



Where we left off on August 3: Matt 4:10–11

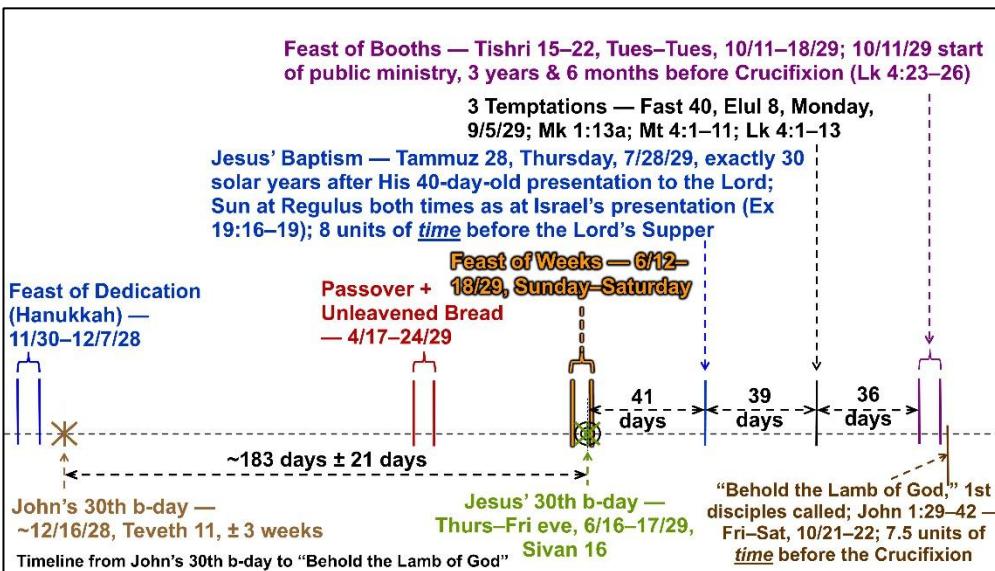
¹⁰ Then Jesus said to him, “Go, Satan! For it is written, ‘YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.’” ¹¹ Then the devil left Him; and behold, angels came and *began* to minister to Him. (either Monday or Tues, Sept 5 or 6, AD 29; 39 or 40 days after His baptism and 80 or 81 days after His 30th birthday)

Slide 1: Speaking to the Samaritan woman image from Gospelimages, Jan van 't Hoff studio, with website permission ([“I who speak to you am he.” - Gospelimages](https://www.gospelimages.com/paintings/133/i-who-speak-to-you-am-he); <https://www.gospelimages.com/paintings/133/i-who-speak-to-you-am-he>)

Read John 4:24 (My most memorable part of this scene.) Then pray with silent confession of sins.

Then read John 4:25: Jesus' first use of ἐγώ εἰμι, “I, I am,” and Jesus' first declaration that He is the Messiah.

Slide 2: Note, Jesus' perfect response: “Go, Satan,” backed up with scriptures! And this after 40 days without food!

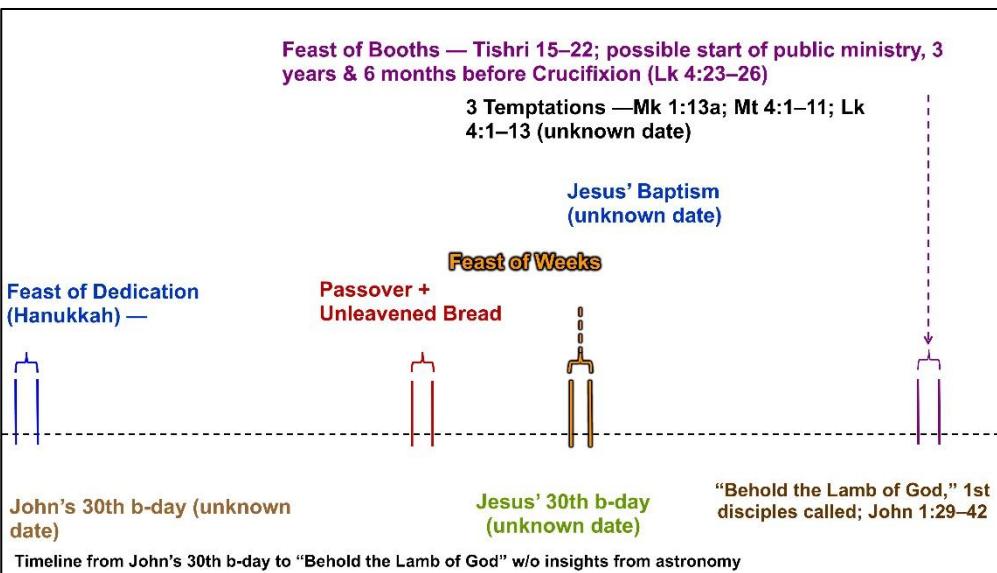


Note that Jesus' baptism (His priestly commissioning) occurred eight units of *time* before the Lord's Supper (the disciples' commissioning). John described Him as the Lamb of God on Friday, October 21, and Jesus called His first disciples the next day, 7.5 units of *time* before His crucifixion. *Time* likely corresponds to a repeated worship pattern in heaven, copied in the repeated 24 weeks of temple priestly service (24 divisions of priests, each serving one week).

Read Luke 3:23a, Luke 4:25–26, 1 Kings 18:1, and Gen 1:14–15.

Slide 3: Jesus probably started His public ministry on the first day of the Feast of Booths, 116 days after His 30th birthday. Hence, Luke 3:23: When He began His ministry, Jesus Himself was about thirty years of age (NASB-95 for all scripture quotes in this presentation). He collected His first followers 11 days later, 127 days after His 30th birthday.

Jesus' baptism occurred 41 days after His 30th birthday, precisely 30 solar years after His presentation as an infant to the Lord.



Slide 4: Impact of removing insights from astronomy.

Read Dan 12:4.

Next: Matt 4:12–16

¹² Now when Jesus heard that John had been taken into custody, He withdrew into Galilee; ¹³ and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. ¹⁴ This was to fulfill what was spoken through Isaiah the prophet: ¹⁵ “THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES— ¹⁶ “THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED.”

the Spirit, was addressing a common objection of many.

Where we left off in 4:11, Jesus was starved and exhausted, but hadn't yet started His public ministry (September 5, AD 29). Where 4:12 starts, Jesus withdraws into Galilee, possibly after the Feast of Booths ended (after October 8, AD 30, including the concluding day), more than 13 months later. Matthew skipped about 13 months of material! More about that later.

Isa 9:1–2: “But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles. The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them.”

Next (cont.): Matt 4:17

¹⁷ From that time Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

his imprisonment (possibly before the Feast of Booths in AD 30, which started on October 1). John's public ministry may have been about 19 months. “Repent, for the kingdom of heaven is at hand” is identical to John 3:2).

However, first, we need to discuss Matthew's writing order (slides 7–10).

