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## **The Identity of the Christ**

### **Matthew 1.1-17**

**Series: Songs of the Incarnation**

**November 27, 202**

**The Village Church at Shell Point**

#### **I. Who Is That?**

- A. My basketball career in college was short lived
  - 1. I was a really good high school player on a really bad team
    - a. I think we won 7 games my senior year
    - b. Which was more games than we had won than anyone could remember
    - c. But it still meant we lost 14 or 15
  - 2. Anyway, I was at least decent enough to get an opportunity to play at Slippery Rock State College (now University) – an NAIA school at the time
- B. When I got to campus I did not know anyone; but I was anxious to get on the court and mix it up with the other ballers
  - 1. I found out that the guys who played on the men’s basketball team would take over one of the gyms on campus and play pick up games before the season’s practices started
    - a. So I headed over to the gym, ready go mano a mano with the other players
- C. First game I played I’ll never forget
  - 1. I got matched up with a short guy that I’d never met
    - a. I thought to myself, “I can take this guy!”
    - b. He was, as I said, shorter than I was – about 5'9"
    - c. And he looked old – he looked like he was about 40
    - d. Kind of hairy – not like most freshmen
    - e. I wasn’t even sure he was a student
  - 2. So first time down the floor he caught the ball on the wing
    - a. I thought, “Now I’ll show him what defense looks like!”
    - b. So I jumped out to where he had the ball in my defensive stance, ready to stuff him
  - 3. He took one which shot fake, got me to move in his direction
    - a. Then vroom! He was by me like a flash
    - b. Lay up
  - 4. Next time down, he caught the ball on the wing again
    - a. I said to myself, “He won’t do that to me again. I’ll cut off his driving lane – he’ll never get to the basket this time”
    - b. This time he made his move toward the basket
    - c. I’d anticipated it; slid over to cut him off

- d. But then, just as fast as the first time, he elevated
    - e. Caught me flat-footed; drained a jump shot
  - 5. And that's pretty much what happened the rest of the game
- D. We lost; losers sit
  - 1. So I sat
    - a. And I thought
    - b. I thought about my future in college basketball
    - c. But more than that I thought, "Who is that guy?"
- E. I was seeking an explanation for what had happened
  - 1. That was no ordinary basketball player
    - a. Who is he?
  - 2. If I found out who he is, I might understand better what just happened to me
  - 3. Eventually I asked somebody in the gym and found out
    - a. His name was Owen Long
    - b. And if I'd played high school basketball in Pennsylvania I would have known who he was
    - c. Because in his senior year he had just passed Wilt Chamberlain on the list of players who had scored the most points over a career in Pennsylvania high school basketball history
  - 4. So now my humiliation made sense!
- F. It makes a difference who someone is; it explains a lot
  - 1. The same kind of experience took place as people tried to understand this guy named Jesus
  - 2. Jesus is in a boat with a bunch of disciples (**Mark 4.41, Matthew 8.27**)
    - a. A storm comes up suddenly; threatens to swamp the boat and drown everybody
    - b. Jesus rose up and rebuked the winds and the waves; and a great calm settled in over the Sea of Galilee
    - c. And they say, "Who is this? Even the wind and the sea obey him!"
  - 3. Jesus is having dinner at a Pharisee's house (**Luke 7.36-50**)
    - a. A sinful woman enters, weeping
    - b. She washes Jesus' feet with her tears, and wipes them with her hair
    - c. Jesus forgives her sin
    - d. And they say, "Who is this, who even forgives sins?"
  - 4. Jesus enters Jerusalem; the crowd lays down palm branches on the road and calls out, "Hosanna to the Son of David!" (**Matthew 21.9-10**)
    - a. And they say, "Who is this who deserves such praise?"
  - 5. Who is this guy, anyway?
- G. This as Advent – believe it or not!
  - 1. A wonderful season – certainly one of my favorite
    - a. In which we anticipate the celebration of the birth of the Messiah Jesus
  - 2. And so this morning we begin an Advent series
    - a. Entitled **"God With Us"**

