



MATTHEW 4

BATTLE LINES



Battle Lines

- ◆ **Matthew 4:1-11**
- ◆ **Where the Enemy tempted Yeshua, we find clear Messianic teaching that the Sages spoke of regarding Messiah. There was a connection between “Bread” and Messiah which the Ancients saw in Scripture and expounded upon them. The Micah 5:2 reference to the Bet Lechem/House of Bread and the belief that just as Moses “gave them bread” in the wilderness, so Messiah would give them bread when He came. Miracles and bread were a Messianic sign. The Enemy’s suggestion of making bread from stones was the suggestion of a shortcut for Yeshua to be publicly seen as Messiah – but it was not God’s way.**



Battle Lines

- ◆ Likewise when Yeshua was challenged to throw Himself from the roof of the Temple, this was a shortcut to being recognized as Messiah. There was a Jewish tradition about the Temple and Messiah.
- ◆ *“Our teachers taught at the time when King Messiah will appear, He will come and stand upon the roof of the Temple. He will proclaim to Israel and say to the humble, “the time of your redemption has arrived”-Pesikta Rabban 36*



Battle Lines

- ◆ Lastly, the temptation where the Enemy “offers” the kingdoms of the world to Yeshua, also has Messianic implications. All the Sages of Israel recognized that Messiah was going to rule the world from David’s throne.
- ◆ Each of these temptations were thrown at Yeshua were ‘other paths’ to Messianic recognition-and each was an attack on the very character of God.
- ◆ We see that he used the same tactics in Genesis 3:1 with Adam and Eve and they fell for his deceit, however Messiah DID NOT!



Battle Lines

- ◆ We need to settle right now who Yeshua is before we go any farther...
- ◆ HE IS YHWH IN THE FLESH!

THE MYSTERY OF THE DIVINE ONE

- ◆ 1 TIM. 3:16
- ◆ Paul labels the incarnation as a ‘mystery’ (Grk musterion)
 - This word speaks of “the private counsel of God” or “God’s secret”. It is something that transcends normal understanding
 - It is something that can not be fully explained by human rationale



THE MYSTERY OF THE DIVINE ONE

- ◆ Attempts to “unravel” the mystery of God will inevitably lead to error
 - This does not mean it is false simply because we can not explain it
 - This does not mean that our faith is irrational (s “blind leap into the dark”)
 - It means that we recognize our inability to plumb the depths of God’s being



COMPARING THE HEBREW AND GREEK WORLDVIEW

CATEGORY	HEBREW	GREEK
Truth	That which is seen and experienced. I explain what is true by what I see in life and history; that which is concrete	Contained in the realm of philosophy. I explain the truth in terms of ideas; that which is abstract
Value	That which is lived out within the realm of relationships, community, family	Found in the realm of ideas; that which is considered “good” and “bad” in terms of ethical concepts.
Concepts	Action oriented. Note that the Hebrew language itself is dominated by verbs (actions)	Idea oriented. The idea of a thing is more important than the thing itself (Plato)



Comparing The Hebrew and Greek Worldview

Category	Hebrew	Greek
God	The “unseen One” is known through what He has done. He is described in physical ways (having eyes, ears, nose, hands) I describe God by His actions in history and in my own life. (creation, exodus, Sinai)	God is known as an idea, a lofty esoteric concept, a philosophical category of “good”
Theology	The truths of God are known in the realm of historical relationships (covenants) in which the invisible God manifests Himself through covenant relationships within time and space	The truths of God are compiled into a list of ideas (creeds). One who “believes” in God agrees with a list of ideas (a “theological system”)



Comparing the Hebrew and Greek Worldview

Category	Hebrew	Greek
Man	Man is a whole, made up of material (body) and immaterial (soul/spirit). Both are necessary and equally important (proven by the belief in the resurrection)	Man is a combination of parts, and is known when each part is analyzed and understood. The immaterial is more important than the material



The path of knowledge (how I know what is true)