Slide 5: Matthew provides brief evidence to his Jewish audience that Jesus is the Hebrew Scriptures (Old Testament) promised Messiah, using only the essential text to lead to the Sermon on the Mount, where Christ outlined his standards for His kingdom.

What was the principal stated reason that many did not believe in Jesus as the Messiah at the Feast of Booths, six months before His crucifixion? Notice how this passage addresses that! Find and read the Old Testament reference that Matthew is quoting. Then find the objection to Jesus being the Messiah listed in John 7:40–52. Matthew, led by

Slide 6: When Jesus returned to Galilee, He carried the theme of repentance that John had emphasized between John's 30th birthday (~ December 16, AD 28 ± 3 weeks) and

Matthew's writing order

1. **1:1-17:** Jesus: Son of Abraham, David, and Jeconiah via Joseph's lineage (~2170 to 2 BC births)
1:17 So all the generations from Abraham to David are fourteen generations; from David to the deportation to Babylon (**Jeconiah**), fourteen generations; and from the deportation to Babylon (**Jeconiah**) to the Messiah, fourteen generations.
2. **1:18-25:** Conceived of the Holy Spirit via Mary (3 BC)
1:20 Joseph, son of David, do not be afraid to take Mary as your wife; for the Child who has been conceived in her is of the Holy Spirit.

Slide 7: In chapters 1 through 4, Matthew provides brief evidence for his predominantly Jewish audience that Jesus is the Hebrew Scriptures promised Messiah, prioritizing his writing to lead up to the Sermon on the Mount (chapters 5 through 7), where Christ describes His kingdom standards. Chapters 1 through 7 are in chronological order. Chapters 8 through Matthew 12:21 present five blocks of evidence that Christ is the Messiah, each presented separately in chronological order but overlapping as needed into Chapter 4 and beyond Chapter 12. Matthew 12:22 resumes the chronological order.

Christ's conception occurred on Wednesday, September 11, 3 BC. Joseph's dream in Matt 1:20 occurred on about Wednesday, December 18, 3 BC.

Notice, the five women mentioned by Matthew in the line of Christ: Tamar (1:3) was Gentile; Rahab (1:5) was Gentile; Ruth (1:5) was Gentile; Bathsheba had been the wife of Uriah, but David, and presumably Bathsheba, sought the Lord in repentance and were blessed (1:6); and Mary, the wife of Joseph (1:17). All these women fervently and totally turned to God! None had a "free ride." (Consider that Joseph planned to annul his engagement to Mary when she returned three months pregnant, but Joseph had a dream ... Certainly, that was a distraught time for Mary.)

For us, troubled times can lead to turning to God and receiving great blessings from Him. We were not made for a trouble-free life, but to turn to Him! As Jesus prayed, "I do not ask You to take them out of the world, but to keep them from the evil one." (John 17:15)

Notice the ties to Hebrew Scriptures prophecy: Son of Abraham, Son of Judah, Son of David, and born of a Virgin (Isa 7:14). Matthew knows his audience. Yet, three of the five women mentioned are Gentiles. **Gentiles that turn to Him are part of God's plan of blessing.**

3. **2:1-12:** His star seen by the Gentiles (Jan, 1 BC)
2:2 Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him."
4. **2:13-23:** Escape to Egypt and return to Nazareth (~Jan 8, 1 BC, possibly to Aug/Sept/Oct, 1 BC)
2:15 ... OUT OF EGYPT I CALLED MY SON.
5. **3:1-17:** John's ministry (~Dec, AD 28, to ~Aug/Sept, AD 30) and Jesus' baptism (likely July 28, AD 29)
3:17 "This is My beloved Son, in whom I am well-pleased."

Slide 8: Again, notice the ties to Hebrew Scriptures prophecy: "**a star shall come forth from Jacob**" (Matt 2:1-2, 9-10 compared to Num 24:17), "**Bethlehem ... From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity.**" (Matt 2:1, 8-9 compared to Micah 5:2), "**out of Egypt I called my son**" (Matt 2:13-15, 19-22 compared to Hos 11:1), the **slaughter in Bethlehem** (Matt 2:16-18 compared to Jer 31:15), and "**the voice of one crying in the wilderness**" (Matt 3:3 compared to Isa 40:3).

"He shall be called a Nazarene" (2:23) may be related to the prediction that a "great light" would be seen in "Galilee of the Gentiles" (Isa 9:1-2), and Nazareth is part of Galilee, which was populated by both Jews and Gentiles; however, that connection isn't certain. All these ties provide evidence to Matthew's mostly Hebrew audience that Jesus is the Hebrew Scriptures predicted Messiah.

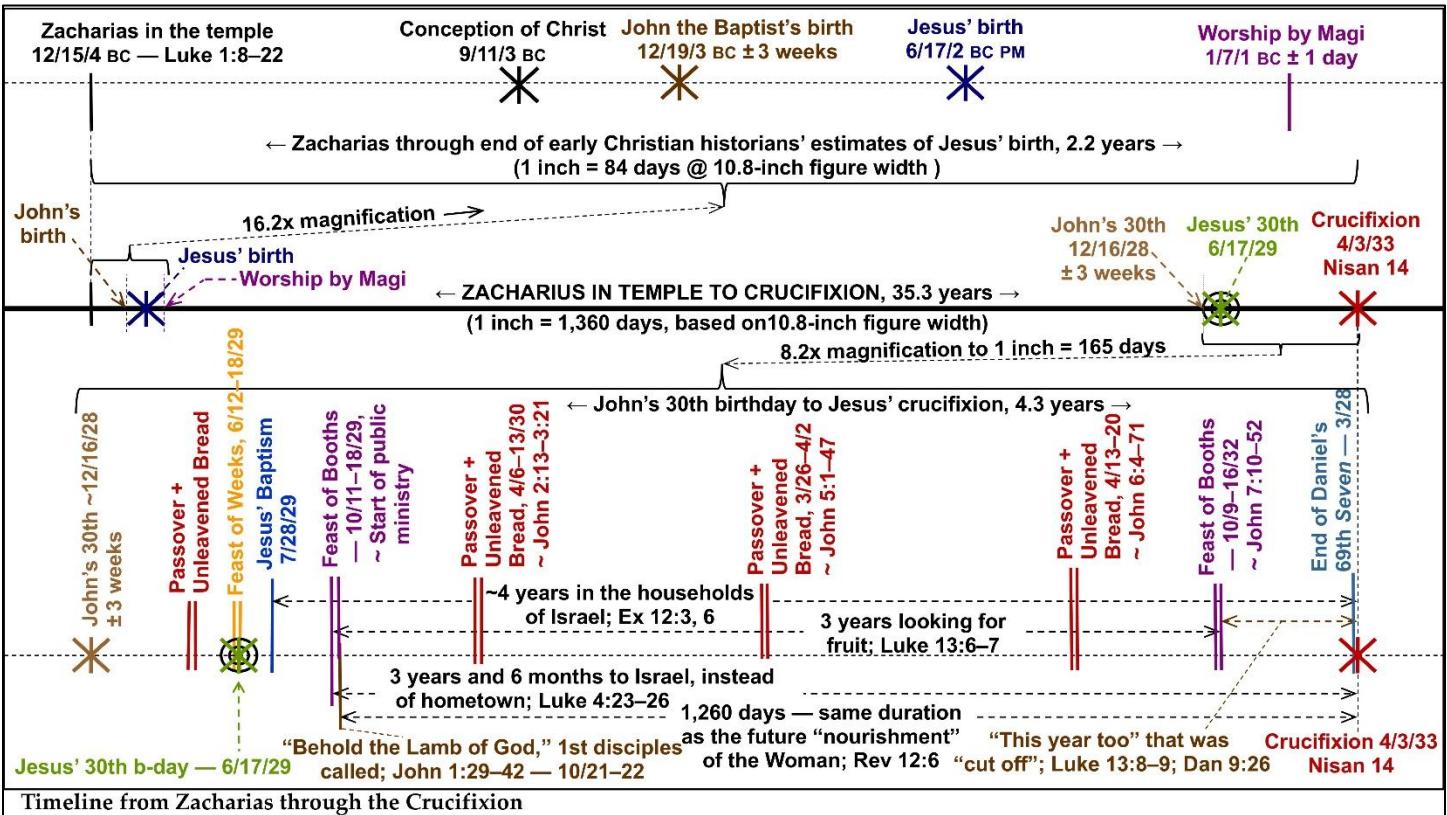
6. **4:1-11:** Jesus' 40-day fast and temptations (likely July 28 to Sept 5, AD 29)
4:10 "Go, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.'"
7. **4:12-25:** Jesus' initial following (possibly Oct, AD 30, to March, AD 31)
4:12 Now when Jesus heard that John had been taken into custody, He withdrew into Galilee
4:19 "Follow Me, and I will make you fishers of men."
4:25 Large crowds followed Him from Galilee and the Decapolis and Jerusalem and Judea and from beyond the Jordan.

