

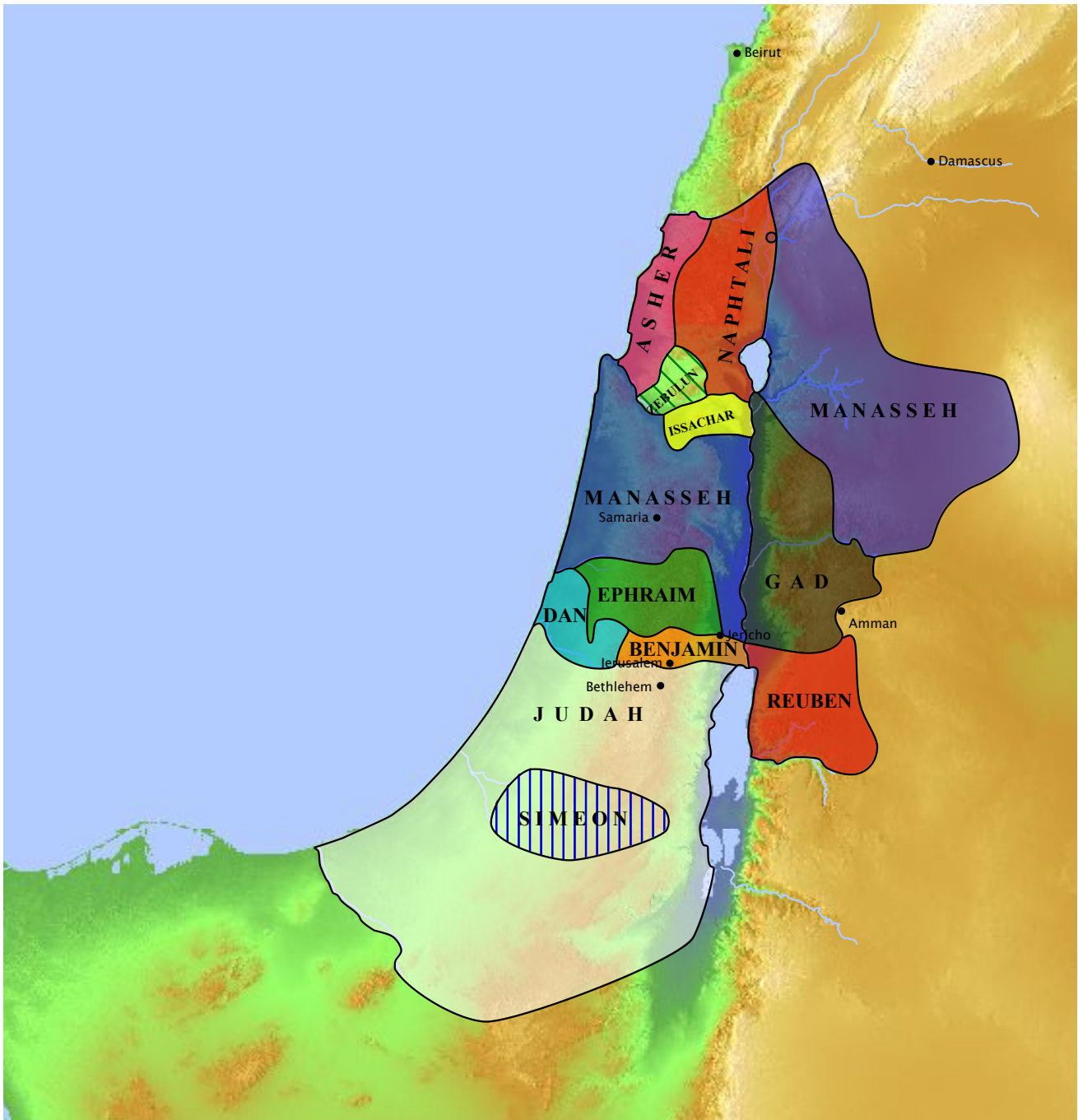


Gutenberg College Summer Institute 2015
REUNION: Tanakh and the Gospel of Matthew
Talk 9: Reunion of Hosea 11:1 and Matthew 2:15
Earle Craig

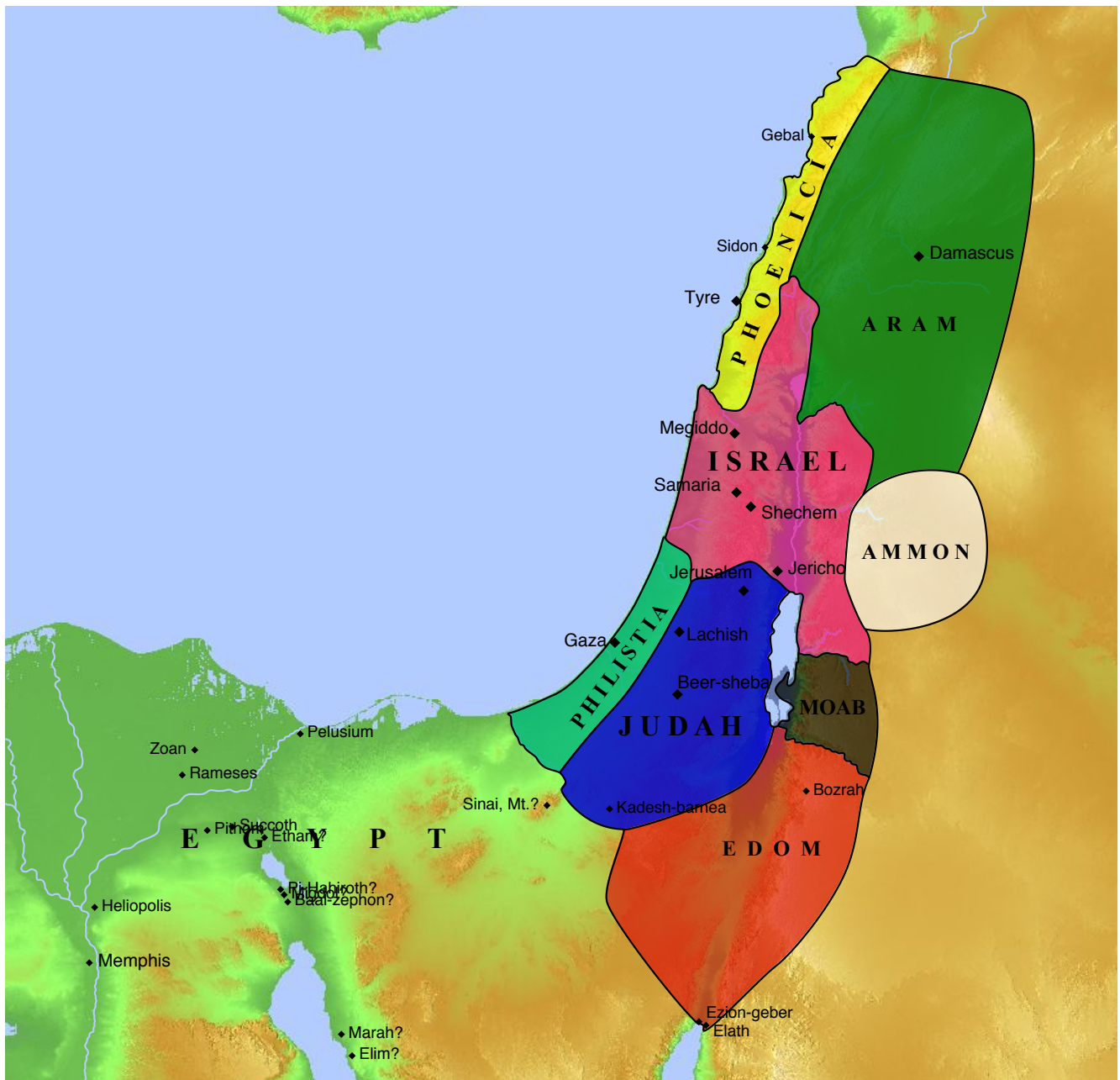
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The Modern Middle East

