THE DIVINITY OF JESUS ACCORDING TO: MATTHEW

PART ONE OF A POSSIBLE FOUR PART COLLECTION EXPLORING THE DIVINITY OF JESUS ACCORDING TO THE AUTHORS OF THE GOSPELS

Leonard O Goenaga
SEBTS, Student, M.Div. & M.A. Christian Ethics
TABLE OF CONTENTS

I. INTRO INCLUSIONS .................................................................................................................. 3
   A. Mt 1:1-17, Eternal King David (IA1) .................................................................................. 3
   B. Mt 1:23, Immanuel, God is With Us (IB1) .......................................................................... 3

II. SUPPORTING MATERIAL ........................................................................................................ 3
   A. Outline ................................................................................................................................. 3
   B. Mt 2:11, Birth and Worship (A1) ....................................................................................... 4
   C. Mt 3:3, Is 40:3, John and the Wilderness (B1) ................................................................. 4
   D. Mt 8-9, Is 35:2 & 4-6, The Healings of YWHW (C1) ......................................................... 4
   E. Mt 9:2-3, Forgiver of Sins (C2) .......................................................................................... 4
   F. Mt 11:10, Mal 3:1 & 4:5 - Clearing the Way for the Lord (B2) ......................................... 5
   G. Mt 12:8, Lev 23:3, Decalogue - Lord of Sabbath (C3) .................................................... 5
   H. Mt 17:1-5, Ps 104:1-2, & Ex 13:21 - Transfiguration and Theophanies (C4) .............. 6
   I. Mt 26:64, Dn 7:13, Isa 9:6, The Son of Man, and The Birth (C5) ..................................... 6
   J. Mt 28:9-10, 17 - Worship (A2) .......................................................................................... 7

III. CONCLUDING INCLUSIONS .................................................................................................. 7
   A. Mt 28:18, Eternal King Jesus, ‘All Authority’ (IA2) ......................................................... 7
   B. Mt 1:23, Mt 28:20, Immanuel, ‘I Am With You’ (IB2) ...................................................... 8

IV. NOTES (FOR FURTHER INVESTIGATION) ............................................................................ 8
   A. Son of God References ....................................................................................................... 8
   B. The Prophet Greater Than Moses ...................................................................................... 8
   C. The Second Adam .............................................................................................................. 8
   D. The King Priest .................................................................................................................... 8
   E. The Suffering Servant ......................................................................................................... 8
   F. He is the King (David) Priest (Moses), the Prophet Greater than Moses, the Suffering Servant of Isaiah and the Psalms, the Son of Man in Daniel, the Second Adam who Defeats Satan .................................................. 8
I. **INTRO INCLUSIONS**

A. **Mt 1:1-17, Eternal King David (IA1)**

1. **Mt 1:1-17**
   a. “The historical record of Jesus Christ, the Son of David… Jesse fathered King David… Then David fathered Solomon… 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.” (Mt 1:1-17)
   b. **GEMATRIA:**
      i. \( \text{777} = \text{David (Hebrew Consonants)} \)
      ii. \( \text{4} = \text{} \)
      iii. \( \text{6} = \text{} \)
      iv. \( \text{4} = \text{} \)
      v. TOTAL = 14

2. Eternal King Davideic Figure represented in OT (such as Daniel and Psalms), contains descriptions of eternal rule, a scepter (ruling authority), an everlasting kingdom, total dominance, etc.
   a. **Gn 49:10-11:** “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… He washes his clothes in wine, and his robes in the blood of grapes.”
   b. **Dn 2:44:** “God of heaven will set up a kingdom that will never be destroyed.”
   c. **Dn 4:3:** “His kingdom is an eternal kingdom, and His dominion is from generation to generation.”
   d. **Dn 7:13-14:** “And I saw One like a son of man… His dominion is an everlasting dominion that will not pass away,”
   e. **Ps 2:6, 8-9:** “I have consecrated My King on Zion, My Holy mountain… I will make the nations Your inheritance… You will break them with a rod of iron.”

