

Truth Commentaries

Edited By

Mike Willis



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Matthew

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Biography

Kyle M. Pope (1963-) was raised in the home of Christian parents, Ron and Doris Pope, and baptized into Christ in 1973. His older brother, Jesse Curtis, father Ron, and grandfather Curtis Whisman, were gospel preachers and elders before him. He has preached the gospel since 1987 for churches in Missouri, Arkansas, Alabama, Kansas, and Texas. He currently serves as an elder for the Olsen Park church of Christ, in Amarillo, Texas where he preaches and conducts a two-year preacher training program. In 1982 he and his wife, Toni, were married. They have been blessed with three children, Torhi, Caleb, and Nathan, who are all faithful Christians. Kyle earned his B. A. from the University of Alabama (1997) in Humanities and M. A. from the University of Kansas (2000) in Greek and Latin. He taught Greek, Latin, and Classical mythology while at the University of Kansas. He has formally studied Greek, Hebrew, Latin, German, and Coptic, and has informally studied other ancient languages. Other books by Kyle Pope published by the Guardian of Truth Foundation include:

- *Biblical Guidance Through the Stages of Life.*
- *The “Gender-Inclusive” Movement Among Churches of Christ.*
- *The Hardening of Pharaoh’s Heart.*
- *Harmony of 2 Samuel, Kings & Chronicles.*
- *How Does the Holy Spirit Work in a Christian?*
- *How We Got the Bible.*
- *“Ready to Give a Defense”– Answering Our Friends’ Religious Questions.*
- *Romans in the Bible Text Book series.*

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Dedication

To my wife
Toni Pope

PREFACE

Let me first express my gratitude to you, the reader, for your interest in studying the word of God! There is no human endeavor that is more important, because only within the pages of God's word may we find that which can make us "wise unto salvation" (2 Tim. 3:15). I pray that the words that are contained in the following pages prove to be an aid to you in this effort.

When I was first asked to do this study I recognized then (as I do now at its completion) that there are scores of faithful, knowledgeable, and talented brethren who could have done this work far better than myself. I humbly acknowledge what an honor and privilege it has been to be asked to carry out this task. I am very grateful to Mike Willis and the board members of the Guardian of Truth Foundation for their confidence in me, and patience during the production of this commentary. Mike's work in editing this volume was indispensable. He not only caught errors that had been missed by four sets of eyes that proofed this text before him, but he offered valuable suggestions and insights that I had not considered. Particularly when it came to proofing transliterations, his keen eye was extremely helpful. My sincere thanks goes to him for his work.

Only a short time after beginning this study, it was discovered that I have permanent damage on the retina of my right eye, and some damage in my left due to diabetic retinopathy. I was warned at that time, that (without aggressive treatment) I could be blind within two years. Thanks be to God, that now six years from that

time, by the mercy of God, as I finish work on this commentary, my eyes (although weaker) still function. I cannot express enough my gratitude to him for granting me the time and health to finish this work—which I now lay before him with the “sacrifice of praise to God, that is the fruit of our lips, giving thanks to his name” (Heb. 13:15).

I must also express my gratitude to my family during this effort. For six years there have been many late hours devoted to this work that could have been spent with my wife and children. Many times, even when I was with them in body, my mind was still pouring over issues concerning this work. Their patience in bearing with me during times when I was focused on Matthew to the neglect of their interests and needs, in truth has played as much of a role in the production of this text as the writing and research that I did. For the hours that my wife, Toni, patiently listened to me as I bounced off of her the latest minutia I had encountered while wrestling with some particular text, I cannot begin to thank her enough. I love her for this, and thank her from the bottom of my heart.

I must also offer a special word of thanks to three Christians who were members of the Olsen Park church of Christ in Amarillo, Texas when I wrote this text. These three generously gave of their time, wisdom, and insight to read and critique this text. Charles Kelley, who served as an elder at Olsen Park when I first began my work here, not only proofed the text but meticulously checked every Scripture reference! His insight as a older servant in the Lord’s kingdom proved indispensable throughout this study. DeeDee Vinson, an English teacher and faithful member at Olsen Park who has done a good deal of writing of her own, actually approached me to volunteer for this huge task. Her insight into proper style and grammar was invaluable. She read through the manuscript twice for each chapter! Finally, Jason Garcia, who was the second young man to work with us in a two-year preacher training program at Olsen Park graciously agreed to add to his additional work by reading over the text and offering his suggestions. Although a young man, Jason

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is mature beyond his years and often helped me clarify confusing wording, and guard against error and misunderstanding. Jason also offered an insight into how things might appear to younger eyes. Often, he patiently served as a “sounding-board” for me as time and time again during our regular studies the conversation so often returned to Matthew. My special thanks goes to all of these brethren. If the following study proves to be of any value at all it is thanks to these dear souls.

Finally, I must also thank Wanda Dickey at the Florida College library. Wanda helped me on a number of occasions to secure sources I was otherwise unable to obtain. Her assistance was most valuable.

