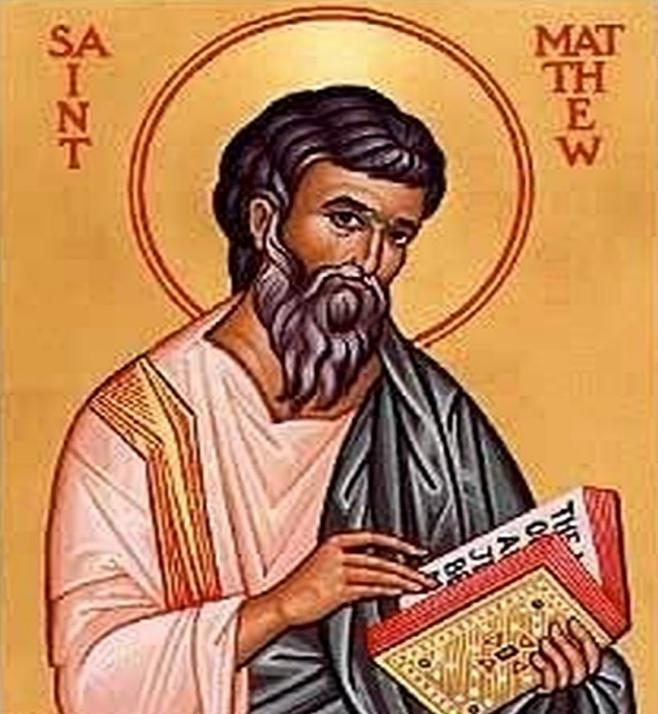


MATTHEW THE JEWISH RESEARCHER



- He is not an eyewitness
- Matthew is NOT the “disciple” who was a tax collector
- Matthew had a depth of Torah knowledge, and he knew Tradition
- He placed significant relevance on the magi (other Gospel writers did not)
- No doubt Matthew had to consult astrologers to learn their technical terms
- The pagan Magi were the **first** to know of the birth of the Messiah, using astrology and the Zodiac

