

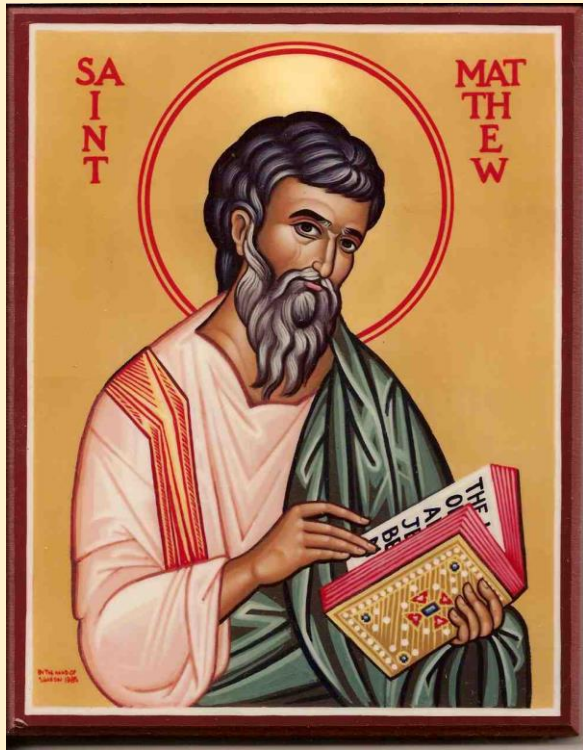


# B.Y.O.B.

(Bring Your Own Bible)

with

# Fr. Peter



“The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.”

“Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

Our life is a  
proclamation of our  
**BELONGINGNESS**  
TO THE  
KINGDOM OF  
GOD.

# THE GENEALOGY OF JESUS

1. The list of the ancestry of Jesus-Messiah, son of David, son of Abraham. 2 Abraham was the father of Isaac, Isaac of Jacob, and Jacob was father of Judah and his brothers. 3 Judah was the father of Perez and Zerah (by Tamar) and Perez fathered Hezron, who was the father of Ram. 4 Rani was father of Amminadab, Amminadab of Nahshon, while Nahshon was father of Salmon. 5 Salmon fathered Boaz (by Rahab), Boaz was father of Obed (by Ruth), Obed was the father of Jesse, who was the father of King David. **6 David was father of Solomon**, by the wife of Uriah, 7 and Solomon fathered Rehoboam. Rehoboam was the father of Abijah, who was father of Asa. 8 Asa was the father of Jehoshaphat, Jehoshaphat of Joram, Joram being father of Uzziah. Uzziah was the father of Jotham, Jotham of Ahaz, and Ahaz was the father of Hezekiah. 10 Hezekiah was father of Manasseh, Manasseh fathered Amon, who was the father of Josiah. Josiah was the father of Jechoniah and his brothers, at the time of the deportation to Babylon. 12 After the deportation to Babylon, Jechoniah fathered Shealtiel, who was father of Zerubbabel. 13 Zerubbabel was the father of Abiud, who was father of Eliakim, and Eliakim was the father of Azor. 14 Azor fathered Zadok, who was the father of Achim, who in turn was father of Eliud; Eliud was the father of Eleazar, Eleazar of Matthan, and Matthan of Jacob. 16 Jacob was the father of Joseph, husband of Mary, of whom was born Jesus who is called Messiah, 17 So there were in all fourteen generations from Abraham to David, fourteen from David to the Babylonian Exile, and fourteen from the Babylonian Exile to the Messiah.

1. *Biblos Geneseos* means genealogy. Employed to mean descendants. But to the first readers of Matthew, it called attention to the birth not only of Jesus, but of a whole new order to which that birth gave rise.

2. *Jesus* Hebrew name. *Yahoshu, Yoshua, Yeshua*. *Yahu* means “the Lord”; *shua* means “to help save.”

3. *Messiah, Christos* is a later Pauline development. Christ meant little for those without a Jewish background.

Jesus-Messiah from “*mesiha*” means a Messiah.

