

1. **Week 1 Review:**

- “The Kingdom of Heaven” could be rendered in English as “the *Reign* of God.”
- “Kingdom” is not a noun, a place. It is action-oriented – the reign of God in the present.
- The power of God manifested on earth

2. **Matthew and the Hebraic/Rabbinic Mind:<sup>1</sup>**

- Matthew is considered the most Hebraic/Rabbinic of the four Gospels.
- Reflects Rabbinic scripture interpretation techniques that his audience would understand.
- Techniques designed to draw your mind into the Old Testament scripture
- We look to Rabbinic literature for comparisons and to understand the thinking (Mishnah, Talmud, other Jewish writings)
- Examples that we also find in Matthew:
  - Redemptive history is a Tripart History (*Talmud Sanbedrin*, 97a)
  - Abraham as the beginning of Redemptive History
  - Genealogy with 14 generations (*Pesiqta of Rab Kahana* 5:12)

3. **Psalm 89:35-37**

- Messianic Psalm – God will keep his promise to David for a future King.
- David’s descendants compared to the moon.
- The moon reflects God’s light into the darkness.

4. **Jesus is the promised Messiah:**

- Genealogy
- Fulfillment texts (see handout with the ten fulfillment texts and their OT references).

5. **Genealogy – Does Jesus qualify?**

- **Son of David** = 1<sup>st</sup>-century term for the Messiah (Psalms of Solomon 17:21; written around 50 BCE).

|         |                           |
|---------|---------------------------|
| Abraham | Genesis 22:18             |
| Jacob   | Numbers 24:17 (Messianic) |
| Judah   | Genesis 49:10             |
| Jesse   | Isaiah 11:1 (Messianic)   |
| David   | 2 Samuel 7:13             |

<sup>1</sup> Bassar, Herbert. 2009. *The Mind Behind the Gospels: A Commentary to Matthew 1-14*.

**6. Abraham:**

- Abraham is seen as a new phase in human history and the beginning of God’s plan of redemption
- Rabbis compare Abraham to the divine light in Genesis 1
  - Light into the darkness that brings order – righteousness and justice (Gen. 18:19)
- God’s covenant with Abraham is ultimately fulfilled in Jesus.

**7. Why 14 Generations?**

- Matthew deliberately arranges into 14 generations of 41 names (13 in the final 3<sup>rd</sup>), while Luke’s genealogy has 77 names.
- One suggestion is that Matthew wants to show that Jesus is the “Son of David.” In Hebrew, the name David has a numerical value of 14.

|   |                  |    |
|---|------------------|----|
| D | ד – <i>Dalet</i> | 4  |
| V | ו – <i>Vav</i>   | 6  |
| D | ד – <i>Dalet</i> | 4  |
|   |                  | 14 |

**8. The cycle of the Moon:**

- The first-century Jewish calendar was based on the Moon –
  - Required observation of the 1<sup>st</sup> sliver of the moon in Jerusalem.
- The moon has a 29.5-day cycle that includes the New Moon (darkness)
- 14 days the Moon is waxing (becoming full/increasing light)
- 14 days the Moon is waning (decreasing morning each night until the darkness of the New Moon)

|                |  |
|----------------|--|
| <b>Abraham</b> | Represents the light that breaks forth out of the darkness to illuminate the world.                                    |
| David          | The 14 <sup>th</sup> generation represents the moon coming into its fulness.   |
| Solomon        | The 15 <sup>th</sup> generation is still a glorious period for Israel, but Solomons's sin leads the nation to decline. |
| Exile          | The period of the exile is like the New Moon – darkness  |
| Jesus          | Represents the 14 <sup>th</sup> generation from the exile and the moon coming back into its fulness.                   |