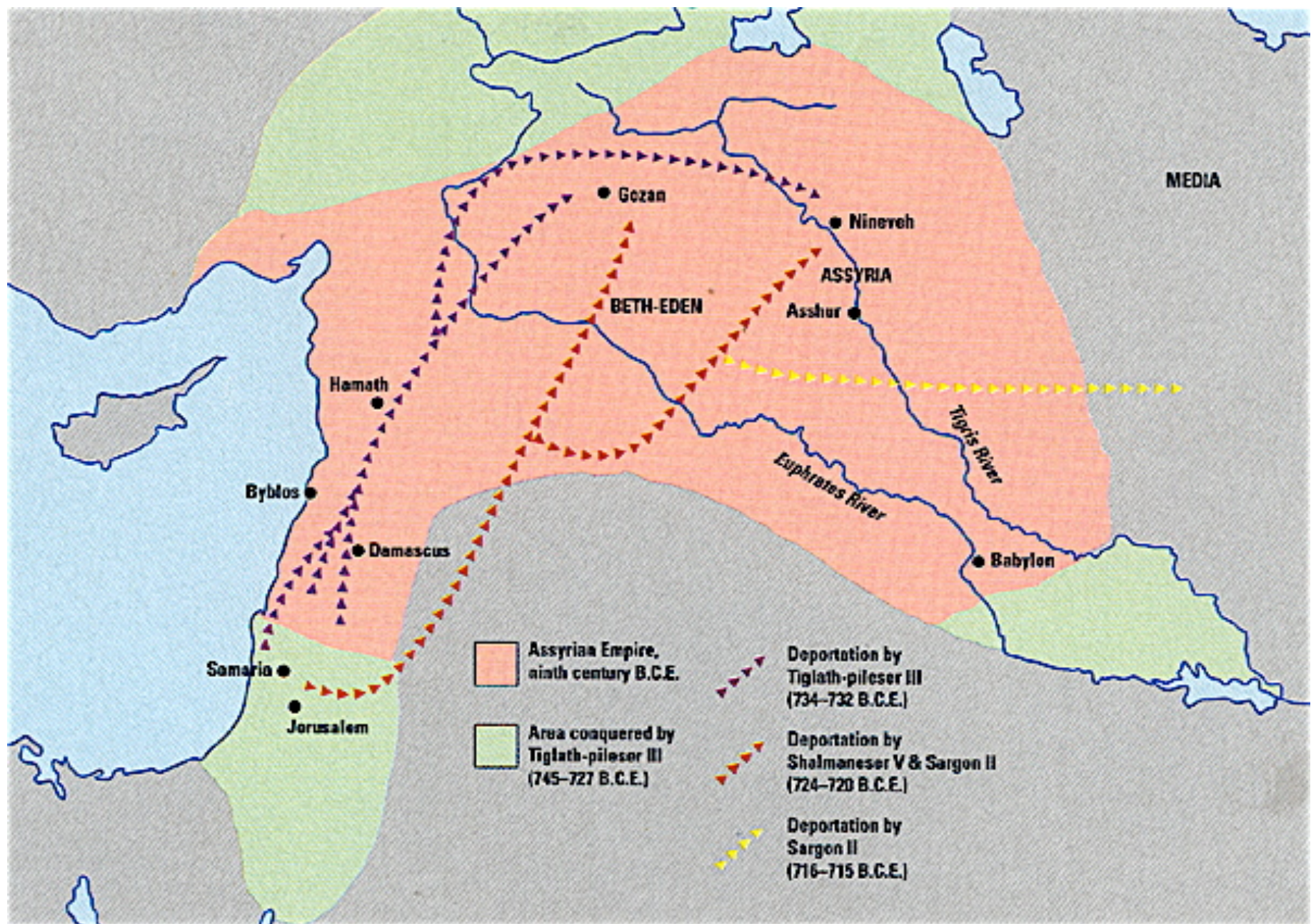


**The Allocation of the Land of Canaan to the Tribes of Israel
Around 1500 B.C.**

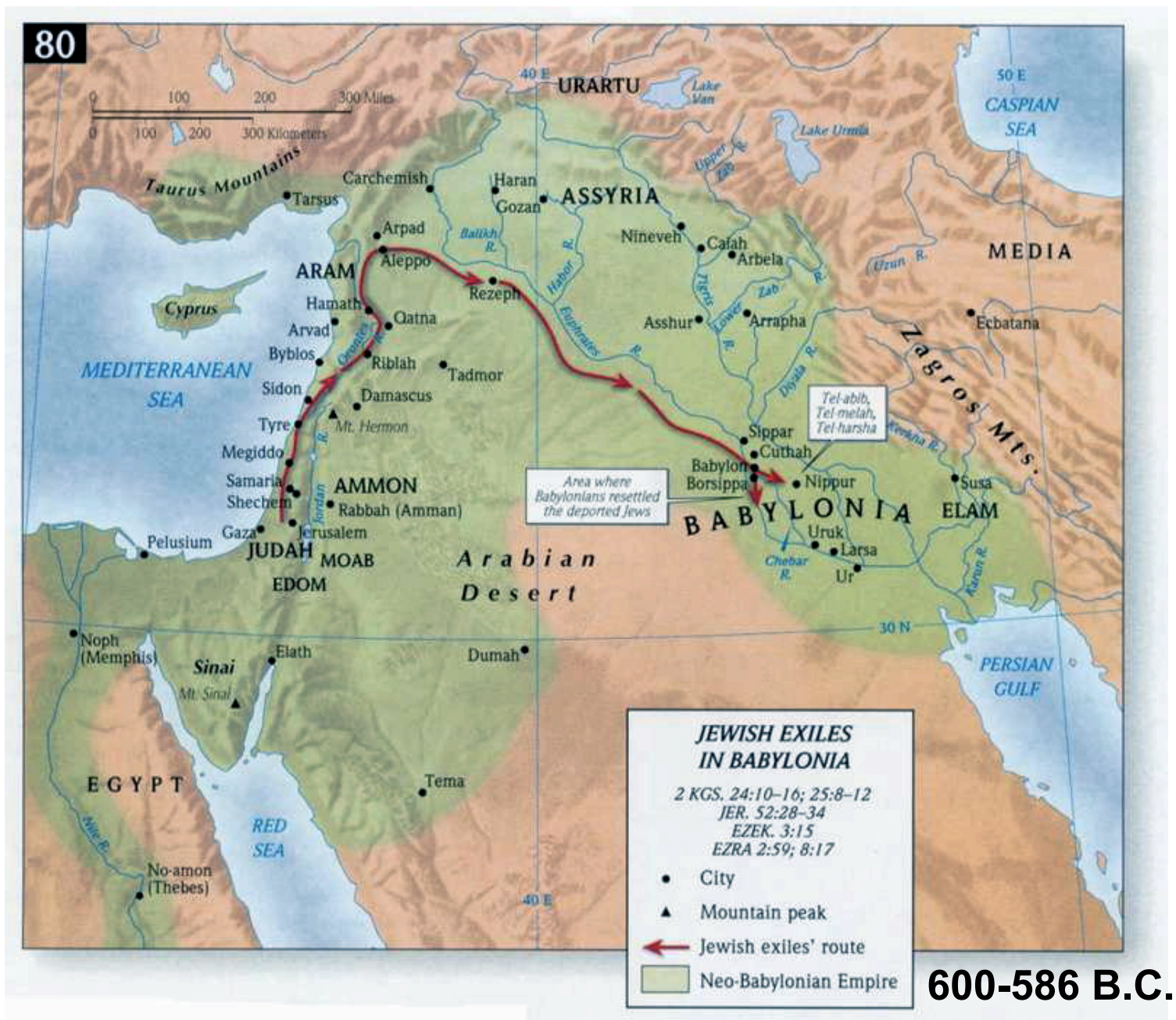


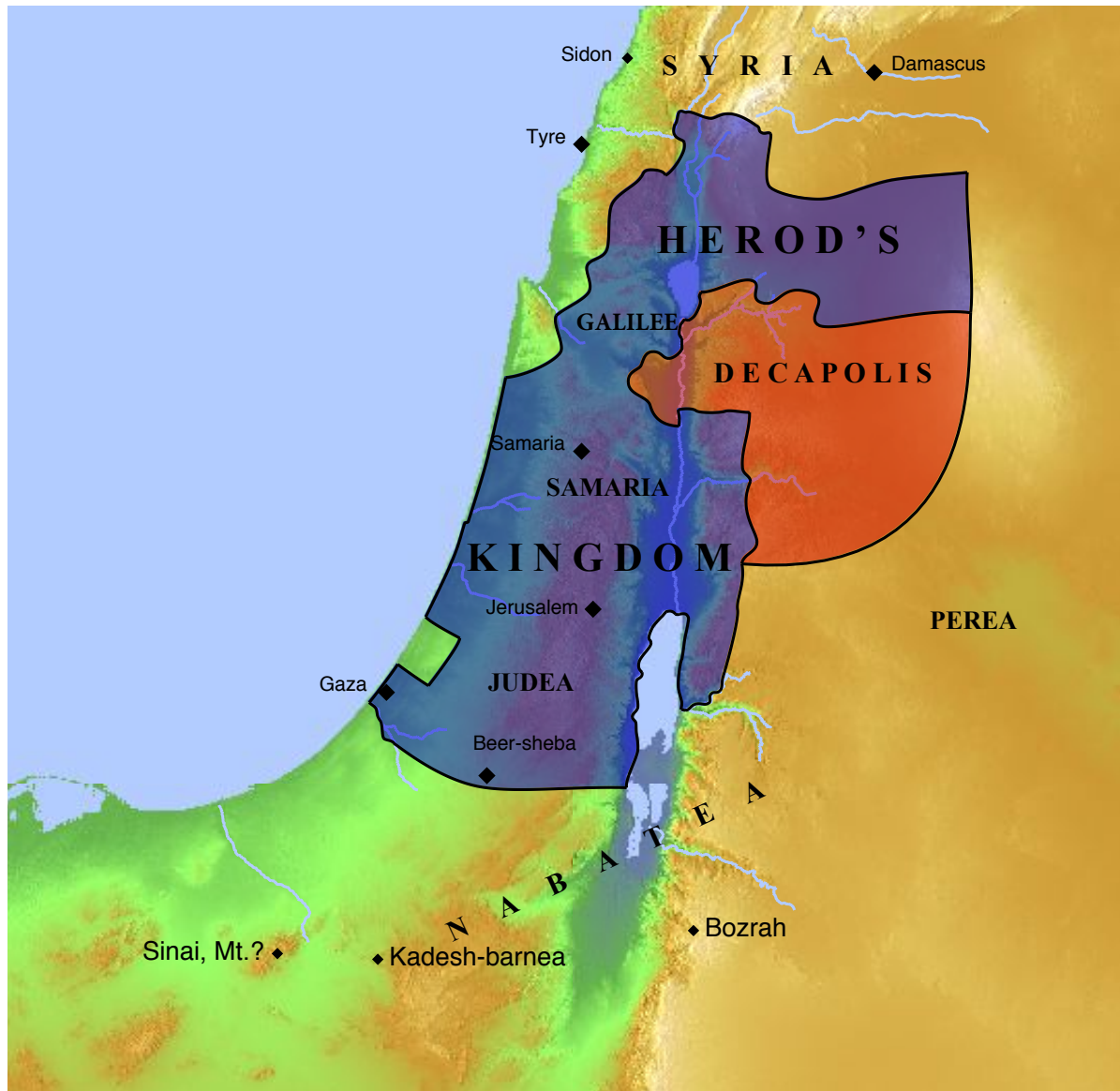
Divided Kingdoms of Israel and Judah 928-586 B.C.

Assyrian Exile



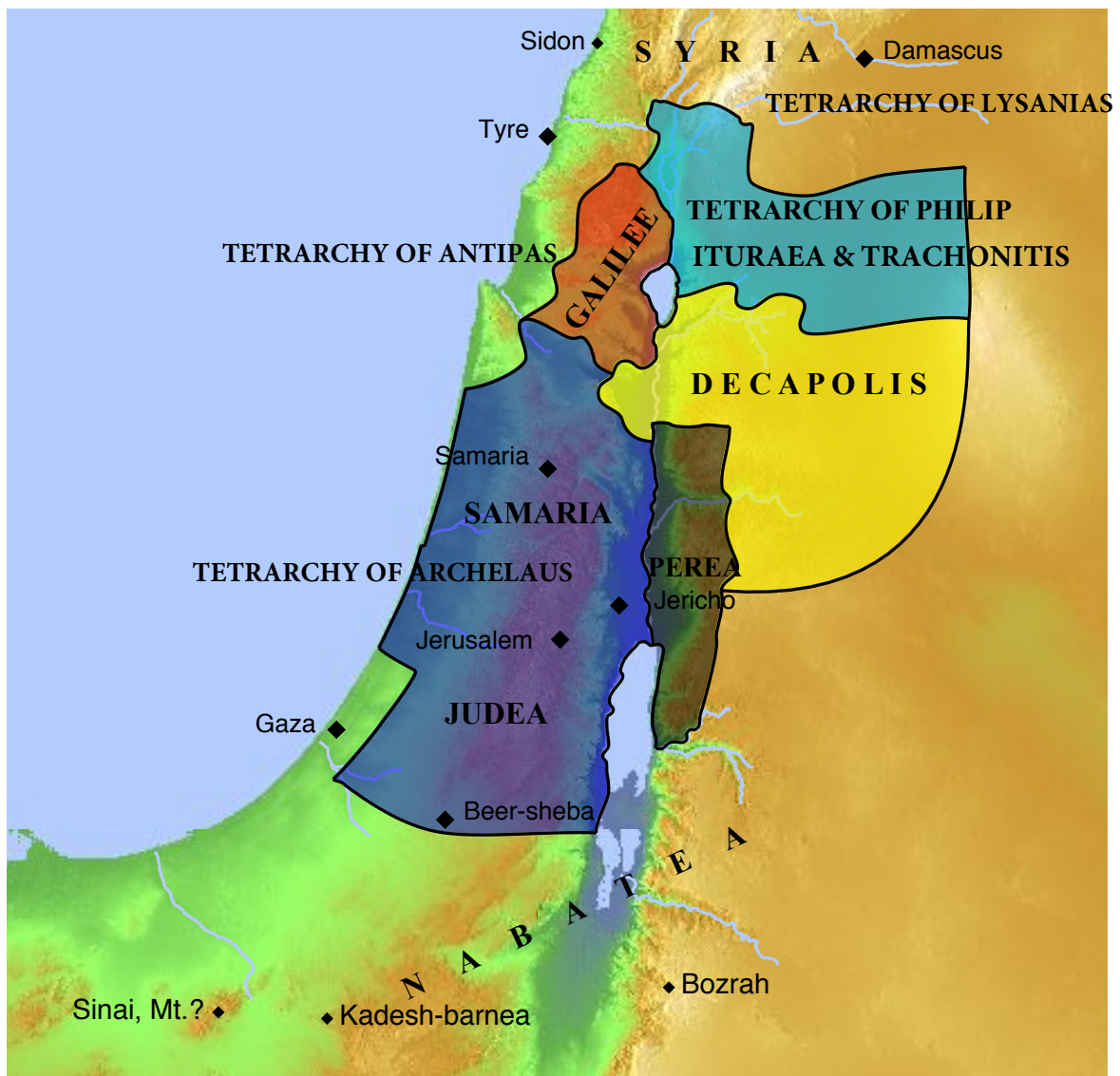
Babylonian Empire and Exile





Herod's Kingdom

39 - 4 B.C.