4. *Son of David*. Messiahs were sons-of-David “not because they were descendants of David, but were sons-of-David because they were messiahs.”

5. *Son of Abraham*. The mission of Jesus to Israel, all families of the earth were to be blessed.

- The genealogy comes to its climax with the birth of Jesus.
- **Matthews Purpose**
  1. **The Messiah, God's anointed representative, the expected King. He is also the son of David, of the royal house of Judah by descent.**
  2. **He is the son of Abraham, through whom God had promised that he would bless all families of the earth. Abraham, the father of the Jewish people.**
- The inclusion of 4 women, who might otherwise be excluded from such a genealogy, indicates that what we have is no mere conventional genealogy, but one which a Jewish Christian would only have used because tradition compelled him to do so. The evangelist saw these women as forerunners of Mary.
- Matthew derives the Davidic ancestry to Solomon the king son of David, while Luke's genealogy traces the ancestry through Nathan- also son of David. Both establish Davidic ancestry.

- **Genealogy and Old Testament.**

1. Verse 2= 1 Chronicles 1:34, 2:1

2. Verse 3= 1 Chronicles 2:4, 5, 9

3. Verse 4-6= 1 Chronicles 2 10-13, 3:5, 10-15

4. Verse 12= 1 Chronicles 2:10-13, 3:5, 10-15

5. Verse 13-16= contain names otherwise not known to us in Scripture

# THE BIRTH OF JESUS

18 The birth of Jesus-Messiah happened like this: When his mother Mary had been betrothed to Joseph, and before they came together, she was found to be pregnant by the Holy Spirit. 19 Joseph her husband, being a man of character, and unwilling to shame her, wished to divorce her secretly. 20 But as he agonized about this, a divine messenger appeared to him in a dream, and said: “Joseph, son of David, do not be afraid to take Mary as your wife, for what is conceived in her is through the Holy Spirit. 21 She will bear a son, and you shall call his name Jesus, because he will save his people from their sins.” 22 All this happened so as to fulfill what the Lord had said through the prophet:

23 See, the virgin shall conceive and bear a son, and they shall call his name Emmanuel (which means, God is with us).

24 When Joseph had awakened from sleep he did the messenger's bidding and took his wife. 25 However, he had no marital relations with her until she had borne a son. He named him Jesus.

1. Betrothed to Joseph. Took Mary home.
2. The Holy Spirit. The Spirit as the agent of God's creative act in the explanation which Matthew gives here to Mary's pregnancy and which Joseph understands in his dream.
3. Joseph's Dedication. *Dikaios* means service.
4. The betrothal and the taking of the bride to the bridegroom's house were the two parts, the beginning and the ending, of the legal process of marriage.
5. **The evangelist's tradition had two elements:**
  1. **Jesus was the Messiah, and so he was the son of David.**
  2. **Jesus was conceived and born in a wholly miraculous manner, being conceived and born of a virgin without human intervention.**



# THE VISIT OF THE MAGI

1 When Jesus was born at Bethlehem of Judah in the time of King Herod, magi Came from the east to Jerusalem. 2 “Where,” they asked, “is the one who has been born as king of the Jews? For we have seen his star at its rising and we have come to pay him homage.” 3 When King Herod heard this he was disturbed, and the whole of Jerusalem with him. 4 Having assembled all the chief priests and the scribes of the people, he asked them, “Where is the Messiah to be born?” They replied to him, “In Bethlehem of Judah, For it is so written by the prophet:

6 ‘And you, Bethlehem, in the country of Judah, are by no means least among the rulers of Judah; for out of you shall come a ruler who will govern my people Israel.’ ”

7 Then Herod secretly summoned the magi and established from them the time of the appearing of the star. He sent them to Bethlehem with the words ‘Go and search very carefully for the child. When you have found him, tell me, so that I too may come and pay him homage,’ 9 Having listened to the king, they went on their way. The star which they had seen at its rising went before them until it came to rest over the place where the little child was. 10 Seeing this star, they were joyful with great gladness. On coming into the house they saw the little child with Mary his mother, and prostrating themselves they paid him homage. They opened their treasures and presented gifts to him—gold, incense, and myrrh. 12 Having been warned in a dream not to return to Herod, they left for their own country by another way.