Slide 9: Notice that Jesus quotes from the book of Deuteronomy each time He addresses Satan's temptations (4:1-11). Deuteronomy is the foundational book for Israel's relationship to Elohim, Yahweh. Each quote comes out of the lessons learned through 40 years of Elohim's sustenance of Israel in the wilderness.

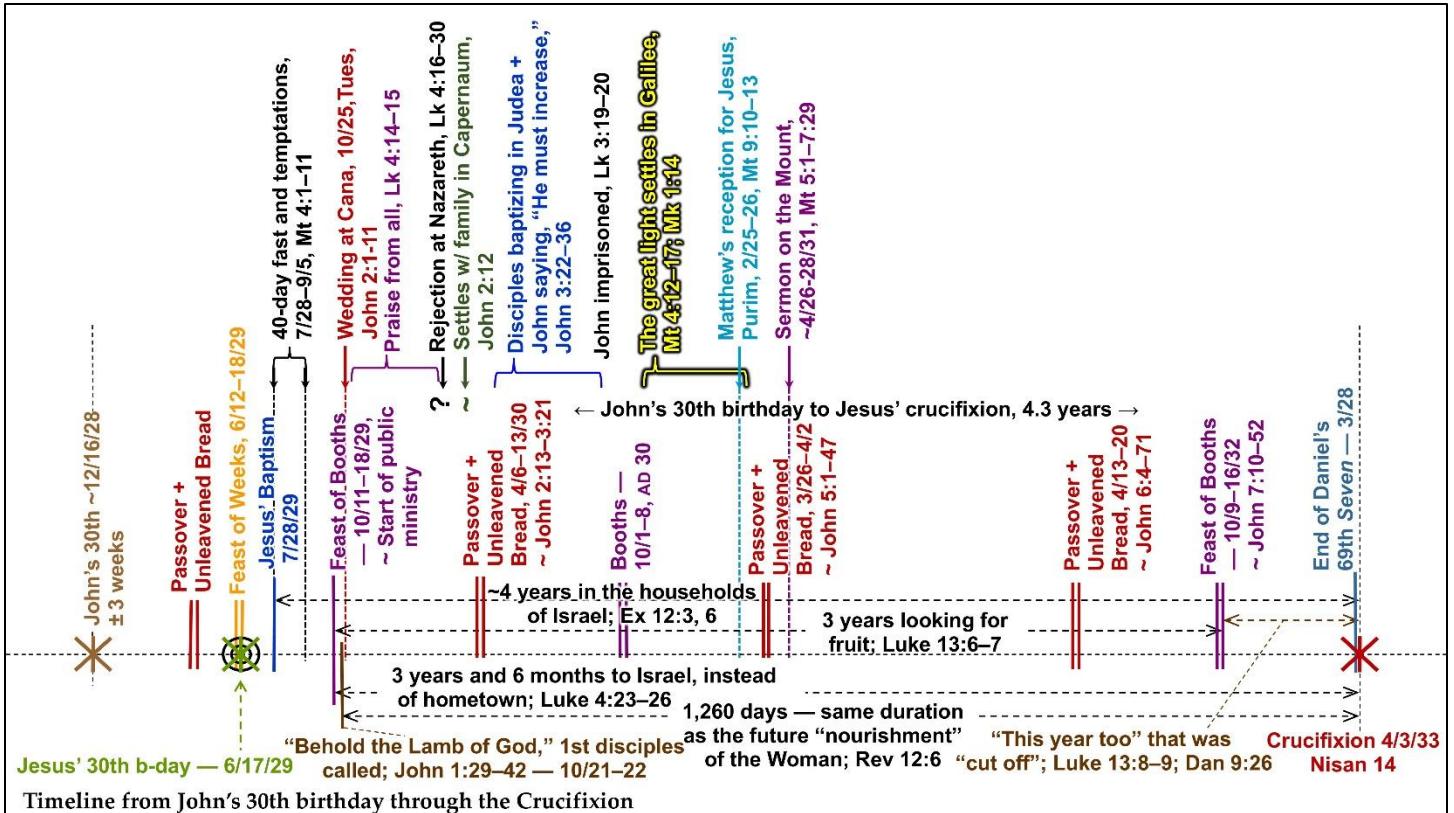
8. 5:1–7:29: Jesus' kingdom standards (possibly Apr 26–28, AD 31, Thurs–Sat)

7:13 "Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. 14 "For the gate is small and the way is narrow that leads to life, and there are few who find it."

Slide 10: Matthew was an eyewitness to this event. Matthew's reception celebrating Jesus was two months before the Sermon on the Mount.



Slide 11, above: Timeline for Matthew 1:18–4:11 relative to Jesus' life



Slide 12, above: This slide adds details to the timeline of Jesus' ministry, using the same timescale as shown in the previous slide (from John's 30th birthday to Jesus' crucifixion).

Matt 4:12-17 picks up with Jesus' return to Galilee after leaving Judea, where His disciples had been baptizing (horizontal blue curly bracket, {}). It probably starts in October AD 30, the start of the horizontal yellow curly bracket, {}.