B. **Mt 1:23, Immanuel, God Is With Us (IB1)**

1. **POINT:** The name Immanuel, or ‘God is with us,’ seems to take a prominent role throughout Matthew’s gospel. Not only does it recall OT prophecy, but also it forms an inclusio around the text. Furthermore, on questioning the Divinity of Jesus, Matthew appears to provide various forms of evidence in support of Jesus’ identity (hinted in the name, Immanuel), which would argue that Jesus is in-fact the God YHWH who is literally with us via Jesus.

2. **Mt 1:23**
   a. “See, the virgin will become pregnant and give birth to a son, and they will name Him Immanuel, which is translated ‘God is with us.’”

3. **Is 7:14**
   a. “Therefore, the Lord Himself will give you a sign: The virgin will conceive, have a son, and name him Immanuel.”

II. **SUPPORTING MATERIAL**

A. **OUTLINE**

1. **A1-A2: Worship**
   a. A1: Jesus Worshipped at His Birth, according to Mt 2:11.
   b. A2: Jesus Worshipped at his Resurrection, according to Mt 28:9-10, 17.

2. **B1-B2: Clearing the Way for YHWH**
   a. B1: John as the Messenger Clearing the way for YHWH, according to Mt 3:3 & Is 40:3.
   b. B2: John as Elijah the Messenger clearing the way for YHWH, according to Mt 11:10, Mal 3:1 & 4:5.

3. **C1-C5: Various Other Identifications of Jesus**
   a. C1: Jesus as YHWH as seen in his healings, according to Mt 8-9, Is 35:2 & 4-6.
   b. C2: Jesus as YHWH as seen in his forgiveness of sins, according to Mt 9:2-3.
   c. C3: Jesus as YHWH as seen in his title as Lord of the Sabbath, hinting to YHWH and the Decalogue, according to Mt 12:8, Lev 23:3 and the Decalogue.
   d. C4: Jesus as YHWH as seen in his transfiguration description and YHWH’s theophany descriptions, according to Mt 17:1-5, Ps 104:1-2, & Ex 13:21.
   e. C5: Jesus as YHWH as seen in the identity of the Son of Man, according to Mt 26:64, Dn 7:13, & Isa 9:6.
B. Mt 2:11, Birth and Worship (A1)

1. **POINT:** Early on, Jesus appears to receive worship. This theme would continue throughout the book. Some may argue this is simply a form of ‘honor’ (such as honoring a king), but given the various occurrences (and the style of occurrences, such as those post-resurrection), combined with his warning in chapter 4 regarding worshipping solely the LORD, Jesus as the receiver of worship stands out.

2. **Mt 2:11**
   a. “And going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh.”

C. Mt 3:3, Is 40:3, John and the Wilderness (B1)

1. **POINT:** Is 40:3 discusses one who prepares the way and path for YHWH/Elohim. By referencing John as this individual via quoting Is 40:3, Matthew is thus identifying Jesus as YHWH in whose path is being prepared/straightened for. **Confirms IB1 (‘God is With Us’) by identifying Jesus as YHWH via John’s role according to Is 40:3.**

2. **Mt 3:3**
   a. “For this is he who was spoken of by the prophet Isaiah when he said, ‘The voice of one crying in the wilderness: prepare the way of the Lord; make his paths straight.’”

3. **Is 40:3,**
   a. “A voice cries: ‘In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God.’”
   b. Here God’s formal name, YHWH (יהוה) is used, emphasizing that the voice in the wilderness would prepare the way for YHWH himself.

D. Mt 8-9, Is 35:2 & 4-6, The Healings of YWHW (C1)

1. **POINT:** Matthew is organizing the healings of Jesus in chapter’s 8-9 not only to, as he says in 8:17 by quoting Is 53:4, identify Jesus as the Suffering Servant, but to also allude to Is 35:2 & 4-6, which speaks of seeing the glory of YHWH, as well as the coming of God to “come and save you”, which is then followed by a listing of healings. Having discussed Immanuel previously, it would appear Matthew is organizing this collection to show God is indeed with us, as evidenced by the healings and coming hinted in Is 35. **This also confirms IB1 (‘God is With Us’) by such identification.**

2. In Matthew’s narratives:
   a. The “He will come and save you” of Is 35:4 matches the ‘Immanuel’ (God is with us) of Mt 1:23.
   b. The evidence of His coming in Is 35:5-6 (healing the blind and lame) matches the healing of the blind and lame in Mt 8-9.

