

David's Heir: Matthew's Chart Pedigree of Jesus: Prophecies of Messiah: Honorifics, Isa 9:6-7; Eternal Rulership, Ps 45:6; Son of Abraham, Gal 3:16; Gen 22:18; Jesus & the Centurion's Slave, Matt 8:5-12; the Millennial Banquet Includes Gentiles: Analysis of Marrow & Refined Aged Wine, Isa 25:6, Many Jews Not Invited to Attend

13. When Matthew uses the term "son of David" in association with the Greek term for Messiah, he calls to the Jewish mind the numerous passages in which David's greater Son is associated with national redemption.
14. One in particular would become the well-known passage in Isaiah where the prophet assigns several honorifics to the Lord:

Isaiah 9:6 - For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

Isaiah 9:7 - There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the Lord of hosts will accomplish this. (NASB)
15. Another of the Messianic Psalms speaks of the Lord's eternal rulership:

Psalms 45:6 - Your throne, O God, is forever and ever; a scepter of uprightness is the scepter of Your kingdom.
16. Matthew includes a second confirmation of the Lord's genealogical line back to Abraham: **υιοῦ Ἀβραάμ (huiou Abraam)**: "son of Abraham."
17. The covenants with Israel began with Abraham. Although the promises included a nation and a people, it was actually given to Abraham's Seed, a point addressed by Paul in:

Galatians 3:16 - Now the promises were spoken to Abraham and to his seed. He does not say, "And to seeds," as referring to many, but rather to one, "And to your seed," that is, Christ.
18. Paul is making reference to a reiteration of the Abrahamic Covenant in Genesis following Abraham's willingness to sacrifice his son, Isaac, on Mount Moriah:

Genesis 22:18 - And by thy **seed** [**זַרְעַ** (**zera'**): **nominative masculine singular**] shall all the nations of the earth be blessed; because thou hast obeyed my voice. (KJV)
19. Modern English versions translate *zera'* with "offspring" and "descendants." The NET Bible has this footnote at Genesis 12:7:

The same Hebrew term זַרְעַ (zera') may mean "seed" (for planting), "offspring" (occasionally of animals, but usually of people), or "descendants" depending on the context.
20. The NET, NIV, and NASB each consider "your seed" to reference all of Abraham's progeny. Paul reveals in the final reiteration of the Covenant that "seed" does not refer to the Jews collectively, but specifically to The Seed, Jesus Christ.
21. By mentioning Abraham along with David, Matthew incorporates the divine promise of blessings to all nations along with the Davidic promise of a Jewish Messiah.
22. The universal application of blessings to whosoever believes in Christ is demonstrated by the faith of a Gentile centurion in:

Matthew 8:5 - And when Jesus entered Capernaum, a centurion¹ came to Him, imploring Him,

v. 6 - and saying, "Lord, my servant is lying paralyzed at home, fearfully tormented."

v. 7 - Jesus said to him, "I will come and heal him."

v. 8 - But the centurion said, "Lord, I am not worthy for you to come under my roof, but just say the word, and my servant will be healed."

v. 9 - "For I also am a man under authority, with soldiers under me; and I say to this one, 'Go!' and he goes, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it."

23. The centurion built a case that his faith in the Lord's power to heal his servant is based on his understanding of delegated authority.
24. His authority over his soldiers is delegated down to him by Caesar. No soldier would dare fail to obey for to do so would be to disobey Caesar.
25. He is illustrating how such delegated authority is possessed by Jesus who is God's Agent on earth. If Jesus commands it, then so it shall be done.
26. This illustration indicates the centurion understood that Jesus can get things done by the power of His word just as he gets things done by the orders he issues verbally.

Matthew 8:10 - Now when Jesus heard this, He marveled and said to those who were following, "Truly I say to you, I have not found such great faith with anyone in Israel."

27. The reason this man understood Jesus could heal his servant from a distance is because he understood who Jesus is.
28. This is what caused the Lord to marvel because this kind of discernment, especially from a Gentile who lacked the teachings of the Tanakh, was greater than Jesus had observed among the Jews.

Matthew 8:11 - "I say to you that many will come from east and west, and recline at the table with Abraham, Isaac, and Jacob in the kingdom of heaven;

v. 12 - but the sons of the kingdom will be cast out into the outer darkness; in that place there will be weeping and gnashing of teeth."