The Tetrarchies of Herod's Sons - Archelaus, Antipas & Philip

4 B.C. -

Earle's Interpretation of Matthew 2:13-21

In the midst of Herod the Great's efforts to destroy Jesus, who has been identified by the men from the east as the "King of the Jews," God instructs Joseph and Mary to take Jesus to Egypt in order to keep him safe. This journey to and from Egypt becomes an opportunity for Matthew, by using a statement in Hosea 11:1, to point out its similarity to the rescue by God from slavery in Egypt of the nation of Israel, i.e., Jacob, his sons, and their descendants, around 1500 B.C.

The nation of Israel was called the Son of God in Exodus and Jesus' function within the creation is that of the Son of God as the final Davidic king according to the Davidic Covenant (1000 B.C.). Thus, there is a similarity in labels between the entire group of Jews and Jesus, which also means that there is a theological and literary similarity between the two events of the exodus of the Jews and the return to Israel of Jesus after Herod's death.

As a result, Matthew can call Jesus' journey to and from Egypt a kind of "fulfillment" of the statement that God makes through the prophet Hosea around 730 B.C. regarding His having rescued the northern tribes of the Kingdom of Israel from slavery in Egypt. However, in this case, God is rescuing His Son, the Davidic King, from death in the land of Israel and then having him make the same kind of journey from Egypt as the earlier Israelites.

Matthew 2

2:1 After Jesus was born in **Bethlehem** of **Judea** in the days of **Herod the king**, behold, magi from the east appeared in Jerusalem,

2 saying, "Where is he who has been born **King of the Jews**? For we saw his star in the east, and **we have come to worship him**?"

3 But when **King Herod** heard about this, he became troubled, and all **Jerusalem** with him.

4 And after gathering all the chief priests and scribes of the people, he inquired of them where the **Messiah** was to be born.

5 And they said to him, "In Bethlehem of **Judea**," because thus it has been written by the prophet,

6 And you, Bethlehem, **land of Judah**, are by no means least among the leaders of Judah.

For out of you will come he who rules, who will shepherd **my people Israel** <Micah 5:2; 2 Samuel 5:2>.

7 Then Herod secretly called the magi and ascertained from them the time of the star's appearing.

8 And having sent them to Bethlehem, he said, "Go and search carefully for the child. As soon as you find him, tell me, so that I also may come and **worship him**."

9 After listening to the king, they proceeded on their way, and behold, the star which they saw in the east. It went before them until it came and stood above where the child was.

10 And upon seeing the star they rejoiced with exceedingly great joy.

11 When they came to the house, they saw the child along with Mary his mother. Then they fell down and **worshiped him**. And opening their treasure boxes, they offered to Him gifts of gold and frankincense and myrrh.

12 Then, having been warned in a dream not to return to Herod, they withdrew to their country by another way.

13 After they left, behold, an **angel of the Lord** appeared to Joseph in a dream, saying, "Rise up, take the child and his mother, and flee to **Egypt**. Stay there until I tell you, for Herod is about to search for the child in order to destroy him."

14 Therefore, he rose up and took the child and his mother by night, and he went away into **Egypt**.

15 Thus, he was there until Herod's death, **so that the statement by the Lord was fulfilled when He said through the prophet**,

Out of Egypt I called My son <Hosea 11:1>.

16 Then Herod, after he saw that he had been tricked by the magi, became very angry, and he sent and killed all the children in Bethlehem and all its surrounding districts from two years old and under according to the time which he ascertained from the wise men.

17 Thus, the statement through **Jeremiah the prophet** was fulfilled when he said,

18 A voice was heard in Ramah, weeping and much lamentation,

Rachel crying for her children, and she did not wish to be comforted because they no longer existed <Jeremiah 31:15>.

19 But after Herod died, behold, an **angel of the Lord** appeared in **Egypt** to Joseph in a dream,

20 saying, "Rise up, take the child and His mother and go to **the land of Israel**, because those who seek the life of the child are dead.

21 So, he rose up and took the child and His mother and entered into **the land of Israel**.

22 However, when he heard that **Archelaus** was ruling over **Judah** instead of his father, Herod, he became afraid to go there. And having been warned in a dream, he withdrew into the parts of Galilee.

23 Consequently, he went and settled in the city called Nazareth, so that the statement by the **prophets** was fulfilled,

He shall be called a Nazoraion.

Hosea 10 & 11

1:1 The message of Yahweh, which came to **Hosea, son of Be'eri**, in the days of **Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah**, and in the days of **Jeroboam, son of Joash, king of Israel**.¹

10:1 **"Israel is a vine that is growing richly.** Its fruit is thriving. The more its fruit, the more its altars. The better its land, the better its sacred stones.

10:2 **"The condition of their heart is smooth & slippery.** Now, they will suffer for their guilt. **He will break their altars.** He will destroy their sacred stones.

10:3 "Surely, now, they will say, 'We have no king, because we do not fear Yahweh. As for the king, what is he doing for us?'

10:4 "They speak words. They make a covenant with empty oaths, and judgment sprouts like poisonous weeds in the furrows of the field.

10:5 "Those who live in **Samaria** will be afraid because of **the heifer of the house of Aven**, because its people mourn over it, and its priests rejoice over it, over its glory, because it has gone into exile from it.²

10:6 "Indeed, **it will be carried to Assyria** as an offering to **King Jareb**. **Ephraim** will be overwhelmed with shame, and **Israel** will be ashamed of its counsel.³

10:7 **"Samaria and her king will be cut off like a stick on the surface of the water.**

10:8 "Indeed, **the high places of Aven**, the evil of **Israel**, will be destroyed. Thorn and thistle will grow on their altars. Then they will say to the mountains, 'Cover us.' And to the hills, 'Fall on us.'⁴

10:9 "From **the days of Gibeah** you have done evil, Israel. There they stand. Will not the battle against the sons of iniquity overtake them in Gibeah?

10:10 **"In My desire I will rebuke them, and the peoples will be gathered against them when they are bound for their double iniquity.**

10:11 "Now as for **Ephraim**, she is a trained heifer who loves to thresh, but I will pass over her fair neck. **I will ride Ephraim, Judah will plow, and Jacob will break up the clogs for him.**

10:12 "Sow for yourselves toward righteousness. Reap in accordance with loyal love. Break up for yourselves the prepared virgin soil. It is time to seek Yahweh until He comes and rains righteousness on you.

¹ אֲשֶׁר הָיָה אֶל־חוֹשֶׁעַ בֶּן־בְּעֵרִי בִימֵי יְרֵבֶעֶם בֶּן־יֹאָשׁ מֶלֶךְ יִשְׂרָאֵל | אֲשֶׁר הָיָה אֶל־חוֹשֶׁעַ בֶּן־בְּעֵרִי בִימֵי יְרֵבֶעֶם בֶּן־יֹאָשׁ מֶלֶךְ יִשְׂרָאֵל | 753-715 B.C.

² אֵוֶן – the House of Aven (=disaster). However, אֵוֶן = strength, power. So, a pun? Cf. 1 Kings 12:28, "So the king consulted, and made two golden calves, and he said to them, 'It is too much for you to go up to Jerusalem; behold your gods, O Israel, that brought you up from the land of Egypt.'" Cf. 2 Chronicles 13:8, "So now you intend to resist the kingdom of the LORD through the sons of David, being a great multitude and having with you the golden calves which Jeroboam made for gods for you."

³ אֶפְרַיִם – Ephraim (אֶפְרַיִם) is used 35x in Hosea to refer to the northern Kingdom of Israel, more often than in any other prophetic book. Obadiah uses it approximately 100 years earlier in v. 19 to refer to the northern Kingdom of Israel. This use comes about most likely for two reasons — 1. Ephraim became its own tribe as a result of his father Joseph's prominent role in the history of all the Jews, and 2. Ephraim's allotted territory in the land of Israel was just north of Judah's and Benjamin's so that anyone traveling from the southern Kingdom of Judah to the capital city of the northern kingdom, Samaria, had to pass through Ephraim, thus making it convenient to use its name as a reference to the whole of the northern Kingdom of Israel.

מֶלֶךְ יָרֵב – the "great king," i.e., the king of Assyria

⁴ אֵוֶן – the bamah (pl.) of Aven (=disaster). However, אֵוֶן = strength, power. So, a pun? Also, cf. Revelation 6:15-17.

10:13 “You have plowed evil. You have reaped wickedness. You have eaten the fruit of lies, because you have trusted in your way, in the abundance of your soldiers.

10:14 “A roar of noise will arise among your people, and all your fortresses will be destroyed, as **Shalman destroyed the house of Arbel** on the day of battle. Mothers were dashed to pieces on top of their children.

10:15 “Thus, it will be done to you, **house of El**, because of your great evil. **At dawn, the king of Israel will be completely cut off.**⁵

11:1 “**When Israel was a youth, indeed, I loved him. And out of Egypt I called My son.**⁶

11:2 “**They called to them.** Then, in turn, they walked away from them. They kept sacrificing to the Baals and burning incense to the idols.

11:3 “I bound **Ephraim’s** feet. I took them in My arms. But they did not know that I healed them.

11:4 “I pulled them with the ropes of man, with the ropes of love, and I became to them as one who lifts the yoke of their jaws. I reached out to them and fed them.

11:5 “**They will not return to the land of Egypt. Instead—to Assyria.** He will be their king, because they refused to repent.

11:6 “And the sword will whirl against their cities and demolish their gates and consume them on account of their counsels.

11:7 “My people are fixed on turning from Me. **They call them** to Him on high. None at all exalts Him.

11:8 “How can I give you up, **Ephraim**? How can I surrender you, **Israel**? How can I make you like **Admah**? How can I treat you like **Zeboiim**? My heart is turned over within Me. All My compassions are kindled.⁷

11:9 “I will not execute My fierce anger. **I will not return to destroy Ephraim, because I am God and not a man, the Set Apart One in your midst. I will not come in anger.**

11:10 “**They will walk after Yahweh.** He will roar like a lion. Indeed, He will roar, and the sons will come trembling from the west.

