

# That It Might Be Fulfilled: Matthew's Use Of The Old Testament

Tommy Peeler

Text:

Introduction:

- I. Why cover this subject with the gospel of Matthew?
  - A. "There are forty-two explicit citations of the Old Testament in Matthew compared to nineteen in Mark and Luke and fourteen in John" (Garland, 28)
  - B. "The *UBS Greek New Testament* lists fifty-four direct citations of the OT in Matthew and a further 262 'allusions and verbal parallels,' and that is a conservative figure based only on the most widely recognized allusions" (France, 10-11)
  - C. "Matthew contains well over sixty explicit quotations from the OT (not counting a number of allusions), more than twice as many as any other Gospel" (Hagner, liv)
  - D. One reason Matthew has been placed as the first gospel may be that it helps the transition from the Old Covenant to the New the most (Blomberg, *Commentary on the New Testament Use of the Old Testament*, 2)
- II. From the very first verse of **Matthew, 1:1**, there is a need for an Old Testament background to understand Matthew's message.
  - A. The opening phrase *biblos geneseos* uses the same two words from **Genesis 2:4** and **5:1** in the Septuagint.
  - B. All of the names from **vs. 1** to **vs. 13**, from Abraham to Zerubbabel, appear in the Old Testament and **Matthew 1** should be read in light of their OT accounts.
    1. The names of the twins born to Judah and Tamar in **Matthew 1:3** are a reminder of their sordid sin recorded in **Genesis 38**.
      - a. Their appearance in this genealogy is a demonstration of how God brings salvation out of man's sin.
      - b. God takes what the evil man does and He brings good out of it (**Genesis 50:20**).
    2. The promises to Abraham (**Matthew 1:1-2, 16; Genesis 12:3; 18:18; 22:18**) and the mentions of Rahab and Ruth in **Matthew 1:5** foreshadow that the salvation Jesus brings will extend to all nations (**Matthew 2:1-12; 8:5-13; 28:18-20**).
      - a. The fact that Abraham is the father of Isaac in **Matthew 1:2** recalls the power of God demonstrated in that event (**Genesis 17:16-21; 18:9-14; 21:1-7**) and how this foreshadows the virgin birth of Jesus.
    3. David and his descendants who served as kings in **Matthew 1:6-11** recall the promises to David in **II Samuel 7:10-16** to raise up one of his descendants to sit upon his throne (**Acts 2:29-36; 13:23-37**).
    4. This Messiah will fulfill all the promises to Abraham and David and all the history of Israel.
      - a. The emphasis on the number fourteen- **vs. 17**- may tie to the fact that it is the numerical value of David's name and therefore another way to stress Jesus as the fulfillment of the promises to David. (Blomberg, *Commentary on the New Testament Use of the Old Testament*, 3)
  - C. "The genealogy, as a whole, is an impressive witness to Matthew's conviction that the coming of Jesus was no unpremeditated accident but occurred in the fulness of time and in

the providence of God, who overruled the generations to inaugurate in Jesus the time of fulfillment, a new beginning.” (Hill, 74)

- D. Jesus’ “roots go deep into Israel’s sacred history, which God has been guiding, even in the blackest of moments, to its culmination. All biblical history has been leading up to the birth of the Messiah.” (Garland, 16)
- E. These “fascinating and diverse characters remind us that through the centuries, through the changing scenes, by patriarchs, kings, and priests, by men illustrious and obscure, God was preserving a line and accomplishing a purpose, until at last appeared One who as the ‘son of David,’ was destined to be the source and center of universal rule.” (Erdman, 27)
- F. History is the place where He works out His purpose. History is His story. God has been carefully working in history to accomplish His purposes.

### Body:

#### I. There Are A Variety Of Ways That Matthew Uses The Old Testament

- A. **First, he records a fulfillment formula and explains an event from the life of Jesus as the fulfillment of an Old Testament passage.** These words are Matthew’s inspired observations on how Jesus fulfilled the Old Testament. This is worded, “Now all this took place to fulfill what was spoken by the Lord through the prophet...”
  - 1. **Matt. 1:22-23:** The virgin birth of Jesus **Isaiah 7:14**
  - 2. **Matt. 2:15:** “Out of Egypt I called my son” **Hosea 11:1**
  - 3. **Matt. 2:17-18:** “A voice heard in Ramah, weeping and great mourning, Rachel weeping for her children...” **Jeremiah 31:15**
  - 4. **Matt. 2:23:** “He shall be called a Nazarene” **Isaiah 53:3; ???**
  - 5. **Matt.4:14-16:** The land that sat in darkness saw a great light **Isaiah 9:1-2**
  - 6. **Matt. 8:17:** He took our infirmities and bore our sicknesses **Isaiah 53:4**
  - 7. **Matt. 12:17-21:** Behold, my Servant whom I have chosen **Isaiah 42:1-4**
  - 8. **Matt. 13:34-35:** “I will open my mouth in parables...” **Psalms 78:2**
  - 9. **Matt. 21:4-5:** “Behold, Your King is coming, gentle and mounted on a donkey” **Isaiah 62:11; Zech. 9:9.**
  - 10. **Matt. 27:9-10:** and they took thirty pieces of silver... **Zech. 11:12-13; Jer. 19; 32**
  - 11. *Note:* Matthew 2:5 is often included among this list, but these words are not introduced the same way, and we will put them in a different category. It may be “that Matthew was unwilling to attribute the fulfillment formula to the hostile high priests and scribes.” (Blomberg, *Commentary on the New Testament...*, 7)
- B. **Second, Jesus introduces an Old Testament quote or an allusion into an event or a discussion.** Passages where we see this are:
  - 1. **Matt. 4:4:** Man shall not live by bread alone **Deut. 8:2-3**
  - 2. **Matt. 4:7:** You shall not tempt the LORD your God **Deut. 6:16**
  - 3. **Matt. 4:10:** You shall worship the LORD your God only **Deut. 6:13**
  - 4. **Matt. 5:5:** Blessed are the gentle **Psalms 37:11**
  - 5. **Matt 5:21:** Do not murder **Exodus 20:13; Deut. 5:17**
  - 6. **Matt 5:27:** Do not commit adultery **Exodus 20:14; Deut. 5:18**

