

Both Matthew & Luke wanted to either draw parallels between Jesus & OT, or show Jesus' fulfillment of prophecies in the OT.

Matthew: "birth" (1:18) is actually "genesis" - origin (1:1 "genealogy") also learning about origin helps us learn about ourselves → family of Abraham

1:21 Jesus (Yahweh saves) because he will save his people from their sins
 Yeho - Yahweh shuo - saves
 what's the meaning of his name?
 what's he going to do? who's going to save? Yahweh, or "Yahweh saves?" - Matthew's claim about Jesus

1:25 He didn't consummate the marriage until Mary had given birth in other words, it was important now to Joseph that Isaiah's prophecy be respected.

- Consider what a private detail this is. Yet, somehow Matthew was privy to it, either through knowing Joseph & Mary or knowing a close confidant.

- Why were the Gospels written 20-30 (or 70) years after Jesus' ascension? it may have taken some time for people to consider divulging private details in light of the gradual understanding they were gaining into Jesus' mission.

- We are often locked into our impressions of how Jesus' birth occurred because of the stories we have learned since childhood. But there are adult themes going on here that you wouldn't have been taught as a child: illegitimacy, teenage pregnancy, etc. In addition, Matthew would have been aware of the common trope of mythological heroes being sons of God with earthly women, so he took extra care to make sure we understood the life in Mary came from the Spirit (as in Genesis). ~~the~~

- The Spirit is hovering over the waters in the book of Genesis, and is the life force of God, responsible for creating life where there was none. This focus on the Spirit is done to stress how unique Jesus' genesis was - it was not just a virgin ~~birth~~ birth but an act of creation, without precedent. This is not a story about sex, it is a story about creation.

1:23 second claim of Matthew: these events are the fulfillment of Isaiah ch. 7 → a virgin shall conceive and bear a son → Immanuel - "God with us"
 How is God with us? Jesus is conceived.

- Last chapter of Matthew comes back to this idea. Jesus first came to deal with the sin of his people, absorbed it on the cross, and then sends His disciples to baptize others - mankind. This rescue went from the specific to the General.

Matt 28:20 I am with you always, to the end of the age.
 who is with us? God or Jesus?

- Three failures (according to prevalent Jewish thought @ the time of Jesus)
- Humans are made in the image of God, to spread God's goodness by trusting in his definition of good and evil.
 - failed (the fall of Adam) / Flood
 - Humanity as a whole failed to follow God's will. God selects one family, and calls the family of Abraham and gives them the Torah and the land of Canaan, and charges them to be a kingdom of priests and a holy nation.
 - failed (the books of Kings, Chronicles, and Ezra/Nehemiah)
 - Israel failed to obey the Law of Moses, so God calls the line of David, and tells him he'll have an unfailing kingdom and will be blessed so long as his descendants trust in Him.
 - failed (there were very few who actually loved God)

↳ This results in Exile. The Hebrew scriptures end as an unfinished story, with God's promises unfulfilled.

↳ "He will save his people from their sins"
 Israel's problem is sin. This is what Matthew says Jesus will save his people from.

sin → moral failure
 save → rescue

Jesus, according ~~to~~ to Matthew, has come to rescue us from our failures as humans to follow God.

We fail, because one person's good is another person's evil, and human judgment always leads eventually to conflict and rebellion. Thus, Jesus as a moral teacher is not a solution to man's problems - ~~with~~ the idea we should "be good" to each other is just one more "good" for men to use to disagree with each other.

Mark thought a good place for Jesus' story to begin was ministry
~~but~~ Matt thought conception of Jesus
 Luke thought prophecy of conception of John the Baptist
 John thought the best beginning was "in the beginning"

Matt draws parallels to OT in the ways outlined above (genesis, he will save, I mirrored)
 Luke through likening Zacharias & Elizabeth to Abraham & Sarah
 John through a metaphor for the book of Genesis

OT promises left dangling:

- Deut 30
- Ezekiel 36
- Isaiah 7 virgin conceive
- 43 new thing
- 49 v. 16 engraved on palms restoration of Israel
- 54 v. 8 hid my face for short time will have compassion forever

Jeremiah 31 new covenant

2019

NT #2 (cont.)