About This Commentary

Translation and Style

In keeping with the style and format adopted by the editors and other commentators in this series, the King James Version (KJV) has been utilized as the base text. Since its translators made use of the Greek “Received Text” or *Textus Receptus*, all transliterations of the Greek are drawn from it, unless otherwise noted. There is no question that the KJV holds a unique and solitary place in the history of the English translation of the Bible. Following the standard originally set by William Tyndale, it reflects a careful respect for the original text, showing limited influence of the denominational bias of its translators. As a formal equivalence translation it allows the reader to see the nuance and idiomatic tone of the Hebrew and Greek without imposing interpretation upon the reader. The respect that I hold for the KJV should not be interpreted as advocating its sole use, or as an endorsement for the sole use of the *Textus Receptus*. Throughout my work as an evangelist I have always preached from the New King James Version (NKJV) because of its use of more contemporary grammar while maintaining the same formal equivalence approach utilized by the KJV. In my own judgment, scholars have been far too quick to reject readings represented by substantial manuscript evidence and textual tradition, on the

assumption that these readings should hold secondary authority to a few fairly recent discoveries. I fear that translations such as the American Standard Version (ASV), New American Standard Version (NASB), and the English Standard Version (ESV) rely too heavily on such theories, although I do respect their integrity as formal equivalence translations. Occasionally I quote from translations that I would not recommend for general Bible study, because they have specific readings that are valuable. The reader should not interpret such quotations as an endorsement of any version that is a dynamic equivalence translation or paraphrase.

On the advice of the original editor and one of the contributors to this series, Melvin Curry, most volumes in this series have not followed the custom of capitalizing pronouns referring to Deity. Brother Curry explained to me personally that this was in no way a gesture of disrespect, but simply to conform to proper grammatical rules of capitalization. It must be acknowledged that, while some translations (and grammars) advocate this custom, this is not a universally accepted practice in English. In fact, the KJV does not capitalize pronouns that refer to Deity. Given that capitalization itself was not present in the original languages of Scripture we must see this as a human tradition and not a binding principle. In my own writing I generally prefer to capitalize all references to Deity as a gesture of respect, but I agreed not to do so in the present work in order to match the style and format of the other volumes in the series. I ask the reader not to interpret this as a lack of respect for Deity, who is “far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come” (Eph. 1:21, NKJV).

The Use of Sources

Throughout this study I have tried to emphasize the absolute authority of God’s word. Scripture alone stands as the sure source of faith and doctrine. I appeal to the reader not to consider any use I have made of non-inspired sources as a rejection of this conviction.

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We are forced to acknowledge that all translation, interpretation, and analysis of historical and cultural elements of Scripture are dependent upon what extra-biblical sources reveal about vocabulary, customs, and idioms that are foreign to our own language and culture.

Because of this I have made extensive use of primary ancient sources whenever possible. Among these are texts by Christians, Jews, and pagans — texts written by those sound in faith, and those in apostasy. The reader should not view my use of any writer's words as an endorsement or acceptance of the faith and practice of that author. Works identified generically as *apocryphal* vary greatly as to their historicity, age, and cultural background. Such works often can demonstrate the use of vocabulary found in Scripture, or reflect how concepts were understood (or even deliberately altered) at the time of their composition. The Jewish texts known as the Talmud are the written record of rabbinical interpretation of Mosaic Law and custom that were written down in the centuries after the New Testament. The oldest portion of the Talmud is known as the Mishnah. The commentary on the Mishnah is known as the Gemara. There are two collections of Mishnah and Gemara: the Jerusalem Talmud and the Babylonian Talmud. Customs recorded in the Talmud (in some cases) reflect NT practice. In other cases it is impossible to know when customs recorded reflect later practice or even views influenced by a reaction to Christian teaching. Ancient religious writing that comes after the NT generally reflects an increasing degree of apostasy the further one moves away from the first century. In some cases, however, even those who have broadly embraced error may be correct on specific issues or passages of Scripture. Isolated quotes from any of these sources should not be taken as approval of all that any writer believed.

In addition to this, as a life-long student of God's word, I acknowledge my own dependence upon the study, insight, and perspective of innumerable men and women of faith who have influenced my own growth both directly and indirectly — personally

and through the good works they have done. My faith itself, I owe to the influence of my parents, Ron and Doris Pope, for the love of God and his word I first saw in them as a child. In recognition of my own dependency on the good work of others, in this study I have made extensive use of writers and commentators from modern times and church history. Priority has been given to works written by brethren. In some cases, however, it may be that a writer who has accepted error on some matters may be correct on isolated issues or biblical texts. Any use of such sources does not reflect approval or endorsement of the entire faith and practice of any author quoted.

To the God who loved me in spite of all of my many flaws—to the Savior who shed his blood purchasing the salvation of my soul—to the Spirit who inspired this beautiful work we study in the following pages—“To him be the glory and the dominion forever and ever. Amen” (1 Pet. 5:11).

Kyle Pope
March, 2013

ABBREVIATIONS

A.D.	<i>Anno Domini</i> , “in the year of the Lord.”
ASV	American Standard Version (1901).
BAGD	Walter Bauer, William F. Arndt, F. Wilbur Gingrich, and Fredrick W. Danker. <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> .
B.C.	Before Christ.
B.C.E	“Before the common era” = B. C. Considered within academic circles a more politically correct time reference.
BDB	Francis Brown, S. R. Driver, and C. A. Briggs. <i>A Hebrew and English Lexicon of the Old Testament</i> .
C.E.	“Common era” = A. D. Considered within academic circles a more politically correct time reference.
cf.	<i>confer</i> – Lat. for “compare.”
e.g.	<i>exemplia gratia</i> – Lat. for “for example.”
et al.	<i>et alii</i> – Lat. for “and others.”
ff.	“And in the following.”
ESV	English Standard Version (2001).
Gesenius	Gesenius, William. <i>A Hebrew-English Lexicon of the Old Testament</i> .
Gr.	Greek.
Heb.	Hebrew.
<i>Ibid.</i>	<i>Ibidem</i> – Lat. for “in the same place” in the text cited.
i.e.	<i>id est</i> – Lat. for “that is.”

