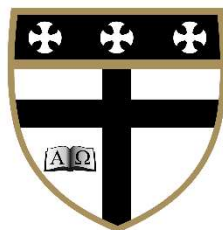


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A HISTORY OF THE NEW TESTAMENT CHURCH

“Old Testament Foundations of the Gospel of Matthew”¹

by

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“Old Testament Foundations of the Gospel of Matthew”



Introduction²

We began this series with a discussion of Christ as the manifestation of the *Logos* of God³ -- as the very essence of truth itself.⁴ We analyzed the essence of Christ’s law of love, which is *agape*.⁵

We then analyzed the books of the First and Second Maccabees, or the histories of the Jewish wars of the two centuries immediately before the birth of Christ. That history included rise and fall of the Jewish Hasmonean dynasty (140 – 37 BC) and the political climate of the Roman province of ancient Judea at the time of Christ’s birth, when King Herod the Great reigned.

For, indeed, “[f]orces of the Roman Republic conquered the Hasmonean kingdom in 63 BCE and made it into a client state; Herod the Great displaced the last reigning Hasmonean client-ruler in 37 BCE.” And King Herod had ruthlessly ended the Jewish Hasmonean dynasty, and any chances of reestablishing that Hasmonean dynasty, when he ruthlessly executed all of the surviving male members of the Hasmonean family:

² This paper is dedicated to the **Rev. John Wesley (1703 – 1791)**, Fellow of Lincoln College, Oxford and principal founder of the Methodist Movement and the Methodist Church, and who once proclaimed: “The gospel of Christ knows of no religion, but social; no holiness but social holiness.”

³ See, e.g., Bertrand Russell, *A History of Western Philosophy* (New York, NY: Touchstone, 2007), p. 309 (“For Christians, the Messiah was the historical Jesus, who was also identified with the Logos of Greek philosophy....”); and p. 289 (“It was this intellectual element in Plato’s religion that led Christians—notably the author of Saint John’s Gospel—to identify Christ with the Logos. Logos should be translated ‘reason’ in this connection.”).

⁴ See, also, John 17:17 (“Sanctify them through thy truth: thy word is truth.”) See, also, `St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 645 (“For by consulting the Gospel we learn that Christ is Truth.”); Saint Augustine, *Confessions* (New York, N.Y.: Barnes & Nobles Classics, 2007), p. 48 (“Your law is the truth and you are truth.”)

⁵ The fundamental “Law of Christ,” to wit, is to “love ye one another” (John 15:12); to do justice and judgment (Genesis 18:18-19; Proverbs 21: 1-3); to judge not according to appearance but to judge righteous judgments (John 7:24); to do justice, judgment, and equity (Proverbs 1:2-3); and “whatsoever ye would that men should do to you, do ye even so to them” (Matthew 7:12). See, also, Robert F. Cochran and Zachary R. Calo, *Agape, Justice and Law: How might Christian Love Shape Law?* (Cambridge, United Kingdom: Cambridge University Press, 2017).

The fate of the remaining male members of the family under Herod was not a happy one. Aristobulus III, grandson of Aristobulus II through his elder son Alexander, was briefly made high priest, but was soon executed (36 BCE) due to Herod's jealousy. His sister Mariamne was married to Herod, but also fell victim to his jealousy. Her sons by Herod, Aristobulus IV and Alexander, were in their adulthood [and was] also executed by their father.

Hyrcanus II had been held by the Parthians since 40 BCE. For four years, until 36 BCE, he lived amid the Babylonian Jews, who paid him every mark of respect. In that year Herod, who feared that Hyrcanus might induce the Parthians to help him regain the throne, invited him to return to Jerusalem. The Babylonian Jews warned him in vain. Herod received him with every mark of respect, assigning him the first place at his table and the presidency of the state council, while awaiting an opportunity to get rid of him. As the last remaining Hasmonean, Hyrcanus was too dangerous a rival for Herod. In the year 30 BCE, charged with plotting with the King of Arabia, Hyrcanus was condemned and executed.⁶

King Herod's ethnicity is a historical enigma, but he was by no means a legitimate Jewish heir to the throne of King David. Herod the Great, an Idumean (i.e., Edomite) and a half-Jew.

Herod was born around 72 BCE in Idumea, south of Judea. He was the second son of Antipater the Idumaeen, a high-ranking official under ethnarch Hyrcanus II, and Cypros, a Nabatean Arab princess from Petra (in present-day Jordan). Herod's father was by descent an Edomite with a Jewish mother; his ancestors had converted to Judaism. Herod was raised as a Jew. Strabo, a contemporary of Herod, held that the Idumaeans, whom he identified as of Nabataean origin, constituted the majority of the population of western Judea, where they commingled with the Judaeans and adopted their customs.... Thus Herod's ethnic background was Arab on both sides of his family....

