

# *“God’s Biblos Genesis”*

Matthew 1:1

January 7, 2023

**VIDEO:** *New Year’s Look Back*

## **INTRO:**

How about you... **What do YOU want?**

**What do you want...** *today, tomorrow, forever?*

*Have you decided 2024 is the time/year to get it?*

*How committed are you to getting what you want?*

*Remember, a decision without a commitment  
is nothing more than a half-hearted wish.*

- JDP

# **PRAYER**

## **CONTEXT:**

- We are all beginning a new year...
- We are coming out of 1<sup>st</sup> Peter’s year long series:
  - No Matter What!
  - Sovereign GRACE in fallen SUFFERING
  - God’s faithfulness and Gospel family
  - ***Know His true grace & stand firm in it!***

# Now What?



It's time for Truth in love!

*I pray that 2024 will be a year of **unprecedented, true grace...**  
I pray that we will **STAND FIRM IN IT** & bring God glory by,  
in part, by finding and growing more God glorifiers!*

- We are about to begin with the N.T.'s beginning...
- We are biblically ending 400 years of silence...
- We are going to begin the New Testament...
- We are going to begin at/in the N.T.'s beginning...
- We welcome you to The Gospel of Matthew!
- We need to begin by defining “The Gospel of”
  - **Definition:**
    - Good news **from** Matthew
    - Good news **about** Jesus Christ
  - **Description:** “**genre**” = uniquely “Gospel”
  - **Differences:**
    - John vs. synoptics... (synoptic/“**together sight**”)
    - Matthew (synoptic) = **Sovereign King**
    - Mark (synoptic) = **Suffering Servant**
    - Luke (synoptic) = **Son of Man**
    - John = **Son of God**

## BIG IDEA:

Matthew miraculously  
messages the Messiah's mission!

&

(We desperately need to learn, love, & live His Word, will, & ways!)

## TEXT:

Matthew 1:1

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

## PREVIEW:

1. His BIBLOS
2. His GENESIS
3. His HOLINESS

# I. His **BIBLOS** *"The book..."*

## A. Definition:

- a. Original Biblos = inner part of papyrus bark
- b. General Biblos = book(s), writings, record-of
- c. God's Biblos = **Our Bible**

- d. **Bible = God Word**
- e. **God's Word = THE Word of God**
- f. **Word of God = "breathed/inspired by GOD"**
- g. **Inspired by God = 100% perfect & powerful**
  - i. **Authenticity**
  - ii. **Authorship**
  - iii. **Authority**
    - 1. **FACTS** for all faith & family matters!
    - 2. **NOT** fiction
    - 3. **NO** fairytales

**B. Distinction:**

- a. Like & UN-like other "scriptures"
- b. Supernatural vs. Superficial
- c. Miraculous vs. Manmade
- d. Jesus THE Christ makes ALL the difference!

**C. Description:**

- a. Genre
  - i. Cultural
  - ii. Missional
  - iii. Biblical
- b. Metaphors:
  - i. **"Belt of Truth"** – Ephesians 6:10ff
  - ii. **"Sword that pierces"** – Hebrews 4:12-13
  - iii. **"Mirror that reveals"** – James 1:23
  - iv. **"Seed that reproduces"** – 1<sup>st</sup> Peter 1:23
  - v. **"Milk that nourishes"** – 1<sup>st</sup> Peter 2:2
  - vi. **"Lamp/light that shines"** – Psalm 119:105
  - vii. **"Fire that consumes"** – Jeremiah 23:29a
  - viii. **"Hammer that shatters"** – Jeremiah 23:29b

## II. His **GENESIS** *“of the genealogy”*

- A. **“Genesis”** = origin, beginning, source, genealogy...
- B. This is where we see the proof of our distinctions...
- C. Most all religions have versions of “origin stories”
- D. **Only biblical Christianity has documented proof**
  - a. **Matthew 1:1**
  - b. **Genesis 1:1**
  - c. **John 1:1**
- E. Let this awe-inspiring insight sink in...
- F. *Let this truth in love ignite your heart & hopes!*

## III. His **HOLINESS**

*“Biblos genesis”*

*“of Jesus Christ, the son of David, the son of Abraham.”*

(See His...Name, Title, Grammar, Covenant, & Fulfillment)

- a. **His Name Jesus**
  - 1. Jesus is Greek for Joshua in Hebrew
  - 2. Joshua in Hebrew = YAHWH saves!
  - 3. Here we see Jesus’ Holy Name
  - 4. Here we see Jesus is Divine Savior
  - 5. There is power in the name of Jesus!

b. His Title **CHRIST**

1. Christ is NOT Jesus' last/sir name...
2. Christ in Greek = Messiah in Hebrew
3. Messiah in Hebrew = God's anointed One
4. Christ/Messiah unites Genesis 1:1 & 3:15
5. *Creator Christ is Jesus who loves & saves!*
6. Now put the verse together:
  - i. **Matthew 1:1**
  - ii. **Genesis 1:1**
  - iii. **John 1:1**
  - iv. **Genesis 3:15**
  - v. **John 3:16**

John 16:33

*"I have told you these things, so that in Me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."*

c. His Grammar

~ **"THE"** Definite Article

- **NOT a son of...**
- **Rather, THE son of...**

~ Prepositions & Possession **"of"**

- **The specific... of David**
- **The specific... of Abraham**

**T/S:** *Key in on the commas cause we're about to stack up some supernatural superlatives...*

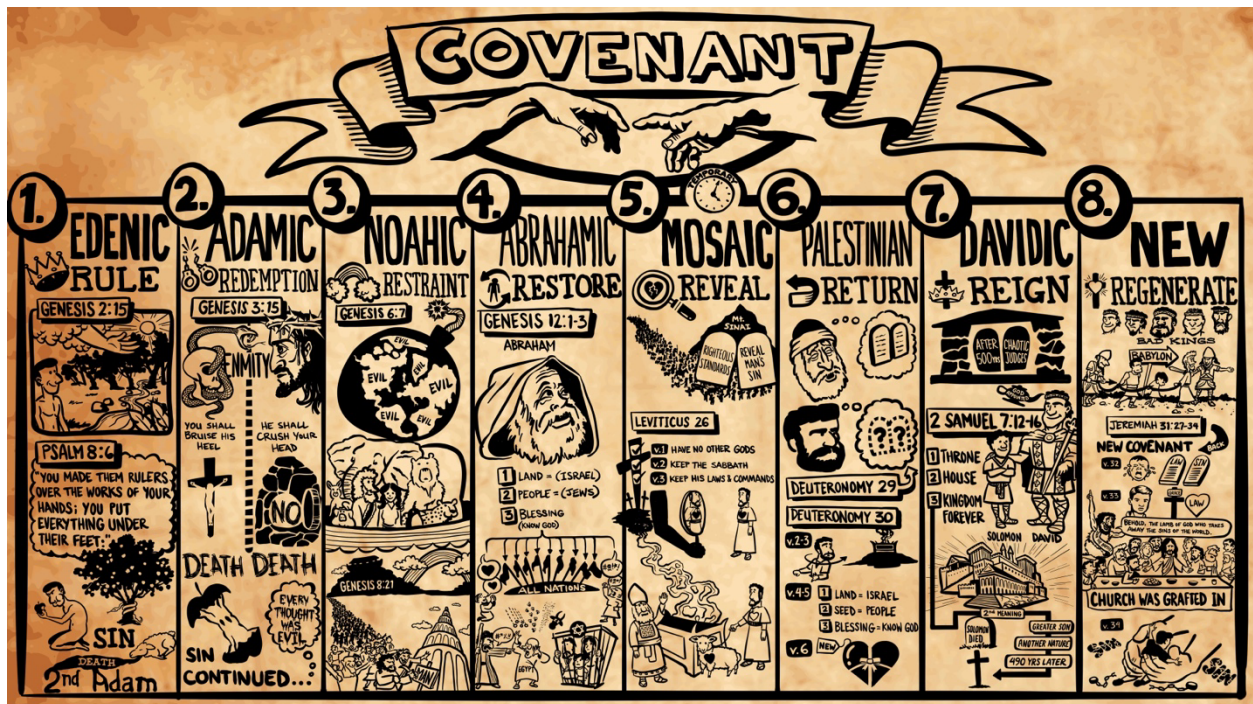
~ *Commas & Colons* = continuation, more

- *Not just "Jesus"*
- *Not just "Christ"*
- *There's MORE!*
- *There are COVENANTS too.*

## d. His Covenants

What are biblical covenants?

**VIDEO:** *Bible Covenants*



~ *"the son of David"*

- *King Jesus forever reigns!*

David Platt:



Nothing in history is accidental.

*Every detail in the Old Testament, even from the very beginning (Gen 3:15), was pointing to a King who would come. History revolves around a King who would come—a King who now has come! Jesus Christ, the son of David, the son of Abraham, is the center of it all.*

**YOU ARE NOT AT THE CENTER OF HISTORY. I AM NOT AT THE CENTER OF HISTORY. OUR GENERATION IS NOT AT THE CENTER OF HISTORY. THE UNITED STATES OF AMERICA IS NOT AT THE CENTER OF HISTORY. BILLIONS OF PEOPLE HAVE COME AND BILLIONS HAVE GONE; EMPIRES HAVE COME AND EMPIRES HAVE GONE; COUNTRIES, NATIONS, KINGS, QUEENS, PRESIDENTS, DICTATORS, AND RULERS HAVE ALL COME AND GONE. AT THE CENTER OF IT ALL STANDS ONE PERSON: JESUS THE CHRIST. THIS IS THE BOLD CLAIM OF MATTHEW'S GOSPEL. AND IF THIS JESUS IS THE KING OF ALL HISTORY, THEN IT FOLLOWS THAT HE SHOULD BE THE KING OF YOUR LIFE. WHEN YOU REALIZE HIS RULE AND SUBMIT TO HIS REIGN, IT CHANGES EVERYTHING ABOUT HOW YOU LIVE. EVERYTHING.**

➤ *Christ's kingdom framework...*

(per Platt)

- Gospel: The message of the kingdom.
- Disciples: The citizens of the kingdom.
- Discipleship: The demands of the kingdom.
- Church: The outpost of the kingdom.
- Mission: The spread of the kingdom.
- Demons: The enemies of the kingdom.
- Hope: The coming of the kingdom.



~ *“the son of Abraham”*

- *Jesus Christ - the blessing to all*
- *Matthew’s first and last words say it all...*

## e. **His *Fulfillment***

- i. **Matthew 1:1**
- ii. **Genesis 1:1**
- iii. **John 1:1**
- iv. **Genesis 3:15**
- v. **John 3:16**
- vi. **John 16:33**
- vii. **Matthew 28:18-20**

***18**Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. **19**Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **20**and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age.”*

## **REVIEW:**

**Matthew miraculously  
messages the Messiah’s mission!**

**&**

**(We desperately need to learn, love, & live His Word, will, & ways!)**

## **CLOSE:**

So... as we press into Matthew... **What DO you want?**

So... as we press into this new year, **What do YOU want?**

I pray that together... we want AND are ready to make covenant commitments to Jesus Christ and His Church...

**I pray that together... we learn, love, and live...  
God's biblos genesis of Jesus the Christ by, in part:**

- Seeking to bring Him glory, by sharing His gospel, and championing His grace.
- Going into the fields to harvest... finding and growing more harvesters... and bearing much faithful fruit along the way.
- Push away all self-righteous, hard-hearted, judgmentalism... as well as any & all mediocrity, compromise, and deceptively destructive rationalizations.
- Go... REALLY GO... locally, regionally, & globally!
- **That we GO... livin' on Christ's fishin' mission!**
- Truly DESIRE reformation, revival, & refinement!

## PRAYER

**WORSHIP:** *You Hold On To Me; This Is Jesus; My Life Is Proof*

**Matthew 1:1**

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

◀ **Matthew 1:1** ▶

**Text Analysis**

[Go to Parallel Greek](#)

Strong's	Greek	English	Morphology
976 [e]	Βίβλος <a href="#">Biblos</a>	[The] book	N-NFS
1078 [e]	γενέσεως <a href="#">geneseōs</a>	of [the] genealogy	N-GFS
2424 [e]	Ἰησοῦ <a href="#">Iēsou</a>	of Jesus	N-GMS
5547 [e]	Χριστοῦ <a href="#">Christou</a>	Christ,	N-GMS
5207 [e]	υἱοῦ <a href="#">huiou</a>	son	N-GMS
1138 [e]	Δαυὶδ <a href="#">Dauid</a>	of David,	N-GMS
5207 [e]	υἱοῦ <a href="#">huiou</a>	son	N-GMS

11 [e]	Ἀβραάμ. Abraam	of Abraham:	N-GMS
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# The Gospel Of The Kingdom

## MATTHEW 1:1-17

**Main Idea:** The Gospel of Matthew is an account of the life, death, and resurrection of Jesus Christ, the Messiah and King predicted by the Old Testament.

### I. The Gospel of the Kingdom

- A. The book of Matthew is a Gospel (an account of good news).
- B. The book of Matthew is one of four Gospels.
  - 1. John: Jesus is the Son of God.
  - 2. Luke: Jesus is the Son of Man.
  - 3. Mark: Jesus is the Suffering Servant.
  - 4. Matthew: Jesus is the Sovereign King.

### II. Introduction of the King

- A. He is the Savior.
- B. He is the Messiah.
- C. He is the son of David.
- D. He is the son of Abraham.

### III. Overview of the Kingdom

- A. Gospel: The message of the kingdom
- B. Disciples: The citizens of the kingdom
- C. Discipleship: The demands of the kingdom
- D. Church: The outpost of the kingdom
- E. Mission: The spread of the kingdom
- F. Demons: The enemies of the kingdom
- G. Hope: The coming of the kingdom

### IV. Salvation through the King

- A. God saves only by His sovereign grace.
- B. God saves ultimately for His global purpose.

### V. The Bottom Line

- A. Like the leaders, will you completely reject Jesus?
- B. Like the crowds, will you casually observe Jesus?
- C. Like the disciples, will you unconditionally follow Jesus?

**The book of Matthew is a Gospel, an account of good news.** That point may sound obvious, but we can't overlook it as we consider this first book of the New Testament.

*“Gospel” literally means “good news,” and Matthew’s purpose in this book is to write an account of the good news of Jesus Christ—how Jesus came, what Jesus did, what Jesus said, and what Jesus accomplished in His death and resurrection.*

***These truths are intended to change our lives and the entire world.***

In order for us to rightly interpret Matthew’s Gospel, we need to understand what it is and what it is not.

- 1.** First, as we consider this Gospel, we need to remember that it is not a congregational letter. Matthew is not like 1 Timothy, a letter written by Paul sent to Timothy and the church at Ephesus. This Gospel is not primarily addressing a certain congregation in a certain situation; rather, it is presenting Jesus

Christ—who He is and what He has done—to all people.

2. Second, as you read through Matthew you will also notice that it is not a comprehensive biography. Matthew was not trying to include every minute detail of Jesus' life. There are many things that have been left out. Matthew chose various stories and abbreviated teachings from Jesus' life in order to accomplish a specific purpose. This Gospel includes what it does because the author wants to say something specific about the person and work of Jesus Christ.
3. Finally, concerning the purpose of Matthew's Gospel, we see that it is not a chronological history. Obviously, time plays a role in Matthew's arrangement, since he begins with Jesus' birth and ends with Jesus' death and resurrection. However, within this broad framework, Matthew has intentionally arranged his material around specific emphases. In particular, Matthew organizes his Gospel around five distinct teaching sections, and in between sections he tells us different stories, or narrative accounts. After the first four chapters of narrative in Matthew, we come upon the first teaching section in chapters 5–7, a section we know as the Sermon on the Mount. Immediately following Jesus' teaching in the Sermon on the Mount, Matthew says, *"When Jesus had finished this sermon ..." (7:28)*. We might think of these summary statements to be the "seams" stitching together the major teaching sections.