ISBE	<i>International Standard Bible Encyclopedia</i> . Ed. James Orr. 5 Vols.
KJV	King James Version (1769 rev.).
Lampe	Lampe, G. W. H. <i>A Patristic Greek Lexicon</i> .
LN	Louw and Nida. <i>Greek-English Lexicon of the New Testament Based on Semantic Domains</i> . 2 Vols.
LS	Liddell, Henry George and Robert Scott. <i>An Intermediate Greek-English Lexicon</i> .
LSJ	Liddell, Henry George, Robert Scott, and Henry Stuart Jones. <i>Greek-English Lexicon</i> . 9th ed.
LXX	<i>Septuagint</i> : Greek translation of the OT produced before the time of Christ.
MM	Moulton, James H. and George Milligan. <i>The Vocabulary of the Greek New Testament</i> .
mss.	Manuscripts.
Mt.	Mount (or Mountain).
NASB	New American Standard Version (1988 ed.).
NKJV	New King James Version (1982 ed.).
NIV	New International Version (1984 ed.).
NT	New Testament.
OT	Old Testament.
RSV	Revised Standard Version (1973).
Strong	James Strong. <i>A Concise Dictionary of the Greek New Testament</i> .
Thayer	Thayer, Joseph H. <i>Greek-English Lexicon of the New Testament</i> .

Abbreviations

Books of the Bible

Old Testament

Gen.	1 Kings	Eccl.	Obad.
Exod.	2 Kings	S. of Sol.	Jonah
Lev.	1 Chron.	Isa.	Mic.
Num.	2 Chron.	Jer.	Nah.
Deut.	Ezra	Lam.	Hab.
Josh.	Neh.	Ezek.	Zeph.
Judg.	Esth.	Dan.	Hag.
Ruth	Job	Hos.	Zech.
1 Sam.	Ps. (Pss.)	Joel	Mal.
2 Sam.	Prov.	Amos	

New Testament

Matt.	2 Cor.	1 Tim.	2 Pet.
Mark	Gal.	2 Tim.	1 John
Luke	Eph.	Titus	2 John
John	Phil.	Philem.	3 John
Acts	Col.	Heb.	Jude
Rom.	1 Thess.	Jas.	Rev.
1 Cor.	2 Thess.	1 Pet.	

INTRODUCTION

The *Gospel of Matthew*, like no other gospel, offers to the reader a unique introduction to Jesus Christ. He is presented as the Messiah, in fulfillment of Old Testament prophecy (1:1, 17, 22-23). He is set forth as the new Lawgiver proclaiming his word to the people from a new Sinai (5:1-7:29). He is *Immanuel*—“God with us” (1:23), exercising power over disease (4:24), the forces of nature (8:23-27), and even death (8:18-26). Ultimately, he is crowned as the new King on the throne of David (1:17), coming triumphantly to his capital (21:1-11), having been exalted above the Law and the Prophets (17:1-5). In Jerusalem, he inaugurates the New Covenant by his own blood (26:28), establishing himself as mankind’s High Priest (27:51), reigning now with “all authority” both “in heaven and on earth” (28:18). F. F. Bruce put it well, “The Gospel According to Matthew is eminently fitted to occupy its distinguished position at the head of the New Testament Canon. No other book so bridges the gap between the Testaments” (“End of the First Gospel,” 203).

Authorship

From the earliest times the authorship of this gospel has been attributed to “Matthew, the tax collector” (10:3), one of the Twelve apostles called directly by the Lord during his earthly ministry (9:9). The fourth century Sinai and Vatican manuscripts both are titled *KATA MATHAION*, “According to Matthew.” The fifth century Washington and Bezae manuscripts are titled *EUANGELION KATA*

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MATHAION, “The Gospel According to Matthew.” The earliest church writer to attest Matthew’s authorship is Papias, the bishop of Hierapolis (ca. 60-130 A.D.). Eusebius quotes Papias to have written: “Matthew collected the oracles (*ta logia*) in the Hebrew dialect (*dialektō*) and each interpreted them as he was able” (*Ecclesiastical History* 3.39.16, Pope). Writers after Papias universally echoed this same attribution. Papias’ claim that Matthew wrote “in the Hebrew dialect” is highly debated. Writers who followed him took this to mean that he first wrote the gospel in Hebrew. If so, no Hebrew copy has survived. Some think instead, that this refers to Matthew’s focus, not the language he used. It is generally agreed that Matthew is aimed at a Jewish audience in order to persuade them to accept Jesus as their promised Messiah.

Date of Composition

Irenaeus, the bishop of Lyons (ca. 130-200 A.D.), gives us the earliest information regarding when Matthew wrote the gospel. Describing the writing of the various gospels, he claims, “Matthew also issued a written gospel among the Hebrews in their own dialect, while Peter and Paul were preaching in Rome” (*Against Heresies* 3.1.1). Peter and Paul are believed to have been martyred in Rome around A.D. 64, during the persecution of Nero. This would place the composition of Matthew some time before this. Internal evidence within the gospel supports this dating. Matthew preserves the most extensive account of Jesus’ discourse from the Mount of Olives, motivated by Jesus’ foretelling of the destruction of the temple (24:1-25:46) and yet Matthew makes no mention of its fulfillment in A.D. 70. The earliest church writer to quote from Matthew is Ignatius, the bishop of Antioch (ca. 35-107 A.D.), in three of his surviving works (*To the Ephesians* 14; *To the Smyrnaeans* 1, 6; *To Polycarp* 2). Matthew attained a major position of prominence in the second century and was quoted more than any other gospel among church writers. Edouard Massaux, who devoted three volumes to the study of *The Influence of the Gospel of Saint Matthew on Christian Literature Before Saint Irenaeus* tells us:

Of all the New Testament writings, the Gospel of Matthew was the one whose literary influence was the most widespread and the most profound in Christian literature that extended into the last decades of the second century The Gospel was . . . the normative fact of Christian life. It created the background for ordinary Christianity (3.186-187).