- b. And we'll explore the birth of Jesus through the lens of the Gospel of Matthew this year
- 3. And Matthew is very much committed to answering the question, "Who is this?"
  - a. And he begins to answer it right away – right in Chapter 1

II. Text – **Matthew 1:1–17** (ESV) —

- A. 1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.
- B. 2 Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers,
  - 1. 3 and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram,
  - 2. 4 and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon,
  - 3. 5 and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse,
  - 4. 6 and Jesse the father of David the king.
- C. And David was the father of Solomon by the wife of Uriah,
  - 1. 7 and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph,
  - 2. 8 and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah,
  - 3. 9 and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah,
  - 4. 10 and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah,
  - 5. 11 and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.
- D. 12 And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel,
  - 1. 13 and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor,
  - 2. 14 and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud,
  - 3. 15 and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob,
  - 4. 16 and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.
- E. 17 So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

III. **Oh No! A Genealogy!**

- A. The first thing we see is – oh no! A genealogy!

1. Unless you're a genealogy nerd, you usually can't wait to skip through it and get to the good parts of the story
  2. But it is scripture
    - a. And if it's in scripture, it's there for a reason
  3. So let me make a couple of observations about this genealogy
- B. First, there are problems of interpretation
1. Critics love problems like this
  2. One problem is that Matthew divides the genealogy into three sections of **14 generations**
    - a. Starting with Abraham – to David; 14 generations
    - b. Then from David to the exile in Babylon; 14 generations
    - c. Then from the exile to the birth of Christ; 14 generations
  3. That's helpful for the Jewish people to keep things straight and remember them
    - a. But it's not entirely complete
    - b. But that's the way the ancients did their genealogies; they were much more interested in lines of succession than they were in complete accuracy
    - c. So that's not really a problem
  4. The real problem is that there is another genealogy in the gospels – one in Luke
    - a. And the one in Luke doesn't match up with the one in Matthew
    - b. That *is* a problem!
  5. Actually, the two genealogies run in opposite directions
    - a. Matthew starting with Abraham and running forward
    - b. Luke starting with Joseph, the husband of Mary and running backward
    - c. But that, in and of itself, is not a problem
  6. Luke's genealogy actually starts with Adam; Matthew with Abraham
    - a. That's not a problem either
    - b. And Luke's genealogy and Matthew's match up between Abraham and David
    - c. And that's not a problem!
  7. The problem comes from David to Christ
    - a. Matthew's genealogy from David runs through Solomon; and the successors who were the **royal line** of kingship – leading to Joseph
    - b. Luke's genealogy from David runs through Nathan, Solomon's brother, the **legal line** of kingship
    - c. And that *is* a problem
    - d. And the critics love problems like that
- C. But as is often the case, when the critics have a problem with scripture, they end up discovering that the solution to the problem actually proves the truth of scripture
1. And that's the case here
    - a. The two genealogies prove, not only that Jesus is the Christ