Consider the following five seams:

1. 7:28–29— “When Jesus had finished this sermon ...”
2. 11:1— “When Jesus had finished giving orders to His 12 disciples”
3. 13:53— “When Jesus had finished these parables ...”
4. 19:1— “When Jesus had finished this instruction ...”
5. 26:1— “When Jesus had finished saying all this ...”

Matthew’s structure is not accidental.  
It is intentional—even beautiful.

**After each of the five key teaching sections, he gives us one of these summary statements.**

*By this organization, Matthew gives us a beautiful portrait of Jesus’ words and deeds. In considering this structure, we need to remember the main point of this Gospel, namely, to give us an account of the life, teaching, death, and resurrection of Jesus Christ.*



Next, we'll consider Matthew's portrait of Jesus in relation to the other Gospels.

**The book of Matthew is one of four Gospels.**

Each Gospel writer gives us an account of Jesus' life, death, and resurrection.

Now there are certainly similarities among all four Gospels, but each one uses different stories at different times and in different ways in order to emphasize different truths about Jesus.

It's as if the good news about Christ is a multi-colored diamond that you can look at from a variety of different angles, with each angle giving you a unique and glorious glimpse of the Lord Jesus. Still, at the end of the day, it's the same diamond.

While Matthew, Mark, Luke, and John are composed by different writers and written with different emphases, each Gospel is written under the inspiration of the Holy Spirit (2 Tim 3:16).

**The following is admittedly an oversimplification, but it may help us to see some of the different**

**emphases of the four Gospels. These emphases are even evident in the way that the Gospels begin:**

- **John:** Jesus is the Son of God.

Instead of including a genealogy like Matthew, John begins by saying, “In the beginning was the Word, and the Word was with God, and the Word was God” (1:1). **John is showing us Jesus’ divinity from the start.** He even gives us a purpose statement toward the close of the book: *“But these [signs] are written so that you may believe Jesus is the Messiah, the Son of God, and by believing you may have life in His name” (20:31).*

- **Luke:** Jesus is the Son of Man.

Jesus’ significance for all humanity is emphasized from the very beginning of Luke’s Gospel. His genealogy in chapter 3, for instance, is framed differently from Matthew’s. **In ascending order, Luke traces the physical lineage of Jesus to Adam,** *whereas Matthew begins with Abraham and moves forward to Jesus.*

- **Mark:** Jesus is the Suffering Servant.

Mark doesn’t give us a genealogy. Instead, **from the very start, there is a clear emphasis on Jesus coming, not to be served, but to “serve, and to give His life—a ransom for many” (10:45).** Mark also highlights the suffering that will come to all who follow Jesus.

- **Matthew: Jesus is the Sovereign King.** From the very beginning, Matthew makes clear that Jesus is the King, coming from the line of King David (1:1), and He is the Messiah, the promised One from the line of Abraham (1:1). **In descending order, Matthew traces the legal lineage of Jesus from Abraham.** Matthew shows us that Jesus came not simply from Adam, but more specifically from the line of the kings in Israel. **He is the promised King!**

A few more points regarding Matthew's genealogy may be helpful.

- A. **First, he is not giving us a comprehensive genealogy,** that is, **not every descendant in the family tree is included in this list.** This genealogy is specifically arranged in **groups of 14,** as Matthew himself tells us in **1:17**: *"So all the generations from Abraham to David were 14 generations; and from David until the exile to Babylon, 14 generations; and from the exile to Babylon until the Messiah, 14 generations."* Matthew has arranged his genealogy this way for a reason that goes all the way back to the Hebrew name for King David. **THE HEBREWS RECOGNIZED SOMETHING CALLED**

**GEMATRIA, A SYSTEM OF ASSIGNING NUMERICAL VALUES TO CERTAIN WORDS BASED ON THE CORRESPONDING LETTERS OF THE HEBREW ALPHABET. WHEN YOU ADD UP THE NUMERICAL VALUES OF THE HEBREW CONSONANTS IN DAVID’S NAME, YOU GET A TOTAL OF 14** (Blomberg, *Matthew*, 53).

- B. In addition, **David’s name is the fourteenth in Matthew’s list** (Blomberg, 53)!

*Clearly, Matthew intended to connect Jesus to King David.*

Once we see some of these pieces put together, it should be clear that Matthew’s genealogy should not be skipped over in order to get to the “good stuff.” **These opening verses help clue us in to the purpose of Matthew’s Gospel.**

### **Introduction of the King**

#### **MATTHEW 1:1-17**

...In his introduction of Jesus as the King, Matthew points out that **He is the Savior.**

Verse 1 begins, *“The historical record of Jesus Christ.”*

The name “**Jesus**” is the Greek form of the name “**Joshua**” or “**Yeshua**,” which means “**Yahweh saves**,” or “**The Lord is salvation.**”

This theme fits with the angel’s instructions to Joseph later in the chapter: “She [Mary] will give birth to a son, and you are to name Him Jesus, because *He will save His people from their sins*” (v. 21; emphasis added).

Recall from the Old Testament that Joshua was the leader appointed by God to take His people into the promised land; now, Jesus is the leader appointed by God to take sinful people into eternal life.

After looking at the name “**Jesus**,” we turn to the title “**Christ**.”

By applying this title to Jesus, Matthew is telling us that **He is the Messiah**.

It is important to keep in mind that “**Christ**” is not Jesus’ last name. No,

“Christ” literally means “Messiah” or “Anointed One.”

Throughout the Old Testament there were promises of a coming anointed one, a Messiah, who would powerfully deliver God’s people. Here Matthew says of Jesus, “This is He, the One we’ve waited for!”

Next, continuing in verse 1, we learn of Jesus’ royal identity: **He is the son of David.**

**When we think about the son of David, we’re reminded of David’s desire to build the temple of the Lord in 2 Samuel 7.** Here is God’s response:

*When your time comes and you rest with your fathers, I will raise up after you your descendant, who will come from your body, and I will establish his kingdom. He will build a house for My name, and I will establish the throne of his kingdom forever. (2 Sam 7:12–13)*

The Lord informed David that he, David, would not be the one to build the temple, but that his son Solomon would. God made a covenant with David in the context of this discussion and promised him two primary things.

1. First, David was promised that a continual seed will endure to the end (2 Sam 7:13). This was a promise that God would bless Solomon, David's son. However, we know that the promise extends beyond Solomon, because God was not just referring to the next generation—**the throne of this kingdom would be established “forever” (v. 13)**. That word “forever” is repeated over and over in 2 Samuel 7 (vv. 16, 24, 25, 26, and 29). God was telling David that his seed, his family, would endure forever. As readers in the twenty-first century, we should be struck by the fact that a promise given in 2 Samuel 7 is still active today. This promise is literally shaping eternity.
2. The second thing God promised to David was that an honored son will reign on the throne. This promise had an immediate reference to Solomon; however, God promised that the throne would be established forever: *“Your house and kingdom will endure before Me forever” (2 Sam 7:16)*. The Old Testament had been pointing to a continual seed that would endure and an honored son from the seed of David who would reign on the throne. This is precisely what the prophets spoke of.

### Isaiah 9:6–7:

*For a child will be born for us,  
a son will be given to us,  
and the government will be on His shoulders.  
He will be named  
Wonderful Counselor, Mighty God,  
Eternal Father, Prince of Peace.  
The dominion will be vast,  
and its prosperity will never end.  
He will reign on the throne of David*



*and over his kingdom,  
to establish and sustain it  
with justice and righteousness from now on and forever.  
The zeal of the LORD of Hosts will accomplish this.*

## **Isaiah 11:1–3a,10:**

*Then a shoot will grow from the stump of Jesse,  
and a branch from his roots will bear fruit.  
The Spirit of the LORD will rest on Him—  
a Spirit of wisdom and understanding,  
a Spirit of counsel and strength,  
a Spirit of knowledge and of the fear of the LORD.  
His delight will be in the fear of the LORD  
...  
On that day the root of Jesse  
will stand as a banner for the peoples.  
The nations will seek Him,  
and His resting place will be glorious.*

## **Jeremiah 23:5–6:**

*“The days are coming”—this is the LORD’s declaration—  
“when **I will raise up a Righteous Branch of David.**  
**He will reign wisely as king**  
**and administer justice and righteousness in the land.**  
In His days Judah will be saved,  
and Israel will dwell securely.  
This is what He will be named:  
**Yahweh Our Righteousness.”***

## **Ezekiel 37:24–25:**

*My servant David will be king over them, and there will be one shepherd for all of them.  
They will follow My ordinances, and keep My statutes and obey them.*

*They will live in the land that I gave to My servant Jacob, where your fathers lived. They  
will live in it forever with their children and grandchildren, and My servant David will be their  
prince forever.*

In each of these passages there is an assumption that **God's promise is continuing**. For instance, in the final passage—Ezekiel 37—the people are in exile, having been ripped away from their home city, Jerusalem. The temple has been destroyed and the people are wondering, “Have God's promises failed?” And while King David was dead at this point, Ezekiel still speaks of David being king. The prophet is picking up on God's promise that through the line of David, God's kingdom would be established forever.

The covenant would be an everlasting covenant  
(**Ezek 37:26**).

*To a people who for generations had longed for a Messiah from the line of David, Matthew is not just giving a list of names in this genealogy; he's announcing the arrival of the King.*

After telling us that Jesus is the Son of David, Matthew then tells us that **He is the son of Abraham** (v. 1).

Once again we're thrust back into the Old Testament, **all the way back to Genesis 12**.

Here is God's word to Abraham:

Go out from your land,  
your relatives,  
and your father's house  
to the land that I will show you.  
I will make you into a great nation,  
I will bless you,  
I will make your name great,  
and you will be a blessing.  
I will bless those who bless you,  
I will curse those who treat you with contempt,  
and **all the peoples on earth**  
**will be blessed through you.** (Gen 12:1–3)

## ***Based on this passage, we see the following:***

- **God will form a covenant people.** God would make Israel into a “great nation.”
- **God will give them a promised inheritance on earth.**  
This inheritance would become known as **the promised land.**
- **God will use them to accomplish a global purpose.**  
Abraham and those who come from him will be **a blessing to all the families of the earth.**

God's promise to Abraham is reiterated in chapter 15 and then again in chapter 17. In 17:5–6 God says, “Your name will no longer be Abram, but your name will be Abraham, for I will make you the father of many nations. I will make you extremely fruitful and will make nations and kings come from you.” Through Abraham's line God says that **He will send a King.** Then in verses 15–16 of the same chapter, God says of Sarah, Abraham's wife, “I will bless her; indeed, I will give you a son by her. I will bless her, and she will produce nations; *kings of peoples* will come from her” (emphasis added). Speaking of Abraham's line again in these verses, God says that **God's kingdom will one day expand to all people groups.**

This truth is reiterated later, in Genesis 49:10, where Jacob prophesies, *“The scepter will not depart from Judah or the staff from between his feet until He whose right it is comes and the obedience of the peoples belongs to Him.”* Again, God is promising a royal line.

God works out His promise to Abraham in Israel’s history and ultimately through His Son, Jesus Christ.

Nothing in history is accidental.

*Every detail in the Old Testament, even from the very beginning (Gen 3:15), was pointing to a King who would come. History revolves around a King who would come—a King who now has come! Jesus Christ, the son of David, the son of Abraham, is the center of it all.*

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HAVE COME AND EMPIRES HAVE GONE; COUNTRIES, NATIONS, KINGS, QUEENS, PRESIDENTS, DICTATORS, AND RULERS HAVE ALL COME AND GONE. AT THE CENTER OF IT ALL STANDS ONE PERSON: JESUS THE CHRIST. THIS IS THE BOLD CLAIM OF MATTHEW'S GOSPEL. AND IF THIS JESUS IS THE KING OF ALL HISTORY, THEN IT FOLLOWS THAT HE SHOULD BE THE KING OF YOUR LIFE. WHEN YOU REALIZE HIS RULE AND SUBMIT TO HIS REIGN, IT CHANGES EVERYTHING ABOUT HOW YOU LIVE. EVERYTHING.

### Overview of the Kingdom

In light of what we've seen above from Matthew's opening words and the promises of the Old Testament, God's kingdom figures prominently in this first Gospel.

Consider how a number of concepts fit within this kingdom framework:

- **Gospel:** The message of the kingdom. The central message in the mouth of Jesus is clear: *"Repent, because the kingdom of heaven has come near!"* (Matt 4:17).

- **Disciples:** The citizens of the kingdom. In Matthew 5–7, which we refer to as The Sermon on the Mount, Jesus begins by telling us what kingdom citizens are like.
- **Discipleship:** The demands of the kingdom. Following this King is costly, for He says in Matthew 10, *“Anyone finding his life will lose it, and anyone losing his life because of Me will find it”* (v. 39).
- **Church:** The outpost of the kingdom. Matthew is the only Gospel writer who actually uses the word for *church—ekklesia*. We’re going to see that Jesus has designed His people under His rule to be a demonstration, a living picture, of the kingdom of God at work. Do you want to see what people look like who live under the rule and reign of King Jesus? Look at the church, Matthew says.
- **Mission:** The spread of the kingdom. The church proclaims the gospel of the kingdom, and not even the gates of hell will be able to stop it (Matt 16:18).
- **Demons:** The enemies of the kingdom. The Gospel of Matthew makes very clear that the Devil and all his minions are absolutely opposed to this King and

everyone and everything in His kingdom, including you and me. But, Satan's power is limited and his doom is assured.

- **Hope: The coming of the kingdom.** In the Gospel of Matthew we get a dual picture of the coming of God's kingdom.

A. On the one hand, the kingdom is a present reality. The great announcement in the book of Matthew is that the King is here! Jesus Christ has broken into a dark and hurting world, bringing healing and forgiveness. *He binds up the brokenhearted, He gives rest to the weary, He gives sight to the blind, and He gives life to the dead.*

B. On the other hand, Matthew will also show us that the kingdom is a future realization. Jesus dies on the cross, rises from the grave, and before departing from His disciples, He promises to return. The King is coming back. At His first coming, Jesus came as a crying baby. At His second coming, Jesus will come as the crowned King.

### Salvation through the King

We've seen already that Matthew's genealogy is so much more than a list of names or simply a historical record for first-century Jewish readers. It presents Jesus Christ as the climactic fulfillment of God's promises of a coming King and His kingdom. Also included in this genealogy is a picture of how God saves. Matthew tells us at least two things in this opening section about the nature of God's salvation.

First, God saves only by His sovereign grace.



The list of names in verses 1–17 is full of evil kings and sinful men and women, a description that includes Abraham and David as well. Abraham was a polygamist patriarch who lied about his wife twice. David was an adulterous murderer. And the list goes on and on. It's amazing to think that the great, great, great, great, great grandparents of Jesus hated God and were leading other people to hate Him too.

Clearly, then,  
Jesus came not because of Israel's righteousness, but in spite of Israel's sinfulness.

**Throughout Scripture we see the sinful responsibility of man.**

Evil kings and evil men lived their lives in rebellion against God, and they were responsible for their sin. Nevertheless, God was working in and through these people.

In the midst of man's sinfulness,

**we also see the supreme will of God.**

At no point were any of the men and women mentioned in this genealogy outside of the sovereign control of God. Yes, *they* were choosing to disobey God,

and *they* were responsible for that. At the same time, God was ordaining all of this to bring about the birth of His Son.

