

2019-2020 Bible Study

#7

10/29/19

Matthew 2

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Matthew 2 (Cont)

- **Matthew 2:12-15** *“And being warned in a dream not to return to Herod, they departed to their own country by another route....This was to fulfil what the Lord had spoken by the prophet ‘Out of Egypt have I called my son’”*
 - This is a reference to **Hosea 11:1** *

Matthew 2 (Cont)

- **Matthew 2:16** *“Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time which he had ascertained from the wise men”*
 - Believing that the child was in Bethlehem, Herod ordered the killing of all male children 2 years old or younger
 - Just to be on the safe side and as an added buffer, he did the same in the surrounding region
 - Even though he believed that Jesus was a 1 year old, he expanded the range to 2 years old to be sure

Matthew 2 (Cont)

- It is believed that he did this because he was in a furious rage and it appears he was afraid
- He believed that the Messiah was coming
- There had already been a miracle associated with this child to include the star of David from the **Book of Numbers** (proclaiming the King of Judah)
- The prophesy also said that *Moab* and *Edom* would be dispossessed which would cause trouble for him as an *Edomite*
- So he decided to take the child out before these events could take place
- Understanding this is why it is so important to know the Old Testament stories *

Matthew 2 (Cont)

- **Matthew 2:17-18** *“Then was fulfilled what was spoken by the prophet Jeremiah:...because they were no more”*
 - This was a reference to the *Battle of Megiddo* where the young King *Josiah* was killed
 - *Rachael* was also weening just before she died in child birth of *Benjamin* (**Jeremiah 31:15; 31:31-34**)
 - It was also near the assembly point for the deportation of the Jews to Babylon (*Ramah* according to **Jeremiah 40:1**) *

Matthew 2 (Cont)

- **Matthew 2:19-20** *“But when Herod died, behold an angel of the Lord appeared in a dream to Joseph in Egypt, saying ‘Rise, take the child and his mother and go to the land of Israel, for those who sought the child’s life are dead’*
 - Father asked if we could imagine how Joseph received this news
 - Because he was righteous he responded immediately to the dream
 - Father pointed out the similarities between this Joseph and the first Joseph

Matthew 2 (Cont)

- Both were dreamers
- Both saved their families by going to Egypt
- Both were chaste
 - The young Joseph refused the advances of the General's wife
 - This Joseph honored Mary's virginity *

Matthew 2 (Cont)

- **Matthew 2:21-23** “And he rose and took the child and his mother, and went to the land of Israel....And he went and dwelt in a city called Nazareth, that what was spoken by the **prophets** might be fulfilled. ‘He shall be called a Nazarene’”
 - *Herod Archelaus* was almost as crazy as his father *Herod the Great*
 - *Herod Philip* ruled in *Galilee*, but he was not as evil
 - Notice the word “**prophets**” is plural
 - Yet, if you look at the prophets you will not find the statement, “*He shall be called a Nazarene*”
 - Another way to translate this is “*that the oracle of the prophets might be fulfilled **that** he be called a Nazarene*”
 - There are no quotation marks in the Greek

Matthew 2 (Cont)

- Most scholars believe that the Greek word *nazoraios* is a transliteration of the Hebrew word *naetser* meaning “branch”
- The Greek word *nazoraios* (Nazarene) shows up in the prophets
- *The Hebrew word Naetser (branch), according Jerome, Clement of Alexandria and others, claim that this is a reference to **Isaiah 11:1-3** “there shall come forth a shoot from the stump of Jesse, and a **branch** shall grow out of his roots”*
- A “stump” comes from a tree that has been cut down, and often a branch will grow out of a stump
- *Jesse* is from the line of *David*
- The line of *David* has been cut off, but there is still life in the roots

Matthew 2 (Cont)

- This means that even though at a certain point the line of David ceased to rule, there is going to be life again in this line
- The original fulfillment of this can be seen typologically in *King Hezekiah* of Judah
- But here, Matthew is saying that it was truly fulfilled in Jesus

Matthew 2 (Cont)

- Another consideration is that *Nazarean* might have been a reference to one who practiced the Old Testament *Nazirite* vow (**Numbers 6:21**)
- If that was what Matthew was saying certainly everyone would have known that Jesus did not fulfill the duties of a *Nazirite*
- From this, we can conclude that after waiting for 500 years, the line of David is going to resume with Jesus
- After a look at the take aways from **Matthew 1&2**, we will pick up the rest of the infancy narrative in **Luke 1&2**

