

The Jewish Foundation of the Life of Messiah

Student Manual

Based on Arnold Fruchtenbaum's
The Life of Messiah From a Jewish Perspective

Homework

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Homework #1: Paragraphs 2 - 3

The Sources of Knowledge

Paragraph 2 - The Pre-existence of the Messiah - John's Prologue

- John 1:1-18.
1. Who is this passage talking about? Who is the Word? Who is the Light?
 2. We are going to focus our study on "the Word." In the chart below you will find a list of observations about the Word.
 - Notice that the words come directly from the text (God's words are better than our own). Also, notice that the pronouns and synonyms used to refer to the Word (Him, Light, He, etc.) are included. In the left column, please write what you learn about Jesus from these verses.

Verse	Observations	What does this say about Jesus?
John 1: 1-2	In the beginning was the Word. The Word was with God. The Word was God.	Jesus was in the beginning. Jesus has fellowship with God. Jesus is God.
John 1: 3	All things came into being through Him. Apart from Him nothing came into being that has come into being.	
John 1: 4-5	In Him was life. The life was the Light of Men. The Light shines in the darkness. The darkness does not comprehend Him.	
John 1:9	There was the true Light. The Light is coming into the world to enlighten every man.	
John 1: 10	He was in the world. The world was made through Him. The world did not know Him.	
John 1: 11	He came to His own (the Jews). His own did not receive Him.	

John 1: 12	Many received Him. He gave them the right to become the children of God.	
John 1: 14	The Word became flesh. The Word dwelt among us.	
John 1: 17	Grace and truth were realized through Jesus Christ.	
John 1: 18	The only begotten Son is in the bosom of the Father. He has explained Him.	

- In the chart above you learned some truths about who Jesus is. This passage is often viewed through the lens of Greek philosophy. However we need look no further than the Word of God to understand the truths portrayed. The rabbis of 1st Century Israel had a concept called the “Memra” which is Aramaic for “Word.” This conception of God was founded on a close study of Old Testament passages. In the questions following you will look up some references that illuminate the CONCEPTS contained in John’s prologue.
- 3.** In John 1:3, John describes the WORD as the agent of creation. How do the following verses show that the WORD was the agent of creation?
- Psalm 33:4-6.
 - Genesis 1:1-3 (God is in the plural form).
 - Hebrews 11:3.
- 4.** In John 1:12, John describes the WORD as the agent of salvation. In the following verse, how is the WORD shown to be the instrument of salvation?
- Psalm 130:4-7.

- 5.** In John 1:14, John shows that the WORD is the means by which God becomes visible. In the following verses, how is God made visible?
- Exodus 3:2.
 - Exodus 40:34-38.
 - Judges 2:1-5 (the angel of the Lord is an appearance of God - a theophany).
- 6.** In John 1:17, the WORD is described as the means by which God signs (or makes) His covenants. How do the following verses show this?
- Genesis 15:17 (read 1-18 for the context).
 - Exodus 24: 17 (read 8-17 for the context).
- 7.** In John 1:18, John describes the WORD to be the agent of revelation. How do the following verses show the WORD to be the revealer of God?
- Genesis 15:1.
 - Hebrews 1:2-3.
- 8.** John 1:1-18 taken as a whole builds a case for the pre-existence of the Messiah. It is also consistent with a Jewish rather than a Greek frame of reference. Think about the role of the Word of the Lord in the Old Testament, and summarize what you have learned below:

The Introduction of the King

Paragraph 3 - The Genealogy of the King

- Matthew 1:1-17, Luke 3:23-38.

1. What is the purpose of Matthew's Gospel? Who was the audience?

2. Look at Matthew 1:17. Then, in the chart below, write the male names recorded in this genealogy.

Abraham to David	David to Babylonian Deportation	Deportation to the Messiah
1 Abraham	1 David	1 Jeconiah and brothers
2	2	2
3	3	3
4	4	4
5 Perez and Terah (Tamar)	5	5
6	6	6
7	7	7
8	8	8
9	9	9
10	10	10
11	11	11
12	12	12
13 Jesse	13	13
14 David	14 Josiah	14 Jesus

3. In Matthew's genealogy, whose name appears first? Why did Matthew begin with this name? Consider the purpose and audience of Matthew's Gospel and Matthew 1:1.

