

THE LORD COMES INTO THE WORLD

Matthew 1:18-25; 2:13-23

Tell all the classes that in passing from the Old to the New Testament we are merely continuing the Bible story, but that there has been a lapse of more than four hundred years while the people settled again throughout the Holy Land and re-established their formal worship. All through the lesson stress the dependence of the letter of the New Testament upon the Old and the importance of keeping this relation in mind in our study. In all our study of the Lord's life on earth we should keep constantly before the children the thought of His dual nature—the divine from the Father within and the finite humanity from Mary which clothed it.

Doctrinal Points

The Lord had to come into the world when men had closed His access to their minds by perverting the Word.

The Lord's instruction in childhood was in the letter of the Word.

Notes for Parents

With the lessons on the rebuilding of the temple and prophecies of the Advent, we leave the Old Testament. Between four and five hundred years have elapsed since the time of that story. The people had had a troubled history during this period. They had remained in their land, but had been under the dominion of one or another alien people most of the time. The history of these years of the posterity of Judah does not form part of the Word of God because by their continued disobedience they had sacrificed the right to serve as representative of the Lord's church on earth. They were kept in the land under divine providence only because the Lord had to be born there and of a Jewish mother in order to "fulfill the Law and the Prophets."

When the Lord was born, the people had their own king, Herod, but he ruled under the control of a Roman governor, for the land was part of the Roman Empire. Herod was building a great new temple on the site of the old one and the ecclesiastical leaders made a great show of keeping the religious laws, but their only thought of the promised Messiah was that He would be a strong king who would free them from the Roman rule. And Herod, as our story for today shows us, did not want to give up his throne even to the Messiah.

The first chapter of the New Testament tells us plainly that Jesus Christ was the promised Messiah—*Christ* is the Greek word—and that He was no other than God Himself come into the world—“Emmanuel, which being interpreted is, God with us.” The name *Jesus*, which was also commanded, means “Jehovah saves.”

When we read of the Lord’s being taken into Egypt, we remember immediately how Abraham went down into Egypt, how Joseph was sold there, and how Jacob and his sons were cared for there during the years of famine. And if we recall that the land of Egypt is a picture of the plane of memory-knowledge, we realize that the Lord’s going there has a deeper meaning than we might think from the letter.

The Lord came into the world to meet and overcome all the evils which the selfishness of men had brought upon them. The only way in which He could come in contact with these evils was by taking on a human nature and living as a man in the world. The soul of Jesus Christ was God, divine love itself, but through Mary He clothed Himself with a finite human mind and body full of all the tendencies to evil which had been accumulating through the ages of man’s decline.

He was born as a little baby with no knowledge, and He had to learn things just as every child does. This is pictured by the stay in Egypt. He stored His mind with memory-knowledges, especially the knowledge of the letter of the Old Testament, as we may know from His constant quotations from it. This same thought about the Lord’s human nature is brought out again in the third

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chapter of Matthew, the story of the Lord's baptism.

Primary

This is the age at which to point out from the Word that Joseph was not the father of Jesus. It can be stated without explanation and will help form the child's thought of the Lord as different from anyone else, since they know that every ordinary man and woman has a human father. The Lord's instruction of Joseph in dreams and His care of the child should be emphasized. The children should learn the name *Nazareth* and the fact that the Lord grew up there.

Into what two parts is the Bible divided?

Which part have we been studying?

Now we are beginning our study of the New Testament.

What is the first book of the New Testament?

Do you remember whose birthday we celebrate at Christmas time? It is that of the Lord Himself, who came into the world on the first Christmas day. He came to show us how to live rightly, and so He had to be born as a little baby and grow up just as we do.

Where was the Lord Jesus Christ born?

Who was His mother?

Who was His father?

What was the name of Mary's husband?

In the prophecy in verse 23, what is the Lord called?