7. **Matt. 5:31**: Give a writing of divorce **Deut. 24:1**
8. **Matt. 5:38**: An eye for an eye and a tooth for a tooth **Ex. 21:23-25; Lev. 24:20; Deut. 19:21**
9. **Matt. 5:43**: Love your neighbor **Lev. 19:18**
10. **Matt. 7:23**: Depart from me those who do iniquity **Psalm 6:8**
11. **Matt. 9:13**: I desire compassion and not sacrifice **Hosea 6:6**
12. **Matt. 10:35-36**: I have come to set a man against his father and daughter against... **Micah 7:6**
13. **Matt. 11:5**: blind see, deaf hear, lame walk **Isaiah 29:18; 35:5-6; 42:6-7**
14. **Matt. 11:5**: the poor have the gospel preached to them **Isaiah 61:1-2**
15. **Matt. 11:10**: I will send my messenger who will prepare My way **Exodus 23:20; Malachi 3:1**
16. **Matt. 12:7**: I desire compassion and not sacrifice **Hosea 6:6**
17. **Matt. 13:14-15**: This people have closed their eyes and hardened their heart **Isaiah 6:9-10**
18. **Matt. 15:4**: Honor father and Mother **Exodus 20:12; Deut. 5:16**
19. **Matt. 15:4**: He who speaks evil of mother or father **Exodus 21:17**
20. **Matt 15:7-9**: Honor me with their lips but their heart is far from Me **Isaiah 29:13**
21. **Matt. 18:16**: In the mouth of two or three witnesses **Deut. 17:6-7; 19:15**
  - a. In discussing discipline among His people, Jesus refers to Old Testament legal practices.
22. **Matt. 19:4-5**: God made male and female and leave mother and father **Genesis 1:27; 2:24; 5:2**
23. **Matt. 19:18-19**: Summary of the 5th-10th commandments **Exodus 20:12-17; Deut. 5:16-21; Lev. 19:18**
24. **Matt. 21:13**: My house be a house of prayer, but you made it a robbers' den... **Isaiah 56:7; Jeremiah 7:11**
25. **Matt. 21:16**: Out of mouths infants You perfected praise **Psalm 8:2**
26. **Matt. 21:42**: The stone the builders rejected.... **Psalm 118:22**
27. **Matt. 22:32**: I am the God of Abraham, Isaac, and Jacob **Exodus 3:6**
28. **Matt. 22:37**: Love the LORD with all your heart.... **Deut. 6:5**
29. **Matt. 22:39**: Love your neighbor as yourself **Lev. 19:18**
30. **Matt. 22:43-44**: The LORD said to my Lord, sit at my right hand.... **Psalm 110:1**
31. **Matt. 23:39**: Blessed is He who comes in name of LORD **Psalm 118:26**
32. **Matt. 24:15**: The abomination of desolation **Daniel 9:27; 11:31; 12:11**
33. **Matt. 26:31**: I will strike down the shepherd **Zechariah 13:7**
34. **Matt. 27:46**: My God, my God, why have You forsaken me... **Psalm 22:1**

35. There are other times Jesus references the Scriptures in Matthew where “the general fulfillment formula (is used) without any actual quotation in” **Matthew 26:24, 54, 56** (Hagner, lv)
36. Notice that Jesus asks questions like “Have you not read?” **Matt. 12:3, 5; 19:4; 21:16, 42; 22:31** and “go and learn what this means” in **Matt. 9:13; 12:7**. Jesus expected these listeners to be familiar with Scripture, to understand its meaning **Matt. 22:29**, to realize its relevance to their lives, and to grasp what it tells us about God, the Messiah, and ourselves.

**C. Third, there are other places where Matthew or the characters in the story quote or allude to the Old Testament as being fulfilled in Jesus and the surrounding events.**

1. **Matt. 2:4-6**: The chief priest and scribes are asked by Herod the Great where the Messiah is to be born and they quote **Micah 5:2** and **II Samuel 5:2** to state that He is to be born in Bethlehem. This is exactly what has already transpired according to **Matthew 2:1**.
2. **Matt. 3:3**, quotes **Isaiah 40:3** to describe the role of John the Baptist.
3. **Matt. 3:17** A voice out of the heavens speaks of Jesus, “This is my beloved Son, in whom I am well-pleased” **Psalms 2:7; Isaiah 42:1**.
4. **Matt. 4:6** The devil even quotes from **Psalms 91:11-12** when he is tempting Christ.
5. **Matt. 17:5** A voice from the cloud speaks of Jesus in referencing **Psalms 2:7; Isaiah 42:1**; and **Deut. 18:15**.
6. **Matt. 19:7** The Pharisees object to Jesus’ teaching about marriage and against divorce by referencing **Deuteronomy 24:1-4**.
7. **Matt. 21:9** The crowds entering with Jesus into Jerusalem in the Triumphal entry shout the words of **Psalms 118:26** in proclaiming Him.
8. **Matt. 22:24** The Sadducees quote from **Deuteronomy 25:5** to set up their question which they believe disproves the resurrection of the dead.
9. **Matt. 27:41-43** the chief priests, scribes, and elders again unknowingly fulfill the Old Testament by using the same words hurled at the innocent sufferer in **Psalms 22:8**. The chief priests and scribes quote the words of the enemies, while Jesus quotes the words of the innocent sufferer in **Matt. 27:46**.

