

THE GOSPEL OF MATTHEW; YOUR KINGDOM COME...ON EARTH – FALL SEMESTER

Week 2 “For thus it is written...that it might be fulfilled”

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“For thus it is written...that it might be fulfilled” – evidence that the story, the true account of Jesus the Messiah, continues from the OT!!!

Theme of Matthew: Matthew, in writing to a Jewish audience, emphasized Jesus’ fulfillment of Old Testament prophecy, proving that He is the long-awaited Messiah – the King of Israel (Gen. 49:10; Num. 24:17; Psa. 2; Psa. 45; Psa. 110; Jer. 23:5-6; Micah 5:2; (Matt. 2:2; Matt. 2:6; Matt. 27:11; Mk. 15:32; Jn. 1:49; Jn. 12:13) PLEASE read these verses.

Matthew quotes more than 60 times from prophetic passages in the Hebrew Scriptures which speak of the future, emphasizing how Jesus is the fulfillment of all those promises. Jesus is regularly referred to as “the Son of David” – a Messianic title – the Messiah, the Son of God would come from David’s lineage – from the tribe of Judah (Matt. 1:1; 9:27; 12:23; 15:22; 20:30; 21:9, 15; 22:42, 45)

NOTE: Matthew makes no attempt to follow a strict chronology. A **comparison of the gospels** reveals that Matthew freely places events out of order. Matthew presents themes and broad concepts. He does not concentrate on laying out a timeline with every action of Jesus. What do we do with “events out of order”? We need to recognize that each of the Gospels has its own emphasis on the ministry of Jesus. The Gospels do not contradict; they complement what each presents:

Matthew looks at Jesus through the perspective of the Kingdom of Heaven/
Kingdom of God.

Mark looks at Jesus through the perspective of Jesus’ servanthood.

Luke looks at Jesus through the perspective of Jesus’ humanness.

John looks at Jesus through the perspective of Jesus’ deity.

The Four Gospels all present Jesus as the One who died to save sinners. Whether the writers presented Jesus as the King, the Servant, the Son of Man, or the Son of God, they had the common goal that people believe in Him.

Matthew, Mark, Luke, John write for different audiences:

Matthew writes to the Jewish people

Mark writes to the Romans

Luke addresses the Greeks

John writes to MANKIND!

Suggested dates of writing for each Gospel:

Matthew – written as early as 50 AD

Mark – in the early 50's – AD

Luke – 60-61 AD

John – 80-90 AD

In the few chapters that we read and discussed last semester, there are verses that jump off the page which beg to be observed and followed with asking those who, when, what, why, where and SO questions. Let's turn to a few of these verses and briefly comment:

Matt. 1:1 - *The book of the genealogy of Jesus the Messiah, the Son of David, the Son of Abraham*

Jesus is THE anointed One (Psa. 2: Isa. 61:1-2), the Messiah through David's kingly line, from the tribe of Judah, a physical descendant of Abraham, Isaac, and Jacob.

Matt. 2:1b-2 - *...wise men from the East came to Jerusalem, ² saying, 'Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.'*

The Magi traveled to JERUSALEM (NOT Bethlehem) and asked where is He who is born "King of the Jews"? While in the east they saw His star (cochav – blazing) ...the glory of God – DEITY!

Matt. 3:1-3 - *In those days John the Baptist came preaching in the wilderness of Judea, ² and saying, 'Repent, for the kingdom of heaven is at hand!' (the KING is near)" ³ For this is he who was spoken of by the prophet Isaiah, saying: 'The voice of one crying in the wilderness: 'Prepare the way of the LORD (JEHOVAH; YHWH); make His paths straight.'"*

Matt. 3:4-5 - *Now John himself was clothed in camel's hair, with a leather belt around his waist; and his food was locusts and wild honey. ⁵ Then Jerusalem, all Judea, and all the region around the Jordan went out to him ⁶ and were baptized by him in the Jordan, confessing their sins.*

II Kings 1:2-8 gives us a description of Elijah...*A hairy man wearing a leather belt around his waist.*

Why does the NT go into a detailed description of John? We don't have such a detailed description of Jesus. This description had special meaning for the people looking for the Messiah. WHY? Malachi told the people that the Messiah's arrival would be preceded by the appearance of Elijah. Enter John...looking like Elijah!

John the Immerser emerged from the same desert (the Judean wilderness) where Elijah spent most of his life. He preached with the same boldness as Elijah. He dressed like Elijah. As the angel Gabriel told Zacharias that John would come in the spirit and power of Elijah (Luke 1:17).