Our story for today tells us how He was taken care of when He was a baby. You remember how the Wise Men of the East saw a star and knew that it meant that the Lord had been born. They followed it all the way to the Holy Land and asked king Herod where the new king of the Jews was. This made king Herod very angry, but he pretended to be pleased, because he wanted to find out through the Wise Men where to go to kill the newborn king. His scribes told him that the Old Testament said that the Lord was to be born in Bethlehem. So Herod told the Wise Men to go to Bethlehem and if they found the Lord, to come back and tell him. They did find the Lord and gave Him the gifts they had brought—gold, frankincense, and myrrh—but they were warned in a dream

not to go back to Herod; so they went home by another way.

When Herod could not find the Lord, what did he do?

How did Joseph know when it was time to take the Lord back to the Holy Land?

Where in the Holy Land did they go?

Nazareth was in the part of the land called Galilee.

The Lord grew up in Galilee.

Junior

The lesson gives opportunity for looking up pertinent references in the Old Testament and making the connection with the last lesson by the mention of Herod's temple. The children should also study a map and get the new division of the land clearly in mind. Call attention to the statement in their notes of the people who lived in each of the three divisions.

Into what two main parts is the Bible divided?

Which part have we been studying?

What was our last lesson about?

With what great event does the New Testament begin?

Where did the Wise Men come from?

How did they know when the Lord was born?

How did they find out just where to go in the Holy Land?

What gifts did they bring to the Lord?

Why did they not go back to Herod?

Our lesson for today tells us more about the Lord Himself, as well as about the flight into Egypt. Joseph was the husband of Mary, but he was not the Lord's father.

From the first chapter of Matthew who do we learn that Jesus was?

How was this revealed to Joseph?

The prophecy quoted in Matthew 1:23 is found in Isaiah 7:14.

By what name is the Lord called in this prophecy?

What does *Emmanuel* mean?

The name *Jesus* means "Jehovah saves," and *Christ* means "the anointed one." *Christ* is a Greek word, and the Hebrew word with the same meaning is *Messiah*. We need to know these names of the Lord and what they mean.

But today we shall think especially of the events which followed

the departure of the Wise Men. Again the Lord spoke to Joseph in a dream.

What did He tell him to do?

Why?

At this time Herod was king in Judea, although the whole country was subject to the Roman Empire. It had not only to pay tribute to Rome, but to submit to the actual rule of the Roman governor stationed in it. Herod, like most of the Jewish leaders at this time, pretended to be faithful to the true God, Jehovah. He began the building of a great new temple on the site of the former temples of Solomon and Zerubbabel. It was finished by his successors and was the largest temple of all. But Herod was not a good man. He was really building the temple for the sake of his own glory.

The people knew from many prophecies in the Old Testament that someday the Messiah would come. They thought that He would come as a great king who would free them from the power of their enemies and make them the foremost nation in the world. This was what was in Herod's mind when he told the Wise Men to come back and tell him when they had found the Lord. He pretended that he wanted to know so that he could go and worship the new king, but he was not telling the truth, as our lesson for today shows us. In spite of his profession of faithfulness to the religion of Judaism, all he was really interested in was keeping his own position as their king.

What did he do when the Wise Men did not come back?

What people do you remember who went down into Egypt long before?

Why did they go there?

Egypt, because of its unusual climate, was the granary of the ancient world, to which many nations went to get food when they did not have enough in their own lands. This is a picture of something. You know our minds have to have food, too. Whenever we try to advance, we feel the need of more knowledge. So Egypt in the Word pictures the plane of the mind in which knowledge can be stored up—the plane of memory-knowledge. Memory-knowledge

is the kind of knowledge with which we store our memories in school and in Sunday school. The Lord, when He was a baby, was taken down into Egypt not only to save Him from Herod but also to picture the fact that when He came into the world He had to learn just as we do. The knowledge with which He filled His mind was especially the letter of the Old Testament. As you read His life in the Gospels, notice how constantly He quotes from it.