**D. Fourth, the gospel refers to Old Testament characters and events.**

1. **Matt. 1:1-13** All the characters from Abraham to Zerubbabel are mentioned in the Old Testament.
2. **Matt. 23:35** Abel’s murder **Gen. 4**
3. **Matt. 24:37-39** Jesus uses Noah and the flood as a warning to the people of His day- **Gen. 6-9**
4. **Matt. 1:1, 2, 17; 3:9; 8:11; 22:32** Abraham **Gen. 12...**
5. **Matt. 8:11; 22:32** Abraham, Isaac, and Jacob **Gen. 12-50**
6. **Matt. 10:15; 11:23-24** Sodom and Gomorrah and their destruction **Gen. 18-19**
7. **Matt. 12:3-4** David and the showbread **I Samuel 21:1-9**
8. **Matt. 19:7-8; 22:24; 23:2** Moses- Exodus- Deuteronomy
9. **Matt. 17:1-8** Moses and Elijah **Exodus; Deuteronomy; I Kings 17-II Kings 2**

10. **Matt.1:1, 6, 17, 20; 9:27; 12:3, 23; 15:22; 20:30-31; 21:9, 15; 22:42, 43, 45** David  
**I Sam. 16-I Kings 2**
  11. **Matt. 1:6-7, 6:29; 12:42** Solomon **I Kings 1-11**
  12. **Matt. 12:42** Queen of Sheba **I Kings 10:1-12**
  13. **Matt. 11:14; 17:10-13; 27:47-49** Elijah **I Kings 17-II Kings 2**
  14. **Matt. 16:14** Elijah and the prophets
  15. **Matt. 23:35** Zechariah being murdered **II Chron. 24:17-22**
  16. **Matt. 5:12; 11:13; 13:17; 23:29-31, 37** obviously represented in **21:34-36; 22:3-6** the rejection and killing of the prophets in **II Chron. 36:16; Neh. 9:26**
  17. **Matt. 12:39-40; 16:4** Jonah being in belly of great fish **Jonah**
  18. **Matt. 12:41** the men of Nineveh repented at Jonah's preaching **Jonah 3**
  19. **Matt. 11:21-22** Tyre and Sidon and judgment **Ezekiel 26-28**
  20. **Matt. 24:15** Daniel the prophet and abomination of desolation **Daniel 9:27; 11:31; 12:11**
- E. Fifth, there are times that the Old Testament is not specifically quoted, but it seems like a clear reference to the OT.**
1. **Matt. 3:17** At the baptism of Jesus, the text merges **Psalm 2:7** and **Isaiah 42:1** to speak of Jesus' identity.
  2. **Matt. 4:2** fasting 40 days and 40 nights **Exodus 34:28; Deut. 9:9, 18; I Kings 19:8**
  3. **Matt. 5:12** the persecution of the prophets **Neh. 9:26**
  4. **Matt. 5:33-37** Do not make false oaths **Lev. 19:12; Deut. 23:21-23; Ecc. 5:4-5**
  5. **Matt 5:35** Jerusalem is the city of the great king **Psalm 48:2**
  6. **Matt. 6:29** Solomon in all his glory **I Kings 10:1-13**
  7. **Matt 7:12** Treating others as you want to be treated **Lev. 19:18**
  8. **Matt. 8:1-4** Jesus cleanses a leper **Lev. 13-14**. The OT priests did not cleanse anyone, but they simply pronounced a person clean.
  9. **Matt. 8:23-27** The winds and waves obey Him **Psalm 89:8-10; 107:23-32**
  10. **Matt. 9:20-22** Woman with the hemorrhage of blood **Lev. 15:19-33**
  11. **Matt 9:27-31; 12:22; 20:29-34** blind see **Isaiah 29:18; 35:5-6; 42:6-7**
  12. **Matt. 9:36** like sheep without a shepherd **Num 27:17; I Kings 22:17; Ezek. 34:5**
  13. **Matt. 11:14; 17:10-13** Elijah who is to come **Mal. 4:5-6**
  14. **Matt. 13:32** The mustard seed, the small seed, that grows in a large tree like **Ezekiel 17:23; 31:6; and Daniel 4:12**.
  15. **Matt. 13:43** The face of the righteous shining like the sun recalls the picture of **Daniel 12:3**.
  16. **Matt. 15:19** summarizes many of the Ten commandments **Ex. 20:1-17; Deut. 5:6-21**
  17. **Matt. 15:30-31** fulfills **Isaiah 29:18; 35:5-6; 42:6-7**
  18. **Matt. 16:27** states that when the Son of man returns that He will repay every man according to his works which is the same wording of **Psalm 62:12**.