In addition to the men mentioned earlier, the list of sinful women on Matthew's list is equally stunning. The message is clear:

**Jesus came for (and through) the morally outcast.**

So why is this theme of sexual immorality so prominent in this genealogy, and why are *these* people included in the line that leads to Christ? For the same reason *your* name is included in the line that leads *from* Christ—solely because of the sovereign grace of God. Praise be to God that He delights in saving sinful, immoral outcasts! This theme of sovereign grace even applies to Matthew, the author of this Gospel. Matthew was a tax collector, a Jew who made his living by cheating other Jewish people. When Jesus called Matthew to follow Him, the only people Matthew knew to invite to his house for a party were moral reprobates (9:10–13)! Matthew knew he was the least likely person to be writing this Gospel, which is fitting for a book that announces good news. God saves not based on any merit in us, but totally on sovereign mercy in Him. If He didn't save like that, we would all be damned.

Matthew shows us repeatedly that Jesus fulfills God's promise to bless His chosen people. This helps explain why his Gospel is loaded with Old Testament references.

Jesus came to bring salvation to the people of Israel, a point Matthew makes clear (15:24). But that wasn't all: **Just as God promised to bless His chosen people Israel for the sake of *all* peoples, so Jesus accomplishes God's purpose to bless all peoples.**

Jesus would pour His life into twelve Jewish disciples, and then He would tell them, "Go, therefore, and make disciples of all nations" (28:19). The end will not come, Jesus says, until the "good news of the kingdom" is "proclaimed in all the world as a testimony to all nations" (24:14).

Matthew's Gospel teaches us that an emphasis on missions is not just a made-up program that man has come up with; it's all over the Bible.

Missions have been the purpose of God from the very beginning of history, with His saving acts culminating in the person and work of Christ.

Now **all followers of Christ are on a global mission to make this King known among all nations, to spread the gospel of this kingdom at home and among every people group on the planet.**

At the end of the day, how does God save us? Solely by His sovereign grace. Why does God save us? Ultimately for His global **purpose.** This is at the heart of Matthew's genealogy.

The question then becomes how we will respond.

## The Bottom Line

As we move forward in the book of Matthew, we are going to see three distinct groups of people:

**(1)** Religious leaders who deny Jesus,

**(2)** Crowds of people who follow Jesus as long as He gives them what they want and attracts their interest (but who ultimately and eternally walk away), and

**(3)** the very small group of disciples who are going to follow Jesus, learn from Him, and eventually lose their lives for Him.

As you read Matthew's Gospel,

**you must decide which group you are in.**

## **Like the leaders, will you completely reject Jesus?**

We are going to see attacks on Jesus' character and attacks on Jesus' claims throughout this book by people who pridefully choose to deny that Jesus is King.

## **Like the crowds, will you casually observe Jesus?**

This is the place where many church attenders, probably even many church members, find themselves today.

**CONTENT TO OBSERVE JESUS, TO GIVE HIM TOKEN ALLEGIANCE, THEY ADD HIM AS A PART OF THEIR LIFE. THESE ARE PEOPLE WHO DO GOOD THINGS AND ARE ACTIVELY INVOLVED IN THE CHURCH IN DIFFERENT WAYS. THEY ARE, IN SOME WAY OR ANOTHER, ASSOCIATED WITH JESUS.**

And one day they will say, *"Lord, Lord, didn't we prophesy in Your name, drive out demons in Your name, and do many miracles in Your name?" (7:22).*

And Jesus will say to them, *"I never knew you! Depart from Me, you lawbreakers!" (7:23).*

## **Like disciples, will you unconditionally follow Jesus?**

In a day when nominal Christianity and lazy discipleship are rampant in America and in many places around the world, will you rise up and say to Jesus,

“You are King, and because You are King, there are no conditions on my obedience to You. I will follow You wherever You lead me, I will give You whatever You ask of me. I will abandon all I have and all I am because You are King and You are worthy of nothing less”?

**This is the heart of what it means to be a disciple of Jesus the Christ.**

*How will you respond?*

### **Reflect and Discuss**

1. What is Matthew’s overall purpose in writing this Gospel?
2. How is it possible for the four Gospel writers to each have a purpose in mind yet write accurate historical accounts?
3. How is Matthew’s Gospel different from a New Testament letter?
4. Which person in the genealogy do you most resonate with, and why?
5. What is the significance of the term “Christ”?
6. What did the Old Testament prophets promise the Jewish “Messiah” would be, and how is He also good news for the Gentiles?
7. How did morally outcast people figure in to Jesus’ coming?
8. In what way does this Gospel have a global purpose?
9. Explain how the kingdom has arrived *and* is yet to arrive.
10. How should true disciples respond to Jesus as a result of Matthew’s Gospel?<sup>1</sup>

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<sup>1</sup> David Platt, [\*Exalting Jesus in Matthew\*](#), ed. Daniel L. Akin, David Platt, and Tony Merida, Christ-Centered Exposition Commentary (Nashville, TN: Holman Reference, 2013), 3–16.

# Expositor's Commentary: D.A. Carson

## **PURPOSE:**

At the broadest level we may say that Matthew's purpose is to demonstrate (1) that Jesus is the promised Messiah, the Son of David, the Son of God, the Son of Man, Immanuel; (2) that many Jews, and especially the leaders, sinfully failed to perceive this during his ministry; (3) that the messianic kingdom has already dawned, inaugurated by the life, ministry, death, resurrection, and exaltation of Jesus; (4) that this messianic reign, characterized by obedience to Jesus and consummated by his return, is the fulfillment of OT prophetic hopes, (5) that the church, the community of those, both Jew and Gentile, who bow unqualifiedly to Jesus' authority, constitutes the true locus of the people of God and the witness to the world of the "gospel of the kingdom"; (6) that throughout this age Jesus' true disciples must overcome temptation, endure persecution from a hostile world, witness to the truth of the gospel, and live in deeply rooted submission to Jesus' ethical demands, even as they enjoy the new covenant, which is simultaneously the fulfillment of old covenant anticipation and the experience of forgiveness bestowed by the Messiah who came to save his people from their sins and who came to give his life a ransom for many.

Such a complex array of themes was doubtless designed to meet many needs: (1) to instruct and perhaps catechize (something facilitated by the careful arrangement of some topical sections; cf. Moule, *Birth*, p. 91); (2) to provide



apologetic and evangelistic material, especially in winning Jews; (3) to encourage believers in their witness before a hostile world; and (4) to inspire deeper faith in Jesus the Messiah, along with a maturing understanding of his person, work, and unique place in the unfolding history of redemption.<sup>2</sup>

## **MATTHEW ON CHURCH:**

The word *ekklēsia* (“church”) occurs twice in Matthew (16:18; 18:17). Partly because it appears in no other Gospel, the “ecclesiasticism” of Matthew has often been overstressed.

*Certain things stand out.* First, Matthew insists that Jesus predicted the continuation of his small group of disciples in a distinct community, a holy and messianic people, a “church” (see comment at 16:18). This motif rests on numerous passages, not just one or two texts of disputed authenticity.

*Second,* Jesus insists that obeying the ethical demands of the kingdom, far from being optional to those who make up the church, must characterize their lives.

**Their allegiance proves false wherever they do not do what Jesus teaches (e.g., 7:21–23).**

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<sup>2</sup> D. A. Carson, “Matthew,” in *The Expositor’s Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 25.

*Third*, a certain discipline must be imposed on the community (see comments at 16:18–19; 18:15–18). But Matthew describes this discipline in principles rather than in details (there is no mention of deacons, elders, presbyteries, or the like), and therefore this discipline is not anachronistic provided we can accept the fact that Jesus foresaw the continuation of his community.

*This third theme is much stronger in Matthew than in Mark or Luke. One might speculate on the pressures that prompted Matthew to include this material—apathy in the church, return to a kind of casuistical righteousness, infiltration by those not wholly committed to Jesus Messiah, the failure to discipline lax members. But this is speculation. The essential factor is that Matthew insists that the demand for a disciplined church goes back to Jesus himself.<sup>3</sup>*

## **MATTHEW ON MISSION:**

It has long been recognized that the closing pericope (28:16–20) is fully intended to be the climax toward which the entire Gospel moves. **By tying together some of Matthew's most dominant themes, these verses give them a new depth that reaches back and**

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<sup>3</sup> D. A. Carson, "[Matthew](#)," in *The Expositor's Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 31.

sheds light on the entire Gospel. For instance, the Great Commission is perceived to be the result of God's providential ordering of history (1:1–17) to bring to a fallen world a Messiah who would save his people from their sins (1:21); but the universal significance of Jesus' birth, hinted at in 1:1 and repeatedly raised in the flow of the narrative (e.g., see comments at 2:1–12; 4:14–16, 25; 8:5–13; 10:18; 13:36–52; 15:21–28; 24:9, 14) is now confirmed by the concluding lines.<sup>4</sup>

**Matthew's GOSPEL....** *is not exactly a history, biography, theology, confession, catechism, tract, homage, or letter—though it is in some respects all these. It is a “Gospel,” a presentation of the “good news” of Jesus the Messiah.*<sup>5</sup>

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<sup>4</sup> D. A. Carson, [“Matthew,”](#) in *The Expositor's Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 36.

<sup>5</sup> D. A. Carson, [“Matthew,”](#) in *The Expositor's Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 39.

## Prologue: The Origin and Birth of Jesus the Christ (1:1–2:23)

### A. *The Genealogy of Jesus* (1:1–17)

In each Gospel Jesus' earthly ministry is preceded by an account of John the Baptist's ministry. This formal similarity does not extend to the introductions to the Gospels. Mark 1:1 opens with a simple statement. Luke begins with a first-person preface in which he explains his purpose and methods, followed by a detailed and often poetic account of the miraculous births of John and Jesus (Lk 1:5–2:20) and brief mention of Jesus' boyhood trip to the temple (2:21–52). Luke reserves Jesus' genealogy for chapter 3. John's prologue (Jn 1:1–18) traces Jesus' beginnings to eternity and presents the Incarnation without referring to his conception and birth. In each Gospel the introduction anticipates major themes and emphases. In Matthew the prologue (Mt 1:1–2:23) introduces such themes as the son of David, the fulfillment of prophecy, the supernatural origin of Jesus the Messiah, and the Father's sovereign protection of his Son in order to bring him to Nazareth and accomplish the divine plan of salvation from sin (cf. esp. Stonehouse, *Witness of Matthew*, pp. 123–28).

### v.1

The first two words of Matthew, ***biblos*** ***geneseōs***, may be translated “record of the genealogy” (NIV), “record of the origins,” or “record of the history.”

NIV limits this title to the genealogy (1:1–17), the second could serve as a heading for the prologue (1:1–2:23), and the third as a heading for the entire Gospel. The expression is found only twice in the LXX: in Genesis 2:4 it refers to the creation account (Gen 2:4–25) and in Genesis 5:1 to the ensuing genealogy. From the latter it appears possible to follow NIV (so also Hendriksen; Lohmeyer, *Matthäus*; McNeile); but because the noun *genesis* (NIV, “birth”) reappears in Mt 1:18 (one of only four NT occurrences), it seems likely that the heading in 1:1 extends beyond the genealogy. No occurrence of the expression as a heading for a book-length document has come to light. Therefore, we must discount the increasingly popular view (Davies, *Setting*; Gaechter, *Matthäus*; Hill, *Matthew*; Maier; Zahn) that Matthew means to refer

to his entire Gospel, “A record of the history of Jesus Christ.” **Matthew rather intends his first two chapters to be a coherent and unified “record of the origins of Jesus Christ.”**

The designation “Jesus Christ the son of David, the son of Abraham” resonates with biblical nuances. (For comments regarding “Jesus,” see on 1:21.)

“Christ” is roughly the Greek equivalent to “Messiah” or “Anointed.”

In the OT the term could refer to a variety of people anointed for some special function: priests (Lev 4:3; 6:22), kings (1 Sam 16:13; 24:10; 2 Sam 19:21; Lam 4:20), and, metaphorically, the patriarchs (Ps 105:15) and the pagan king Cyrus (Isa 45:1). Already in Hannah’s prayer “Messiah” parallels “king”: the Lord “will give strength to his king and exalt the horn of his anointed” (1 Sam 2:10). With the rising number of OT prophecies concerning King David’s line (e.g., 2 Sam 7:12–16; cf. Ps 2:2; 105:15), “Messiah, or “Christ,” became the designation of a figure representing the people of God and bringing in the promised eschatological reign.

In Jesus’ day Palestine was rife with messianic expectation. Not all of it was coherent, and many Jews expected two different “Messiahs.” But Matthew’s linking of “Christ” and “son of David” leaves no doubt of what he is claiming for Jesus.

In the Gospels “Christ” is relatively rare (as compared with Paul’s epistles). More important it almost always appears as a title, strictly equivalent to “the Messiah” (see esp. 16:16).

**But it was natural for Christians after the Resurrection to use “Christ” as a name not less than as a title; increasingly they spoke of “Jesus Christ” or “Christ Jesus” or simply “Christ.”**

Paul normally treats “Christ,” at least in part as a name; but it is doubtful whether the titular force ever entirely disappears (cf. N.T. Wright, “The Messiah and the People of God: A Study in Pauline Theology with Particular Reference to the Argument of the Epistle to the Romans” [Ph. D. diss., Oxford University, 1980], p. 19). Of Matthew’s approximately eighteen occurrences, all are exclusively titular except this one (1:1), probably 1:16, certainly 1:18, and possibly the variant at 16:21.

The three uses of “Christ” in the prologue reflect the confessional stance from which Matthew writes; he is a committed Christian who has long since become familiar with the common way of using the word as both title and name.

At the same time it is a mark of Matthew’s concern for historical accuracy that Jesus is not so designated by his contemporaries.

*“Son of David”*  
is an important designation in Matthew.

**Not only does David become a turning point in the genealogy (1:6, 17), but the title recurs throughout the Gospel (9:27; 12:23; 15:22; 20:30–31; 21:9, 15; 22:42, 45).**

God swore covenant love to David (Ps 89:29) and promised that one of his immediate descendants would establish the kingdom—even more, that David’s kingdom and throne would endure forever (2 Sam 7:12–16).

Isaiah foresaw that a “son” would be given, a son with the most extravagant titles: Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace: “Of the increase of his government and peace there will be no end. He will reign *on David’s throne* and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this” (Isa 9:6–7).

In Jesus’ day at least some branches of popular Judaism understood “son of David” to be messianic (cf. Ps Sol 17:21; for a summary of the complex intertestamental evidence, cf. Berger, “Die königlichen Messiastraditionen,” esp. pp. 3–9).

The theme was important in early Christianity (cf. Luke 1:32, 69; John 7:42; Acts 13:23; Rom 1:3; Rev 22:16). **God's promises, though long delayed, had not been forgotten;**

*Jesus and his ministry were perceived as God's fulfillment of covenantal promises now centuries old. **The tree of David, hacked off so that only a stump remained, was sprouting a new branch*** (Isa 11:1).

**Jesus is also “son of Abraham.”** It could not be otherwise, granted that he is son of David. Yet...

Abraham is mentioned for several important reasons. “Son of Abraham” may have been a recognized messianic title in some branches of Judaism (cf. T Levi 8:15).

**The covenant with the Jewish people had first been made with Abraham (Gen 12:1–3; 17:7; 22:18),** a connection Paul sees as basic to Christianity (Gal 3:16).

**More important,** *Genesis 22:18 had promised that through Abraham's offspring “all nations” (panta ta ethnē, LXX) would be blessed; so with this allusion to Abraham, Matthew is preparing his readers for the final words of this offspring from Abraham—the commission to make disciples of “all nations” (Mt 28:19, panta ta ethnē).*

**Jesus the Messiah came in fulfillment of the kingdom promises to David and of the Gentile-blessings promises to Abraham** (cf. also Matt 3:9; 8:11).<sup>6</sup>

## ESV Study Notes:

### ***Purpose, Occasion, and Background***

Matthew crafted his account to demonstrate Jesus' messianic identity, his inheritance of the Davidic kingship over Israel, and his fulfillment of the promise made to his ancestor Abraham (**Matt. 1:1**) to be a blessing to all the nations (**Gen. 12:1–3**). Thus in large part Matthew's Gospel is an evangelistic tool aimed at his fellow Jews, persuading them to recognize Jesus as their long-awaited Messiah. At the same time, the Gospel reveals clearly to Gentiles that salvation through Jesus the Messiah is available to all nations. For Jewish Christians, Matthew's Gospel provides encouragement to stand steadfast amid opposition from their own countrymen, as well as Gentile pagans, secure in the knowledge of their citizenship in God's kingdom.

