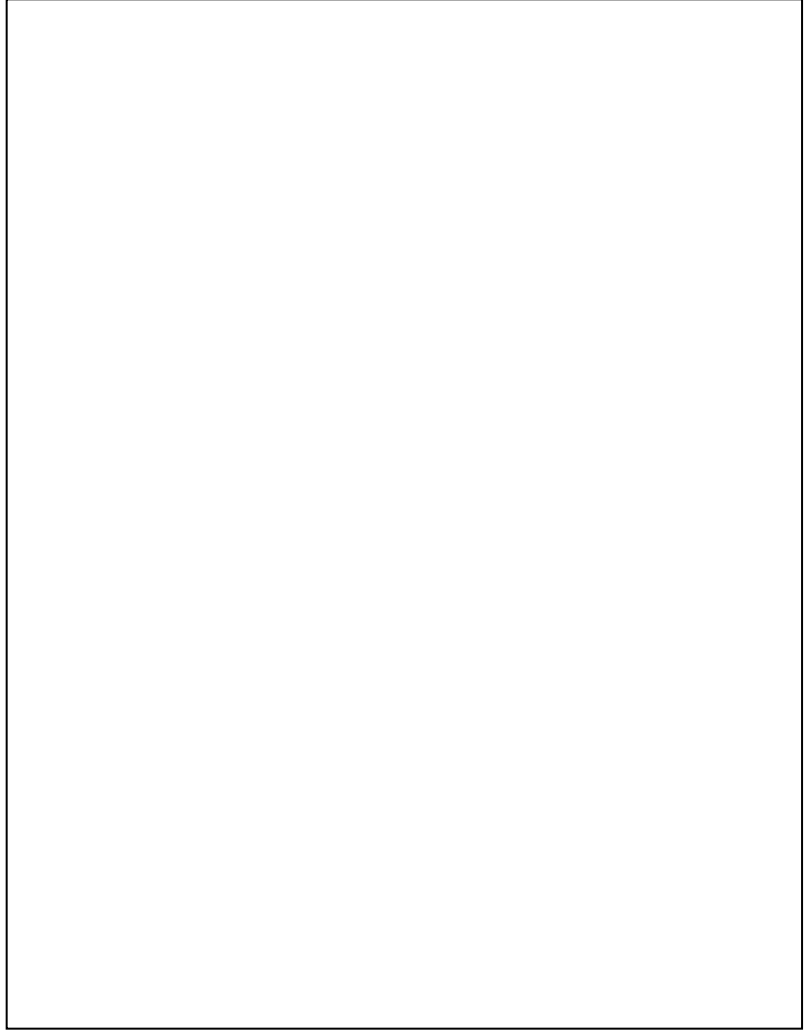


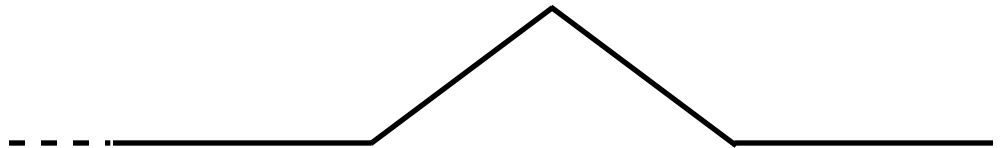
UNIT 7: “IN THE BEGINNING AND BEFORE

NOTES

I. LOOKING BACK — “The Jesus Road”



Jesus' Life and Ministry



NOTES

II. “IN THE BEGINNING AND BEFORE THE BEGINNING”

- A. The “Light Before Christmas”
1. John: An Eternal Son — John 1:1-18
 - a. John tells us what was happening *in eternity* before Christmas.
 - b. He uses Hebrew imagery from Genesis:
 - “*in the beginning...*”
 - creation
 - “*light and darkness*”
 - c. John gives the “genealogy” of the Eternal Son of God.
 - d. John gives us Incarnation, not merely “birth.”
 2. Matthew: “*Jesus the Messiah, the son of David the son of Abraham*”
 - a. Matthew and Luke give us the “human highway” to the Incarnation.
 - b. Matthew *begins* his Gospel with a genealogy, following the OT pattern of connecting significant people (e.g. Gen. 5,11; Ruth 4)
 - c. He draws a straight line from Jesus to Abraham, but, he “names” the genealogy after Jesus, *not* Abraham.
 - d. He establishes “royal ancestry” for Jesus through David, because his throne had ceased with the exile (1:1,20).
 - e. Matthew *appears* to give the legal genealogy of Jesus through Joseph.
 - f. He breaks from Jewish custom by *including* four women in his genealogy, all of them associated with Gentiles (1:1-6)!
 3. Luke: “*Jesus the son of Adam, the son of God*”
 - a. Luke’s genealogy appears to be as much of an apologetic as a record:
 - (1) He deliberately leaves out the four women, even though he knew about them (cf. 1:1-4).
 - (2) He sandwiches his genealogy between Jesus’ baptism and his temptation.
 - (3) It stands between God’s statement that Jesus was His Son and Satan’s challenge to that.
 - (4) Luke uses the word “son” 146x in his Gospel; 80 of them are in this “sandwich”!
 - (5) He seems to rearrange the three temptations so that this story opens and closes with Satan’s challenge, “*if you are the son of God...*”

