

# The Jewish Foundation of the Life of Messiah

Instructor's Manual

Based on Arnold Fruchtenbaum's  
*The Life of Messiah from a Jewish Perspective*

Compiled by  
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# The Jewish Foundation of the Life of Messiah

**Based on the course by Arnold Fruchtenbaum  
The Life of Messiah from a Jewish Perspective  
using “Ariel’s Harmony of the Gospels”**

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# Instructor's Manual

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## General Information for the Instructor

- This course is divided into 27 sessions of approximately 2 hours each.
- Recommendations for teaching this course in this format:
- The material presented in this instructor's manual generally requires at least a two hour teaching session per class, depending on the amount of discussion. More time may be added on for fellowship, worship, or extended prayer if those are desired elements of the class.
- In the first class, it is recommended that each member of the class get a chance to share something of their lives, so that a learning environment of mutual respect and good will can be fostered. As the course progresses, good discussions are dependent on the respectful interchange of ideas.
- Guidelines for the class should be explained during the first session. One example is a standard for group confidentiality, which will foster trust among the class members when life issues arise.
- The materials to be used should be distributed and questions regarding them answered. The purpose of the homework should be explained, in that it is meant to prepare each student to more easily grasp the information presented in class. The average duration of time required to complete the homework each week is 1 1/2 hours per week.
- The binder handed out to each student contains a compilation of the presentation slides, and the homework. Having the printed presentation slides is invaluable to the students in that they will have more time to listen if they don't have to write furiously to keep up.
- Each student will need a copy of "Ariel's Harmony of the Gospels."
- It is also recommended that there be a mechanism put into place where by the group can be made aware of prayer needs, such as a class e-mail exchange for the dissemination of prayer requests. The importance of opening and closing in prayer can not be over emphasized.

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## Notes about this Instructor's Manual

- The instructor's manual is meant to help the presenter in having the information at hand to teach in correlation with the power points.
- The bullet points are major points to be made in presenting the material. Discussion and class interaction is encouraged, and the instructor's manual gives places where this can occur easily.
- Discussion questions are merely SUGGESTIONS, both in terms of placement and content. It is encouraged that each teacher put some thought into what would interest their group to discuss. The discussion questions should reinforce the concepts taught in the course.

- At the beginning of each paragraph, only ONE of the Gospel accounts is selected for reading due to time considerations. It is absolutely invaluable to read this together, immediately prior to teaching the paragraph. It works well if the class members take turns volunteering to read aloud, while everyone follows along. In this way the material is fresh in every one's mind, and the class participation keeps everyone alert.
- The instructor's manual is written in the present tense, to create a dynamic of immediacy as the class goes through each event in Jesus' life.
- When the initials "PP" with a caption are present, the information is noted on the slide. On occasion there may be several "PP" notations for one slide which contains several points.
- Bullet points are grouped, with spaces inserted to indicate the transition to a new concept. This is intended to help the instructor visually track the information more easily on the page.
- It is essential that in preparation for each class that the teacher views Dr. Fruchtenbaum's DVD of "The Life of Messiah from a Jewish Perspective."
- It is recommended that the teacher have access to the complete set of manuscripts available through Ariel Ministries.
- There is a section called "Extras" at the end of some paragraphs in this manual. They comprise additional useful information that is completely optional in terms of inclusion. The instructor should feel free to use them or not, as time and inclination permit.
- According to the make up and interests of the class, each instructor may wish to do extra research of their own on topics such as archaeology, history, or information from an Ariel manuscript, such as has been included in "Extras."

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## The PowerPoints

- The slide presentation that accompanies this instructor's manual is in PDF format. Slide presentations (such as PowerPoint) are inconsistent across Windows and Mac platforms and even across computers. However, PDF versions of slide presentations have the benefit of consistency and can be opened with free PDF readers (such as Acrobat Reader). Launch the PDF in any PDF reader, and go to full screen mode to do the presentation. It will work quite well that way.

# Introductory Material

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## Class #1

- The first class covers the presentation of introductory material and paragraph 1. This should take place in the second half of the two hours allotted, with the beginning of class spent in getting to know each other.
- The teacher is encouraged to plan a means of allowing this to happen.