While Herod publicly identified himself as a Jew and was

⁶ "The Hasmonean Dynasty," Wikipedia (online encyclopedia)
https://en.wikipedia.org/wiki/Hasmonean_dynasty

considered as such by some, this religious identification was undermined by the decadent lifestyle of the Herodians, which would have earned them the antipathy of observant Jews. Herod later executed several members of his own family, including his wife Mariamne I....

Herod was granted the title of 'King of Judea' by the Roman Senate. As such, he was a vassal of the Roman Empire, expected to support the interests of his Roman patrons.⁷

This set of circumstances led to legitimate questions about Herod's legitimacy as heir to the throne of David, and hence Herod's insecurities led to his repression of Jewish opposition. Herod's Temple elite were purged, and only priests and chief priests were installed. This was the nature of the danger and of the political repression in ancient Judea when Jesus of Nazareth was born.

Here, we continue that general analysis with the Gospel of Matthew, who radically explains why he believes Jesus of Nazareth was indeed the long-awaited Messiah whom the prophets had spoken about.

The Thomas Nelson KJV version (2017) of The Holy Bible provide the following introductory note to the Gospel of Matthew:

Matthew is the gospel written by a Jew to Jews about a Jew. Matthew is the writer, his countrymen are the readers, and Jesus Christ is the subject. Matthew's design is to present Jesus as the King of the Jews, the long-awaited Messiah. Through a carefully selected series of Old Testament quotations, Matthew documents Jesus Christ's claim to be the Messiah. His genealogy, baptism, messages, and miracles all point to the same inescapable conclusion: Christ is King. Even in His death, seeming defeat is turned to victory by the Resurrection, and the message again echoes forth: the King of the Jews lives.

Hence, Jesus' arrival upon the historical scene when Judea was a client-state of the Roman empire and when King Herod reigned there, was a political threat to the status quo. The first chapter in the Gospel of

⁷ "Herod the Great," Wikipedia (online encyclopedia) https://en.wikipedia.org/wiki/Herod_the_Great.

Matthew describes Jesus' royal lineage; the second chapter describes King Herod's attempts to assassinate Jesus when he was yet still only a child. Ultimately, Jesus' claim to be a king-- the King of the Jews-- would lead to his crucifixion.

In his paper, we shall look at how Jesus of Nazareth paid great homage to the Old Testament-- he quoted from it, he relied upon it as the foundation for his arguments with the Scribes and Pharisees, and he endeavored to exemplify (i.e., fulfill) the Old Testament. "Think not," said Jesus, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (Matthew 5:17).

Jesus is thus trying to re-establish Israel-- i.e., the restored Israel spoken of in the several books of the Hebrew prophets-- under repressive political and social conditions. His people are subjugated and persecuted by the Roman and Jewish elites. For this reason, Jesus had to re-establish his restored kingdom of Israel under adverse conditions, as an underground movement that was eventually condemned as a subversive movement.

Significantly, Jesus of Nazareth was an orthodox Jew who lived among Jews and honored Jewish law, custom, and tradition-- especially the prophetic tradition of the Hebrew prophets who lived before, during, and after the Babylonian captivity.

The Gospel of Matthew demonstrates how Jesus both honored and fulfilled the Law of the Old Testament. Christ did not change the moral essence or the moral laws of the Mosaic law, but He did change the methods and the means whereby the Mosaic Covenant could be ratified and executed.

Christ made the Levitical priesthood obsolete. Most of Christ's apostles were not Levites and, therefore, were not eligible for the Levitical priesthood. Christ himself was not a Levite, and therefore, according to Jewish law, He was not eligible for the Levitical priesthood.

Nevertheless, Christ was proclaimed to be a High Priest. (Hebrews 5:1-14). His priesthood was "after the order of Melchisedec." (Hebrews 5:6, 10). "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God." (Genesis 14:18).

And so Christ was, like Melchizedek, both a king and a priest. But not only was Christ both a priest and a king, but the Book of

Revelation informs us that Christ also “made us kings and priests unto God and his Father.” (Revelation 1:6). And before the Levitical priesthood was instituted in Exodus 32, the entire nation of Israel was so designated as “a kingdom of priests, and an holy nation.” (Exodus 19:6). The Apostle Peter used this same description to describe the Church of Jesus Christ, to wit: “[b]ut ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people....” (1 Peter 2:9).