Elijah, when he was taken up to heaven bodily, he had crossed the Jordan from the west side to the east side. Elijah was translated bodily into heaven on the east side of the Jordan. John baptized on the east side of the Jordan from where Elijah was last seen!!

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Elijah ministered in a time of crisis in Israel, when the nation was far from God, and a time that immediately preceded a terrible judgment (exile). In John's day, Israel continued to experience oppression from the Gentile nations. They had been oppressed by Babylon, Persia, Greece...and now ROME!

There was persecution...and there was HOPE. The ministry of John signaled more Messianic fervor!

Matt. 3 - Baptism – John's baptism had its roots in the purification rites in Leviticus 15 – pointing to internal purification. John's baptism was an immersion of repentance. All who were immersed confessed their sins. John called out to them, "Repent"! Throughout the OT, God called on Israel, as a nation, to turn to Him (Isa. 55....)

Matt. 3 - At Jesus' baptism, GOD DECLARED JESUS THE SON OF GOD (Psalm 2; Prov. 30:4; Isa. 9:6).

Matt. 4 – Then Jesus was led up by the Spirit into the wilderness to confront Satan! The attacks hurled at Jesus were for the purpose of causing Him to bypass the cross and not die for mankind!!!! BUT during this time in the wilderness, because Jesus didn't succumb to Satan's attacks because Jesus is holy, He has no sin nature, JESUS PROVED TO BE THE SON OF GOD and there was VICTORY!

Matthew 4:12 - *Now when Jesus heard that John had been put in prison, He departed to Galilee.*

So, what do you think? What are you observing? Jesus was baptized and then confronted Satan. And, now we're reading that He left Judea? It seems that Jesus' departure is connected with John's imprisonment. We're not told in Matt. 4:12, however, why John was imprisoned.

WAIT!! Isn't there more information about John and further interaction with the Jewish religious leadership? Isn't there more information regarding where Jesus ministered shortly after He was baptized?

REMEMBER, Matthew makes no attempt at following a strict chronology. A **comparison of the gospels** reveals that Matthew freely placed events out of order. In comparing the gospels, perusing Mark, Luke, and John, we realize that perhaps a bit over a year passed between Matthew 4:11 and Matthew 4:12. What happened in that space of a year? In your study time, for continuity, read John 1:19 through John 4:45.

Within that approximately one year gap of time, John began directing his own disciples to Jesus.

John 1:35b-39 - ...*John stood with two of his disciples. ³⁶ And looking at Jesus as He walked, he said, 'Behold the Lamb of God!'*

The two disciples heard him speak, and they followed Jesus.

John highlights the sacrifice of Jesus, the perfect Passover Lamb! And, two of John's disciples follow Jesus!

³⁸ *Then Jesus turned, and seeing them following, said to them, 'What do you seek?' They said to Him, 'Rabbi' (which is to say, when translated, Teacher), 'where are*

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You staying?' ³⁹ He said to them, 'Come and see.' They came and saw where He was staying, and remained with Him that day (now it was about the tenth hour).

Note your observations re: vv. 38 and 39:

To the Jews, sunrise was approximately 6 a.m. Jesus' encounter with these disciples of John was approx. 4 p.m. (*now it was about the tenth hour*)

Note your observation about the statement in parenthesis:

Who are these two disciples of John who followed Jesus?

John 1:40 - *One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother.*

We have Andrew and we have – John. John, the Apostle John, the John who wrote the Gospel of John...doesn't mention himself by name. We see the humility of John.

John's disciples, Andrew and John asked Jesus "Where are you staying?" (John 1:38). Jesus responded with, "Come and see."

“Come and see” doesn’t seem to be the official call. Perhaps it was an invitation to examine Him more closely. We read the official calling of the disciples after these events in Matt. 4:18-22, Matt. 9:9, Matt. 10:1-4 (listing), and in Mark 1:16-20,

John 1:41 — Andrew first found his own brother Simon, and said to him, ‘We have found the Messiah’ (which is translated, the Christ) (THE ANOINTED). ⁴² And he brought him to Jesus. Now when Jesus looked at him, He said, “You are Simon the son of Jonah. You shall be called Cephas” (which is translated, a Stone).

Think of what Jesus was telling Simon Peter at this first meeting – “I’m going to change who you are”! Jesus transforms us into what He wants us to become!

The next day Jesus “found” Philip (John 1:43) to whom Jesus said, “Follow Me.” And Philip immediately found Nathanael (also known as Bartholomew – only noted in Matthew, Mark, and Luke).

John 1:45 - ...we have found Him of whom Moses in the law, and also the prophets, wrote – Jesus of Nazareth, the son of Joseph.