11:11 “**They will come trembling like birds from Egypt and like doves from the land of Assyria. And I will settle them in their houses,**” declares Yahweh.

11:12 “**Ephraim** surrounds Me with lies, and the **house of Israel** surrounds Me with deceit. **Judah** also roams freely with respect to God, that is, even with respect to the Set Apart One who is faithful.”

⁵ בֵּית־אֵל – House of El, i.e., Bethel = the House of God

⁶ וְיִשְׂרָאֵל יֵאָדָבָהּ וּמִמְצָרִים קָרָאתִי לְבִנִּי – cf. Exodus 4:22,23 – “Then you shall say to Pharaoh, ‘Thus says the LORD, “Israel is My son, My firstborn. So I said to you, ‘Let My son go that he may serve Me’; but you have refused to let him go. Behold, I will kill your son, your firstborn.”’”

⁷ Admah and Zeboiim are associated with Sodom and Gomorrah as cities that were destroyed by God in His judgment and condemnation of them. Cf. Deuteronomy 29:23, “All its land [the land of Israel after God judges the Israelites for their disobedience and removes them from the land] is brimstone and salt, a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in His anger and in His wrath.”

Some Important Interpretative Issues in Hosea 11:1 and Matthew 2:15

1. What does God mean in Hosea 11:1 by His having a father/son relationship with the one(s) to whom He is referring in this verse, and to whom is He referring?

Typical Elements of a Father/Son Relationship –

1. The father plays a necessary role in bringing the son into existence.
 2. The father is responsible for caring for and nurturing the son as he grows up—
 - a. physically – providing the son with food, clothing, shelter, and protection
 - b. emotionally – giving the son a sense of being loved that results in the son's feeling important, worthwhile, and capable of tackling his existence in the world
 - c. intellectually – teaching the son about the important elements of reality that enables the son to grow in knowledge and wisdom for living his life well
 3. The son is responsible for paying attention to, listening to, learning from, and obeying the father as he cares for and nurtures him.
2. Geographical, Political, Historical, and Contextual Issues in Matthew 2
 - a. What is the relationship between Judea/Judah in Matthew 2 and Judah in Hosea 11 and related OT passages?
 - b. What do the magi mean by “King of the Jews” and that they have come to “*worship*” him?
 - c. What is the relationship between the *kingness* of King Herod and that of the “King of the Jews,” and how does this matter to the story that Matthew is relating?
 - d. What does King Herod mean by his desire to “*worship*” the King of the Jews?
 - e. What or who exactly is the “angel of the Lord” in Matthew 2:20 in comparison to the “angel of Yahweh” who, for example, destroys the Assyrian army in 2 Kings 19:35?
 - f. Why does God send Joseph, Mary, and Jesus to *Egypt* and not some other location?
 - g. What relationship does God's use of “the land of Israel” in Matthew 2 have to the locations of Israel and Judah in 2 Kings and Hosea?
 - h. Why does Matthew name Jeremiah but not the other prophets from whom he quotes?

3. Geographical, Political, Historical, and Contextual Issues in Hosea 10 & 11

- a. What is the time period of Hosea and the kings mentioned in 1:1?
- b. To whom exactly is God referring in 10:1 when He says “Israel?”
- c. What is the relationship between Samaria and Israel, and to what is God referring when he says the “house of Aven?”
- d. What is the relationship between Ephraim and Samaria and Israel?
- e. What is the heifer of the “house of Aven?”
- f. Who is “King Jareb” and what is his relationship to Assyria?
- g. When were the “days of Gibeah?”
- h. What does God mean by “I will ride Ephraim,...?”
- i. Who is Shalman and what is Arbel?
- j. Who are the “they” and the “them” of 11:2 and 11:7?
- k. What and where are Admah and Zeboiim?
- l. When will Ephraim “walk after Yahweh,” and what does this mean?
- m. What/who is Judah in comparison to Israel and Samaria and Ephraim?

4. What does Matthew mean when he says that the statement in Hosea 11:1 was “fulfilled” (πληρωθῆναι) when Joseph, Mary, and Jesus went away into Egypt in order to return to Israel after Herod’s death?

- a. Hosea 11:1 predicts that Jesus as the Son of God will reside in Egypt at some point in his life on earth, and then God will summon him and instruct him to leave Egypt and go to the land of Israel.

The OT passage speaks specifically about a future NT event and directly predicts the latter’s occurrence, such that, when the NT event comes about, it “fulfills” the “prophecy” of the OT passage.

- b. Hosea 11:1 speaks of how God treats His sons, of which there are many, so that anytime and anywhere one of God’s sons exists, eventually the son will wind up in literal Egypt, from which God will summon him and instruct him to leave and go to the literal land of Israel.

The OT passage talks about a specific principle in regard to God and His relationship with a person or persons, so that a certain experience literally happens in the life or lives of each of these persons, regardless of the time in history, so that this experience “fulfills” the statement in the OT passage.

- c. Hosea 11:1 speaks of how God treats His sons, of which there are many, so that anytime and anywhere one of God's sons exists, eventually the son will wind up in an Egypt-like situation, e.g., slavery to sin or, in the case of the morally perfect Jesus, identifying with sinners by having to flee from the violence of a morally depraved human being, from which God will extricate the son and bring him into an Israel-like situation, e.g., the freedom of living in the power of God that makes him capable of resisting sin because of faith in Jesus as the Messiah, or, in the case of Jesus, identifying with the transition from slavery to freedom of sinners by transitioning from danger from harm to protection from harm.

The OT passage talks about a specific principle in regard to God and His relationship with a person or persons, so that a certain kind of moral or physical experience that is happening in the life or lives of each of these persons, changes as a result of belief in Jesus as the Messiah, or, in the case of Jesus, allows him to identify with the change for believers, so that this new experience "fulfills" the statement in the OT passage. Thus, the OT passage is speaking of and predicting metaphorically the experience of NT persons.

- d. Hosea 11:1 speaks of how God treated the nation of Israel, whom He called His "son" (or specifically and only the northern Kingdom of Israel as simply a portion of the previous "son of God"), so that the NT author can use this statement to refer to a similar experience for another "Son of God," Jesus of Nazareth as the Jewish Messiah and Davidic King, and thus say that Jesus' experience "fulfills" the statement about the experience of the nation of Israel. However, in no way is Hosea 11:1 predicting that the event in Jesus' life will actually take place.

The OT passage talks about a specific event in OT history that ends up being so similar to a NT event that the NT author can say that the latter is a "fulfillment" of the statement concerning the OT event, indeed, a "fulfillment" of the OT event itself. However, in no way does the OT passage or the event to which it is referring actually predict the NT event. In fact, if either the OT event or the NT event never occurred, God's plans and purposes could very possibly still be completed. In other words, the actual "fulfilling" of the OT passage/event by the NT event may or may not be necessary for God to complete His eternal plans and purposes.

Important Biblical Events

1. Creation – Genesis 1ff.

God brings all of the reality in which we live into existence *ex nihilo*, i.e., out of nothing, with the logical ramification that He continues to bring the entire story of creation history into existence on an ongoing basis, even into eternity.

2. Abrahamic Covenant – Genesis 12-22 (2000 B.C.)

God's promise to Abraham and his descendants through Isaac and Jacob of –

- a. the Land of Israel
- b. becoming a "great nation"
- c. eternal life for Abraham
- d. eternal life for Jews who have the same kind of belief as Abraham
- e. eternal life for Gentiles who have the same kind of belief as Abraham

3. Mosaic Covenant – Exodus-Deuteronomy (1500 B.C.)

God added this covenant to the Abrahamic Covenant for only the Jews to demonstrate their biblical inwardness to Him and as a condition for seeing the Abrahamic promises fulfilled in their lives (cf. Deuteronomy 29 & 30).

THE DIVISION OF THE LAND OF CANAAN INTO THE TRIBAL LAND OF ISRAEL (NUMBERS 32, 34; JOSHUA)

4. Davidic Covenant and the Beginning of the Monarchy of Israel – 2 Samuel 7, etc. (1000 B.C.)

God's promise to David to make Solomon the Son of God and King/Ruler of all the created reality, with eventually there being one descendant of David, i.e., the "Messiah," who would rule permanently and eternally over creation.

THE SPLIT OF THE MONARCHY INTO (1 KINGS 12) –

A. THE NORTHERN KINGDOM OF ISRAEL COMPRISED OF ALL TRIBES BUT JUDAH AND BENJAMIN

B. THE SOUTHERN KINGDOM OF JUDAH (THE DAVIDIC KINGDOM) COMPRISED OF MAINLY JUDAH AND BENJAMIN

5. Assyrian and Babylonian Exiles and Return – 2 Kings 17-Nehemiah, etc. (700-500 B.C.)

God's discipline of the Jews/Israelites by destroying the northern Kingdom of Israel in 722 B.C. and the southern Kingdom of Judah in 600-586 B.C., with many of the southern Jews' returning around 530 B.C. to rebuild Jerusalem and the temple.

6. The Statement of the New Covenant – Jeremiah 31:31-34 (600 B.C.)

God promises to change the inwardness of all Jews who are living at the time that He makes this New Covenant with them, and the result will be complete and eternal forgiveness for them.

7. The First Appearance of the Messiah – Jesus of Nazareth

- a. His demonstration of his Messiahship through his speaking and performing miracles
- b. His qualifying to be the Son of God and King of Israel/Kingdom of God through his willingness to suffer death on the cross, resulting in his resurrection and ascension, leaving his apostles to continue proclaiming his message

8. The Second Appearance of the Messiah

- a. His establishment of the Kingdom of Israel as promised by God to David
- b. His bringing about the transition to the eternal Kingdom of God in a new creation