19. **Matt. 17:5** alludes to **Psalm 2:7; Isaiah 42:1; Deut. 18:15**
  20. **Matt. 17:17** unbelieving and perverted generation **Deut. 32:5**
  21. **Matt. 21:33** God doing all that is needed for the vineyard to produce fruit recalls **Isaiah 5:1-7; Psalm 80:8-19**
  22. **Matt. 24:21** Tribulation like none before or none after **Daniel 12:1; Jeremiah 30:7; Joel 2:2**
  23. **Matt. 24:29** the judgment described fits with the pictures of judgment given in **Isaiah 13:10; Ezekiel 32:7-8; Joel 2:10; 3:15**.
  24. **Matt. 24:30** describes the Son of man coming with clouds like **Daniel 7:13-14**.
  25. **Matt. 24:31** with a great trumpet He will gather His elect from the four winds of heaven like **Isaiah 27:13; Deut. 30:3-4; 26:2, 17, 18-19**.
  26. **Matt. 26:1-5** is set in the background of Passover and Unleavened Bread with **Exodus 12**.
  27. **Matt. 26:28** Jesus' mention of the new covenant recalls **Exodus 24:8** and **Jeremiah 31:31-34**.
  28. **Matt. 26:64** seems to combine **Daniel 7:13-14** and **Psalm 110:1**.
    - a. Interestingly, both **Daniel 7** and **Psalm 110** are ultimately triumphant texts which speak of God's kingdom and God's Messiah vanquishing all foes. Jesus alludes to these passages in what looks like His greatest moment of defeat.
- F. **Sixth, some possible allusions to the OT or OT events serve as background for the NT event.** These are references that I believe are present, but I acknowledge are not as clear as others. Sometimes there is no allusion or echo of OT passages, but they provide background for the NT event.
1. **Matt. 2:2, 7, 9-10** the star in **Numbers 24:17**.
  2. **Matt. 2:11** seems to have **Isaiah 60:6; Psalm 72:8-11; Psalm 45:8** in the background
  3. **Matt. 2:20** Those who sought the child's life are dead **Exodus 4:19**
  4. **Matt 3:4** John's clothing of camel's hair and a leather belt about his waist **II Kings 1:8; Zech. 13:4**
  5. **Matt. 4:18-19** fishers of men -- a picture of judgment in **Jer. 16:16-17**, but in Matthew it is a picture of salvation
  6. **Matt. 5:1** He went up on a mountain... **Exodus 19:3**
  7. **Matt 5:22** hate leads to murder **Gen. 4:1-10; 37:1-11**
  8. **Matt 5:27-28** lust leads to adultery **Job 31:1; Prov. 6:24-25**
  9. **Matt 5:39-42** Do not resist evil **Prov. 20:22**
  10. **Matt. 5:44** Love your enemies **Prov. 25:21-22**
  11. **Matt. 5:45** He causes the sun to rise and the rain to fall on all **Psalm 65:9-13; 104:14-15**
  12. **Matt. 6:17** anoint head while fasting **II Sam. 12:20**
  13. **Matt. 6:19** the uncertainty of wealth **Prov. 23:4-5**
  14. **Matt. 6:19** Thieves break in and steal **Job 24:16**
  15. **Matt. 6:22** The eye is clear **Prov. 22:9**

16. **Matt. 6:26** God feeds the birds **Job 38:39-41; Psalm 147:9**
17. **Matt. 6:30** God clothes the grass **Job 38:27; Psalm 104:14-15; 147:8**
18. **Matt. 6:34** Each day has enough trouble of its own **Prov. 27:1**
19. **Matt. 7:6** Do not throw what is holy to the dogs **Prov. 26:11**
20. **Matt. 8:21-22** Let me bury my father **I Kings 19:19-21**
21. **Matt. 8:28** coming out of the tombs **Num. 19:11-22**
22. **Matt. 8:30** swine are unclean **Lev. 11:7**
23. **Matt. 9:5** Which is easier? Only God can forgive and only God can heal **Psalm 103:3**
24. **Matt. 9:18-26** raising Jarius' daughter **I Kings 17; 17:24; II Kings 4 :8-37**
25. **Matt. 11:28** weak and heavy-laden **Psalm 38:4; Isaiah 1:4**
26. **Matt. 11:29** you will find rest for your souls **Jer. 6:16**
27. **Matt 12:5** priests "break the Sabbath" **Lev. 24:5-9**
28. **Matt. 13:33** possibly a tie to **Gen. 18:6**
29. **Matt. 14:7** echoes **Esther 5:3, 6; 7:2** though this is for the purpose of destroying a prophet rather than saving the Jewish people
30. **Matt. 14:13-21; 15:32-39** The feeding of the 5000 and the 4000 in the desert/wilderness **Ex. 16; Ps. 78:18-30**. The multiplication of food **I Kings 17:8-16; II Kings 4:42-44**
31. **Matt. 14:22-33** Jesus walks on/tramples the seas **Job 9:8; 38:16; Ps. 77:19; Is. 43:16; Hab. 3:15**
32. **Matt. 14:27** "It is I" or "I am" **Exodus 3:13-14; Isaiah 41:4; 43:10; 47:8, 10**
33. **Matt. 15:10-11** applies to the food laws of **Leviticus 11; Deut. 14**.
34. **Matt. 17:1-2** The high mountain and shining face **Exodus 24; 34:29-35**
35. **Matt. 18:21-22** 77-fold forgiveness seems to be contrasted with Lamech's 77-fold vengeance **Gen. 4:24**
36. **Matt. 21:2** Tying the colt **Gen. 49:11-12**
37. **Matt. 21:14** The lame and blind come to Him in the temple **II Sam. 5:6-8**
38. **Matt. 21:18-22** The cursing of the fig tree and its message of judgment recalls **Micah 7:1**.
39. **Matt. 21:44** Stone break them to pieces **Isaiah 8:14-15; Dan. 2:34-35**
40. **Matt. 23:5** broaden phylacteries **Ex. 13:9, 16; Deut. 6:8**; lengthen tassels of garments **Num. 15:37-41**
41. **Matt. 23:37** gather chicks under her wing **Deut. 32:11; Ps. 36:7; 57:1; 63:7; 91:1-4**
42. **Matt. 23:38** Your house is left desolate -- The glory of God departed from temple **Ezek. 8-11**
43. **Matt. 26:14-16** Jesus handed over for 30 pieces of silver **Gen. 37:25-28**
44. **Matt. 26:39** The cup seems to tie to the cup of wrath in the OT **Psalm 75:8; Isaiah 51:17-23; Jeremiah 25:15-28**.

