**The Book of Matthew**

**Sermon I Matthew: The Jewish Gospel**

Theme of Matthew: Jesus the [Jewish] Messiah is the culmination of salvation history and brings salvation from sin to all people.

Theme verse Matthew 5:17 Do not think that I have come to abolish the Law of the Prophets; I have not come to abolish them, but to fulfill them.

Jesus fulfills the Law and the Prophets. Jesus does this in a wide variety of ways.

a. In that he, unlike any other human before him, literally fulfilled all the requirements of the Law of Moses. Leviticus 18:5: “For the man who obeys them will live by them.”

b. In that through his actions he satisfied the penalty for all of us who did not fully obey the Law of Moses. By his wounds we are healed.

c. In that his life fulfilled all the Messianic expectations in the OT. the foreshadows and prefigures contained in the entire Law of Moses (the sacrifices, the festivals, the laws, the items in the tabernacle, etc.) John 5:39

He is the second Adam, He is the antitype to Isaac, he is the second Moses, he is the Son of David….

Everything the Old Testament anticipated finds its fulfillment in Jesus.

d. Jesus completes/rounds out/explains more fully what was only implied by the Law of Moses. Progressive Revelation. This is the sense in which the term is used most directly in the Sermon on the Mount. Ex: not just avoiding adultery

Ex: not just murder Ex: not just loving your neighbor.

Another theme verse

Matthew 1:21 “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” (also Matthew 28:18-20?)

Secondary Theme of Matthew: The Kingdom of Heaven/God

Four Portraits, One Jesus

A. In Mark Jesus is a Man of action and he is the Suffering Servant and Savior of Mankind.

B. In Luke Jesus is the Messiah because his life and ministry to the sick, to the poor, to Gentiles—to Outsiders in general, meet the messianic expectation.

C. In John Jesus is the Messiah because of his claims about himself and because of his miracles.

D. In Matthew Jesus is the Messiah who fulfills the Old Testament prophecies.

Things to bear in mind:

A strong Jewish element. Jesus is the fulfillment of the Jewish messianic expectation.

a. Jewish customs, such as hand-washing (15:2) not explained, where Luke or Mark explain them.

b. Use of untranslated Aramaic words such as korban(27:6) raka (5:22).

c. Kingdom of Heaven rather than Kingdom of God, presumably because of Jewish sensitivities about using the name of God.

d. Jewish leaders strongly criticized.

Prophecy fulfillment:

“And so was fulfilled what the Lord had said through the prophets.” Here Matthew is helping us out in case we do not get it.

Below, \* = Matthew uses the “this was to fulfill” formula. Possibly he does this when it is not as obvious to his hearers that these are indeed prophecy fulfillment.

\*1:22-23 Isaiah 7:14 virgin birth

2:5-6 Micah 5:2 Birth in Bethlehem

\*2:15 Out of Egypt I called my son. Hosea 11:1.

\*2:17-18 Jeremiah 31:15 Tears in Ramah for the death of children.

\*2:23 He will be called a Nazarene

3:3 As in Mark, JTB fulfills Isaiah 40:3

\*4:14-16 Jesus, despite being born in Bethlehem Ephrathah, is from Zebulun/Naphtali

5:17 Jesus fulfills the Law and the Prophets

\*8:17 Jesus fulfills Isaiah 53:4 by healing many.

10:34-35 Jesus fulfills Micah 7:6 when families divide over the gospel.

11:2-6 John the Baptist prepares the way for the Messiah/Jesus Mal 3:1.

\*12:17-21 The Messiah a humble and gentle servant. Isaiah 42:2

13:14-15 Parables not to be understood by the hard-hearted Isaiah 6:9

\*13:35 Messiah to speak in parables Psalm 78:2

15:7-9 Disobedience Isaiah 29:13

\*21:4-5 Jesus enters Jerusalem on a colt, the foal of a donkey Zech 9:9

21:13 The temple a den of robbers Isaiah 56:7 Jer 7:11

21:16 Praise from the lips of children Psalm 8:2

21:42 Jesus rejected and becomes the capstone Ps 118:22

26:31 Shepherd struck and sheep scattered Zechariah 13:7

\*27:9-10 Betrayed for 30 pieces of silver Zechariah 11:12-13

1. Matthew 1:20-23 (Isaiah 7:14) The virgin will be with child and will give birth to a son and will call him Immanuel” (which means God-with-us).

This tells us that:

Jesus is the son of man (Mary)

Jesus is the son of God (Luke: by the Holy Spirit)

Jesus is God-with us. He is God, and he is with us. .

“all this” (v.22) was to fulfill this expectation

from his birth (1:22) to his ascension,

and even beyond (Matthew 28:20) Jesus is God with us.

If we are disciples of Jesus, God will be with us. Are you a disciple?

And God is with us as a family of disciples.