Against the backdrop of such opposition to Jesus' message, Matthew establishes the identity of Christ's church as the true people of God, who now find their unity in service to Jesus despite previous racial, class, and religious barriers. His Gospel provides necessary instruction for all future disciples, Jew and Gentile, who form a new community centered upon devotion and obedience to Jesus the Messiah amid significant opposition.

Many scholars have suggested that the prominent church in Antioch of Syria, whose members included both Jewish and Gentile Christians (cf. **Acts 11:19–26; 13:1–3**), was the intended audience of Matthew's Gospel. They point to the Gospel's influence on Ignatius, an early bishop of Antioch. At the same time, Matthew's message spoke to all of the

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<sup>6</sup> D. A. Carson, "[Matthew](#)," in *The Expositor's Bible Commentary: Matthew, Mark, Luke*, ed. Frank E. Gaebelein, vol. 8 (Grand Rapids, MI: Zondervan Publishing House, 1984), 60–62.



fledgling churches of his day, and the Gospel appears to have circulated rapidly and widely.

## **History of Salvation Summary**

Jesus comes as the messianic King in the line of David to fulfill the OT, especially its promises of everlasting salvation. The ultimate fulfillment comes with his crucifixion and resurrection. (For an explanation of the “History of Salvation,” see the Overview of the Bible.)

## **Literary Features**

The primary genre of Matthew is the Gospel, and the organizing framework of all four Gospels is narrative or story. However, with the narrative framework of Matthew’s Gospel, a major amount of space is devoted to Jesus’ discourses. Beyond that, the usual array of subtypes are found: birth stories, calling or vocation stories, miracle stories, parables, pronouncement stories, encounter stories, passion stories, and resurrection stories.

The most notable literary feature of the book’s format is the alternating pattern around which the book is organized. The material in Matthew’s Gospel is based on a rhythmic, back-and-forth movement between blocks of narrative material and blocks of discourse material. There are five passages of discourse, which can be viewed as corresponding to the five digits on the human hand and can be easily remembered if one lists the questions that Jesus in effect answers in each unit: (1) How are citizens of the kingdom to live (**chs. 5–7**)? (2) How are traveling disciples to conduct themselves on their evangelistic journeys (**ch. 10**)? (3) What parables did Jesus tell (**ch. 13**)? (4) What warning did Jesus give about not hindering entrance into the kingdom and on forgiveness (**chs. 18–20**)? (5) How will human history end (**chs. 24–25**)? Matthew even used a set formula to signal these units, ending them with the statement “when Jesus had finished [these sayings]” (**7:28**; **11:1**; **13:53**; **19:1**; **26:1**).

Matthew’s distinguishing stylistic features include recurrent quotation and citation from the OT and an emphasis on Jesus as being kingly or royal (even the opening genealogy places Jesus’ father Joseph in the Davidic line). Additionally, Matthew is fond of the term “Son of David” as a title for

Christ, statements to the effect that “this was done that it might be fulfilled as the prophets had said,” and the formula “the kingdom of heaven is like ...”

## ◀ 976. biblos ▶

### Strong's Concordance

**biblos:** (the inner) bark (of a papyrus plant), hence a scroll, spec. a book

**Original Word:** βίβλος, ου, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** biblos

**Phonetic Spelling:** (bib'-los)

**Definition:** (the inner) bark (of a papyrus plant), a scroll, a book

**Usage:** a written book, roll, or volume, sometimes with a sacred connotation.

### NAS Exhaustive Concordance

#### Word Origin

of uncertain origin

#### Definition

(the inner) bark (of a papyrus plant), hence a scroll, spec. a book

#### NASB Translation

book (8), books (1), record (1).

### Thayer's Greek Lexicon

**STRONGS NT 976: βίβλος**

**βίβλος, βίβλου, ἡ** (or rather **ἡ βύβλος** (but the form **βίβλος** is more common when it denotes a writing), the plant called papyrus, Theophrastus, hist. plant. 4, 8, 2f; (Pliny, h. n. 13, 11f (21f)); from its bark (rather, **the cellular substance of its stem** (for it was an endogenous plant)) paper was made (see Tristram, Nat. Hist. etc., p. 433f; especially Dureau de la Malle in the Memoires de l'Acad. d. Inscriptions etc. tom. 19 part 1 (1851), pp. 140-183, and (in correction of current misapprehensions) Prof. E. Abbot in the Library Journal for Nov. 1878, p. 323f, where other references are also given)), **a written book, a roll or scroll:** [Matthew 1:1](#); [Luke 3:4](#); [Mark 12:26](#); [Acts 1:20](#); **τῆς ζωῆς**, [Philippians 4:3](#); [Revelation 3:5](#), etc.; see **βιβλίον**. (From Aeschylus down.)

### Strong's Exhaustive Concordance

book.

Properly, the inner bark of the papyrus plant, i.e. (by implication) a sheet or scroll of writing -- book.

## Englishman's Concordance

### [Matthew 1:1 N-NFS](#)

[GRK](#): ΒΙΒΛΟΣ γενέσεως Ἰησοῦ

[KJV](#): *The book* of the generation of Jesus

[INT](#): *[the] book* of [the] generation of Jesus

### [Mark 12:26 N-DFS](#)

[GRK](#): ἐν τῇ βίβλῳ Μωυσέως ἐπὶ

[NAS](#): have you not read *in the book* of Moses,

[KJV](#): read in *the book* of Moses, how

[INT](#): in the *book* of Moses [in the part] on

### [Luke 3:4 N-DFS](#)

[GRK](#): γέγραπται ἐν βίβλῳ λόγων Ἰσαίου

[NAS](#): as it is written *in the book* of the words

[KJV](#): in *the book* of the words

[INT](#): it has been written in *[the] book* of [the] words of Isaiah

### [Luke 20:42 N-DFS](#)

[GRK](#): λέγει ἐν Βίβλῳ Ψαλμῶν Εἶπεν

[NAS](#): says *in the book* of Psalms,

[KJV](#): saith in *the book* of Psalms, The LORD

[INT](#): says in *[the] book* of Psalms said

### [Acts 1:20 N-DFS](#)

[GRK](#): γὰρ ἐν Βίβλῳ Ψαλμῶν Γενηθήτω

[NAS](#): For it is written *in the book* of Psalms,

[KJV](#): in *the book* of Psalms,

[INT](#): indeed in [the] *book* of Psalms Let become

### [Acts 7:42 N-DFS](#)

[GRK](#): γέγραπται ἐν Βίβλῳ τῶν προφητῶν

[NAS](#): as it is written *in the book* of the prophets,

[KJV](#): in *the book* of the prophets,

[INT](#): it has been written in [the] *book* of the prophets

### [Acts 19:19 N-AFP](#)

[GRK](#): συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον

[NAS](#): brought *their books* together

**KJV:** brought *their books* together,  
**INT:** having brought the *books* burnt [them] before

### **Philippians 4:3 N-DFS**

**GRK:** ὀνόματα ἐν βίβλῳ ζωῆς  
**NAS:** whose names *are in the book* of life.  
**KJV:** names [are] in *the book* of life.  
**INT:** names [are] in *[the] book* of life

### **Revelation 3:5 N-GFS**

**GRK:** ἐκ τῆς βίβλου τῆς ζωῆς  
**NAS:** his name *from the book* of life,  
**KJV:** name out of *the book* of life, but  
**INT:** from the *book* of life

### **Revelation 20:15 N-DFS**

**GRK:** ἐν τῇ βίβλῳ τῆς ζωῆς  
**NAS:** written *in the book* of life,  
**KJV:** written in *the book* of life was cast  
**INT:** in the *book* of life

### **Strong's Greek 976** **10 Occurrences**

## **◀ 1078. genesis ▶**

### **Strong's Concordance**

**genesis:** origin, birth

**Original Word:** γένεσις, εως, ή

**Part of Speech:** Noun, Feminine

**Transliteration:** genesis

**Phonetic Spelling:** (ghen'-es-is)

**Definition:** origin, birth

**Usage:** birth, lineage, descent.

### **NAS Exhaustive Concordance**

**Word Origin**

from ginomai

**Definition**

origin, birth

**NASB Translation**

birth (2), genealogy (1), life (1), natural (1).

## Thayer's Greek Lexicon

### STRONGS NT 1078: γένεσις

γένεσις, γενέσεως, ἡ (ΓΑΝΩ (Curtius, § 128)), in Greek writings for the first time in Homer, Iliad 14, 201 (cf. 246);

**1. source, origin:** βίβλος γενέσεως τίνος a book of one's lineage, i. e. in which his ancestry or his progeny are enumerated (equivalent to תולדות ספר, [Genesis 5:1](#), etc.) ([Matthew 1:1](#)).

**2. used of birth, nativity,** in [Matthew 1:18](#) and [Luke 1:14](#), for Rec. γέννησις (ἡμέραι τῆς γενέσεως μου equivalent to ἀφ' οὗ ἐγεννήθην, Judith 12:18 cf. 20); πρόσωπον τῆς γενέσεως his **native** (natural) face, [James 1:23](#).

**3. of that which follows origin, viz. existence, life:** ὁ τροχός τῆς γενέσεως the wheel (cf. English **machinery**) of life, [James 3:6](#) (cf. Grimm on Sap. vii. 5); but others explain it **the wheel of human origin** which as soon as men are born begins to run, i. e. the course (cf. English **round**) of life.

## Strong's Exhaustive Concordance

origin, birth, genealogy

From the same as [genea](#); nativity; figuratively, nature -- generation, nature(-ral).

see GREEK [genea](#)

## Englishman's Concordance

### [Matthew 1:1 N-GFS](#)

**GRK:** ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ

**NAS:** The record *of the genealogy* of Jesus

**KJV:** The book *of the generation* of Jesus

**INT:** [the] book *of [the] generation* of Jesus Christ

### [Matthew 1:18 N-NFS](#)

**GRK:** ΧΡΙΣΤΟΥ ἡ γένεσις οὕτως ἦν

**NAS:** Now *the birth* of Jesus Christ

**INT:** Christ the *birth* thus came about

### [Luke 1:14 N-DFS](#)

[GRK:](#) ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται

[NAS:](#) and many will rejoice *at his birth*.

[INT:](#) at the *birth* of him will rejoice

### [James 1:23 N-GFS](#)

[GRK:](#) πρόσωπον τῆς γενέσεως αὐτοῦ ἐν

[NAS:](#) who looks *at his natural* face

[KJV:](#) beholding his *natural* face in

[INT:](#) face *natural* of him in

### [James 3:6 N-GFS](#)

[GRK:](#) τροχὸν τῆς γενέσεως καὶ φλογιζομένη

[NAS:](#) the course *of [our] life*, and is set on fire

[KJV:](#) the course *of nature*; and

[INT:](#) course *of nature* and being set on fire

### [Strong's Greek 1078](#)

#### [5 Occurrences](#)

## ◀ 2424. Iésous ▶

### **Strong's Concordance**

**Iésous:** Jesus or Joshua, the name of the Messiah, also three other Isr.

**Original Word:** Ἰησοῦς, οὗ, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** Iésous

**Phonetic Spelling:** (ee-ay-sooce')

**Definition:** Jesus or Joshua, the name of the Messiah, also three other Isr

**Usage:** Jesus; the Greek form of Joshua; Jesus, son of Eliezer; Jesus, surnamed Justus.

### **HELPS Word-studies**

**2424** *Iēsoús* – *Jesus*, the transliteration of the Hebrew term, **3091** /*Lôṭ* ("Yehoshua"/*Jehoshua*, contracted to "Joshua") which means "*Yahweh* saves" (or "*Yahweh* is salvation").

"Jesus Christ" is properly "Jesus *the Christ*." "*Jesus*" ([2424](#) /*Iēsoús*) is His *human* name, as the incarnate, eternal Son of God (Mt 1:21,25, see also Lk 1:31) – the Christ, the divine Messiah (the second Person of the holy Trinity).

[Christ (His *title*) means "the Anointed One" (the eternal pre-incarnate, *Logos*, Jn 1:1-18).]

## NAS Exhaustive Concordance

### Word Origin

of Hebrew origin [Yehoshua](#)

### Definition

Jesus or Joshua, the name of the Messiah, also three other Isr.

### NASB Translation

Jesus (904), Jesus' (7), Joshua (3).

## Thayer's Greek Lexicon

### STRONGS NT 2424: Ἰησοῦς

**Ἰησοῦς**, **Ἰησοῦ**, dative **Ἰησοῦ**, accusative **Ἰησοῦν**, vocative **Ἰησοῦ** (Winer's Grammar, § 10, 1), **ὁ, Jesus** (יְהוֹשֻׁעַ and according to a later form, יֵשׁוּעַ, Syriac ܝܫܘܥ [], i. e. whose **help** is **Jehovah**; German Gotthilf; but later writings gave the name the force of יְהוֹשֻׁעַ, see [Matthew 1:21](#), cf. Sir.

46:1 **Ἰησοῦς ὃς ἐγένετο κατὰ τό ὄνομα αὐτοῦ μέγας ἐπί σωτηρία ἐκλεκτῶν αὐτοῦ**, of Joshua, the successor of Moses; Philo, nom. mutat. §

21 **Ἰησοῦς ἐρμηνεύεται σωτηρία κυρίου**), a very common proper name among the Israelites; cf. Delitzsch, Der Jesusname, in the Zeitschr. f. d. luth. Theol. for 1876, p. 209f (or Talmudic Studies xv.). In the N. T.:

**1. Joshua** (fully **Jehoshua**), the famous captain of the Israelites, Moses' successor: [Acts 7:45](#); [Hebrews 4:8](#).

**2. Jesus**, son of Eliezer, one of Christ's ancestors: [Luke 3:29](#) L T Tr WH.

**3. Jesus**, the Son of God, the Saviour of mankind: [Matthew 1:21, 25](#); [Luke 1:31](#); [Luke 2:21](#), and very often; see **κύριος** and **Χριστός**.

**4. Jesus Barabbas**; see **Βαραββᾶς**.

**5. Jesus**, surnamed **Justus**, a Jewish Christian, an associate with Paul in preaching the gospel: [Colossians 4:11](#).

## Strong's Exhaustive Concordance

Jesus.

