



# EXPOSITION

Monthly e-Bulletin from Virginia Beach Theological Seminary



## From My Window

I normally use this “window” to share something I recently read that has challenged my heart. However, I need to make this a “window of thanksgiving” to all of you - and to our great God. June 30th was the end of our fiscal year, and God landed VBTS on solid financial footing. For accreditation purposes, it is crucial for educational institutions to have years “in the black.” This means that the school’s financial assets *increased* over the course of a year. We are thrilled with what God has done financially for VBTS, both in the continued growth of our long-term endowment and also in the 2016-17 fiscal year snapshot of our school’s history. Please join us in praising our great God for His continued provision for the ministry of *“sharpening servants for global ministry.”*



**B**aptist Mid-Missions is America’s largest independent Baptist board. Over 600 missionary families serve in more than 50 countries, led by outstanding leaders based in Cleveland. VBTS is pleased to encourage its graduates to partner with this growing fellowship to accomplish the common goal of *discipling the nations*. At this year’s summer enrichment conference, Dr. Davey encouraged the missionaries through the study of the book of Jonah. Before one of the services, several VBTS grads gathered with Dr. and Mrs. Davey for a picture - beginning from left to right: Pastor Wilburn and Capt. Brown (BMM Board), Travis & Becky Gravely, Dan & Karis Seely, Caleb & Sarah Burdett, and Tim & Pam Darling (current online student). May God continue to bless VBTS with mission-minded students.



## Truth for the Agora — *Matthew: Realizing Isaiah's Prophecies*

**No other book in the New Testament** extensively and directly quotes from the Old Testament like the Gospel of Matthew. A general count will reveal that Matthew quoted from the OT 65 times, and by one source, Matthew also alluded to the OT at least 278 times (*UBS*, 4th rev.). What especially captures my thinking is Matthew's dependence upon the prophet Isaiah to make significant assessments about the life and ministry of Jesus Christ. More than any other New Testament book, Matthew strategically employed Isaiah to help his readers grasp the divine nature and purpose of God's Messiah. Let me explain.

**Seven centuries before the birth of Jesus Christ**, the prophet Isaiah ministered and wrote to the people of Judah. John Oswalt summarizes his book as "a great theological document" highlighting four concepts: God, Humanity & World, Sin, and Judgment & Redemption (p. 31f). At the heart of these concepts is God's willingness to meet rebellious man's sin problem with an "announcement of pardon and redemption" (p. 41). This redemption declaration was actually a prophecy of the coming of God's ideal King and Messiah "who suffers with his people (7:14-17), redeems his people (9:1-6), rules his people (11:1-5), and suffers for his people (42:1-9; 49:5-6; 50:4-9; 52:13-53:12)." Though God promised the arrival of his Redeemer, history found this promised unfilled, that is, until Jesus.

**In Matthew's earlier days**, Jesus called him to be his disciple (9:9) and to leave everything and follow him (cf. Luke 5:28). This call gave Matthew the distinct privilege of witnessing Jesus's life and teaching up close. Years later as God's Spirit moved him to write his Gospel, Matthew chose ten significant passages from Isaiah upon which he rested his careful observations. These passages indisputably render Jesus as God's promised King/Messiah. In outline form, here are Matthew's selections from Isaiah:

#	Matthew's Text	Isaiah's Prophecy	Prophecy Fulfilled
1	1:22-23	7:14	Messiah identified as virgin-conceived
2	3:3	40:3	Messiah identified by the voice of John
3	3:17	42:1	Messiah identified as God's beloved Son
4	4:14-16	9:1-2	Messiah identified as Galilee's great light
5	8:17	53:4	Messiah identified as a physical healer of all sick
6	12:17-21	42:1-4	Messiah identified as Spirit-empowered & the hope of Gentiles
7	13:14-15	6:9-10	Identifies people as refusing the Messiah's words
8	15:7-9	29:13	Identifies people as hypocrites because they rejected Messiah
9	21:5	62:11 (Zech. 9:9)	Messiah identified as Zion's king bringing salvation
10	21:13	56:7	Messiah identifies the temple as his house to be used for prayer

**Matthew's pursuit to trace Isaiah's prophecies** in the life of Jesus was not an academic exercise, it was a driving passion. Matthew knew that the Jews of his day trusted this prominent OT prophet. Therefore, Matthew desired to demonstrate that Jesus was Isaiah's prophesied King/Messiah who had indeed come into the world through virgin conception (1:16f) to provide God's promised plan of redemption for all people (1:21). It is fascinating how Matthew concludes his Gospel; it seems to have a faint echo from Isaiah's own commission. Matthew records Jesus' commissioning words to his disciples (28:18-20), and the reader can sense that Jesus is expecting a personal response like Isaiah's, "Here I am! Send me."