- b. But that He is the only possible person who could have been the Christ!
- D. Long story short – for genealogy nerds, we can fill in the details later
  - 1. Matthew’s genealogy is the royal line of succession leading to Joseph
  - 2. Luke’s genealogy is the legal line of succession leading to Mary
  - 3. Key – in Matthew’s line of the succession of kings there is mention of **Jechoniah, the son of Josiah**
    - a. Jechoniah is another name for **Jehoiachin** who was sent to Babylon in exile
    - b. But Jechoniah was cursed because of his disobedience to God (**Jeremiah 22.30**)
    - c. Curse was that no one of his offspring would actually sit on the throne of David
    - d. Joseph was in the line of offspring of Jechoniah
    - e. And so Joseph himself could not have been King of Israel
    - f. And no offspring of Joseph could have been King of Israel
    - g. But as you know – Joseph was not the biological father of Jesus
    - h. Mary was with child by the Holy Spirit!
  - 4. Mary, on the other hand, was the child of Heli, and the offspring of the other line, the legal line, of descendants of David
    - a. She gave birth to Jesus
    - b. She and Joseph had other sons – but they would have been the offspring of Joseph and disqualified to be King because of the curse
    - c. But Jesus, Mary’s son apart from Joseph, had no other offspring of His own
    - d. So the legal line ended with Jesus
  - 5. So Jesus is the only human being who is qualified to be King of Israel
    - a. Because the line of David through Joseph is cursed
    - b. The line of David through Mary, apart from Joseph, ends with Jesus
  - 6. So anyone looking for another Messiah will never find one
    - a. Because only Jesus qualifies through the legal line from David
    - b. And His human line is complete
  - 7. So the great problem that the critics love to raise about the different genealogies turns out to be the great confirmation that Jesus is the true and only possible king
- E. One final observation about the genealogy
  - 1. Matthew is said to be the most Jewish of the gospels
    - a. And the genealogy is certainly indicative of that
    - b. Starting as it does with Abraham and running through David
  - 2. But the genealogy also includes some surprises to a Jewish audience
    - a. Four women, for instance, are included – very unusual for inclusion in a Jewish genealogy in the ancient world

- b. And three of those women were Gentiles – really out-of-bounds for a Jewish genealogy
  - 3. All of which shows how this Jesus and His ministry of salvation broke down barriers for inclusion in the Kingdom of God
    - a. Barriers of gender
    - b. Barriers of race
- F. But let's now back up and see how Matthew begins to answer our overriding question of "Who is this Jesus?"

#### IV. **Jesus**

- A. Matthew opens his gospel with four titles, each of which help answer the question, "Who is this?"
  - 1. **Matthew 1:1** (ESV) — 1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.
  - 2. The first of those titles is His name: "Jesus"
- B. "Jesus" is a Hebrew name; in Hebrew the name is **"Joshua"**
  - 1. Joshua means **"The LORD saves"**
  - 2. Reminds us of the OT Joshua
    - a. Successor to Moses
    - b. Saved Israel in the sense of leading them into the promised land
    - c. Rescuing them from their wilderness wanderings
    - d. Defeating their enemies, the Canaanites
- C. Jesus does not save us in the same way
  - 1. He didn't come to deliver us from military or political enemies
    - a. He didn't even come to deliver us from physical ailments, even though He did in fact heal many
  - 2. But the OT deliverance of Joshua pointed forward to a time when God would save in a more complete way than the Hebrew people imagined
  - 3. **Psalm 130:7-8** (ESV) — 7 O Israel, hope in the LORD! For with the LORD there is steadfast love, and with him is plentiful redemption. 8 And he will redeem Israel from all his iniquities.
    - a. The Messiah Jesus, the NT Joshua, would come to save His people from the root cause of all maladies in the world
    - b. He would save His people from their sins
  - 4. In fact we see that demonstrated in the genealogy
- D. Matthew names 15 people from the royal line leading to Christ, kings from David to Jechoniah
  - 1. This was a noble line to be sure
    - a. But many of them were not so noble!
  - 2. There were distinguished men of faith
    - a. David
    - b. Hezekiah
    - c. Josiah
  - 3. There were some very faithful men who committed serious transgressions
    - a. David – adulterer and murderer

