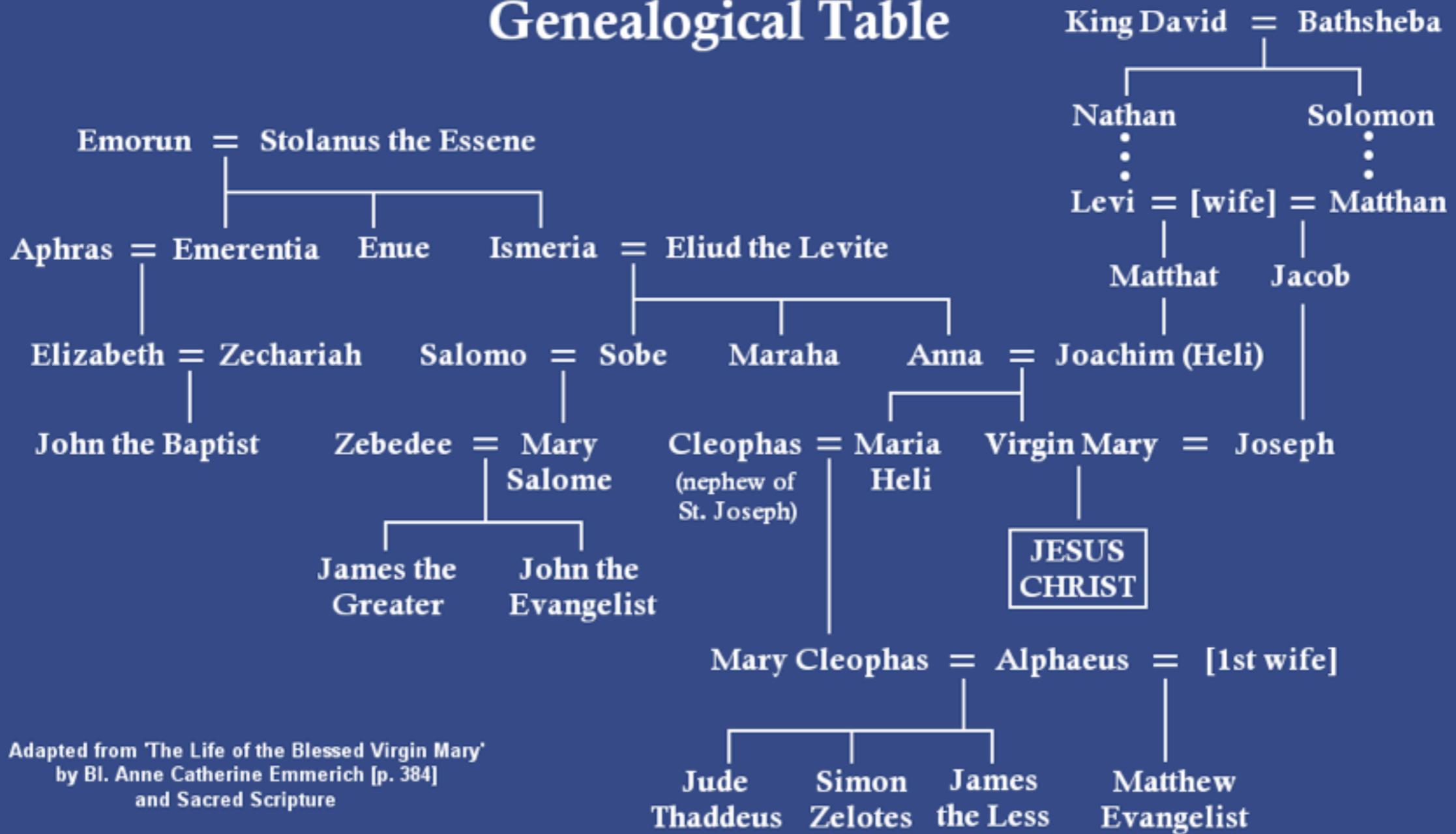


# THE GOSPELS

A Biblical Scholarly Study



# Genealogical Table



Adapted from 'The Life of the Blessed Virgin Mary'  
by Bl. Anne Catherine Emmerich [p. 384]  
and Sacred Scripture

# GENEALOGY OF JESUS

Mt 1:2-17 and Lk 3:23-28

# MATTHEW

- 1:1 - The book of the genealogy of **Jesus Christ, the son of David, the son of Abraham.**
- (1000 BC) - 2 Sam 7: 12b-13 - **“I will raise up your heir after you, sprung from your loins, and I will make his kingdom firm. It is he who will build a house for my name. And I will make his royal throne firm forever.”**
- Accordingly prophets for 800 years continue to prophesy a savior, an anointed one, a shepherd of God, a King who would restore all of Israel.

# MATTHEW

- These prophecies appear impossible to be fulfilled.
- 10 Northern tribes lost since 722 BC.
- **No king since 586 BC - time of Babylonian Exile**
- Upon return from Exile, a Kingdom of Priests with **Vassals** as secular authorities.
- At the time of Jesus, the **Herodian Dynasty** ruled Israel by appointment of Caesar.

# MATTHEW

- Worse yet, there appears to be no legitimate heir to the throne of David.
- In **2 Ki 25:6-7** - we learn that **Zedekiah**, the last but a pseudo-king of Israel - **was made to watch his sons as they were slain** before him, *as the last thing he would ever see.*
  - As soon as his sons were all slain, the King of Babylon **blinded Zedekiah** and had him **brought to Babylon as prisoner.**
- **End of the Davidic Dynasty - it would seem!**

# MATTHEW

In this context of loss and confusion, now lets read Matthew's genealogy. (v 1-17)

- Good News. God has kept his promise!
- Genealogy of Joseph, the husband of Mary.  
Important link to 2 Sam 7:12 and David  
Important link to Gen 17:6 and Abraham.
- Matthew portrays Jesus as the Jewish Messiah - a son of Abraham and of David.

# MATTHEW

- Joseph is the Husband of Mary, not the father of Jesus in the genealogy. Thus Jesus is an adopted son of his father. Joseph is the legal father of Jesus, as the husband of Mary.
- *Joseph is a spiritual non-physical father of Jesus, just as the Fatherhood of God is spiritual and non-physical.*

(choice v. biology)

# MATTHEW

- Matthew stresses three generations of 14, to show Jesus as the new Davidic King.
  - (1) David and Jesus are the only ones with titles!  
(King and Messiah Anointed)
  - (2) David is the 14th name on the list
  - (3) Numerical value of Hebrew letters for DaViD:  
D=4, V=6, D=4, adds to 14
    - Psalm 132: 8-12\*

# MATTHEW

- **Four Women** are included in the genealogy:  
Tamar, Rahab, **Ruth** and the Wife of Uriah.
- **All are gentiles**, and three are associated with sexual immorality (Gen 38: 12-26; Josh 2:1; 2 Sam 11:2-5)
- **Gentile blood** anticipates the international scope of the gospel for all men and women.

# MATTHEW

- Matthew defuses Jewish accusations that the women in Jesus' genealogy undermine his messianic credentials.
- By listing the immoral women in the generations before Solomon, Matthew implies that if these women did not disqualify Solomon as the royal son of David, then neither do any illicit rumors as to the method of Mary's conception disqualify Jesus.
- *In fact, Solomon's birth through the immorally arranged marriage of David and Uriah's wife (2 Sam 11) stands in vivid contrast to the betrothal and virginal conception of Jesus by the Spirit (1:18).*  
Ignatius Study bible study note

# LUKE

- **Luke**, writing primarily to Gentiles, emphasizes the universality of the Messiah's mission, hence he traces Christ's lineage to Adam.
- There are several differences between the **Matthean** genealogy and the **Lucan** genealogy. (Lk 3: 23-28).
- **Theory** - **Matthew** appears to show the Kingly line of Jesus. **Luke** appears to show a more general qualification of Jesus to be the Messiah of the whole world.