1. Bethlehem is designated *of Judah*.
2. Gold, incense, and myrrh. Offerings of the Magi would not be gifts of homage, but a declaration of dissociation from the former practices. An introduction to the requirement to enter the Kingdom of God.
3. **They left “*anchorite*”, one who withdrew from the society of men to follow the contemplative life.**
4. The absence of the Matthean clause “*that it might be fulfilled*” there is a question of historicity of the magi. But why was this included? The threat of gnosticism was very soon felt by the church.

# The Flight to Egypt, The slaughter of the Children

13 When they had made their departure, a divine messenger appeared to Joseph in a dream: “Get up,” he said, “take the young child and his mother and flee to Egypt. Stay there until I tell you, for Herod is about to search for the young child to kill him.”  
14 He got up and took the child and his mother by night and withdrew to Egypt, 15 remaining there until Herod’s death. This was to fulfill the Lord’s saying through the prophet:

- “I have called my son out of Egypt.”

16 Then Herod, when he realized that he had been outwitted by the magi, was furiously angry, and sent men to kill all the children in Bethlehem and its environs who were two years old or less, in accordance with the time which he had learned from the magi. 17 So was fulfilled the saying of the prophet Jeremiah:

18 “A voice was heard in Ramah, crying and loud lament; Rachel weeping for her children, and she refused to be comforted, because they were no more.”

1. Egypt is now a place of refuge.
2. Importance: We see Jesus as living, in himself, through the spiritual experience of a whole people, and not as an individual who becomes another Moses.
3. The evangelist sees the episode as yet another facet of Israel's whole spiritual experience, summed up in Jesus.
4. Jesus experienced the suffering of the people. He is one with the suffering of the people.

# Return from Egypt

19 When Herod died, however, a divine messenger appeared in a dream to Joseph in Egypt. 20 “Get up,” he said, “take the young child and his mother and return to the land of Israel, for those who sought the young child's life are dead.” 21 So he got up, took the child and his mother and came into the country of Israel. 22 But having heard that Archelaus reigned in Judea in the place of his father Herod, he was afraid to go there. Being warned in a dream he withdrew into Galilean territory 23 and went to live in a town called Nazareth. So was fulfilled what was spoken through the prophet:

“He shall be called a Nazorean.”

- 1. He shall be called a Nazorean.* Jesus was pledged to the life of a Nazirite. Allusion to Samson. (Judges 13)
2. If the passion and resurrection of Jesus were to have validity outside the confines of Judaism, then the Messiah must essentially be identified with all races and peoples and not with any one in particular.

# John the Baptist

1 In those days John the Baptist came proclaiming this in the Judean desert: 2 “Repent—for the kingdom of heaven is fast approaching” 3 This indeed is he who was spoken of by the prophet Isaiah:

- “A voice crying: In the desert make ready the way of the Lord, make his paths straight”

4 This John wore a garment of camel's hair, with a leather belt around his waist. He ate locusts and wild honey. 5 To him there went out Jerusalem, all Judea, and all the territory around the Jordan, 6 and they were baptized by him in the river Jordan, confessing their sins.

7 When, however, he saw many of the Pharisees and Sadducees coming for baptism, he said to them, “You viper's brood! Who warned you to flee from the coming wrath? 8 Bear fruit that befits repentance, 9 and do not presume to say ‘Abraham is our father,’ for I tell you that God is able to raise up children for Abraham from these stones. 10 Even now, the ax is laid against the root of the trees. Therefore, every tree which does not bear good fruit will be felled and thrown into the fire. 11 I indeed baptize you with water, looking to repentance. There is one coming after me, who is greater than I am, and I am not fit to carry his sandals. He will baptize you with the fire of the Holy Spirit. 12 His winnowing fork is in his hand; he will clear his threshing floor and gather the wheat into his granary. The chaff he will burn with unquenchable fire.”

