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MANITOULIN BIBLE CAMP 2003

THE FOUR FACES OF CHRIST

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Study #1: Introduction & Matthew - The Face of the Lion

Thank your brother chairman. Just a note concerning these handbooks - apparently there are only enough handed out and run off for the adults only who will be in the main adult classes, so if you can only take one if you are going to be in those sessions from tomorrow morning onwards.

Now as our brother chairman rightly said, I'm going to just take the opportunity to just mention a couple of things about this book, and then brother Al has very kindly and graciously allowed me ten minutes tonight just to briefly cover a couple of things that will help before we lead in, God willing, to our study tomorrow morning. I'm not sure whether he said 10 minutes or whether it should feel like 10 minutes, so I'm going to presume that the latter is the case, and although I do know that there's an ice cream social coming very soon, I'm sure that brother Lloyd will be able to keep that for us, whatever time we finish but we'll be as close as possible to the right moment.

Now when you get this book tonight, the four faces of Christ in the gospels, I think perhaps the first thing that I need to suggest that you do, is that you write your name on the outside cover somewhere, so that if for whatever reason you do misplace this, it doesn't get stolen or inadvertently shall I say, collected by someone else. Now the reason why that's important is that as we go through our studies, this is going to become in effect, the workbook of the sessions each morning. What I've really done, is created a workbook that's the equivalent of the overheads that otherwise I would have used. So as we go through each study, I'm going to, in fact, ask that you take extensive notes, but the notes will be strictly controlled in a particular format. So you are unable to steal my thunder, even by reading ahead, I've written the notes in a sufficiently cryptic and enigmatic style, so that until I give you the missing links and the key words, you still hopefully won't have a clue about what I'm talking about. So please, don't try and read ahead too far, let's just take each session as it comes.

The other thing I was going to mention is that in the course of our sessions, I may cover some things that you either haven't thought of before, or even may perhaps disagree with, and what I'm going to suggest is that you reserve judgment in the matter, until you've heard the fullness of the matter unfolded. Because as each study progresses there will be further things added, that I hope you'll find helpful in convincing you of the material, God willing, that we're going to cover. During the course of these sessions, I'm

going to give 'one line summaries' for a lot of the things contained in the handbook; because of the pressures of time, I'm only going to give the 'one line summary' once. So if you don't catch it, it will be gone, so can I suggest that you, therefore, must pay close attention because we're going to have to fly through this book with considerable speed and alacrity in the course of the days to come.

Now, by the way, at the end of each section on each gospel, you'll find a spare page for extra notes. So if you are running short of space, at the end of each section or study on one of the gospels, there is some additional space provided.

Now then, let's start a story for tonight then, because I just want to provide a background to what we're going to look at, God willing, in these studies, **the four faces of Christ in the gospels**. Do you know, b&s, that Luke 1 verse 1 says, 'Forasmuch as many have taken in order, to set forth a declaration of those things that are most surely believed among us, it seemed good unto me, most excellent Theophilus, having had perfect understanding of all things from the very first to write unto thee in order'. You know, I think that what Luke is telling us as he opens his gospel, is that there were many gospel accounts, written to set forth the life of our Lord Jesus Christ. In addition to the ones we know of, there is a gospel of the Hebrews, there is a gospel of Peter, there is a gospel of Thomas, there is a gospel of Bartholomew, and yet in the providence of God only four were preserved. Only 4 were left and all the others in the wisdom of God were rejected from inclusion in the holy oracles. Of course, what we're going to try and get to is, 'why 4? and why these 4?' and what I really wanted to say by way of introduction tonight, you see, is that the 4 gospels are inextricably connected to the 4 cherubic faces of the Old Testament, and that's why these particular gospels have been preserved.

Now come back with me to Genesis 3, where the story of the cherubim occurs in the bible record. In Genesis 3 we are told this concerning the matter of the tabernacle that was established in the days and in the garden of Eden. Genesis 3 verse 23 says, 'Therefore Yahweh Elohim sent the man forth from the garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the **east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life**'. Now some of you may know, that brother Thomas translates this phrase in Genesis 3 verse 24, 'that at the east of the garden of Eden, He caused to dwell in a tabernacle the cherubim', that that's the translation of the Hebrew. At the garden, He **caused to dwell in a tabernacle the cherubim**', and of course, the word 'cherubim' is a plural word and it doesn't need an 's' on the end of it, it's already plural in the Hebrew, and there they are in a tabernacle. It's a word of plurality, and I think, by the way, the interesting thing about the cherubim is, right from the very beginning they are notable for their faces, the faces of the cherubim. So you see in Genesis 4, when Cain is dismissed from the presence of Almighty God, he says this in verse 14, 'Behold, Thou hast driven me out this day from the face of the earth,

and from **thy face** shall I be hid'. In the Hebrew the word 'face' (6440) is the normal Hebrew word for 'face' it's the word 'paniym', but it is a plural word as well, it means 'faces'.

Now the word 'paniym' can either be translated 'face' in the singular or in the plural depending on the context of the passage, but I believe, b&s, when Cain said in Genesis 4 verse 14, that 'I have been driven out, from **thy faces** shall I be hid', I think he's making reference to the faces of the cherubim that dwelt in the tabernacle of Genesis 3 verse 24.

In other words, he was going to be removed from the **presence of God's dwelling among men**; mind you, Genesis doesn't say how many faces there were, or what the faces looked like! but that which Genesis doesn't tell us, the book of Ezekiel does!

If you come then, to Ezekiel chapter 1, we're told of them, of course, in that famous and indescribably glorious vision of the cherubim, as they advanced from the north, to the wondering gaze of Ezekiel the prophet. He says this concerning the faces in Ezekiel 1, he says in verse 10, 'As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side, and they four also had the face of an eagle'; you know, we're told in this chapter that this glorious vision came from the **north**, says verse 4. Now if this manifestation of the cherubim is coming from the north towards Ezekiel, then what is the face that he will see first? and the answer is the face to the south, is that not correct? the face that's heading southwards to him from the north will be visible upon him first. Now come to page 1 of the handbook then and to our introductory study and let's just look and see what we've got, because here now we've have the 4 faces of the cherubim of Ezekiel 1 and they're on the left side on the page to determine how they appeared from Ezekiel's perspective; because the face of the **man** was to the south, and then says Ezekiel 1 verse 10, 'on the **right** side was the face of the **lion**, on the **left** side was the face of the **ox**, and they 4 also had the face of the **eagle** which presumably therefore, must be the face to the north, as shown on page 1. So what I'd like you to do now is to, in fact, write underneath each of these cherubic faces the following words: I know this might sound a bit simple but hopefully it will all make sense in our study tomorrow.