45. **Matt. 26:49-50** Judas kissed Jesus -- **II Sam. 20:9-10** Joab kisses Amasa and stabs him
46. **Matt. 26:67; 27:30** They spit upon Him **Isaiah 50:6**
47. **Matt. 27:3-5** Judas hanged himself **II Sam. 17:23**
48. **Matt. 27:12-14** Jesus' silence ties to **Isaiah 53:7**
49. **Matt. 27:24** Pilate washes his hands and claims innocence **Deut. 21:1-9**
50. **Matt. 27:44** Even the robbers insult Him **Job 30:1-10; Psalm 69:12**
51. **Matt. 27:45** There is darkness from noon to 3 PM **Amos 8:9-10**
52. **Matt. 27:51** veil of the temple is torn **Exodus 26:31-37**
53. **Matt. 27:57** His burial ties with **Isaiah 53:9**.
54. **Matt. 28:20** I am with you always **Joshua 1:5**

## II. Jesus'/Matthew's View Of Scripture

- A. Jesus and Matthew view Scriptures as the very words of God (**Matt. 1:22; 2:15; 15:4; 22:31**).
- B. He mentions the characters of Scripture as real, historical people (**Matt. 6:29-30; 11:14; 12:38-41; 16:4; 17:10-13; 19:4-5; 21:41-46; 24:15, 37-39**).
- C. The Scriptures trump any tradition of man (**Matt.15:1-9**).
- D. While all Scripture is from God, some concepts of Scripture are more fundamental than others (**Matt. 7:12; 22:34-40**).
- E. When questioned, He pointed to Scripture (**Matt. 12:1-8; 15:1-9; 19:3-9, 16-19; 21:16; 22:23-33; 26:64**).
- F. The Scriptures are continually relevant and applicable (**Matt. 4:4,7, 10; 9:13; 12:7; 15:7; 22:31**).
- G. Jesus is the fulfillment of all the Scriptures (**Matt. 5:17-18; 26:24, 54, 56**).
- H. This summary of six ways Matthew uses the Old Testament does not even include the "many places where Matthew's presentation of the story of Jesus, even without direct verbal allusion, is designed to bring to mind OT people, events, or institutions which may serve as models for understanding the continuity of God's purpose as now supremely focused in the coming of the Messiah" (France, 11)

## III. How Does The New Testament Quote The Old Testament?

- A. We are often "prone to think of prophecy and fulfillment as something not very different from straightforward propositional predication and fulfillment. A close reading of the NT reveals that prophecy is more complex than that. The Epistle to the **Hebrews**, for instance, understands the Levitical sacrificial system to be prophetic of Christ's sacrifice, Melchizedek to point to Jesus as High Priest and so on" (Carson "Matthew," *The Expositor's Bible Commentary*, 8:27)
- B. "Together, Jews and Christians shared such convictions as the sovereignty of God, the inspiration of Scriptures, and the unity of God's saving purpose resulting in the interconnectedness of His redemptive acts. To these Christians added the one supreme conviction that Jesus was the *telos*, the goal, of which the OT had promised. With these presuppositions, Christians like Matthew saw correspondence between events of the past and the time of Jesus not as coincidental, as we moderns might, but as divinely intended, with the earlier foreshadowing the latter, much in the sense of prophecy and fulfillment" (Hagner, lvi)