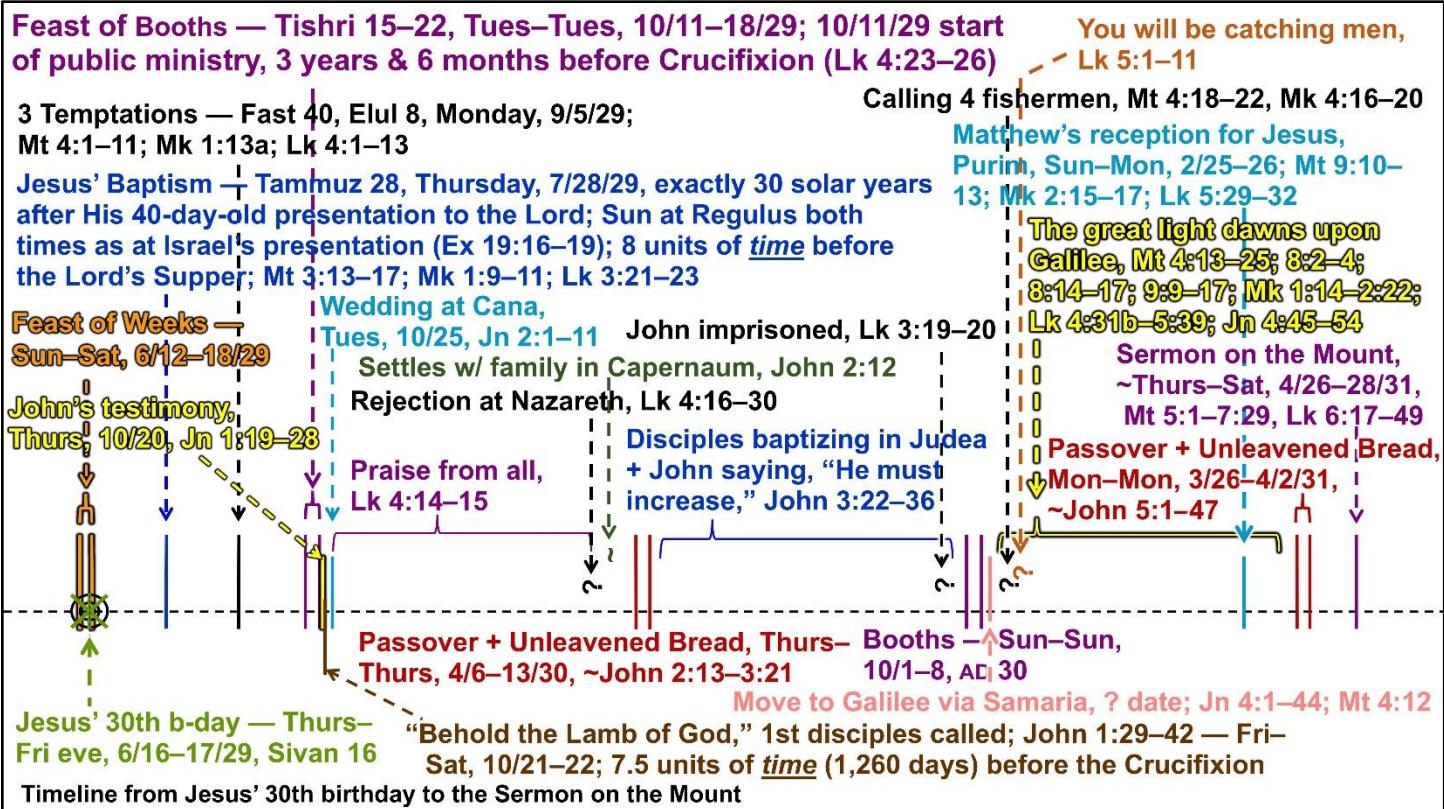
The theme in Matthew 4:12-16 is that the great light of Isaiah 9:1-2 has come to Galilee. Jesus continues John's theme: 'Repent, for the kingdom of heaven is at hand.'

Matthew apparently switched from chronological to thematic approach, beginning at 8:2 and ending at 12:21, with each major theme presented in its own context and chronological order. The themes are:

1. Jesus' healing the sick and infirmed when asked in faith, Matt 8:2-13 (§§ 45 and 55);
2. Jesus' healing the demonized, Matt 8:14-9:1 (§§ 43, 65, and 66, including the return from § 66: first verse of § 67);
3. Jesus' forgiving, healing, resurrecting, having compassion for, and associating with all who trust and learn from Him; plus, the acceptance of Jesus' teaching and claims by some of the people, and rejection by their leaders, Matt 9:2-11:1 (§§ 46-48, 67-68, and 70);
4. Clear testimony that Jesus is the Messiah; yet, rejection by most of His generation and people, Matt 11:2-30 (§§ 57-58); and
5. Sabbath-day work and healings resulting in plots by the Pharisees to kill Him, Matt 12:1-21 (§§ 50-52).

(§ and §§ are abbreviations for section and sections, respectively, out of the book *A Harmony of the Gospels* by AT Robertson.

Jesus called Matthew to follow Him, ~ 480 days after Jesus called His first disciples, ~ 780 days before Jesus' crucifixion, and ~ 70 days before the Sermon on the Mount, assuming Matthew's calling occurred about 10 days before the reception honoring Jesus in Matthew's home.



Slide 13, above: This chart, *Timeline from Jesus' 30th birthday to the Sermon on the Mount*, displays key New Testament (NT) events in Christ's life between His 30th birthday and His Sermon on the Mount. Each NT event is shown according to its date, scaled linearly along a single horizontal line. Color-coded text, next to or connected to vertical color-coded timeline markings, describes the event and associated NT Scriptures. This timeline helps understand the progression of events that Matthew recorded between Matt 3:1 and Matt 7:29. The books of John and Luke fill in much of the ~ 13-month gap between Matt 4:11 and 4:12.

A brief walk through the timeline

Christ's 30th birthday (green X with concentric black circles in the timeline) occurred from Thursday evening to Friday evening, Sivan 16, June 16–17, the second-to-last day of the AD 29 Feast of Weeks (a seven-day pilgrimage feast in Jerusalem starting at Pentecost). The Bible does not mention Jesus' 30th birthday. However, it mentions His birth (Luke 2:6–7; Tuesday evening after sunset, Sivan 16, June 17, at the start of the fourth-to-last day of the Feast of Weeks in 2 BC).

Forty-one days later (after His 30th birthday), Christ was baptized in the Jordan River (blue line; Thursday, Tammuz 28, July 28, AD 29; Matt 3:13–17; Mark 1:9–11; Luke 3:21–23). Coming out of the water, the Father said, "This is My beloved Son, in whom I am well-pleased."

Led by the Spirit into the wilderness, Jesus was tempted by Satan for forty days (represented by the transition from blue to black lines). Three temptations ended those 40 days with Jesus quoting from Deuteronomy each time as He passed all the temptations (black line; Monday, Elul 8, September, AD 29, or possibly the next day; Matt 4:1–11; Mark 1:13a; Luke 4:1–13).

