

What the Bible is All About: Bible Handbook
Dr. Henrietta C. Mears

Interpretation: A Bible Commentary for Teaching and Preaching
Douglas R. Hare

Christ the Living Word

[pp.26-27]

The Old Testament is an account of a nation (the Jewish nation).

The New Testament is an account of a Man (the Son of Man).

Then nation was formed and nurtured of God and by God in order to bring the man into t
World. (Genesis 12:1-3)

[Image of OT as the womb for Christ]

God became man so that we might know God.

His appearance is the central event in all of history.

The OT sets the stage for this event.

The NT describes the event.

As a man, Christ lived the most perfect life ever lived.

He loved people

He performed miracles to heal the sick, feed the hungry and give rest

(Matt: 11:28-30)

He died to take away the sin of the world and to become the Savior of humankind.

Then he rose from the dead.

He is alive today.

He is not merely a historical figure

But a living person.

And, he promises eternal life to all who come to him.

Gospel of Matthew—The First Gospel-The Gospel of the King

[Chapter 28, p. 371]

Objective of Matthew:

- To show the Jews that Jesus is the long-awaited Messiah, the Son of David, and that his life fulfilled the OT prophecies
- Matthew quotes more from the OT than any other evangelist.

King and Deliverer (Royal Savior)

- Perfect image of Christ in these two covenant promises: David's son is a king. Abraham's son is a deliver.
- Matthew uses wisdom in speaking to his Jewish audience
- Makes sure to show how Jesus fulfilled every prophecy set forth in OT for the Messiah

King's Birth—Supernatural Conception

- {*Micah Prophecy 5:2*} Essential for Matthew to set in Bethlehem, the city of David
- {*Malachi 3:1*} The coming of the forerunner, John the Baptist; his rejection by Israel, and the promise of his coming again in power and glory
- (I-Source) *Distinguishing feature*--Joseph not Mary principal actor in story (In Luke's Gospel, Mary is the lead actor). Matthew wants to stress the active component in human response. Three times Joseph is instructed by an angel to dream, and three times he must *do* something. Luke's story is a more passive human response, "*Let it be to me according to your word*" (*Luke 1:38*)
- (I-Source) *Active Faith*. Matthew's view of Christian religion—insists the human response to saving grace must be active not merely passive! Climax found at end of Sermon on the Mount, "*Not every one who says to me, 'Lord, Lord' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven.*" (*7:21*)
- (I-Source) *Joseph's Judgment of Mercy*. Joseph learns of Mary's pregnancy before the cause. Must divorce her according to Jewish Law, guilty of fornication, a capital *crime* (*Duet 22:23-24*.) Not divorce her from anger, but because he is righteous. It is not his prerogative to forgive her and marry her

Interpretation: A Bible Commentary for Teaching and Preaching

Douglas R. Hare

out of that forgiveness—he must divorce her—but he tempers justice with mercy by agreeing to do so “secretly” so as not to cause her public humiliation.

- (I-Source) *Motif of Miraculous Birth*. Not unique to Jesus. Biblical evidence suggest Moses was miraculously conceived. Same idea claimed for Isaac. (*Book of Jubilees hints that God, not Abraham, was responsible for Isaac’s conception, Jub 16:12*). In each instance, motif concerned not with the “nature” but with the “function” of the man conceived—it identifies him as playing a major role in God’s salvation-historical drama. Just as God raised up Isaac as the one whom the people of God would come into existence, so now God raised up Jesus as the “new Isaac” the one to whom the renewed people of God would cohere.
- (I-Source) *Virgin Motif*. Matthew uses *Is. 7:14* which translates young girl to virgin. Israel often referred to as Virgin Israel—Virgin Israel would give birth the Messiah! Mary represents Virgin Israel—who cannot bring forth the Messiah without God’s direct intervention!

Matthew a Jewish believer in Christ.

- Matthew means “gift of the Lord”
- Tax collector
- Mark and Luke called him by another name, “Levi”
- Matthews call himself “publican”; disparaging term equivalent to politician, civil servant

Genealogy of Christ (The Curse of Jechoniah)

- *{Curse of Jechonias/Jechoniah, “. . . none of his offspring will sit on the throne of David,” Jeremiah 22:30}*. Joseph is a descendant of Jechoniah and therefore in the line of this curse. If Jesus were born of Joseph, he would not be able to sit on the throne.
- *{Compare Matthew Genealogy with Luke 3:31}* Luke traces genealogy through Mary. There is no curse on Mary’s line. *{Luke 1:30-33}* “Do not be afraid Mary, you have found favor with God . . .”