From this we may deduce the correctness of Martin Luther’s doctrine on the “Priesthood of All Believers,” and of John Calvin’s conceptualization of the “Presbyterian” forms of both ecclesiastical and civil polity-- i.e., the fatherhood of God, the brotherhood of man, and democracy. (See, e.g., Acts 6:6; 1 Timothy 4:14; and 2 Timothy 1:6, describing “the presbytery,” “laying on of hands,” etc., by a counsel of elders).

Christ’s restored Israel would be a nation of priests (or a nation of elders or presbyters (i.e., holy men and holy women)).

Christ’s Church thus emerged from the Jewish Synagogue system, which included Israelites or Jews who were not Levites. The leaders of the synagogues were “elders” or “presbyters” – not Levitical priests. In some instances, Levites and priests took part in Synagogue rituals and prayers, and this was especially true after the destruction of the Second Temple in 70 A.D. But the Jewish synagogues were created to fill the void left by the corruption of the Temple elites and the Jewish monarchy. The synagogue system permitted only ten (10) Jewish laymen to found a lawfully consecrated synagogue, which was a house of prayer as well as a local community center, school, and public square.

The synagogue was never designed to replace the Temple or the Jewish monarchy-- it was founded to keep alive the sacred faith and to carry the torch of truth, until the arrival of the Messiah, who would gather together the restored Israel. To a great extent, this is still the role and function of the modern-day Jewish synagogue.

Political State of Israel <----> Jewish Synagogue

The Jewish synagogue existed to in order to bolster the Kingdom of Judah. During the Babylonian captivity, the Jewish diaspora was sustained by the Jewish synagogue, which sought the long-awaited

Messiah and the restoration of Israel. The Jewish synagogue did not conceptualize itself as the replacement of the political nation-state of Israel, but it was only the source of cultural preservation, pedagogy, and local community service.

Christ's new groups were organized within those same Jewish synagogues. The Gospel of Matthew use the same word for "synagogue" that is used for "church." (Matthew 18:17-20).

"Originally the Greek word for 'synagogue,' *synagógē*, had the same meaning as *ecclesiá*, namely, an assembly or congregation. This is seen from the way the verbal root *synágo* was used. A typical instance is that recorded at Matthew 18:20: 'Where there are two or three met together [*synágo*] in my name, there I am in their midst.' That is why "ecclesia" and "synagogue" are used interchangeably in the Septuagint Bible translation."⁸

The Christian synagogues was also called churches, their relationship to government and civil polity remaining the same-- to improve, to teach, and to baptize all nations. (Matthew 28: 19-20).

Christian Civil Polity <----> Roman/ Anglican Churches

The essential structure of the Western Church adopted this conceptualization of civil polity-- i.e., the Christian civil polity. Even today, the kingdom of Great Britain is still organized around this principle.

When the 16th and 17th-century Protestant Reformations were wrought, they did not dislodge the fundamental principle that the secular civil polity was governed by divine Providence. Following the Pauline doctrine in Roman 13, those Protestants insisted that the secular civil magistrate was a vicegerent of God, and that the civil polity existed to establish true justice, or else it could not legitimately claim authority to rightful and lawful civil power.

Secular Civil Polity <----> Protestant Churches

This conception of secular civil polity is fundamentally Christian, found in the Old Testament and reinforced through Christ's sayings and

⁸ "The Synagogue—Precursor of the Local Christian Assembly," <https://wol.jw.org/en/wol/d/r1/lp-e/1961488>

parables in the New Testament.

The Old Testament clearly establishes Divine Providence. (Psalm 22:28, “For the kingdom is the LORD’s: and he is the governor among nations.”)

In the New Testament, Christ does not abrogate that divine Providence but instead He arrogates that same divine Providence to himself. (Matthew 28: 18, “All power is given unto me in heaven and in earth”).

And so, the kingdom of Christ upon earth (i.e., the church) was instituted to teach, inter alia, the divine Providence of God over all nations.

The Gospel of Matthew demonstrates that Christ’s teachings retain fidelity to the Old Testament Scripture.

Through his words and deeds, Christ explains the true meaning of the Old Testament. His miracles only reinforced and proved that He possessed the divine authority for carrying out his ministry.

Christ was a Jewish rabbi. As such, Christ was a master interpreter of Mosaic or Jewish law and Sacred Scripture. The Gospel of Matthew demonstrates that Christ maintained fidelity to the Old Testament law and Scripture.

This paper discusses the Old Testament Scriptures which Christ either explicitly cited and discussed during his ministry or actually fulfilled through his many deeds.