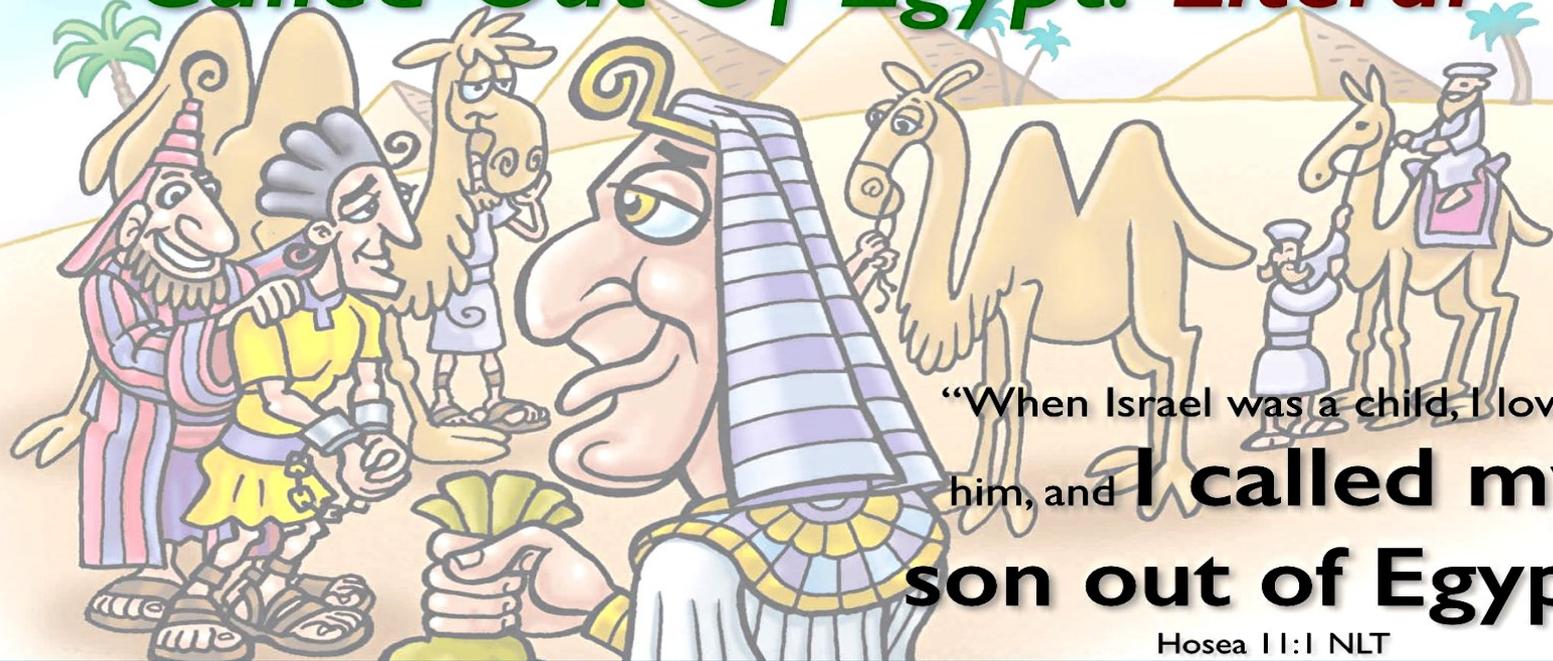


*There shall
come a
Star
out of
Judah*
Numbers 24:17



- Christian scholars tend not to list the story of Balaam and Balak as a Messianic prophecy
- Jews see it as a clear and powerful Messianic prophecy
- Balaam was a pagan magi
- Ironic that the Jewish Messiah's birth was first discovered by pagans!
- It seems only Matthew put the relationship of the magi visiting the Christ child with Balaam's story

Called Out Of Egypt: *Literal*



“When Israel was a child, I loved him, and **I called my**

son out of Egypt.”

Hosea 11:1 NLT

- How can Matthew transfer the meaning of Hosea 11:1 that clearly speaks of Israel, to Yeshua?
- He used the *remez* (hint) method of interpretation
- Matthew was determined to show his readers the proper relationship between Christ and the Torah and the Prophets
- Matthew shows rejection of the teachings of the Scribes and Pharisees, the synagogue authorities who taught manmade traditions that were often not based on biblical truth

A PROPHET Like MOSES

Deut. 18: 14–19



- Biggest error in understanding biblical prophecy is to not take it literally enough
- Christian academics tend to teach prophecy allegorically
- Common among Bible commentaries to see the many similarities between Jesus and Moses as contrived, ignoring that the resemblance was prophesied by Moses in the Torah
- This similarity forms a background for Matthew's Gospel