1. The place of repentance as a necessary preliminary to the Messianic Age.
2. The connection of John and Elijah is alluded to by a description of John's clothing.
3. Jewish baptism emphasis was on acceptance into religious heritage. Christian Baptism was from the first a twofold rite. It incorporated a man and a woman into the covenant people of the Messiah, conceived as one with the Israel of the Old Covenant, and at the same time it was a token of repentance and instrument of pardon.
4. The Pharisees and Saducees were representatives of disbelief and opposition to Jesus.
5. It is important not to equate the wrath of God with the emotion of anger. It denotes the ineluctable condemnation by the all-holy and all-loving God of any sin which defiles His creation and which destroys the dignity of man as part of that creation.
6. Children (*banim*) and stones (*abanim*) are similar and they are here used in a play on words.



7. Baptism, as administered by John, is here contrasted with the forthcoming baptism by the Messiah. John's baptism is symbolized "with water," and "looks to" repentance, is preparatory—i.e. His baptism accepted those who were repentant and desired pardon for their sins.

8. The baptism of John is a necessary introduction to the Ministry of Jesus Christ.

9. Matthew focuses the attention of Jesus to his ministry and teaching, unlike Luke that gave a detailed story of John the baptist.

#### **10. Two points of emphasis in Matthew's account:**

- 1. This section on John begins with a phrase "Repent—for the kingdom of heaven is fast approaching,"**
- 2. The high incidence of the word "*anachorein*" (to withdraw) and its congeners in this gospel suggests an awareness on the part of the evangelist of a "withdrawal" into the desert by Jesus in his early years.**

# The Baptism of Jesus

13 Then Jesus came from Galilee to the Jordan, to John, to be baptized by him. 14 But John stopped him, saying: “I need **to be baptized** by you, and do you come to me?” Jesus, however, answered him: “Permit it for now; for thus it is fitting for us to fulfill all righteousness.” Thereupon he [John] allowed him [to be baptized].

16 When Jesus had been baptized he went up immediately out of the water, and—see—the heavens opened and he saw the Spirit of God coming down like a dove and alighting on him. 17 Then came a voice from heaven saying, “**This is my Son, the Beloved One, with whom I am well pleased.**”

1. Matthew uses “*tou*” with the infinitive, expressing purpose.
2. The heavens opened means of heaven opening to reveal God’s purpose.
3. The dove is a symbol of Israel.
4. The proclamation in Matthew is Public.
5. the Beloved One is not an attributive adjective of my Son, but is a separate title, in apposition.
6. We shall not wholly grasp the full meaning of Matthew’s material unless we bear in mind that Jesus in this tradition is at **once the chosen, the anointed personal Messiah,** and at the same time **represents the people of the Old Covenant.**
7. The king is also a servant. The kingdom of God is not about the King only, but also about the members of the Kingdom.
8. The baptism of Jesus should not be understood against a background of Christian Baptism.

1. “Righteousness” must be seen as the whole purpose of God for his people, and not (as is so often the case in homiletics) as a moral quality only. Ps cxix frequently describes the commandments and ordinances of God as “righteous,” and the same sense underlies Jesus’ reply. “To fulfill all righteousness” must therefore be seen as meaning the fulfillment not only of the demands of God upon his people, but also the fulfillment of those Scriptures in which those demands are set out—law, prophets, writings. In any event, the baptism administered by John was a direct response to the will of God, and so the Messiah must submit to it.
2. First, it was wholly fitting that the Messiah should be completely identified with his people, which is a point constantly made in the NT, however separate from sinners the Messiah might be. Secondly, Matthew’s interest in fulfillment can be seen in his emphasis (which he shares with Mark) as Jesus “went up out of the water.”
3. Foundation, identity, and Mission of the Messiah.

# THE KINGDOM OF GOD

FOUNDATION

Repentance

IDENTITY

Repentance

MISSION

Repentance