This makes it clear that Irenaeus' claim that Matthew was written in the mid-first century is highly credible. It also refutes any claims by unbelieving skeptics who would try to place the composition of Matthew in the second or third centuries by some unknown, non-apostolic author.

Documentary Source Theories

In the same work, Irenaeus went on to record that Mark, wrote his gospel after the death of Peter and Paul (*Against Heresies* 3.1.1). In spite of this, modern scholars have almost universally accepted various theories that claim that Matthew and Luke both borrowed from Mark and some imagined lost source they call *Q* (from the German word *Quelle* meaning “source”). The rationale behind such theories stems from the fact that similarities in content exist between these three synoptic gospels. The assumption is made that similarity in content must reflect borrowing from common sources. Sadly, some scholars who accept such views completely reject the biblical doctrine of inspiration. The believer can recognize that similar content reflects not similar documentary sources, but a similar source of inspiration—“holy men of God spoke as they were moved by the Holy Spirit” (2 Peter 1:21, NKJV).

In modern commentaries, these documentary theories are so widely accepted that many commentators on Matthew spend more time trying to tell the readers about Mark, and where they imagine Matthew has cut and pasted the second gospel, than they ever tell them about Matthew! If Matthew was written first, how can the critic ever know with certainty that it isn't Mark who summarizes Matthew rather than the other way around? Augustine called Mark

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“the attendant and abbreviator” of Matthew (*Harmony of the Gospels* 1.2). F. F. Bruce gives a fitting word of caution:

One danger must be guarded against. The quest for Gospel sources may prove so fascinating and their hypothetical reconstruction so engrossing that the student is apt to forget that the actual Gospels as they have come down to us are much more important than any putative sources, if only because they are not speculatively reconstructed documents but individual works of literature which have been transmitted to us from the first century of our era (“The Sources of the Gospels,” 1).

In this study we reject theories that attempt to explain the creation of this gospel (or any of the other canonical gospels) as the result of human imagination, creative borrowing from imagined sources, or the product of later cultural dynamics written into the text. It is possible that inspired gospel writers read one another’s works, but the very content of Scripture itself reflects a dependence upon a divine source for the results of its composition. If we can believe in a God who “became flesh and dwelt among us” (John 1:14), why is it we would question his ability to inspire and preserve his word? Legault is correct, “The Incarnation should certainly have taught us the compatibility of the supernatural with history” (133). The composition and preservation of Scripture is a reflection of this *compatibility* of the supernatural in history.

The Structure of Matthew

Modern scholarship has devoted a great deal of attention to the structure of Matthew. In many cases this has involved theories that imagine Matthew piecing together and creating his own material from other sources. In other cases scholarly studies of structure actually seek to better understand the meaning of the text, as it relates to the structure the Holy Spirit led Matthew to utilize. While the former is an exercise in human imagination born out of unbelief in divine inspiration, the latter offers some value to the student of Scripture.

Many theories regarding Matthew's structure revolve around the use of repeating phrases within the gospel. Many commentators have recognized five distinct narrative divisions within the gospel of Matthew marked by phrases such as "when Jesus had finished" (7:28; 11:1; 13:53; 19:1; 26:1). These serve to close the various sections within the gospel. B. W. Bacon, in his *Studies in Matthew*, argued that these five divisions demonstrate Matthew's conception of the teaching of Jesus as "a Torah of Moses made over in preparation for the Messianic age about to dawn" (47). By arranging the gospel in this five part division, Bacon argued that Matthew followed the pattern of the Law of Moses, writing:

The Torah consists of five books of commandments of Moses, each body of law introduced by a narrative of considerable length, largely concerned with the "signs and wonders" by which Jehovah "with an outstretched hand and a mighty arm redeemed his people from Egyptian bondage" (81).

Bacon argued that in the same way, Matthew's "five books" each begin "with an introductory narrative and closes with a stereotyped formula linking its discourse to the next succeeding narrative section" (*Ibid.*). In his earlier study, "The 'Five Books' of Matthew Against the Jews," Bacon argued that Matthew "intentionally constructed it upon just this plan of 'five books,' which to writers of the second century might well appear as the great apostolic 'refutation of the Jews'" (66).

In more recent years Jack Dean Kingsbury, in his work "The Structure of Matthew's Gospel," has focused on the phrase "from that time Jesus began (*apo tote exato ho Iēsous*) . . ." found twice in the text (4:17; 16:21). Kingsbury argues that this represents a three part division of the gospel marking: (1) the Person, (2) the Proclamation, and (3) the Passion of Jesus (454). William Weren expands upon Kingsbury's three-part approach in his study, "The Macrostructure of Matthew's Gospel," identifying five lengthy discourses in the main body of Matthew (4:17-25:46), subdivided

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geographically by a move away from Jerusalem (4:18-16:12) and then a journey back to Jerusalem (17:1-25:46) (180-198).

While each of these theories may be a bit forced if taken too far, the existence of repeating phrases within the text does form some natural structure around which the material within the book can be better understood and organized. For our purposes we will identify these simply as eight *transitions*: the first marking Jesus' pedigree (1:1); the second and sixth marking the beginning of activities (4:17; 16:21); the third, fourth, fifth, seventh, and eighth marking the end of activities (7:28; 11:1; 13:53; 19:1; 26:1).