So here are the four faces of the cherubim, Genesis never said how many there were, but Ezekiel does; Ezekiel says there are 4 faces of the cherubim. So under the eagle we need to write on the very first line, the top line 'eagle', under the lion, 'lion', under the ox, 'ox', and under the man, 'man'. So if you would just write on that top line, so now we have established both what the faces are of the cherubim and also their particular position in relationship to the prophet. By the way, what do you think the cherubim were in the book of Genesis? and the answer is presumably **angels**; you see, **a cherub is simply a vehicle for the manifestation of God's glory**, and in the tabernacle of Eden, we believe, that the particular cherubim of that episode were the angels, who dwelt there amongst men in order to manifest the Father's glory.

Now come to Numbers 2. In the book of Numbers we're told that when the tribes of Israel settled in their encampment, they had a particular order, and a particular

dimension. In fact, Numbers 2 tells us in verse 2, it says, 'Every man of the children of Israel shall pitch by their own standard with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch'. Then we're told exactly where each of the sides of the 4 square encampment of Israel were to be found. So you notice that chapter 2 verse 3 says, 'on the **east side** towards the rising of the sun, shall they of the standard of the camp of Judah pitch their armies'. Ah, so now we know that on the **east** side of the encampment of Israel, the tribe of Judah dwelt; so what I now would like you to do is, underneath the line which is on the east side, of course, is to write on the second line 'Judah', which now identifies the tribe that matches that particular cherubic face. Then in Numbers 2 verse 10 it says, 'on the **south side** shall be the standard of the camp of Reuben according to their armies'; so the **south** side then on our introductory page 1 is the face of the man, and now underneath the man on the second line we should write the name of the tribe 'Reuben'. Then verse 18 of Numbers 2 says, 'on the **west side** shall be the standard of the camp of Ephraim according to their armies'. So we need to write the name of the tribe 'Ephraim' under the **ox** symbol on the west side, and then finally, of course, as verse 25 says in Numbers 2, 'the standard of the camp of Dan shall be on the **north side**', and so now 'Dan' becomes the tribe to be written under the face of the **eagle**. So you see, what we believe happened in terms of Israel was that the **whole encampment** of Israel was enclosed by the faces of the cherubim. We're not told that specifically, by the way, but the Rabbinical writings tell us on each of the sides of Israel a flag flew; and the flag of Judah was the flag or face of the 'lion'; and the flag of Reuben to the south had the face of a 'man'; and the flag of Ephraim to the west had the face of an 'ox'; and the flag of Dan to the north had the face of an 'eagle' on the ancestral flag or ensign that flew on that side of the encampment. What we're being told, b&s, is that **the whole encampment of Israel was enclosed by the four faces of the cherubim to indicate that all Israel should be a dwelling place for the manifestation of the divine glory!**

Along came our Lord Jesus Christ, and in Him we are told that God would be manifest and glorified; and in this one man was to be seen all that the four square encampment of Israel foreshadowed, so we wouldn't be surprised to find that the cherubic symbols encompass our Lord on every side, as if to declare that God came to dwell among His people, in the form of His son. The faces of the cherubim fly as standards in the gospels, to show that here was the One in whom the Father would be glorified as we're told in 2 Corinthians 4 verse 6, 'that the glory of God has been seen in the face of our Lord Jesus Christ. So in the face of Christ is to be seen all the faces of the cherubim, just as the angels in the garden of Eden were a manifestation of God's glory, and just as the encampment of Israel was the manifestation of God's glory, so now His Son would be the revelation of God amongst men.

So if we were to ask, b&s, why 4 gospels? the answer comes back because there are 4 faces of the cherubim, and they will all be revealed in our Lord Jesus Christ. Mind you, if you come now to the book of Revelation which is our last reference (that's uttered for the benefit of the chairman, by the way, in case he's anxious about our time). In the book of Revelation we are told in chapter 4, it says this in verse 6, 'Before the throne

was a sea of glass like unto crystal, and in the midst of the throne and round about the throne were 4 living creatures, full of eyes before and behind. The first living creature was like a **lion**, and the second living creature like a **calves**, and the third living creature had a face as a **man**, and the fourth living creature was like a flying **eagle**'. You see, what's interesting about the 4 faces of the cherubim in the book of Revelation, b&s, is that this is not **the house of Israel of the Old Testament**, this is the community of the saints of the New Testament era, this is the 4 fold community that revealed the character of the Lamb. In fact, do you see what it says about the 4 living creatures in verse 6, it says that 'they are in the midst of the throne' but chapter 5 verse 6 tells us that **the Lamb** is also in the midst of the throne. So the 4 living creatures are a revelation of the Lamb, and if the Lamb is equivalent to the 4 living creatures and to those that manifest Him, then we might just expect that the gospels that reveal our Lord Jesus Christ will follow the same order, as the four-fold faces of the cherubim that are now given to us in Revelation 4. So we expect that the revelation of Christ will be, first a lion, then the ox, then the man, and then the eagle, as Revelation 4 verse 7 says, the proper sequence in which the man on the throne has Himself been revealed.

So now on page 1 of your introductory notes, you can now right (now be careful) on the bottom line the appropriate face now of the appropriate gospel; so under the face of the lion which is the first to be mentioned in Revelation 4 verse 7, is the gospel then of **Matthew**; and then because the second face to be mentioned is the face of the ox, then the gospel of **Mark** shall be written under the face of the ox. Because the third face to be shown in Revelation 4 is the face of the man, then the gospel of **Luke** should now appear under the face of the man to the south, then that, of course, leaves the face of the flying eagle which should now be the gospel of **John** written under the face of the eagle to the north.

Well, b&s, we've got our faces and our gospels and our tribes, and there's one more line to come, do you notice, because we've kept one empty because there's another one that we shall cover, God willing, tomorrow morning, but at least we know now why we're going to look at 4 gospels. In the totality of this, will be seen the revelation of God's glory in His Son. I hope, b&s, that by the time our studies are finished, that we'll all rejoice at the wonder of how God has penned these records, so that in the gospels we might see, each of these spaces beautifully manifested, and in reading of Him, learn to reveal those faces ourselves.

Study #1 - Matthew the face of the lion.

Well, thank you brother chairman, and good morning my dear brethren and sisters in the Lord Jesus Christ.