- b. Jehoshaphat – entered into alliances with wicked kings
  - c. Hezekiah – in pride showed the treasures of the house of Israel to the Babylonians who would eventually overrun Israel and confiscate their treasures
  - d. Uzziah – also in pride, and up in years, usurped the role of the priest, tried to enter the temple and offer incense
4. Even more kings in the list were just plain wicked
    - a. Ahab – worshiped the pagan gods of Assyria, including the practice of human sacrifice
    - b. He killed one of his own sons, stripped the gold and silver from the temple and gave it to other kinds
    - c. Defiled the Lord’s altar and installed pagan altars
    - d. Rehoboam and Jeconiah did similar things
    - e. Manasseh was the worst – “did more evil than the nations” that the Lord drove out of Canaan
  5. Genealogy includes great kings and awful kings – real sinners
    - a. While Jesus came from a royal line He didn’t come to exalt them, but to save them!
- E. Consider the four women included in the genealogy
1. **Matthew 1:5–6** (ESV) — 5 and Salmon the father of Boaz by **Rahab**, and Boaz the father of Obed by **Ruth**, and Obed the father of Jesse, 6 and Jesse the father of David the king. And David was the father of Solomon by the **wife of Uriah**...
  2. **Matthew 1:3** (ESV) — 3 and Judah the father of Perez and Zerah by **Tamar**, and Perez the father of Hezron, and Hezron the father of Ram...
  3. Tamar – daughter-in-law of Judah, son of Jacob
    - a. She was a prostitute
  4. Rahab – prostitute from Jericho
    - a. Helped hide Israel’s spies
  5. Ruth – Gentile, Moabitess
    - a. Adopted into the family of Boaz
  6. Bathsheba – probably also a Gentile Hittite
    - a. Paramour of David
  7. All but Tamar came from outside the Jewish people
  8. Three were either prostitutes or adulteresses
- F. Last part of Matthew’s genealogy shows the consequences of the moral and spiritual disintegration
1. Assyria conquered Israel, the northern kingdom
  2. Babylon conquered Judah, the southern kingdom, and deported it’s best and brightest
  3. Daniel Doriani: We could compare the family of Jesus to the last derelict scion of a once-great family. They were Roosevelts, Lincolns, or Jeffersons, but had fallen far over the years. In any shattered clan, some are drunks, gamblers, or wastrels; others are decent folk, perhaps, but lack any great skill or asset. Those are the people Jesus came to save, then and now.

We too have lowlives in our family, and we have done things that fit a lowlife-laden family

- G. But Jesus came to save His people from their sins
  - 1. To save His own family line
    - a. Warts and all
  - 2. And that includes you and me!

V. **Christ**

- A. The second title for Jesus is “Christ”
  - 1. “Christ” is not Jesus’ last name, or His surname
    - a. Christ is a title
    - b. **“Anointed One”**
- B. To be anointed means to be set apart and empowered for a particular role or ministry
  - 1. Priests were always anointed
  - 2. Kings were also always anointed
  - 3. Even prophets were sometimes anointed – as Elisha was anointed by Elijah
- C. In Jesus’ day, “Christ” came to signify primarily a king
  - 1. That’s because the Jews of His day were hoping primarily for a military-political leader to save them from the Roman oppression
- D. But the Gospel of Matthew shows the Jesus was anointed for a far greater ministry – and a far greater victory
  - 1. He was anointed to be **King** – to defeat our greatest enemies – sin and death
  - 2. He was anointed **Priest** – to provide the ultimate sacrifice, as the Lamb of God, and pay the penalty for sin for all those who would believe in Him
  - 3. He was anointed **Prophet** – to speak the Word of God to the people of God
    - a. To tell the truth about God to a lost humanity
    - b. And to tell the truth about humanity desperate to be reconciled with God
- E. Indeed, Jesus’ anointed ministry transcends even those roles of King, Priest, and Prophet
  - 1. Matthew shows us that Jesus is anointed to be our Sabbath – giving rest for the people of God
  - 2. He is anointed to be our temple – providing the presence of God to His people
  - 3. He is anointed to be our judge – knowing our every thought before we think it, forgiving our transgressions as we confess our sins and trust in the work of Christ on the cross to pay our penalty
- F. We, sadly, seek to anoint our own substitutes for Jesus
  - 1. We anoint political leaders to save us
    - a. And they always disappoint us
  - 2. We anoint celebrities to inspire us
    - a. And they always turn out to lead us into paths of destruction



