

Lecture 18

A Double Measure

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Today as I begin I have reflected much on our decision last week after the class. A couple of you questioned my statement about saying that churches as a whole do not teach repentance; tonight I take time to agree with you and I apologize. I agree there are individuals within the greater Christian community that teach and understand the steps of Repentance. I would like to thank both Lauren and Bette for holding me accountable.

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In speaking to each other it is important to speak plainly to our family members. So often we speak in partial truths and in subtle messages that are not clearly understood. If someone is doing something wrong most people do not understand it or know it; if they know they usually will tell you. We have to speak clearly and plainly understanding we are going to hurt someone but we speak so things are clearly understood and help one another grow. Politely ignoring does nothing for growth and does nothing to prevent irritation and hurt.

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Within our community there is a great assault by the Jewish community on our beliefs in Yeshua as Messiah. They believe that they can attack successfully the view that Yeshua is the Messiah. I want to reassure each of you that as I have reviewed these attacks on Messiah: I have come to the conclusion that each one of these attacks fails. The only attack that has success is the attack that takes place on the view of the Torah. If we teach the application of Torah then nothing can attack the validity of Messiah Yeshua. If we teach that Torah was done away with, then we teach that Messiah calls us to sin. (ie Do not keep Sabbath/festivals, do not keep kosher, etc). Messiah is one with Hashem so he cannot call believers to sin. When the time comes to witness to Jewish nonbelievers, understand that your observance of Torah does matter and will make the difference. Our God our Messiah does not call us to be sinful.

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Just a reminder that at the end of this month we will be starting the course by Tim Hegg [How we got Our Bible](#). I will not be publishing the notes for this nor will I be teaching; I will simply be sharing Tim’s lecture. The notes can be purchased at this site; <http://www.torahresource.com/CourseStudies.html>

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I had thought about teaching the course, but I have decided that I need to focus on completing some of the research papers that Rabbi Avner and CTOMC requires for my Rabbinic ordination. I

5 will be there during the playing of the recorded lectures by Tim Hegg to answer questions and to add things and thoughts as necessary, but I need to focus on completion of a number these papers this summer. This is an 11 week lecture series.

10 *Mat 3:13-14 Then Yeshua came from Galilee to the Jordan to John, to be baptized by him. (14) John would have prevented him, saying, "I need to be baptized by you, and do you come to me?"*

15 The first question that comes to mind is did Yochanan know that Yeshua was the Messiah? The question that proceeds from the previous question is did Yochanan know Yeshua at all? If we review the text Luke we find this story.

20 *Luke 1:39-50 In those days Mary arose and went with haste into the hill country, to a town in Judah, (40) and she entered the house of Zechariah and greeted Elizabeth. (41) And when Elizabeth heard the greeting of Mary, the baby leaped in her womb. And Elizabeth was filled with the Holy Spirit, (42) and she exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb! (43) And why is this granted to me that the mother of my Lord should come to me? (44) For behold, when the sound of your greeting came to my ears, the baby in my womb leaped for joy. (45) And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord." (46) And Mary said, "My soul magnifies the Lord, (47) and my spirit rejoices in God my Savior, (48) for he has looked on the humble estate of his servant. For behold, from now on all generations will call me blessed; (49) for he who is mighty has done great things for me, and holy is his name. (50) And his mercy is for those who fear him from generation to generation.*

40 So it is clear that from this story that Mary and Elizabeth were close friends/relatives, so it follows that Yeshua and Yochanan would have most likely have know each other as children/young people. Then the next question is did they know or acknowledge of each other's calling? We just do not know but we see from Elizabeth's reaction that the women had some understanding about the relationship of the children, and that these children were important in the plan of salvation. Whether or not they shared this information with the boys we do not know. I believe Yochanan

5 would have had some idea that Yeshua's conception was as unique
as his own. It is also clear from;

10 *Joh 1:31 I myself did not know him, but for this purpose I
came baptizing with water, that he might be revealed to
Israel."*

15 That Yochanan did not understand that Yeshua was the Messiah
till he was revealed. Yet how they understood it prior to the
revelation we do not know and it will be one of things that
Yochanan will have to tell over and over again in the world to
come.