Take away from Matthew's Infancy Narrative

- The line of *David* may not have ended with the death of King *Zedekiah* and his sons
- They were living in the third perfect generation of 14 kings (14 is number for the name "*David*")
- This child "*Emmanuel*" (God is with us), was born to a "virgin" in accordance with **Isaiah 7:14**
- This child was born in *Bethlehem* in accord with **Micah 5:2**
- The child was named Jesus (*Joshua*) and believed to be the *Messiah* "*Christ*"

Take away from Matthew's Infancy Narrative

- Three wise men from *Persia* came following the “star of David” in fulfilment of **Numbers 22-24**
- They brought gifts for a king, a god, and for his burial
- This child was a threat to King *Herod* who sought to kill him
- The family fled to *Egypt*
- The family was “called out of *Egypt*” as prophesied in **Hosea 11:1**
- The boy was called a *Nazarene* based on **Isaiah 11:1-3**

Luke

Outline for the Infancy Narrative in Luke 1

- **Introduction to the Gospel of Luke**
 - Setting the stage for a Pagan Gentile living in 65 A.D.
- **Author and Canonicity**– Luke a gentile, physician, companion of Paul, who's Gospel was read in the liturgy of the early church
- **Composition** – most likely written before 70 A.D. based on early church records with an emphasis on the gentiles
- **Structure** - Preface, Infancy Narrative, Preparations for Ministry, Galilean Ministry, Journey to Jerusalem, Passion Week, Resurrection and Ascension
- **Overview of Paul's Missionary Journeys**
- **Gnosticism at the time of Paul**

Outline for the Infancy Narrative in Luke 1 (Cont)

- Dedication to *Theophilus* (as is the Book of Acts) may be reference to his audience
- Birth of John the Baptist foretold and the significance of the name *Elisabeth* and *Zechariah*
 - Importance of barrenness
 - *Zachariah's* priestly background and encounter with the Angel Gabriel
- Birth of Jesus foretold
 - Mary's encounter with the Angel Gabriel and her "Fiat"
 - The concept of the righteous remnant being left behind from Zephaniah

Outline for the Infancy Narrative in Luke 1 (Cont)

- The remnant will receive the glory cloud and the Ark of the new Covenant
- The virginal conception
- The role of Joseph
- An explanation of the concept of being “overshadowed” by the Holy Spirit
- Introduction to the pregnancy of Elizabeth with John the Baptist
- The birth of John the Baptist and Zachariah naming him “John”
- Zachariah’s Prophecy in his canticle

Setting the Stage for Luke

- You are a 30 year old, 1st Century Gentile:
 - Living in Asia Minor in 65 A.D.
 - Married with a family
 - Working in a trade
 - Living as a Greek Pagan
 - Curious about a new religion presented by Paul of Tarsus and his followers based on the teachings of a deceased Jewish rabbi

Luke

- **Authorship and Canonicity**

- The only way we know that Luke is author of this gospel is because the early Church read it in their liturgy
- All of the books of the New Testament were canonically determined because of their use by the early Church
- Luke was a:
 - Gentile and a physician
 - Traveling companion of Paul

Luke (Cont)

- **Composition:**

- He must have written his version of the Gospel before 70 A.D.
- Based on records of the early church, he wrote it for the churches founded by Paul
- Again, there is an emphasis on the Gentiles
- It may be a written record of what he and Paul were saying as they traveled throughout Asia Minor
- In some ways, you could call it the Gospel of Paul

Luke (Cont)

- **Structure:**

- **Preface** (1:1-4)
- **Infancy Narrative** (1:5-2:52)
- **Preparations for Ministry:** Baptism, genealogy, and temptation (3:1-4:13)
- **Galilean Ministry** (4:14-9:50)
- **Journey to Jerusalem** (9:51-19:27)
- **Passion Week** (19:28-23:56)
- **Resurrection and Ascension** (24:1-53)

Paul's Missionary Journey

The Explosion of Christianity

THE HOLY SPIRIT

- 12 Apostles
- 120 Jews/ Proselytes (Acts 1:15)
- 3000 Jews/ Proselytes (Acts 2:41)
- 5000 Jews/Proselytes (Acts 4:4)

The Kerygma

- The promises of God made in the Old Testament have now been fulfilled with the coming of Jesus, the Messiah
- Jesus was anointed by God at His baptism as Messiah
- Jesus began His ministry in Galilee after His baptism
- He conducted a beneficent ministry (doing good and performing mighty works by the power of God)
- The Messiah was crucified according to the purpose of God
- He was raised from the dead and appeared to His disciples
- Jesus was exalted by God and given the name “Lord”
- He gave the Holy Spirit to form the new community of God
- He will come again for judgment and the restoration of all things
- All who hear the message should repent and be baptized