By the time the Lord came into the world, four hundred or more years after the close of the Old Testament story, the descendants of the people of Judah who had returned from Babylon had become numerous and were scattered all through the Holy Land, but there were also many foreigners there, called *Gentiles*, which means people of a religion other than the prevailing one. There were Roman soldiers who kept the land in order for the Roman Emperor. There were Samaritans, the descendants of the people brought in by the Assyrians to take the place of the people of Israel. Then there were many Greeks and people from other countries, especially in the northern part of the land. At this time the Holy Land was divided into three territories, Judea in the south, Samaria in the center, and Galilee in the north. Look at these divisions on a map.

In which division are Jerusalem and Bethlehem?

In which division is Nazareth?

How did Joseph know when it was safe to go back from Egypt?

Why did he not go back to Bethlehem?

In our two chapters how often does the Lord speak to Joseph “in a dream”?

The Lord grew up in Nazareth, living there nearly thirty years, and during the last three years of His earthly life He made His home in Capernaum on the shore of the Sea of Galilee, only going down to Jerusalem for the great feasts and finally for the last week of His life on earth. So there are four places you want especially to remember in connection with the Lord’s life: Bethlehem, Nazareth, Capernaum, and Jerusalem.



Intermediate

The diety of the Lord should be stressed with this class. The rest of the discussion may well be on the meaning of Egypt and of the Lord's being sent there.

In our lessons so far we have studied the spiritual history of the human race from its creation through the time of the return of Judah from captivity. Recall the first verse of the Bible and its meaning. It was necessary that man should have both a spiritual and a natural plane in his soul and also that he should be free to choose to make either one first in his life. But he was told by the Lord from the beginning that to put the natural plane first would bring him only unhappiness. The stories we have studied have shown us that men again and again disregarded the Lord's warnings and chose to trust in their natural senses, until they gradually lost all consciousness of the inner and higher plane of life and in time could not understand anything of genuine spiritual truth and could be guided by the Lord only through fear of punishment and hope of reward in this world. The time at last came when even worldly fear and hope were not strong enough to hold them in the worship of the Lord. The very Scriptures themselves were used by the few who could read them—the scribes and Pharisees—to deceive and oppress the ignorant mass of the people. There were still many people in the world who wanted to do right, to believe in God and know about Him, a few among the Jews and many more among the Gentiles, but there was no longer any way by which they could learn the truth. The heavenly possibilities with which man had been created were no longer even known, and the whole human race was in immediate danger of losing all connection with God and so destroying itself. The Lord had to reach men in a new way. He had to come all the way down where they were and teach them the truth by living it out before their eyes: He had to prove to them His power over all their troubles and temptations and to give them a living example of what true human life is.

In the Old Testament there are many prophecies of His coming. Two are quoted in the first two chapters of Matthew (1:23 and

2:6). The people knew these prophecies and theoretically were looking forward to the coming of the Messiah. But actually few, except the suffering and downtrodden poor, really wanted the Messiah to come. The rulers—like Herod—and the scribes and Pharisees were busy getting all they could out of the people, and used their religion as a cloak and as a means of obtaining honor for themselves. Herod was building the greatest of the temples, but we know from many of the Lord's statements how corrupt the worship there was. Herod's own act in our chapter for today shows the hollowness of the religion. Compare 2:7-8 with 2:16. Herod himself as king of Judea at this time represents selfishness ruling in the heart. Selfishness always resists the coming of truth into the mind, for fear the truth will expose and condemn it. That the Lord was really the Messiah, the "anointed one"—the Greek word for *Messiah* is *Christ*—is so clearly taught in chapter 1 that no one who claims to be a Christian should question it. Joseph was not the Lord's father. The name *Jesus* means "Jehovah saves." Jesus Christ was the Savior, the promised Messiah, Emmanuel, "God with us," God Himself come into the world in a human form.