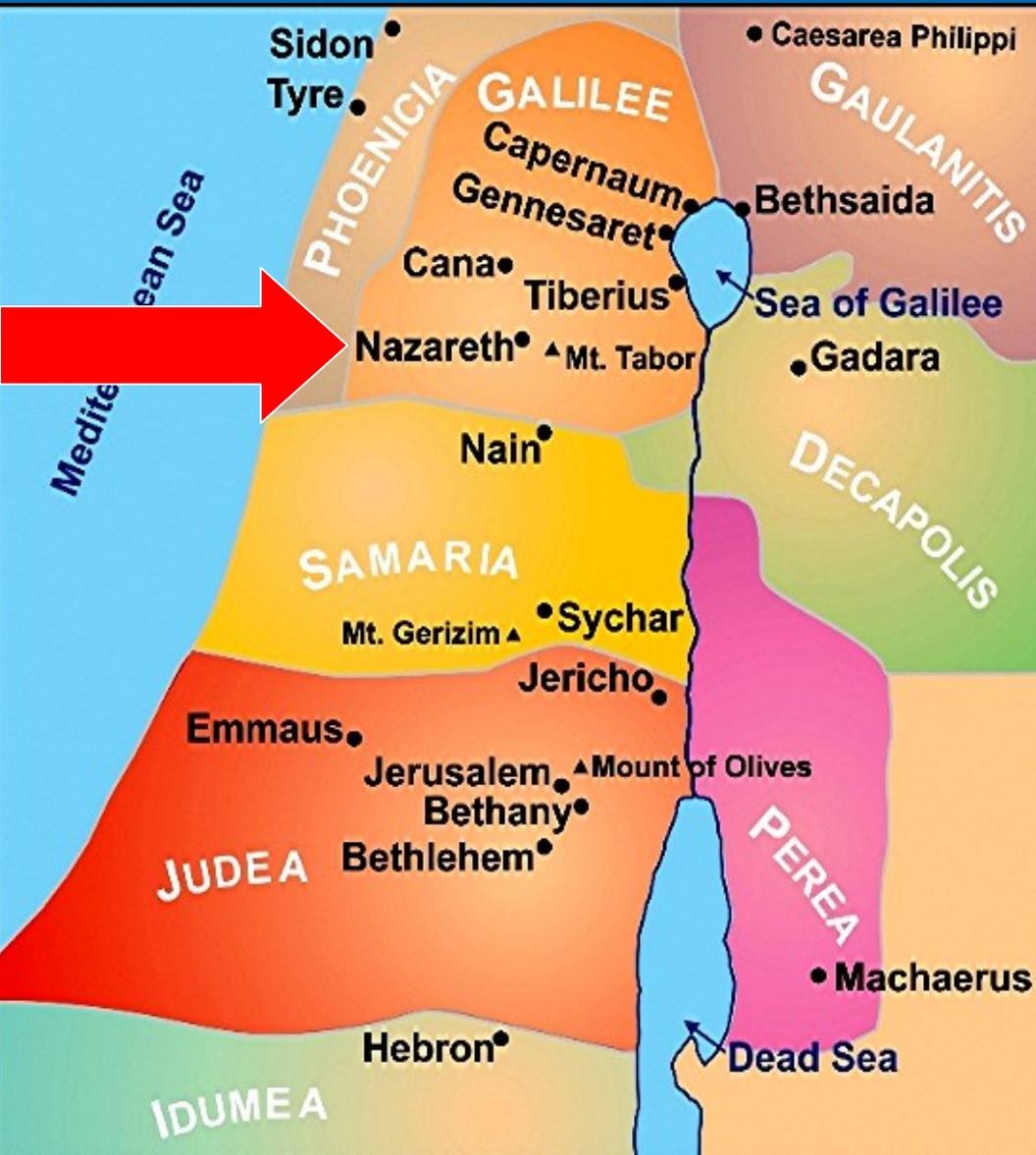
- Matthew connects Rachel weeping with the slaughter of the innocents
- In context, God tells Rachel to stop weeping because there is hope
- Rachel is representative of some or all of Israel in exile
- Matthew is using *remez* or *drash* to connect the Jeremiah prophecy to the murder of the Jewish children



- Jeremiah's prophecy is not about a Messiah: it's about return from exile
- Ephrath was an early name for Bethlehem
- In Egypt, Rachel's son Joseph fathered 2 sons: Ephraim and Manasseh
- The elements of Egypt, Bethlehem, and the murder of Israelite children apply to Rachel's weeping and to Christ's birth story
- HOPE is the underlying theme



JOSEPH'S FAMILY RETURNS



- An angel tells Joseph that he can return to the Land
- Herod's son Archelaus becomes king over Judea; he is as cruel as his father
- Joseph decides to settle in Nazareth of the Galilee
- No known Scripture says that Messiah will be called ***Natzrati***
- Isaiah 11:1
- John 1:44–46
- Likely the intent was to show that anyone from Nazareth had the same character as the worthless town he lived in

MATTHEW CHAPTER 3



- Begins with the appearance of John the Baptist
- Story advances about 30 years from the end of chapter 2
- “During those days” is an indefinite term
- ***Yochanan*** = YHWH shows favor
- Matthew characterizes John as a Preacher who comes from “the wilderness”



- Matthew almost always refers to him as “John the Baptist”, whereas Mark usually just calls him “John”
- Matthew jumps over Yeshua’s and John’s youth
- In Jewish thought, more value is placed on adults than on youth
- John brings 2 messages: Repent from your sins, and the Kingdom of God is near
- These are 2 different things, yet intimately related

REPENT !

- For Christians, the idea of repenting because the Kingdom of God is at hand usually evokes a picture of a strange person on a street corner
- John doesn't say "repent"; he says "turn from your sins"
- **Teshuvah** = Hebrew concept that means to "turn" or to "return"
- Even an atheist can determine to stop bad behaviors
- Repentance involves reforming our relationship with God
- Repentance can only happen by means of God's grace