The Feast of Booths started in Jerusalem 36 days later (Tuesday, Tishri 15, October 18, AD 29; purple line), three years and six months before Christ's crucifixion. That event and date would be the natural location and time for Christ to start His public teaching/ministry. And that date seems to be the basis of Christ's analogy to Elijah, who was sent outside of his home country for three years and six months, similar to Christ being sent outside of Nazareth for three years and six months. When Christ's hometown crowd heard that analogy (Luke 4:23–26), probably shortly before the Passover of AD 30 (black question mark), they were so angry they attempted to throw Christ off a cliff.

Two days after the Feast of Booths ended, nine days after it started, John the Baptist, probably near Aenon¹, testified about Christ to priests and Levites sent by the Sanhedrin (**yellow line**; Thursday, Tishri 24, October 20, AD 29; John 1:19–28).

The next day, Christ arrived (**brown line**; Friday, Tishri 25, October 21; 1,260 days [7.5 units of *time*] before Christ's crucifixion; John 1:29–34), and John the Baptist said, "Behold, the Lamb of God who takes away the sin of the world!" (I suspect Christ arrived by foot, requiring an additional travel day compared to the priests and Levites traveling by pack animal.)

The next day (same **brown line**; Saturday, Tishri 26, October 22; John 1:35–42), John repeated, "Behold, the Lamb of God!" Andrew and likely the future Apostle John followed Jesus, Who said to them, "**Come, and you will see.**" Andrew brought his brother, Simon, after speaking to him, "We have found the Messiah." Seeing Simon, Jesus said, "**You shall be called Cephas**" (Peter, the rock). All this occurred on Saturday. If we count this day as the first day of Christ's ministry with disciples, His crucifixion was on the 1,260th day (spanning 7.5 units of *time*, 24 repeating seven-day weeks synchronized with the start of every major post-Flood priesthood of man: Noah, Moses, the 24 temple priestly divisions, Artaxerxes Decree, and Jesus).

Gathering Jesus' future apostles Philip and Nathanael on Sunday (John 1:43–51), Jesus traveled with these five (Andrew, John, Peter, Philip, and Nathanael to the wedding at Cana, where Jesus performed His first miracle, turning water into wine (**blue line**; "on the third day," John 2:1–11; Tuesday, Tishri 29, October 25, AD 29).

Starting with that miracle, "news about Him spread through all the surrounding district. And He began teaching in their synagogues and was praised by all." (Luke 4:14–15; **horizontal purple curly bracket**, {}, starting at the wedding at Cana and ending at His rejection at Nazareth.)

Jesus' first visit to Nazareth during His public ministry probably occurred a few weeks before the Passover of AD 30 (**black arrow ending with a question mark**, approximate date; Luke 4:16–30). Initially, His hometown crowd praised Him, "wondering at the gracious words which were falling from His lips" (Luke 4:22). But then Christ gave two analogies of God's movement, bypassing the home audience. The first analogy referred to a period of three years and six months during which Elijah was not sent to any widow in Israel, but instead to a widow from Sidon. Similarly, Jesus would not be sent to His hometown of Nazareth for His three-year and six-month public ministry. After the second analogy, His hometown audience attempted to kill Him. But it wasn't His time yet. Probably shortly "after this, He went down to Capernaum, He and His mother and His brothers and His disciples" (John 2:12, **green arrow ending with ~ symbol**). "They stayed there a few days" before departing for the Passover.

That Passover (**red line**, Thursday to Thursday, Nisan 14 to 21, April 6 to 13, AD 30) and key events before and during it are recorded in John 2:13–3:21. ^{3:14} "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; ¹⁵ so that whoever believes will in Him have eternal life. ... ¹⁸ "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God. ¹⁹ "This is the judgment, that the Light has come into the world, and men loved the darkness rather than the Light, for their deeds were evil." (John 3:14–15, 18–19)

"After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and baptizing ... although Jesus Himself was not baptizing, but His disciples were" (John 3:22; 4:2; **horizontal blue curly bracket**, {}). At that time, John testified about Jesus saying, "He must increase, but I must decrease" (John 3:30). Probably towards the end of that period, Herod imprisoned John (**black arrow ending with a question mark**, approximate date).

But "when the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John ..., He left Judea and went away again into Galilee," (John 4:1,3; **rose line**, uncertain date), along the way passing through Samaria, where Jesus first said, **I am** He (John 4:26, ἐγώ εἰμι, referring to Himself as the Messiah, but privately to a Samaritan (Gentile) woman; same **rose line**). Arriving in Galilee and deploying out of Capernaum, Jesus began His great Galilean ministry, fulfilling Isa 9:1–2: "But there will be no more gloom for her who was in anguish; ... Galilee of the Gentiles. The people who walk in darkness will see a great light; those who live in a dark land, the light will shine on them" (Matt 4:12–25; **horizontal yellow curly bracket**, {}). Key events during this great Galilean ministry are recorded in