Four times in the two chapters Joseph is instructed by the Lord "in a dream." We remember how many times in the Old Testament instruction is given by means of dreams. There are many other things which link these first two chapters of the New Testament with the Old and make the Bible a continuous story. There are the genealogy at the beginning, the quoted prophecies, and finally the Lord's being taken into Egypt. We have thought of Egypt many times before. The early history of the Hebrews was full of occasions for going down into Egypt. Egypt, the granary of the ancient world, pictures the plane of memory-knowledge. We are "in Egypt" when we are in school and Sunday school, acquiring the knowledges necessary for our life. The Lord chose to be born as a helpless, ignorant baby, as we are, and He had to acquire knowledge just as we do, although He learned much more rapidly and perfectly than any ordinary child can. And especially He learned the letter of the Old Testament, learned all of it so perfectly that the Divine within

Him could flow into it at every point and His whole life could be a fulfillment of Scripture. We shall see how constantly He quoted from it. It was to picture this learning period of the Lord's life that He was taken into Egypt in His infancy.

In the Lord's time the Holy Land was divided into three main sections: Judea in the south, which represents the will or inmost plane of life; Samaria in the center, which represents the thought life; and Galilee in the north, which represents the outward conduct. The Lord was born in Bethlehem of Judea, as we all are born in innocence and trust. He was taken into Egypt, the learning state. And then He was brought back to the Holy Land, but not to Bethlehem. He was to grow up and live for nearly thirty years in Nazareth of Galilee, as we all must develop orderly external conduct before we are ready for inner regeneration. During His ministry—the three last years of His earthly life—the Lord made His home in Capernaum of Galilee, but went down to Jerusalem in Judea regularly for the great feasts, passing through Samaria both going and coming. This is a picture of our own life when it is orderly. We live for the most part on the plane of outward conduct, but we must go regularly to the Lord in His Word for instruction and inspiration, and the connection between the two planes is made in our thinking.

Basic Correspondences

- Judea = the plane of will or motive
in the person of the church
 - Samaria = the plane of thought
 - Galilee = the plane of outward conduct
 - Herod = selfishness ruling in the heart
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Senior

The general discussion of the Lord's coming into the world, with its setting and its timing, is the important thing for the Seniors. Those who will soon be going to college, where they will be exposed to the "findings" of Bible students, need to have a clear understanding of the reasons for the statements of the letter of the Word and particularly of the Lord's statement that He came

to “fulfill” the Law and the Prophets. They should know the difference between the New Church view of the Bible and that outside the New Church and should see clearly the fallacy of approaching the study of the Bible as if it were merely a human production.

The Lord knew from the beginning that He would ultimately have to come into the world. The first prophecy of His coming is found in Genesis 3:15. It is natural to ask, “Why then did He not come sooner? Why did He let people get so far away from Him and suffer so much before He came to save them?” The answer is that His purpose in coming was to make a way for Himself to reach them in their very lowest possible states. If He had come before men had gotten as far away from Him as possible, there would still have been depths which His humanity had not experienced and through which He had not shown men the way—states which His transforming power could not reach. Read Psalm 139 carefully with this thought in mind. It is a prophecy also of the Lord’s work in the humanity which He assumed. Think what it means to human beings to be able to say, “If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.” Because the Lord waited to take on our nature at its very lowest, there is no state into which we can fall which the Lord has not passed through victoriously, showing us the way out if only we will follow Him. This is why it was night when the Lord was born, the darkest night spiritually that the world ever had or ever could pass through.

But why did the Lord choose to be born among the ancient Hebrews? The answer to this question is twofold. The ancient Hebrews were themselves, we are told, the furthest from God of any people on earth because, having the means of salvation in the Scriptures, they refused to use them. Remember how often the Lord speaks of the Gentiles as better off spiritually. In choosing to be born among the ancient Hebrews the Lord fulfilled His purpose of assuming humanity at its lowest. But there was another reason also. The Lord in every detail fulfilled the Scriptures. The Old Testament Scriptures, through correspondence, taught of his life.