## IV. Matthew 1:18-25: Jesus' Virgin Birth

- A. This text constantly calls attention to the virgin birth of Jesus. There are several indications of the virgin conception or birth of Jesus.
1. **1:18 before they came together (I Cor. 7:5)**  
**She was found to be with child by the Holy Spirit**
  2. **1:20 for the child who has been conceived in her is of the Holy Spirit**
  3. **1:23 Behold, the virgin shall be with child and shall bear a son...**
  4. **1:25 But kept her a virgin until she gave birth to a Son...**
- B. “This introduction provides the reader with the explanation for the use of the passive voice in **1:16**. Joseph did not beget Jesus as Jacob begot him; Jesus was conceived by the Holy Spirit” (Garland, 21).
1. The text does not say that Joseph begot or was the father of Joseph, but it says that he was the husband of Mary of whom was born the Christ.
  2. “Joseph is identified as the husband of Mary rather than Mary as the wife of Joseph, and the passive voice is used for the first time: ‘of whom Jesus was begotten’” (Garland, 19).
  3. “Behind the English words ‘of whom’ stands the Greek relative pronoun  $\eta\varsigma$ . The feminine gender of the relative pronoun points specifically to Mary as the one to whom Jesus Christ was born....The expressions ‘was born’ translates the verb  $\gamma\epsilon\upsilon\nu\alpha\omega$  in a passive voice and gives further clarification of the origin of Jesus. As we noted earlier, in **1:2-16** there are forty occurrences of the same verb. All the others are in the active voice” (Wilkins, 63. See France footnote, 28).
- C. “On the virginal conception in particular, it is often said that such a belief stems from prescientific superstition. But even the relatively primitive stage of first century science was sufficiently advanced for people to know that in every other known instance it required a biological father as well as a biological mother to produce a human child. The Christian notion of a virginal conception was no more plausible in first century Judaism than it is in the twentieth-century Western world, yet it has formed an integral part of Christian belief for two thousand years” (Blomberg, 58).
- D. **1:22** All of this happens to fulfill the words of the LORD by the prophet.
- E. **1:23 The virgin shall be with child and shall bear a son** (Justin Martyr, *Dialogue with Trypho*, 67:1-2). The virgin birth of Jesus is also taught in **Luke 1:26-38**.
- F. His name shall be Immanuel which translated means, ‘God with us’”
1. The name itself is an indication of the deity of Jesus (**John 1:14**).
  2. This also seems to me to be an argument for the deity of the Holy Spirit.
    - a. Mary is “with child by the Holy Spirit” (**1:18**) and “the child who has been conceived in her is of the Holy Spirit” (**1:20**) and He is called “God with us” (**1:23**). The Holy Spirit must be God (**Acts 21:11**; cf. **Hebrews 10:15-17** with **Jeremiah 31:31-34**).
  3. God’s presence is emphasized from the beginning to the end of the book of Matthew **1:23; 18:20; 28:20**. The name *Immanuel* appears in **Isaiah 7:14; 8:8, 10**.
- G. **How is Isaiah 7:14 used in Matthew 1:22-23?**
1. **Isaiah 7:1-9:7** is set in the context of the Syro-Ephraimitic War from 735-732 BC. Assyria under Tiglath-Pileser was moving west to punish kings who did not pay him tribute. These nations realized that their only hope of standing against Assyria was if they all bound together.

- a. This had been effective in the day of Ahab at the Battle of Qarqar in 853 BC. On that occasion a coalition of 11 kings bound together to oppose the Assyrian invasion of the region and stopped it.
  - b. Pekah, the king of Israel, and Rezin, king of Aram, were determined to resist Assyria. Ahaz was not convinced that this was the best course.
  - c. Pekah and Rezin brought their armies against Ahaz to force him to join the alliance (**II Kings 16:5; Isaiah 7:1**).
  - d. Their purpose was to fight and terrorize Judah and make a breach in the walls and set up a son of Tabeel as king in Judah (**Isaiah 7:1-6**).
    - 1) Apparently, Pekah and Rezin knew that this son of Tabeel would go along with their anti-Assyrian alliance.
  - e. This alliance of Aram and Israel caused great fear in the land of Judah (**Isaiah 7:2**).
  - f. Isaiah tells Ahaz not to go along with the alliance because Pekah and Rezin and their kingdoms would fall (**Isaiah 7:7-9, 16; 8:3-8**).
  - g. He tells Ahaz to ask for a sign and to make it as high as heaven or as deep as Sheol (**Isaiah 7:11**).
    - 1) Ahaz is the only person in the Bible invited to ask for a sign, though **Malachi 3:8-12** is similar.
  - h. Ahaz feigns holiness and says, "I will not ask, nor will I test the LORD" (**Isaiah 7:12**).
    - 1) Ahaz's rejection of a sign is apparently because he does not want to be obligated to follow the LORD's instructions through Isaiah.
  - i. Isaiah rebukes Ahaz and says, "Listen now, O house of David! Is it too slight a thing for you to try the patience of men, that you will try the patience of God as well?" (**Isaiah 7:13**).
  - j. Isaiah then gives the sign that Ahaz refused to ask for, "Therefore the LORD Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel" (**Isaiah 7:14**).
2. Some argue that the original context applies only to events in the time of Ahaz and the war with Aram and Israel.
    - a. They would argue that Matthew misuses the passage to apply it to the virgin birth of Jesus.
      - 1) An example of this is John D. W. Watts, *Isaiah 1-33, Word Biblical*, 98-104.
  3. Some view the passage as only having a fulfillment in the birth of Jesus with no fulfillment in the time of Isaiah.
    - a. Edward J. Young, *Isaiah 1:288-294*.
    - b. E. W. Hengstenberg, *Christology of the Old Testament*, 156.
    - c. This interpretation has been the dominant view throughout church history.
  4. It may be that there is some level of fulfillment of the words of Isaiah 7:14 in the days of Ahaz, but that the greater and fuller fulfillment of these words awaited the time of Jesus.
    - a. Notice how much of the vocabulary of **Isaiah 7:14-16** is repeated in **Isaiah 8:3-4**