20 This part of the verses; *'to be baptized by him. (14) John would
have prevented him, saying, "I need to be baptized by you, and do
you come to me?"'* presents us with some the questions. Why
would Yochanan say this: did Yochanan understand that Yeshua
Messiah before? Why did Yeshua take baptism? The first question
answer is found in the text of John 1:31 that quoted in the
paragraph above, Yochanan did not know that he was Messiah
until the coming of the Dove and the blessing from the Father.
25 Then that leaves the question of why then if he did not know then
why did he say, *"I need to be baptized by you, and do you come to
me?"* The answer maybe as simple as that Yochanan knew Yeshua
to be a man of good character without sin. This underlies our belief
in him as Messiah. Yochanan as a humble man aware of his
30 weakness and knowing himself and recognizing that he was calling
others to repentance also needed to act accordingly and ask Yeshua
to witness his commitment to repentance. Any idea that Yochanan
recognized Yeshua as Messiah and was looking for the fire and
Holy Spirit is odd because of the text in John 1:31, in fact verses
35 32 and 33 make this point even more clear, he did not know who
the Messiah was till the revelation from Heaven. Most
commentators believe Yochanan understood Yeshua was the
Messiah before his baptism, and most commentators focus on this
being the reason for hindering of Yeshua being Baptized by
40 Yochanan.

45 *Mat 3:15 But Jesus answered him, "Let it be so now, for
thus it is fitting for us to fulfill all righteousness." Then he
consented.*

This verse is a very important idea in Matthew to be fulfilled.
What does that mean here and what it does teach us about the
Master? In the Greek here the word *for us ημιν* indicates Yeshua
and someone else. Does it mean Yochanan? Yes, here Yochanan
50 takes on the role of Elijah the prophet. This is very Messianic: for

5 even as Samuel anointed David the King, Yochanan, as the prophet
and herald, is also showing Hashem selection of Messiah the Son
of David. Here Yochanan's role in the mikvah of Yeshua was as
decisive as the anointing of David by Samuel. Let us look at the
story of anointing of David;

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*1Sa 16:1-13 The LORD said to Samuel, "How long will
you grieve over Saul, since I have rejected him from being
king over Israel? Fill your horn with oil, and go. I will send
you to Jesse the Bethlehemite, for I have provided for
myself a king among his sons." (2) And Samuel said,
15 "How can I go? If Saul hears it, he will kill me." And the
LORD said, "Take a heifer with you and say, 'I have come
to sacrifice to the LORD.' (3) And invite Jesse to the
sacrifice, and I will show you what you shall do. And you
20 shall anoint for me him whom I declare to you." (4)
Samuel did what the LORD commanded and came to
Bethlehem. The elders of the city came to meet him
trembling and said, "Do you come peaceably?" (5) And he
said, "Peaceably; I have come to sacrifice to the LORD.
25 Consecrate yourselves, and come with me to the sacrifice."
And he consecrated Jesse and his sons and invited them to
the sacrifice. (6) When they came, he looked on Eliab and
thought, "Surely the LORD's anointed is before him." (7)
But the LORD said to Samuel, "Do not look on his
30 appearance or on the height of his stature, because I have
rejected him. For the LORD sees not as man sees: man
looks on the outward appearance, but the LORD looks on
the heart." (8) Then Jesse called Abinadab and made him
pass before Samuel. And he said, "Neither has the LORD
35 chosen this one." (9) Then Jesse made Shammah pass by.
And he said, "Neither has the LORD chosen this one." (10)
And Jesse made seven of his sons pass before Samuel. And
Samuel said to Jesse, "The LORD has not chosen these."
40 (11) Then Samuel said to Jesse, "Are all your sons here?"
And he said, "There remains yet the youngest, but behold,
he is keeping the sheep." And Samuel said to Jesse, "Send
and get him, for we will not sit down till he comes here."
(12) And he sent and brought him in. Now he was ruddy
and had beautiful eyes and was handsome. And the LORD
45 said, "Arise, anoint him, for this is he." (13) Then Samuel
took the horn of oil and anointed him in the midst of his
brothers. And the Spirit of the LORD rushed upon David
from that day forward. And Samuel rose up and went to
Ramah.*

