**The Book of Matthew**

**Sermon II 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.

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

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?)

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 connection with the Old Testament

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

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

And “son of Abraham.”

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.

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.

**1:18-24** **Birth Narrative**

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”

v. 21 Joseph told to call his adopted son *Jeshua*, which means God saves.

v. 22 Again, we see the pattern that Matthew shows Jesus fulfilling messianic prophecies: The virgin will give birth to a son, and he will be called Immanuel (Isaiah 7:14) (God with us)

**Matthew 2:1-23 God calls Jesus “out of Egypt”**

This entire section is designed to show Jesus as the true king of Israel (as opposed to Herod), as the son of Moses and as a Messiah/King for all nations.

This points out that Jesus is king, not just of the Jews, but of the Gentiles.

v. 2 Where is the one who has been born king of the Jews?

v. 11 Gentiles are the first to acknowledge Jesus as King, and to worship him.

These actions fulfill foreshadows in Isaiah 60:1-6 (gold and frankincense).

These actions remind us of the Queen of Sheba who brought similar gifts to Solomon (1 Kings 10:2) Again, we see a Gentile honoring a Jewish king.

Q: If you are a Gentile, is Jesus your king?

**2:13-19 Jesus and Moses**

This section contains prophetic references to Moses.

Like Jesus,

1. A jealous king wanted to kill him as a baby (v. 13), and killed many Jewish boys in an unsuccessful attempt to prevent being overthrown by a Jewish king.

(note: This is well within the character of Herod who had three of his own sons murdered, as well as hundreds of suspected conspirators)

2. Both came out of Egypt (v. 15)

“Out of Egypt I called my Son.” Hosea 11:1 In order to redeem spiritual Israel.

3. Both returned home when the jealous king died. (v. 19)

Jesus is the second Moses.

note that Jesus is called God’s Son here (v. 15)

**II. 3:1-4:16 Preparation for Jesus’ ministry**

**3:1-12 John “the Baptist.”**

Focuses on prophecy-fulfillment, of course.

Focuses in on the enmity and sinfulness of the Jewish leaders.

Prophetic material in this section: Matthew (and John) quotes Isaiah 40:3, of course (a voice calling in the desert), but he also adds parallels between JTB and Elijah such as the clothes he wears (2 Kings 1:8), his solitary life and his clash with a king and, more specifically with his wife (Ahab and Jezebel). Later (Matthew 11:7-15), Matthew has Jesus quoting Malachi 3:1 in reference to JTB and telling them that he is the fulfillment of the prophecy of the Elijah who is to come (also Mathew 17:12-13)

The message of John is repentance and preparing for the Kingdom of God. In Matthew the basic message of Jesus and of John is identical (Matthew 3:2 and 4:17)

John: Do not rely on your Jewishness for salvation. God can create children of Abraham from stones. What you need to do is repent. Note: in our debate with Shmuley Boteach and Shabir Ally, Boteach said that the only way to find forgiveness of willful sin was repentance.

[Aside: Interestingly, Josephus says more about John the Baptist than about Jesus. Apparently his ministry was quite affective and made quite a stir in Israel]

[Aside: The Jews did proselyte baptism. Qumran did many baptisms, but these were all self-baptisms. As far as we know, John was the first to do administered baptisms. This was brand new for the Jews.]

What is John’s message? It is the same as that of Jesus (Matthew 4:17)

Repent, for the kingdom of God is at hand (near). The messianic age is upon us. The true king—the one prophesied so many times—is immanent.

Q: What is the kingdom of God to you?

The Kingdom of God is anywhere, any situation or any person where God reigns as king. The Kingdom of God is a life submitted to God’s will.

Who lives in this kingdom? Those who have truly repented.

Q: Have you truly repented? Have you changed you mind? Have you turned your back on your rebellion and come into a loyal obedience to God? How would you know this?

Why now? Because the kingdom of God is coming! This is the Day of the Lord! We need to flee from God’s wrath into safety in God’s kingdom. (v. 7)

Is that a good day? That depends…

v. 9 Being born into Christianity is of no value here.

v. 11 the disciple of a Rabbi in Israel would do many menial tasks, but one they would never do is remove the shoes of their Rabbi. John is declaring the greatness of Jesus.

Baptize with the Holy Spirit (Acts 2, Acts 10) and with fire (2 Peter 3 end-times) He will come to save and to judge.

**3:13-17 Baptism of Jesus**

Jesus baptized by John to “fulfill all righteousness.”

Fulfill looks forward to Matthew 5:17 Jesus fulfilled all the Law and the Prophets. Bring to completion a messianic expectation.

Here, Jesus identifies with us humans, even though he did not need to on account of sin.

It is at this point, as well as at the Transfiguration, that Jesus is declared by God to be his Son.

In this declaration by God we have Jesus as the Messiah:

As a David-like king (parallel to 1 Sam 16:13)

As a suffering servant (Isaiah 42:1 Here is my servant, whom I uphold)

and the Son of God (Psalm 2:7 You are my son; today I have become your Father).

**4:1-11 Jesus tested in the desert.**

Tested is better than tempted here. Is Jesus ready for his ministry? Will he pass the test?

Again, Matthew’s account is full in allusions to the Old Testament—especially Deuteronomy 6-8.

Deut 8:2 Remember how the Lord your God led you all the way in the wilderness these forty years, to humble you and to test you in order to know what was in your heart, whether you would keep his commands.

v. 1 “Led by the Spirit…” God turns Satan’s trying to tempt us into a test which can prepare us for greater levels of ministry.

In this case, whereas Israel, under Moses, failed miserably, Jesus was triumphant. He passed the test with an A+. Again we see the theme here that Jesus is the true Israel who was called out of Egypt and tested in the desert.

Allusions to Moses

 v. 2 forty days of fasting

 v. 8 shown the “whole world” from a mountain (like Moses at Mt. Nebo Deut 34:1-4)

v. 2 After forty days of fasting, Jesus was hungry. No kidding!

The temptation/trial were to:

v. 4 Rely on human-produced, physical things rather than on God (Deut 8:10-18 esp 16-18). Will Jesus pass the test?

Like we saw in a sermon just a few weeks ago, Jesus never performed miracles to take care of his physical needs. He fully embraced his humanness.

Q: Who or what do you rely on when the rubber hits the road?

v. 7 If you are the Son of God, throw yourself down… Like we saw earlier in “the miracles Jesus did not do.” was to do miracles to convince people to believe in him.

Note: Satan even quotes scripture!

 Rely on God to get you out of messes of your own creation (as did Israel at Massah in Deut 6:16 Exodus 17:7 *massah* = testing, where they asked, “Is God among us or not.”).

We should not say to God, If you will do such and such, then I will do…

If you will heal my sick daughter, then I will…

Why? Because faith is belief in things not seen… (Heb 11:1)

No putting out fleeces like Gideon did. If God does not want me to date this non-Christian he will give me a sign.

I am waiting for a sign from God about my working on Sundays.

Do not rely on God to show you a sign about something that advice or scripture can answer for you.

Should I jump off this cliff? Should I spend time with this person? Should I spend money on this item? Should I take this job? God does not work that way!

v. 10 Worship things other than God. To give non-exclusive loyalty to God. (Deut 6:13, 8:19-20)

In the context of Deut 6:13 the temptation is that, when God blesses us, we rely on those things rather than on the one who gave them to us. Job, achievements, good looks, etc.

Q: How are you doing in these areas?

[note: v. 11 Although Jesus did not ask for angelic help, God sent angels after he had stood the test, to minister to him.]