3. **Mt 8-9**
   a. 8:1-4, Healing of a Leper
   b. 8:5-13, Healing of Centurions Servant
   c. 8:14-17, Healing of Peter’s Mother-In-Law
   d. 8:17, Isaiah’s Suffering Servant
      i. “Surely he has borne our griefs and carried our sorrows” (Isa 53:4)
   e. 9:1-8, Healing of a Paraplegic
   f. 9:18-26, Healing of the Sick Daughter
   g. 9:27-30, Healing of the Blind
   h. 9:32-34, Healing of the Possessed

4. **Is 35:2, 4-6**
   a. “They shall see the glory of the LORD [יהוה], the majesty of our God.” (v. 2)
      i. LORD: YHWH, יהוה
   b. “Say to those who have an anxious heart, ’Be strong; fear not! Behold, your God will come with vengeance, with the recompense of God. He will come and save you.’” (v. 4)
      i. God: ‘Elohiym, אֱלֹהֵי יָם
   c. “Then the eyes of the blind shall be opened, and the ears of the deaf unstopped;” (v. 5)
      i. See Mt 9:27-31
   d. “then shall the lame man leap like a deer, and the tongue of the mute sing for joy.” (v. 6)
      i. See Mt 9:1-8

E. Mt 9:2-3, Forgiver of Sins (C2)

1. **POINT:** The forgiving of sins is a role excluded throughout Scripture to God alone. Throughout the Old Testament, it was by God sin was forgiven (accredited to His great Mercy and Love). In forgiving sins,
Jesus was taking a domain excluded to God, thus identifying him as such. This is strengthened by the response of the scribes, who accused him of blasphemy. This confirms IB1 by identifying Jesus with a quality solely belonging to God.

2. MT 9:2
   a. “And behold, some people brought to him a paralytic, lying on a bed. And when Jesus saw their faith, he said to the paralytic, “Take heart, my son; your sins are forgiven.”

3. MT 9:3, CHARGE OF BLASPHEMY
   a. “And behold, some of the scribes said to themselves, “This man is blaspheming.”

F. MT 11:10, MAL 3:1 & 4:5 - CLEARING THE WAY FOR THE LORD (B2)

1. B1-B2: Matthew seems to place an emphasis on John as the one who prepares the way for the LORD, opening the book early with John’s ministry and role, and reminding us again around the middle with his passing. He also draws from two sources in the OT that make the same point: A messenger will come to prepare the way for YHWH himself.

2. POINT: This strongly confirms the point suggested in II. E. Matthew here is quoting Jesus as he quotes from Malachi 3:1. In addition he identifies John the Baptist as Elijah. Malachi 3:1 confirms Is 40:3 and the messenger who prepares the way for God. However, the point is strengthened not only by this parallel, but also by the fact that Malachi 4:5 states that Elijah will come before the great and awesome “Day the LORD comes.” Again, LORD here in Malachi is God’s formal name, YHWH. Elijah prepares the way for God himself (Is 40:3 and Mal. 3:1). By Jesus confirming John as the Elijah who would prepare the way for the Lord, he is essentially stating he is YHWH in whom John prepared for, thus confirming IB1 (‘God is with us’).