SECTION 3

United Kingdom

<u>Date (B.C.)</u>	<u>Prophet</u> ¹²	<u>King</u>	<u>OT Passage</u> ³
1100			
1000	<i>Samuel</i> , "man of God" Saul, "man of God" <i>Gad</i> , <i>Nathan</i> , [Asaph – 1 Ch. 16:7; 2 Ch. 29:30] [Heman, Jeduthun – 2 Ch. 35:15]	Saul (1025-1006) David (1006-968) Solomon (968-928)	I Samuel 1-24 I Samuel 9-31 I Samuel 16-I Kings 2 II Samuel 12-I Kings 11
<u>Divided Kingdom</u>			
		<u>Israel's King</u> <u>Judah's King</u>	
	Shemaiah "man of God" (I) "old prophet" (I) <i>Ahijah</i> (I)	Jeroboam I (928-909) "son of Nebat"	Rehoboam (930-913) "son of Solomon"
		Nadab (909-908)	Abijah (913-910)
900	<i>Jehu</i> (I & J) [Azariah (J) – 2 Ch. 15] [Hanani (J) – 2 Ch. 16]	Baasha (908-886) Elah (886-885) Zimri (885) Tibni (885-880) Omri (885-874)	Asa (910-869) Jehoshaphat (869-848)
	<i>Elijah</i> (I) (870-850) "a prophet" (I) "a man of God" (I) one of "the sons of the prophets" (I) <i>Micaiah</i> (I) Obadiah (E) (853-841) <i>Elisha</i> (I) (850-800) "sons of the prophets" (I) Joel (I&J) (835-796)	Ahab (874-853) Ahaziah (853-852) Joram (852-841) Jehu (841-814)	 I Kings 15:25-31; I Kings 15:1-8 I Kings 15:32-16:7; I Kings 15:9-24 I Kings 16:8-14 I Kings 16:15-20 I Kings 16:21-22 I Kings 16:23-28; I Kings 22:41-50 I Kings 16:29-22:40
			I Kings 22:51-II Kings 1:18 II Kings 1:17-8:15; II Kings 8:16-24 II Kings 9:30-10:36; II Kings 8:25-29, 9:29
800	<i>Jonah</i> (I) (793-760) Amos (I) (760-750) Hosea (I) (753-715) Micah (J) (742-687) Isaiah (J) (740-700) [Oded (I) – 2 Ch. 28]	Jehoahaz (814-798) Jehoash (798-782) Jeroboam II (782-753) "son of Joash" Zechariah (753) Shallum (752) Menahem (752-742) Pekahiah (742-740) Pekah (740-732) Hoshea (732-722)	Athaliah (841-835) Joash (835-796) Amaziah (796-767) Azariah (792-740) (Uzziah) Jotham (740-735) Ahaz (735-715) Hezekiah (715-697) Manasseh (697-642)
700	Nahum (J) (663-612) "His servants the Prophets" (J) Zephaniah (J) (640-621) Jeremiah (J) (627-586) Habakkuk (J) (612-588) Huldah (J), [Neco – 2 Ch. 35]		II Kings 11 II Kings 12 II Kings 13:1-9 II Kings 13:10-25; II Kings 14:1-22 II Kings 14:23-29; II Kings 15:1-7 II Kings 15:8-12 II Kings 15:13-15 II Kings 15:16-22; II Kings 15:30-38 II Kings 15:23-26 II Kings 15:27-31; II Kings 16 II Kings 15:30 & 17 II Kings 18:1-20:21 II Kings 21:1-18
			II Kings 21:19-26 II Kings 22:1-23:30
600	Daniel (J) (605-535) Ezekiel (J) (593-571) Lamentations (585) Haggai (520) Zechariah (520-480) Malachi (430)		Jehoahaz (609) Jehoiakim (609-598) Jehoiachin (598-597) Zedekiah (597-586)
500			II Kings 23:31-33 II Kings 23:34-24:7 II Kings 24:8-17 II Kings 24:18-25:26 Ezra 5:1; 6:14 Ezra 5:1; 6:14

¹ italicized word(s) indicates the prophet is mentioned in the Old Testament passage listed opposite² bolded name indicates a prophet whose written book appears in the Old Testament³ first passage is regarding Israel's king; second passage is regarding Judah's king under Divided Kingdom

The Israel of Jesus

Jesus' Israel was the province of **Judea** of the **Roman Empire**. The empire had come into existence, depending upon how one wants to view its history, in either 44 B.C. with the appointment of Julius Caesar as perpetual dictator, or in 27 B.C. with Octavian's becoming Augustus Caesar. Octavian's maternal great-uncle was Julius Caesar. As Luke 2:1 tells us, **Octavian** was still emperor when Jesus was born, and Luke 3:1 indicates that Tiberius, who succeeded Octavian, had been emperor for fifteen years when Jesus began his work of teaching and performing miracles as an adult.

The Roman Empire had been the Roman Republic, which had existed from approximately 509 B.C. to 44/27 B.C. How different history would have been if Alexander the Great had turned left inside of right.

Around 39 B.C., **Herod the Great** had been installed in Israel as a vassal or client king by the Roman Senate, and, at his request, he had been given the title King of the Jews (cf. Luke 1:5). He was an Edomite and, therefore, a descendant of Abraham through Esau. His family had converted to Judaism, and Herod wanted to be accepted by the Jews as one of them. He attempted to ingratiate himself to them by rebuilding the temple in Jerusalem, the very building that was an important part of Jesus' own experience, both as a boy and as an adult.

Herod the Great's three sons, **Archelaus**, **Antipas**, and **Philip**, succeeded him as kings at his death around 4 B.C. and divided his kingdom into three parts, with Archelaus taking a full one half of the kingdom, Judea and Samaria. However, Archelaus was such a bad and unpopular ruler of Jerusalem and its surrounding area that the Roman government replaced him with a series of governors, the most famous of whom was **Pontius Pilate**. Antipas continued to rule the Galilean area, and Philip ruled the area northeast of it. Eventually the Romans added a fourth ruler of the area called Abilene, north of the Galilee. One of its rulers, Lysanias, is mentioned along with the three sons of Herod in Luke 3:1.

Jesus' Israel was called **Judea** by the Romans, a label that was derived from the tribal name of Judah, the fourth son of Jacob, whom God renamed Israel (cf. Genesis 29:35; 32:28). Later, after crushing an uprising by the Jews during the Bar Kokhba Revolt in 135 B.C., Emperor Hadrian renamed the whole area of Israel "**Syria Palestina**," in order to offend the Jews by using a form of the name of their ancient enemies, the Philistines. Consequently, today, the area is also called Palestine.

The population of the land was mostly Jews except for Samaria, which was located between Jerusalem in the south and the Sea of Galilee in the north. Samaria, perhaps, had been populated by foreigners during the Assyrian exile in the late 8th, early 7th century B.C., although historians argue over the exact explanation for how the Samaritans came to the area. The **Samaritans** were considered religious and social outcasts by the Jews, with the result that no good, religious Jew would even think of entering Samaria in order to get to travel between Jerusalem and Galilee. In addition, there was also a large presence of the Roman military in all of Israel and Samaria in order to discourage any unrest or uprising from the Jews, who considered the land to belong solely to them on the basis of God's promise to Abraham. Many of the military were foreign mercenaries and completely unsympathetic to the Jews and Judaism.

Also ruling over the Jewish population in a loose confederation with the Roman authorities were the Jewish religious leaders who comprised the **Sanhedrin**, the ruling council (cf. Matthew 21:23,45; Luke 22:66). Depending upon the specific group to which each leader belonged, they were called **chief priests, elders, Pharisees, Sadducees, or scribes**, all of whom collaborated and conspired to execute Jesus.

The **chief priests** were probably from the tribe of Levi and had been appointed by the Romans, e.g. Herod the Great, to carry out the most important responsibilities of the priesthood as described by the Mosaic Covenant (e.g., Yom Kippur in Leviticus 16; cf. Exodus 28ff.; Leviticus 21:10; Numbers 18:8, 20-24). Since the beginning of the Hasmonean Kingdom, the Jewish kingdom established in Israel around 152 B.C. when the last vestiges of Greek rulership in Syria were thrown off, thus leaving the Jews free to rule themselves, the political and religious authority of the Jews had resided mostly in one man or a group of men. Even though there were several chief priests at any one time, there was also a head chief priest, i.e., the high priest in the manner of Aaron, the first high priest of the Mosaic Covenant. For example, Caiaphas during Jesus' adulthood (cf. Matthew 26:3).

The **elders** were probably men who had acquired not only fuller knowledge of the Hebrew scriptures than most of the populace, but they had also been recognized by their communities as possessing leadership qualities (cf. Genesis 50:7; Exodus 3:16). In Jesus' day, this title was also a substitute for any of the other titles of the men who comprised the Sanhedrin (cf. Matthew 21:23,45; 26:3; Luke 22:66).

The **Pharisees** were a religious and political group who arose around the beginning of the Hasmonean Kingdom in 152 B.C. They were the moral and legal purists within Judaism, i.e., the Hasidim (חֲסִידִים, cf. Genesis 32:9-12, although the word is never used in the OT to refer to people), calling for strict adherence to both the Mosaic Covenant and the "traditions of the elders" (cf. Mark 7:3,5; Matthew 3:7; 5:20; 15:1,2; John 9:28). They also believed in a literal resurrection of the dead and, thus, eternal life, in addition to the existence of beings in the spiritual realm (cf. Matthew 22:23; Acts 23:6-9).

The **Sadducees** were also a religious and political group that came into existence around 152 B.C. While pursuing obedience to God according to the Mosaic Covenant, they were not as concerned with the traditions of the elders and denied the existence of the resurrection of the dead. They also denied the existence of beings in the spiritual realm (cf. Matthew 22:23; Acts 23:6-9).

The **scribes** in ancient Israel were probably secretaries to the governing authorities (cf. 2 Kings 12:10). Later, it seems they became copiers and students of the Hebrew scriptures, thus acquiring a reputation as experts of the OT Bible and the traditions established in Judaism (cf. Matthew 7:29; 17:10; 23:2). They were more closely aligned with the Pharisees in their pursuit of moral purity than with the Sadducees (cf. Matthew 15:1,2; Mark 2:16).

The Jewish population of Jesus' Israel was mostly made up of peasant farmers with there being some merchants among them, too. Cities, towns, and villages scattered throughout the land had synagogues where the people gathered each Sabbath day to hear the Hebrew scriptures read and taught and to demonstrate their belief in Yahweh as their God (cf. Luke 4:14-16). Many Jews also traveled to Jerusalem three times a

year for the biblically prescribed Jewish festivals of the Passover/Unleavened Bread, Weeks/Pentecost, and Booths/Tabernacles.

Drawing upon the statements and comments in both the Gospels and the NT letters, the fundamental problem with the belief system of the Jewish leaders that led to their rejecting Jesus as the Messiah was their lack of realization of the humanly insoluble depth of their moral depravity. They truly believed that they were better morally than they were to the extent that they were under the impression that they not only were experts in the OT but also had made themselves worthy of God's blessings, e.g., His mercy and His grace, rather than these being granted to people on the basis of His own sovereign and independent choice (John 9:34,38; Acts 7:53-60). Therefore, whoever was the Messiah ought to have applauded them for their religious and moral obedience to God through the Mosaic Covenant and sought out their assistance in crushing their enemies, the Romans, and in establishing the permanent and powerful Kingdom of Israel and of God.

Biblical Passages From the NAS95 Cited Above For:

Herod the Great –

Luke 1:5 In the days of Herod, king of Judea, there was a priest named Zacharias, of the division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elizabeth.

Octavian, Tiberius, Pontius Pilate, Herod Antipas, Herod Philip, and Lysanias –

Luke 2:1 Now in those days a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth.

Luke 3:1 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene,

2 in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness.

Chief Priests –

Exodus 28:1 Then bring near to yourself Aaron your brother, and his sons with him, from among the sons of Israel, to minister as priest to Me — Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

Leviticus 21:10 The priest who is the highest among his brothers, on whose head the anointing oil has been poured and who has been consecrated to wear the garments, shall not uncover his head nor tear his clothes;

Numbers 18:8 Then the LORD spoke to Aaron, "Now behold, I Myself have given you charge of My offerings, even all the holy gifts of the sons of Israel I have given them to you as a portion and to your sons as a perpetual allotment.