The handbooks - have you all got handbooks? Very good! If you turn to page 3, we come then to study #1 and to the story as our chairman has said, of Matthew, the face

of the lion. If there are here any who don't have handbooks, I do have some more, and I've forgotten to bring them; so I apologize but we'll make sure that you get them straight after the session, if you'd like to stay afterwards. So Matthew, the face of the lion. Now b&s, imagine that you are asked to paint a portrait of the same man but from different perspectives of his life. Imagine that we asked 4 different painters to paint the same man, the first in his capacity as a famous mountaineer, the second as his capacity as a laboratory scientist, the third as a family man with a large family cluster around him, and the fourth is a man capable of playing the violin as well, a somewhat musically minded man. Imagine if there were such a man with all these capacities - a keen mountaineer, a scientist by occupation, a committed family man and one with enormous musical interest, and we asked 4 portrait painters to now paint this same man according to the different aspects of his life. What would the paintings look like, do you think? and the answer is that they'd be both the same and different, would they not? So for example in the one portrait we might see a man clad in certain outdoor garments, with a rope over his back and a pick ax and the appropriate boots on, because it's there to depict his role as a keen climber of mountains in the great outdoors. Whereas another portrait might show him surrounded by his children, and yet another amidst the beakers and burners of the laboratory in which he laboured in scientific fields of endeavour; each portrait would be different in terms of the detail, and yet if you looked closely it would be the same man, would it not?

Well, you see, that's what I think we've got in the gospels when we come to the four faces of the cherubim. **All the gospels are about Christ**, so there is a sense in which all the gospels are going to look the same; we're not going to suggest (and I hope everyone understands this) we're not saying that every single phrase of every single chapter of the gospel is unique to the cherubic face, because after all, they all portray the same life work and the same life words of our Lord Jesus Christ. Yet for all of that, the colours will be different, and what we're going to look at, God willing, in our studies, are the colours of the gospel. There will be many stories, many parables that will be the same and yet each gospel, we believe, is unique in terms of portraying a particular aspect of our Lord Jesus Christ. So here then is the gospel of Matthew to open our studies, and of course, we believe, as we suggested last night, from the particular order of the cherubic symbols, in the book of Revelation, which is where the Lamb is manifested, that this is probably therefore, the order, the correct order in which we should also look at the gospels.

In fact, if you come back to page two of your handbook, you'll notice just how confused the various viewpoints have been on the four faces of the cherubim and their application to the gospels down through time. For here we've got the viewpoint of Irenaeus, of Augustine, of Pseudo Athanasius and of Jerome, the church fathers, and the only thing constant about their view is that they all have a **different** view. Every possible combination virtually has been considered and promoted in the past by the church fathers. Then in the last column on page 2, you'll notice that the suggested order is that which we're going to follow, and our reasoning for doing so, is that we believe, the order of the living creatures in Revelation 4, is the order of the manifestation of He

who sits upon the throne in that particular place; and that Matthew therefore, is the face of the **lion**.

Now brethren and sisters, come back to page 3, and I want you to imagine that just for a brief but highly memorable moment, you are face to face with a lion, a real lion! right up close. What do you think you'd be impressed with as you looked into the face of a lion? what features would smite you with terrible affect? and I think the first thing you'd probably notice is his gleaming golden eyes, the impression of immense coiled power waiting to be unleashed. The majestic mane that hangs around the head of the animal like a golden crown and were the said animal to open his mouth, you would hear the fiercest roar that would make all tremble with fear. You see, the whole principle of the lion, if you saw the face of a lion, is you would be smitten with the idea of majesty, wouldn't you?

Well, here's what the bible says about the lion! so here's our first section on the notes, the lion in scripture. Three things that the lion is famous for in the scriptural record itself; 1. it's noted for **strength of leadership!** It's a symbol of strength of leadership. Proverbs 30 verse 3 talks about the lion that is 'king of the beasts and turneth not aside for any'; Judges 4 verse 18 talks about those that were 'stronger than lions in the field of endeavour in battle', so strength of leadership. 2. The second thing the lion is famous for is its **spirit of courage**, 2 Samuel 17 verse 10, and Proverbs 28 verse 1, talk about those that are faithful and bold and valiant as lions, it's know for its spirit of courage; and the third thing is as we've mentioned, it is known for **the voice of power**, in Proverbs 19 verse 12 it says that the 'king's wrath is as the roaring of a lion; Amos 3 verse 8 says, 'the lion has roared, who shall not fear?' So 3 things that the lion is noted for in the scriptures itself, **its strength of leadership, its spirit of courage and its voice of power**, and you can see already that the notion therefore of the lion as a symbol, because you see, the cherubic faces are symbols, aren't they? the symbol of the lion is clearly, therefore, associated with the principle of **kingship**, that's what we believe the lion is a symbol of, and I think rightly so from the scriptural record.

Well, notice that the next section says, 'what about the lion in the tribe?' Well, there is a reference to that, because you remember in the blessings of Jacob in Genesis 49, if we just come there briefly, do you remember what he said concerning the tribe? So what tribe is associated with the face of Matthew? it's the tribe that laid to the **east** which is where the face of the lion was and it was the face of (and if we check our notes on page 1), it's the tribe of **Judah**, is it not? Did you notice in Genesis 49, the record says in verse 8, 'Judah thou art he whom thy brethren shall praise, thy hand shall be on the neck of thy enemies; Thy father's children shall bow down before thee; Judah is a lion's whelp! from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion, who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, in that Shiloh shall come and unto Him shall the gathering of the people be'. You see, Judah was to be the royal tribe, the tribe of the kings; therefore, the symbol of Judah was that it was considered to be 'lion', says Genesis 49 verses 8 to 12. So in the face of Judah we see why the lion fluttered as the

ensign over the eastern side of the encampment, of which Judah was the chief tribe, because it was associated with kingship and rulership.

Then lastly on page 3, in this opening section, the 3 aspects of the face: **the lion in scripture, the lion in the tribe, and then the lion in the prophet.** Ah, we didn't mention that last night, did we? but the three or four great prophets, we think, have application to this symbology as well. In fact, maybe we should just do that, if we come back to page 1, because you remember we left a line suspiciously blank last night. So let's fill that in now, and this time we're going to follow the same order as the gospels, so **Isaiah** is the first of the major prophets so therefore should be written under the face of the '**lion**' which is the first of the gospels; then **Jeremiah** is the second of the prophets, and therefore should be written under the face of the '**ox**'; and pertaining to the gospel of Mark. the face of the **man** would therefore answer to the prophet **Ezekiel**, who's the third of the prophets and answers to the third gospel, the gospel of Luke, and therefore by a process of really quite logical deduction we have no choice but to say that the prophet **Daniel** must relate to the gospel of John, as he is the 4th prophet and is under the **eagle**.

So let's go back to page 3 then; **the lion in the prophet!** Well, you see, the Rabbis, the Rabbinical writings of Jewry tell us, and I think probably with reasonable truth, is that Isaiah the prophet was, in fact, of royal blood himself. He was considered to be related to the king of Judah, during whose reign he prophesied, and not only was he of royal blood, but he prophesied in and concerning the royal city. Isaiah the prophet is famous for being the prophet of Jerusalem; in Jerusalem, the city of the kings, is where this particular prophet laboured in the field of his prophetic endeavour, and it's in this prophecy in the prophecy of Isaiah, that we're going to read of the king in Zion in chapter 2, of the Immanuel prophecies in chapters 7 to 12, of the king in His beauty in chapter 33, of the king who should be a leader and commander of the people in chapter 55. It's in the prophecy of Isaiah that we're going to find scattered right through the length and breadth of his book, the visions of the kingdom, that his prophecy is famous for, so we think there are lion-like aspects in terms of the theme of kingship and rulership associated, in fact, with the first of the prophets, the prophet Isaiah.

