



SESSION 5 - THE GOSPELS (Matthew)

From the very structure of his gospel - we see that Matthew is intent on showing us how Jesus _____ the OT pointed to! (cf. Luke 24:27)

1. THE GREATER MOSES

JESUS FULFILLS THE PENTATEUCH (Matthew 1-7)

The first seven chapters of Matthew's Gospel generally follow the motifs of the Pentateuch (Genesis to Deuteronomy).

- In doing this, **Matthew is demonstrating Jesus'** _____ **with Israel**
- But even more significantly, showing how **Jesus is the** _____ **of God.**

A. Parallels to the Patriarchs

i. A NEW GENESIS

The first line of Matthew literally reads: "the Book of Genesis of Jesus Christ, the son of David, the son of Abraham." Just as the OT book of Genesis begins by telling us of the genealogy of God's OT people (Israel), here in Matthew, we find a genealogy of Jesus Christ.

ii. THE FULLNESS OF TIME

The genealogy highlights through three series of _____ names. It shows that Jesus is David's rightful heir to the throne, and the completion of the fullness of time. (see Gal. 4:4)

iii. SECOND ADAM - THE PROMISED SEED

Jesus' birth is also reminiscent of the story of Isaac's birth. God had promised to miraculously provide a _____ to Abraham - which was fulfilled in the birth of Isaac to Abraham and Sarah when they were in their old age.

Jesus Christ is the ultimate fulfillment of God's promise of miraculous _____ of a seed to Abraham through whom blessing to all nations would come!



B. Parallels to the Exodus

i. THE GREATER MOSES - THE TRUE EXODUS

Christ was not to save his people from Roman oppression, but rather from their true _____ - their sins. (cf. Matt. 1:21)

Herod - the evil ruler - tries to destroy Him, just as Pharaoh attempted to destroy the baby Moses (2:16-17). This too is interpreted by Matthew as fulfillment of prophecy in Jeremiah 31:15 - the same chapter where we find one of the escalating prophecies we looked at last week.

ii. TRUE ISRAEL

Next we see that Joseph takes the child Jesus down to Egypt due to a warning in a dream (2:13-14). Remember the story of Joseph in Genesis - who was a dreamer and who led God's people to Egypt to seek temporary refuge. Matthew himself acknowledges the connection by quoting Hosea 11:1 in verse 15, "out of Egypt I called my son." In the context of Hosea's time, he was speaking of God's past deliverance of Israel (God's son) from Egypt. Here in Matthew, Jesus is God's Son called out of Egypt.

Here, Matthew is showing us that Israel's deliverance through the Passover and Red Sea _____ a greater deliverance now being inaugurated.

Furthermore, in connection to the Exodus story - we find next that Jesus is baptized, just as Israel was 'baptized' (so to speak) in the Red Sea. (see 1 Cor. 10:2)

iii. THE TRUE PASSOVER LAMB

John's Gospel tells us at Jesus' baptism, John the Baptist said of him, "The next day he saw Jesus coming toward him, and said, "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29)



C. Parallels to the Wilderness Narratives of Numbers

i. THE WILDERNESS

Chapter 3 starts off with the appearance of John the Baptist as "the voice of one crying in the wilderness..." a quotation of Isaiah 40:3. John appears on the scene from the wilderness, calling the people to repent - which reminds us of the unrepentance of the Numbers generation in the wilderness and their hardness of heart on the way to Canaan.

ii. IDENTIFICATION WITH SINNERS

Jesus, by being baptized like the faithful Jews who were coming repentant to John, was identifying with His fellow repentant Israelites. This anticipates His complete identification with sinners when He bears our sins on the cross. This is how it fulfills all righteousness:

For Christ to be our righteousness, he must fully _____ with us, and fully _____ all for us.

iii. FAITHFUL THROUGH THE WILDERNESS

Jesus is led into the wilderness to be _____.

He experiences temptations which are parallel to Israel's wilderness temptations. However, whereas Israel was unfaithful and succumbed to temptation again and again, Jesus - the true obedient Son - successfully resists temptation. And He does so by quoting three times from the book of Deuteronomy.



D. Parallels to Deuteronomy & Leviticus

i. THE TRUE LAWGIVER

In the Sermon on the Mount of Matthew 5-7, we see Jesus, going up on the mountain and giving His disciples His teachings. The parallels to Exodus and Deuteronomy are unmistakable.