Luke 1 - as we described last week, Luke has made an effort to travel and combine eyewitness accounts from the "servants of the word." (1:2, NIV) He was pioneering what today is known as the art of biography.

parallels between John the B. & Isaac's conception

- 1 year before
- disbelieving reaction
- barren and old, yet faithful
- blessing long desired

1:18 what did Zacharias do that was so bad?
Gabriel's message contained 3 ^{hallmarks} ~~pieces~~ of "good tidings"

- delivered by a being of obvious glory
- received in the Temple
- news of blessings prayed for

He is struck dumb until the promise is performed? Why was this ~~the~~ his punishment?

- Maybe found it easier to impregnate his wife (haha)
- Maybe he wouldn't have testified in faith of the vision. i.e. maybe he would have verbally questioned it, thereby endangering its fulfillment
- Failing to rejoice when God sends asked for blessings draws a penalty of enforced silence for a season. There could be symbolism in that

Elisabeth is not given a vision that we have recorded at this time

Gabriel's first saying to Mary is unique. He praises her. v. 28

Tells her of her son's blessed mission

She asks how she can have a son, he tells her the child will be holy and will be "called" the Son of God. - ~~the~~ the quotes are because even Luke ^{like Matthew} is telling us the child will not be the "son" of God through the usual means.

Mary responds

In Mary's mind had to be racing the consequences of what she was being told. The angel is rejoicing at his news, but Mary has to be thinking: my reputation will be destroyed.

Joseph will suspect me, my parents will suspect me, everyone here in Nazareth will call my baby illegitimate. The repercussions of this will be with me forever. That is why her response is so reminiscent of Jesus' response in the Garden: be it unto me according to ~~my~~ thy word. Even ^{or especially} in this greatest of callings, her agency was paramount. - Did Jesus learn this attitude from Mary? He learned obedience by what he suffered. ^{was part of those sufferings. being illegitimate?} ~~was part of those sufferings.~~

- this is one of those "adult themes" you don't think about as a kid.

As proof of Gabriel's words - (Mary didn't express any doubt, but he gave her a sign anyway) He talked of Elisabeth's pregnancy. A lesser miracle to prove the greater.

v. 45 blessed is she that believed - for there shall be a performance of what was told her

46-55 poetry. This is a psalm in form, spoken spontaneously by

Mary when she is praised by her cousin. (read) Laden w/ scriptural ^{meaning -} Mary was not ignorant of scripture

Imagine Mary's feelings. She has surrendered the idea of receiving earthly respect. Now Elisabeth not only respects her but reveres her. She realizes that there are blessings that will come from what she has been called to do and not just burdens. She realizes in that moment (v. 48) that "all generations" will call her blessed.

v. 52 he hath put down the mighty from their seats, and exalted them of low degree.

68-79 psalm of Zachariah. Even more laden with OT allusions. (read)

for example, dayspring (down) recalls the "sun of righteousness rising with healing in its wings" from Malachi ch. 4.

Both Mary and Zachariah mention the promise that God will fulfill that he made to Abraham

- Mary, that he would help his servant Israel in remembrance of His ^{mercy}
- Zacharias, that "we," being delivered out of the hands of our enemies might serve him w/o fear in holiness and righteousness, all the days of our life.

Luke is often characterized ~~as~~ as a gentile convert writing to convert a primarily gentile audience. If so, he is certainly giving them a solid foundation in the Hebrew OT on which to base their faith.

questions: ^{how read & discuss} Jeremiah 31

Why two genealogies (Matt 1 & Luke 3) Why was it important to establish Davidic descent (if in fact this was the only purpose) from both foster father & mother if God is not a respecter of persons, why in Malach did he give the example of Jacob vs. Esau and say "if you don't think God has blessed Israel, look at the descendants of Esau."
- 1st shall be first and the first shall be last