29. The imagery Jesus introduces to his followers is from Old Testament kingdom passages that prophesy a banquet hosted by the Lord to which Gentiles will be invited:

Isaiah 25:6 - The Lord of hosts will prepare a lavish banquet for all peoples on this mountain [Zion]; a banquet of aged wine, choice pieces with marrow, and refined aged wine ["**wines on the lees**" (KJV)]. (NASB)

30. This verse contains figurative elements indicating that this banquet is pictorial for spiritual realities:

¹ A Roman auxiliary under Herod Antipas was stationed in Capernaum. The centurions were charged with maintaining order throughout the empire. The man in context is a Gentile probably from Lebanon or Syria.

"*This mountain*" is Zion, the seat of God's presence. The feast is therefore a spiritual one. The figure is taken from the sacrificial meals connected with the peace-offerings. The thing symbolized is the full enjoyment of blessedness in the perfected kingdom of God. The ring of the verse is inimitably pictorial. It is like joyful music to the heavenly feast.²

31. F. C. Jennings gives us insight about the phrases, "choice pieces of marrow" and "refined red wine":

Those "fat things rich in marrow," speak of those rich blessings that we have in Christ—the "unsearchable riches of Christ" that are made ours, and on which we can feed, through the Holy Spirit making them realities in our souls. They thus become as much a part of our spirits as literal food of our bodies.

No one can thus feed on Christ without corresponding *joy*, and that is figured by the "wines." The one single word in Hebrew for the four in English, "wines-on-the-lees," is from a root meaning "to keep, to preserve," and is thus used to speak of wines that have been *kept* on those *lees*, or the dregs, that have been eliminated from the grape-juice, and have sunk to the bottom during the process of fermentation. The clear wine is not drawn off at once, but *kept* on those dregs: and by that keeping, it is improved in strength, color and bouquet. Before being put away for use, it must be drawn off, and in the last line of verse 6, the pure clear liquid has thus been decanted, and is now well-refined from the dregs that have done their work.

Jehovah has been dealing with His elect nation Israel, but Israel is but a representative of the whole race, and in those dealings we can trace, as taking place in an open way on the earth, what *has* taken place, what *is* taking place in a spiritual way and individually in His elect heavenly people, not of the Jews only, but of the Gentiles also.

He does leave the lees, the dregs, of our old Adam nature within us. The wine that is above them is that life in Christ that is indeed joy-filled, and which every child of God, from the youngest to the oldest, has by his new birth. But it is still "on the lees" of the old nature derived from Adam; for thus, and from those very "lees," it shall gather what shall increase the *strength* of its joy, add fragrance of humility to its adoring worship, and yield a lovelier *hue* to the eye of God in that day when there shall be no lees at all, but it shall be "well-refined," even the dregs, the "lees," having done their work, and under the grace of God our Father, done it well.³

32. Finally, Geoff Grogan summarizes the verse for us:

As the Lord's eschatological purposes unfold, he will reign in glory on Mount Zion. The prophet has already pictured the Gentile nations coming up to the mountain for worship (2:1–4); verse 6 gives up a view of the great feast God will prepare for them there. ... in chapter 24, the judgment of God takes away the wine; but here it is restored in highest quality.

All the adjectives and adjectival phrases in verse 6 underline the superb quality of God's provision for the once rebellious nations. The Gentile prodigals find that the fatted calf is killed for them on their return to the Lord.⁴

² Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, trans. James Martin (repr., Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969), 1:439.

³ F. C. Jennings, *Studies in Isaiah* (New York: Loizeaux Brothers, Publishers, n.d.), 295–96.

⁴ Geoffrey W. Grogan, "Isaiah," in *The Expositor's Bible Commentary*, gen. ed. Frank E. Gaebelein (Grand Rapids: Zondervan Publishing House, 1986), 6:159.

33. In Matthew 8:11-12, the apostle emphasizes that the heavenly banquet will include— from east to west —Gentiles breaking bread with Abraham, Isaac, and Jacob.
34. He emphasizes the point that those with the genes of Abraham, Isaac, and Jacob, but not the God of Abraham, Isaac, and Jacob, will not attend the banquet, but be cast into Torments weeping and gnashing their teeth.
35. The expanded translation of Matthew 1:1 reads like this:
Matthew 1:1 - The record of the chart pedigree of Jesus the Messiah/Christ, the son of David—thus the King promised to the Davidic line, son of Abraham—the father of “all nations,” which includes the Gentiles. (EXT)