, Yeshua succeeds.

<table>
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<tr>
<th>ISRAEL</th>
<th>SIMILARITY</th>
<th>Yeshua</th>
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<td>Hosea 11:1</td>
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<td>1 Cor. 10:1-13</td>
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<td>Luke 4:1</td>
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<tr>
<td>40 years: Numbers 14:33</td>
<td>The number 40</td>
<td>40 days: Luke 4:2</td>
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2. **All Men** -- Hebrews 4:15 For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin.

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<th>Areas of temptation 1 John 2:16</th>
<th>Messiah's specific temptation</th>
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<td>Flesh</td>
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<tr>
<td>Soul Immaterial</td>
<td>Eyes</td>
<td>Pinnacle of the Temple</td>
<td>Obedience to God's will</td>
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<tr>
<td>Spirit Immaterial</td>
<td>Pride of life</td>
<td>The kingdoms of the world for one act of worship</td>
<td>Submission to God's plan</td>
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**Yeshua Resists**

Test and Temptation:

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<th>English</th>
<th>Source</th>
<th>Attitude of the Source</th>
<th>Outcome</th>
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<td>Peirazo</td>
<td>Test</td>
<td>God</td>
<td>Success in mind -- passing</td>
<td>Spiritual and moral growth</td>
</tr>
<tr>
<td></td>
<td>Tempt</td>
<td>Satan</td>
<td>Failure in mind -- yielding to evil</td>
<td>Spiritual and moral decline</td>
</tr>
</tbody>
</table>
MIDRASH ON GENESIS 22 (THE AKEDAH)

Hashem examines the righteous ones. A potter does not examine defective vessels to demonstrate their strength to a potential buyer because he cannot give them a single blow without breaking them.

What then does he examine? Only the sound vessels, for even many blows will not break them.\(^\text{18}\)

PURPOSE

1 Corinthians 10:13
No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.

Why has God set life up this way?

Because God is not as interested in what comes into your life as He is in your response to what comes into your life.

What He wants to see is spiritual maturity.

\(^\text{18}\) ArtScroll Tenach Bereshit volume 2 page 764
## Application

<table>
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<th>THEME</th>
<th>Temptation by Satan</th>
</tr>
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</table>
| **BIBLICAL APPLICATION** | Jesus:  
Body: Bread - Lust of flesh  
Soul: Pinnacle of the Temple - Lust of eyes  
Spirit: Kingdoms of the World if you worship me - Pride of life |
| **PERSONAL APPLICATION** | Where are you being tempted today? Lusting after . . .  
Body:  
Food (like Jesus) or another lust of the flesh?  
Immorality?  
Sports?  
Drink?  
Etc., etc., etc.  
The insatiable desire for physical fulfillment  
Impact today: Indulge - “If it feels good do it.”  
Soul:  
Lust for recognition, cynicism, criticism, gossip  
Soul = mind, will, emotions.  
Impact today: Impress - “Keep up with the Joneses.”  
Spirit:  
Pride of life - What is coming between you and God?  
It may be a good thing, but does it put God second?  
Impact today: Acquire - “Do yourself a favor, you deserve it.”  
Any substitute for God is an idol. |
| **PLAN OF ACTION** | What is something practical you could do to resist these temptations? |