So let's come to the opening of Matthew now, which is our next section, and just see how wonderfully now the gospel opens and confirms for us that this is indeed the face of the lion, and that we have correctly found the right cherubic symbol for this particular gospel. What we're going to do, b&s, with each of these studies, God willing, we're going to look at the opening of each gospel, and then we're going to look at the body of the gospel, and we're going to look at major ideas in the gospel. Then in a later session, we're going to look at the close of each gospel, and we're going to find that the opening and the middle and the closing are all consistent with the cherubic face of that particular gospel. Well, here's the opening of Matthew!

Now do you see how Matthew opens! Matthew 1 verse 1 says, 'The book of the generation of Jesus Christ', oh, now that's a bible echo; now where does that phrase

come from, b&s, because it's already been used in the Holy oracles? 'The book of the generations of Jesus Christ, does anyone know where that phrase comes from? It comes from Genesis 5 and verse 1, and this verse says, and I suppose I should turn it up so I do quote it with accuracy, and this is what it says, 'this is the book of the generations of Adam', and now we have the opening of the gospel record and this says, 'this is the book of the generation of Jesus Christ'. You see, there's a deliberate allusion to the book of the generation of Adam in Genesis 5 verse 1, now why does Matthew take us back to the notion of the book of the generations of Adam, b&s? well, for this reason that Adam was the first born son of his household, and as the firstborn son he had the right of rulership, and the book of Genesis is about a man who had the right of rulership and who was given dominion over all the earth, but who forfeited that dominion through sin. Now the book of Matthew is going to bring us to the second Adam who was going to recover the lost rulership and the lost kingdom and the lost dominion of the first Adam. Oh yes! this is the book of the generations of Jesus Christ, marvellous connection, b&s, with the first book of the first part of the bible.

Matthew 1 verse 1 says then, 'It is the book of the generation of Jesus Christ, the son of David, the son of Abraham'. Strange that, isn't it? because you see, I always thought that Abraham came before David chronologically. Not so, says Matthew 1 verse 1, oh no, this man is the son of David first, did you notice that? Now why does the record insist in Matthew 1 verse 1 that He's the son of David? as a matter of priority, even over the fact that He descends from Abraham? well, because David is the **king**, do you see what verse 6 says, 'And Jesse begat David **the king**; and David **the king** begat Solomon'. Do you see the emphasis on the words **the king** in verse 6? he's the king, you see, that's what this gospel is going to be about and so the gospel opens by saying that this man, Jesus Christ is the son of David, because David is the king and this man is his son; He's a royal son, He is the king who was to come! So the very opening of the gospel invites us to see the face of the lion in as much as we're drawn irresistibly to the notion here, of the principle of **rulership and kingship** that's going to be unfolded in the life of our Lord Jesus Christ.

Now, b&s, if I was to ask you for an Old Testament passage that celebrates who was the Messiah-king? what famous promise would we turn to? Well, there might be many but one of the obvious ones is, the promise to David himself concerning the Messiah to come. Now where's the great covenant made to David? let's take the Samuel reference, in 2 Samuel 7, let's just turn to that for a moment because I want you to see who the Messiah-king of Israel really was according to the promise of the Old Testament. So don't lose Matthew 1 but go to 2 Samuel 7 and this is what Samuel said, you see, in the promise about who the Messiah-king of Israel should be, who was the son of David, who would be the lion of the tribe of Judah. 2 Samuel 7 verse 12 says, 'And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom', do you know, that 2 Samuel 7 verse 12 tells us that the Messiah would be the son of David, and then the promise said in verse 14, '**I will be His Father, and He shall be My son**', oh, did you notice that? You see, the Messiah- king of Israel was to be two people

at one and the same time, he was to be the son of David, verse 12, and the son of God, verse 14, that's who the Messiah-king shall be! You see, that was clear from the Old Testament scriptures, now come back to the 1st of Matthew, b&s, and let me just show you how beautifully now, Matthew takes up the promise of 2 Samuel 7 and says, that this man Jesus Christ is **the Messiah-king** of the Old Testament scriptures which was for to come, because this is what he does in Matthew 1.

In Matthew 1 verse 1 he says, 'The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac', and now he begins the genealogy of our Lord Jesus Christ; do you know where the story of the genealogy finishes? it finishes in verse 17 when it says, 'So all the generations from Abraham to David are 14 generations; and from David until the carrying away into Babylon are 14 generations; and from the carrying away into Babylon unto Christ are 14 generations', and do you know, that Matthew 1 verses 1 to 17 prove to us conclusively that Jesus is the son of David. And you'd never guess what verses 18 to 25 prove? verses 18 to 25 of Matthew 1 are written to prove to us conclusively that Jesus is the son of God. That's the very two aspects of 2 Samuel 7; you see, Matthew was saying **this is the Messiah-king which was promised of old to David**. He's not just the son of David, verses 1 to 17, He's the son of God, when the promise said I will be His Father and He shall be My Son; this is the man, says Matthew, 'behold Him, He's the king! this is the face of the lion', and that's what we shall see in the unfolding of this gospel's story.

Well, on the next page of our notes, page 4, we begin a whole lot of things. Matthew - three notable inclusions; three important omissions; three special features; three Old Testament references; three key words; three unique passages; b&s, I don't know if I'm going to get through all this in the course of our study, because when I first gave these, I gave it in a different location where the speaker is given liberty to run on for an hour and a quarter at a time, and my clock here tells me that we don't run for quite that length of time here this morning, so we may have to abbreviate some of the material. So what I think I might do here, is just give you a very brief synopsis and I'm going to give you a one line summary to put on all the missing lines. But we're not going to be able to explore this in detail now, perhaps if you want amplification of these things, you could either raise it with me afterwards, or better still bring it up at the 'agora' (I see bro. Peter nodding enthusiastically) because it would provide a good forum for maybe an expansion of some of these matters.