Ignatius Study bible study note

# LUKE

- Luke, writing...
- **The genealogies appear quite irreconcilable.**
  - In Matthew through Solomon, in Luke through Nathan, both sons of Bathsheba. (1 Chr 3:5)
- Differences between the **Matthean** genealogy and the **Lucan** genealogy. (Lk 3:23-28).
- **Theory** - **Matthew** appears to show the Kingly line of Jesus. **Luke** appears to show a more general qualification of Jesus to be the Messiah of the whole world.

Ignatius Study bible study note

# MATTHEW vs. LUKE

- **Theory** - Some have advanced that Matthew records the ancestry of Jesus' legal father Joseph, while Luke records that of his biological mother Mary.
  - Matthew's genealogy would be dynastic, while Luke's would be a Davidic pedigree from David to Mary.

Ignatius Study bible study note

- **Theory** - Recently some scholars have pondered that Luke's genealogy traces Joseph through his paternal line, and Matthew through his maternal line, *with the mother's name obviously omitted.* Matthew ends with Jacob, would be maternal grandfather of Joseph, while in Luke - Matthat, would be the paternal grandfather and Heli the father of Joseph.

# MATTHEW vs. LUKE

Does not having an explanation  
undermine your confidence in the Bible?

- **St Augustine, Bishop of Hippo** - once reflected on his inability to reconcile passages of scripture:
  - *Perhaps* there is an **error in copying**;
  - *Perhaps* **God** has not fully revealed the explanation; *or*
  - *Perhaps* I am not able to understand the **passage enough**, such that the apparent inconsistency would then be eliminated.



# MATTHEW vs. LUKE

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# BIRTH OF JESUS

Luke 2:1-7    Matthew 1:18-25

Read Luke 2: 1-7

# LUKE

- **Caesar Augustus Decree** all should be enrolled
  - Census for Tax Purposes
- First enrollment when **Quirinius was governor of Syria**
- Joseph went from **Nazareth** (Galilee) to **Bethlehem** (Judea) because he was of the *House of David*.
  - **Bethlehem - city of David.**

# LUKE 2: 1-7

- Words have meaning:
  - Nazareth (Nezer)
  - Bethlehem (Beth + lechem)
  - laid him in a manger!



# LUKE 2: 1-7

No  
room  
at the  
inn



# LUKE 2: 1-7

No  
room  
at the  
inn



# LUKE 2: 1-7

No  
room  
at the  
inn



# LUKE 2: 1-7

No  
room  
at the  
inn



# LUKE 2: 1-7

Luke 11: 5-8

No  
room  
at the  
inn



Read Mt 1: 18-25

# MATTHEW

- Before “they” came together, she was found with **child of the Holy Spirit**. Joseph resolved to send her away quietly.
  - Angel appeared in a dream - **Annunciation to Joseph**
    - ... echo to another Joseph? Vizier, to pharaoh Gen 45:8
    - Angel says “**Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins.**”
      - **Jesus** means “**God saves.**”

# MATTHEW 1:18-25

- All this took place to fulfill what the Lord had said through the prophet:
  - Isaiah 7:14 - (birth of King Hezekiah)
    - *through the prophet: Mt 2:15 and Mt 2:23*
- When he awoke, **he did** as the angel commanded he took her into his home.
- No relations until she bore a son (Mt 1:25)
  - Postpone 'until' discussion- cc.Acts 2:35, Acts 8:40 for ex.

# ISAIAH 7:14

- Isaiah 7:14 - (birth of King Hezekiah)
  - Literal intent of Isaiah? Sign for Ahaz
    - Hebrew Scriptures:
      - *Almah* (young woman)
      - *Betulah* (virgin)
  - LXX - Greek Scriptures - *parthenos* (virgin)  
in Greek mythology used to describe virgin goddesses.
  - Matthew looks at allegorical sense, and sees Jesus - another King, a different son of David.



# ISAIAH 7:14

- Isaiah 7:14 - (birth of King Hezekiah)

English (KJV)	Strong's	Root Form (Hebrew)			
Therefore the Lord	H136	אֲדֹנָי 'Adonay	Behold,	G2400	ἰδοῦ <i>idou</i>
himself shall give	H5414	נָתַן <i>nathan</i>	a virgin	G3933	παρθένος <i>parthenos</i>
you a sign;	H226	אוֹת 'owth	shall be with child	G1722	ἐν <i>en</i>
Behold, a virgin	H5959	עַלְמָה 'almah	↑	G1064	γαστήρ <i>gastēr</i>
shall conceive,	H2030	הָרָה <i>hareh</i>	↑	G2192	ἔχω <i>echō</i>
and bear	H3205	יָלַד <i>yalad</i>	and	G2532	καί <i>kai</i>
a son,	H1121	בֶּן <i>ben</i>	shall bring forth	G5088	τίκτω <i>tiktō</i>
and shall call	H7121	קָרָא <i>qara'</i>	a son,	G5207	υἱός <i>huios</i>
his name	H8034	שֵׁם <i>shem</i>	and	G2532	καί <i>kai</i>
Immanuel	H410	אֵל 'el	they shall call	G2564	καλέω <i>kaleō</i>
↑	H6005	עִמָּנוּאֵל 'Immanuw'el	his	G846	αὐτός <i>autos</i>
			name	G3686	ὄνομα <i>onoma</i>
			Emmanuel,	G1694	Ἐμμανουήλ <i>Emmanouēl</i>

another King, a different son of David.



# ADORATION OF JESUS

Luke 2:8-20    Matthew 2:1-12

# ADORATION OF JESUS

Read Luke 2: 8-20

- Shepherds in the field keeping watch
- **Filled with fear**, when an **angel** appeared, clothed in the glory of the Lord. **“Do not be afraid.”**
- **Good news of a great joy.**
- **will come to all the people**
- **‘for to you’ born in the ‘city of David’, a savior, Christ the Lord.**

# LUKE



Mary, Joseph, Zechariah, Elizabeth - **now**  
**shepherds**

- “you will find a babe wrapped in swaddling cloths and lying in a manger.”
- **Then a multitude of angels praising God:**  
“Glory to God in the highest, and peace to those on whom his favor rests.”
- **cf Lk 10:5-6 - Shalom - fruit of believing**

# LUKE

- And they went to Bethlehem **with haste.** (cc. Lk 1:39)
  - “**Let us go see**” (*which the Lord has made known*)
  - “**Come and you will see**” Jn 1:39
  - **Lk 17:22-23** - And he said unto the disciples, The days will come, when **ye shall desire to see** one of the days of the Son of man, and **ye shall not see [it].** And they shall say to you, **See here; or, see there:** go not after [them], nor follow [them]. KJV

# LUKE

- And they told everyone what had been made known to them.
- And all who heard, wondered ...
  - v. 19 - but Mary kept these things in her heart.  
*Lectio Divina? - praying with scripture*
  - How did Luke know?
- v. 20 - And the shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.





Sunday, August 11, 13





# ADORATION OF JESUS

## Read Matthew 2: 1-12



- **Wise men from the East - different emphasis**  
“Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him.”
- **Herod, the Great - was troubled ...**  
Herod was an Edomite, (*born in Idumea south of Judea*) who sought legitimacy of rule with the Jews by marrying a Jew and rebuilding the temple.
- **See Nu 24: 14-19, Balaam's fourth oracle!**  
cf. **Gen 49: 8-11, to Judah belongs kingship**

# MATTHEW

- Isaiah 9:1 - 9:6:

The people who walked in darkness have seen a great light; Upon those who dwelt in the land of gloom a light has shone.