John 1:46a – Nathanael said to Philip, ...*Can anything good come out of Nazareth?* Slightly sarcastic/prejudice.

How in keeping with God’s ways... God tells us *My thoughts are not your thoughts; your ways are not my ways. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts* (Isa. 55:8-9) And so, God sent the angel Gabriel to a virgin from Nazareth...known for its immortality. And this virgin would have a child out of wedlock. And God placed His

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Son in this germ of a town! We need to look beyond our setting. God transforms and calls us to a life of faith – to trust in Him!!!

Nathanael responded to Philip, *can anything good come out of Nazareth?*

John 1:46b-51 - ...*Philip said to him, ‘Come and see.’* ⁴⁷ *Jesus saw Nathanael coming toward Him, and said of him, ‘Behold, an Israelite indeed, in whom is no deceit!’* ⁴⁸ *Nathanael said to Him, ‘How do You know me?’*

Nathanael was essentially told Jesus, “Yup, that’s who I am!” (Which OT individual was known for his manipulative, deceitful ways?)

Jesus answered and said to him, 'Before Philip called you, when you were 'under the fig tree', I saw you.'⁴⁹ Nathanael answered and said to Him, 'Rabbi, You are the Son of God! You are the King of Israel!'

What transformation had occurred in Nathanael's mind and heart for him to move from cynicism to proclaiming the truth of Scripture following Jesus speaking one insightful sentence – relaying Who He is? How much “before Philip called” Nathanael did Jesus see Nathanael? And, what's the significance regarding the fig tree?

Fig trees can grow to be extremely tall with large, up to 24 inches long, shiny-green oblong leaves. Sounds as if you can be quite hidden sitting under a fig tree. And, Jesus saw Nathanael. But, a bit more.... Disciples of Rabbis in first century Israel would follow their rabbi as he walked throughout Israel – as he taught. Scripture describes learning from a rabbi/a teacher as “sitting at his feet.”

Luke 10:39 – Martha of Mary, Martha, and Lazarus...Martha...*had a sister called Mary, who also sat at Jesus' feet and heard His word.*

The Apostle Paul spoke of the Rabbi who had taught him...Acts 22:3 - *I am indeed a Jew, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel (Rabbi Gamaliel – a well-known Rabbi in Paul's day), taught according to the strictness of our fathers' law....*

Cultural books on Judaism document that sitting at the rabbi's feet occurred in synagogues...but it was also carried out under the fig tree because of the shade it provided and because the fruit of the tree was sweet. “Under the fig tree” became an idiom for one who sits under the Rabbi's sweet instruction and wisdom.

⁵⁰ *Jesus answered and said to him, 'Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these.'* ⁵¹ *And He said to him, 'Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.'* Might this have been the passage Nathanael was reading in Genesis 28:10-17 when Jesus saw him? In the Genesis 28, Jacob dreams of a ladder from earth to heaven and the angels were ascending and descending upon it. Jesus told Nathanael that He/Jesus is the ladder – the link between heaven and earth.

The “Son of Man” does not convey “the perfect man,” or “the ideal man,” or “the common man.” The “Son of Man” speaks of Jesus' deity!

Daniel 7:13-14 - *I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. ¹⁴ Then to Him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an*

everlasting dominion, which shall not pass away, and His kingdom the one which shall not be destroyed.

The Gospel of John tells us that Jesus, with those who would follow Him, then left Judea to journey into Galilee. And this trip to Galilee was prior to John's imprisonment and prior to His departure to Galilee in Matt. 4:12. We must continue with the John sequence for now.

John 2:1 - . . .*there was a wedding in Cana of Galilee*.... We are primarily going to reside in the Gospel of Matthew during our study this semester. But, we need to understand Jesus' route as there is much foundational information that is found in the Gospels of John and Luke.

John 2:1-11 - *On the third day (from what transpired in John 1 and there was a wedding in Cana of Galilee, and the mother of Jesus was there (perhaps a relative's wedding) ² Now both Jesus and His disciples were invited to the wedding. ³ And when they ran out of wine, the mother of Jesus said to Him, 'They have no wine.'* (Running out of wine was a major social faux pas...bringing social disgrace upon the hosts.) *⁴ Jesus said to her, 'Woman (an endearing term), what does your concern have to do with Me? My hour has not yet come.'* (Jesus was on a timetable). *⁵ His mother said to the servants, 'Whatever He says to you, do it.'* *⁶ Now there were set there six waterpots of stone, according to the manner of purification of the Jews, containing twenty or thirty gallons apiece. ⁷ Jesus said to them, 'Fill the waterpots with water.' And they filled them up to the brim. ⁸ And He said to them, 'Draw some out now, and take it to the master of the feast.' And they took it. ⁹ When the master of the feast had tasted the water that was made wine, and did not know where it came from (but the servants who had drawn the water knew), the master of the feast called the bridegroom. ¹⁰ And he said to him, 'Every man at the beginning sets out the good wine, and when the guests have well drunk, then the inferior. You have kept the good wine until now!'* **11** *This beginning of signs Jesus did in Cana of Galilee, and manifested His glory; and His disciples believed in Him.*