Numbers 18:20 Then the LORD said to Aaron, "You shall have no inheritance in their land nor own any portion among them; I am your portion and your inheritance among the sons of Israel.

21 "To the sons of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they perform, the service of the tent of meeting.

22 "The sons of Israel shall not come near the tent of meeting again, or they will bear sin and die.

23 "Only the Levites shall perform the service of the tent of meeting, and they shall bear their iniquity; it shall be a perpetual statute throughout your generations, and among the sons of Israel they shall have no inheritance.

24 "For the tithe of the sons of Israel, which they offer as an offering to the LORD, I have given to the Levites for an inheritance; therefore I have said concerning them, 'They shall have no inheritance among the sons of Israel.'"

Matthew 26:3 Then the chief priests (οἱ ἀρχιερεῖς) and the elders of the people were gathered together in the court of the high priest (τοῦ ἀρχιερέως), named Caiaphas;

Elders –

Genesis 50:7 So Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his household and all the elders of the land of Egypt,

Exodus 3:16 Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me,

Matthew 21:23 When He entered the temple, the chief priests and the elders of the people came to Him while He was teaching, and said, "By what authority are You doing these things, and who gave You this authority?"

Matthew 21:45 When the chief priests and the Pharisees heard His parables, they understood that He was speaking about them.

Luke 22:66 When it was day, the Council [Sanhedrin] of elders of the people assembled, both chief priests and scribes, and they led Him away to their council chamber, saying,

Pharisees –

Genesis 32:9 Jacob said, "O God of my father Abraham and God of my father Isaac, O LORD, who said to me, 'Return to your country and to your relatives, and I will prosper you,'

10 I am unworthy of all the lovingkindness (הַחֶסֶדִּים) and of all the faithfulness which You have shown to Your servant; for with my staff only I crossed this Jordan, and now I have become two companies.

Mark 7:3 (For the Pharisees and all the Jews do not eat unless they carefully wash their hands, thus observing the traditions of the elders...)

Mark 7:5 The Pharisees and the scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat their bread with impure hands?"

Matthew 3:7 But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come?"

Matthew 5:20 "For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter the kingdom of heaven."

Matthew 15:1 Then some Pharisees and scribes came to Jesus from Jerusalem and said,
2 "Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread."

John 9:28 They reviled him and said, "You are His disciple, but we are disciples of Moses.

Acts 23:6 But perceiving that one group were Sadducees and the other Pharisees, Paul began crying out in the Council [Sanhedrin], "Brethren, I am a Pharisee, a son of Pharisees; I am on trial for the hope and resurrection of the dead!"

7 As he said this, there occurred a dissension between the Pharisees and Sadducees, and the assembly was divided.

8 For the Sadducees say that there is no resurrection, nor an angel, nor a spirit, but the Pharisees acknowledge them all.

9 And there occurred a great uproar; and some of the scribes of the Pharisaic party stood up and began to argue heatedly, saying, "We find nothing wrong with this man; suppose a spirit or an angel has spoken to him?"

Sadducees –

Matthew 16:1 The Pharisees and Sadducees came up, and testing Jesus, they asked Him to show them a sign from heaven.

Matthew 22:23 On that day some Sadducees (who say there is no resurrection) came to Jesus and questioned Him,

Scribes –

2 Kings 12:10 When they saw that there was much money in the chest, the king's scribe and the high priest came up and tied it in bags and counted the money which was found in the house of the LORD.

Matthew 7:29 for He was teaching them as one having authority, and not as their scribes.

Matthew 17:10 And His disciples asked Him, "Why then do the scribes say that Elijah must come first?"

Matthew 23:2 The scribes and the Pharisees have seated themselves in the chair of Moses;

Mark 2:16 When the scribes of the Pharisees saw that He was eating with the sinners and tax collectors, they said to His disciples, "Why is He eating and drinking with tax collectors and sinners?"

The problem with the Jewish leaders' belief system –

John 9:34 They answered him, "You were born entirely in sins, and are you teaching us?" So they put him out.

Acts 7:53 "You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did..."

54 Now when they heard this, they were cut to the quick, and they began gnashing their teeth at him...

58 When they had driven him out of the city, they began stoning him; and the witnesses laid aside their robes at the feet of a young man named Saul.

Biblical/Historical Context of Jonah and Hosea

Jonah

Jonah 1:1 The message of Yahweh came to **Jonah, son of Amittai**, saying,¹

1:2 “Arise and go to **Nineveh**, the great city, and cry out against it,
because their evil has ascended into My presence.”

**Possible Assyrian Kings who reigned over the Neo-Assyrian Empire when
Jonah visited Nineveh (773-760 B.C.) –**

Shalmaneser IV – reigned from 783-773 B.C.

Ashur-Dan III – reigned from 773-755 B.C.

2 Kings 14:23-25 – Regarding Jonah

2 Kings 14:23 In the fifteenth year of **Amaziah, the son of Joash, king of Judah**, **Jeroboam, the son of Joash, king of Israel**, became king in Samaria for forty-one years.

14:24 **He did evil in the eyes of Yahweh**. He did not depart from all the evil actions of **Jeroboam, the son of Nebat**, which he made Israel perform as evil.

14:25 He restored the border of Israel from the entrance of Hamath to the Sea of the Arabah,² according to the message of Yahweh, God of Israel, which He spoke by the hand of His servant, **Jonah, son of Amittai**, the prophet who was from Gath-Hepher.³

Hosea

Hosea 1:1 The message of Yahweh, which came to Hosea [Hoshea], son of Be’eri, in the days of **Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah**, and in the days of **Jeroboam, son of Joash, king of Israel**.⁴

**The Assyrian kings who reigned over the Neo-Assyrian Empire and are mentioned
in the Bible as affecting the Northern Kingdom of Israel and the southern Kingdom
of Judah during the reigns of the kings mentioned in Hosea 1:1**

Tiglath-Pileser III – 745-727 B.C.

Shalmaneser V – 727-722 B.C.

Sargon II – 722-705 B.C.

Sennacharib – 705-681 B.C.

¹ יוֹנָה בֶן-אֲמִתַּי

² מִלְּבֹאֵהָמָת עַד-יָם הַעֲרָבָה – from Lebo Hamah (northwest Syria south of Aleppo and on the Orontes River) to the Sea of Arabah (Dead Sea)

³ מִמֶּנֶת הַחֶפֶר – from the winepress of Hepher, a town in the tribal territory of Manasseh

⁴ אֶל-חֹזִיעַל בֶּן-בְּאֵרִי עָנָה יְיָ אֱתָנוּ יְחִזְקִיָּה מֶלֶכִּי יְהוּדָה וּ בִימֵי יִרְבֵּעָם בֶּן-יֹאָשׁ מֶלֶךְ יִשְׂרָאֵל
יְהוֹאָשׁ בֶּן-בְּרִיָּה – 753-715 B.C.; Jeroboam II, 782-753 B.C. (Jeroboam I, son of Nebat, 928-909 B.C.)

2 Kings 15:1-21:15 – Regarding Hosea

2 Kings 15:1 In the twenty-seventh year of Jeroboam [Jeroboam II (782-753 B.C.)], king of Israel, Azariah [Uzziah], son of Amaziah, king of Judah, became king.⁵

15:2 He was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem. His mother's name was Jecoliah of Jerusalem.

15:3 **He did right in the eyes of Yahweh**, according to all that his father Amaziah had done. [2 Chronicles 26]

2 Kings 15:8 In the thirty-eighth year of Azariah [Uzziah], king of Judah, Zechariah, the son of Jeroboam, became king over Israel in Samaria for six months.

15:9 **He did evil in the eyes of Yahweh**, just as his fathers had done. He did not depart from the evil actions of Jeroboam, the son of Nebat [Jeroboam I (928-909 B.C.)], which he made Israel perform as evil.

15:10 Then Shallum, the son of Jabesh, conspired against him and struck him before the people and killed him, and he became king in his place.

2 Kings 15:13 Shallum, son of Jabesh, became king in the thirty-ninth year of Uzziah [Azariah], king of Judah, and he reigned for one month in Samaria.

15:14 Then Menahem, son of Gadi went up from Tirzah and came to Samaria, and he struck Shallum, son of Jabesh, in Samaria, and killed him and became king in his place...

15:17 In the thirty-ninth year of Azariah [Uzziah], king of Judah, Menahem, son of Gadi, became king over Israel for ten years in Samaria.

15:18 **He did evil in the eyes of Yahweh**. He did not depart all his days from the evil actions of Jeroboam, the son of Nebat, which he made Israel perform as evil.

2 Kings 15:23 In the fiftieth year of Azariah [Uzziah], king of Judah, Pekahiah, son of Menahem, became king over Israel in Samaria for two years.

15:24 **He did evil in the eyes of Yahweh**. He did not depart from the evil actions of Jeroboam, son of Nebat, which he made Israel perform as evil.

15:25 Then Pekah, son of Remaliah, his officer, conspired against him and struck him in Samaria, in the castle of the king's house with Argob and Arieah. With him were fifty men of the Gileadites, and he killed him and became king in his place...

15:27 In the fifty-second year of Azariah [Uzziah], king of Judah, Pekah, son of Remaliah became king over Israel in Samaria for twenty years.

15:28 **He did evil in the eyes of Yahweh**. He did not depart from the evil actions of Jeroboam, son of Nebat, which he made Israel perform as evil.

15:29 **In the days of Pekah, king of Israel, Tiglath-pileser, king of Assyria, came and captured Ijon and Abel-House of Maacah and Janoah and Kedesh and Hazor and Gilead and Galilee, all the land of Naphtali. And he took them away into Assyria.**⁶

15:30 And Hoshea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, and struck him and put him to death and became king in his place in the twentieth year of Jotham, the son of Uzziah [Azariah].

⁵ Jeroboam II, son of Joash

⁶ Tiglath-pileser III (745-727 B.C.)

2 Kings 15:32 In the second year of Pekah, the son of Remaliah, king of Israel, Jotham, the son of Uzziah [Azariah], king of Judah, became king.

15:33 He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother's name was Jerusha, the daughter of Zadok.

15:34 **He did what was right in the eyes of Yahweh.** He did according to all that his father Uzziah [Azariah] had done. [2 Chronicles 27]

2 Kings 15:37 In those days, Yahweh began to send Rezin, king of Aram, and Pekah, the son of Remaliah, against Judah.⁷

15:38 Then, Jotham slept with his fathers, and he was buried with his fathers in the city of David, his father. And Ahaz, his son, became king in his place.

16:1 **In the seventeenth year of Pekah, the son of Remaliah, Ahaz, the son of Jotham, king of Judah, became king.**

16:2 Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem. **He did not do what was right in the eyes of Yahweh, his God, as his father David had done.** [2 Chronicles 28]

2 Kings 16:5 Then Rezin, king of Aram, and Pekah, son of Remaliah, king of Israel, came up to Jerusalem to wage war. They besieged Ahaz, but they were not able to defeat him.⁸

2 Kings 16:20 Then, Ahaz lay down with his fathers and was buried with his fathers in the city of David, and his son, **Hezekiah**, became king in his place.

17:1 In the twelfth year of **Ahaz, king of Judah, Hoshea, the son of Elah**, became king over Israel in Samaria for nine years.