GREEK



Thesis

Antithesis

Light

Dark

Linear

“Either/Or”



The Greek Vs The Hebrew Models

- ◆ The differences between the Hebrew and Greek models of thinking (worldview) are profound and important



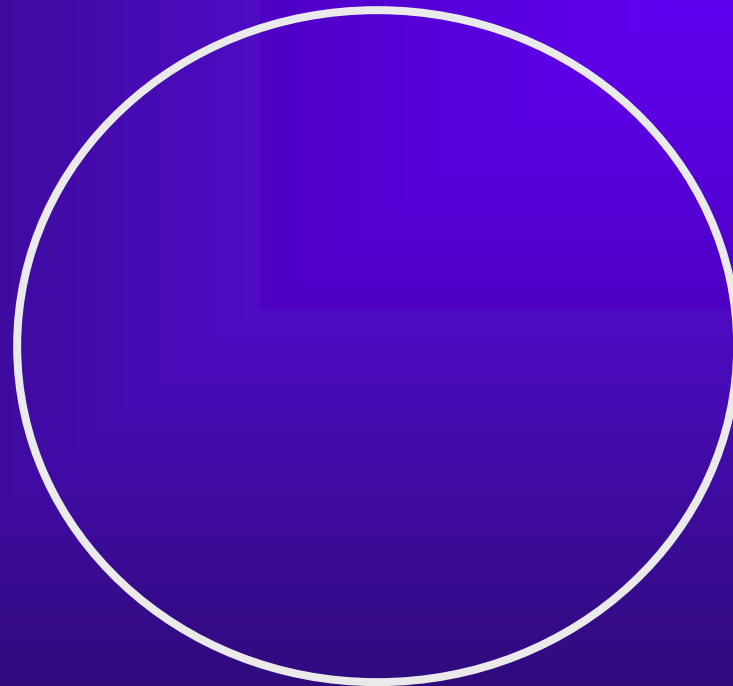
The Greek Model

- ◆ The Greek model seeks to avoid “tension”. Truth is an ‘either/or’ proposition. One finds oneself at one end of the linear path and all ‘facts’ fit on that linear line.
 - All facts are integrated so that one fact must lead to the next fact (like dominos)
 - “Step Logic” fact A, therefore fact B, therefore fact C, etc.



The path of knowledge (how I know what is true)

HEBREW



Thesis

Light

Anti Thesis

Dark

Cyclical

Both/And



The Hebrew Model

- ◆ The Hebrew model recognizes the necessity of “tension” and is therefore willing to live within this tension without seeking to resolve it in an “either/or” way.
 - “facts” that seem to contradict may still be true. This creates “tension” (like a rope for tying)
 - “box logic”; facts in box A may seem to contradict facts in box B





The Hebrew Worldview

◆ Examples of “tension” in the Hebrew worldview

- ◆ Who hardened Pharoah’s heart? God & Pharoah
- ◆ God is wrathful/God is merciful
- ◆ Messiah is the Lamb of God/Messiah is the Lion of Judah
- ◆ Hell is black darkness/Hell is a fiery lake of Fire. (Jude 13; Rev 19:20)
- ◆ Whoever comes I receive/only those drawn by God come (John 1:12, 6:44)
- ◆ Life comes through death (Matt 10:39; John 12:24)
- ◆ The one who is a servant (lowest position) is greatest of all (highest position) (Matt. 20:26)



The Hebrew Worldview

- ◆ The way “up” is the way “down” (Phil 2:5ff)
- ◆ God controls all things/prayer changes things (Rom 8:28; James 4:2; 5:16)
- ◆ God dwells apart from sin/God dwells in the midst of Israel
- ◆ God is uncontrolled/we grieve the Spirit of God by our sin
- ◆ God is sovereign/evil exists in His universe



The Hebrew Worldview

- ◆ Yet, in spite of these tensions, the Scriptures do not seek to resolve the tension through philosophical explanations. The greatest unresolved tension is the Incarnation.
- ◆ **Joh 1:1** In the beginning was the Word, and the Word was with God, and the Word was God.
- ◆ **Joh 1:14** The Word became a human being and lived with us, and we saw his Sh'khinah, the Sh'khinah of the Father's only Son, full of grace and truth
- ◆ **Joh 1:18** No one has ever seen God; but the only and unique Son, who is identical with God and is at the Father's side — he has made him known.



