

A STUDY OF MATTHEW

Walking in the Word This Week

Matthew 17:1-13

INTRODUCTION—Where have we come from?

- I. THE PURPOSE OF JESUS' TRANSFIGURATION, verses 1-5
 - A. The visibility of the transfiguration

 - B. The value of the transfiguration

- II. THE PEOPLE AT JESUS' TRANSFIGURATION, selected verses
 - A. Peter, James and John

 - B. Moses and Elijah

- III. THE PASSION OF JESUS FORETOLD AT HIS TRANSFIGURATION, verses 9-13
 - A. Elijah and John the Baptist

 - B. Jesus passion—His death and resurrection—foretold.

1. What is the meaning of the transfiguration to you? What did the disciples see that they had not seen before?

2. God's affirmation of Jesus as His Son and His instruction, "*Listen to Him*", should have had what significance? Why would it be important to you?

3. Peter, James and John's question about Elijah seems sensible; why? Study Malachi 4:4-6.

4. How did Jesus' explanation help them understand the relationship between Elijah and John the Baptist?

5. How do you think the disciples are processing repeated news of Jesus' suffering, death and resurrection, repeated in both chapter 16 and 17?

6. Why did so many people in Jesus' day miss both His identity and the role of John the Baptist? Why is it such an issue 2000 years later?

7. How can we see God's glory manifested among us today? Should we seek it? Is it only His future glory to be revealed upon His return that we should desire to see?

CONCLUSION—where do we go from here?

II. The Historicity and Certainty of Jesus' Virgin Birth

- A. A review of the genealogy, 1:16
 1. "of whom", the Greek relative pronoun, *hes*. The feminine gender points to Mary
 2. Matthew here emphasizes that Mary is the biological parent while the genealogy establishes Joseph as the legal father of Jesus.
 3. Matthew also uses the passive form of the word "was born" to indicate that Mary was acted upon to give birth to Jesus. (Divine passive - assumed God is the agent of the action)
- B. The revelation to Mary, Luke 1:26-38
 1. The angel, Gabriel, appeared to Mary in Nazareth where she was already betrothed to Joseph (1:27), and a virgin. He revealed "*You will be with child and give birth of a son and you are to give him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give Him the throne of His father David, and He will reign over the house of Jacob forever; His kingdom will never end.*"
 2. She asked the right question, "How will this be...since I am a virgin?" The response? "The Holy Spirit will come upon you and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God..."
 3. Mary responds, "I am the Lord's servant...May it be to me as you have said", and goes to visit Elizabeth "in the hill country of Judea"
- C. The revelation to Joseph, 1:20-25
 1. Take Mary home as your wife (wedding) "because what is conceived in her is from the Holy Spirit. She will give birth to a son and you are to give Him the name Jesus because He will save His people from their sins."
 2. When Joseph awoke from his dream, "he did what the angel of the Lord had commanded him and took Mary home as his wife."
 3. "But he had no union with her until she gave birth to a son", so we see the uniting of the human and the divine in Christ -

wholly man and wholly God (Gospel of John).

III. The Prophecy and Fulfillment of Isaiah 7:14

- A. Matthew's usage of the "fulfillment formula"
 1. For the first time Matthew points to an event or teaching of Jesus that fulfills an Old Testament passage normally cited.
 2. Matthew uses the fulfillment formula in the following passages, including 2:5,6; 2:15; 2:17,18; 2:23; 4:14-16; 8:17; 11:10; 12:17-21; 13:14,15; 13:35; 21:4,5; 26:32; 27:9,10 (only in Synoptic gospels, 5 times in John)
 3. There are three ways Matthew uses this formula in tying Jesus together to Old Testament passages:
 - a. A direct prediction of an event in Jesus' life and ministry that brings to actualization the predicted prophecy, i.e. 1:22,23
 - b. A way in which Jesus' life and teaching bring to full meaning the entire Old Testament scripture, i.e. 4:17-20
 - c. A way in which Jesus' earthly life and ministry are a divinely-orchestrated analogical or typological correlation to Israel's history, i.e. 2:15; 17,18
- B. Matthew's usage of Isaiah 7:14
 1. Some have suggested that there is no real fulfillment in this prophecy in the day, but it is totally messianic in heralding the coming Messiah
 2. The context is interesting to note.
 3. The miraculous nature of the virgin birth, communicated in the use of the word "*almah*" here, as well as the word for sign, "*ot*", never refers to an ordinary event. Prophets did not always know the timing (I Peter 1:10ff) of fulfillment of messianic prophecies.

CONCLUSION