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- B. Heavenly Heralds: The Births of John and Jesus
1. Both announcements were saturated with the supernatural:
 - a. Both conceptions were announced by Gabriel, an angel known from the Book of Daniel (Dan. 8:16; 9:21; 10:21).
 - b. Zechariah's selection to offer incense was determined 1,000 years earlier by King David, and was a once-in-a-lifetime privilege (1 Chron. 24).
 - c. Zechariah's muteness substantiated his "story."
 - d. Neither woman *should* have been pregnant (Lk. 1:18,24)!
 - e. God's "choices" defied human reason: an aged wife of a rural priest (Lk. 1:23,39,65) and a Galilean peasant.
 2. Both accounts involve *amazing* believers:
 - a. Zechariah, Elizabeth and Joseph are all said to have been "righteous" (Gk = *dikaiois*) before the Lord (Luke 1:5-6; matt. 1:18-19).
 - b. Joseph chose *not* to "make an example" (Gk = *deigmatzo*) of Mary, even though he had a right to (Deut. 22:22).
 - c. Mary's character is shown in the *opposite* results of her obedience to that of Zechariah and Elizabeth:
 - (1) She nearly lost her pending marriage (Matt. 1:18-19).
 - (2) The shame within her community was inevitable and inescapable (cf. John 8:39,41).
 - d. Mary's public shame was transformed to honor as the story unfolded:
 - (1) The angelic rebuke of Joseph (Matt. 1:20-25).
 - (2) the angelic announcement to the shepherds and the angelic choir (Lk. 2:8-20).
 - (3) The testimonies of Simeon and Anna (Lk 2: 25-38).
 - (4) The worship of the Magi (Matt. 2:1-12).
 - (5) Herod's massacre (Matt. 2:1-18).
- C. Hell's Howl: The Herods
1. Prior to the "flight" to Egypt, Hell itself was paying its own "tribute":
 - a. Magi visit (c. Feb, 4BC)
 - b. Two revered rabbis and zealots are burned alive by Herod at Jericho (March).
 - c. Massacre of the infants (March)
 - d. Herod executes his son, Antipater (March)
 - e. Jewish nobility incarcerated in hippodrome of Jericho, awaiting mass execution (March)
 - f. Herod changes will for 4th time, making Archaelus king (April).

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- g. Herod dies, and Archaelus slaughters 3,000 Jews in the Temple area (April). [Archaelus' ruled 4BC - 6AD]
 - h. Mary and Joseph go to Nazareth from Egypt around this time (Matt. 2:19-23).
- D. Jesus & John: Lots of Years, Very Little “Ink”
1. Matthew tells us nothing personal about Jesus from his birth to his baptism (cf. 2:19-23 and 3:13).
 2. Luke tells us about Jesus' childhood, but nothing about the trip to Egypt:
 - a. He grew in stature and strength (2:40,52).
 - b. He matured in wisdom (2:40,52).
 - c. His outward life was righteous (2:52).
 - d. He traveled to Jerusalem for nearly 20 Passovers (cf. 2:41 with 3:23).
 - e. Jesus' first trip to Jerusalem is the only “break” in the silence of his first thirty years (Luke 2:41-51).
 - f. Both Matthew and Luke *intentionally* omit Jesus early years, showing this is *not* a biography.
 3. Nazareth in Galilee is where Jesus spent his first 30 years (Matt. 2:22-23; Mark 1:9; Luke 2:39-40,51).
 4. He was the *son* of a “laborer” (*Gk = tekton*) and a laborer himself (Matt. 13:55; Mark 6:3).
 5. Jesus' step-father, Joseph, had been a faithful Jewish man. Every father was expected to:
 - a. Circumcise his son.
 - b. Redeem his firstborn son.
 - c. Teach his son Torah.
 - d. Teach his son a trade.
 6. John: A Second Elijah
 - a. John begins his ministry unannounced, like Elijah (Matt. 3:1; 1 Kgs 17:1).
 - b. John dresses like Elijah (Matt. 3:4; 2 Kgs 1:8).
 - c. John is uncompromising in courage and conviction, like Elijah (Matt. 3:7ff and 1 Kgs 18:17ff).
 - d. John's baptism is “outlandish”; only converts to Judaism were baptized!
 - e. John's ministry environment matched his message: harsh and uncomplicated.
 7. John: The Expendable Servant
 - a. John's popularity was unprecedented for 400 years!

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- b. Twenty years after his death, his disciples were found 500 miles from Jerusalem (Acts 19:1-7)!
- c. John's baptism of Jesus is unique:
 - (1) It provides us with the only recorded conversation between two relatives who dearly loved one another (Matt. 3:13-15).
 - (2) It appears to be a baton-passing ceremony of sorts.
 - (3) In a very real sense, it marks the "end" of John and the "beginning" of Jesus.
- E. In The Wilderness: Jesus the Second Adam
 - 1. Jesus, unlike Adam, faced Satan in a state of physical exhaustion.
 - 2. Jesus, unlike Adam, faced Satan in an environment of barren hostility.
 - 3. Jesus, like Adam, had no sin nature.
 - 4. Jesus, like Adam, chose for all humanity (cf. Rom. 5:14; 1 Cor. 15:21-22).
 - 5. Jesus, like Adam, was faced with the question of whose will would be served.
 - 6. Satan's strategy was the same for both:
 - a. Question God's word:
 - (1) *"Did God say..."* (Gen. 3:1)
 - (2) *If you are the son of God (as He said)..."* (Lk. 4:3,9).
 - b. Make *myself* the subject of God's Word rather than God Himself:
 - (1) *"He will command his angels concerning **you**, On their hands they will bear **you** up, lest you strike **your** foot against a rock."* [Ps. 91:11,12]
 - (2) He omitted verse 9, *"Because you have made the LORD your dwelling place—the Most High, who is my refuge—"*
 - 7. Jesus' victory was the result of faithfulness to the will and Word of God.
 - 8. Jesus began and ended his earthly ministry with the same prayer and conviction, *"Not my will, but thine be done..."*

—Y E S H U A I N F O U R D I M E N S I O N S—