“Old Testament Foundations of the Gospel of Matthew”

PART ONE

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Subject One: The Messiah Predicted in the Book of Isaiah

Gospel of Matthew:

“Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

“Behold, a **virgin shall be with child, and shall bring forth a son**, and they **shall call his name Emmanuel**, which being interpreted is, God with us.”⁹

OLD TESTAMENT REFERENCE:

Book of Isaiah:

“Therefore the Lord himself shall give you a sign; Behold, a **virgin shall conceive, and bear a son**, and shall call his name **Immanuel**.”¹⁰

⁹ Matthew 1: 22-23.

¹⁰ Isaiah 9:2 through 9:7.

Subject Two: The Messiah Predicted in the Book of Micah

Gospel of Matthew:

“And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people.”¹¹

OLD TESTAMENT REFERENCE:

Book of Micah:

“But thou, Bethlehem Ephrahtah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.”¹²

¹¹Matthew 2:6

¹²Micah 5:2.

Subject Three: The Messiah To Be Called Out of Egypt

Book of Matthew:

“And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”¹³

OLD TESTAMENT REFERENCE:

Book of Hosea:

“When Israel was a child, then I loved him, and called my son out of Egypt.”¹⁴

¹³ Matthew 2:15.

¹⁴ Hosea 11:1.

Subject Four: The Messiah in the Book of Jeremiah

Gospel of Matthew:

“Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.”¹⁵

OLD TESTAMENT REFERENCE:

Book of Jeremiah:

“At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people....

For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither....

Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he....

¹⁵ Matthew 2:17-18.

Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

Thus saith the LORD; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not.

Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, that thy children shall come again to their own boarder....

Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake.... But this shall be the covenant that I will make with the house of Israel; after those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.”¹⁶

¹⁶ Jeremiah 31: 1-33.

Subject Five: The Messiah shall come from Nazareth¹⁷

Gospel of Matthew:

“And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.”¹⁸

OLD TESTAMENT REFERENCE:

Book of Judges:

“For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.”¹⁹

Book of Psalm:

“But I am a worm and not a man, scorned by everyone, despised by the people. All who see me mock me; they hurl insults, shaking their heads”²⁰

¹⁷ “[What prophecy is Matthew 2:23 referring to regarding Jesus being a Nazarene?](https://www.gotquestions.org/Matthew-2-23-Jesus-Nazarene.html)”

<https://www.gotquestions.org/Matthew-2-23-Jesus-Nazarene.html> (Note: If Psalm 22:6–7 and Isaiah 53:3 are the prophecies that Matthew had in mind, then the meaning of “**He shall be called a Nazarene**” is something akin to “**He shall be despised and mocked by His own people.**” Jesus not only identified with humanity by coming to our world; He also identified with the lowly of this world. His upbringing in an obscure and despised town served as an important part of His mission. Jesus identified Himself as “Jesus of Nazareth” during His encounter with Saul on the road to Damascus (Acts 22:7–8). After his conversion, Paul mentioned Jesus of Nazareth (Acts 26:9). One of the names of the early Christians was “Nazarenes” (Acts 24:5), and the term Nasara, meaning “Nazarene,” is still used today by Muslims to identify a Christian.)

¹⁸ Matthew 2:23.

¹⁹ Judges 13:5.

²⁰ Psalm 22:6-7.

Book of Isaiah:

“He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem.”²¹

²¹Isaiah 53:3.

Subject Six: John The Baptist predicted by the Prophet Isaiah

Gospel of Matthew:

“In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.”²²

OLD TESTAMENT REFERENCE:

Book of Isaiah:

“Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD’s hand double for all her sins.”²³

This passage in the Book of Isaiah is taken from Chapter 40, which describes the “crying” of John the Baptist as an announcement of the First Coming of Christ, who will initiate a mighty kingdom:

ISAIAH 40: 1-31

1 Comfort ye, comfort ye my people, saith your God.

2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: **for she hath received of the LORD's hand double for all her sins.**

²² Matthew 2:23.

²³ Isaiah 40: 2-3.

3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 **And the glory of the LORD shall be revealed, and all flesh shall see it together:** for the mouth of the LORD hath spoken it.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

12 Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

13 Who hath directed the Spirit of the LORD, or being his counsellor hath taught him?

14 With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?

15 Behold, **the nations are as a drop of a bucket, and are counted as the small dust of the balance:** behold, he taketh up the isles as a very little thing.

16 And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations before him are as nothing; and they are counted to him less than nothing, and vanity.