3. We anoint our superior military to protect us
  - a. And yet they too can do nothing apart from the true power that only God supplies
  - b. And the minute they stray from that understanding, failure and defeat is right around the corner
- G. But our Jesus is the Christ
  1. Anointed for a glorious ministry
    - a. That is sufficient for our lives today
    - b. And will lead us into a glorious eternity

## VI. **Son of David**

- A. The third title Matthew gives us to answer the question “Who is this?” is “Son of David”
  1. This is a critically important title for Jesus
    - a. For it seems the whole of Matthew’s genealogy is organized around it
  2. 14 generations from Abraham to David
    - a. Then 14 generations from David to the exile
    - b. Then 14 generations from the exile to David’s greater son
- B. The people of Israel longed for the Messiah – the king of Israel who restore Israel to its former glory and liberate the people from Roman oppression
  1. That longed for hope was based on a promise God gave to David
  2. **2 Samuel 7:12–15** (ESV) —
    - a. 12 When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom.
    - b. 13 He shall build a house for my name, and I will establish the throne of his kingdom forever.
    - c. 14 I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men,
    - d. 15 but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you.
- C. Indeed, the promise of this anointed Son of David would be truly expansive
  1. He would be the conquering king over all the enemies of God
  2. **Psalms 2:2–9** (ESV) —
    - a. 2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed, saying,
    - b. 3 “Let us burst their bonds apart and cast away their cords from us.”
    - c. 4 He who sits in the heavens laughs; the Lord holds them in derision.
    - d. 5 Then he will speak to them in his wrath, and terrify them in his fury, saying,
    - e. 6 “As for me, I have set my King on Zion, my holy hill.”

- f. 7 I will tell of the decree: The LORD said to me, “You are my Son; today I have begotten you.
  - g. 8 Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.
  - h. 9 You shall break them with a rod of iron and dash them in pieces like a potter’s vessel.”
- D. Jesus is called the “Son of David” nine times in Matthew
  - 1. There are two points of emphasis
  - 2. He is the promised heir of David, the king who conquers the enemies of God even as David conquered his enemies
    - a. The Jewish people have looked to the son of David to execute real restoration of Israel
    - b. Defeating, not just Rome, but the powers of Satan, the enemy of all our souls
  - 3. But second the Son of David is expected to bring healing to the land
    - a. The land was defiled by the Romans and other pagans
    - b. The Son of David was expected to heal the land of such defilement
    - c. But they also expected this king to bring healing to the people, one by one, as it were
  - 4. J.R.R. Tolkein: (Lord of the Rings) The hands of the king are the hands of a healer.
- E. That’s why the people asked for mercy when they appealed to Jesus for healing, calling Him the Son of David
  - 1. Two blind men in Galilee called out to Jesus for healing
    - a. **Matthew 9:27** (ESV) — 27 And as Jesus passed on from there, two blind men followed him, crying aloud, “Have mercy on us, Son of David.”
  - 2. Canaanite woman
    - a. **Matthew 15:22** (ESV) — 22 And behold, a Canaanite woman from that region came out and was crying, “Have mercy on me, O Lord, Son of David; my daughter is severely oppressed by a demon.”
  - 3. Two blind men, when Jesus was about to enter Jerusalem
    - a. **Matthew 20:30–31** (ESV) — 30 And behold, there were two blind men sitting by the roadside, and when they heard that Jesus was passing by, they cried out, “Lord, have mercy on us, Son of David!” 31 The crowd rebuked them, telling them to be silent, but they cried out all the more, “Lord, have mercy on us, Son of David!”
- F. When the people cried out for healing mercies to Jesus, Son of David, one of two reactions took place
  - 1. First – doubt
    - a. **Matthew 12:23** (ESV) — 23 And all the people were amazed, and said, “Can this be the Son of David?”
  - 2. Second – anger, even blasphemy by religious leaders