Jewish Focus

As noted above, it is generally agreed that Matthew (more than any other gospel writer) directs the argument of his gospel to a Jewish audience. This is demonstrated by a number of things within the gospel. First, by the genealogy of Jesus offered in the opening verses (1:1-17). Matthew establishes Jesus' connection to Abraham and David (1:2-6), revealing his qualification to reign on the throne of David over the house of Israel. This is seen also in Matthew's emphasis upon Jesus' fulfillment of OT prophecy. Nine (to ten) times Matthew draws the reader's attention to the fact that Jesus fulfilled prophecy (1:22; 2:13, 23; 4:12-25; 8:17; 12:16-22; 13:34-35; 21:4-5; 26:56; and possibly 27:35). These are set forth as proof-texts that Matthew offers as evidence of Jesus' identity as the Jewish Messiah. We say *nine (to ten)* passages because the example in 27:35 is disputed, and believed to have been borrowed from John 19:24. Even so, this is more than any other gospel writer, revealing a clear appeal to an audience that valued the promises of the Old Testament.

Major Themes

Two important themes run throughout Matthew that further reflect this Jewish focus:

“The Son of Man.” Thirty times within the gospel, Jesus is figured as the *Son of Man* (more than any other gospel). Jesus even used

this designation of himself (16:13). This identification directly pointed to the one promised in Daniel as the “one like the Son of Man” who would come on the clouds and receive an “everlasting kingdom” (Dan. 7:13-18). This identification runs throughout the entire gospel.

“The Kingdom of Heaven.” Thirty-two times Matthew uses the phrase “kingdom of heaven” (or lit. “kingdom of the heavens”)—a phrase found in no other NT book. William Walker argues, “Matthew’s preference for ‘Kingdom of Heaven’ is taken simply as an indication of his ‘Jewishness’ as contrasted with Mark and Luke’s ‘non-Jewishness’” (574). Just as the “Son of Man” was promised an “everlasting kingdom” (Dan. 7:14), the book of Daniel also promised a kingdom established by the “God of heaven” that would “break in pieces and consume all these kingdoms, and it shall stand forever” (Dan. 2:44). From the beginning of his earthly ministry Jesus began to preach “the gospel of the kingdom” (9:35). The *Gospel of Matthew* presents to the reader Jesus of Nazareth as the “Son of Man” coming to reign over “the kingdom of the heavens.”

General Outline

I. Jesus’ Pedigree.

- A. Lineage of Jesus to Abraham (1:1-17).
 - 1. Lineage of Jesus from Abraham to David (1:2-6).
 - 2. Lineage of Jesus from David to the Exile (1:7-11).
 - 3. Lineage of Jesus from the Exile to His Coming (1:12-16).

II. Preparation Narratives.

- A. Announcement and Birth of Jesus (1:18-25).
- B. Visit of the Magi (2:1-12).
 - 1. Flight into Egypt (2:13-15).
 - 2. Herod’s Massacre of the Children (2:16-18).
 - 3. Return to Nazareth (2:19-23).
- C. The Work of John the Baptist (3:1-17).
 - 1. The Baptism of Jesus (3:13-17).
- D. The Temptation of Jesus (4:1-11).

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III. Early Ministry Narratives.

- A. First Galilean Ministry (4:12-25).
 - 1. Dwelling in Capernaum (4:12-17).
 - 2. Call of First Four Disciples (4:18-22).
 - 3. Teaching and Healing in Galilee (4:23-25).

IV. Early Public Discourse.

- A. The Sermon on the Mount (5:1-7:29).
 - 1. New Light for the Kingdom of Heaven (5:1-16).
 - 2. Fulfillment of the Law (5:17-48).
 - “You Have Heard That it Was Said”* (5:21-48).
 - 3. True Worship (6:1-18).
 - “They Have Their Reward”* (6:2, 5, 16).
 - 4. Treasure in Heaven (6:19-34).
 - 5. Personal and Divine Judgment (7:1-29).
 - a. Judgment of Others (7:1-12).
 - b. God’s Judgment of Mankind (7:13-29)

V. Galilean Healing Narratives.

- A. Three Healings (8:1-17).
 - 1. “Follow Me” (8:18-23).
- B. Power Over Nature and Demons (8:23-9:8).
 - 1. The Call of Matthew (9:9-17).
- C. Power Over Death, Blindness and Speech (9:18-35).

VI. Discourse to the Twelve.

- A. Laborers for His Harvest (9:36-38).
- B. The Limited Commission of the Twelve Apostles (10:1-42).
 - 1. Identification of the Twelve (10:1-4).
 - 2. Limited Commission (10:5-15).
 - 3. General Instructions (10:16-42).

VII. Jesus Among the People.

- A. Jesus’ Teaching on John the Baptist (11:1-19).
- B. Rebuke of Unrepentant Cities and Jesus’ Prayer (11:20-30).
- C. Lord of the Sabbath (12:1-13).
- D. Pharisees’ Opposition to Jesus (12:14-50).
 - 1. Plot to Destroy Jesus (12:14-21).
 - 2. Accused of Cooperation with Beelzebul (12:22-37).

3. Demand for a Sign (12:38-45).
4. Jesus' Family Calls for Him (12:46-50).

VIII. Parable Discourse and Galilean Ministry.

- A. Jesus' Teaching in Parables (13:1-52).
- B. Death of John the Baptist (14:1-12).
- C. Feeding of the Five Thousand (14:13-21).
- D. Jesus Walks on the Water (14:22-36).

IX. Discourse on Tradition and Return to Galilee.

- A. Traditions of the Elders and Defilement (15:1-20).
- B. Jesus' Healing in Phoenicia (15:21-28).
- C. Feeding of the Four Thousand (15:29-39).
- D. The Leaven of the Pharisees and Sadducees (16:1- 12).
- E. Peter's Confession of Jesus (16:13-20).
 1. First Foretelling of His Death (16:21-23).
- F. The Transfiguration (17:1-13).
 1. Healing of a Demon-Possessed Boy (17:14-21).
 2. Second Foretelling of His Death (17:22-23).
 3. Jesus and Tribute (17:24-27).
- F. Greatness, Sin, and Forgiveness (18:1-35).
 1. Offending the Innocent (18:1-9).
 2. The Lost Sheep (18:10-35).