17:2 **He did evil in the eyes of Yahweh**, only not like the kings of Israel who were before him.

17:3 **Shalmaneser, king of Assyria, came up against him, and Hoshea became his servant and returned an offering to him.⁹**

2 Kings 17:6 In the ninth year of Hoshea, the king of Assyria captured Samaria, and he took Israel away into exile in Assyria, and he settled them in Halah and Habor, on the river of Gozan, and in the cities of the Medes.¹⁰

17:7 Now this came about **because the sons of Israel had acted in an evil manner against Yahweh their God**, who had brought them up from the land of Egypt from under the hand of Pharaoh, king of Egypt. They had feared other gods

17:8 and walked in the religious customs of the *goyeem* whom Yahweh had driven out before the sons of Israel, and in the customs of the kings of Israel which they had performed.

17:9 The sons of Israel did things secretly, which were not right against Yahweh their God. Moreover, they built for themselves high places in all their cities, from watchtower to fortified city.

17:10 They set for themselves sacred pillars and Asherim on every high hill and under every green tree,

17:11 and there they burned incense on all the high places as the *goyeem* did whom Yahweh had removed from their presence. **And they did evil things that resulted in**

⁷ cf. Isaiah 7

⁸ cf. Isaiah 7

⁹ Shalmaneser V (727-722 B.C.)

¹⁰ 722 B.C.

making Yahweh angry.

17:12 They served idols, concerning which Yahweh had said to them, "You shall not do this thing."

17:13 Yet Yahweh warned Israel and Judah through all His prophets and every telegnostic, saying, "Turn from your evil ways and keep My commandments, My statutes according to all the torah which I commanded your fathers, and which I sent to you through My servants the prophets."

17:14 **Nevertheless, they did not listen**, but stiffened their neck like their fathers, who did not believe in Yahweh their God.

17:15 **They rejected His statutes and His covenant which He made with their fathers and His warnings with which He warned them.** And they walked after emptiness and became empty, and they walked after the *goyeem* who surrounded them, concerning which Yahweh had commanded them not to do like them.

17:16 They abandoned all the commandments of Yahweh their God and made for themselves the molten images of two calves, and they made an Asherah and worshiped all the host of heaven and served Baal.

17:17 Then, they made their sons and their daughters pass through the fire, and practiced divination and enchantments, **and sold themselves to do evil in the eyes of Yahweh**, with the result that they made Him angry.

17:18 **Consequently, Yahweh was very angry with Israel and removed them from His presence. None was left but the tribe of Judah.**

17:19 **In addition, Judah did not keep the commandments of Yahweh their God, but walked in the religious customs of Israel which they had performed.**

17:20 **Thus, Yahweh rejected all the descendants of Israel** and afflicted them and gave them into the hand of plunderers, until He had thrown them out of His presence.

17:21 When He had torn Israel from the house of David, they made Jeroboam, the son of Nebat, king. Then, **Jeroboam** drove Israel away from following Yahweh, and he made them commit tremendous evil.

17:22 The sons of Israel walked in all the wicked actions of **Jeroboam**, which he had performed. They did not depart from them,

17:23 **until Yahweh had removed Israel from His presence, just as He spoke through all His servants the prophets. Thus, Israel was carried away into exile from their own land to Assyria until this day.**

2 Kings 18:1 It happened in the third year of Hoshea, the son of Elah, king of Israel, that Hezekiah, the son of Ahaz, king of Judah, became king.

18:2 He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother's name was Abi, the daughter of Zechariah.

18:3 **He did right in the eyes of Yahweh**, according to all that his father David had done. [2 Chronicles 29-32]

2 Kings 18:9 Now in the fourth year of King Hezekiah, which was the seventh year of Hoshea, son of Elah king of Israel, Shalmaneser, king of Assyria, came up against Samaria and besieged it.¹¹

18:10 At the end of three years they captured it. In the sixth year of **Hezekiah**, which was the ninth year of **Hoshea, king of Israel**, Samaria was captured.

18:11 **Then the king of Assyria carried Israel away into exile to Assyria and put them in Halah and on the Habor, the river of Gozan, and in the cities of the Medes,**

¹¹ Shalmaneser V (727-722 B.C.)

18:12 **because they did not obey the voice of Yahweh their God. Instead, they violated His covenant, even all that Moses, the servant of Yahweh, commanded.** They neither listened to nor did what they were supposed to do.

2 Kings 18:13 Now in the fourteenth year of King Hezekiah, Sennacherib, king of Assyria, came up against all the fortified cities of Judah and seized them.¹²

2 Kings 19:32 Therefore, thus says Yahweh concerning the king of Assyria, “He will not come to this city [Jerusalem] nor shoot an arrow there. He will not come before it with a shield nor throw up a siege ramp against it.

19:33 “By the way that he came, by the same he will return, and he shall not come to this city,” declares Yahweh.

19:34 “For I will defend this city to save it for My own sake and for My servant David’s sake.”

2 Kings 19:35 Then it happened that night that the *mal’ak* (LXX – *angelos*) of Yahweh went out and struck 185,000 in the camp of the Assyrians. When men rose early in the morning, behold, all of them were dead.

19:36 Consequently, Sennacherib, king of Assyria, departed and returned home. And he lived in Nineveh.

2 Kings 20:12 At that time, Berodach-baladan, a son of Baladan, king of Babylon, sent letters and an offering to Hezekiah, for he heard that Hezekiah had been sick.¹³

20:13 Hezekiah listened to them, and showed them all his treasure house, the silver and the gold and the spices and the precious oil and the house of his armor and all that was found in his treasuries. There was nothing in his house nor in all his dominion that Hezekiah did not show them.

2 Kings 20:16 Then, Isaiah said to Hezekiah, “Hear the message of Yahweh.

20:17 ‘Behold, days are coming when all that is in your house, and all that your fathers have stored away to this day will be carried to Babylon. Nothing shall be left,’ says Yahweh.”

2 Kings 20:21 Then, Hezekiah lay down with his fathers, and **Manasseh, his son,** became king in his place.

21:1 Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem. His mother’s name was Hephzibah.

21:2 **He did evil in the eyes of Yahweh, according to the disgusting practices of the *goyeem* whom Yahweh had dispossessed before the sons of Israel.**

2 Kings 21:10 And Yahweh spoke through His servants the prophets, saying,

21:11 “**Because Manasseh, king of Judah,** has performed these disgusting practices, having done evil that is greater than all that the Amorites did who were before him, and he has also made Judah disobey Me with his idols,

21:12 **therefore, thus says Yahweh, the God of Israel, ‘Behold, I am bringing such calamity on Jerusalem and Judah, that whoever hears of it, both his ears will**

¹² Sennacherib (705-681 B.C.); Sargon II (722-705 B.C.)

¹³ Berodach-Baladan, the same person as Merodach-Baladan (Isaiah 39:1) and Marduk-apla-iddina II (722-710 B.C. and 703-702 B.C.)

tingle.

21:13 'I will stretch over Jerusalem the string of Samaria and the plumb line of the house of Ahab, and **I will wipe Jerusalem as one wipes a dish**, wiping it and turning it upside down.

21:14 '**I will abandon the remnant of My inheritance and deliver them into the hand of their enemies.** They will become as plunder and spoil to all their enemies,

21:15 **because they have done evil in My eyes and have been making Me angry since the day their fathers came out of Egypt, right up to this day.**'"

The Son of God in the Old Testament

The Nation of Israel as the Son of God

The first mention of God's son in the Bible

Exodus 4:21 Yahweh said to Moses, "When you go back to Egypt, see that you perform in the presence of Pharaoh all the miraculous signs I have put in your hand. However, I will harden his heart, and he will not let the people go.

22 "Then, you will say to Pharaoh, '**Thus says Yahweh, "Israel is My son, my firstborn.**

23 ""And I have said to you, **Let My son go, so that he may serve Me.** But you have refused to let him go. **Behold, I will kill your son, your firstborn.**""

Another reference to the Jews as God's son

Isaiah 63:7 I will remember the loyal loving actions of Yahweh, the praiseworthy actions of Yahweh, according to all with which Yahweh has rewarded us, and the great goodness toward the house of Israel.

8 He has said, "**Surely, they are My people, sons.** They will not lie." And He became their Savior (Moshia')...

15 Look down from the heavens and see from Your set apart and awesome habitation. Where are Your jealous zeal and mighty deeds? The sounds of Your guts and Your compassions are restrained towards me.

16 **Because You are our Father**, even though Abraham would not know us and Israel would not recognize us, **You, Yahweh, are our Father.** Our Redeemer from of Old is Your name...

64:8 But, now, Yahweh, **You are our Father. We are the clay, and You are our potter. All of us are the work of Your hand.**

David's Son as the Son of God

Another kind of God's son – within the Davidic Covenant

2 Samuel 7:1 (1 Chronicles 17) Then it happened when the king [David] lived in his house, and Yahweh had given him rest on all sides from his enemies,

2 that **the king said to Nathan, the prophet, "See, now, I dwell in a house of cedar, but the ark of God resides within tent curtains."**

3 So Nathan said, "All that is in your heart, go and do, because Yahweh is with you."

4 However, that same night the message of Yahweh came to Nathan,

5 "Go and say to My servant, David, 'Thus says Yahweh, "Are you the one who should build a house in which I will dwell?"

6 ""Because I have not dwelt in a house since the day that I brought up the sons of Israel from Egypt, even to this day. And I have been moving about in a temporary lodging place and a tent.

7 ""Wherever I, Myself, have gone among the sons of Israel, did I deliver a message to one of the tribes of Israel, which I commanded to shepherd My people Israel, saying, 'Why have you not built a house of cedar for Me?'"

8 “So, now, thus you shall say to My servant, David, ‘Thus says Yahweh of hosts, “I took you from the pasture, from following sheep, in order to be the ruler over My people, Israel.

9 ““And I have been with you wherever you have gone, and I have cut off all your enemies from your presence. And I will make you a great name just like the names of the great men on the earth.

10 ““And I will appoint a place for My people Israel, and I will plant them, so that they may dwell in their own place and not tremble again. And others will not make them to be sons of evil in order to oppress them as formerly,

11 ““that is, from the day I commanded judges to be over My people, Israel. And I will give you rest from all your enemies. Instead, Yahweh declares to you that **Yahweh will make a house for you.**

12 ““When your days have reached their end, and you lie down with your fathers, **I will raise up your descendant after you, who will come forth from your guts, and I will establish his kingdom.**

13 ““He will build a house for My name, and I will establish the throne of his kingdom into perpetuity.

14 ““I will be his Father, and he will be My son, whose immoral actions I will reprove with the rod of men and with the plagues of the sons of man (Adam).

15 ““However, My loyal love will never depart from him, as I took it away from Saul, whom I removed from your presence.

16 ““Your house and your kingdom will be permanent in My presence into perpetuity. Your throne will be established into perpetuity.””

17 According to all these words and all this vision, so Nathan spoke to David.

18 Then King David went in and sat in the presence of Yahweh, and he said, “Who am I, Lord Yahweh, and what is my house, that You have brought me to this point?...