This is a *new* giving of the _____ from a *new* Mount _____.

ii. JESUS _____ THE LAW

"Do not think that I have come to abolish the Law or the Prophets; **I have not come to abolish them but to fulfill them.**" (Matthew 5:17)

Notice the dilemma of verse 20: he just told them that in order to enter the Kingdom of Heaven, their righteousness had to exceed that of the spiritual professionals of their time! **How would this be possible?** The answer is in the first part of his statement - that he came to fulfill the law - to accomplish it on their behalf. Jesus brings to full realization what the Old Testament Law pointed forward to.

iii. Jesus corrects abuses of the Law

Jesus shows that the Law was not just about external observance of rules, but was truly about the motives of the heart.

2. THE GREATER JOSHUA

JESUS FULFILLS THE CONQUEST OF THE LAND (Matthew 8-10)

"...the name 'Jesus' is a Grecized form of the Hebrew 'Joshua,' recalling the successor of Moses and liberator of God's people."

(Craig Blomberg, "Commentary on the New Testament use of the Old Testament, p. 3)

In the second narrative block of Matthew's Gospel (chapters 8-9), we see a focus on the expansion of Jesus' ministry and the Kingdom of God. Just as in Joshua we find the people of God 'expanding' into the Promised Land.

This section shows us how Jesus fulfills the conquest and _____ of God's Kingdom.



3. THE GREATER WISDOM

JESUS FULFILLS THE WRITINGS (Matthew 11-13)

- It has been given to Jesus' disciples to know the mysteries, whereas it has been concealed from others (13:11).
- The genre of parables (which we find many in this block) is similar to the essence of an OT proverb.
- Matthew 13:34-35 explains Jesus' teaching in parables by quoting from Psalm 78:2 - which is a sort of wisdom psalm telling Israel to learn wisdom from the lessons of history.

4. THE GREATER KING

JESUS FULFILLS THE KINGDOM OF GOD (Matthew 14-18)

The narrative & teaching in this section have something to do with the idea of shepherding or caring properly for God's people (see 18:10-14). This was what OT Israel's Kings were supposed to be (see 2 Sam 5:2, 7:7).

So, these blocks have a relation to the OT figure of the Davidic _____ - which Jesus embodies as its fulfillment.

5. THE GREATER PROPHET

JESUS FULFILLS THE PROPHETS (Matthew 19-25)

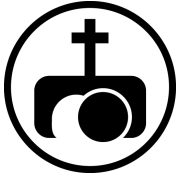
The fifth narrative (19:1-21:22) and teaching (21-25) block are predominantly prophetic in nature. Jesus speaks of the fall of Jerusalem, final judgment, and criteria for punishments and rewards. The narrative section ends with Jesus' prophetic sign of cursing the fig tree - which is reminiscent of the OT prophetic symbolic actions. However, Jesus not only fulfills the prophetic ministry as a prophet, but also as the endpoint itself of what OT prophecy pointed towards!

6. THE PASSION

JESUS FULFILLS EVERYTHING (Matthew 26-27)



- **The Greater Moses** - (26:17-29)
- **The Greater Joshua** - (26:51-56 & 28:18-20).
- **The Greater Wisdom** - (27:42, 47-49 & Psalm 22)
- **The Greater King** - (20:25-28; 26:27-31; 27:37)
- **The Greater Prophet** - (16:21; 20:17-19; 20:28; 21:33-42; 26:31, 54, 56, 65 & 68; 27:9-10).



7. THE RESURRECTION & GREAT COMMISSION (Matthew 28)

The Great Commission (Matt. 28:18-20) has all the elements of God's Covenantal Relationship with His people:

- I. **God's Power** (Jesus has all authority)
- II. **Divine Order** (teaching them to obey everything I have commanded)
- III. **Personal Presence** (I will be with you always).

As God's Covenant people, the Great Commission is OUR COMMISSION!

ASSIGNMENTS FOR SESSION 6

READ

For next week's session, please read:

- Acts 15:1-21
- Galatians 5:1-6
- The quote in your email

WATCH

- [Overview: Galatians](#)
- [Should we obey Old Testament Law?](#)

ASK

- Given the role of circumcision in the history and life of Israel (see primer on circumcision above), why do you think there was such a heated debate over circumcision in Acts 15?
- In Acts 15:5, how is circumcision related to the law of Moses?
- In Acts 15:7-11, what is the gist of Peter's argument?

Recommended Resource: [The Shadow of Christ in the Law of Moses](#) by Vern S. Poythress

JESUS' FULFILLMENT OF THE OT IN MATTHEW