3. MT 11:10, 14
   a. “This is he of whom it is written, ‘Behold, I send my messenger before your face, who will prepare your way before you.’” (Mt 11:10)
   b. “he [John] is the Elijah who is to come.” (Mt 11:14)

4. MAL 3:1, 4:5
   a. "Behold, I send my messenger, and he will prepare the way before me. And the Lord whom you seek will suddenly come to his temple; and the messenger of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. (Mal 3:1)
   b. “I am going to send you Elijah the prophet before the great and awesome Day the LORD [יהוה] comes.” (Mal 4:5)

G. MT 12:8, LEV 23:3, DECALOGUE - LORD OF SABBATH (C3)

1. POINT: If the term ‘Lord of the Sabbath’ would clearly be known to the Scribes and Pharisees as a reference to YHWH himself, given the allusion to Lev 23:3 and the Decalogue, then in identifying himself as such, Jesus would be confirming IB1 (“God is with us”). Add to this point that he has now (1) Received worship (Only God is to be worshiped), (2) Forgiven Sin (Only God forgives Sin), and (3) Is Lord of the Sabbath (Sabbath is only to the LORD).
   a. This suggestion is strengthened by the Pharisees’ reaction, which was to seek to kill Jesus, perhaps as a response for perceiving his claim to be blasphemous. They have already accused him of blasphemy for forgiving sins. The Scribes and Pharisees’ response to charge Jesus with blasphemy and its associated penalty (death), are interestingly all found where Jesus attributes to himself names or excluded actions of God (forgiving sin, ‘Lord of the Sabbath’, and later his response to the Sanhedrin).

2. MT 12:8
   a. “For the Son of Man is lord of the Sabbath.”
   b. Authors such as Saldarini (Matthews Christian-Jewish Community) and Charles Quarles (The Cradle, the Cross, and the Crown) argue the Jewish audience recognized the ‘Lord of the Sabbath’ to be, to the Pharisees and Scribes, an overt allusion to Lev 23:3 and the Decalogue.
      i. LEV 23:3
         • “It is a Sabbath to the LORD [יהוה] in all your dwelling places.”
         • The title, ‘Lord of the Sabbath,’ would appear to be a reference to YHWH, who instituted it.
      ii. DECALOGUE
         • “the seventh day is a Sabbath to the LORD your God” (Ex 20:10)
         • “LORD blessed the Sabbath day and made it holy.” (Ex 20:10)
         • If the Sabbath is to the LORD, who else can be Lord of Sabbath besides YHWH himself?

3. MT 12:14, CHARGE OF BLASPHEMY
a. Punishment for blasphemy was death. “But the Pharisees went out and conspired against him, how to destroy him.” This attempt to conspire to kill him reflects their earlier charge of blasphemy (Mt 9:3), and adds support that they may have interpreted Jesus’ title as a blasphemous claim worthy of the fitting punishment thereof.

H. Mt 17:1-5, Ps 104:1-2, & Ex 13:21 - Transfiguration and Theophanies (C4)

1. **POINT:** In the Transfiguration, Jesus is described with terms used for theophanies of God. In Ps 104, YHWH is described as being covered with light as with a garment. This interestingly parallels the description of Jesus’ face and his “white as light” clothing. Although the connection is hardly definite and concrete, the similarity of descriptive terms does add further evidence that perhaps Matthew is using such terms to draw an identity connection between YHWH and Jesus, thus **strengthening IB1** (‘God being with us’).

2. **Mt 17:2**
   a. “And he was transfigured before them, and his face shone like the sun, and his clothes became white as light.”

3. **Ps 104:1**
   a. “Bless the LORD [יהוה], O my soul! O LORD my God, you are very great! You are clothed with splendor and majesty, covering yourself with light as with a garment, stretching out the heavens like a tent.”

4. **Mt 17:5**
   a. “He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, “This is my beloved Son, with whom I am well pleased; listen to him.”

5. **Ex 13:21**
   a. “And the LORD [יהוה] went before them by day in a pillar of cloud to lead them along the way, and by night in a pillar of fire to give them light, that they might travel by day and by night.”