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5 From this as an intervention by a Samuel was required before the Holy Spirit was given. So Yochanan's role as the Elijah proclaiming the coming Messiah was as Samuels in finding the son of Jesse, now the Son of God. This also would mirror Moses roles in preparing the Priest for service in;

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Exo 29:4-9 `And Aaron and his sons thou dost bring near unto the opening of the tent of meeting, and hast bathed them with water; ... (7) and hast taken the anointing oil, and hast poured it on his head, and hast anointed him.

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Here we see the washing before the anointing into priest hood. Yochanan as a Priest was fulfilling his role in washing the next to be High Priest according to the order of Melchizedek. Again in 1 Kings 19:16 we see Elijah anointing Elisha a human act acknowledging Hashem's choice of Elisha as Elijah's successor this further demonstrated in the Transfer on office to Elisha at the time Elijah was taken up. Over and over again we see Hashem confirms his choice after the designated person anoints or in Yeshua's case immerses.

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It is important to see that Yeshua is preparing to become the suffering servant and has to complete every step of that journey as directed by the Father. Yeshua's life has to model of total submission, *to fulfill all righteousness*.

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Mat 3:16-17 And when Jesus was baptized, immediately he went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and coming to rest on him; (17) and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

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There are some interesting points here in the first verse "*Yeshua was baptized, immediately he went up from the water*". Here Matthew use a word that more associate with Mark, εὐθὺς, *immediately*. Matthew is telling us at this point Yeshua was quick to be obedient to the Father and that Father was quick to acknowledge his Son. The word, *behold*, ἰδοὺ, this is used throughout Tanach for the word הִנֵּה this usually indicates a supernatural event.

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The next phrase, *the heavens were opened*, is also found in Tanach indicating an interaction with Hashem.

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Ezekiel 1:1 In the thirtieth year, in the fourth month, on the fifth day of the month, as I was among the exiles by the Chebar canal, the heavens were opened, and I saw visions of God.

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5 This is in fact a direct parallel with this text. This phrase is telling us that Yochanan and Yeshua are receiving a direct revelation from Hashem. This is also referenced in John;

10 *John 1:31-34 I myself did not know him, but for this purpose I came baptizing with water, that he might be revealed to Israel." (32) And John bore witness: "I saw the Spirit descend from heaven like a dove, and it remained on him. (33) I myself did not know him, but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.' (34) And I have seen and have borne witness that this is the Son of God."*

20 Did others perceive the dove? We do not know but we know for certain that Yeshua and Yochanan.

The next word that is significant here is, *descending*, καταβαινω meaning to come down but in LXX it refers to anointing in particular Psalm 133;

25 *Psalms 133:1-3 (132:1) A Song of Degrees. See now! what is so good, or what so pleasant, as for brethren to dwell together? (2) (132:2) It is as ointment on the head, that ran down to the beard, even the beard of Aaron; that ran down to the fringe of his clothing. (3) (132:3) As the dew of Aermom, that comes down on the mountains of Sion: for there, the Lord commanded the blessing, even life for ever.*

So in priestly preparation for office there was the washing done by Yochanan and then the anointing by Hashem.

35 The next verse is *and he saw the Spirit of God descending like a dove*. Others have seen this is as *bat kol* daughter of the voice which is understood to be the voice of Hashem. The Talmud in referring to Song of Songs 2:12 is translated "*the voice of the Spirit of salvation*"¹

40 In my opinion this the moment of declaration of his status as *Mashiach*, משיח *Messiah*, *Christos* χριστος, or *Christ* all these titles mean the anointed. Here we see Matthew making the first argument for his position as Mashiach. This then is reinforced by the next verse.

45 The wording in the Greek επ' αυτω is thought to be allusion to the B' resheet 1:2. The other allusion to this is regarding the ordaining of the 70 elders in B'midbar 11:27.

¹ b Berachot 3a

- 5 I had thought we get this chapter done but upon reviewing the next verse I found much information then what I initially thought was there.