When the time came for Him to live out before men the inner secret life of the Old Testament Scriptures, He had to make use of the true correspondential background. Again only those who knew of Him through Scripture prophecy could be prepared to recognize and accept Him. Although the Christian Church was to have its growth and development among the Gentiles, its beginning had to be from the good “remnant” of the previous dispensation, the ancient Jewish Church. We have seen that this had been true of each of the previous churches. Both in fulfillment of prophecy and because of its correspondence, the Lord had to be born in Bethlehem of Judea, the city of David.

His coming was the turning point in the world’s history. The fact that our calendar dates back and forward from the Advent of the Lord is an effect from this cause. Up to that time humanity had been developing its various powers, opening the planes of life from highest to lowest, going further and further away from the celestial state. With the coming of the Lord the slow process of regeneration began. With the new power which the Lord’s glorification set at work in the world—through His Holy Spirit—mankind is making its way back toward the divine image into which it was created. Each one of us has a part in this process, for only through individual regeneration can the race regenerate. If we choose to study and follow the Lord’s example, we advance the spiritual development of the human race; if we choose to follow our own natural inclinations, we retard it.

The two chapters of our lesson are also assigned as the basis of our Christmas lesson from Matthew, and the emphasis falls naturally on the visit of the Wise Men. So it is good to think more today of the other sections of the chapters, to notice how closely the whole account is tied to the Old Testament by the genealogy at the start, the Old Testament passages quoted, and the story of the Lord’s being taken into Egypt, which pictures the fact that the Lord had to acquire knowledges in His external memory just as we do. Chapter 1 leaves no room for doubt that the Lord was actually born of a virgin—that Joseph was not His father—and that Jesus

was the promised Messiah, Emmanuel, God with us. The state of the church at the time is pictured by Herod's hypocrisy: Herod was in the process of building the greatest of the temples ostensibly to the honor of Jehovah, the God he actually tried to destroy. It is not by chance that the Gospel of Matthew became the first book of the New Testament. The whole Scripture is a continued story, written by the same author. The Old and the New Testaments are inextricably interwoven. The Lord came to fulfill the Law and the Prophets. If we do not know the Law and the Prophets, we cannot understand the Gospels; and if we do not recognize the Lord's life as the fulfillment of prophecy, we do not really recognize the Lord.

Adult

The importance of the first chapter of Matthew to our thought about the verbal inspiration of the Word should be stressed. Discussion may center about what is involved in the dual nature of the Lord while He was on earth. It is this knowledge, revealed by the Lord in His Second Coming, which enables us to recognize and combat the fallacies inherent in the tripersonal concept of God.

Our first chapter emphasizes the virgin birth of the Lord. Doubt and denial of the virgin birth are based wholly upon unwillingness to believe. The letter of Scripture leaves us no possible excuse for questioning the fact. The Lord was born in a miraculous manner without a natural father. If we accept His later claims to divinity, we can see that His birth could not have been like that of any finite man. We are limited by our inheritance from our parents. There are some things which each of us cannot learn to do, no matter how hard we try. There are some temptations with which we have to fight all our lives inwardly, however we may learn to control their outward expression. Swedenborg explains this by telling us that we inherit the form of our internal mind from our father, the form of our external mind from our mother. Thus evil tendencies which we inherit from the mother's side may be wholly conquered and put off, but those which we inherit from the father's side may

only be controlled.* If we make the effort here to control them, when we get into the other life the Lord will hold them in subjection for us so that they no longer trouble us, but they remain as our individual limitations to eternity. If the Lord had had a natural father, His soul would have been finited just as ours are. He would not have been able to overcome all temptations; He would not have had infinite possibilities of development; He could never have made His humanity divine. The angel told Joseph that the child which Mary was to bear was conceived “of the Holy Ghost.” That is, it was the divine life force itself which caused in Mary the beginning of the external form which was the Holy Babe of Bethlehem. The father of the child was the infinite God. The internal mind of the child was therefore infinite in its possibilities of development; but the external mind as well as the body was from Mary, and through her contained all the accumulated evil tendencies of humanity from the beginning of the world. Each of us has an internal and an external mind; we have all had experience of the struggle between what we call our higher and our lower natures. Imagine what struggle lay before the babe in whom the internal was the expression of the divine itself and the external contained all the accumulated forces of the hells!