In the healing of the centurion's servant, what I'm drawing attention to there is that if you look at the Matthew record, you'll find that it's the story of a man who has authority, and who says to Jesus, 'that I also am a man of authority, saying to one, come, and he cometh; and to another 'go' and he goeth; and to another 'do this; I say these things unto them and they obey', says the man; 'so I know, Lord, that you can do the same!' Do you know what Jesus says in response? He says, 'For I say unto you' and He quotes the very phrase that the centurion uses. He was a man under delegated authority, He's got the rights of kingship, so the one line is, the king has delegated authority. The man of this gospel is the man who has direct authority from God to rule

on His behalf; **the king has delegated authority.**

In the transfiguration of Christ in Matthew 17, which again we won't turn to in the interest of time, do you know that in the previous chapter, in the very last verse, just before the transfiguration in Matthew 16 verse 28, Matthew puts it this way; He says, I say unto you, there be some standing here which shall not taste of death **till they see** (now this is how Matthew puts it) **the Son of man coming in His kingdom'**. Only Matthew describes the transfiguration that way! you will see the Son of man coming **in His kingdom, ah**, so the transfiguration was a taste of the **king coming!** and the one line summary is **the King reveals His majesty**, because amongst other things that's what the transfiguration was about. It was a revelation of the majesty that one day Christ would enjoy as the King of the kingdom, and Matthew describes the transfiguration in a special way to show it. This is what the King shall look like in the day of His glory!

In Matthew 19 in verses 27 to 30, the Lord makes a promise to His disciples concerning future rewards in the time to come. One of the interesting things that He says is this, He says, 'Ye which have followed Me, in the regeneration when the Son of man **shall sit in the throne of His glory**, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel'. Do you know, that only Matthew gives us that promise? Matthew 19 verse 28, that particular verse is only in Matthew. What man can offer thrones to others? b&s, but the King Himself. So the one line summary is, **the King can promise thrones**, only Matthew gives us that promise.

Three important omissions! In Mark 14, the disciples of Christ are asked to go and ask a question about the room, that would be used for the last supper; they were to go and ask if there was room available? is it ready? Do you know that that question is not there in Matthew's gospel; in Matthew's account of the same story, He says to His disciples, 'go and tell the master of the house, the time is come, I **will be eating the Passover and it will be at your house**. Then it says, 'that His disciples did as He appointed them'. Who gives commands in such a way? why **the King!** and so the question in the gospel of Mark concerning the readiness of the room, is entirely absent in the record of Matthew, in fact, every question that Jesus asks in the gospel of Mark, virtually every question is deleted in Matthew's record. Do you know why? because and here's the one line summary, **because the King asks no questions**; kings don't ask questions, b&s, they make pronouncements.

In the birth of Christ in Luke 2 verses 1 to 12, there is one famous word which turns up at least 3 times about the circumstances of the birth of Christ. He was laid in a **manger**, 3 times Luke tells us that! Of course, the manger was a symbol of the fact that it was a place of humble origin, was it not? and you know, the whole story of the birth of Christ in a manger, is entirely absent from Matthew's gospel. Do you know why Matthew doesn't record that story, b&s? Because, and here's our one line summary, because **the King is no commoner**; the story of the birth of this boy in a manger is not essential to the particular face of the lion, that Matthew is painting. So it's not there in his gospel, I

think by the way, that different gospel writers might either include a passage or omit a passage from their particular portrait of Christ, perhaps even for different reasons. One writer may have the episode in for a different reason, to why another gospel writer might include the same episode, to still emphasize two slightly different things. But the story of Christ's birth and the humble circumstances of it are not in the record of Matthew.

In John 8 there is a dispute on the sonship of Christ with the Jews, and you'll remember that the record tells us that the Jews really called into question the genealogy of our Lord Jesus Christ and whence He was from. There's no record of that dispute in the gospel of Matthew, because, and here's our summary, **because the King knows His genealogy**. There's no doubt to His royal credentials. Matthew 1 has been at pains to tell us, that this man is the legitimate descendant of the son of David; there's no dispute about the genealogy of Christ in the gospel of the face of the lion. He is the royal son and of that there is no doubt, and so that record is not there in the face that Matthew paints.

Three special features: Ah, now these are particularly interesting, in every gospel there are some really interesting features that are quite special, quite pertinent and quite peculiar to that particular face, and this one concerns the role of the angels. Now you'll see the references there, Matthew 13, 16, 24, 25, 26, a number of references about Christ's association with the angels. You know, the angels are in all the gospels, but the strange thing about Christ's relationship with the angels in this particular gospel - well, let me read one verse to you and see what you think. 'The Son of man **shall send forth His angels, and they shall gather out of His kingdom, all things that do offend**'. That's the first of those references, Matthew 13 verse 41, and here's the one line summary, **the King commands His angels**, and the strange feature of the relationship of our Lord Jesus Christ with the angels in Matthew's gospel, is that they do His bidding, they are under His control; He sends them forth at will. Only a King commands angels, b&s, in that special way and that's a peculiar feature of this gospel.

The second is **the Immanuel promise**- now in Matthew 1, you remember that at the time of the birth of Christ, it says chapter 1 verse 22, 'Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, the virgin shall be with child and shall bring forth a son, and they shall call His name Immanuel (6005), which being interpreted is , 'God with us'. But of course, the Immanuel promise of Isaiah 7 is really the promise of a king, isn't it? The Immanuel promise is a promise of 'He who shall be the King', Immanuel is a title of the king who shall reign one day. But this king is so special that He's described as being the representative of God on earth, **He's God with us!** Now can anyone quote from memory, the last verse of the last chapter of the gospel of Matthew, this is the first chapter, how ends the last? Well, I'll start it off for you -'Teaching them to observe all things whatsoever I have commanded you; and **lo, I am with you** (God with us) I am with you always, even unto the end of the world'. The Immanuel King that enters the first chapter of this gospel, b&s, is still there in the last chapter. It's a peculiar feature of this gospel that it's associated with the promise of the Immanuel King of Isaiah 7, which by

the way, was a promise to the royal house of David, that Messiah would come, and the one line summary is **the King rules for God!**

The last feature that we've made note of here, is that Matthew is peculiarly and especially the **gospel of speeches** (we're going to come to that a little bit later, in terms of one of our key themes, God willing) but it's the gospel of speeches. Now again, we don't have time to look at it, but just one key phrase in Matthew 5 (don't look at it, just listen) because you all know the phrase, you see. '**Ye have heard that it hath been said, but I say unto you**', who speaks thus? but a King! a King who makes such royal proclamations. That's one of the key phrases all the way through Matthew 5, 'ye have heard, but **I say, I say, I say**', because He's the King. This is the gospel of the speeches of the King (we're going to come back and look at that in a little more detail), so let me give you the summary of those two, **the King commands His angels** is the first special feature; **the King rules for God** is the aspect of the Emmanuel promise, and **the King speaks with power**, is the idea of the gospel of speeches that Matthew is going to give us such great detail upon.

Three Old Testament references, Matthew 2 quotes Micah 5, in fact, he's the only gospel that quotes Micah 5 in detail. Why Micah 5? because (and here's the one line summary) **the King is Bethlehem's Shepherd**, 'and thou Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me, whose goings forth have been from of old, from everlasting, who will be the Ruler of My people Israel'. The Shepherd-King of Bethlehem, and Matthew quotes that.