Of Hebrew origin (**Yhowshuwa'**); Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

see HEBREW **Yhowshuwa'**

## Englishman's Concordance

### Matthew 1:1 N-GMS

GRK: BIBΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ  
NAS: of the genealogy **of Jesus** the Messiah,  
KJV: of the generation **of Jesus** Christ,  
INT: [the] book of [the] generation **of Jesus** Christ son

### Matthew 1:16 N-NMS

GRK: ἥς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος  
NAS: by whom **Jesus** was born,  
KJV: whom was born **Jesus**, who is called  
INT: whom was born **Jesus** who is called

### Matthew 1:18 N-GMS

GRK: ΤΟΥ ΔΕ ΙΗΣΟΥ ΧΡΙΣΤΟΥ ἡ  
NAS: the birth **of Jesus** Christ  
KJV: Now the birth **of Jesus** Christ was  
INT: now **of Jesus** Christ the

### Matthew 1:21 N-AMS

GRK: ὄνομα αὐτοῦ Ἰησοῦν αὐτὸς γὰρ  
NAS: His name **Jesus**, for He will save  
KJV: his name **JESUS**: for he  
INT: name of him **Jesus** he indeed

### Matthew 1:25 N-AMS

GRK: ὄνομα αὐτοῦ Ἰησοῦν  
NAS: and he called His name **Jesus**.  
KJV: his name **JESUS**.  
INT: name of him **Jesus**

### Matthew 2:1 N-GMS

GRK: Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν  
NAS: Now **after Jesus** was born in Bethlehem  
KJV: Now **when Jesus** was born in  
INT: moreover **Jesus** having been born in



### Matthew 3:13 N-NMS

GRK: παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς

NAS: Then *Jesus* arrived from Galilee

KJV: Then cometh *Jesus* from Galilee

INT: comes *Jesus* from

### Matthew 3:15 N-NMS

GRK: δὲ ὁ Ἰησοῦς εἶπεν πρὸς

NAS: *But Jesus* answering said

KJV: And *Jesus* answering said

INT: moreover *Jesus* said unto

### Matthew 3:16 N-NMS

GRK: δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη

NAS: After being baptized, *Jesus* came

KJV: And *Jesus*, when he was baptized,

INT: moreover *Jesus* immediately went up

### Matthew 4:1 N-NMS

GRK: Τότε ὁ Ἰησοῦς ἀνήχθη εἰς

NAS: Then *Jesus* was led up by the Spirit

KJV: Then *was Jesus* led up of

INT: Then *Jesus* was led up into

### Matthew 4:7 N-NMS

GRK: αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται

NAS: *Jesus* said to him, On the other hand,

KJV: *Jesus* said unto him,

INT: to him *Jesus* Again it has been written

### Matthew 4:10 N-NMS

GRK: αὐτῷ ὁ Ἰησοῦς Ὑπαγε Σατανᾶ

NAS: Then *Jesus* said to him, Go,

KJV: saith *Jesus* unto him,

INT: to him *Jesus* Get you away Satan

### Matthew 4:17 N-NMS

GRK: ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ

NAS: From that time *Jesus* began to preach

KJV: From that time *Jesus* began to preach,

INT: began *Jesus* to proclaim and

### Matthew 7:28 N-NMS

GRK: ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους

NAS: When *Jesus* had finished these  
KJV: when *Jesus* had ended  
INT: had finished *Jesus* the words

#### Matthew 8:4 N-NMS

GRK: αὐτῷ ὁ Ἰησοῦς Ὅρα μηδενὶ  
NAS: *And Jesus* said to him, See  
KJV: And *Jesus* saith unto him,  
INT: to him *Jesus* See that no one

#### Matthew 8:10 N-NMS

GRK: δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ  
NAS: Now *when Jesus* heard  
KJV: When *Jesus* heard  
INT: moreover *Jesus* marveled and

#### Matthew 8:13 N-NMS

GRK: εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ  
NAS: *And Jesus* said to the centurion,  
KJV: And *Jesus* said unto the centurion,  
INT: said *Jesus* to the centurion

#### Matthew 8:14 N-NMS

GRK: ἐλθὼν ὁ Ἰησοῦς εἰς τὴν  
NAS: *When Jesus* came into Peter's  
KJV: And *when Jesus* was come into  
INT: having come *Jesus* to the

#### Matthew 8:18 N-NMS

GRK: δὲ ὁ Ἰησοῦς ὄχλον περὶ  
NAS: Now *when Jesus* saw a crowd  
KJV: Now *when Jesus* saw great  
INT: moreover *Jesus* [a] crowd around

#### Matthew 8:20 N-NMS

GRK: αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες  
NAS: *Jesus* said to him, The foxes  
KJV: And *Jesus* saith unto him,  
INT: to him *Jesus* foxes

#### Matthew 8:22 N-NMS

GRK: ὁ δὲ Ἰησοῦς λέγει αὐτῷ  
NAS: *But Jesus* said to him, Follow

KJV: But *Jesus* said unto him,  
INT: moreover *Jesus* said to him

#### Matthew 8:34 N-DMS

GRK: ὑπάντησιν τῷ Ἰησοῦ καὶ ἰδόντες  
NAS: out to meet *Jesus*; and when they saw  
KJV: to meet *Jesus*: and when they saw  
INT: meet *Jesus* and having seen

#### Matthew 9:2 N-NMS

GRK: ἰδὼν ὁ Ἰησοῦς τὴν πίστιν  
NAS: their faith, *Jesus* said  
KJV: a bed: and *Jesus* seeing their  
INT: having seen *Jesus* the faith

#### Matthew 9:4 N-NMS

GRK: ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις  
NAS: *And Jesus* knowing their thoughts  
KJV: And *Jesus* knowing their  
INT: having known *Jesus* the thoughts

#### Matthew 9:9 N-NMS

GRK: παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν  
NAS: *As Jesus* went on from there,  
KJV: And as *Jesus* passed forth from thence,  
INT: passing *Jesus* from there he saw

#### Strong's Greek 2424

923 Occurrences

## ◀ 3091. Yehoshua ▶

### Strong's Concordance

Yehoshua: ***"the LORD is salvation,"*** Moses' successor, also the name of a number of Isr.

Original Word: יְהוֹשֻׁעַ

Part of Speech: proper name, masculine; proper name, of a location; proper name

Transliteration: Yehoshua

Phonetic Spelling: (yeh-ho-shoo'-ah)

**Definition:** *"the LORD is salvation"*, Moses' successor, also the name of a number of Isr

## NAS Exhaustive Concordance

### Word Origin

from Yhvh and yasha

### Definition

"the LORD is salvation," Moses' successor, also the name of a number of Isr.

### NASB Translation

Jeshua (28), Joshua (219).

## Brown-Driver-Briggs

יְהוֹשֻׁעַ, יְהוֹשֻׁעַ and (later) יֵשׁוּעַ,

**proper name, masculine** (& location, see

9 below) (י' is salvation, or י' is opulence, compare אֲבִישׁוּעַ, אֲלִישׁוּעַ, אֲלִישָׁע & Nes<sup>SK 1892, 573 f.</sup>, in any case it came to be associated with יֵשׁוּעַ, compare Matthew 1:21; on יֵשׁוּעַ see especially Frä<sup>VOJ iv. 1890, 332 f.</sup> Müll<sup>SK 1892, 177 f.</sup> who cite analogue for change of י' to later י' & Nes<sup>l.c.</sup>) —

**1** Moses' successor, son of Nun, (<sup>m5</sup> יְהוֹשֻׁעַ) Deuteronomy 3:21; Judges 2:7; = יְהוֹשֻׁעַ Exodus 17:9,10,13,14; Exodus 24:13; Exodus 32:17; Exodus 33:11; Numbers 11:28; Numbers 13:16; Numbers 14:6,30,38; Numbers 26:65; Numbers 27:18,22; Numbers 32:12,28; Numbers 34:17; Deuteronomy 1:38; Deuteronomy 3:28; Deuteronomy 31:3,7,14 (twice in verse); Deuteronomy 31:23; Deuteronomy 34:9; Joshua 1:1 167t. Joshua; Judges 1:1; Judges 2:6,7,8,21,23; 1 Kings 16:34; 1 Chronicles 7:27; = יֵשׁוּעַ Nehemiah 8:17 (<sup>m5</sup> יְהוֹשֻׁעַ); according to P, name changed by Moses from יְהוֹשֻׁעַ q. v. Numbers 13:8,16 (<sup>m5</sup> Αύση) Deuteronomy 32:44 (<sup>m5</sup> יְהוֹשֻׁעַ).

**2** יְהוֹשֻׁעַ a Bethshemite 1 Samuel 6:14,18 (<sup>m5</sup> 'Wshe, A יְהוֹשֻׁעַ, <sup>m5L</sup> Ιωσηε).

**3** high priest after the restoration, son of Jehozadak יְהוֹשֻׁעַ (<sup>m5</sup> יְהוֹשֻׁעַ) Haggai 1:1,12,14; Haggai 2:2,4; Zechariah 3:1,3,6,8,9; Zechariah 6:11; = יֵשׁוּעַ (<sup>m5</sup> יְהוֹשֻׁעַ) Ezra 2:2; Ezra 3:2,8; Ezra 4:3; Ezra 5:2; Ezra 10:18; Nehemiah 7:7; Nehemiah 12:1,7,10,26.

**4** יְהוֹשֻׁעַ governor of Jerusalem under Josiah 2 Kings 23:8 (<sup>m5</sup> יְהוֹשֻׁעַ, <sup>m5L</sup> Ιωσηε).

**5** יֵשׁוּעַ (<sup>m5</sup> יְהוֹשֻׁעַ). head of one of the classes of priests 1 Chronicles 24:11, possibly also Ezra 2:36 = Nehemiah 7:39.

6 יִשׁוּעַ (<sup>m5</sup> Ἰησοῦς etc.), a Levitical family-name of frequent occurrence:

a. Ezra 2:40; Ezra 3:9 = Nehemiah 7:43; Nehemiah 8:7; Nehemiah 9:4,5; Nehemiah 10:10; Nehemiah 12:8.

b. 2Chronicles 31:15; Ezra 8:33; Nehemiah 12:24.

7 יִשׁוּעַ (<sup>m5</sup> *id.*), father of a builder at the wall Nehemiah 3:19, perhaps =

8 a Judaite family-name (<sup>m5</sup> *id.*), Ezra 2:6 = Nehemiah 7:11 (compare Sm<sup>Listen 12</sup>).

9. **proper name, of a location in south of Judah** Nehemiah 11:26 בְּיִשׁוּעַ (<sup>m5</sup> ἐν Ἰησοῦ, <sup>m5L</sup> ἐν Σουα).

יִשׁוּעַ יְהוֹשֻׁעַ **proper name.**

## Strong's Exhaustive Concordance

Jehoshua, Jehoshuah, Joshua

Or Yhowshua {yeh-ho-shoo'-ah}; from Yhovah and yasha'; Jehovah-saved; Jehoshua (i.e. Joshua), the Jewish leader -- Jehoshua, Jehoshuah, Joshua. Compare Howshea', Yeshuwa'.

see HEBREW Yhovah

see HEBREW yasha'

see HEBREW Howshea'

see HEBREW Yeshuwa'

## ◀ 5547. Christos ▶

### Strong's Concordance

Christos: the Anointed One, Messiah, Christ

**Original Word:** Χριστός, οὖ, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** Christos

**Phonetic Spelling:** (khris-tos')

**Definition:** *the Anointed One, Messiah, Christ*

**Usage:** Anointed One; the Messiah, the Christ.

## HELPS Word-studies

**5547** *Xristós* (from **5548** /*xríō*, "anoint with olive oil") – properly, "the Anointed One," the *Christ* (Hebrew, "Messiah").

## NAS Exhaustive Concordance

**Word Origin**

from **chrió**

**Definition**

the Anointed One, Messiah, Christ

**NASB Translation**

Christ (516), Christ's (11), Messiah (4).

## Thayer's Greek Lexicon

### STRONGS NT 5547: χριστός

**ΧΡΙΣΤΟΣ, ΧΡΙΣΤΗ, ΧΡΙΣΤΟΝ** (χρίω),

the Sept. for מָשִׁיחַ, **anointed**: **ὁ ἱερεὺς ὁ χριστός**, [Leviticus 4:5](#); [Leviticus](#)

[6:22](#); **οἱ χριστοὶ ἱερεῖς**, [2 Macc. 1:10](#); the patriarchs are called,

substantively, **οἱ χριστοὶ Θεοῦ**, [Psalm 104:15](#) (); the

singular **ὁ χριστός τοῦ κυρίου** (מָשִׁיחַ הַיְיָ) king of Israel (see **χρῖσμα**), as [1 Samuel 2:10](#),

[35](#); ([1 Samuel 24:11](#); [1 Samuel 26:9](#), [11](#), [23](#)); [2 Samuel 1:14](#); [Psalm 2:2](#); [Psalm](#)

[17:51](#) (); [Habakkuk 3:13](#); ([2 Chronicles 22:7](#)); also of a foreign king, Cyrus, as sent of

God, [Isaiah 45:1](#); of the coming king whom the Jews expected to be the saviour of their nation

and the author of their highest felicity: the name **ὁ χριστός** (מָשִׁיחַ, Chaldean נְתַנְיָאֵל) is not

found in the O. T. but is first used of him in the Book of Enoch 48, 10 (cf. Schodde's note); 52, 4

(for the arguments by which some have attempted to prove that the section containing these

passages is of Christian origin are not convincing (cf. **υἱὸς τοῦ ἀνθρώπου**, 2 and

references)), after [Psalm 2:2](#) referred to the Messiah; (cf. Psalms of Solomon 17:36 [Psalm 18:6](#),

[8](#)). Cf. Keim, ii., 549 (English translation, 4:263f; Westcott 'Additional Note' on [1 John 5:1](#). On

the general subject see Schürer, Neutest. Zeitgesch. § 29.) In the N. T. it is used:

**1.** of the Messiah, viewed in his generic aspects (the word, that is to say, being used as an

appellative rather than a proper name), **ὁ χριστός**: [Matthew 2:4](#); [Matthew 16:16](#); [Matthew](#)

[23:10](#); [Matthew 24:5](#), [23](#); [Matthew 26:63](#); [Mark 8:29](#); [Mark 12:35](#); [Mark 13:21](#); [Mark](#)

[14:61](#); [Luke 3:15](#); [Luke 4:41](#); [Luke 20:41](#); [Luke 22:67](#) (); ; [John 1:20](#), [25](#) ( () Rec.); Rec.; ; [Acts](#)

[2:30](#) Rec., ; ; [1 John 2:22](#); [1 John 5:1](#); **ὁ χριστός κυρίου** or **τοῦ Θεοῦ**, [Luke 2:26](#); [Luke](#)

[9:20](#); [Acts 4:26](#); without the article, [Luke 2:11](#); [Luke 23:2](#); [John 1:41](#) () L T Tr WH; ; [Acts](#)

2:36; ὁ χριστός, ὁ βασιλεύς τοῦ Ἰσραήλ, Mark 15:32; ὁ χριστός so used as to refer to Jesus, Revelation 20:4, 6; with τοῦ Θεοῦ added, Revelation 11:15; Revelation 12:10.