You have brought them abundant joy and great rejoicing, As they rejoice before you as at the harvest, as men make merry when dividing spoils. For the yoke that burdened them, the pole on their shoulder, And the rod of their taskmaster you have smashed, as on the day of Midian. For every boot that tramped in battle, every cloak rolled in blood, will be burned as fuel for flames.

# MATTHEW

- Isaiah 9:1 - 9:6:

For a child is born to us, a son is given us;  
upon his shoulder dominion rests.

They name him Wonder-Counselor, God-Hero, Father-Forever, Prince of Peace.

His dominion is vast and forever peaceful,  
from David's throne, and over his  
kingdom, which he confirms and sustains  
by judgment and justice, both now and  
forever.

The zeal of the LORD of hosts will do  
this!





# MATTHEW

- Prophecies of Messianic Light
  - Isaiah 42:1-7\*
  - Isaiah 49: 1-7\*
  - Isaiah 53: 10b-12\*
  - Isaiah 60: 1-6 - *read later*

# MATTHEW

- v6 - to be born in **Bethlehem**, for so is written by the prophet:

And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel. (Micah 5:1)

- Herod wished to **worship** him.
- The Magi, fell down before him and **worshiped** him.
  - *proskyneō* - a deep reverence.

# WORSHIP

- **Latrīa** is a Latin term (from the Greek λατρεία, *latreia*) used in **Eastern Orthodox** and **Roman Catholic** theology to mean adoration, a reverence directed **only to the Holy Trinity**.
  - **Latria** carries an emphasis on the internal form of worship, rather than external ceremonies.
  - **idolatry = idol + latria**  
(worship of false gods)
- **proskyneō** - a deep reverence.

# WORSHIP

- Latr
- λατ
- Rom
- reve

Lexicon Results				
Strong's G4352 - <i>proskyneō</i>				
προσκυνέω				
Transliteration	Pronunciation			
<i>proskyneō</i>	pros-kü-ne'-ō (Key) 			
Part of Speech	Root Word (Etymology)			
verb	From πρός (G4314) and a probable derivative of κύων (G2965) (meaning to kiss, like a dog licking his master's hand)			
<table border="1"> <thead> <tr> <th>TDNT Reference</th> <th>Vines</th> </tr> </thead> <tbody> <tr> <td>6:758,948</td> <td><a href="#">View Entry</a></td> </tr> </tbody> </table>		TDNT Reference	Vines	6:758,948
TDNT Reference	Vines			
6:758,948	<a href="#">View Entry</a>			
Outline of Biblical Usage				
<ol style="list-style-type: none"> <li>1) to kiss the hand to (towards) one, in token of reverence</li> <li>2) among the Orientals, esp. the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence</li> <li>3) in the NT by kneeling or prostration to do homage (to one) or make obeisance, whether in order to express respect or to make supplication             <ol style="list-style-type: none"> <li>a) used of homage shown to men and beings of superior rank                 <ol style="list-style-type: none"> <li>1) to the Jewish high priests</li> <li>2) to God</li> <li>3) to Christ</li> <li>4) to heavenly beings</li> <li>5) to demons</li> </ol> </li> </ol> </li> </ol>				

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# MATTHEW

- v 11-12 - Then, opening their treasures, they offered him gifts, **gold and frankincense and myrrh**.

- fulfills prophecy in **Isaiah 60:1-6\***



- **Light** theme continues

- **Gold** - for royalty, a king

- **Frankincense** - for a priest

- **Myrrh** - for one who is anointed to suffer

- We still use myrrh in the chrism oil, for sacramental anointing.

# MATTHEW

- v 11 - and going into the house they saw the child with Mary his mother, and *they fell down and worshiped him.*
- The **Council of Trent** expressly quotes this passage when it underlines the  **veneration that ought to be given to Christ in the Eucharist:** “The faithful of Christ venerate this most holy sacrament with the worship of latria which is due to the true **God.** [...] For in this sacrament we believe that the same God is present whom the eternal Father brought into the world, saying of him, ‘Let all God’s angels worship him’ (**Heb 1:6; cf. Ps 97:7**).

# MATTHEW



- v. 12 - And being **warned in a dream** not to return to Herod, they departed to their own country by *another* way.

- “once you have an encounter with Jesus, you can’t go back the same way you came.”

Christopher Cross

# ADORATION OF JESUS

- The salvation which Christ brought us is offered to everyone: “Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all” (Col 3:11).
- That is why, even at his birth, he chose to manifest himself to different kinds of people—the Shepherds, the Magi and Simeon and Anna.
- **As St Augustine** comments:  
“The shepherds were Israelites; the Magi, Gentiles. The first lived nearby; the latter, far away. Yet both came to the cornerstone, Christ. ” (*Sermo de Navitate Domini, 202*).

# ADORATION OF JESUS

- Regarding the spontaneous Praise of the Angelic hosts
  - **St Gregory the Great** comments,
    - “They praise the Lord, ... putting the notes of their hymn in harmony with our redemption; they see us as already sharing in their own happy destiny and rejoice at this.” (*Moralia*, 28, 7).

# ADORATION OF JESUS

- **St Thomas Aquinas** explains why the birth of Christ was revealed through angels:
  - “What is in itself hidden needs to be manifested... The flesh of him who was born was manifest, but his Godhead was hidden, and therefore it was fitting that this birth should be made known by angels, who are messengers of God. This was why a certain brightness accompanied the angelic apparition, to indicate that he who was just born ‘reflects the glory of the Father’ (Heb 1:3)”  
*(Summa theologiae, 3, 36, 5 ad 1).*



# CIRCUMCISION AND PRESENTATION

LK 2:21-38

# LUKE 2:21

- And when **eight days** had passed, he was **circumcised**.
- He was **named Jesus** - the name given to him by **Gabriel the Archangel** at the annunciation
- Yeshua - Yahweh Saves The Hebrew word 'Yeshua' is written in blue, stylized characters with a white outline and a drop shadow. It consists of the letters י (Yod), ש (Shin), ו (Vav), א (Aleph), and ע (Ayin).
- Name not given due to a human decision, but at the insistence of an angel, messenger of God.

# PRESENTATION

LUKE 2: 22-38



# PURIFICATION AFTER CHILDBIRTH

- **Lv 12: 2-8\*** Woman unclean for 40 days  
(7 + 33) after giving birth to a male child.
- bring to **priest** - entrance to meeting tent
  - **yearling lamb** for holocaust  
(two turtledoves or pigeons - if poor)
  - offer as *atonement* - **then ritually clean again**

# PURIFICATION AFTER CHILDBIRTH

- Also, in **Exodus 13:2, 12–13** it is indicated that every first-born male belongs to God and must be set apart for the Lord, that is, dedicated to the service of God.
- However, once divine worship was reserved to the tribe of Levi, first-born who did not belong to that tribe were not dedicated to God's service, and to show that they continued to be God's special property, a rite of redemption was still performed.

Navarre Study Bible

# SIMEON

- Simeon - holy man filled with the Holy Spirit
- awaiting consolation of Israel
- redemption / restoration of Israel
- by a remnant - kept by God
- Revealed by the Holy Spirit that he would not die before seeing Messiah
- came in the Spirit to the Temple





NUNC DIMITTIS SERVUM TUUM

LK 2:29-32

# SIMEON

- Simeon's canticle (vv. 29–32) is also a prophecy. It consists of **two stanzas**:
- **the first** (vv. 29–30) is an act of **thanksgiving** to God, filled with profound joy for having seen the Messiah.
- **The second** (vv. 31–32) is more obviously **prophetic** and extols the divine blessings which the Messiah is bringing to Israel and to all men.