Matthew 4 quotes Isaiah 9, 'the people that have walked in darkness, have seen a great light; and the land of Naphtali and Zebulun', and of course, you know what Isaiah 9 goes on to talk about! is that the government should be upon His shoulders. He shall be called Wonderful, Counsellor, the everlasting Father, the Prince of Peace. Of the increase of His government there shall be no end, upon the throne of David; the people that walked in darkness have seen a great light', so the force of this passage and the one line summary is, **that this King is David's heir**, that's the point of the quotation of Matthew 4 alluding to Isaiah 9, the king is David's heir and this gospel draws our attention to that!

And lastly, in Matthew 21 when the Lord rides into Jerusalem, Matthew says, Ah, this is a fulfilment of Zechariah 9 which says, of course, 'Behold, thy King cometh, meek and lowly and having salvation and riding upon an ass, a colt the foal of an ass'; and Matthew 21 quotes Zechariah 9 and says, and by the way, oh, do you really understand why Zechariah 9 is quoted? I think it's quoted, b&s, to prove this, that the man who rides in, is actually the Shiloh of Judah, because you know what animal he rides upon in Zechariah 9? He rides upon a colt the foal of an ass, and if you go back to the promise of Shiloh in Genesis 49, to the tribe of Judah, you'll find that it's Shiloh that binds His colt and His ass to the vine. These are Shiloh's animals, so I think Matthew 21 quotes Zechariah 9 to prove, and here's our one line summary, **that the King is Judah's Shiloh**; this is the King who was to come.

Then over the page then, on page 5, and you can just see, b&s, by looking at the balance of the booklet, and the hand of the clock, why we needs travel at some speed, on this journey. **Three key words!** so here they are, well, what's basileia ton ouranos (932+3772) in the Greek? well, it's the phrase, but there's not much room to write it in, so if you wrote koh before the numbers, koh stands for, of course, **kingdom of heaven**. Now you probably know that the word 'kingdom' occurs about 55 times in the gospel of Matthew; it's a huge word in this gospel, ah, but the 'kingdom of heaven' is a phrase that occurs in Matthew, this is the phrase 'basileia ton ouranos', 32 times; never in Mark; never in Luke; never in John. Ah, so it's exclusive to Matthew's gospel and what it refers to is, and here's the missing words, it refers to **the divine origin of the King's dominion**; it's the kingdom **of** heaven, not **in** heaven notice, it's not the kingdom in heaven, it's the kingdom of heaven, because it's of divine origin, and it's a special key phrase in this particular gospel which is the face of the lion. Now the second word, 'pleroo' (4137), is the word normally translated in the English as '**fulfilled**'. A number of times it's used; it's found 13 times in this gospel; twice in Mark, 3 times in Luke, and 6 times in John, but clearly still a key idea particularly in Matthew's gospel. Well, does anyone know how Matthew uses this word? he uses it over and over again by saying, 'all this was done that it might be **fulfilled** which was spoken by', did you know that in the gospel of Matthew there are 53 direct quotations from the Old Testament and 76 allusions, that's about 130 references to the Old Testament. The main burden of those Old Testament references throughout the length and breadth of the gospel of Matthew is, that this man, the man of this gospel, is He who was to come from the Old Testament, He's the Old Testament Messiah, he's the Messiah-King of the Old Testament. So just to fill out our line, this word proves that **Christ was the Messiah-King of the Old Testament**. That's the force of why this word is a key word, I think, in Matthew's gospel. It's to prove that Christ was the Messiah -King of the Old Testament.

Well, three key words and here's the third one What does 'huios Dabid' mean? Huios Dabid, it's the words in the English, **son of David** (5207+1138), and of course, this title, the number of times 10 times in Matthew, 3 in Mark, 3 in Luke, never in John. It's a key word in this gospel and it indicates **the royal status of Christ in His family line**; it indicates the royal status of Christ in His family line, this man is the son of David, and that's what this gospel will teach us, over and over again.

Now **three unique passages** which I'm not going to talk about at all, but I will give you the one line summary. **The visit of the Magi!** now I have to talk about it because you see, this is unique, unique to Matthew's gospel. You see, whereas he doesn't record the birth in the manger, what does Matthew tell us? He tells us about these men that come and they say when they arrive, 'where is He that was born King of the Jews?' Matthew 2, and what do they do? they unfold before Him the presents that belong to a king; that's what Matthew tells us concerning the coming of our Lord Jesus Christ. So the one line summary is, **the King receives due homage**, and Matthew tells us the story of the Magi that come, that they might offer presents to He who was to be the King of the

Jews.

The miracle of the coin, Matthew 17. Unique to this gospel, of course, you know what happens, remember how the authorities came to Peter and said, 'does thy Master rend tribute? and Peter said, 'Yes'; oh, he made a mistake, didn't he? because the Lord said, 'Peter, what thinkest thou? of whom take the kings of the earth tribute or custom? of their own sons? or of strangers? and Peter said, 'of strangers', and Jesus said, so sons are free. Nevertheless, lest we should offend them, go thou and take a hook and take up a fish and therein find a piece of money, that pay for thee and Me'. But the sons are free, you see, and this son is the royal son of the kingdom, how could you possibly take tribute of the royal son who's about to become the king? So I think the point of the parable in Matthew here, unique to this gospel is, **the King owes no tribute**; you can't tax a king, b&s, he's the one who sets the taxes, his job is to spend them not to pay them!

Lastly, in Matthew 25, of course, we've got **the parable of the sheep and goats**, only in the gospel of Matthew and isn't it in that parable that it says, that he'll sit down on the throne of His glory and He will separate the sheep from the goats, and then the King shall say unto some, depart; and to others 'welcome' and he administers either rewards or punishments. Who has the power to give rewards and punishments in the kingdom? b&s, but the King! So I think that's the one line summary, **the King rewards or punishes**, because the parable of the sheep and goats, of course, is really about what Christ is going to do when He returns, it's about Him! and He is the King, so this parable is to be found in this particular gospel.

Well now, **three major themes!** and I think all of these or one of the most interesting things about all of these gospels is there are some really fascinating themes that every gospel has, that are painting the portrait of that particular aspect of Christ. You know, b&s, because of the amount of material that we're going to try and get through, I think what I shall try to do in the course of these next 4 sessions, is to just deliver the material, and then in the next session, which will be therefore #5, try and actually gather together the threads of exhortation, and I'm just saying that in advance so that if you feel the next two or three sessions are lacking in exhortation, it's only so I can complete the material and then we'll gather together the exhortation in substantive detail, in a later session when we can reflect on it a little more fully.