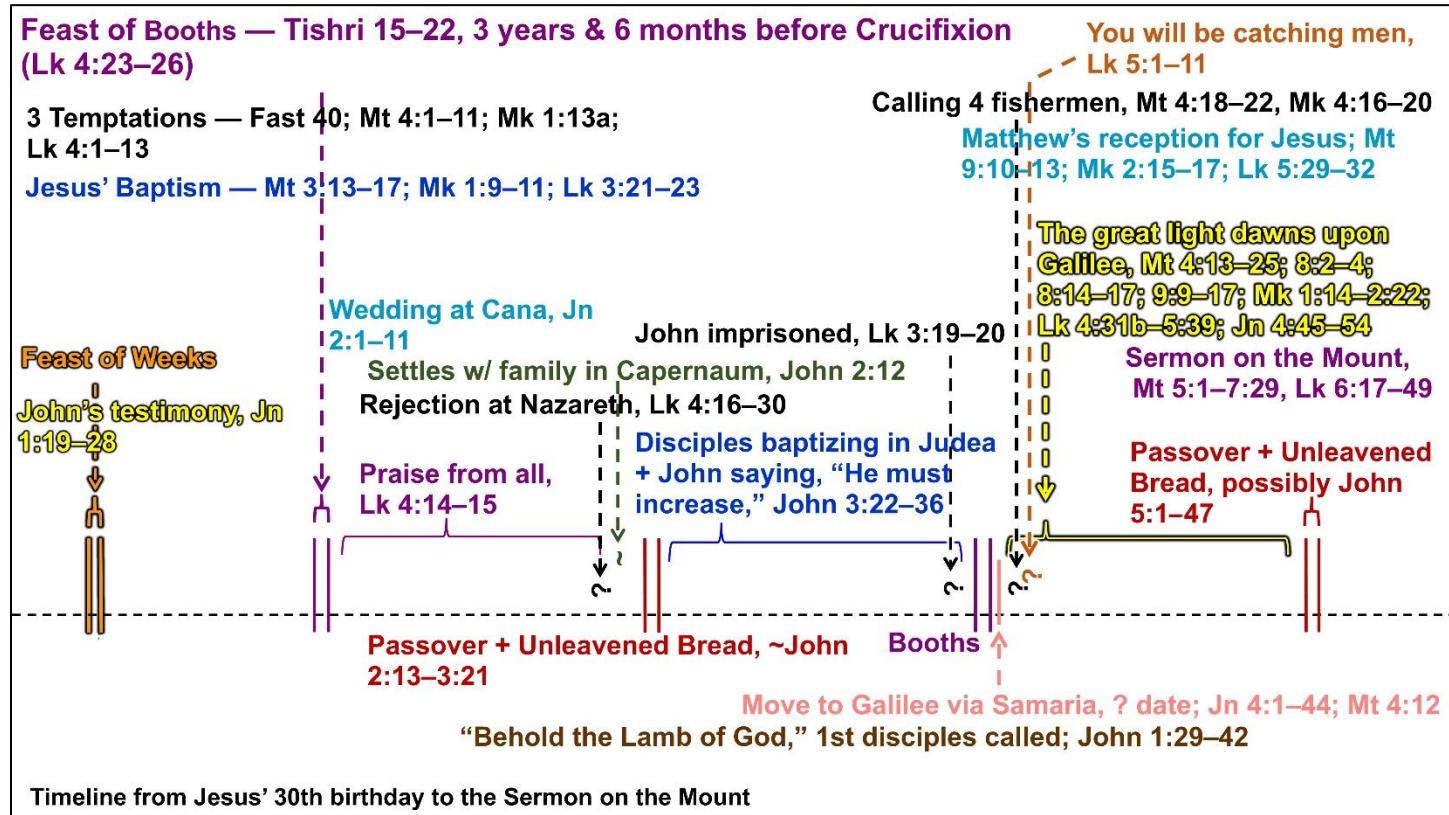
¹ Aenon may be about 18 miles south of the Sea of Galilee and 38 miles north of the Dead Sea, where the main travel route (ancient Roman Road) between Jerusalem and northern Israel closely parallels the Jordan River, <https://bible-history.com/maps/palestine-nt-times>, about 65 Roman-Road miles from Jerusalem and 40 road or path miles from Cana. This location fits a rigorous three-day walk from Jerusalem and a rigorous two-day walk to Cana.

Matt 4:13–25; 8:2–4; 8:14–17; 9:9–17; Mark 1:14–2:22; Luke 4:31b–5:39; and John 4:45–54. As that ministry began, soon after returning to Galilee, Jesus called Peter, Andrew, James, and John to follow Him and become fishers of men (Matt 4:18–22; Mark 4:16–20; **black arrow ending with a question mark**, approximate date). Shortly afterward, or possibly merged with the previous calling of these four fishermen, Jesus demonstrated to Peter and his partners what their giant catch would be like, ending with, **“Do not fear, from now on you will be catching men,”** (Luke 5:1–11; **brown arrow ending with a question mark**). About a month before the end of that **great Galilean ministry**, Jesus called Matthew, who responded with a large reception in his home, celebrating Christ (**light blue line**; Purim, Sunday–Monday, Adar 14–15, 2/25–26/31; Matt 9:10–13; Mark 2:15–17; Luke 5:29–32).

“After these things there was a feast of the Jews” (**Passover + Unleavened Bread**, Monday to Monday, Nisan 14–21, 3/26–4/2/31, ~John 5:1–47), “and Jesus went up to Jerusalem.” There, on the seventh-day Sabbath two days before the Passover, Jesus healed a man who had been lame for 38 years, later answering His hostile interrogators, **“My Father is working until now, and I Myself am working”** (John 5:17). “For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God” (John 5:18).

After praying all night on a mountain near Capernaum, Jesus selected His twelve apostles, the designated leaders of His future replacement team (Mark 3:13–19; Luke 6:12–16). Descending to level ground where a large crowd had gathered to hear and be healed, Jesus gave His famous “Sermon on the Mount,” His standards for His kingdom (**purple line**; ~Thursday–Saturday, Iyyar 15–16, 4/26–28/31; Matt 5:1–7:29; Luke 6:17–49). The Sermon on the Mount started 551 days (18.7 months) after Jesus called His first disciples; 562 days (19 months) after the beginning of Booths, when Jesus likely was first widely heard after His baptism (when he started his public ministry); and 708 days (24 months) before His crucifixion.

Aenon may be about 18 miles south of the Sea of Galilee and 38 miles north of the Dead Sea, where the main travel route (ancient Roman Road) between Jerusalem and northern Israel closely parallels the Jordan River, <https://bible-history.com/maps/palestine-nt-times>, about 65 Roman-Road miles from Jerusalem and 40 road or path miles from Cana. This location fits a rigorous three-day walk from Jerusalem and a rigorous two-day walk to Cana.