Early Christian Time Line (Cont)

- **33-37 A.D. Saul's persecution of the Church and his conversion (Acts 8:2-9:30) Saul:**
 - Began persecuting the early Church in Jerusalem and was given a letter from the Sanhedrin to persecute the believers in ***Damascus***
 - Was struck down and blinded on the Road to ***Damascus***
 - Regained his sight by the laying on of the hands of *Ananias*
 - Was baptized
 - Had to flee after the Jews plotted against him
 - Spent **3 years** on a sojourn and meditation in ***Arabia***
 - Returned to ***Damascus*** where the Jews plotted to kill him
 - Fled by night to ***Jerusalem***
 - Was supported by Barnabas before the Church of Jerusalem
 - Was moved to ***Caesarea*** and then on to ***Tarsus*** (Acts 9:1-30)

Paul's First Journey

- 45-49 Paul's 1st Missionary Journey (Acts 13:4-14:28)
 - Cyprus
 - Antioch in Pisidia
 - Iconium
 - Lystra
 - Derbe
 - Antioch in Syria

Paul's Second Journey

- 49-52 Paul's 2nd Missionary Journey (Acts 15:36-18:22)
 - Galatia
 - Philippi
 - Thessalonica
 - Berea
 - Athens
 - Corinth
 - Ephesus
 - Caesarea
 - Jerusalem
 - Antioch

Paul's Third Journey

- 53-58 Paul's 3rd Missionary Journey (Acts 18:23 – 21:16)
 - Antioch
 - Galatia and Phrygia
 - Ephesus
 - Philippi
 - Troas

Paul's Journey to Rome

60-61 Paul's Journey to Rome (Acts 27: 1-28:14)

61-63 First Roman imprisonment

- Captivity Epistles
- Ephesians
- Philippians
- Colossians
- Philemon

Gnosticism at the time of Paul

First Century Gnosticism

- *St. Ignatius of Antioch* wrote against *Gnosticism*
- From 80 A.D. well into 120 A.D. this was a major heresy facing the Church
- After the destruction of the Temple in 70 A.D. the Judaizers became less and less of a problem as *Gnosticism* grew more powerful
- Paul saw this coming

First Century Gnosticism (Cont)

- The *Gnostics* believed that:
 - The good (spirit) god created all people as “spirit children”
 - Then, the bad gods made the material world, including the earth, and made bodies to trap the person and weigh them down on the earth
 - Your body was your prison cell and the earth was your prison
 - Salvation was the release of your spirit from the body and the earth so it could float back to the clouds where it could be with your spirit parents
 - Thus, all flesh was evil

First Century Gnosticism (Cont)

- The material world was evil or at least irrelevant
- Death was a good thing as it allowed your spirit to be freed
- Marriage was evil because it kept one from salvation
- Anything one did with the body or anything that strengthened your body (even a smile) made it harder for the soul to escape
- The soul would be imprisoned in this fleshy body in the material world
- When one died your spirit (soul) could not get out of the body and thus perish in the earth and material world

First Century Gnosticism (Cont)

- This First Century Christian *Gnosticism* came from the pagan *Gnosticism*
- If followers were married, they were encouraged to abandon their wives
- Father Sebastian said that it was similar to Buddhism since Buddha abandoned his wife and children and encouraged other men to do the same
- The Christian *Gnostics* also avoided certain foods, especially meat as well as wine or alcohol of any kind, as they could cause one to lose his stoic composure
- They were vegetarians

First Century Gnosticism (Cont)

- They sometimes beat their bodies, used extreme aesthetics, and fasted to weaken their flesh
- So Paul was warning *Timothy* that if he was not careful the days were coming when these ideas would grow within the Church
- Father suggested that some aspects of modern Christianity seem to have retained this dualistic concept
 - At death, our soul leave our decaying body and floats off into the clouds and spends eternity on a cloud playing a harp
- Jesus promised that he who eats His flesh and drinks His blood will not die, but will be raised body and soul on the last day

The Infancy Narrative in Luke

- As mentioned earlier, some of the events of the Infancy Narrative will have happened chronologically before some in Matthew
- Father reminded us of the three things we need to ascertain before reading a book in the Bible:
 - The author - Luke
 - His audience – Primarily Gentile converts in the churches established by Paul
 - His purpose in writing – To invite his audience to join this new way