X. Final Judean Ministry.

- A. Jesus' Teaching on Marriage and Divorce (19:1-12).
 1. Jesus with the Children (19:13-15).
- B. The Rich Young Ruler (19:16-30).
- C. Parable of the Laborers in the Vineyard (20:1-16).
 1. Third Foretelling of His Death (20:17-19).
 2. Request from the Mother of James and John (20:20-28).
 3. Healing of Two Blind Men (20:29-34).

XI. Final Jerusalem Temple Narratives.

- A. Entry into Jerusalem (21:1-9).
 1. Cleansing of the Temple (21:10-17).
 2. The Withering of the Fig Tree (21:18-22).

Introduction

- B. Jesus' Authority Questioned (21:23-22:14).
 - 1. Three Authority Parables (21:28-22:14).
 - 2. Four Questions (22:15-46).

XII. Public Discourse on Religious Leaders.

- A. Rebuke of the Scribes and Pharisees (23:1-39).
 - “*Woe unto you Scribes and Pharisees*” (23:13-36).

XIII. Private Discourse with the Disciples.

- A. Discourse on the Mount of Olives (24:1-25:46).
 - 1. The Disciples' Question (24:3-51).
- B. Parables on Preparation (25:1-30).
 - 1. Final Judgment Foretold (25:31-46).

XIV. The Path to the Cross.

- A. Preparation for Jesus' Death (26:1-16).
 - 1. Final Passover with the Disciples (26:17-35).
- B. Jesus in the Garden (26:36-56).
 - 1. Jesus' Prayer in the Garden (26:36-46).
 - 2. Betrayal and Arrest (26:47-56).
- C. The Death of Jesus (26:57-27:66).
 - 1. Jesus' Trial (26:57-27:26).
 - 2. Jesus' Crucifixion (27:27-56).
 - 3. Jesus' Burial (27:57-66).

XV. The Son of Man Glorified.

- A. The Resurrection of Jesus (28:1-15).
- B. The Great Commission of the Twelve (28:16-20).

Transition Outline

- 1. Transition One:** “*The book of the genealogy of Jesus Christ*” (1:1).
- 2. Transition Two:** “*From That Time Jesus Began to Preach and to Say*” (4:17).
- 3. Transition Three:** “*When Jesus Had Finished These Words*” (7:28).
- 4. Transition Four:** “*When Jesus Had Finished Commanding His Twelve Disciples*” (11:1).

5. **Transition Five:** “When Jesus Had Finished These Parables” (13:53).
6. **Transition Six:** “From That Time Jesus Began to Show to His Disciples” (16:21).
7. **Transition Seven:** “When Jesus Had Finished These Words” (19:1).
8. **Transition Eight:** “When Jesus Had Finished These Words” (26:1).

Proof Outline

1. **Proof One:** “That it Might Be Fulfilled” (1:22).
2. **Proof Two:** “That it Might Be Fulfilled” (2:13).
3. **Proof Three:** “That it Might Be Fulfilled” (2:23).
4. **Proof Four:** “That it Might Be Fulfilled” (4:12-25).
5. **Proof Five:** “That it Might Be Fulfilled” (8:17).
6. **Proof Six:** “That it Might Be Fulfilled” (12:16-22).
7. **Proof Seven:** “That it Might Be Fulfilled” (13:34-35).
8. **Proof Eight:** “That it Might Be Fulfilled” (21:4-5).
9. **Proof Nine:** “That the Scriptures of the Prophets Might be Fulfilled” (26:56).
10. **Proof Ten:** “That it Might Be Fulfilled” (27:35; John 19:24).

CHAPTER I

Matthew begins his account of Jesus' life on earth by establishing Christ's royal pedigree and virgin birth. While the beginning of John's gospel reveals to the reader Christ's eternal preexistence before coming to earth (John 1:1-14), Matthew introduces Jesus of Nazareth by setting forth his qualifications as the *Seed of Abraham*, and *Seed of David*. Abraham was promised, "In your Seed all the nations of the earth shall be blessed" (Gen. 22:18, NKJV). David was promised, "Your Seed I will establish forever, and build up your throne to all generations" (Ps. 89:4, NKJV).

I. Jesus' Pedigree (1:1-17).

The ancestral background of Jesus identified him as uniquely qualified to be considered the Christ, God's promised Messiah. Matthew's genealogical table serves as the first argument he offers to persuade and confirm to the reader faith in Jesus Christ. Lange observes, "The genealogical table of Jesus [may be] considered as the first New Testament testimony about him. As a testimony, (1) to his human nature; (2) to his hereditary right; (3) to his divine character and mission" (51). Like Matthew, Luke also offers Jesus' pedigree, but with differences in both form and content.

	Matthew	Luke
Range	Abraham to Jesus	Adam to Jesus
Order	Ascending (Abraham to Jesus)	Descending (Jesus to Adam)
Focus	Royal Lineage	Biological Lineage
Parent	Joseph	Mary

These differences in content likely reflect a different focus on either Jesus' biological ancestry through Mary or royal ancestry through Joseph (see 1:9-11). Matthew's genealogy demonstrates the Holy Spirit's intention to show Jesus' legal right to the throne. Joseph, as the adoptive father of Jesus, established Jesus' royalty through all the kings of Judah (1:1-16). Luke's genealogy parallels Matthew until the generation after David, in which he traces the Davidic line through Nathan (cf. 1:6; Luke 3:31; 2 Sam. 5:14). This makes it likely that Luke's focus is on Mary's ancestry (see 1:16).¹ Second century writers understood that Mary was also of Davidic ancestry (Justin, *Dialogue* 43, 45, 100; Irenaeus, *Heresies* 3.21.5). Chumbley agrees with this view of Luke's genealogy, writing, "This conclusion seems especially reasonable considering that Matthew gives prominence to Joseph over Mary, while in Luke the reverse is true" (*Commentary*, 21).