29 “Now, may You be willing to bless the house of Your servant, that it continue in Your presence into perpetuity, because You, Yahweh, have spoken. From Your blessing, may the house of Your servant be greatly blessed into perpetuity.”

David's surprise at God's choice of his son to be God's son

Psalms 8:1 Yahweh, our Lord, how majestic is Your name in all the earth. You have established Your splendor above the heavens...

3 When I look at Your heavens, the work of Your fingers, the moon and the stars, which You have established,

4 What is man, that You remember him, and the **Son of Man**, that You visit him?

5 **You have made him a little lower than God, and You have crowned him with glory and majesty.**

6 **You cause him to rule over the works of Your hands. You have put all things under his feet—**

7 all the sheep and cattle, and all the beasts of the field,

8 the birds of the heavens, and the fish of the sea, whatever passes through the paths of the seas.

9 Yahweh, our Lord, how majestic is Your name in all the earth.

God's prediction of a king for Israel

Deuteronomy 17:14 "When you enter into the land that Yahweh your God is giving you, and you possess it and live in it, and you say, 'I will set a king over me, like all the *goyeem* who are around me,'

15 "You shall surely set a king over you whom Yahweh your God chooses. You shall set a king over you **from among your brothers**. You are not allowed to set over you a foreigner who is not your brother.

16 "In addition, **he may not multiply horses for himself**, nor may he cause the people to return to Egypt in order to multiply horses, because Yahweh has said to you, 'You may never again return this way.'

17 "**And he may not multiply wives for himself**, and his heart may not turn away, and he may not greatly increase silver and gold for himself.

18 "When he sits on the throne of his kingdom, he will cut/write for himself a copy (*mishneh*) of this torah on a scroll before the Levitical priests.

19 "And it shall be with him, and he shall read it all the days of his life, in order that he may learn to fear Yahweh his God, in order to observe all the words of this torah and to do these statutes,

20 "so that his heart may not be lifted up above his brothers, and he may not turn away from the commandment, to the right or the left, **in order that his and his sons' days may be long over his kingdom in the midst of Israel.**"

David's world theology at the coronation of his son Solomon

Psalms 2:1 Why are the *goyeem* agitated, and the peoples plotting emptiness?

2 The kings of the earth have taken their stand, and the rulers have taken counsel together against Yahweh and against His messiah.¹

3 Let us tear apart their bonds, and let us cast away their ropes from us.

4 The One who sits in the heavens laughs; *Adonai* mocks them.

5 Then He will speak to them in His anger, and He will terrify them in His fury,

6 "Now as for Me, **I have poured out My king on Zion**, the mountain of My Set Apartness."

7 "I will recount the statute of Yahweh. He said to me, '**You are My son. Today, I have given birth to you.**

8 '**Ask of Me, and I will surely give the *goyeem* as your inheritance and the ends of the earth as your possession.**

9 '**You will break them with the scepter of iron. You shall shatter them like potter's ware.**'"

10 So, now, kings, be wise. Be warned, judges of the earth.

11 Serve Yahweh with fear, and rejoice with trembling.

12 Kiss the son, lest he become angry, and you perish in the midst of your journey, because his anger may be kindled in a few moments. **Blessed are all who take refuge in him.**

¹ מָשִׁיחַ – יְהוֹשֻׁעַ | מְלִכֵּי-אֲרָץ וְרוֹזְנֵי מְנוֹסְדֵי-גִתָּר עַל-יְהוָה וְעַל-מָשִׁיחֹו
– χριστός)

David's address to the Israelites regarding God's choice of and intentions for Solomon

1 Chronicles 28:1 Now, David assembled at Jerusalem all the leaders of Israel, the leaders of the tribes, the leaders of the divisions who served the king, the leaders of thousands, the leaders of hundreds, the leaders of all the property and livestock belonging to the king and his sons, along with the officials, the mighty men, and all the valiant men.

2 Then, King David rose to his feet and said, "Listen to me, my brothers and my people. I had it in my heart to build a house of rest for the ark of the covenant of Yahweh and **for the footstool of our God**. Therefore, I prepared to build it.

3 "But God said to me, 'You shall not build a house for My name, because you are a man of war, and you have shed blood.'

4 "Yet, Yahweh, the God of Israel, chose me from all the house of my father to be king of Israel into perpetuity. For He has chosen Judah to be a leader, and in the house of Judah, the house of my father, and among the sons of my father, He was pleased with me to make me king over all Israel.²

5 "From all my sons, because Yahweh has given me many sons, He has chosen my son Solomon to sit on the throne of the Kingdom of Yahweh over Israel.

6 "He said to me, '**Your son Solomon, he is the one who shall build My house and My courts, because I have chosen him to be My son, and I will be his Father.**

7 "**And I will establish his kingdom into perpetuity, if he is strong and performs My commandments and judgments as is being done today.'**

8 "**So now, in the eyes of all Israel and the assembly of Yahweh, and in the hearing of our God, observe and seek all the commandments of Yahweh your God, in order that you may possess the good land and cause your sons to inherit it after you into perpetuity.**

9 "**And you, Solomon my son, know the God of your father and serve Him with a shalom heart and a willing inwardness, because Yahweh searches all the hearts and understands every intent of the thoughts. If you seek Him, He will let you find Him. But if you abandon Him, He will reject you into perpetuity.**

10 "**See now, because Yahweh has chosen you to build a house as a sacred place. Be strong and do it."**

Rehoboam's decision to rule the Israelites oppressively with its long-term ramifications

2 Chronicles 10:1 Then **Rehoboam** went to Shechem, because all Israel had come to Shechem in order to make him king.

2 When **Jeroboam, son of Nebat**, heard, Jeroboam returned from Egypt, because he was in Egypt where he had fled from the presence of King Solomon.³

3 And they sent and summoned him. When Jeroboam and all Israel came, they said to Rehoboam,

4 "Your father made our yoke hard. Now, therefore, lighten the hard service of your father, and his heavy yoke which he put on us, and we will serve you."

5 He said to them, "Return to me in three days." So the people left...

14 But he spoke to them according to the advice of the young men, saying, "My father made your yoke heavy, but I will add to it. My father disciplined you with whips, but I will do so with scorpions..."

² cf. Genesis 49:10, "The scepter will not depart from Judah, nor the ruler's staff from between his feet until the one who comes to whom it belongs, and the obedience of the peoples will also belong to him."

³ cf. 1 Kings 11:26-40

16 When all Israel saw that the king did not listen to them, the people answered the king, "What portion do we have with David? There is no inheritance in the son of Jesse. Every man to your tents, O Israel. Now, see to your own house, David." Therefore, all Israel departed to their tents...

19 Thus, Israel has been in rebellion against the house of David to this day.

11:1 Then, Rehoboam came to Jerusalem, and he assembled the house of Judah and Benjamin, 180,000 chosen men who were warriors, to fight against Israel to restore the kingdom to Rehoboam.

2 But the message of Yahweh came to Shemaiah, the man of God, saying,

3 "Speak to Rehoboam, the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

4 'Thus says Yahweh, "You shall not go up and you shall not fight against your brothers. **Return, each man, because this thing is from Me.**"' And they listened to the words of Yahweh, and they returned from going against Jeroboam...

12 ...So Judah and Benjamin belonged to him [Rehoboam].

13 And the priests and the Levites who were in all Israel stood with him from all their districts,

14 so that the Levites abandoned their pasture and property, and they came to Judah and to Jerusalem, because Jeroboam and his sons had rejected them from serving as priests to Yahweh.

15 He set up priests of his own for the high places, for the satyrs and the calves which he made.

16 And right behind them came all those to Jerusalem from all the tribes of Israel who set their hearts to seek Yahweh, the God of Israel, to sacrifice to Yahweh, the God of their fathers.

17 They strengthened the kingdom of Judah, and they supported Rehoboam, the son of Solomon, for three years, because they walked in the way of David and Solomon for three years.

King Abijah's appeal to the northern kingdom of Israel and his defeat of Jeroboam

2 Chronicles 13:1 In the eighteenth year of King Jeroboam, **Abijah** became king over Judah.

2 He reigned for three years in Jerusalem..., and there was war between Abijah and Jeroboam.

3 Abijah engaged in the war with an army of valiant warriors, 400,000 chosen men. And Jeroboam arranged against him for war with 800,000 chosen men, a mighty army.

4 And Abijah stood on Mt. Zemaraim, which is in the hill country of Ephraim, and he said, "Listen to me, Jeroboam and all Israel,

5 "Do you not know that Yahweh, the God of Israel, gave the rule over Israel to David and to his sons by a covenant of salt?

6 "But Jeroboam, the son of Nebat, the servant of Solomon, the son of David, rose up and rebelled against his Lord.

7 "And worthless men gathered around him, sons of good for nothings, and they were too strong for Rehoboam, the son of Solomon. Rehoboam was a young man and timid, and he was not strong enough in their presence.

8 "And now, you are saying that you are going to assert yourself against the Kingdom of Yahweh by the hand of the sons of David. You are a great multitude, and with you are the golden calves which Jeroboam made as gods for you.

9 **"Have you not banished the priests of Yahweh, the sons of Aaron and the Levites, and made for yourselves priests like the peoples of the lands? Whoever comes to fill his hand with a young bull and seven rams, even he is a priest of no gods.**

10 **"But as for us, Yahweh is our God, and we have not abandoned Him. And the sons of Aaron are serving as priests to Yahweh, and the Levites are into their work.**

11 "Every morning and evening, they burn to Yahweh offerings and fragrant incense. And there is the row of showbread on the clean table, and the golden lampstand and its lights to burn every evening, because we are observing that which we should observe from Yahweh our God. But you have abandoned Him.

12 "Now, behold, God and His priests and the signal trumpets to sound the alarm against you are in the lead with us. **Sons of Israel, do not fight against Yahweh, the God of your fathers, because you will not succeed."**

Evil King Jehoram succeeds Jehoshaphat, but God is unwilling to destroy the southern kingdom

2 Chronicles 21:4 When **Jehoram** had taken over the kingdom of his father [Jehoshaphat], and he had made himself strong, he killed all his brothers with a sword, also some of the leaders of Israel...

6 He walked in the way of the king of Israel, just as the house of Ahab had done, because Ahab's daughter was his wife. **And he did evil in the eyes of Yahweh.**

7 However, Yahweh was not willing to destroy the house of David because of the covenant which He had made with David, just as He had said that He would give a lamp to him and to his sons all the days.

Hezekiah sends couriers throughout Judah and Israel to call the Israelites to celebrate the Passover, and most in Israel laugh at them

2 Chronicles 30:1 Hezekiah sent to all Israel and to Judah, and he wrote letters to Ephraim and Manasseh, that they should come to the house of Yahweh at Jerusalem to perform the Passover to Yahweh, the God of Israel...

10 So the couriers passed from city to city in the land of Ephraim and Manasseh, as far as Zebulun, but they laughed them to scorn and mocked them.

11 Nevertheless, some men of Asher, Manasseh, and Zebulun were humbled, and they came to Jerusalem.

12 The hand of God was also on Judah, to give to them one heart to do what the king and the leaders commanded in the message of Yahweh.