I. Mt 26:64, Dn 7:13, Isa 9:6, The Son of Man, and The Birth (C5)

1. **C1-C5:** Matthew fleshes out Jesus identity in various ways. He heals in a manner consistent with a passage on the LORD’s coming between Mt 8-9 and Is 35. He also commits actions only belonging to God by forgiving sins. He claims the title of ‘Lord of the Sabbath,’ which to trained Scribes and Pharisees, would allude to YHWH and the Decalogue. He also is defined during the transfiguration with terms similar to those used in the OT to describe YHWH. He also responds positively to charges of being the Messiah, which bring us to OT passages that cause us to explore the ‘Son of Man’. The occurrence of either charging Jesus with blasphemy or planning on executing the fitting punishment thereof seems to support these issues as they relate to identifying Jesus as Divine.

2. **POINT:** Besides the parallels of Jesus coming on the clouds of heaven and radiant cloud descriptions being found throughout for YHWH, Jesus’ identity as the Son of Man who is seated at the right hand of Power brings us to a major point. When forced by the Sanhedrin to respond to the charge of claiming to be the Son of God and the Messiah, Jesus replies by quoting Ps 110:1 and Dn 7:13. Ps 110:1-2 should be noted for its references to the ‘mighty scepter’ and ‘rule,’ which brings imagery of the Davidic Messiah of the Old Testament (and the focus of Mt 1:1-17). Dn 7:13 builds on Ps 110, by further defining this Kingly Figure as the Son of Man. Dn 7:13 and the Son of Man reference brings us to another verse of infinite messianic value: Isa 9:6. Isa 9:6 builds on Ps 110 & Dn 7:13 by further defining the individual whom will have the government upon his shoulders, this ‘son’ of man (“to us a child is born,” who is oddly described as “Mighty God, Everlasting Father,”). Taken together, Jesus is responding affirmatively as this messianic Davidic King type figure, which when we observe in Isa 9:6, is a Son of Man/Ruler who will be called “Mighty God.” This fits with the name of ‘Immanuel.’ Not surprisingly, the Pharisees and Sanhedrin respond by accusing Jesus of blasphemy. **For Jesus response, and the identification this Davidic-type ruling Son of Man has with the ruling son of man whose called Mighty God and Everlasting Father in Isa 9:6, Matthew confirms IB1** (‘Mighty God is with us’).

3. **Mt 26:64**
   a. “Jesus said to him, ‘You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.’”

4. **Ps 110:1-2; Ps 2:6, 9 & 12**
   a. “A Psalm of David. The LORD says to my Lord: "Sit at my right hand, until I make your enemies your footstool. The LORD sends forth from Zion your mighty scepter. Rule in the midst of your enemies!" (v. 1-2)
   i. “"As for me, I have set my King on Zion, my holy hill. I will tell of the decree: The LORD said to me, "You are my Son; today I have begotten you." (2:6)
ii. “You shall break them with a rod of iron,” (2:9)
iii. “Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.” (2:12)

5. **DN 7:13**
   a. “‘I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him.”

6. **ISA 9:6**
   a. “For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.”

7. **MT 26:65, CHARGE OF BLASPHEMY**
   a. “Then the high priest tore his robes and said, ‘He has uttered blasphemy. What further witnesses do we need? You have now heard his blasphemy.’”

J. **Mt 28:9-10, 17 - WORSHIP (A2)**

1. **A1-A2**: The chapter opens early with these gentile magi traveling to worship Jesus, as well as Jesus resisting the temptation to worship Satan in the wilderness. It is no surprise then that, perhaps causing us to ask the question of where we shall direct our worship, Matthew ends his book with two more incidents of worship, which include both the women and His disciples. The issue of Worship then settles as a kind of inclusio around Matthew’s book, perhaps prompting the earlier mentioned question (which would be further supported by the doubt of some of the disciples).

2. **POINT**: Although Jesus rebukes the Devil, reminding Him that only God is to be worshipped, he received worship throughout the text, especially so at the beginning and end. *This supports IB1 (‘God is with us’).*

3. **MT 4:9-10**
   a. "All these I will give you, if you will fall down and worship me. Then Jesus said to him, "Be gone, Satan! For it is written, ‘You shall worship the Lord your God and him only shall you serve.’"