2. Matthew 2:15 (Hosea 11:1) tells us that Jesus is Savior, as he goes down into Egypt in order to call us out of Egypt and slavery to sin.

Out of Egypt I called my son. Hosea 11:1. Note that critics accuse

Matthew here of taking Hosea 11:1 out of context, but this is a shallow understanding of the OT and the principle of foreshadowing.

Why? Because Jesus fulfilled all the Law and the Prophets, that’s why.

a. Out of Egypt God called Joseph (his bones were carried out of Egypt)

b. Out of Egypt God called Moses, the prefigure of Christ.

c. Out of Egypt God called his people Israel, a foreshadow of our own being called out of Egypt.

d. Out of Egypt God called Jesus as the savior of his people out of Egypt. (It is no accident that Matthew is the one who reports Jesus going down to Egypt)

e. Out of Egypt God calls every one of us, all of who are slaves to sin (John 8:31f)

Moses left the palace of Pharaoh to live among slaves in order to save the slaves.

Jesus left heaven to live among us slaves so that he could save us from spiritual slavery.

The point of this prophecy is that Jesus, Messiah is savior of the world.

Gregory of Nazianzus:

**"What [he has not] assumed has not been healed;**

**Jesus became like us so we could become like him.**

**Q: Have you left Egypt? Have you been saved yet? If not, what are you waiting for?**

3. Matthew 2:23 “So was fulfilled what was said through the prophets, that he would be called a Nazarene.”

Skeptics? Where? Matthew is playing fast and loose with the OT.

Hebrew: *nazer* = shoot, branch. Jesus lived in a town called Branch.

Isaiah 11:1-2 “A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. Messiah is the branch of Jesse and of David.

Jeremiah 23:5 “The days are coming,” declares the Lord, “when I will raise up from David a righteous Branch, a king who will rule wisely.”

Jesus is both the Branch of Jesse/David and a Nazarene.

The point: Messiah will be a king (but not the kind of king that the Jews expected)

Jesus is King of Kings. He is royalty.

Zechariah 6:12-13 He will be a priest on his throne. This is Jesus

4. Matthew 12:15-21 Isaiah 42:1-4. Jesus a humble and gentle servant.

Jesus was the most powerful man who ever lived, yet he dealt gently with us sinners. Jesus will bring justice, but not with a sword. That is a great comfort to me. The Jews missed this aspect. We, too, should be humble and gentle.

5. Matthew 21:4-5 Riding on a colt. Jesus is King “your king”, but not the kind of king the world expects. He is a gentle and humble king. Ex:Matt 11:30 My yoke is easy and my burden light.

Zech 9:9-10 Our king will rule from the River to the ends of the earth.

How can a king who rides on a donkey rule “from the River to the ends of the earth.” (the River is the Euphrates)

Is Jesus the king of your life? Are you a citizen of his kingdom? Then you will obey the constitution of that kingdom which is in Matthew 5-7.

Let’s start Mattthew:

Matthew 1:1-17 Matthew starts with genealogy.

Why? To show that Jesus is the Messiah who fulfills all that written in the Law and the Prophets!

The Old Testament (and the whole Bible for that matter) is a story about God sending a savior

Matthew is Jesus’ lineage through his mother (1:16) (Luke is through is father)

Matthew begins with Abraham (Jewish Messiah)

Luke begins with Adam to show the universal saving role of Jesus. Luke is the universal gospel.

Connects Jesus to Abraham, even more so to David, and also to Moses.

Matthew 1:1 Jesus the “son of David.” This genealogy is intended to show the royal lineage of Jesus.

The Son of David (and therefore king)

The Son of Abraham (ie. Isaac whose life was offered: and therefore savior)

Matthew identifies Jesus as King and savior.

In Luke, the birth narratives are wonderful stories. In Matthew, only that information relevant to showing Jesus fulfills prophecy, prefigure and foreshadow is used.

It is a resume of salvation history.

It stresses David taking the throne and, 14 generations later, Israel losing the throne in the exile. Then 14 generations later, Jesus takes the throne which is a (messianic) expectation of Jesus taking the throne back again. The second David.

We were with God, but we lost our place, and now, in Jesus we are finding our place again.

Its “irregularities” point out that we should not expect Jesus to only be a savior for the Jews. Tamar probably a Canaanite, Ruth a widowed Moabite, Bathsheba a Hittite, Rahab a Gentile. All four births were of suspect origin to lowly outsiders.

And of course, the birth of Jesus was considered by some to be ill repute as well.

Summarize: This is what I learn from prophecies fulfilled

Jesus is Son of Man

Jesus is Son of God

Jesus is God with us

Jesus is Savior

Jesus is a priestly King

Jesus is a humble and gentle servant/king

Jesus is son of Abraham

Jesus is son of Moses

Jesus is son of David.

Jesus fulfilled all the Law and the Prophets.