The three names of the Lord mentioned in our lesson all express the fact of the Incarnation: *Emmanuel*, meaning “God with us”; *Jesus*, meaning “Jehovah saves”; *Christ* (*Messiah* in the Hebrew), meaning “the anointed one,” the savior promised from the beginning. The more we study this first chapter of the New Testament in the light of the knowledge given the world at the Second Coming the more wonderful it seems in its testimony not only to the deity of the Lord but to the inspiration of both Old and New Testament Scripture. Matthew indeed penned it, but he did not make it up. No mere man could have composed twenty-five verses which so intricately and convincingly sum up the Old Testament and proclaim its fulfillment in the New.

*See editorial Appendix at end of this volume.

Egypt, the land symbolizing natural knowledges, is familiar to us from our lessons in the Old Testament from Abram's sojourn there and from the story of Joseph and the long bondage of the Hebrews there. Now the Lord is taken there to escape the wrath of Herod. When Abram went into Egypt it was because of famine, and we saw that the famine represented lack of knowledge of the Lord's truth, and that going into Egypt pictured spending time in learning. The Lord's going into Egypt pictures a learning period in His life. Swedenborg says, "The Lord was instructed like any other man, but by virtue of His Divine He received all things more intelligently and wisely than anyone else." (AE 654¹⁹). William Bruce, in his *Commentary on Matthew*, puts the reason for this very clearly: "The Divine was in the human, in the person of Christ, as the soul is in the body in the person of man. The soul does not inspire the body—or rather the external man, which includes the body—with knowledge, but only gives him the faculty of acquiring it. Nor does the soul manifest its powers in and through the body till the body, or rather the external man, is prepared by growth 'in wisdom and in stature,' to become a suitable instrument for its use. Reason and liberty are faculties of the soul; but without knowledge, rationality would not be able to judge nor liberty to choose." So the Lord, when He was a child, had to acquire knowledge by the use of His senses just as we do. Especially He had to be taught and to store in His external memory the letter of Scripture, for this was the measure to which He was to grow up. We learn parts of Scripture, and our finite reason acting upon our knowledge enables us partially to understand their meaning, and our finite will leads us to choose partially to live up to what we understand. The Lord learned all of Scripture, His infinite wisdom enabled Him to understand all its meaning, and His infinite love chose to live up to all of that wisdom. Even the learning process was hastened and perfected by the perfect internal within the external.

There is also perhaps a suggestion for us in the fact that Joseph was directed by revelation from heaven in his care of the child. There has been much idle speculation as to the Lord's training and

pursuits during the long period in Nazareth, and many questions have been raised—as indeed they were raised in His own day (John 7:15)—as to how far His education was determined by the status and condition of Joseph. But we see that in the letter itself we have the assurance that Joseph as well as Mary knew that the child was extraordinary, and that Joseph was not the one who determined what should be done with Him. So even the letter suggests to us that the Lord's education was not necessarily dependent upon Joseph's knowledge and judgment; and Swedenborg tells us that "in His childhood the Lord did not will to imbue Himself with any other knowledges than those of the Word" (AC 1461). The Lord's stay in Egypt therefore really pictures the fact that in His childhood He learned the letter of Scripture.