2. It is added, as an appellative ('Messiah', 'anointed'), to the proper name Ἰησοῦς a. Ἰησοῦς ὁ χριστός, Jesus the Christ ('Messiah'): Acts 5:42 R G; (R G); 1 Corinthians 3:11 Rec.; 1 John 5:6 (R G L); Ἰησοῦς ὁ λεγόμενος χριστός, who they say is the Messiah ((cf.

b. below)), Matthew 27:22; without the article Ἰησοῦς Χριστός, Jesus as Christ or Messiah, John 17:3; 1 John 4:2; 2 John 1:7 (but in all three examples it seems better to take χριστός as a proper name (see b. below)); ὁ Χριστός Ἰησοῦς, the Christ (Messiah) who is Jesus, (Matthew 1:18 WH marginal reading (see b. below)); Acts 5:42 L T Tr WH (R. V. Jesus as the Christ); Acts 19:4 Rec. b. ὁ Χριστός is a proper name (cf. Winer's Grammar, § 18, 9 N. 1; (as respects the use of a large or a small initial letter the critical editions vary: Tdf. seems to use the capital initial in all cases; Treg. is inconsistent (using a small letter, for instance, in all the examples under 1 above, except Luke 22:67 and John 4:29; in Matthew 1:1 a capital in Mark 1:1 a small letter, etc.); WH have adopted the principle of using a capital when the article is absent and avoiding it when the article is present (1 Pet. being intentionally excepted; the small letter being retained also in such examples as Luke 2:11; Luke 23:2; Acts 2:36, etc.); see WH. Introductory § 415])): Matthew 1:17; Matthew 11:2; Romans 1:16 Rec.; (here L omits; Tr brackets the article); ; 1 Corinthians 1:6, etc. without the article, Mark 9:41; Romans 6:4; Romans 8:9, 17; 1 Corinthians 1:12; Galatians 2:16f, 19 (), ; ; Philippians 1:10, 13, 19-21, 23; Philippians 2:16; Colossians 2:5, 8; Hebrews 3:6, and often. Ἰησοῦς Χριστός, Matthew 1:1, 18 (here Tr omits Ἰησοῦς; WH text brackets Ἰησοῦς; others have, ὁ Ἰησοῦς Χριστός which is unique; see WH's Appendix at the passage); Mark 1:1; John 1:17; Acts 2:38; Acts 3:6; Acts 4:10; Acts 8:12; (Acts 9:34 L T Tr WH); (R G); (here L WH text omit; Tr brackets Χριστόν); (Tdf. omits Χριστόν); Romans 1:1 (R G WH text (see below)), ; (R G Tr text WH marginal reading (see below)); 1 Corinthians 1:7-9; 1 Corinthians 3:11 (G T Tr WH (Rec. Ἰησοῦς ὁ Χριστός)); 1 Corinthians 15:57, and very often in the Epistles of Paul and Peter; Hebrews 13:8, 21; 1 John 1:3, 7 (R G); ; (G T Tr WH); 2 John 1:7 ((see a. above)); Jude 1:4, 17, 21; Revelation 1:1, 5; Revelation 22:21 (Buttmann, G (WH brackets others omit Χριστοῦ)). Χριστός Ἰησοῦς, Rom. (T Tr WH marginal reading (see above); T Tr marginal reading WH text (see above)); (WH brackets Ἰησοῦς); 1 Corinthians 1:2, 30; (Lachmann (see above)); Galatians 3:14 (here Tr text; WH text Ἰησοῦ Χριστῷ); (WH brackets Ἰησοῦ); ; Philippians 2:5; Philippians 3:3, 14; Colossians 2:6; 1 Timothy 1:2; 1 Timothy 2:5. Ἰησοῦς ὁ λεγόμενος Χριστός, surnamed 'Christ' ((cf.

a. above)), Matthew 1:16. on the phrases ἐν Χριστῷ, ἐν Χριστῷ Ἰησοῦ, see ἐν, I. 6 b., p. 211b (cf. Winer's Grammar, § 20, 2 a.). Χριστός and Ἰησοῦς Χριστός ἐν τισίν, preached

among, [2 Corinthians 1:19](#); [Colossians 1:21](#) (others (so R. V.) would take ἐν here internally (as in the following examples), **within**; cf. ἐν, I. 2); Χριστός ἐν τισίν is used of the person of Christ, who by his holy power and Spirit lives in the souls of his followers, and so moulds their characters that they bear his likeness, [Romans 8:10](#) (cf. 9); [2 Corinthians 13:5](#); [Galatians 2:20](#); [Ephesians 3:17](#); a mind conformed to the mind of Christ, [Galatians 4:19](#).

## Strong's Exhaustive Concordance

Christ.

From [chrío](#); Anointed One, i.e. The Messiah, an epithet of Jesus -- Christ.

see GREEK [chrío](#)

## ◀ 5207. huíos ▶

### Strong's Concordance

huíos: a son

**Original Word:** υἱός, οὗ, ὁ

**Part of Speech:** Noun, Masculine

**Transliteration:** huíos

**Phonetic Spelling:** (hwee-os')

**Definition:** a son

**Usage:** a son, descendent.

### HELPS Word-studies

**5207** *hyiós* – properly, a *son* (by birth or adoption); (figuratively) anyone sharing the *same nature* as their Father. For the believer, becoming a son of God begins with being reborn (*adopted*) by the heavenly Father – through Christ (the work of the *eternal Son*). In the NT, **5207** /*hyiós* ("son") equally refers to female believers (Gal 3:28).

**5207** /*hyiós* ("son") emphasizes *likeness of the believer to the heavenly Father*, i.e. *resembling* His character more and more by living *in faith* ("God's inwrought *persuasions*," see **4102** /*pístis*).



5207 /*huiós* ("son") highlights the (legal) right to the *Father's inheritance*, i.e. as the believer lives in conformity with the Father's nature (purpose).

## NAS Exhaustive Concordance

### Word Origin

a prim. word

### Definition

a son

### NASB Translation

attendants (3), foal (1), man (1), son (1), son (307), sons (68).

## Thayer's Greek Lexicon

### STRONGS NT 5207: υἱός

υἱός, υἱοῦ, ὁ, from Homer down, the Sept. for בֶּן and Chaldean ܒܪ, a son (male offspring);

#### 1. properly,

**a.** rarely of the young of animals: [Matthew 21:5](#) ([Psalm 28:1](#) ()); [Sir. 38:25](#)); generally of the offspring of men, and in the restricted sense, **male issue** (one begotten by a father and born of a mother): [Matthew 10:37](#); [Luke 1:13](#); (L T Tr WH); [Acts 7:29](#); [Galatians 4:22](#), etc.; ὁ υἱός τίνος, [Matthew 7:9](#); [Mark 9:17](#); [Luke 3:2](#); [John 1:42](#)), and very often, as in Greek writings, υἱός is often to be supplied by the reader (Winer's Grammar, § 30, 3, p. 593 (551)): as τὸν τοῦ Ζεβεδαίου, [Matthew 4:21](#); [Mark 1:19](#). plural υἱοί τίνος, [Matthew 20:20](#); [Luke 5:10](#); [John 4:12](#); [Acts 2:17](#); [Hebrews 11:21](#), etc. with the addition of an adjective, as πρῶτότοκος, [Matthew 1:25](#) (R G); [Luke 2:7](#); μονογενής, [Luke 7:12](#). οἱ υἱοί, genuine sons, are distinguished from οἱ νόθοι in [Hebrews 12:8](#). equivalent to τέκνον with ἄρσην added, a **man child** (Buttmann, 80 (70)), [Revelation 12:5](#); of one (actually or to be) regarded as a son, although properly not one, [John 19:26](#); [Acts 7:21](#); [Hebrews 11:24](#); in kindly address, [Hebrews 12:5](#) from [Proverbs 3:11](#) (see τέκνον, a.β.).

**b.** in a wider sense (like θυγάτηρ, τέκνον), a **descendant, one of the posterity of anyone**: τίνος, [Matthew 1:20](#); ὁ υἱός Δαβὶδ, of the Messiah, [Matthew 22:42, 45](#); [Mark 12:35, 37](#); [Luke 20:41, 44](#); of Jesus the Messiah, [Matthew 9:27](#); [Matthew 12:23](#); [Matthew 15:22](#); [Matthew 20:30](#); [Matthew 21:9, 15](#); [Mark 10:47](#); [Luke 18:38](#)f plural υἱοί τίνος, [Matthew 23:31](#); [Hebrews 7:5](#); υἱοί Ἰσραήλ, Israelites (**the children of Israel**), [Matthew 27:9](#); [Acts 9:15](#); [Acts 10:36](#); [2 Corinthians 3:7, 13](#); [Hebrews 11:21](#); [Revelation 2:14](#); [Revelation 7:4](#); [Revelation 21:12](#) (see Ἰσραήλ); υἱοὶ Ἀβραάμ, **sons of Abraham**, is tropically applied to those who by their faith in Christ are akin to Abraham, [Galatians 3:7](#).

**2.** tropically and according to the Hebrew mode of speech (Winer's Grammar, 33 (32)), υἱός with the genitive of a person is used of one who depends on another or is his

follower: οἱ υἱοί of teachers, equivalent to **pupils** (see τέκνον, b. β. (cf. Irenaeus haer. 4, 41, 2 qui enim ab aliquo edoctus est, verbo filius docentis dicitur, et ille eius pater)), [Matthew 12:27](#); [Luke 11:19](#); τοῦ πονηροῦ, who in thought and action are prompted by the evil one and obey him, [Matthew 13:38](#); υἱός διαβόλου, [Acts 13:10](#); with the genitive of a thing, one who is connected with or belongs to a thing by any kind of close relationship (Winers Grammar, § 34, 3 N. 2; Buttmann, § 132, 10): υἱοί τοῦ νυμφῶνος (see νυμφών), [Matthew 9:15](#); [Mark 2:19](#); [Luke 5:34](#) (τῆς ἄκρας, the garrison of the citadel, 1 Macc. 4:2; in Ossian 'a son of the hill' i. e. 'a hunter', 'a son of the sea' i. e. 'a sailor'; cf. Jen. Lit. Zeit. for 1836 No. 58, p. 462f); τοῦ αἰῶνος τούτου, those whose character belongs to this age (is 'worldly'), [Luke 16:8](#); [Luke 20:34](#); τῆς ἀπειθείας, i. e. ἀπειθεῖς, [Ephesians 2:2](#); [Ephesians 5:6](#); [Colossians 3:6](#) (here T Tr WH omit; L brackets the clause) (ἀνομίας, [Psalm 88:23](#) ()); τῆς ὑπερηφανίας, 1 Macc. 2:47); βροντῆς, who resemble thunder, thundering (see Βοανεργές), [Mark 3:17](#); τοῦ φωτός, instructed in evangelical truth and devotedly obedient to it, [Luke 16:8](#); [John 12:36](#); with καί τῆς ἡμέρας added, [1 Thessalonians 5:5](#); τῆς ἀναστάσεως, sharers in the resurrection, [Luke 20:36](#); παρακλήσεως, [Acts 4:36](#); one to whom anything belongs: as υἱοί τῶν προφητῶν καί τῆς διαθήκης, those to whom the prophetic and covenant promises belong, [Acts 3:25](#); for whom a thing is destined, as υἱοί τῆς βασιλείας, [Matthew 8:12](#); [Matthew 13:38](#); τῆς ἀπωλείας, [John 17:12](#); [2 Thessalonians 2:3](#); one who is worthy of a thing, as γηννης, [Matthew 23:15](#); εἰρήνης, [Luke 10:6](#) (θανάτου, [1 Samuel 20:31](#); [2 Samuel 12:5](#); 𐤒 𐤓𐤕𐤕, the Sept. ἄξιος πληγῶν, [Deuteronomy 25:2](#)). (Synonym: see τέκνον.)

**STRONGS NT 5207a: υἱός τοῦ ἀνθρώπου υἱός τοῦ ἀνθρώπου,**  
the Sept. for 𐤒 𐤓𐤕𐤕, Chaldean 𐤒 𐤓𐤕𐤕, **son of man**; it is:

1. properly, a periphrasis for 'man' especially common in the poetic books of the O. T., and usually carrying with it a suggestion of weakness and mortality: [Numbers 23:19](#); [Job 16:21](#); [Job 25:6](#); [Psalm 8:5](#); [Isaiah 51:12](#); Sir. 17:30 (25), etc.; often in Ezekiel, where God addresses the prophet by this name, as [Ezekiel 2:1, 3](#); [Ezekiel 3:1](#) ([Ezekiel 2:10](#)), etc.; plural 𐤒 𐤓𐤕𐤕 (because 𐤓𐤕𐤕 lacks the plural), υἱοί τῶν ἀνθρώπων, [Genesis 11:5](#); [1 Samuel 26:19](#); [Psalm 10:4](#) (); [Proverbs 8:31](#), etc. So in the N. T.: [Mark 3:28](#); [Ephesians 3:5](#), (Wis. 9:6); singular ὅμοιος υἱῷ ἀνθρώπου (**like unto a son of man**), of Christ in the apocalyptic vision, [Revelation 1:13](#) (here υἱόν T WH text); (υἱόν T WH) (after [Daniel 7:13](#)).

2. In [Daniel 7:13f](#), cf. 18, 22, 27, the appellation **son of man** (𐤒 𐤓𐤕𐤕) symbolically denotes the fifth kingdom, universal and Messianic; and by this term its **humanity** is indicated in contrast with the barbarity and ferocity of the four preceding kingdoms (the Babylonian, the Median, the Persian, the Macedonian) typified under the form of beasts (verse 2ff). But in the Book of Enoch (written toward the close of the 2nd century before Christ (but cf. B. D. (especially American

edition); Lipsius in Dict. of Chris. Biog. under the word; Dillmann in Herzog (2nd edition, vol. 12, p. 350f); Schodde, Book of Enoch, p. 20ff)) the name 'son of man' is employed to designate the person of the Messiah: 46, 2f; 48, 2; 62, 7, 9, 14; 63, 11; 69, 26f; 70, 1; 71, 17. (The chapters in which the name occurs are the work, if not of the first author of the book (as Ewald and Dillmann think (but see B. D. American edition, p. 740{b}); and Herzog as above, p. 351)), at least of a Jewish writer (cf. Schürer, Neutest. Zeitgesch. § 32 V. 2, p. 626), certainly not (as Hilgenfeld, Volkmar, Keim, and others imagine) of a Christian interpolator.) In the language of the Jews in [John 12:34](#) the titles [Χριστός](#) and [υἱός τοῦ ἀνθρώπου](#) are used as synonyms.

**3.** The title [ὁ υἱός τοῦ ἀνθρώπου](#), **the Son of Man**, is used by Jesus of himself (speaking in the third person) in [Matthew 8:20](#); [Matthew 9:6](#); [Matthew 10:23](#); [Matthew 11:19](#); [Matthew 12:8, 32, 40](#); [Matthew 13:37, 41](#); [Matthew 16:13, 27](#); [Matthew 17:9, 12, 22](#); [Matthew 18:11](#) Rec.; (twice); Rec., ; ; [Mark 2:10, 28](#); [Mark 8:31, 38](#); [Mark 9:9, 12, 31](#); [Mark 10:33, 45](#); [Mark 13:26](#); [Mark 14:21, 41, 62](#); [Luke 5:24](#); [Luke 6:5, 22](#); [Luke 7:34](#); [Luke 9:22, 26, 44, 56](#) Rec., ; ; [John 1:51](#) (); (once without the article, [John 5:27](#)), doubtless in order that (by recalling [Daniel 7:13f](#) — not, as some suppose, [Psalm 8:5](#)) he might thus intimate his Messiahship (as is plain from such passages

as [ψεσθε τοῦ υἱοῦ τοῦ ἀνθρώπου ... ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ](#), [Matthew 26:64](#); [Mark 14:62](#), cf. [Daniel](#)

[7:13](#); [τόν υἱόν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ](#), [Matthew 16:28](#); [ὅταν καθίσῃ ὁ υἱός τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ](#), [Matthew 19:28](#)); and also (as appears to be the case at least from [Mark 2:28](#),

where [ὁ υἱός τοῦ ἀνθρώπου](#) stands in emphatic antithesis to the

repeated [ὁ ἄνθρωπος](#) preceding), that he might designate himself as the head of the human race, the man [κατ' ἐξοχήν](#), the one who both furnished the pattern of the perfect man and acted on behalf of all mankind. Christ seems to have preferred this to the other Messianic titles, because by its lowliness it was least suited to foster the expectation of an earthly Messiah in royal splendor. There are no traces of the application of the name to Jesus in the apostolic age except in the speech of Stephen, [Acts 7:56](#), and that of James, the brother of Jesus, in a fragment from Hegesippus given in Eus. h. e. 2, 23 (25), 13, each being a reminiscence of the words of Jesus in [Matthew 26:64](#) (to which may be added, from the apostolic fathers, Ignatius ad Ephes. 20, 2

[ET] [ἐν Ἰησοῦ Χριστῷ τῷ κατὰ σάρκα ἐκ γενοῦ Δαβὶδ, τῷ υἱῷ ἀνθρώπου καὶ υἱῷ Θεοῦ](#)). This disuse was owing no doubt to the fact that the term did not seem to be quite congruous with the divine nature and celestial majesty of Christ; hence, in the Epistle of Barnabas 12, 10 [ET] we read, [Ἰησοῦς οὐχ υἱός ἀνθρώπου](#) (i. e. like

Joshua), [ἀλλ' υἱός τοῦ Θεοῦ](#) (cf. Harnack's note on the passage). On this title, see especially Holtzmann in Hilgenfeld's Zeitschr. für wissenschaftl. Theol., 1865, p. 212ff; Keim, ii, p. 63ff. ((English translation, vol. iii., p. 79ff); Immer, Theol. d. N. T., p. 105ff; Westcott's Commentary on John, p. 33f; and other references in Meyer on [Matthew 8:20](#); B. D. American edition, under the word ).