Royal Genealogy

- (I-Source)-Who is Jesus? Genealogy covers 40 generations; purpose of Matthew’s genealogy to show Jesus as authentic king—legitimate ruler of Israel

Interpretation: A Bible Commentary for Teaching and Preaching

Douglas R. Hare

- (I-Source) divides genealogy into three groups of fourteen, eliminating three kings between Joram and Uzziah—wordplay—Hebrew consonants do double duty as numbers. The Hebrew for “D” stands for 4, the “W” or “V” for 6—hence numerical value of DaViD is 14 (4+6+4)
- First verse—“The genealogy of Jesus Christ the son of David and the son of Abraham.” This statement links Christ with the two great covenants God made with David and Abraham
- (I-Source) *Notorious Woman?* in genealogy. Sarah, Rebekah, Leah not mentioned but questionable woman. Tamar who played the harlot with Judah (*Gen 38:15*), Rahab, the Canaanite harlot (*Josh 2:1*), Ruth the Gentile (*Ruth 1*) and Bathsheba, with whom David committed adultery (*Matt 1:7 identifies her as the wife of Uriah*)--2 of 4 Non-Jewish, the other two (Tamar and Bathsheba) were frequently regarded as non-Jewish in tradition. POINT: to remind readers that God’s plan of salvation included Gentiles, even unrighteous Gentiles!
- (I-Source) Matthew chose word Genesis to link to O, “In the beginning.” Here he is announcing a “New Beginning” a new birth; Genesis II.

Two Covenants

- {*2 Samuel 7:8-13*} God’s covenant with David ; a promise that a king would sit on this throne forever.
- {*Genesis 12:3*} Promise to Abraham that through him should all families of the earth become blessed

Differences in Matthew and Luke Genealogy

- Difference one of intent—two are different but complimentary
- Matthew’s genealogy traces Jesus’ line back to Abraham and David to show He was a Jew (coming from David)
- Luke traces Jesus back to Adam to show that he belonged to the Human Race
- Matthew shows Jesus of royal descent—the King—the Messiah—the Lion of the Tribe of Judah—the promised Ruler of Israel
- (I Source) Jesus son of Joseph essential—so he could show he was an authentic descendent of David. How does Matthew simultaneously deny and affirm the paternity of Joseph? For Matthew, God’s miraculous action in causing the pregnancy *included* the miraculous incorporation of the child into Joseph’s family. Joseph’s naming of the baby represents his acknowledgement of God’s will and act and claims the boy as authentically his.

What the Bible is All About: Bible Handbook

Dr. Henrietta C. Mears

Interpretation: A Bible Commentary for Teaching and Preaching

Douglas R. Hare

- Luke emphasize Jesus as of human lineage—the ideal man—born of woman

Importance of Both Views—Man—King

- If not a King with a King's blood in his veins, He could not claim rulership of our lives
- If not a man, he could not know our "sorrows" and be "acquainted with our griefs."

Significance of the Name Jesus (1:21)

- Name not uncommon among 1st century Jews
- Iêsous had been adopted as the Greek rendering for Joshua; Hebrew Yehoshua (Joshua) and its later form Yeshua from the verb "to save" and the noun "salvation." Joshua the son of Nun saved Israel from its Gentile enemy, Jesus son of Joseph will save the people from their sins.

Matthew's Trail of King—Only Wisemen Story

- See page 376 of *What the Bible is All About*
- Matthew alone tells the story of the wise men from the East. These were Persian magi, scholars, students of the stars. They came to worship and honor a King. "Where is the one who has been born king of the Jews? {Matt 2:2}
- Adoration by the wise men foreshadowed Christ's universal dominion. "Some day every knee should bow. . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." {Philippians 2:10-11}

What the Bible is All About: Bible Handbook
Dr. Henrietta C. Mears

Interpretation: A Bible Commentary for Teaching and Preaching
Douglas R. Hare

Gospel as Connecting Link Between Old Testament and New Testament

- OT closes with the chosen nation looking for their promised King, their Messiah
- Matthew's Gospel shows Jesus as King. It is the Gospel of fulfillment.

Jewishness of Matthew's Jesus

- {*Matthew 15:24*} Only Gospel do we find record of Jesus' declaration, "I was sent only to the lost sheep of Israel"

Significance of 40th Book in Bible

- Matthew the 40th Book in Biblical Canon
- Forty always a number of testing in Scripture; Israel in wilderness 40 days. David was King 40 years. Moses was in a palace for 40 years, then on the backside of the desert for 40 years. Jesus tested in wilderness for 40 days.
- In the 40th book, Israel a place of testing by the Messiah; Christ is presented as King of the Jews but most of his own reject him

Matthew 1:1-2:23 Coming of the King

- {*Micah 5:2*} Main purpose of Book—Jesus is the One—the Deliverer of whom Moses and the prophets wrote, "whose origins are from of old, from ancient times."
- {*Isaiah 9:6*} He is the child that was to be born. The son given of whom Isaiah speaks who shall be called "Wonderful Counselor. Mighty God. Everlasting Father. Prince of Peace."

Born in Bethlehem

- {*Micah 5:2, Matthew 2:1*} Born in Bethlehem of Judea in the days of Herod the King. (Historical place and time—not imaginery)

Interpretation: A Bible Commentary for Teaching and Preaching
Douglas R. Hare

Proclamation of the Kingdom (Matthew 3:1-16:20)

- *{Isaiah 40:3}* “Voice.” Isaiah introduced a character known simply as “voice.” A voice on one calling in the desert to prepare the way for the Lord; make straight in the wilderness a highway for our God.”
- *{Matthew 3:2-3}* We hear the “voice.” Repent, for the kingdom of heaven is near.” The King must be announced!
- **Word kingdom appears 55 times in Matthew**

Showdown in the Desert

- Satan offers Jesus a shortcut to the universal Kingdom He came to gain through his death on the cross—Jesus came to be Savior first, then a King!