- 1) **7:14** “will be with child”; **8:3** “she conceived” הרה
  - 2) **7:14** “bear”; **8:3** “gave birth” לֵד’
  - 3) **7:14** “a son”; **8:3** “a son” בן
  - 4) **7:14** “call his name”; **8:3** “name him” קרא
  - 5) **7:16** “before the boy” will know enough to refuse evil and choose good; **8:4** “before the boy” knows how to cry out “My father” and “My mother.”
  - 6) **7:16** the land whose two kings you dread; **8:4** the wealth of Damascus and the spoil of Samaria.
- b. It seems that this sign in **Isaiah 7:14-16** has some level of fulfillment in the events of **Isaiah 8:3-4**. Interestingly, this promise is spoken to the “house of David” in **Isaiah 7:13**.
5. However, there are indications that more is promised here than was fulfilled with Mahershalahashbaz.
- a. The land belongs to this Immanuel (**Isaiah 8:8**).
  - b. In **Isaiah 8:10** any plan against God’s people will not prevail because of Immanuel, because God is with us.
  - c. The child of **Isaiah 9:6-7** is called “Wonderful, Counselor, Mighty God, Eternal Father, Prince of Peace” and the text says there will be no end to His reign or of peace on the throne of David and He will do justice and righteousness.
    - 1) “In no sense can this prophecy be taken as less than messianic or as fulfilled in a merely human figure” (Blomberg, Matthew, 60)
  - d. In **Isaiah 11:6** a little child leads the calf and the young lion. Is this child just part of the picture or is He the reason for the picture by bringing about the peace described in **11:6-9**?
    - 1) “Isaiah’s thoughts have moved progressively from the virgin’s child, ‘God with us,’ to whom the land of Judah belongs, to these fuller expressions of the Davidic hope” (France, 57).
    - 2) “The ‘near view’ child, born to Isaiah, does fulfill the prophecy in a short-term sense. However, in the texts that follow, Isaiah indicates that there are aspects of this prophetic child that have not yet been fulfilled, but will be in the future” (J. Daniel Hays, *The Message of the Prophets*, 111).
- H. The word “almah” used in Isaiah 7:14 is used elsewhere in the OT in **Gen. 24:43; Exodus 2:8; Psalm 68:25; Prov. 30:19; Song of Solomon 1:3; 6:8**.
1. “The person described as ‘almah in **Gen. 24:43** has been specifically described as a virgin in **Gen. 24:16**.” (France, 56)
  2. **Gen. 24:43** “is significantly, the one other place where the LXX uses παρθενος for ‘almah” (France, 56)
  3. “The LXX translation of ‘almah as *parthenos* (both words often though not always mean ‘virgin,’ though the Greek term is less equivocal) shows that some Jews already two hundred years before Christ favored an interpretation in which this immediate fulfillment was not seen as exhausting Isaiah’s prophecy” (Blomberg, Matthew, 60).
  4. An objection to this is that *parthenos* could be used of one who lost their virginity as **Gen. 34:3** in the LXX indicates.

5. Hill questions these assessments and whether the Jewish people were expecting the Messiah of a virgin (Hill, 79)
6. Trypho did not seem to be expecting the Messiah to come from a virgin as shown in the earlier reference to him.

#### V. **Matthew 2:4-6: Jesus' Birth In Bethlehem**

A. Jesus was born in Bethlehem according to **Matthew 2** and **Luke 2:1-7**.

1. When Herod is asking where the king of the Jews is to be born, he gathers the chief priests and scribes and asks them where He is to be born.

B. **2:4 Gathering together:** "'Gathered' (*sunago*) is the word used in **Psalm 2:2** to describe 'those who take counsel, against the Lord and against His anointed'" (**Acts 4:25-26**) (Chumbley, 39)

1. All the chief priests and scribes of the people: "According to Josephus, Herod began his reign with a massacre of the members of the Sanhedrin and kept their influence to a bare minimum. (*Antiquities*, 14.9.1)" (Garland, 27).
2. He inquired of them where the Messiah was to be born: Notice how Herod interprets "the king of the Jews" in **vs. 2** to be "the Messiah" in **vs. 4**.

C. **2:5 In Bethlehem of Judea (John 7:40-42).**

1. In the OT, important events happened in Bethlehem (**Gen. 35:19; 48:7; Judges 17:7-9; 19:1-2; Ruth; I Sam. 16:1-13; 17:12; 20:6-29**).
2. The birthplace of the Messiah was something widely understood by the Jewish people and seemingly answered by the leaders without hesitation. Bethlehem is called "the city of David" in **Luke 2:4, 11**.
3. For this is what is written by the prophet: This account shows that in many ways the early Christians read the Scriptures the same way their Jewish opponents did.
  - a. The quotation is introduced in a different way from the quotation in **Matthew 1:22-23; 2:15, 18, 22-23**.
  - b. It is not introduced by Matthew but by the chief priests and scribes, but it still emphasizes Jesus' fulfillment of the Old Testament.

D. **2:6 Bethlehem, land of Judah:** The text in **Micah 5:2** says "Bethlehem Ephrathah" and this text in Matthew says Bethlehem of the land of Judah.

1. In **Gen. 35:19; 48:7;** and **Ruth 4:11** the name "Bethlehem Ephrathah" is used.
2. Bethlehem is about 6 miles south of Jerusalem.
3. Are by no means least among the leaders of Judah: **Micah 5:2** says that Bethlehem is "too little to be among the clans of Judah." The "LXX went further and made it 'smallest'" (France, 73).
  - a. In the long section devoted to cities that belong to Judah in **Joshua 15**, Bethlehem is not even mentioned.
  - b. In the cities of Judah to be devastated by the Assyrian invasion in **Micah 1:10-16** Bethlehem does not appear.
  - c. "The difference has no basis in either the Hebrew text nor the Septuagint" (Davies and Allison, *The Gospel According to Saint Matthew*, 242)
  - d. This is added as an interpretation (Hill, 83).