## STRONGS NT 5207b: υἱός τοῦ Θεοῦ υἱός τοῦ Θεοῦ son of God;

1. in a physical sense, in various applications: originating by direct creation, not begotten by man — as the first man Adam, [Luke 3:38](#); Jesus, begotten of the Holy Ghost without the intervention of a human father, [Luke 1:35](#); in a heathen sense, as uttered by the Roman centurion of Jesus, a 'demigod' or 'hero', [Matthew 27:54](#); [Mark 15:39](#).

2. in a metaphysical sense, in various applications: plural, of men, who although the issue of human parents yet could not come into being without the volition of God, the primary author of all things, [Hebrews 2:10](#), cf. vss. 11, 13; of men as partaking of immortal life after the resurrection, and thus becoming more closely related to God, [Luke 20:36](#); of angels, as beings superior to men, and more closely akin to God, [Deuteronomy 32:43](#); for מַלְאָכִים אֱלֹהִים in the Sept. of [Genesis 6:2, 4](#); [Psalm 28:1](#) (); [Psalm 88:7](#) () (a phrase which in [Job 1:6](#); [Job 2:1](#); [Job 38:7](#) is translated ἄγγελοι Θεοῦ); in the highest sense Jesus Christ is called ὁ υἱός τοῦ Θεοῦ as of a nature superhuman and closest to God: [Romans 1:4](#); [Romans 8:3](#); [Galatians 4:4](#); and especially in the Epistle to the Hebrews, [Hebrews 1:2](#)(1),; . (Cf. B. D. under the word , and references in American edition)

3. in a theocratic sense: of kings and magistrates, as vicegerents of God the supreme ruler, 2 [Samuel 7:14](#); [Psalm 2:7](#); υἱοὶ ὑψίτου, [Psalm 81:6](#) (); πρωτότοκος (namely, τοῦ Θεοῦ), of the king of Israel, [Psalm 88:28](#) (). In accordance with [Psalm 2:7](#) and 2 [Samuel 7:14](#), the Jews called the Messiah ὁ υἱός τοῦ Θεοῦ pre-eminently, as the supreme representative of God, and equipped for his Office with the fullness of the Holy Spirit, i. e. endued with divine power beyond any of the sons of men, Enoch 105, 2. In the N. T. it is used of Jesus — in the utterances of the devil, [Matthew 4:3, 6](#); [Luke 4:3, 9](#); in passages where Jesus is addressed by this title by others, [Matthew 8:29](#); [Matthew 14:33](#); [Matthew 27:40, 43](#); [Mark 3:11](#); [Mark 5:7](#); [Luke 4:41](#); [Luke 8:28](#); [Luke 22:70](#); [John 19:7](#); [Acts 8:37](#) Rec.; ; υἱός τοῦ ὑψίστου, [Luke 1:32](#); in the language of Jesus concerning himself, [Matthew 28:19](#); [John 9:35](#); [John 10:36](#), cf. [Matthew 21:37](#); [Mark 12:6](#); besides, in [Revelation 2:18](#); ὁ υἱός τοῦ Θεοῦ (ὁ) βασιλεύς τοῦ Ἰσραήλ, [John 1:49](#) (50); ὁ Χριστός ὁ υἱός τοῦ Θεοῦ, [Matthew 26:63](#); [John 11:27](#); Ἰησοῦς Χριστός υἱός τοῦ (L Tr WH margin omit τοῦ) Θεοῦ [Mark 1:1](#) (here T WH text omit (see WH's Appendix, p. 23)); ὁ Χριστός ὁ υἱός τοῦ εὐλογητοῦ, [Mark 14:61](#); with the added ethical idea of one who enjoys intimate contact with God: ὁ Χριστός ὁ υἱός τοῦ Θεοῦ ζῶντος, [Matthew 16:16](#), and Rec. in [John 6:69](#). in the solemn utterances of God concerning Jesus: ὁ υἱός μου ὁ ἀγαπητός, [Matthew 3:17](#); [Matthew 17:5](#); [Mark 1:11](#); [Mark 9:7](#); [Luke 3:22](#); [Luke 9:35](#) (R G L text); 2 [Peter 1:17](#), cf. [Matthew 2:15](#).

4. in an ethical sense with very, various reference; those whom God esteems as sons, whom he loves, protects and benefits above others: so of the Jews, [Deuteronomy 14:1](#); Wis. 12:19ff Wis. 18:4; υἱοὶ καὶ θυγατέρες τοῦ Θεοῦ, [Isaiah 43:6](#); Wis.

9:7; **πρωτότοκος τοῦ Θεοῦ**, [Exodus 4:22](#); in the N. T. of Christians, [Romans 9:26](#); [Revelation 21:7](#); **those whose character God, as a loving father, shapes by chastisement**, [Hebrews 12:5-8](#); **those who revere God as their father**, the pious worshippers of God, Wis. 2:13 (here **παῖς κυρίου**), 18; **those who in character and life resemble God** (Sir. 9:10 **υἱοὶ ὑπιστου**; (cf. Epictetus dissert. 1, 9, 6)): [Matthew 5:9, 45](#); **υἱοὶ ὑψίστου**, [Luke 6:35](#); **υἱοὶ καὶ θυγατέρες**, spoken of Christians, [2 Corinthians 6:18](#); **those who are governed by the Spirit of God**, [Romans 8:14](#) (**ὅσοι πνεύματι Θεοῦ ἄγονται, οὗτοι υἱοὶ εἰσὶ τοῦ Θεοῦ**), repose the same calm and joyful trust in God which children do in their parents, [Romans 8:14ff](#); [Galatians 3:26](#); [Galatians 4:6f](#), and hereafter in the blessedness and glory of the life eternal will openly wear this dignity of sons of God, [Romans 8:19](#) (**ἀποκάλυψις τὸν υἱὸν τοῦ Θεοῦ**), cf. [1 John 3:2](#) (see **τέκνον**, b. **γ** (and references)), preeminently of "Jesus, as enjoying the supreme love of God, united to him in affectionate intimacy, privy to his saving counsels, obedient to the Father's will in all his acts": [Matthew 11:27](#); [Luke 10:22](#); [John 3:35](#); [John 5:19f](#). In many passages of the writings of John and of Paul, this ethical sense so blends with the metaphysical and the theocratic, that it is often very difficult to decide which of these elements is predominant in a particular case: [John 1:34](#); [John 3:17](#); [John 5:21-23, 25](#); [John 6:40](#); [John 8:35](#); [John 11:4](#); [John 14:13](#); [John 17:1](#); [1 John 1:3, 7](#); [1 John 2:22-24](#); [1 John 3:8, 23](#); [1 John 4:10, 14](#); [1 John 5:5, 9-13, 20](#); [2 John 1:3, 9](#); [Romans 1:3, 9](#); [Romans 5:10](#); [Romans 8:3, 29, 32](#); [1 Corinthians 1:9](#); [1 Corinthians 15:28](#); [2 Corinthians 1:19](#); [Galatians 1:16](#); [Galatians 2:20](#); [Ephesians 4:13](#); [1 Thessalonians 1:10](#); **ὁ υἱὸς τῆς ἀγάπης αὐτοῦ** (i. e. God's), [Colossians 1:13](#); **ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ** [John 20:31](#); **ὁ μονογενὴς υἱός**, [John 1:18](#) (here Tr WH **μονογενὴς Θεός**, L marginal reading **ὁ μονογονὴς Θεοῦ** (see **μονογενὴς** and references)); [John 3:18](#); **ὁ υἱὸς τοῦ Θεοῦ ὁ μονογονής**, [John 3:16](#); [1 John 4:9](#) (see **μονογενής**). It can hardly be doubted that a reverent regard for the transcendent difference which separates Christ from all those who by his grace are exalted to the dignity of sons of God led John always to call Christians **τέκνα τοῦ Θεοῦ**, not as Paul does **υἱοὶ** and **τέκνα τοῦ Θεοῦ** indiscriminately; the like reverence moved Luther to translate the plural **υἱοὶ τοῦ Θεοῦ** everywhere by Kinder Gottes; (cf., however, **τέκνον**, b. **γ**. and references). This appellation is not found in [2 Thessalonians](#), [Philippians](#), [Philemon](#), the [Pastoral Epistles](#), nor in [1 Peter](#) or in the [Epistle of James](#).

## Strong's Exhaustive Concordance

son, child, foal

Apparently a primary word; a "son" (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.



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## What are the covenants in the Bible?

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The Bible speaks of seven different covenants, four of which (Abrahamic, Palestinian, Mosaic, Davidic) God made with the nation of Israel. Of those four, three are unconditional in nature; that is, regardless of Israel's obedience or disobedience, God still will fulfill these covenants with Israel. One of the covenants, the Mosaic Covenant, is conditional in nature. That is, this covenant will bring either blessing or cursing depending on Israel's obedience or disobedience. Three of the covenants (Adamic, Noahic, New) are made between God and mankind in general, and are not limited to the nation of Israel.

The [Adamic Covenant](#) can be thought of in two parts: the Edenic Covenant (innocence) and the Adamic Covenant (grace) ([Genesis 3:16-19](#)). The Edenic Covenant is found in [Genesis 1:26-30](#); [2:16-17](#). The Edenic Covenant outlined man's responsibility toward creation and God's directive regarding the tree of the knowledge of good and evil. The Adamic Covenant included the curses pronounced against mankind for the sin of Adam and Eve, as well as God's provision for that sin ([Genesis 3:15](#)).

The [Noahic Covenant](#) was an unconditional covenant between God and Noah (specifically) and humanity (generally). After the Flood, God promised humanity that He would never again destroy all life on earth with a Flood (see Genesis chapter 9). God gave the rainbow as the sign of the covenant, a promise that the entire earth would never again flood and a reminder that God can and will judge sin ([2 Peter 2:5](#)).

[Abrahamic Covenant](#) ([Genesis 12:1-3](#), [6-7](#); [13:14-17](#); [15](#); [17:1-14](#); [22:15-18](#)). In this covenant, God promised many things to Abraham. He personally promised that He would make Abraham's name great ([Genesis 12:2](#)), that Abraham would have numerous physical descendants ([Genesis 13:16](#)), and that he would be the father of a multitude of nations ([Genesis 17:4-5](#)). God also made promises regarding a nation called Israel. In

fact, the geographical boundaries of the Abrahamic Covenant are laid out on more than one occasion in the book of Genesis (12:7; 13:14-15; 15:18-21). Another provision in the Abrahamic Covenant is that the families of the world will be blessed through the physical line of Abraham ([Genesis 12:3; 22:18](#)). This is a reference to the Messiah, who would come from the line of Abraham.

[Palestinian Covenant](#) ([Deuteronomy 30:1-10](#)). The Palestinian Covenant, or Land Covenant, amplifies the land aspect that was detailed in the Abrahamic Covenant. According to the terms of this covenant, if the people disobeyed, God would cause them to be scattered around the world ([Deuteronomy 30:3-4](#)), but He would eventually restore the nation (verse 5). When the nation is restored, then they will obey Him perfectly (verse 8), and God will cause them to prosper (verse 9).

[Mosaic Covenant](#) ([Deuteronomy 11](#); et al.). The Mosaic Covenant was a conditional covenant that either brought God's direct blessing for obedience or God's direct cursing for disobedience upon the nation of Israel. Part of the Mosaic Covenant was the Ten Commandments ([Exodus 20](#)) and the rest of the Law, which contained over 600 commands—roughly 300 positive and 300 negative. The history books of the Old Testament (Joshua–Esther) detail how Israel succeeded at obeying the Law or how Israel failed miserably at obeying the Law. [Deuteronomy 11:26-28](#) details the blessing/cursing motif.

[Davidic Covenant](#) ([2 Samuel 7:8-16](#)). The Davidic Covenant amplifies the “seed” aspect of the Abrahamic Covenant. The promises to David in this passage are significant. God promised that David's lineage would last forever and that his kingdom would never pass away permanently (verse 16). Obviously, the Davidic throne has not been in place at all times. There will be a time, however, when someone from the line of David will again sit on the throne and rule as king. This future king is Jesus ([Luke 1:32-33](#)).

[New Covenant](#) ([Jeremiah 31:31-34](#)). The New Covenant is a covenant made first with the nation of Israel and, ultimately, with all mankind. In the New Covenant, God promises to forgive sin, and there will be a universal knowledge of the Lord. Jesus Christ came to fulfill the Law of Moses ([Matthew 5:17](#)) and create a new covenant between God and His people. Now that we are under the New Covenant, both Jews and Gentiles can be free from the penalty of the Law. We are now given the opportunity to receive salvation as a free gift ([Ephesians 2:8-9](#)).

Within the discussion of the biblical covenants, there are a few issues that Christians are not agreed upon. First, some Christians think that all of the covenants are conditional in nature. If the covenants are conditional, then Israel failed miserably at fulfilling them.

Others believe that the unconditional covenants have yet to be totally fulfilled and, regardless of Israel's disobedience, will come to fruition sometime in the future. Second, how does the church of Jesus Christ relate to the covenants? Some believe that the church fulfills the covenants and God will never deal with Israel again. This is called replacement theology and has little scriptural evidence. Others believe that the church initially or partially will fulfill these covenants. While many of the promises towards Israel are still in the future, many believe that the church shares in the covenants in some way. Others believe that the covenants are for Israel and for Israel alone, and that the church has no part in these covenants.

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## What is the Abrahamic Covenant?

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A covenant is an agreement between two parties. There are two basic types of covenants: conditional and unconditional. A conditional or bilateral covenant is an agreement that is binding on both parties for its fulfillment. Both parties agree to fulfill certain conditions. If either party fails to meet their responsibilities, the covenant is broken and neither party has to fulfill the expectations of the covenant. An unconditional or unilateral covenant is an agreement between two parties, but only one of the two parties has to do something. Nothing is required of the other party.

The Abrahamic Covenant is an unconditional covenant. The actual covenant is found in [Genesis 12:1–3](#). The ceremony recorded in [Genesis 15](#) indicates the unconditional nature of the covenant. When a covenant was dependent upon both parties keeping commitments, then both parties would pass between the pieces of animals. In [Genesis 15](#), God alone moves between the halves of the animals. [Abraham](#) was in a deep sleep. God's solitary action indicates that the covenant is principally His promise. He binds Himself to the covenant.

Later, God gave Abraham the rite of [circumcision](#) as the specific sign of the Abrahamic Covenant ([Genesis 17:9–14](#)). All males in Abraham's line were to be circumcised and thus carry with them a lifelong mark in their flesh that they were part of God's physical blessing in the world. Any descendant of Abraham who refused circumcision was declaring himself to be outside of God's covenant; this explains why God was angry with Moses when Moses failed to circumcise his son ([Exodus 4:24–26](#)).



God determined to call out a special people for Himself, and through that special people He would bless the whole world. The Lord tells Abram, "I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you" ([Genesis 12:2–3](#)).

Based on this promise, God later changed Abram's name from *Abram* ("high father") to *Abraham* ("father of a multitude") in [Genesis 17:5](#). As we've seen, the Abrahamic Covenant is unconditional. It should also be taken literally. There is no need to spiritualize the promise to Abraham. God's promises to Abraham's descendants will be fulfilled literally.

