

Lecture 19

5 My Son; who is tempted

Just a reminder that next week we will be starting the course by Tim Hegg How we got Our Bible available at;
<http://www.torahresource.com/CourseStudies.html>

10 I will not be publishing the notes for this nor will I be teaching; I will simply be sharing Tim's information. I had thought about it, 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 will be there during the recorded lectures by
 15 Tim Hegg to answer questions and to add things and thoughts as necessary, but I need to focus on completion of these papers this summer. This is an 11 week lecture series.

One of the things that I think that is so important in our lives is to speak to our children of our pride in them and our love for them.
 20 How often do we speak good words: how often are our words designed to remind them of their lack or their failure. We all need to take the time to speak to them of your pride in their success and just love them for them. It is also the same with other people --
 25 how often do people do their job without a word of complement or kindness: the only words are criticism and put down. I think of the postal worker that we wrote a letter of thanks to the post office about. I took the letter in and was asked to stay because people thought it was a complaint: the postal supervisor was in shook.
 30 Needless to say we always received excellence service from that postal worker. Take the time to thank people for what they do -- they will remember you and treat you better for it.

Matthew 3:17 and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased."

35 Last week we stop just before this text. This text is introduced by the Greek word Ἰδοὺ, behold: this is used throughout the bible to introduce a miracle, angel or God's intervention into time and space. This along with the descent of the Holy Spirit declares him
 40 the Son of God: it is anointing that marks him as the Messiah.

What was view of the Jews concerning the voice of God? In the Jewish literature it is called the בַּת קוֹל or Bat Kol or the daughter of the voice. The oldest discussion concerning this is found in Tosefta Sota 13:3-4 in which the heavenly spoke talk to
 45 the sages saying that "There is a man among you who is worthy to receive the Holy Spirit but his generation is unworthy of such an

honour.”¹ The sages later in the Talmudic era came to the point where they would not listen to these things -- the story is told in;

5 *It has been taught: On that day R. Eliezer brought forward every imaginable argument, but they did not accept them. Said he to them: 'If the halachah agrees with me, let this carob-tree prove it!' Thereupon the carob-tree was torn a hundred cubits out of its place — others affirm, four hundred cubits. 'No proof can be brought from a carob-*
10 *tree,' they retorted. Again he said to them: 'If the halachah agrees with me, let the stream of water prove it!' Whereupon the stream of water flowed backwards — 'No proof can be brought from a stream of water,' they rejoined. Again he urged: 'If the halachah agrees with me, let the walls of the schoolhouse prove it,' whereupon the walls inclined to fall. But R. Joshua rebuked them, saying: 'When scholars are engaged in a halachic dispute, what have you to interfere?' Hence they did not fall, in honour of R. Joshua, nor did they resume the upright, in honour of R. Eliezer; and they are still standing thus inclined. Again he said to them: 'If the halachah agrees with me, let it be proved from Heaven!' Whereupon a Heavenly Voice cried out: 'Why do you dispute with R. Eliezer, seeing that in all matters the halachah agrees with him!' But R. Joshua arose and exclaimed: 'It is not in heaven'(Deut 30:12f). What did he mean by this? — Said R. Jeremiah: That the Torah had already been given at Mount Sinai; we pay no attention to a Heavenly Voice, because You have long since written in the Torah at Mount Sinai, After the majority must one incline (Ex 23:2). (b.Bava Metzia 59b)*
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The idea is that even divine intervention is not something that should be listening to. This is a response to rise in the belief in the Master. The other thing that is interesting is that they see that
35 divine intervention in this world has no place. This comes from this text;

40 *Deu 30:12-14 It is not in heaven, that you should say, 'Who will ascend to heaven for us and bring it to us, that we may hear it and do it?' (13) Neither is it beyond the sea, that you should say, 'Who will go over the sea for us and bring it to us, that we may hear it and do it?' (14) But the word is very near you. It is in your mouth and in your heart, so that you can do it.*
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¹ Tosefta Sota 13:3-4

Unfortunately with this, the Rabbi's cut the Jewish people off from Divine intervention and they feel that Divine intervention is not something we should listen to. The issue for us is not that there is not divine intervention. If there is divine intervention it must and
5 can be only accord with Torah and the Prophets;

Isa 8:20 YLT To the law and to the testimony! If not, let them say after this manner, 'That there is no dawn to it.'

10 The phrase chosen by Hashem in speaking would have immediately been seen by the people as referring to the Akkad. Now this is better known to many of us as the binding of Isaac which is recited in the morning prayers. In particular this part of
15 the story;

Gen 22:2 ESV He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."

20 This text also finds it parallel later in the texts in;

*Mat 12:18 ESV "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the
25 Gentiles.*

*Mat 17:5 ESV He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said,
30 "This is my beloved Son, with whom I am well pleased; listen to him."*

This idea of being chosen and beloved was a theme in Targums.²

35 The idea of the Son of God is among them that Matthew will return to many times in his writings. These texts are 11:27, 16:16, 17:5, 26:23, 28:19.

This phrase "with whom I am well pleased" in the Greek read, ουτος εστιν ο υις μου ο αγαπος εν ω ευδοκησα. This reflects
40 2Sam 22:2 in the LXX ;

2 Sam. 22:20 Brenton And he brought me into a wide place, and rescued me, because he delighted in me.

45 This last phrase in the Greek reads, "οτι ευδοκησεν εν εμοι" translates *he delights in me*. This is again a connection to David

² Hegg pg 116

and takes us back to the time of his deliverance from Saul of which this is a Psalm. This is used to point his connection with David and Yeshua's place as Messiah.