Jesus performed a "sign". We read of "signs" in the OT. "Signs" authenticated the message of Moses and of the prophets (Ex. 4:8-9; Ex. 4:28-30; Ex. 7:3; Ex. 10:1-2; Isa. 20:3).

The signs Jesus performed testified to the divine authenticity of his message and also testified to the reality that JESUS is the divine message – the very Word of God (John 1:1).

This was Jesus' first miracle. Why was it significant?

- It was a miracle of creation – Jesus made wine out of water. Only God creates.

- Jesus performed His first miracle at a Wedding! Through this miracle, Jesus is sanctifying marriage which speaks to the union between God and Israel (Jer. 3:14; Isa. 54:15; Eze. 16:8). Jesus is blessing the marriage celebration.
- The marriage relationship speaks to true JOY in the Scriptures.

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- In Jer. 16:9 - God told Israel that because of their sin of idolatry, He *would cause to cease from this place, before your eyes and in your days, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride.*

- Jesus began His public ministry at a wedding offering joy as the “Bridegroom” within God’s plan of redemption!

- Isa. 62:4-5 – God, in speaking to Jerusalem of RESTORATION, tells them - *You shall no longer be termed Forsaken, nor shall your land any more be termed Desolate; but you shall be called Hephzibah (My delight is in her), and your land Beulah (married); for the LORD delights in you, and your land shall be married. ⁵ For as a young man marries a virgin, so shall your sons marry you; and as the bridegroom rejoices over the bride, so shall your God rejoice over you.*

- And, this speaks to the wonderful relationship the Messiah will have with His bride – the redeemed - during the Millennial Kingdom which is the kingdom of God on earth.

- Jesus’ first miracle/sign during His earthly ministry, points to the MARRIAGE SUPPER of the Lamb in the Millennial Kingdom and of our union with Him (Isa. 25:6; Matt. 8:11). And, at that marriage supper of the Lamb after Jesus establishes His kingdom on earth at His Second physical coming, Gentiles and Jews will feast together (Matt. 8:11)

- Jesus’ miracle of the provision of wine proved His Messiahship. The prophets had written in the Tanakh that during the Millennial Kingdom, when the Messiah would rule and reign – wine would flow liberally (Isa. 25:6; Jer. 31:12; Hosea 14:7).

- Jeremiah had foretold that in the Messianic age “they will rejoice in the bounty of the LORD—the grain, the new wine . . .” (**Jeremiah 31:12**). Amos said, regarding the RESTORATION of Israel in the Millennial Kingdom, that Israel “will plant vineyards and drink their wine” (**Amos 9:14**).

- Matt. 26:29 - *But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.*

There was another miracle that occurred at the wedding...

John 2:11 - *This beginning of signs Jesus did in Cana of Galilee and manifested His glory; and His disciples believed in Him.* While the first disciples had already acknowledged Him enough to respond to Jesus telling them, “Come and See,” this miracle/sign perhaps brought them from head knowledge to heart knowledge when Jesus manifested His glory.

John describes Jesus' miracles as "signs." A sign always sends a message. Jesus' miracles authenticated Who He is - the Messiah, God the Son!

John 2:12 – *After this (after the miracle at Cana) He went down to Capernaum, He, His mother, His brothers, and His disciples; and they did not stay there many days.*

WHY did they not stay there many days? Scripture answers that WHY question...

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John 2:13 - *Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.*

QUESTIONS:

What impacted you most?

What did you not understand?

What were your observations?

What were your questions?

How is Jesus' first miracle at the wedding significant?

How does this lesson contribute to the BIG PICTURE of Scripture?

What do you wish to share with others re: this lesson?

SUGGESTED HOMEWORK:

Reread Week 2 along with the Scripture references.

Note observations; jot down questions.

Determine which questions you'll begin to research.

Begin to find answers in the Scripture for those questions.

What action will you take based on how the lesson impacted you?

Share with at least one person what you've been learning.

Read Week 3's handout when you receive it.