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## Introduction

- This course is based on Ariel Ministries' course "The Life of Messiah from a Jewish Perspective" as taught by Arnold Fruchtenbaum. It is a study of the four Gospels, in the order of events laid down by Luke.
- In most studies and commentaries the historical background taught is the Greek and Roman context. This works well for many of the books of the Bible, such as the latter part of Acts, Ephesians, Corinthians, and Galatians.
- However the life of Jesus plays itself out in the culture and setting of 1st century Israel. The four Gospels describe events rooted in a Jewish context. They are written the way they are written because of a specific Jewish frame of reference and the unique culture of Israel in the 1st Century.
- When the gospel writers put their pen to papyrus, this Jewish frame of reference was common knowledge to their readers, but over the centuries this common knowledge was lost to the mainstream church.
- By the time the 4th century rolled around the church began to ignore the Jewish frame of reference, and divisions in the Church began to occur.
- The meaning of phrases in the scriptures such as "to be born of water" were lost. That phrase and others like it had a specific Jewish meaning, and we will study what those meanings were in the course of this study.
- Teacher note: Refer to Appendix 1. Discuss the rules of interpretation which will be adhered to in this course.

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## Materials

- The text which we will use is "Ariel's Harmony of the Gospels," which is useful in that we can study the events of the four Gospels side by side with each other.

- You have received a binder, in which you have the outline of the course. The Life of Jesus has been divided into eleven major life divisions. Also in the binder are prints of the slide presentation that we will be using, with room for your own notes.
- Also included in your binder is the homework, which should take you about an hour and a half each week to do. By the end of the course you will have a wonderful resource of valuable information.
- For further study, materials are available from Ariel Ministries. Both the MP3 and the DVD set of this course may be ordered from Ariel.org. There are also approximately 190 manuscripts of great use for further study (which can be procured as a set).

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## Approach

- There are TWO basic ways to approach the Life of the Messiah.
  1. The geographical approach: this approach divides Jesus' life by the various REGIONS in which he acted, such as "the greater Galilean ministry," or "the later Judean ministry," etc.
  2. The thematic approach: this approach will be used for this study, and is based on the theme "Jesus, the Messianic King." The outline is organized into eleven major life divisions pertaining to this theme. Using this approach one can more readily see the correlations between the events of Jesus' life.
- Let's look at the outline together.

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## PP - Explanation Slide

- Note captions along with the PowerPoint.

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## The Sources of Knowledge - Luke's Prologue

- Read paragraph 1 (Luke's prologue, Luke 1:1-4).

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## PP - The Sources of knowledge

- The circle represents the life of Jesus, and inside the circle is everything that Jesus ever said or did, as John 21:25 tells us "And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books that would be written."
- Events A, B, and C are events that happened in Jesus' life.

- Matthew chose events A and C, but not event B, to include in his Gospel, while Mark chose events B and C, but not event A.
- The events that each gospel writer chose to select were different based on the theme they were pursuing, and the audience they were targeting.
- They never contradict each other, but they fill in different blanks.
- Discussion question: Is this clear?
- Now we will discuss each gospel writer, and their themes and target audiences.

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## Matthew

- Either Matthew or Mark were the first Gospels written, possibly as early as 50 A.D., probably before 70 A.D.
- Matthew was formerly a tax collector for the Roman government, one who would have been an outcast to Jewish society as such. He would have been able to consort only with disreputable members of Jewish society.

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## PP - Theme: Jesus the Messiah, the King of the Jews

- Prime Audience: the first believers who had need of a Gospel, Jewish believers.
- Emphasis: Matthew's emphasis was on Jesus' fulfillment of the role of Messianic King.
- The early days of the Church were spent primarily in Jerusalem, and the believers there had direct access to the apostles for information about Jesus.
- However, upon the stoning of Stephen in Acts 7, many of these Jewish believers were dispersed to places such as Syria and Lebanon.
- They then had need of an authoritative life of the Messiah, which Matthew gave them in his Gospel.
- Matthew's account supports the theme of Jesus the Messiah, King of the Jews in several ways.
- Matthew quotes the Old Testament, or the Tanakh (the 5 books of Moses, the Prophets, and the writings) over 60 times and makes extensive use of Messianic prophecies to show that Jesus was really the Messianic Davidic King.
- Many Jewish people were asking, and still ask today, if Jesus was the Messiah, where is the Messianic Kingdom promised?
- Matthew explains the Kingdom program and the delay of an earthly Messianic Kingdom.
- He also relayed Jesus' words which warned of the impending judgment of 70 A.D. (Matthew 22:7, 23:36-38), which uniquely concerned the Jewish nation.

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## Mark

- Tradition tells us that it was written in Rome.
- Mark was Peter's right-hand man, or amanuensis (scribe). He was a first-hand witness of Peter's teachings. Peter called him "my son Mark."