5 Here we are struck with another fact: the anointed one does not proclaim his anointing. In Leviticus 8-9 Moses proclaims Aaron as High Priest not Aaron. This same role is taken by the Father and by Yochanan in proclaiming the Messiah as Yeshua.

10 The temptations of Yeshua leave many of us with the question why? We have to see Yeshua as he is portrayed here. He is passive even as Israel was passive in her deliverance and temptation. We also have to see the play that Paul makes on the second Adam and Luke re-enforces that idea by placing him his genealogy between the immersion and temptations. Many of us do not know that there
15 was a tradition of Abraham being tested or tempted as well.

20 *On the way Satan came towards him [Abraham] and said to him. 'If we assay to commune with thee, wilt thou be grieved? . . . Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now it is come upon thee, and thou faintest.'* (Job 4:2-5) He replied, 'I will walk in mine integrity.' (Ps 26:2) 'But', said Satan to him, 'should not thy fear be thy confidence?' (Job 4:6) 'Remember', he retorted, 'I pray thee, whoever perished, being innocent?' (Job 4:6) Seeing that he would not listen to him, he said to him, 'Now a thing was secretly brought to me.' (Job 4:12); thus have I heard from behind the Curtain, "the lamb, for a burnt-offering but not Isaac for a burnt-offering." (cp. Job 4:7) He replied, 'It is the penalty of a liar, that should he
30 even tell the truth, he is not listened to.' (b.Sanhedrin 89b)

35 Tim Hegg makes this observation "The similarities to the Temptation are obvious: 1) Satan argues by quoting Scripture, 2) Abraham rebuffs by quoting from Scripture, but especially by showing that Satan misquotes or misinterprets the Scripture, and 3) that even when Satan correctly quotes Scripture, he is not to be believed since he is a known liar (thus explaining the criteria for discerning a false prophet). Moreover, the rabbinic perspective, based upon Ps 11:5, was that God tests the righteous, not the wicked.¹ Pirkei Avot 5.4 reads, "Ten trials were inflicted upon Abraham, our father, may he rest in peace, and he withstood all of them, to show you how great is His love for Abraham, our
40 father, may he rest in peace."³

³ Ibid pg 119

These ideas are key in the Jewish mind that he as the righteous Messiah should be tempted to show that he is loyal to Hashem even as Abraham was.

5 *Mat 4:1-2 ESV Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. (2) And after fasting forty days and forty nights, he was hungry.*

10 The phrase *led up by* indicates Yeshua was passive and accepted the leading of the Spirit. The passive voice here is important even as Israel was led so was Yeshua. The other parallel here found in;

15 *Deu 8:2-3 ESV And you shall remember the whole way that the LORD your God has led you these forty years in the wilderness, that he might humble you, testing you to know what was in your heart, whether you would keep his commandments or not. (3) And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD.*

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25 Again we see the parallel of Israel who led into the wilderness to be tempted. The tempting was to test them: to see if their hearts were pure. Here again Matthew is demonstrating Yeshua's pureness of heart and service to Hashem.

30 The difference in the accounts of Mark and Luke to Matthew account is that Matthew has the Temptations during the 40 days and Matthew has them at the end of the 40 days. We wonder at the differences: it is thought that the reason for the difference is Mark and Luke saw the fasting as testing ground. Matthew shows Yeshua at his lowest.

35 The Greek word here is *πειραζω* this word in LXX is used exclusively for the Hebrew word *נִסָּה* this word in Hebrew is a piel from of the verb "to test". It implies a level of increased intensity of the test or temptation. The Theological Wordbook of the Old Testament indicates the meaning;

40 *"In most contexts נִסָּה has the idea of testing or proving of someone or something often through adversity or hardship. The rendering tempt, used by the KJV and ASV, generally means prove, test, put to the test, rather*

than the current idea of “entice to do wrong.” The verb נִסָּה occurs 36 times in the OT.”⁴

5 The largest number of references, however, deal with a situation where a person or a nation is undergoing a trial or difficult time brought about by another. Though man is forbidden to put God to the test, (Deut 6:6), the OT records that he did so. The wilderness of Massah (trial) becomes a byword in this regard often combined in a play on words with נִסָּה , “to try” (Ex17:2, 7; Deut 6:16; 33:8 Ps 95:8, 9; cf Deut 9:22). Those who put God to the proof in the wilderness would not see Canaan (Num 14:22-23). The hymns of Israel reflect this defiant attitude (see Ps 78:18, 41, 56, 106:14).⁵

15 In discussing this word the Dictionary of New Testament Theology vol 3 makes the following statement;

20 Thus Gerhardson argues that when the OT speaks of Hashem testing his covenant son, it means God arranged a test to find out whether his son is true to the covenant (op. cit 27). The classic example is the testing of Abraham by commanding him to offer the covenant son of promise, Isaac (Gen 22). In Exod. 16:4 Hashem tells Moses of his decisions to let bread rain down from heaven for the people who are to gather only enough for each day “that I may test them, whether they will walk in my law or not”⁶

30 Clearly the idea is to show Yeshua’s character and his commitment even through trial to Hashem. In reality these temptations set the stage for the ultimate test -- the execution torture and then separation from his Father.

⁴ Editors Harris, Gleason, Waltke Theological Wordbook of the Old Testament Vol 2 published by Moody press, 1980 pg 581

⁵ Ibid

⁶ Colin Brown Ed The New International Dictionary of New Testament Theology vol 3 publisher by Zondervan 1978