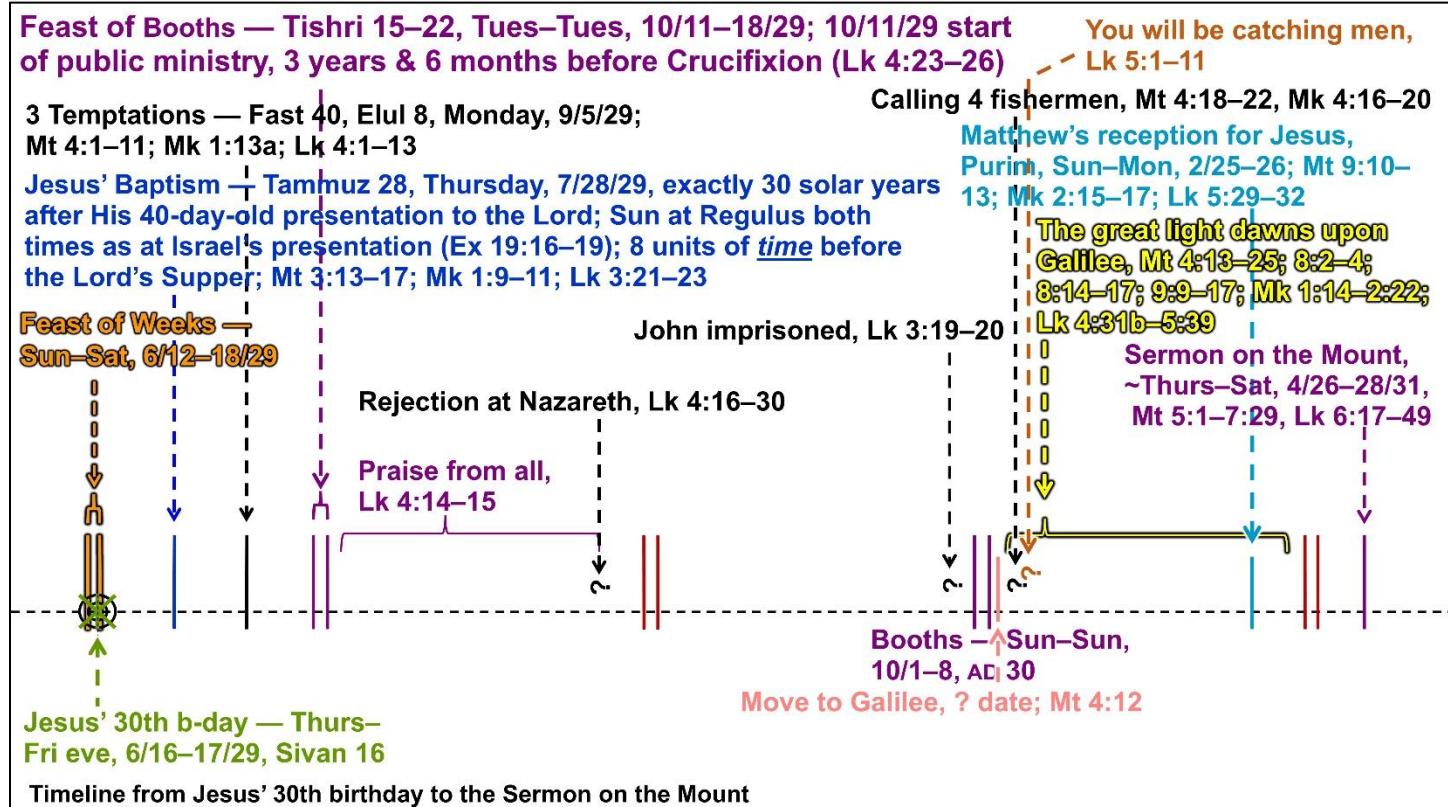


Slide 14, above: Impact of removing insights from astronomy.

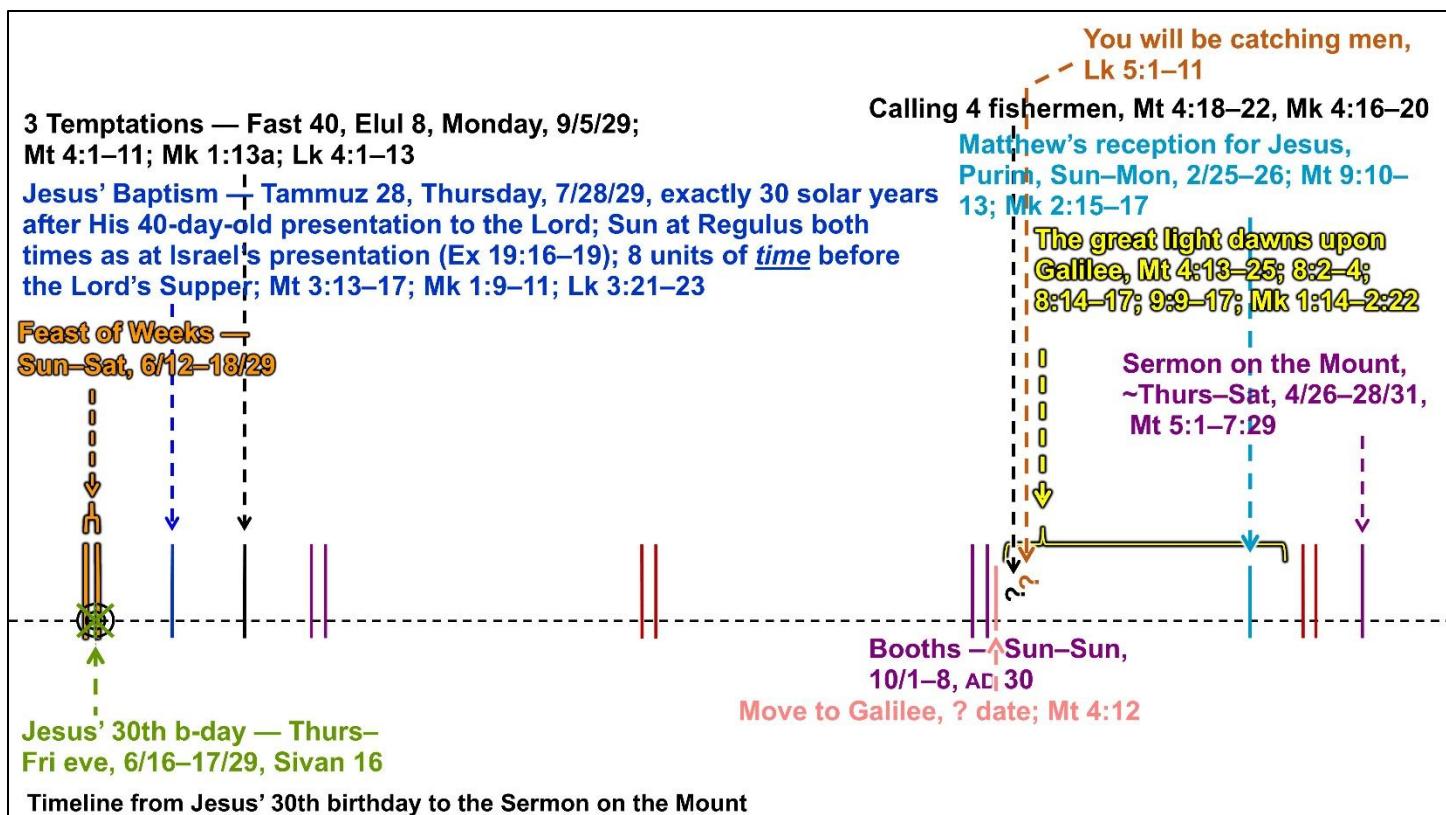
Not a single date is known!

The Jewish calendar is solar-lunar. If you don't look at the positions of the sun and moon, all dates are inaccurate at best. Uncertainty in dates contributes to uncertainty in the sequence of the events. For example, although some speculate, most

scholars are uncertain whether Luke 4:23-26 implies the duration of Jesus' ministry. Few, if any, are confident that Jesus' ministry lasted three years and six months.



Slide 15, above: Impact of removing the content added by the book of John, but keeping insights from astronomy.



Slide 16, above: Impact of removing the content added by the books of John and Luke, but keeping insights from astronomy.

Next: Matt 4:12–16

¹² Now when Jesus heard that John had been taken into custody, He withdrew into Galilee; ¹³ and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. ¹⁴ This was to fulfill what was spoken through Isaiah the prophet: ¹⁵ “The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles— ¹⁶ “The people who were sitting in darkness saw a great Light, And those who were sitting in the land and shadow of death, Upon them a Light dawned.”

Matt 4:17

¹⁷ From that time Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

Slide 17: The theme in Matthew 4:12–16 is that the great light of Isaiah 9:1–2 has come to Galilee.

Slide 18: Jesus continued John's theme: “Repent, for the kingdom of heaven is at hand.” He moved from Judea to Galilee as opposition grew and after John's imprisonment.