Study of Matthew's genealogical table is most profitable if the reader initially recognizes two things: (1) Matthew often uses the term "begat" in the broad sense of one who has *fathered* those descended from him, not just in the limited sense of one's immediate father (cf. 1:8, 11). (2) Matthew follows the practice seen in some other biblical genealogies of compressing generations, citing only selected notable figures.² Needham calls attention to this from the

¹ Some reject this arguing that the genealogy of women was seldom taken into consideration in ancient times. Josephus, however, shows that such records were available and utilized in tracing the "wife's genealogy from the ancient tables" (*Apion* 1.7). Other attempts to claim that both Luke and Matthew address Joseph's lineage depend upon speculative connections and fail to show that Jesus was of the "seed of David according to the flesh" (Rom. 1:3).

² Ezra, in giving his own genealogy compresses six generations into one (cf. Ezra 7:1-3; 1 Chron. 6:6-11). Mussies cites an example of what he calls a "shortened pedigree" reference to Mordecai in Esther 2:5. He was, "the son of Jair, the son of Shimei, the son of Kish, a Benjamite" (36).

opening verse of the gospel, pointing out, “In Matthew 1:1, David is called ‘son of Abraham.’ Thus, the word ‘son’ means simply descendant. This, then, must prevent one from trying always to lay the names given in the genealogies end-on-end, as it were” (5).

*Transition One: “The book of the genealogy
of Jesus Christ” (1:1).*

A. Lineage of Jesus from Abraham to David (1:2-6).

1 **The book of the generation of Jesus Christ, the son of David, the son of Abraham.** The words **book of the generation** (*biblos geneseōs*), echo the wording of the LXX in Genesis 5:1, “the book of the generation of Adam.” Matthew and the LXX use “generation” in the singular. The Hebrew text of Genesis 5:1 uses the plural, “book of the generations.” The Gr. *genesis* used here, is the name applied to the book of Genesis. It refers to the “source or origin” of something, and may be “used of birth” or its “nativity” with the extended meaning of “that which follows origin” (Thayer). The word holds what appears to be a deliberate ambiguity. In this text it may refer to the genealogical table alone (1:1-16), as many scholars contend, or to the account of Jesus’ life as a whole. Lewis notes that its Hebrew counterpart, *tōl^edōt* “in the book of Genesis means ‘the history’ (Gen. 2:4; 5:1; etc.)” (*Commentary*, 1.35). Some manuscripts use the same word in 1:17 (see below).

Jesus Christ is both a title and a name. **Jesus** is the anglicized form of the Gr. *Iēsous*, which translates the Heb. *y^ehōšua^c* or *yēšua^c* (generally translated “Joshua”). The name means “Jehovah is salvation.” This is the name Mary and Joseph are commanded to give to their son (see 1:21; Luke 1:31). The title **Christ**, is from the Gr. *Christos*, meaning “anointed one.” It is the equivalent of the Heb. *māšīaḥ* (or *Messiah*). The OT promised the coming of “Messiah” (God’s Anointed One). In English translations of the OT, the term is found only in Daniel (Dan. 9:25, 26). In the Hebrew, however, the word is used 38 times. Most often it is applied to priests (Lev. 4:3, 5) or kings (1 Sam. 16:6; 24:6), but, it is clear that some instances are messianic in nature. The Psalmist wrote,

“The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed . . .” (Ps. 2:2). The LXX translates *māšîaḥ* with *Christos*. Luke quotes Psalm 2:2 in application to Jesus in Acts 4:26. Matthew’s use of this title testifies to the conviction affirmed throughout the entirety of this gospel that *Jesus is the Christ* (see 1:16).

The son of David, the son of Abraham confirms that the gospel is aimed at an audience from a Jewish background. Matthew sees no need to identify Abraham as the father of Jewish faith or David as the father of the monarchy of Judah. These words presume that his readers are familiar with these prominent OT figures. Adam Clarke observes:

It is remarkable that the evangelist names *David* before *Abraham*, though the latter was many generations older: the reason seems to be this, that David was not only the most illustrious of our Lord’s predecessors, as both *king* and *prophet*; but because that promise, which at first was given to Abraham, and afterwards, through successive generations, confirmed to the Jewish people, was at last determined and restricted to the family of *David* (5.36).

By the first century **Son of David** had come to be understood as a messianic designation (22:42; Mark 12:35; Luke 20:41). Blomberg suggests that the phrase **Son of Abraham** “also carried messianic overtones as well in at least some intertestamental Jewish circles (e.g., *Test. of Levi* 8:15)” (*Commentary*, 53).

1. Lineage of Jesus from Abraham to David (1:2-6).

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren. In contrast to Luke’s genealogy, that goes all the way back to Adam (Luke 3:23-38), Matthew starts with Abraham. His son, Isaac, and grandson, Jacob, were the descendants through whom God’s promise to bless “all the nations of the earth” would flow (Gen. 22:18). Jacob, named Israel by God (Gen. 32:28), had twelve sons, “the children of Israel.” The phrase **Judah and his brethren** places Jesus’ lineage in its

relationship to the “children of Israel.” Although the messianic line would pass through Judah, Matthew shows that all of Israel had a stake in the promises related to the family of Judah. One of the first indications of this messianic connection to the tribe of Judah came in Jacob’s blessing to him. He prophesied, “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to him shall be the obedience of the people” (Gen. 49:10, NKJV).