The Abrahamic Covenant included the promise of land ([Genesis 12:1](#)). It was a specific land, an actual property, with dimensions specified in [Genesis 15:18–21](#). In [Genesis 13:15](#), God gives Abraham all the land that he can see, and the gift is declared to be "forever." God was not going to renege on His promise. The territory given as part of the Abrahamic Covenant is expanded in [Deuteronomy 30:1–10](#), often called the [Palestinian Covenant](#).

Centuries after Abraham died, the children of Israel took possession of the land under Joshua's leadership ([Joshua 21:43](#)). At no point in history, though, has Israel controlled all of the land God had specified. There remains, therefore, a final fulfillment of the Abrahamic Covenant that will see Israel occupying their God-given homeland to the fullest extent. The fulfillment will be more than a matter of geography; it will also be a time of holiness and restoration (see [Ezekiel 20:40–44](#) and [36:1—37:28](#)).

The Abrahamic Covenant also promised many descendants ([Genesis 12:2](#)). God promised that the number of Abraham's children would rival that of "the dust of the earth" ([Genesis 15:16](#)). Nations and kings would proceed from him ([Genesis 17:6](#)). It is significant that the promise was given to an aged, childless couple. But Abraham "did not waver through unbelief" ([Romans 4:20](#)), and his wife [Sarah](#) "considered him faithful who had made the promise" ([Hebrews 11:11](#)). Abraham was justified by his faith ([Genesis 15:6](#)), and he and his wife welcomed Isaac, the son of promise, into their home when they were 100 and 90 years old, respectively ([Genesis 21:5](#)).

God reiterates the Abrahamic Covenant to Isaac and to his son Jacob, whose name God changes to *Israel*. The great nation is eventually established in the land where Abraham had dwelled. King David, one of Abraham's many descendants, is given the [Davidic Covenant](#) ([2 Samuel 7:12–16](#)), promising a "son of David" who would one day rule over the Jewish nation—and all nations—from Jerusalem. Many other Old Testament prophecies point to the blessed, future fulfillment of that promise (e.g., [Isaiah 11](#); [Micah 4](#); [Zechariah 8](#)).

The Abrahamic Covenant also included a promise of blessing and redemption ([Genesis 12:3](#)). All the earth would be blessed through Abraham. This promise finds its fulfillment in the [New Covenant](#) ([Jeremiah 31:31–34](#); cf. [Luke 22:20](#)), which was ratified by Jesus Christ, the son of Abraham and Redeemer who will one day "restore everything" ([Acts 3:21](#)).

Five times in [Genesis 12](#), as God is giving the Abrahamic Covenant, He says, "I will." Clearly, God takes the onus of keeping the covenant upon Himself. The covenant is unconditional. One day, Israel *will* repent, be forgiven, and be restored to God's favor ([Zechariah 12:10–14](#); [Romans 11:25–27](#)). One day, the nation of Israel will possess the entire territory promised to them. One day, the Messiah will return to set up His throne, and through His righteous rule the whole world will be blessed with an abundance of peace, pleasure, and prosperity.

# What is the Davidic covenant?

The Davidic Covenant refers to God's promises to David through Nathan the prophet and is found in [2 Samuel 7](#) and later summarized in [1 Chronicles 17:11–14](#) and [2 Chronicles 6:16](#). This is an unconditional covenant made between God and David through which God promises David and Israel that the Messiah (Jesus Christ) would come from the lineage of David and the tribe of Judah and would establish a kingdom that would endure forever. The Davidic Covenant is unconditional because God does not place any conditions of obedience upon its fulfillment. The surety of the promises made rests solely on God's faithfulness and does not depend at all on David or Israel's obedience.

The Davidic Covenant centers on several key promises that are made to David. First, God reaffirms the promise of the land that He made in the first two covenants with Israel (the Abrahamic and Mosaic Covenants). This promise is seen in [2 Samuel 7:10](#), "I will provide a place for my people Israel and will plant them so that they can have a home of their own and no longer be disturbed. Wicked people will not oppress them anymore." God then promises that David's son will succeed him as king of Israel and that this son (Solomon) would build the temple. This promise is seen in [2 Samuel 7:12–13](#), "I will raise up your offspring to succeed you, your own flesh and blood, and I will establish his kingdom. He is the one who will build a house for my Name."

But then the promise continues and expands: "I will establish the throne of his kingdom forever" (verse 13), and "Your house and

your kingdom will endure forever before me; your throne will be established forever" (verse 16). What began as a promise that David's son Solomon would be blessed and build the temple turns into something different—the promise of an everlasting kingdom. Another Son of David would rule forever and build a lasting House. This is a reference to the Messiah, Jesus Christ, called the Son of David in [Matthew 21:9](#).

The promise that David's "house," "kingdom," and "throne" will be established forever is significant because it shows that the Messiah will come from the lineage of David and that He will establish a kingdom from which He will reign. The covenant is summarized by the words "house," promising a dynasty in the lineage of David; "kingdom," referring to a people who are governed by a king; "throne," emphasizing the authority of the king's rule; and "forever," emphasizing the eternal and unconditional nature of this promise to David and Israel.

Other references to the Davidic Covenant are found in [Jeremiah 23:5](#); [30:9](#); [Isaiah 9:7](#); [11:1](#); [Luke 1:32](#), [69](#); [Acts 13:34](#); and [Revelation 3:7](#).

## What are the Synoptic Gospels?

The Synoptic Gospels are the first three books of the [New Testament](#), Matthew, Mark, and Luke. These three books plus John are called the “Gospels” because they chronicle the good news of Jesus’ life, death, and resurrection—the basis of our salvation. The [Gospel of Matthew](#) was written by Matthew the apostle, one of the twelve commissioned by Jesus. The [Gospel of Mark](#) was written by John Mark, a close associate of the apostle Peter. The [Gospel of Luke](#) was written by Luke the physician, a friend and traveling companion of the apostle Paul.

The first three Gospels are called “synoptic” because they “see together with a common view” (the word *synoptic* literally means “together sight”). Matthew, Mark, and Luke cover many of the same events in Jesus’ life—most of them from Jesus’ ministry in Galilee—in much the same order. Nearly 90 percent of Mark’s content is found in Matthew, and about 50 percent of Mark appears in Luke. All of the parables of Christ are found in the Synoptics (the Gospel of John contains no parables).

There are differences, too. Matthew and Luke are both considerably longer than Mark. Matthew was written for a Jewish audience, Mark for a Roman audience, and Luke for a broader Gentile audience. Matthew quotes extensively from the Old Testament, and his oft use (32 times) of the phrase “the kingdom of heaven” is unique—it’s not found anywhere else in the Bible. Luke places a definite emphasis on Jesus’ acts of compassion toward Gentiles and Samaritans. Much of [Luke 10—20](#) is unique to that Gospel.

The difficulty in explaining the similarities and differences among the Synoptic Gospels is referred to as the [Synoptic Problem](#) in the world of biblical scholarship. In the final analysis, the Synoptic “Problem” is not much of a problem at all—God inspired three Gospel writers to record the events surrounding the same Person during the same part of His life in the same locations, yet with slightly different emphases aimed at different readers.

JANUARY 31, 2017

## Seven Metaphors for God’s Word

by [Jordan Standridge](#)

We are less than a month away from the Shepherds conference and the anticipation is building as we are looking forward to another incredible week. I get that I am biased, but I do believe it is the best conference to go to. Grace Community Church does an incredible job serving the pastors who come, it is great to see so many old friends and make some new ones, and, most of all, it always seems like the various speakers preach their best sermons during this conference.

This year's theme is going to be "We Preach Christ" and it will be honoring the 500th year of the protestant reformation you can watch the conference at the [conference website](#). To whet our appetite a little I'd like to highlight a sermon preached by Steve Lawson two years ago. The focus of the conference that year was on the inerrancy of Scripture.

He began his sermon by quoting Spurgeon who said, "O Friends, if I did not believe in the infallibility of Scripture—the absolute infallibility of it from cover to cover—I would never enter this pulpit again.


Then, Steve Lawson declared, "Because the Word of God is inerrant, it is, therefore, by necessity, invincible. And because it is absolutely pure, it is absolutely powerful."

He also added, "The Bible is like a beautiful diamond that has many different cuts, and, when you hold it up to the light, each beauty is refracting the light of each different side and no one symbol of the Bible can communicate the whole. So, it requires many different metaphors, many different analogies, to even begin to try to put its arm around the totality of the invincible power of the inerrant Word."

All in all, this sermon was very quotable, so I'd like to share with you his outline, as well as some of my favorite quotes, that I hope will give you a gist of what he said. Of course, it would be best to [listen to the sermon](#) itself as it would be encouraging to any heart that treasures the Word of God.

Here are Steve Lawson's seven metaphors that the Bible uses to describe Itself.

### **1) A Sword that Pierces**


*For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do. [Hebrews 4:12-13](#)* 

- It's not a Q-tip that tickles. The Word is Divine. It has come down from above. It has not originated from us but from God Himself. It is a Book that is alive. Lawson goes on to

note that as the writer of Hebrews quotes the Psalms, he says that the psalmist “says...” therefore, although written many years prior, it is continually speaking.

- Martin Luther said, “The Word of God is alive, it speaks to me. It has feet, it runs after me. It has hands, it lays hold of me!”
- It has been said that the Bible is more up to date than tomorrow’s newspaper. We may get tired and need to sleep, but the Bible never needs to sleep. The Bible doesn’t rest but continues working while we are in bed, or even long after we are dead. There is not a dull side in the Bible. There is not a blunt verse. Every verse in the entire Bible is razor sharp and can cut deep.
- The Bible cuts through excuses and facades, and cuts to the core of the inner person, getting to the bottom of one’s life. Other books may inflict flesh wounds, but this Book gets to the organs, all the way to the heart and soul.
- The Bible judges perfectly and renders the divine verdict. It can judge the thoughts and intentions of the heart. The Bible can judge what only the reader knows about themselves and even things that we don’t know about ourselves.
- The Word of God strips us down and makes us naked before God. It allows us to see ourselves for the very first time as God sees us. The Bible renders the death blow to pride, self-righteousness, self-sufficiency and self-flattery.
- No one will ever be saved apart from such heart-rending conviction and exposure of the soul before God, to leave one in a sense of conviction of sin and a desperate dire need of a Savior and His grace, to perform open heart surgery and to give a new heart.

## **2) A Mirror that Reveals**

*For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror – [James 1:23](#)* 

- Once the heart is opened up by the sword of the Spirit, now the mirror of the Word is held up.
- The mirror enables you to see yourself as you truly are. A mirror tells it like it is. It gives a true reflection and revelation of what is in the inside. We never truly know ourselves until we read the Word of God.
- As I read this Book, it felt like someone was reading my heart, and it wasn’t cheering me and applauding me in order to flatter me, this Book was giving me the accurate picture within my soul of who I truly am and my dire need of grace.
- There has been many a time after I have preached, I’ll be out in the lobby, I can see with my peripheral vision over in the corner a shy man whose wife made him come to church. And he’s waiting for everyone to leave so he can approach me privately. And he will come


up to me and say after he has heard the preaching of the Word of God, “have you been talking to my wife?” Because it seems that I know more about him than he knows about himself. I will say, “No, I’m not, it is the Word of God that is a mirror that reveals yourself to yourself.”

### 3) A Seed that Reproduces

*for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God. – [1 Peter 1:23](#)* 

- A perishable seed can only reproduce a life after its own kind. Apple seeds do not produce bowling allies. They can only produce apple trees. There is a fundamental principle in life—like produces like. A supernatural life only comes from a seed that is living and enduring. It would be easier to produce oak trees from planting marbles than it would for someone to be saved without the planting of this imperishable seed (the word of God) into their hearts.
- In ministry, you reap what you sow, and if you sow a worldly message, you will reap a worldly church. If you sow secular humanism, pop-psychology and worldly trends, religious tradition, corporate leadership, cultural ideologies, philosophical thoughts, personal experiences, and political commentary, you will reap an unconverted church. But if you sow the living and enduring Word of God under the truth of the Sovereignty of God, who alone can cause those seeds to germinate, you will have a regenerate church.
- Spurgeon said, “I would rather speak five words out of this book than 50,000 of the philosophers’. If we want revivals, we must revive our reverence for the Word of God, and if we want conversions, we must put more of God’s Word into our sermons.” Lawson added, “Less of you and more of God.”

### 4) Milk that Nourishes

*like newborn babies, long for the pure milk of the word, so that by it you may grow in respect to salvation. – [1 Peter 2:2](#)* 

- You are to be always craving the Word of God like a baby craves milk. You are to have a singular dominant thirst for the Word.
- No one’s spiritual development will advance beyond their intake of the Word of God. None of us will live up to all of the Word of God that comes into us, but none of us will advance beyond the measure of the Word of God that is flowing into us like milk.
- The way you and I remain faithful in our pursuit of holiness is by the grace of God through the Word of God.



## 5) A Lamp that Shines

*Your word is a lamp to my feet, and a light to my path. – [Psalm 119:105](#)* 

- We live in a very dark world, and it is becoming darker by the moment. There are many dangers that threaten the safety of all who travel that narrow path that leads to life, and many travelers have suffered disaster on their way to glory. We need light to shine the way so we can see the dangers in our way.
- The Word of God is like a lamp giving necessary light to all the travelers. This lamp is not an option for a few of us, it is a necessity for every one of us. And the light shines brightest in the darkest hours of the night. And this light has never shined brighter than it is shining at this very hour in which you and I live, as we live in this sinful and adulterous generation.
- Dr. MacArthur has shared with me the number one thing people say to him after he preaches, “Oh I see it now!” This light is shining as we open the Word and people see with a Christian worldview and with a Christian lens. They see now with light shining in a dark age.
- The emphasis here is not on the head or the heart but on the feet. It presupposed that it has affected head and heart, but it isn’t real until it affects the feet and we put it into practice. The inerrant Word gives infallible guidance.

## 6) A Fire that Consumes

*“Is not My word like fire?” declares the Lord – [Jeremiah 23:29a](#)* 

- This fire consumes and burns up all that it comes into contact with, that is resistant to the Word of God.
- The context of Jeremiah 23 is clear: Whether it is prophets who prophesy falsely (V.25), prophets who speak out of the deception of their own heart (v.26), prophets who make God’s people forget God’s name (v.27), prophets who relate their dreams that have nothing to do with God’s Word (v.28), God is against these prophets (v.30, 31, 32). God will consume these prophets and those who follow them (v.24). God promises judgment and punishment for all that is not built on God’s Word.
- The message that we preach will cause people to either be blessed or to be burned. It will cause them to either be on fire or in the fire. They will either be on fire for God, or they will be in the fire of God, and there is no mediating position in between.

## 7) A Hammer that Shatters

...and like a hammer which shatters a rock? – [Jeremiah 23:29b](#) 

- There is no force in the world that compares with the shattering force of the Word of God to overcome all resistance in the day of His power.
- Little weak men stand in the pulpit with a sledgehammer and they bring the force of the Word of God to bear upon the heart that is resistant, and it shatters pride and it crushes and smashes self-righteousness.
- People are like a rock, they are hard-headed, hard-hearted, and their foreheads are like flint. They are uncircumcised of heart; they have a heart of stone that is resistant to the truth of God. Their lives and hearts are unresponsive to the things of God; they are spiritually dead. How will they ever be brought to humility before the Throne of Grace? It is by this invincible weapon, the Word of God.

## **Conclusion**

*I call you this day to wield the sword, to hold forth the mirror, to scatter the seed, to serve the milk, to hold up the lamp, to spread the flame, to swing the hammer, to stop with the secular wisdom in the pulpit, cancel the entertainment in the church, and fire the drama team. Get rid of the shtick, unplug the colored lights, put the pulpit back in the center of the building, stand up like a man, open the Bible, lift it up, let it out, and let it fly. It is the invincible power of the inerrant Word.*