The canticle highlights the fact that Christ brings **redemption to all men without exception**—something foretold in many Old Testament prophecies (cf. Gen 22:18; Is 2:6; 42:6; 60:3; Ps 28:2).

- A **light for** revelation to the Gentiles ...

# SIMEON

- Further moved by the Holy Spirit, Simeon blessed Mary and Joseph *and* prophesied:
  - “Behold, this child is destined for the fall and rise of many in Israel, and to be a sign that will be contradicted (1 Cor 1:21-25)\*
    - (and you yourself [soul] a sword will pierce)\*  
The sword indicates that Mary will have a share in her Son’s sufferings; hers will be an unspeakable pain which pierces her soul. (Navarre Study Bible)
  - so that the thoughts of many hearts may be revealed.”

# ANNA

- Prophetess Anna, daughter of Phanuel,
  - **Phanuel** is the name given to a **possible fourth Archangel** in the **Book of Enoch** after Michael, Raphael, and Gabriel.
  - His name means "**the face of God.**" His was one of the four voices Enoch heard praising God.
  - (*Enoch quoted in Jude 1:14-15*)



# ANNA

- **Book of Enoch - 40.9** - And he said to me: "This first one, is the **Holy Michael**, the merciful and long-suffering.
  - And the second, who is in charge of all the diseases, and in charge of all the wounds of the sons of men, is **Raphael**.
  - And the third, who is in charge of all the powers, is the **Holy Gabriel**.
- And the fourth, who is in charge of repentance, and hope of those who will inherit eternal life, is **Phanuel**.

# ANNA

- Is **Phanuel** the Angel of the Lord in **Zechariah 3: 1-5\***
- God shows **Zechariah**, the prophet, the restoration of the **High Priest Joshua**, and the *removal of his guilt.*
  - **Angel?**
  - **Christophany?**
  - *This will turn out to be a big deal in the Gospel of John when Jesus meets Nathaniel.*



# ANNA

- Prophetess Anna, daughter of Phanuel, **of the tribe of Asher**
- **Asher** Gen 30:13  
“**Women call me fortunate**” *Leah says of Handmaid Zilpah’s son.*
- **Located near Zebulun and Naphtali (Is 8:23\*)**
- **Last heard of in 722 BC**



# REMNANT

## Context of Messianic Promise (Isaiah 9 - 10 - 11)

- Isaiah 10: 20-22 - Remnant of the Assyrian Dispersion will return
- Isaiah 11:10-12, 16 - Restoration by the Branch, from the shoot of the stump of Jesse.
- Jer 23: 1-6 - Messianic reign, consistent with Isaiah 11. God will gather the remnant of his flock and appoint shepherds for them, who will shepherd them!
- Micah 2:12 & 5: 6-7a - God will restore the remnant after Messiah born in Bethlehem.

# ANNA

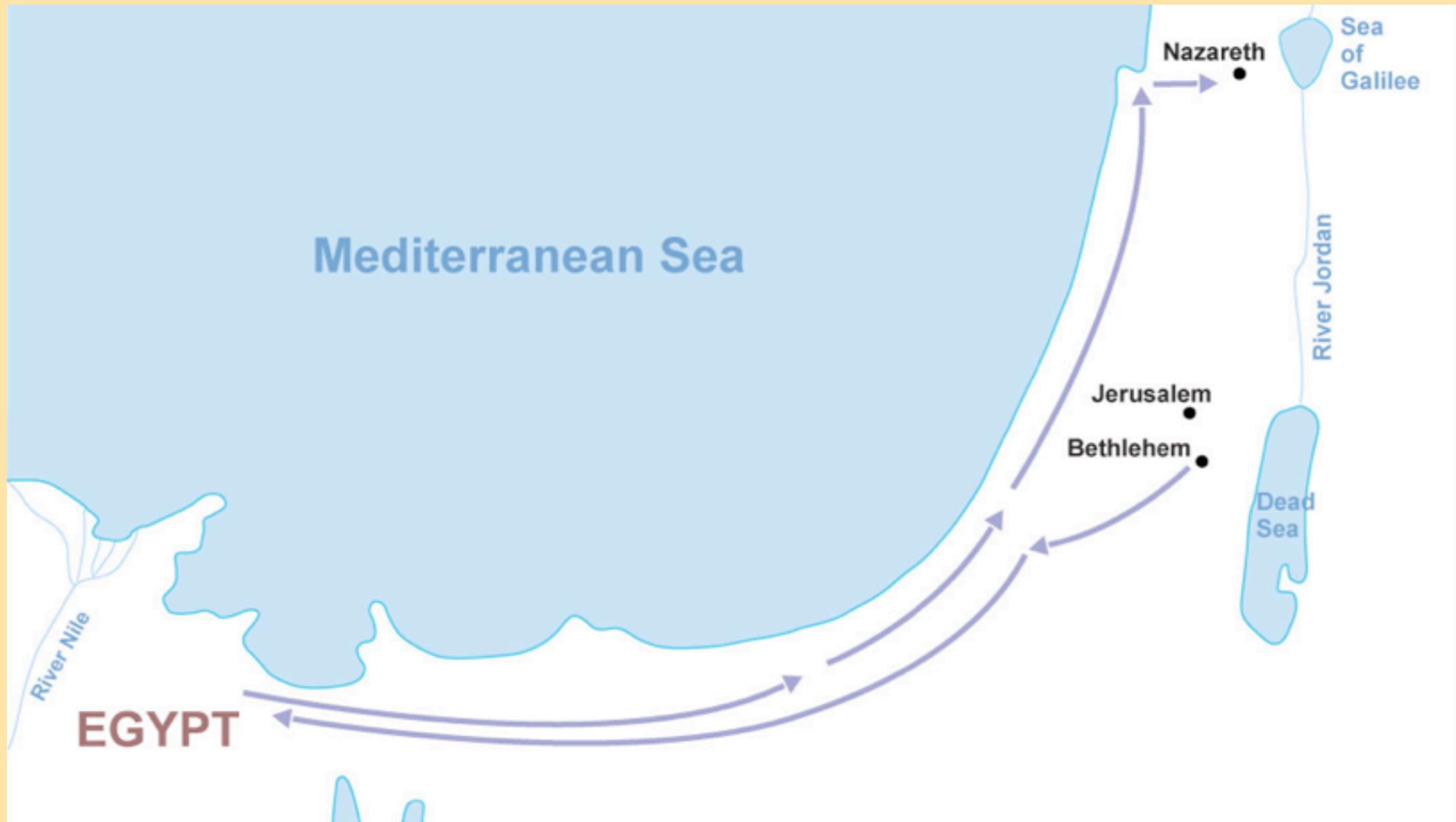
- Prophetess Anna, daughter of Phanuel, of the tribe of Asher
- St Luke points out that Anna was with her husband 7 years and a widow 84 years, which is  $12 \times 7$ : numerically a perfect married span and an even more perfect widowhood.
- She consecrated her life in that she fasted and prayed night and day, in the Temple.



# ANNA

- Prophetess Anna, spoke about the child to all who were awaiting the redemption of Jerusalem.
- By placing Anna the prophetess side-by-side with Simeon, St. Luke is perhaps anticipating the atmosphere of Pentecost:  
“In the last days I shall pour out my Spirit upon all flesh, and your sons and your daughters will prophesy” (Acts 2:17).