3 And Judah begat Pharez and Zarah of Tamar; and Pharez begat Hezron; and Hezron begat Ram. Perez and Zerah were the twins born to Tamar, the widow of Judah’s wicked sons, Er and Onan (Gen. 38:6-10). Judah had promised his younger son, Shelah, to her after the deaths of Er and Onan, so that she might raise up children. However, when Shelah was grown, Judah did not fulfill his promise (Gen. 38:11-14). Tamar, widowed and childless, disguised herself as a harlot before Judah and slept with him, thereby conceiving Perez and Zerah (Gen. 38:15-30; see Appendix).

The Four Women in the Genealogy

Tamar is the first of four women (besides Mary) mentioned in Matthew’s genealogy: Tamar, Rahab, Ruth, and Bathsheba (the wife of Uriah). The Holy Spirit’s choice of these four is curious. More prominent women were excluded (e.g. Sarah, Rebekah, etc.). Why are these four included in the catalog of the Messiah’s ancestry? Each of these women had unusual events that led to their conception of children or their entrance into the heritage of Israel. Raymond Brown sees this as a common element that each of the women share with Mary, “There is something extraordinary or irregular in their union with their partners—a union which, though it may have been scandalous to outsiders, continued the blessed lineage of the Messiah” (*Birth*, 77). Tamar, although unrighteous in her deception and fornication, became the mother of the tribe of kings. Rahab and her family, who hid the spies when they came to Jericho, was spared annihilation and became part of the Israelite nation. Ruth, although a widowed Moabite proselyte, was taken

under the protection of divine providence and became a mother of the Davidic line. Finally, Bathsheba, the wife of a Hittite, although compelled to fornication and the loss of her husband by the sinful command of David, was utilized by God as the mother of Solomon, a founding king in the royal line of Judah.³

There is little doubt that the circumstances of Jesus' birth to a virgin woman of Nazareth became the occasion for many to lay false charges against Mary. Some have understood references in the Jewish Talmud to be veiled accusations that Mary was a fornicator, and Jesus her illegitimate son (*Shabbath* 104b; *Sanhedrin* 106a; *Yebamoth* 49b; *Kallah* 1b; *Chagigah* 4b; and the late tract *Toledoth Yeshu*). It may be that Matthew chooses four examples of God's use of woman from unusual circumstances to show that God's use of Mary was not out of character. In his birth narrative, Matthew refutes any false charges against Mary (see 1:17-25).

4-5 And Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; And Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse. Matthew follows the genealogy of Ruth 4:18-22. This is the only Scripture which identifies Rahab as the wife of Salmon (cf. Ruth 4:1-2; 1 Chron. 2:11). It is assumed that this is the Rahab of Jericho, but we cannot determine this with absolute certainty. If so, that Rahab was the harlot who hid the Israelite spies in the days of the conquest of Jericho (Josh. 2:1-14). When Jericho was destroyed, Scripture tells us, ". . . Joshua spared Rahab the harlot, her father's

³ We must reject the assumptions of those who conclude that these women were all Gentiles. Tamar lived prior to the articulation of such distinctions and Bathsheba's Gentile husband indicates nothing about her own nationality. It is equally outrageous to identify these women as "sexually questionable" (Resner). To suggest that Ruth "probably lost her virtue one night at a party during the grain festival" (Freed 4), alluding to Ruth lying at the feet of Boaz, ascribes sinful behavior to a gesture which Scripture describes as perfectly innocent (Ruth 3:1-14).

household, and all that she had. So she dwells in Israel to this day, because she hid the messengers whom Joshua sent to spy out Jericho” (Josh. 6:25, NKJV). Josephus claimed that Joshua, “gave her lands immediately, and held her in great esteem ever afterwards” (*Antiquities* 5.1.7). If this is the same Rahab, Matthew’s inclusion of her serves as another example of one who contributed to this noble lineage under unusual circumstances (see 1:3).

While Matthew’s list follows the text of Ruth, it presents some chronological challenges. McGarvey, outlines the following intervals as diagrammed below (16-17).

Founding of Solomon’s Temple to the Exodus – 480 years (1 Kings 6:1)				
40 years In the Wilderness	Span from Salmon and Rahab to David = 366 years	David’s age of 40 when he began to reign (2 Sam. 5:4)	40 years of David’s reign (1 Kings 2:11)	Solomon’s reign of 4 yrs (1 Kings 6:1)

McGarvey estimates that either some names are omitted or “Boaz should have been 122 years at the birth of Obed, Obed 122 at the birth of Jesse, and Jesse 121 at the birth of David” (*Ibid.*). Alford, however, considers the record in 1 Samuel 17:12 that Jesse was “old in the days of Saul, advanced in years among men” (NASB) as a possible solution (2). On the other hand, given that Matthew has compressed other generations into his “shortened pedigree” (Mussies, 36), it would not be surprising if the same were true in this instance (cf. 1:8, 11).

The inclusion of the fact that **Boaz begat Obed of Ruth** continues the unusual references to women who, under unusual circumstances entered into the messianic lineage. Ruth was the Moabite widow who returned with her widowed mother-in-law, Naomi, to Bethlehem (Ruth 1-2). There she was taken under the care of Boaz as her “kinsmen redeemer,” whom she eventually married (Ruth 3-4). In a very touching gesture, Ruth went to Boaz at night and lay at his feet begging him, “take your maidservant under your wing for you are a near kinsmen” (Ruth 3:9). In spite of modern