So here's the first theme in the gospel of Matthew; and the theme is, here's the title, **the majesty of strong leadership**. Well, where do we get that from? well, 2 key things here, the word 'sphodra' in the Greek is the word normally translated 'exceedingly' (4970) and these are references to, **the powerful impact of the King's words and deeds**. It's a strange word that occurs more frequently in this gospel more than any other, and what it's saying is that whenever Christ spoke or whatever Christ did, people were greatly moved by the experience of listening to Him. Because, well, He was a man of presence, a man of authority, a man of royal character. Let me just give you one or two of those by way of illustration. if I just take the last three: in Matthew 19 verse 25,

it says, 'When His disciples heard it, they were exceedingly amazed and said, who then can be saved?' When Jesus in chapter 26 verse 22,, sits down at the supper, He says, 'one of you shall betray Me, and they were exceedingly sorrowful, same word, 'sphodra'. When in chapter 27 our Lord finally dies upon the stake, the record says in verse 34, 'And when the centurion and they that were watching Jesus, saw the earthquake and those things that were done, they feared greatly' (but the word is 'sphodra'), 'they feared exceedingly'. Everything about this man inspired the awe and the respect that one would accord a King; when this man speaks people are exceedingly amazed or exceedingly sorrowful or exceedingly fearful, because He has a royal aspect about Him. The word is used 7 times in Matthew, once in Mark, once in Luke, never in John.

'Proskuneo', this is the Greek word that was normally translated 'worshipped' (4352). Worshipped, and these are references to **Christ receiving royal homage from others**. In Matthew 2 it says that the wise men came that they might worship Him; who do you worship? b&s, in terms of a man upon the face of the earth. What man might be worshipped? the answer is 'the King', one worships the King. Well, these references in Matthew's gospel here are to that status of Christ whereby He did receive homage from others; they came and they bent the knee before Him. It's used 10 times in Matthew, well I should say twice in Mark but since one of them is used in jest, I'll say once in Mark, once in Luke, once in John. 10-1-1-1 it's a key idea, you see, in the gospel of Matthew. The majesty of strong leadership, people were impressed with the commanding presence and the commanding words of this particular man, that they were amazed by His words and bowed before Him as one bends the knee before a King.

Here's the second key theme then: #2 on page 6, and it is this, it's **the power of public discourse**. The power of public discourse! you see, a king has to be able to inspire his people with the right words at the right time. In that little summary that follows immediately after the title, it should read as follows (now you'll see why I left all this blank, imagine if I had written all this and you'd have known everything I was about to say and all the adventure and excitement would be gone - but I've rendered you a service by deleting all the key things), and that sentence should say, **the words of the King carry weight and power**. For what purpose? to convince and inspire His subjects. That's what kings need to be able to do, the king needs to be able to stand up at the moment of crisis in the nation, and to speak words and all the nation think, 'ah, that's what we needed, the leadership of the king, to give us advice and counsel'. In the words of Ecclesiastes 8 verse 4 which says, 'Where the word of the king is, there is power', and this was the man who was going to show forth the power of kingly words in this particular gospel.

Now just come and have a look at this, it's really quite remarkable! Do you know that the whole of the gospel of Matthew is built around the framework of the speeches of the King. The whole of this gospel is built around the concept of the King's speeches. Now just let me take you through that, well Matthew 5 is, of course, the beginning of what we

call the sermon or the discourse on the Mount, do you notice how Matthew finishes, by the way? in chapter 7 and verse 28, and just have a look at this because it's a characteristic phrase to tell us that this particular speech is ended. In Matthew 7 verse 28 it says, 'It came to pass, when Jesus had ended these sayings, do you see that phrase there? 'when Jesus had ended these sayings', so this is like a speech and now it's come to the end, the King has spoken and now the King's words are concluded; 'when Jesus had ended these sayings, the people were **astonished** at His doctrine: For He taught them as one having authority'. So this is the first speech in the gospel of Matthew from the King; now what's the speech about? Now you see the summary lines alongside Matthew 5 verses 1 to 7, well here's what the summary line should be, **it is the official policy speech of the King designate**. Isn't that what the discourse on the Mount is all about? it's the official policy speech of the King designate - oh, there's a unique reference to the King in this speech, because in Matthew 5 verse 35 it says, 'Swear not by the earth, nor by Jerusalem for it is **the city of the great King**'. Only Matthew tells us that! 'It came to pass when Jesus had ended these sayings, the people were **astonished**'. So this is the first of Matthew's speeches of the King.

Well, here's the second one in Matthew 10, we're told in verse 1, 'when He had called unto Him, His twelve disciples, He gave them power and sent them forth', and I want you to notice two interesting things about when the Lord sent forth His disciples in Matthew 10. Verse 5 says, 'These twelve Jesus sent forth, and **commanded them**, did you notice that? It's just a little word but who commands? but a King! and what did He command them to do? Verse 7, He said, 'As you go, preach, saying, (and I'm reading now from the Greek, in effect) 'the royal majesty of the heavens is at hand'. Do you know, that phrase in verse 7 is not just a reference to the kingdom **but to the King**; the royal majesty of the heavens is a reference to the King Himself, in whose character would be all the characteristics of the kingdom that He would rule over. He's coming, says Matthew, 'you go forth and preach that message from me! Also do you notice how this speech finishes, having instructed His disciples? In chapter 11 verse 1 it says, 'It came to pass, when Jesus had made an end of commanding His twelve disciples (do you see that expression again? 'when He'd made an end of commanding His disciples) it's that same closure, 'when Jesus made an end of all these sayings', says chapter 7 verse 28, 'when Jesus had made an end of commanding His disciples', says chapter 11 verse 1. So what is this speech all about? Well here's the summary of it, this speech in Matthew 10 is about **the duties of the King's royal ambassadors**. That's really who he's sending forth in Matthew 10, they're going to go forth at the word of His command and they're going to preach that the royal majesty of the heavens has come, the King has arrived! and that people must needs prepare for that.

In Matthew 13 we have the famous set of parables which the Lord uttered in two distinctly different locations, because you'll notice that Matthew 13 verse 1 says, 'The same day went Jesus **out of the house**', did you notice that? and He gives firstly the parable of the sower and then another parable in verse 24, and then another parable in verse 31, and then another parable in verse 33, and then verse 36 says, 'Then Jesus sent the multitude away and **went into the house**'; and now we have another set of

parables described in verse 44 as 'again', and 'again' in verse 45, and 'again' in verse 47, and 'again' in verse 52. We've got 4 parables out of the house, and 4 parables in the house, in Matthew 13. There's a special balance here in this particular chapter, the parables out of the house and the parables in the house. But of course, the one consistent feature of **all** the parables in Matthew 13 is, they're all described as (**the parables** and this is our one line summary) **of the kingdom of heaven**. Quite right! The kingdom of heaven is like unto... all the parables of Matthew 13. So these are the parables of the kingdom of heaven, but did you notice how that story ends in Matthew 13 verse 53 it says, 'And it came to pass, that when Jesus had finished these parables, He **departed thence**'; it's that same closure, it's the end of the speech, this is the speech concerning the parable of the kingdom of heaven, and it came to pass, that when He finished them'.