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## PP - Theme: Jesus the Messiah, the servant of Jehovah

- Prime Audience: the Romans.
- Emphasis: Mark portrayed Jesus in the framework of the ideal Roman, who valued being able to receive a commission and carry it out quickly.
- Romans were more concerned about a man's abilities than his lineage. Roman society was achievement oriented.
- Mark focused on Jesus' actions, to meet the action mentality of the Romans.
- Mark used the phrases "straight away, forthwith, and immediately" 42 times, conveying a sense of urgency in getting the mission done.
- While presenting Jesus as one who appeals to a Roman mindset, Mark did not fail to accent Jesus' Jewish background.
- Mark explains Jewish customs to the Romans in his Gospel.
- Mark also used passages from Isaiah to portray Jesus as the suffering servant of Jehovah.
- Isaiah's favorite title for Messiah was "the servant of Jehovah, or the servant of the Lord."
- Mark used this motif of Messiah as a servant carrying out the mission He was called to perform.

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## Luke

- Luke was a physician. He was the first trained medical missionary, accompanying Paul on some of his journeys.
- Luke may have been from Antioch. Theophilus, to whom he addressed his Gospel, was a wealthy government official in Antioch.

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## PP - Theme: Jesus the Messiah, the Son of Man

- Prime Audience: the Greeks
- Emphasis: Luke presented his gospel in terms that Greeks could relate to.

- The Greeks were famous for two things: being historically minded, and their concept of the ideal man.
- In terms of history, the Greeks were the main source of recorded history, even for the histories of other nations such as Egypt.
- The Greek concept of the ideal man was:
  1. A man who was fully self disciplined both mentally and physically.
  2. A man who was capable of deep thought.
  3. A man who was capable of great activity.
- They originated the Olympic games along these ideals.
  
- There were already narratives available when Luke wrote his Gospel, and he used both Matthew and Mark who were not concerned about the chronological order, as well as eyewitness accounts.
- Luke saw the need to lay out the events of Jesus' life in order. The Greek word used for "order" is chronological order.
- Whenever there is a discrepancy in the order of events rendered in the Gospels, Luke may be taken as authoritative, as he alone makes the statement that the events are in consecutive order.
- Luke had access to Mary, as he tells the reader what Mary was thinking in his account.
  
- Luke shows concern for three things that the other gospel writers do not:
  1. He shows concern for Jerusalem, recording events and teachings about Jerusalem that the others leave out.
  2. He shows concern about Gentiles, and had Paul's concern for Gentile evangelism.
  3. He shows concern about women, and records events involving women that the others chose not to record.
- We will highlight these themes as we study Luke in this course.

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## John

- John was one of Jesus' closest associates and His cousin.

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## PP - Theme: Jesus the Messiah, the Son of God

- Prime Audience: the Church.

- Emphasis: John emphasized the Deity of Jesus.
- His main concern was to record the things that Mark, Matthew and Luke had left out, namely Jesus' teachings, sermons, and messages. He is the one who focuses on Jesus' words more than His works.
  
- John develops two sub-themes:
  1. The conflict of light and dark.
  2. That Jesus came to reveal the Father to men.
  
- The Gospel of John is beautifully and deliberately designed, and he works with three sets of seven:
  1. Seven signs.
  2. Seven discourses.
  3. Seven "I am's."



# The Jewish Foundation of the Life of Messiah

Appendices



# Appendix I

## Rules of Interpretation for Understanding Prophecy and Scripture

**Formulated by Dr. David L. Cooper, Founder & Director of the Biblical Research Society**

### #1 - The Golden Rule of Interpretation

When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicates clearly otherwise.

### #2 - The Law of Double Reference

The Law of Double Reference is the principle of associating similar or related ideas, which are usually separated from one another by a long period of time, and which are blended into a single picture like the blending of pictures by a stereopticon. A clear example of this law may be found in Isaiah 11:1-5. Verses 1 and 2 refer to the first coming of the Lord Jesus Christ, and verses 3 and 5 tell of the second time He comes to earth.

### #3 - The Law of Recurrence

The Law of Recurrence involves the recording of an event and the repetition of the account which gives added details. This principle may be illustrated by the artist who “blocks out the portrait” of a person at the first sitting and adds details at the subsequent sittings. An example is Ezekiel 38:1 - 39:16. Chapter 38 gives a complete account of the coming invasion of Israel by Russia and the subsequent destruction of the Russian army in Israel. Chapter 39 then repeats the account from the beginning giving additional details.

### #4 - The Law of the Context

A text apart from its context is a pretext. A verse can only mean what it means in its context and must not be taken out of its context. An example is Zechariah 13:6. This verse is often used to prophecy of the Messiah. Pulled out of its context, it does indeed sound like it refers to Jesus. But the context of verses 2-6 is speaking of false prophets. Verse 6 cannot refer to Jesus unless Jesus is a false prophet. This is the danger of studying a verse by itself rather than in context. The common saying, “you can prove anything by the Bible,” is only true when this law is violated.