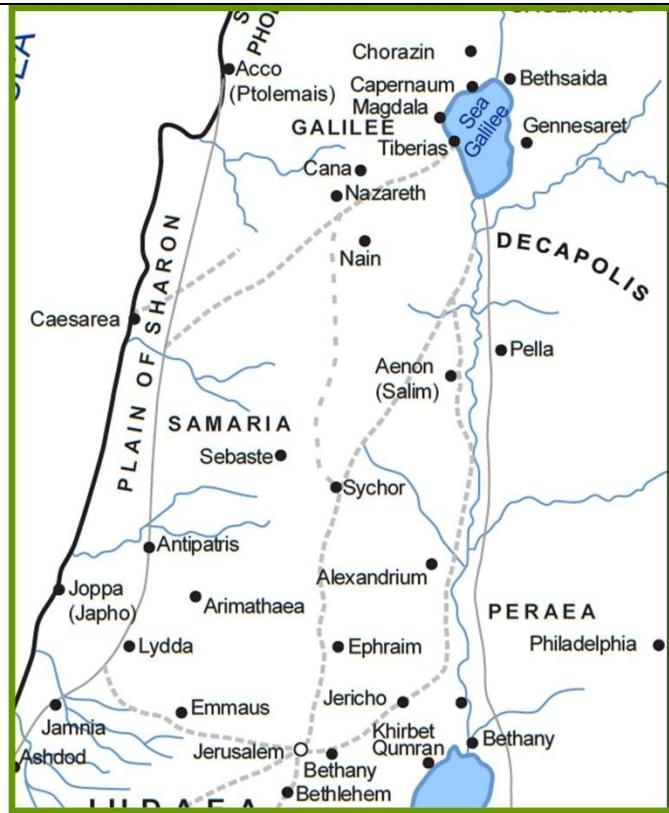
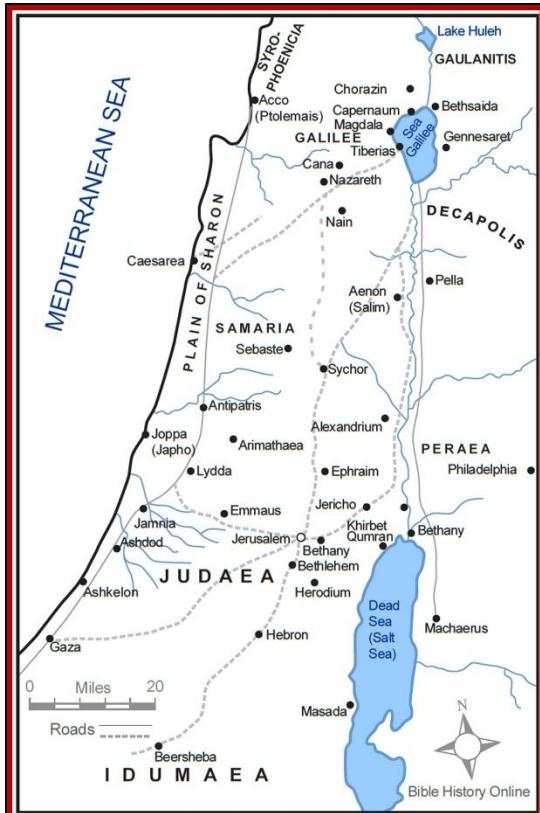
Three applications:

(1) John's public ministry lasted less than two years, yet as Jesus said, no one has arisen greater than John (Matt 11:11).

Quality counts!

(2) Jesus moved from Judea to Galilee partially in response to the attention His disciples' Judean baptism ministry garnered amongst the Pharisees (John 4:1–3). Moving from hostility to a receptive response can be a good and responsible decision, especially when prayerfully evaluated. Don't let opposition kill a ministry. Move if needed.

(3) The following and repentance that John gathered prepared a receptive audience for Jesus' ministry, which Jesus built upon. Teamwork helps much. We have different gifts and charters. Do what God assigns and let God reap the harvest (and the credit).



Slide 19, above: Supplemental map of Israel in the New Testament times.

Background scriptures to consider with Matthew 4:12–17²

CBC Equip Classes on Oct 5 and 12

John 4:24 (w/ slide 1, Jesus speaking to the Samaritan woman, ~Oct AD 30): ²⁴ “**God is spirit, and those who worship Him must worship in spirit and truth.**” ²⁵ The woman said to Him, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.” ²⁶ Jesus said to her, “**I who speak to you am (ἐγώ εἰμι) He.**” (First use of ἐγώ εἰμι by Jesus and His first declaration of being the Messiah, by ~1.5 and 1.8 years, respectively.)

Deut 6:13–15 (w/slides 2 & 9): ¹³ “You shall fear *only* the Lord your God; and you shall worship Him and swear by His name. ¹⁴ “You shall not follow other gods, any of the gods of the peoples who surround you, ¹⁵ for the Lord your God in the midst of you is a jealous God;

Luke 3:23a (w/slide 3): ²³ When He began His ministry, Jesus Himself was about thirty years of age,

Luke 4:25–26 (w/ slide 3): ²⁵ “But I say to you in truth, there were many widows in Israel in the days of Elijah, when the sky was shut up for three years and six months, when a great famine came over all the land; ²⁶ and yet Elijah was sent to none of them, but only to Zarephath, in the land of Sidon, to a woman who was a widow.

1 Kings 18:1 (w/ slide 3): Now it happened after many days that the word of the LORD came to Elijah in the third year, saying, “Go, show yourself to Ahab, and I will send rain on the face of the earth.”

Gen 1:14–15 (w/ slide 3): ¹⁴ Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs and for seasons and for days and years; ¹⁵ and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so.

Dan 12:4 (w/ slide 4): “But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.”

Isa 9:1–2 (w/ slides 5 & 17): ¹ But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles. ² The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them.

John 7: 40–42 (w/ slide 5; shortly before the end of the Feast of Booths, before Thursday, October 16, AD 32): ⁴⁰ *Some of* the people therefore, when they heard these words, were saying, “This certainly is the Prophet.” ⁴¹ Others were saying, “This is the Christ.” Still others were saying, “Surely the Christ is not going to come from Galilee, is He? ⁴² “Has not the Scripture said that the Christ comes from the descendants of David, and from Bethlehem, the village where David was?”

John 17:15 (w/ slide 7, #1): “**I do not ask You to take them out of the world, but to keep them from the evil one.**”

Num 24:17 (w/ slide 8, #3): … a star shall come forth from Jacob …

Micah 5:2: (w/ slide 8, #3): Bethlehem … From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity.

Jer 31:15: (w/ slide 8, #4): Thus says the LORD, “A voice is heard in Ramah, Lamentation and bitter weeping. Rachel is weeping for her children; She refuses to be comforted for her children, Because they are no more.”

Hos 11:1: (w/ slide 8, #4): When Israel was a youth I loved him, And out of Egypt I called My son.

Isa 40:3: (w/ slide 8, #5): A voice is calling, “Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God.

² NASB-95 used for all scripture quotations.