4. Now, read Luke's genealogy. What was the purpose and audience of Luke's Gospel?

5. In Luke's genealogy, whose name appears first? Last?

6. How does Luke's genealogy support the purpose of his Gospel account? Refer to Luke 3:38.
 - Luke 1:27 supports the fact that Mary AND Joseph were of the line of David. So why are 2 genealogies listed in the Bible? The following are SOME pieces of the puzzle. The rest of the pieces will come in class.
7. Read Matthew 1:23-25 and Luke 1:27-35. How did Mary conceive?

8. Look at the following verses and write the name of David's son.
 - Luke 3:31 -

 - Matthew 1:6 -
9. Now read Jeremiah 22:24-30 (Coniah = Jeconiah). Who is this prophecy about?

- 10.** Who was this man?

- 11.** What was the curse described in verse 30?

- 12.** Which genealogy contains the name of this man?

- 13.** Why does the Bible provide two distinctly different genealogies?

Appendix I

Rules of Interpretation for Understanding Prophecy and Scripture

Formulated by Dr. David L. Cooper, Founder & Director of the Biblical Research Society

#1 - The Golden Rule of Interpretation

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 clearly otherwise.

#2 - The Law of Double Reference

The Law of Double Reference is the principle of associating similar or related ideas, which are usually separated from one another by a long period of time, and which are blended into a single picture like the blending of pictures by a stereopticon. A clear example of this law may be found in Isaiah 11:1-5. Verses 1 and 2 refer to the first coming of the Lord Jesus Christ, and verses 3 and 5 tell of the second time He comes to earth.

#3 - The Law of Recurrence

The Law of Recurrence involves the recording of an event and the repetition of the account which gives added details. This principle may be illustrated by the artist who “blocks out the portrait” of a person at the first sitting and adds details at the subsequent sittings. An example is Ezekiel 38:1 - 39:16. Chapter 38 gives a complete account of the coming invasion of Israel by Russia and the subsequent destruction of the Russian army in Israel. Chapter 39 then repeats the account from the beginning giving additional details.

#4 - The Law of the Context

A text apart from its context is a pretext. A verse can only mean what it means in its context and must not be taken out of its context. An example is Zechariah 13:6. This verse is often used to prophecy of the Messiah. Pulled out of its context, it does indeed sound like it refers to Jesus. But the context of verses 2-6 is speaking of false prophets. Verse 6 cannot refer to Jesus unless Jesus is a false prophet. This is the danger of studying a verse by itself rather than in context. The common saying, “you can prove anything by the Bible,” is only true when this law is violated.



The Jewish Foundation of The Life of The Messiah

A Study using Ariel's "Harmony of the Gospels"



Paragraph number § 3

127

Manuscript number

Major Life Division

Subdivisions

Explanation Slide

2



§ 1

Introductory Material

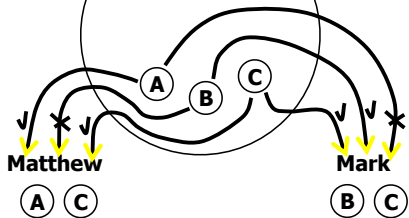
1. The Sources of Knowledge (Luke's Prologue)

3



§ 1: The Sources of Knowledge

Everything that Yeshua ever said or did



4



§ 1: The Sources of Knowledge

Themes of the Gospels:

- ✧ **Matthew** – Yeshua the Messiah, King of the Jews
 - Written for the Jews.
- ✧ **Mark** – Yeshua the Messiah, Servant of Jehovah
 - Written for the Romans.
- ✧ **Luke** – Yeshua the Messiah, Son of Man
 - Written for the Greeks.
- ✧ **John** – Yeshua the Messiah, Son of God
 - Written for the church at large.

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§ 2

127

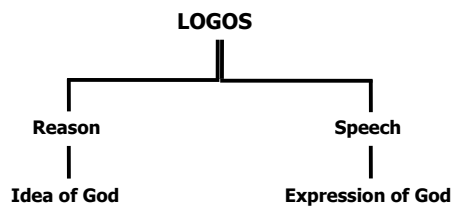
Introductory Material

2. The Pre-existence of The Messiah (John's Prologue)

6



§ 2: The Pre-existence of The Messiah



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§ 2: The Pre-existence of The Messiah

Davar = Memra = LOGOS = WORD
 דָּבָר מִמְרָה λόγος

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