

Matthew - introduction

The Four Faces Around the Throne are a picture of the 4 gospels

It is interesting that each time we encounter the called *cherubim* that surround the Throne of God, we note that there are four "faces" involved: a lion, an ox, a man, and an eagle.

Each of these "faces" are suggestive of each of the four Gospels: Matthew, presenting the Lion of the Judah; Mark, the ox (the classic emblem of servanthood); Luke, the Son of Man; and John, the Son of God in the heavens. (eagle)

Ezekiel 1:10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

1 THE GENEALOGY OF THE KING: A Davidic heir to David's throne

Matthew's genealogy of Jesus

Deals with the second coming of Christ as a king - He's a priest now. Mathew is a book of transition - God changes the fashion He deals with gradually (for us, not the people of the times).

Acts and Hebrews are the other transition books.

Everybody knows Acts is a transition book.

Starts out dealing with Israel as a nation. That's the emphasis in the Old Testament. -> In Matthew individuals are first dealt with.

- emphasis - on God the Father -> God the Son.
- emphasis - Jewish -> Gentile (hard change). God now deals with the Gentiles.
- Christ isn't manifest as king of the church - its king in the millennium.

The Jews were looking for a king. They weren't looking for a king like Christ. They rejected Him.

- Mathew introduces Him as a king because the kingdom is at hand.

- You are 10 years from the millennium being set up.

OT law -> NT grace Israel -> nations **It changes at the end of Matthew. Jew -> Gentile**

The Jews that won't do those kinds of things are going to be turned away. There's a hint of that through the gospels. Revealed in Acts. Christ as a saviour as opposed to king is emphasized. MMLJ have a transition:

law -> grace Israel -> nations

Matthew is in a way an 'Old Testament' put inside the New Testament. Helps clear up the chronology.

Matthew chapter 1 relates to Genesis -

The first verse of the New Testament returns the reader immediately to the first book of the Bible, Genesis.

Matthew 1:1 The **book** of the **generation** of Jesus Christ, the son of David, the son of Abraham.

Genesis 5:1 This [is] the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

The first book of the Old Testament declares the "book of the generations" of Adam, and the first book of the New Testament declares the "book of the generation of Jesus Christ"

The chronology is therefore 6 sets of 7 and a day of rest - Matthew 1 relates to Genesis.

Matthew 2 relates to Exodus - Matthew 2:15 - Out of Egypt have I called my son.

Matthew 3 - relates to Leviticus

Matthew 3:4 And the same John had his raiment of **camel's** hair, and a leathern girdle about his loins; and his meat was **locusts** and wild honey.

his baptism, he said unto them, O generation of **vipers**, who hath warned you to flee from the wrath to come?

Matthew 3:8 **Bring forth therefore fruits** meet for repentance:

'**camel**' - literal meaning of 'Gimel' (3rd letter)

'**locusts**' - (book 3) Leviticus 11:22

'**viper**' - serpent - all of Genesis chapter 3 Genesis 1:12 (3rd day of creation)

The tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good. (3rd day)

Matthew is the 40th book. The number of testing. Christ was tested 40 years in the wilderness. The test is also whether the Jews accept or reject. **Isaiah has 66 chapters. Each corresponds to a Bible book. 39 OT + 27 NT = 66. So if we go to Isaiah 40 -** Isaiah 40:3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. **Should correspond to Matthew chapter 3**

Matthew 3:3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

(Psalm 40 links into this too). Lo, I come 40:7 -> appearance of Christ in book 40

Isaiah 40:4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

Matthew 4:8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

Matthew 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

Isaiah 40:5 And the glory of the LORD shall be revealed, and all flesh shall see [it] together: for the mouth of the LORD hath spoken [it].

The NT takes effect after Christ dies. The New Testament goes into effect Matthew 27, Luke 21, Mark 15, John 20. All those chapters before He dies are Old Testament doctrine. You must rightly divide.

Hebrews 9:16 For where a testament [is], there must also of necessity be the death of the testator.

Hebrews 9:17 For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth.

Time line

It's command to rebuild (Nehemiah) -> 7 weeks (49 years, a Jubilee) -> temple finished -> 62 weeks (1st coming) -> Calvary -> Church Age -> rapture -> antichrist -> 1 week tribulation (70th week) period (7 weeks (2*3 ½ years)) -> Armageddon -> millennium (Christ returns) at the end of the 70th week. – Please see chart that was handed out!

Christ is born during the 65th week of Daniel's 70th weeks. He begins His ministry in Daniel's 69th week. That's why there is so much stuck in Daniel about the tribulation and the kingdom.

That's why the kingdom which is 7-10 years away, is prominently here, not the church.

These 70 weeks begin at Nehemiah 2 and cover 69 weeks. (fill the crucifixion. (Calvary) 69*7 = 483 years. That's the prophecy of Daniel 25. 70 weeks is not literal weeks but weeks of years They aren't finished yet. The Christian is ever lastingly righteous, but not Israel yet. This 70 years is dependent upon Israel. IMPORTANT. Don't confuse Israel with the local church. Israel is important in Matthew. Don't confuse the church with the kingdom.

Each of the four Gospels presents Jesus Christ from a different point of emphasis.

Matthew wrote to the Jews to present Jesus as King of the Jews. The account is in Matthew 1:1-17.

Luke

Luke was a Gentile and a doctor, and his Gospel reflects a very distinctive point of view, emphasizing Jesus as the Son of Man. His genealogy begins with Adam, the first man.

Mar k

Mark is the secretary for Peter, and he emphasizes Jesus as the obedient Servant of God. His is the only Gospel with no concern for pedigree or genealogy.

John

John had a very distinctive view, emphasizing Jesus as the Son of God

Structure of Genealogy

So, there is the Genesis-Matthew connection. Matthew is like the Genesis for the NT. So the chronology is 6 sets of 7 followed by a day of rest.

the chronology is **Symbolic**, 21 verses – 3 * 7. (Matthew 1:1-21)

The three divisions of Matthew's genealogy are:

1. Abraham to the reign of King David (Matthew 1:2-6).
2. David's kingdom to the Babylonian captivity (Matthew 1:6-11).
3. Release from Babylonian captivity to Christ (Matthew 1:12-16).

Three sets of 14 generations

- three is the divine number of God
- fourteen is deliverance.

The whole thing leads up to Jesus Christ - the deliverer -

4 women are in the genealogy -

The mention of four women: **Tamar, Rahab, Ruth, and the wife of Uriah** (Bathsheba).

This genealogy establishes Jesus' claim to the throne of David through his adoptive father Joseph. This is not His blood lineage through Mary, but His legal lineage through Joseph. The Gospel of Luke provides Jesus' blood lineage through Mary.

Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

a. **Son of David:** Jesus is the kingly Messiah promised from David's royal line (2 Samuel 7:12-16).

b. **Son of Abraham:** Jesus is the Seed of Abraham in Whom all nations would be blessed (Genesis 12:3).