# FLIGHT TO EGYPT

Matthew 2: 13-21



# FLIGHT TO EGYPT

Read Matthew 2: 13-21

- Angel appears to St Joseph in a dream and proclaims God's will for the Holy Family.
- (Gen 40:8) Joseph the patriarch in Egypt  
“Surely, interpretations come from God.  
Please tell the dreams to me.”



# FLIGHT TO EGYPT

- St John Chrysostom, commenting on this passage, draws particular attention to Joseph's faithfulness and obedience:
  - “On hearing this, Joseph was not scandalized, nor did he say, ‘This is hard to understand. You yourself told me not long ago that he would save his people, and now he is not able to save even himself. Indeed, we have to flee and undertake a journey and be away for a long time ...’. But he does not say any of these things, because Joseph is a faithful man.

(Hom. on St Matthew, 8).



# FLIGHT TO EGYPT

- St John Chrysostom, further says:
  - Neither does he ask when they will be coming back, even though the angel had left it open when he said ‘and remain there till I tell you’. This does not hold him back: on the contrary, he obeys, believes and endures all the trials with joy.”

(Hom. on St Matthew, 8).



# FLIGHT TO EGYPT

- (continuing):

It is worth noting also how God's way of dealing with his chosen ones contains light and shade: they have to put up with intense sufferings side by side with great joy: "It can be clearly seen that God, who is full of love for man, mixes pleasant things with unpleasant ones, as he did with all the saints. He gives us neither dangers nor consolations in a continual way, but rather he makes the lives of the just a mixture of both. This is what he did with Joseph." (Navarre Study Bible)



# FLIGHT TO EGYPT

- v. 15 - Stayed until the death of Herod
  - to fulfill what had been said through the prophets ...  
“Out of Egypt I called my son.”
  - Typology of Israel and Jesus (*Ex hodus*)
    - Israel as a sacrament of God
  - Hosea 11:1 - The text speaks of a child that comes out of Egypt and is a son of God.



# FLIGHT TO EGYPT

- Hosea 11:1 - The son of God is called out of Egypt.
- The sacred text gives a quotation from the Old Testament in the light of its fulfilment in Jesus Christ. The Old Testament achieves its full meaning in Christ, and, in the words of St Paul, to read it without keeping in mind Jesus is to have one's face covered by a veil.  
(cf. 2 Cor 3:12–18). (Navarre Study Bible)
- \* Ephraim - younger son of Joseph  
(*prodigal son echo!*)

# 12 TRIBES OF ISRAEL

- Twelve Sons of Jacob are not the 12 Tribes.
- **subtract** Joseph and Levi
- **add** Ephraim and Manasseh
- Simeon absorbed, members relocated North.



# MASSACRE OF THE INNOCENTS

- v. 16 - all boys under the age of two, based on Magi visit

- fulfills what the prophet said:

Look at Jeremiah 30 and 31

- **Jeremiah 31:15** - **Good News of the Return of Israel**, where Rachel is first portrayed weeping for her sons, as they are taken away in the Babylonian Exile, and are no more.
- **Matthew** reminds his readers of the promised restoration.
- **Ramah is 5 miles North of Jerusalem in land of Benjamin. Bethlehem is 5 miles South.**

# MASSACRE OF THE INNOCENTS

- **Ramah** was the city in which Nebuchadnezzar, king of Babylon, concentrated the Israelites he had taken prisoner.
- Since **Ramah was in the land of Benjamin**, Jeremiah puts this lament for the children of Israel in the mouth of Rachel, the mother of Benjamin and Joseph.
- **“Rachel was buried near Bethlehem. Since her grave was nearby and the property belonged to her son, Benjamin (Ramah was of the tribe of Benjamin), the children killed in Bethlehem could reasonably be called Rachel’s children”**  
**(St John Chrysostom, Hom. on St Matthew, 9)**

# MASSACRE OF THE INNOCENTS

Read Ex 1:15-22

- v. 16 - all boys under the age of two, based on Magi visit
  - **Matthew** also manages to connect Jesus to Moses.
  - **Important in fulfilling Dt 18: 15-18**  
(also in Acts 3:20-23 by Luke)
  - Sadducees - only believed in Pentateuch

# WHAT OF THE BABIES

- **The Church** regards these children as the first martyrs to give their lives for Christ. Martyrdom brought them justification (that is, salvation) and gave them the same grace as Baptism gives; **their martyrdom is, in fact, Baptism by blood.** Feast day - Dec 28
- **St Thomas Aquinas** comments God would not have allowed that massacre if it had not been of benefit to those children.
- **St Augustine** says: To doubt that the massacre was good for those children is the same as doubting that Baptism is of use to children. For the Holy Innocents suffered as martyrs and confessed Christ *non loquendo, sed moriendo*, not by speaking, but by dying.” (Comm. on St Matthew, 2, 16).



# THE CHILDHOOD OF JESUS

Mt 2: 19-23 and Luke 2: 39-40

# RETURN FROM EGYPT

Mt 2: 19-23 and Luke 2: 39-40

- **Archelaus** - history records, was as evil as Herod the Great.
  - In yet another dream, **Joseph** warned - goes to Galilee.
    - **Archelaus** unwittingly *helps* fulfill Isaiah 8:23
- ... to fulfill what was spoken by the prophets:  
    *“He shall be called a Nazarean.”*
- Grew in wisdom and the **charis** of God was upon Him.  
    (favor / grace)



# JESUS AT THE TEMPLE

Luke 2: 41-52

# AT THE TEMPLE

Read Luke 2: 41-52

- **Passover**, every person over the age of 12 made the Pilgrimage to Jerusalem for this feast
- **Nazareth is 90 miles away**, 60 as the crow flies.
- Jews travelled in two groups: one men other women. Children travelled with either.
- His parents would have cried. *Imagine the anxiety!*

# AT THE TEMPLE

- After 3 days they found him
- **All who heard** were **amazed** at his **understanding and answers**
- “Son, why have you treated us so? Behold, your father and I have been looking for you anxiously.”
- And he said to them, “How is it that you sought me? Did you not know that I must be in my Father’s house?”

*(first words Jesus says in the Gospels)*

# HE KNOWS .....

- Did you not know that I must be in my Father's house?" Jesus expresses that He knows who He is!
  - Was this when He first knew?
  - His mother already knew. Ever since the Annunciation the Virgin Mary had known that Jesus was the Son of God.
  - He was obedient. Grew in wisdom, stature and grace.
    - Mary kept these things in her heart.



# RABBI HILLEL

A Pious Reflection - When did Jesus know?

# RABBI HILLEL



# HILLEL

- A Babylonian by birth, one of the greatest Jewish Rabbis ever to live.
- Active during the reign of Herod the great, Hillel died when Jesus would have likely been a teen ager of maybe 14 to 17 years of age.
- Hillel bore title HaZaken (the elder) consistent with his leadership role in the Sanhedrin.

# HILLEL

- His position in the Sanhedrin was such that **decrees were issued in his name.**
- The **Prosbul**, is perhaps his most famous legal decree. It stated:
  - “An oral declaration could be made that a particular debt, the result of a pending contract, would not be released in the Sabbatical year.”
- This permitted much greater commerce.

# HILLEL

- Hillel's most famous pronouncement, was the following:
  - "What is hateful to thee, do not do unto thy fellow man: this is the whole Law; the rest is mere commentary." (Shab 31a)
- We have come to know this as the **Golden Rule**.

# HILLEL

- His influence was such that the revealed summary of the Law was modified to include the Golden Rule.
- Previously the law was summarized with the **Shema**. The Shema is found at Dt 6:4-5, in the Torah.
- Hillel caused Lev 19:18 to become part of the summary of the law, recited after the Shema.
  - “You shall love your neighbor as yourself.”  
(Lv 19:18).