The Hebrew Worldview

- ◆ **The Word (The Memra) refers to Messiah, Who is identified as God**
- ◆ **The Word became flesh, meaning HE was seen**
- ◆ **1Jn 1:1 The Word, which gives life! He existed from the beginning. We have heard him, we have seen him with our eyes, we have contemplated him, we have touched him with our hands! 1Jn 1:2 The life appeared, and we have seen it. We are testifying to it and announcing it to you — eternal life! He was with the Father, and he appeared to us.**
- ◆ **Yet John has no problem saying that “no one has seen God at anytime**
- ◆ **There seems to be an obvious and apparent contradictions, but John finds no compulsion to attempt to resolve it. He willingly leaves the tension which the unexplainable mystery holds.**



The Pre-incarnate appearances of Yeshua In The Angel Of The Lord

- ◆ The Angel of the Lord appears throughout the Tanach, doing things that only God could do
- ◆ Those to whom the Angel of the Lord appears recognize that they have “Seen God”
- ◆ Genesis 18:1, 17-22
- ◆ The Lord appears to Abraham as one of three men
- ◆ The man speaking identifies Himself as the One who had chosen Abraham
- ◆ Abraham recognizes the “man” with whom he spoke as God, the “Judge of all the earth”
- ◆ Yet Moshe does not give us any explanation of how the invisible God could reveal Himself to Abraham as a Man



The Pre-incarnate appearances of Yeshua In The Angel Of The Lord

- ◆ Genesis 48: 15
- ◆ Jacob wrestled with a man (Gen 32) whom he identified as “God” calling the place where he wrestled “Peniel” (the face, presence of God)
- ◆ IN his blessing over Joseph, he equates “the angel” with God who had redeemed him from evil



The Pre-incarnate appearances of Yeshua In The Angel Of The Lord

- ◆ Genesis 22:12
- ◆ The Angel of the Lord calls to Abraham vs11
- ◆ Yet the Angel of the Lord has the authority to overturn a direct command of God v 2
- ◆ The Angel of the Lord states that Abraham had not withheld his son ‘from Me’
- ◆ Abraham calls the place Adonai Yir’eh ▪
“ 7200 יראה: 3068 יהוה
- ◆ Adonai is the Seeing One



The Pre-incarnate appearances of Yeshua In The Angel Of The Lord

- ◆ Exodus 3:2-6
- ◆ The Angel of the Lord is clearly identified as God
- ◆ The Angel of the Lord is the same as “The God of Abraham, Isaac and Jacob
- ◆ The presence of the Angel of The Lord in the bush creates “Holy ground”



The Pre-incarnate appearances of Yeshua In The Angel Of The Lord

- ◆ Exodus 23:20
- ◆ God promises to send an angel before the people of Israel as they leave Egypt for the Promised Land
- ◆ The Angel is to be obeyed
- ◆ The Angel has the ability to pardon transgression
- ◆ The Angel “has My name” within Him—the very essence of God



The Pre-incarnate appearances of Yeshua In The Angel Of The Lord

- ◆ **Other Examples**

- ◆ **Numbers 22:22ff**

- ◆ **Joshua 5:13-15**

- ◆ **Judges 2**

- ◆ **Judges 6:11ff**

- ◆ **Judges 13:3ff**

- ◆ **Conclusion: the appearance of the Angel of the Lord prepared the way for mankind to realize that God could be manifest in the flesh.**

Though mysterious, the incarnational reality of God was not contrary to His essential nature.