18 To whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

29 He giveth power to the faint; and to them that have no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

And Isaiah Chapters 41 and 42 continue the same description of the redeemed and restored Israel:

“Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.... When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them.”²⁴

“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.... I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.”²⁵

²⁴ Isaiah 41:14, 17.

²⁵ Isaiah 42:1, 6.

Subject Seven: The Devil's Temptation of Jesus

Gospel of Matthew:

“It is written... It is written again... for it is written....²⁶

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.²⁷

Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.²⁸

Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.²⁹

If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.³⁰

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.³¹

²⁶ Matthew 4:4, 7, and 10.

²⁷ Matthew 4:4.

²⁸ Matthew 4:7.

²⁹ Matthew 4:10.

³⁰ Matthew 4:6 (quoting Psalm 91: 11-12, which states, “For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.”)

³¹ Matthew 5:17.

OLD TESTAMENT REFERENCE:

Book of Deuteronomy:

And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.³²

Ye shall not tempt the LORD your God, as ye tempted him in Massah.³³

Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.³⁴

NOTE: Jesus' methods, ways, and religion was to fulfill the law of Moses through actual "holiness."

For I say unto you, That except your righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother,

³² Deuteronomy 8:3.

³³ Deuteronomy 6:16.

³⁴ Deuteronomy 6:13.

Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.³⁵

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.³⁶

³⁵ Matthew 5:20-22.

³⁶ Matthew 5: 21-22.

Subject Eight: The People Dwelling in Darkness Shall See the Light

Book of Matthew:

“The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles— the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned.”³⁷

OLD TESTAMENT REFERENCE:

Book of Isaiah:

“Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations.

“The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.”³⁸

“To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.”³⁹

³⁷ Matthew 4:15-16.

³⁸ Isaiah 9:12.

³⁹ Isaiah 42:7.

Subject Nine: The Meek Shall Inherit the Earth

Book of Matthew:

“Blessed are the meek, for they shall inherit the earth.”⁴⁰

OLD TESTAMENT REFERENCE:

Book of Psalm:

“But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”⁴¹

⁴⁰ Matthew 5:5.

⁴¹ Psalm 37:11.

Subject Ten: Mosaic Law: Murder

Book of Matthew:

“You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’”⁴²

OLD TESTAMENT REFERENCE:

Book of Exodus:

“Thou shalt not kill.”⁴³

Book of Deuteronomy:

“Thou shalt not kill.”⁴⁴

⁴² Matthew 5:21.

⁴³ Exodus 20: 13.

⁴⁴ Deuteronomy 5:17.

CONCLUSION

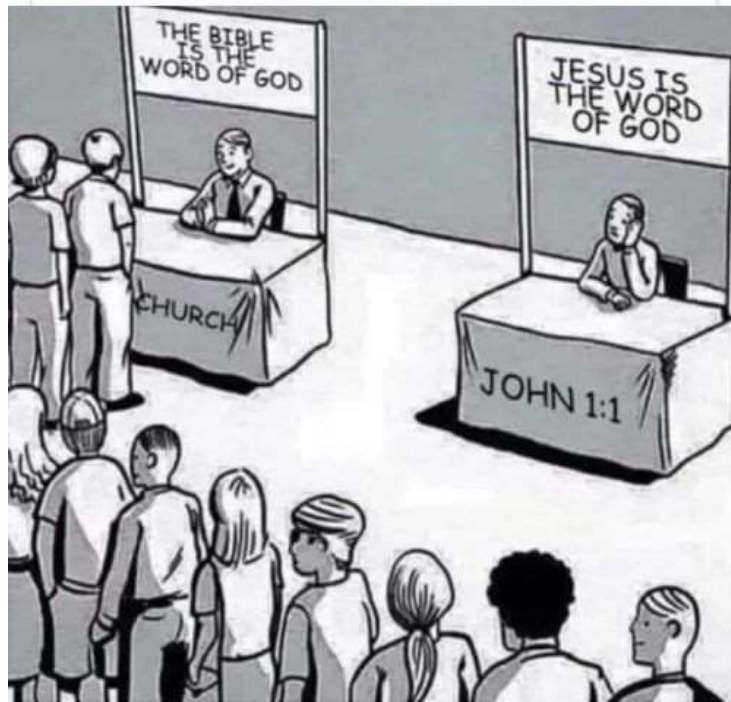
The Gospel of Matthew explains that the Word of God that was spoken in the Old Testament was repeatedly carried out and (or) referenced throughout the ministry of Jesus of Nazareth in such a manner that demonstrates that He was the *Logos* of God and the long-awaited Messiah.



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The main problem with Christianity today is using the Bible to dismiss Jesus.



-- END OF PART ONE --