# GAMALIEL

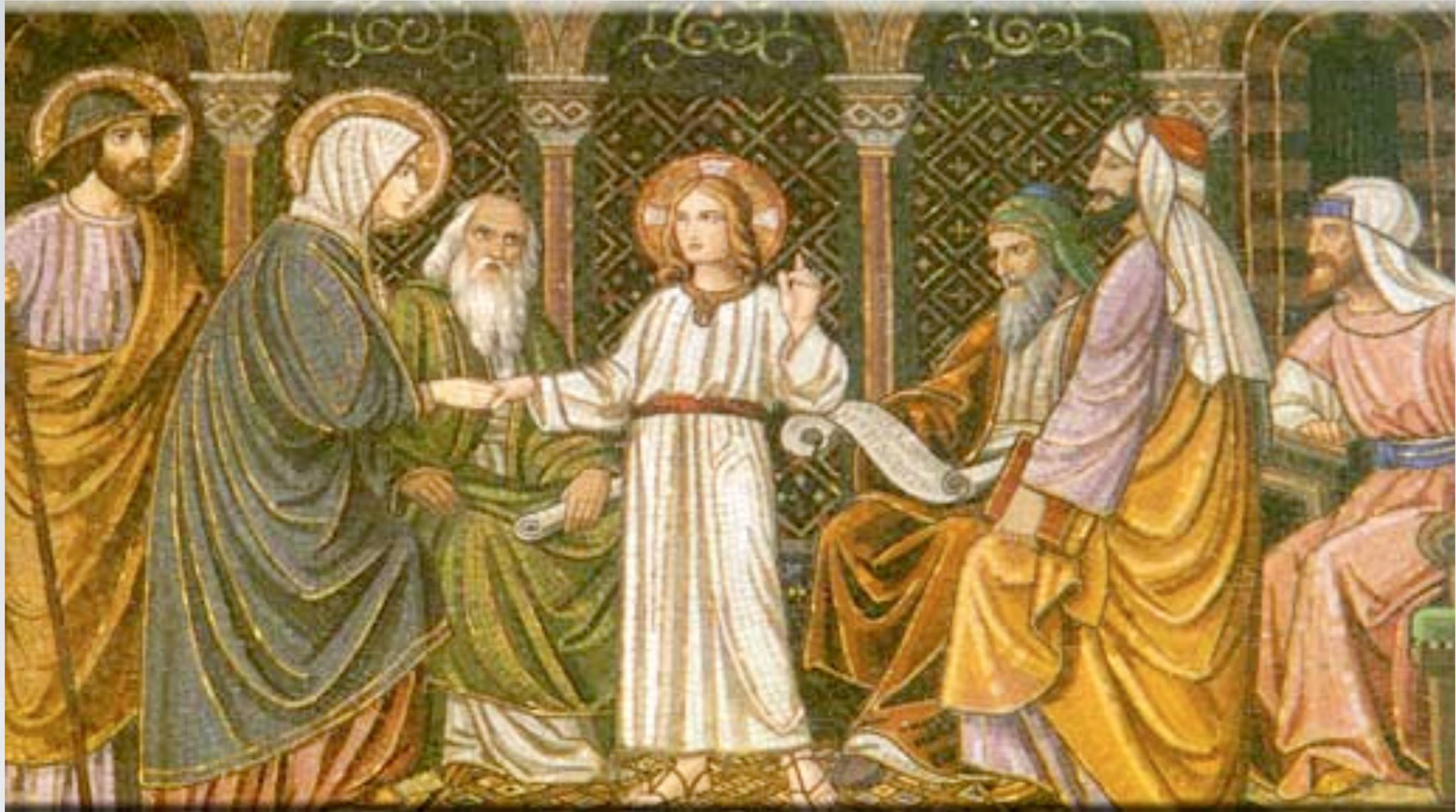
- Hillel's grandson is equally well known, as **Rabban Gamaliel bar Symeon (Gamaliel I)**. The title "Rabban," (rabbi of all rabbis) was first prefixed to the name of Gamaliel.
- Gamaliel is best remembered, by Christians, as St Paul's rabbinic teacher. **Paul was his greatest pupil.** Gamaliel is mentioned in Acts 5:34 by name.
- **As head of Sanhedrin, he dictated pastoral letters to other communities,** a practice that **St Paul** may well have learned from his Master Gamaliel.

# HILLEL SCHOOL

- Hillel began a school of “The Law.” His school grew and became the most prominent of his time.
  - Shammai - a competing Rabbi also had a school.
- Gamaliel, perhaps took Hillel’s school to its highest prestige - until the destruction of the Temple, in 70 AD.
  - The event changed Judaism forever.

# JESUS ADOPTS HILLEL

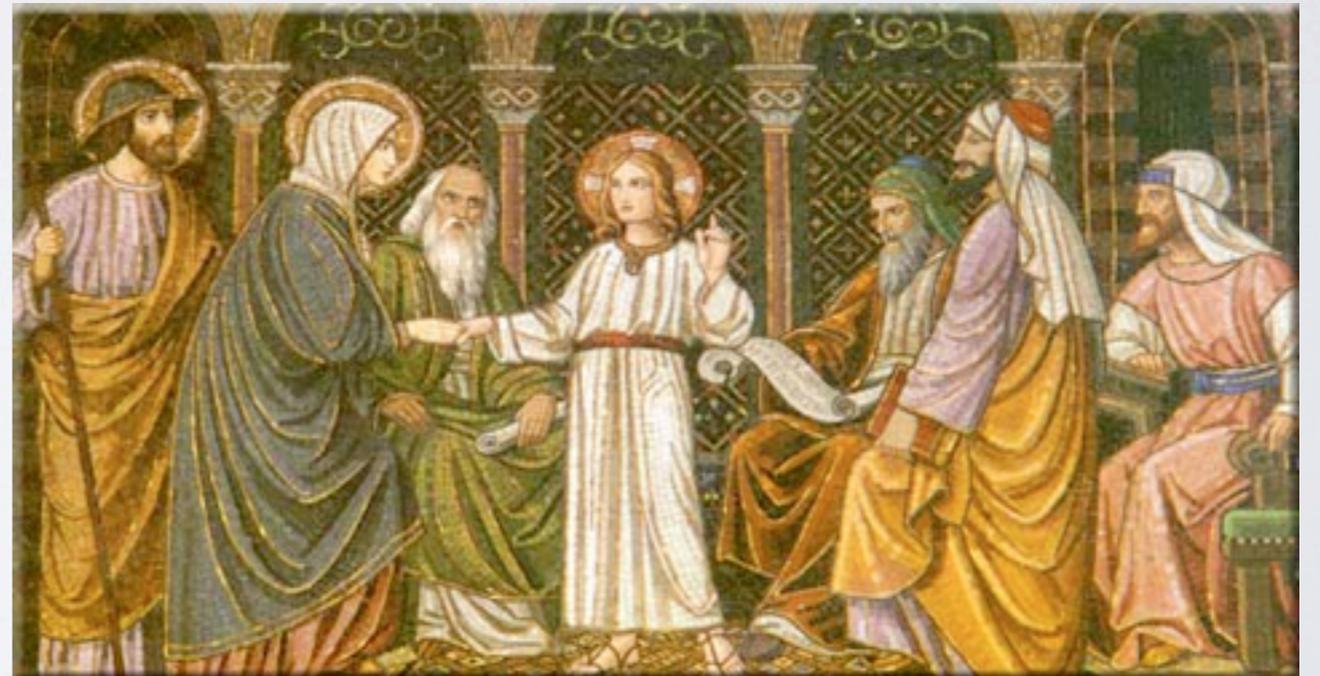
- The **Golden Rule addition was approved by Jesus** when he declared the love of one's neighbor to be the second great commandment beside the love of God, which remained the first.  
(Mt. 22: 39; Mark 12: 31; Luke 10: 27)
- Some have noted that Hillel did not state Love of God to be the principal commandment. Jesus did.
  - *Is this a valid distinction between them?* See Mt 22:39.
  - In any case, Jesus speaks approvingly of the Hillel addition to the Shema.