4. **Mt 28:10, Women and Worship**
   a. “They came up, took hold of His feet, and worshiped Him.”

5. **Mt 28:17, Disciples Worship**
   a. “And when they saw him they worshiped him”

III. **CONCLUDING INCLUSIOS**

A. **Mt 28:18, ETERNAL KING JESUS, ‘ALL AUTHORITY’ (IA2)**

1. **POINT**: Matthew’s narrative opens with the clear focus on this King David/Eternal Davidic Figure (repetition of name, ending and starting of numerically organized genealogy sections, and the combination of numbered arrangements and gematria). The evidence found within the genealogy places our awareness on the coming of the long awaited Davidic Messiah, who Jesus finally fulfills. Matthew ends the chapter with Jesus claiming himself as this long awaited figure, where he states that to Him is given ALL authority. This confirms the various OT passages that detail the everlasting authority to be given to the Eternal Davidic King. Matthew thus opens his book placing our focus on King David, and concludes it with a statement from Jesus claiming he is the one in whom this eternal authority is given.

2. **MT 1:1-17**
   a. Matthew clearly placed a focus on the eternal king David (as made evident in IA1). The kingly figure of Gn 49:10-11, Dn 2:44, Dn 4:3, Dn 7:13-14, Ps 2:6 & 8-9, etc.

3. **MT 28:18**
   a. “And Jesus came and said to them, "All authority in heaven and on earth has been given to me."” (28:18).
   b. In one sweeping statement, Jesus is stating conclusively that he is the eternal Davidic King in whom all authority is given.
      i. Dn 4:3; “His dominion is from generation to generation.”
      ii. Dn 7:13-14; “And I saw One like a son of man… His dominion is an everlasting dominion that will not pass away,”
      iii. Ps 2:6, 8-9; “I have consecrated My King on Zion, My Holy mountain… I will make the nations Your inheritance… You will break them with a rod of iron,”
B. Mt 1:23, Mt 28:20, Immanuel, ‘I am with you’ (1B2)

1. **POINT:** In addition, a second important *inclusio* is found. All throughout the text, we find either clear identifications of Jesus as YHWH (such as the B1 and B2 passages and the messenger [John] who prepares the way for YHWH [Jesus]), or descriptive terms that allude to such (C1-C5). If we begin to note these various occurrences as positioned by Matthew throughout the text, we find them continuously addressing Mt 1:23, where Jesus is the Immanuel, the ‘God is with us’. The messenger John prepares the way for the coming of God. Jesus partakes in the acts of God by receiving worship, forgiving sins, and declaring his Lordship over the Sabbath. All this evidence appears to build a case by Matthew that Mt 1:23 is actually occurring with the life and ministry of Jesus. It is a literal coming. This point is authoritatively made in the conclusion of Matthew’s Gospel. The Immanuel, Jesus tells his followers that he will *always* be with them (using the term ‘I am with you,’ which may allude to YHWH’s proper name). Jesus is identified as ‘God with us’ via Mt 1:23, and an *inclusio* is drawn in the conclusion of the book, where he reminds us after his resurrection that “I am with you always”. God *is* with us.

2. Mt 1:23
   a. “Behold, the virgin shall conceive and *bear a son*, and they shall call his name *Immanuel* (which means, *God with us*).”

3. Mt 28:20
   a. “And behold, *I am with you always*, to the *end of the age*.”
   b. Ex 3:14-15
      i. “God said to Moses, "*I am who I am.*" And he said, "Say this to the people of Israel, ‘*I am* has sent me to you,’” (v. 14).
      ii. “This is my name forever, and thus I am to be *remembered throughout all generations.*” (v. 15)

IV. **NOTES (FOR FURTHER INVESTIGATION)**

A. Son of God References
B. The Prophet Greater Than Moses
C. The Second Adam
D. The King Priest
E. The Suffering Servant
F. He is the King (David) Priest (Moses), the Prophet Greater Than Moses, the Suffering Servant of Isaiah and the Psalms, the Son of Man in Daniel, the Second Adam who Defeats Satan