- a. **Matthew 21:15** (ESV) — 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, “Hosanna to the Son of David!” they were indignant,
- b. **Matthew 12:23–24** (ESV) — 23 And all the people were amazed, and said, “Can this be the Son of David?” 24 But when the Pharisees heard it, they said, “It is only by Beelzebul, the prince of demons, that this man casts out demons.”
- 3. **Matthew 21:14–16** (ESV) —
  - a. 14 And the blind and the lame came to him in the temple, and he healed them.
  - b. 15 But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, “Hosanna to the Son of David!” they were indignant,
  - c. 16 and they said to him, “Do you hear what these are saying?” And Jesus said to them, “Yes; have you never read, “ ‘Out of the mouth of infants and nursing babies you have prepared praise’?”
- G. So this Jesus, Son of David, comes with power to restore and power to heal
  - 1. **Malachi 4:2** (ESV) — 2 But for you who fear my name, the sun of righteousness shall rise with healing in its wings. You shall go out leaping like calves from the stall.
- H. Do you need a king like that? Do you need the Son of David?
  - 1. That’s one of the disadvantages about living in a community like this
    - a. So many of our community perceive they have everything they need
    - b. So they don’t see the need for Jesus
  - 2. And yet, that’s also one of the great advantages
    - a. Because in our stage of life we are on a journey of loss
    - b. And regardless of our social or economic strata; regardless of our position or our assets
    - c. Sooner or later, we begin to lose – our health, our physical abilities, our mental faculties, our friends, our spouse
  - 3. And perhaps that’s the best time to realize that we all need to Son of David
    - a. The hope of Israel
    - b. And the hope of all who long for an eternity of meaning and satisfaction
  - 4. Only the Son of David can bring that kind of restoration and healing

## VII. **Son of Abraham**

- A. The final title given for Jesus is “Son of Abraham”
- B. The usual rationale for the difference in the genealogies between Matthew and Luke
  - 1. Luke begins with Adam because he is writing to Gentiles
    - a. He wants everyone to know that Jesus is the savior of all human beings, not just Jews

2. Matthew begins with Abraham because he is writing a gospel for Jews
- C. And yet, that's a superficial explanation
  1. For Matthew knows that God called Abraham as a pagan
    - a. It was from a pagan that God chose to establish His covenant people
  2. Even more, God's call to Abraham was with the nations in view
    - a. **Genesis 12:2-3** (ESV) — 2 And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. 3 I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”
    - b. **Genesis 22:18** (ESV) — 18 “and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”
  3. Remember the genealogy – especially the women
    - a. Three of four are sinners
    - b. But more importantly, three of the four are not from Israel
    - c. Rahab – Canaanite
    - d. Ruth – Moabite
    - e. Bathsheba – Hittite (probably)
  4. Jesus has Gentiles in His family line!
- D. And indeed, Matthew's version of the Great Commission is the bookend for this expansive introduction
  1. **Matthew 28:18-20** (ESV) —
    - a. 18 And Jesus came and said to them, “All authority in heaven and on earth has been given to me.
    - b. 19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,
    - c. 20 teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age.”

### VIII. **“Who is this?”**

- A. This is Jesus
  1. Jesus – Yeshua – Joshua – the Lord saves
  2. Came to save His people from their sins
  3. Has He come to save you?
- B. This is the Christ
  1. Anointed
    - a. Prophet – to speak His word to you
    - b. Priest – to make the ultimate sacrifice for you
    - c. King – to reign and rule in your heart
  2. Is He your prophet?
    - a. Is He your priest?
    - b. Is He your king?
- C. This is the Son of David
  1. Who comes to restore all things

2. And who brings healing from sin and sickness
  3. Will you cry out to Jesus, Son of David, to heal you of sin and sickness?
- D. This is the Son of Abraham
1. Who came to bring salvation to the nations
  2. Are you fully engaged in fulfilling the Great Commission
    - a. Because that's why this Jesus has come