Herod, king of the Jews at this point in their history, pictures selfishness as a ruling principle in the life. As soon as we really recognize the Lord as God and determine to follow Him, all the selfishness in our nature is roused to an effort to change our determination. This is pictured by Herod's wrath and his attempt to destroy the Lord. He did destroy all the children in Bethlehem under two years of age—this means all that remained of innocence and goodness in the church which might have united it to the Lord. Little children represent innocence; the number two, the conjunction of good and truth; and Bethlehem, the connecting link between heaven and earth.

The three divisions of the Holy Land in the Lord's time picture the three planes in our lives. Judea, in which were Jerusalem and the temple and in which the Lord was born and to which He returned for the closing scenes of His earthly life, pictures the celestial or will plane. Galilee, in which He spent all the early years of His life and where most of the work of His ministry was done, pictures the natural plane, the plane of act or of external conduct. Samaria, which connects the two and through which He passed again and again as He went to and fro between Judea and Galilee, pictures the spiritual or thought plane. The greater part of our life must be given to the problems of external daily conduct, but we

go up to Jerusalem regularly for worship and instruction and inspiration, and between the two planes we too “must needs pass through Samaria.” We must think in order to worship the Lord and to understand His Word, and we must think in order to apply what we learn of His will in our daily life.

From the Writings of Swedenborg

Apocalypse Explained, n. 654¹⁹: “The Lord Himself when He was an infant was carried down into Egypt . . . This, again, signifies the first instruction of the Lord, for the Lord was instructed like any other man, but by virtue of His Divine He received all things more intelligently and wisely than anyone else. This departure into Egypt was merely a representative of instruction; for as all the representatives of the Jewish and Israelitish church looked to Him, so He represented them in Himself and completely observed them, thus fulfilling all things of the law. Since representatives were the outmosts of heaven and the church, and all prior things, which are things rational, spiritual, and celestial, enter into outmosts and are in them, so through these the Lord was in outmosts; and as all strength is in outmosts, so it was from firsts through outmosts that He subjugated all the hells, and reduced to order all things in the heavens. This is why the whole life of the Lord in the world was representative, even all things related in the Gospels respecting His passion, which represented what the church then was in contrariety to the Divine and to all the goods and truths of heaven and the church.”

Suggested Questions on the Lesson

- P. Into what two main parts is the Bible divided? *Old, New Testament*
- P. Which part have we been studying? *Old Testament*
- J. With the history of what nation is the Old Testament in its letter principally concerned? *the Hebrew nation*
- P. How many tribes of the Israelites were there? *twelve*
- J. In what two divisions of the land were they finally settled? *Israel, Judah*
- J. What happened to the people of the division called Israel? *exiled by Assyria*
- J. What nation took the people of Judah captive? *Babylon*
- J. How long were they held in Babylon? *seventy years*
- I. Why was it necessary that some of them come back to the Holy Land? *re-establish Judaism*
- J. What did they rebuild? *the temple*

- J. Into what three parts is the Holy Land divided in the time of the New Testament? *Galilee, Samaria, Judea*
- J. With what great event does the New Testament story begin? *birth of the Lord*
- P. Where was the Lord Jesus born? *Bethlehem*
- P. Who was His mother? *Mary*
- P. Who was His father? *God*
- P. What was the name of Mary's husband? *Joseph*
- P. In Joseph's dream, what did the Lord tell him the baby would be called? *Jesus*
- J. Who was king in Judea at this time? *Herod*
- P. After the baby was born, what did God tell Joseph in a dream? *flee to Egypt*
- J. Why did Herod want to destroy the Lord? *fear for his throne*
- J. How did he try to do it? *killed boy babies at Bethlehem*
- J. When was Joseph told it was safe to bring Jesus back? *after Herod's death*
- P. Where did they go to live? *Nazareth*
- I. What is pictured by the Lord's going down into Egypt? *his learning of Scripture*
- S. Why did the Lord have to be born in the Holy Land and of a Jewish mother? *to be in a true correspondential setting and in order to take on the appropriate maternal heredity*