In Matthew 18, (well, we tend to talk about Matthew 18 as the chapter on reconciliation, don't we? and it's followed by a very famous parable. We talk about it as the parable of the **unmerciful servant**, and yet you know that the parable of Matthew 18 could just as equally well and equally truthfully be described as the parable of the **merciful King**. Because you see, what this particular chapter is about is (and here's our one line summary or two line summary) this chapter is about **the spirit and style of the King's government**; this chapter is about the spirit and style of the King's government. How shall this man reign over His kingdom? Well, Matthew 18 is the speech of the King concerning what His kingdom will be like, what spirit will govern it! Did you notice how it ends in chapter 19 verse 1? 'It came to pass that when Jesus had finished these sayings, **He departed**', it's a speech you see, and now the King has finished speaking.

In Matthew 23, we have the beginning of His reproof of the Pharisees, and, of course, Matthew 23 is famous for **the woes**, but really what He's doing is, of course, in chapter 23 is **He's denouncing the rulers of the nation**. Now who had the moral authority to stand up in Israel and to denounce those that are in charge, but why, the King Himself. So Matthew 23 is about (and here's the summary), **the King delivers His great denunciations**, 'woe unto thee', He says. This is the King proclaiming His denunciations to those who are not ruling the kingdom according to divine principles of His Father. Although the characteristic close is not here on this occasion, clearly the story had ended because Matthew 24 verse 1 says, at the end of His denunciations, 'Jesus went out and departed from the temple', and the speech of the King on this occasion has come to an abrupt close, with His final departure from the house of God.

This leads us into the final speech of Matthew's gospel, which begins in Matthew 24 verse 3, and is commonly known as 'the Olivet prophecy'. Do you know what the Olivet prophecy is really all about, b&s? taking Matthew 24 and 25 in its totality, the disciples really wanted to know, what's the sign of Thy coming? the coming of whom? ah, the coming of the King! and the final parable in Matthew 25 is going to talk about when the King comes and what the King shall do, and the Olivet prophecy is about (and here's our summary) it's about **the final apocalypse of the King in majesty**. The final apocalypse of the King in majesty and this last speech of our Lord Jesus Christ in Matthew is in order that He might explain the details of His coming, and you see how it

finishes, because in Matthew 26 verse 1 it says, 'And it came to pass, when Jesus had finished all these sayings', so you see, b&s, the whole of Matthew's gospel, I believe, is built around this set of speeches; they are the speeches of the King and He speaks the word of authority!

Well, let me just take you through theme 3, in a much briefer fashion because I see that our time is gone. The third theme is **the greatness of tender mercy**, because you see, just going through that first sentence there, the mark of a great King is the consideration He shows to those least able to plead His care! So I'll just read that again! **The mark of a great King is the consideration He shows to those least able to plead His care!** You see, the king had such enormous power, a king at the very turning of His thumb could ensure that someone's life was forfeit; He didn't need to care for anyone if He didn't choose to! and so the mark of a great king was whether He was touched by the principle of compassion for those who really had no claim upon His response, and yet those are the very people that he ought to have shown care for; and **mercy** is going to become a key theme in this gospel, because it's one of the characteristics of the King.

So the theme of Christ's mercy is prominent in Matthew.

References to the mercy of Christ in His dealings and references are to show the need to show the spirit of mercy. These references by the way are not the sole occasions that the word 'mercy' uses; they are exactly as I've described here:

1. Firstly, a set of references to the mercy of Christ in His dealings. By the way, the number of times that that occurs in the gospels is as follows; 7 times in Matthew, 2 times in Mark, 3 in Luke and none in John.

2. Then references on the need to show the spirit of mercy just as the king does (this is a different set of references) 9 times in Matthew, never in Mark, 2 times in Luke and never in John. Now when we add those up, b&s, (do you see the little box at the bottom which has been ever so conveniently provided, so that we can take the sum total of the matter: 16 times in Matthew's gospel we have a reference **we have a reference to either the king or to others, showing the spirit of mercy.** 2 times in Mark, 5 times in Luke and never in John. By the way, just tuck that away, **never in John! never mercy in John!** of course, we'll come back to that, shall we not? when we take a closer look at the face of the eagle. Now perhaps we understand therefore, why the title at the bottom, **the son of David**, is applied to Christ so dramatically in the gospel of Matthew because He isn't just the son of David because He's of that line, b&s, He's the son of David because He shows the same **mercy** as David. He's David's son in terms of His spirit; do you see those references on the bottom, you won't be able to take a note of this but I'm going to tell you anyway, this is what we're about you see:

In 2 Samuel 9 verse 3 it's about David's **kindness** to Mephibosheth after the death of Jonathan.

In chapter 10 verse 2 it's about the **condolences** he sent to Hanun on the death of

his father.

In chapter 16 verse 11 it's about his **forbearance** in enduring the curse of Shimei.

In chapter 18 verse 33 it's about his terrible **weeping** after the death of Absalom.

In Psalm 72 verses 12 to 14 it's about his **love for the poor and the needy**.

David was a man of **mercy**, b&s, and the man of Matthew's gospel is the son of David. That's one of the great themes of this particular gospel.

Well, b&s, we've travelled at some pace, have we not? and I hope that your head is not reeling? But maybe the taking of notes helps to keep the focus as we go along, and you know, of course, by writing things down, your ability to retain the memory of this, is greatly enhanced and so I thank you for your spirit of cooperation. But before you close, let's just turn over one final page. We're not going to look at the commission in Matthew's gospel on page 7 at this stage, we're going to defer that, God willing, to a later study, but let's just look at the summary of the matter then at the bottom of the page, because here now it is.

So the face of the lion in Matthew is the face of (and notice this carefully) **the perfect King**. It's the face of the perfect King. Matthew depicts Christ from the standpoint of His **royal majesty and tender mercy**. His royal majesty and tender mercy, and now the summary phrase!

We've got just a little phrase which I think captures the spirit of each of these gospels and if you go away with just these memorized, b&s, you'll go away, I think, with a lot. The phrase for Matthew's gospel is, **that mercy which rules**. That's the spirit of the face of the lion! Well, God willing, in a later study we will take up the spirit of the face of the lion and see how those principles might apply in our own lives in the service of Almighty God. In the words of a hymn (#300):

Judah, lo, thy royal lion,
Reigns on earth, a conquering King,
Come, ye ransomed tribes, to Zion,
Love's abundant offerings bring:
There behold Him,
There behold Him,
And His ceaseless praises sing.