**WHAT IF ?**

- Hillel was alive when Jesus was 12.
- Hillel used to sit at the South steps of the Temple, at times, and teach. Other teachers did likewise.
- 20 years later, Jesus would teach on those same steps.  
(John 8:2 - woman caught in adultery)

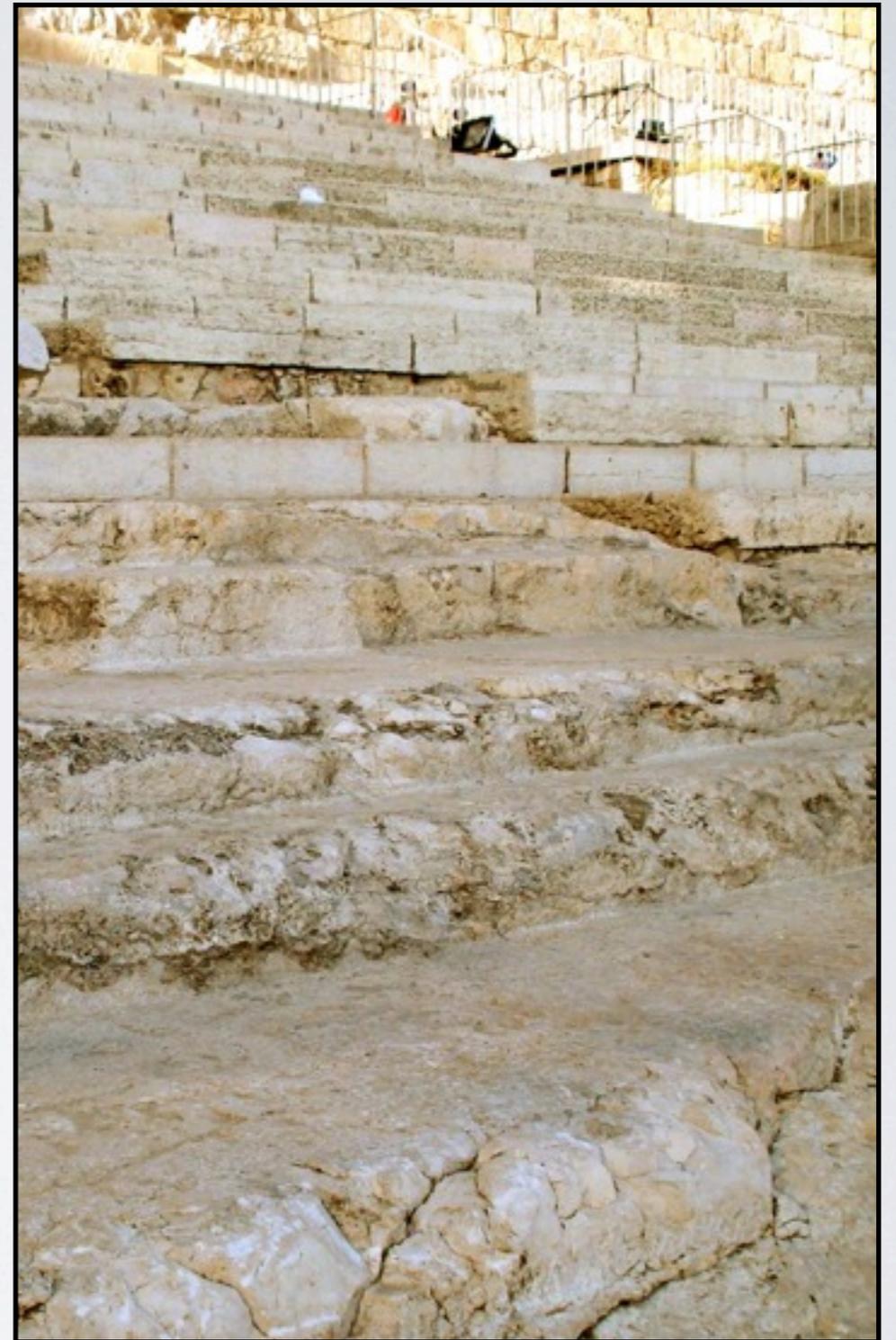
## Jesus at the Temple age 12



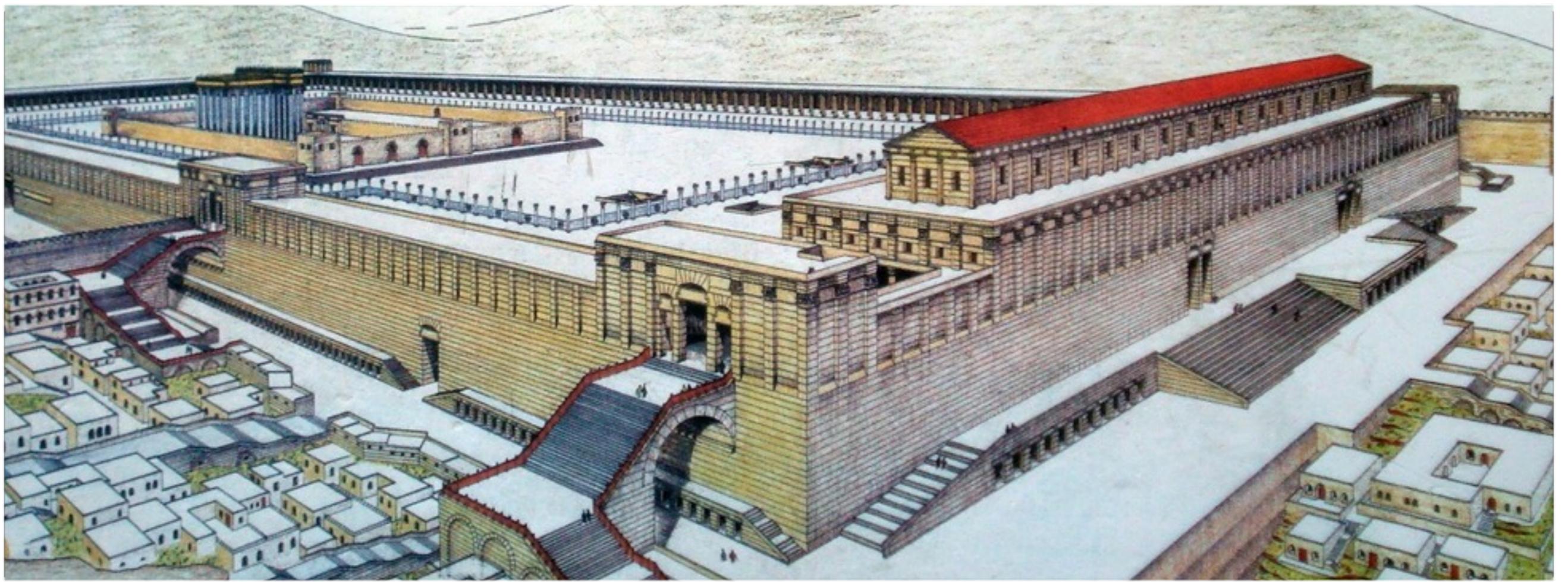
# TIME FOR A MESSIAH

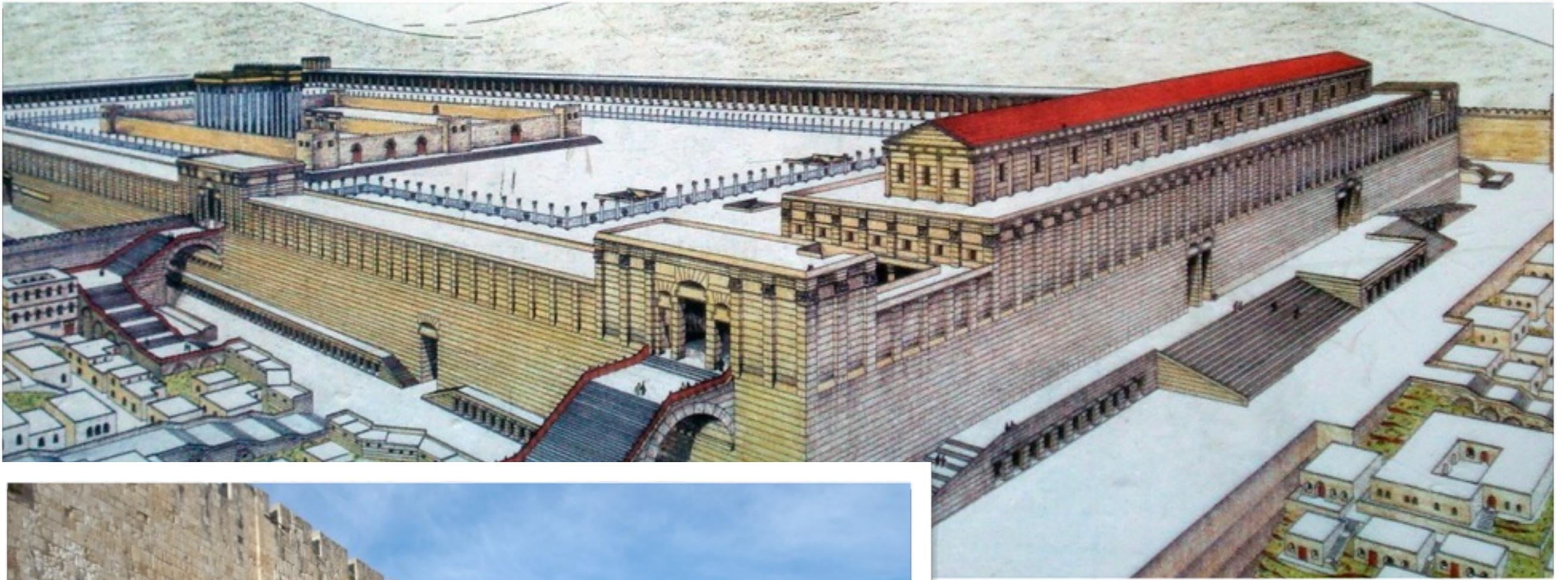
- It was the **time for a Messiah**. Daniel's prophecy placed the time for the Messiah then.
- He would be **born in Bethlehem** - the city of David (Mic 5:1).
- Yet, He would also **fulfill the prophecy of being The Branch**. (Nezer) (Zer 3, Isaiah 11).
  - *Nazareth in Hebrew meant Branch town*
    - **Who would He be? Was he already born?**

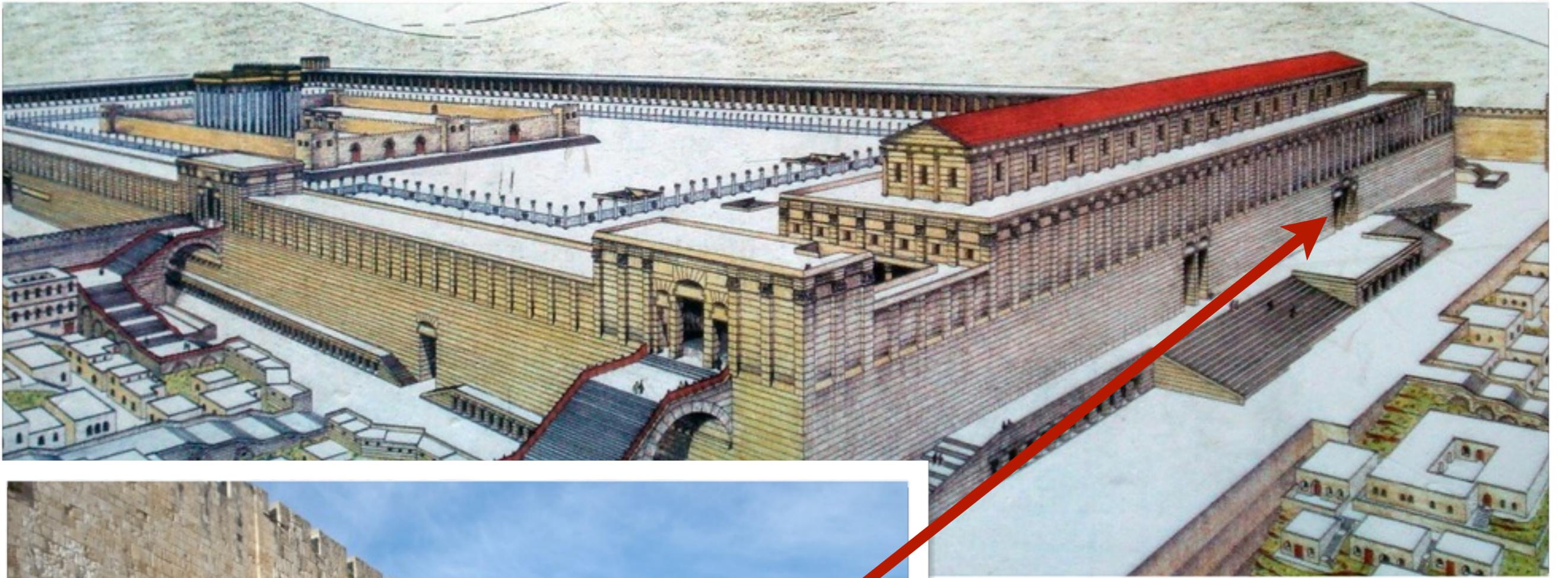
- Jesus **sat in the midst of the teachers at the temple,** listening to them and asking questions. All who heard Him were astounded at his understanding and answers. (Lk 2:46)
- **Jesus** may have listened to **Hillel**, as he spoke about the Messiah.
- *Maybe they even spoke to each other!*



Southern Steps of Temple







- After listening for a bit, Jesus may have asked Hillel...
  - “ If the Messiah were to be born in Bethlehem, but grow up in Nazareth, of Galilee - then it could be said that He would be both from Bethlehem, and yet a Nazarean?
- Could not such a person fulfill both prophecies?” (See Mt 2:23)

Hillel might have stroked his beard slowly for a bit, then nodding affirmatively, might have said:

- **Yes! ... such a person could be the Messiah!**
- **... and where are you from Yeshua ben Yosef ?**



# IT MIGHT EXPLAIN ...

- ... the **unanticipated response** Jesus made to Mary and Joseph, when they found him in the temple:
  - “Did you not know that I must be in **my Father’s house?**” (Lk 2:49)
  - With that **Jesus teaches us** that over and above any human authority, even that of our parents, there is **the primary duty to do the will of God.**
  - “Then, he returned with them to Nazareth, (Branch town) and *his mother kept all these things in her heart.*” (v.51).