King’s Law

- Came not to destroy the law but fulfill it
- The old law was good in its day—Moses and the prophets were far advanced for their time—Jesus did not destroy the law but he treated it as rudimentary and not as perfect and final
- Sermon on the Mount preaches “kindness.” It is the “Constitution” of the Kingdom.
- Jesus preaches “inward reform”—keeping the Law not only outwardly, but inwardly first—a good life as following first the getting of a good heart

King’s Cabinet

- Jesus did not find followers in the Temple—did not call scholars, doctors, priests, the mighty or noble—but “rather chose the foolish things of the world to confound the wise *{1Corinthians 1:27}*
- *{Matthew 10:2-4}* List of disciples. Go and preach “The kingdom of heaven is near.” *{10:7}*

The Kingdom of Heaven

- **Word kingdom occurs 55 times in Matthew**
- **“Kingdom of heaven” found 35 times in this Gospel and nowhere else in the Gospels.**
- **Twelve (of 15) Parables begin with “The kingdom of heaven is like . . .”**

What the Bible is All About: Bible Handbook
Dr. Henrietta C. Mears

Interpretation: A Bible Commentary for Teaching and Preaching
Douglas R. Hare

- Kingdom likened to: seed, weeds, mustard seed, a net, yeast in dough, a hidden treasure, a pearl of great value
- All the parables describe the world with the real presence of Christ during the present age until the time of His return when he will gather the harvest {13:40-43}
- We see no bright picture of a converted world. It is a world where weeds are mixed with wheat; good fish and bad—only Christ can determine what is good and bad and at the harvest He will divide

Rejection of the King (Matthew 16:21-20:34)

- Gospel preached to those who should have been most prepared—the children of Israel
- {Matthew 21:43} “Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.”
- {John 3:3-7, 16} Our Lord told Nicodemus—“Whoever will believe will enjoy its privileges and blessings. The Kingdom is for the Gentile as well as the Jew.”

The Church Promised

- **Only in Gospel of Matthew is Church named**
- {Matthew 16:18} Private teaching of disciples, north in Caesarea. Philippi. When the kingdom was rejected, Jesus teachings change—he begins to talk about the Church instead of the Kingdom
- Church comes from the word *ecclesia* which means “called out ones”—Because all would not believe Him, Christ said he was calling out anyone, Jew or Gentile, to belong to His Church, which is His body—In other words he began to build a new edifice, a new body of people which would include both Jews and Gentiles {Ephesians 2:14-18}

Life's Most Important Question

- {Matthew 16-13} “Who do people say the Son of Man is?” He then turns to the question to “Who do you say I am? Jesus demands we decide as he did the disciples—a neutral answer is not possible—he is either who he says he is or an imposter

Life's Most Important Answer

Interpretation: A Bible Commentary for Teaching and Preaching

Douglas R. Hare

- “*You are the Christ, the Son of the living God!*” exclaimed the impulsive fervent Peter.
- “*On this rock I will build my Church.*” Christ says what he is going to do—build a Church of which he will become the chief cornerstone. {*Ephesians 2:20*}
- {*Acts 2*} Christ’s Church was born on Pentecost

Triumph of the King (Matthew 21:1-28:20)

- First-time Jesus permits a “public” recognition and celebration of His rights as Messiah-King.
- The people believed in Jesus and were not ashamed of their King, boldly claiminh, “He is the prophet Jesus, from Nazareth of Galilee.”
- {*Matthew 22:15*} Temple cursing—Christ’s authority challenged—leaders plot to kill him

The Future of the Kingdom

- {*Matthew 24 and 25*} Devoted to Christ’s second coming. He exhorts us to be ready:/faithful:
 - {*24:45-51*} Parable of faithful servant
 - {*25:1-13*} Ten virgins
 - {*25:14-30*} Talents

The Death and Resurrection of the King

- Jesus slain because he claimed to be King of Israel, he was raised from the dead because he was the King of Kings

Redemption Cost a Great Price!

- Foreshadowings of the crucifixion in the OT: brazen serpent in the wilderness {*Exodus*}; the lamb upon the temple altar that His blood must be shed, His hands and His feet were to be pierced; he was to be wounded and tormented; His ears were to be filled with revilings; lots would be cast for his robe; vinegar would be given him to drink—all foretold in Jewish prophecy!
- Resurrection assurance that Jesus is King of Kings, Lord of Lord, lives and will come again to establish his kingdom on earth

What the Bible is All About: Bible Handbook
Dr. Henrietta C. Mears

Interpretation: A Bible Commentary for Teaching and Preaching
Douglas R. Hare

- No ascension not recorded in Matthew—the last place the disciples see him in the Matthew Gospel is on the Mount of Olives. The next time they see him is on the Mount of Olives (*Acts 1:11*)

The Great Commission (Matthew 28:18-20)

- “Make disciples of nations”