- e. The prophecy itself has transformed this city from being too little to be among the clans to a position of greatness in the land. The prophecy “has transformed Bethlehem from a relatively insignificant town into a city of great honor” (Blomberg, *Matthew*, 64)
- f. This prophecy, in effect, put the town of Bethlehem on the map. Today this city is recognized everywhere as the birthplace of Christ and the center of pilgrimages from all over the world. (Waltke, *Obadiah, Jonah, and Micah*, 183).
4. The chief priest and scribes are asked by Herod the Great where the Messiah is to be born in **Matthew 2:4-6**, and they quote **Micah 5:2** to state that He is to be born in Bethlehem.
- a. This is exactly what has already transpired according to **Matthew 2:1**. Interestingly, the chief priests and scribes would play such an adversarial role in Christ’s ministry and crucifixion **16:21; 20:18; 21:15; 27:41**.
- b. The religious leaders are pictured here as unknowingly showing that Jesus has fulfilled the prophecies of the Old Testament.
- c. There are many things mentioned here in the beginning of the book of Matthew which foreshadow the end recorded in the book. “In the OT, faithful Israelites prove superior to foreign magicians (**Gen. 41; Exod. 7-10; Dan. 2**), but here in **Matt. 2** the tables are turned.” (Blomberg, *Commentary on the New Testament Use...*, 5).
5. **Micah 5:2** in the NASB reads “But as for you Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity.”
- a. The word מִקְדָּמָה translated from long ago can refer to things that happen within time **Deut. 33:15; Psalm 44:1; Isaiah 19:11; 23:7; Lam. 1:7; 2:17; Micah 7:20** and they can refer to eternity **Deut. 33:27; Habakkuk 1:12**.
- b. The word translated from days of eternity עֲלֹמִים can also refer to events within history **Psalm 25:6; Isaiah 63:9, 11; Amos 9:11; Micah 7:14, 20** or to eternity **Psalm 90:2; 93:2; 102:12; 103:17; Isaiah 9:6**.
- c. **Micah 5:2** possibly points to the deity of the Messiah along with several other OT passages.
6. **Micah 5:2 - For out of You shall come forth a ruler who will shepherd My people Israel (II Sam. 5:2)**.
- a. The shepherd was a frequently employed picture for what the leaders of Israel were supposed to be (**Ezekiel 34:1-16; Jer. 23:1-8**).
- b. Jesus is presented as Shepherd in the NT in **John 10:11; 21:16; Heb. 13:20; I Peter 5:2, 4; Rev. 7:17**.
- c. Passages that refer to Jesus as shepherd in the book of Matthew are in **9:36; 25:32-33; 26:31**.
- E. **The visit of the magi** is also a key to the account.
1. “Several strands of scriptural fulfillment are woven into the story” (France, 61).
2. It evokes memories of the queen of the Sheba (or the South) coming to visit Solomon.
- a. She brought the king gold, a very great amount of spices, and precious stones **I Kings 10:1-10; Matthew 12:42**.

3. **Psalm 72:8-11, 15 kings will bow before Him: vs. 9, 11** and they will bring presents and offer gifts **vs. 10, 15. Psalm 45:8** “Your garments are fragrant with myrrh...”
4. **Isaiah 60:1-6** The glory of the LORD will rise upon you **vs. 1, 3**. The wealth of nations will come to you **vs. 5-** and they will bring gold and frankincense **vs. 6**.
5. **Numbers 24:17** says “a star shall come forth from Israel, a scepter shall rise from Israel.”
6. “Five of the eleven generally recognized formula-quotations occur within the short section **1:18-2:23**, where, together with the genealogy of **1:1-17**, they form a concentrated ‘manifesto’ setting out how Jesus the Messiah fulfills the hopes of OT Israel” (France, 13-14).
7. “The cluster of fulfillment quotations near the beginning of the Gospel conditions readers to expect that nearly everything in the story of Jesus will turn out to be the fulfillment of something pre-scripted by God through the prophets” (Hays, *Reading Backwards*, 37).

## VI. Matthew 2:13-15: The Flight To Egypt

A. **2:13-14** Joseph is told to take the child and His mother to Egypt. Notice how the actions of Joseph in **vs. 14** correspond exactly to the commands in **vs. 13**.

1. Just as Moses was delivered by God in Egypt in **Exodus 1:15-2:10** so Jesus will be protected by fleeing to Egypt.

B. **2:15 until the death of Herod vs. 19** “It was only after Herod’s death in 4 BC that the Qumran community returned to its center, which had been destroyed in 31 BC.” (Hill, 84-85)

1. What had been spoken by the LORD through the prophet -- same wording as 1:22.
2. This fulfills **Hosea 11:1** Out of Egypt I called My son
  - a. “Matthew does not follow the LXX, which reads, ‘out of Egypt have I called his children (Τα Τεκνα αυτου).’ Matthew’s predictive Christological reading depends on a Greek text (τον υιον μου) that corresponds to the MT” (Hays, *Reading Backwards*, 40).
3. Israel is referred to as God’s son in the context of the Exodus (**Exodus 4:22-23**). Israel -- God’s son, God’s firstborn (**Jer. 31:9**).
4. God’s relationship with Israel and His affection for them is a picture of His relationship with and affection for Jesus.
5. The king as son in **Ps. 2:7; 89:26-27; II Sam. 7:14**. Jesus’ role as God’s Son will be emphasized in **Matt. 3:17; 17:5**.

C. How is **Hosea 11:1** used in **Matthew 2:15**?

1. “There are no extant Jewish uses, before or after the first century, that explicitly link **Hos. 11:1** with this typology or suggest that it was ever understood as explicitly messianic” (Blomberg, *Commentary on the New Testament...*, 7).
2. **Some would argue that the passage is misused.**
  - a. “[T]his is typical of Matthew’s use of the Old Testament. He is prepared to use as a prophecy about Jesus any text at all which can be made verbally to fit, *even although originally it had nothing to do with the question in hand, and was never meant to have anything to do with it.* Matthew knew that almost the only way to convince the Jews that Jesus was the promised Anointed One of God was to prove that He was the fulfillment of Old Testament prophecy. *And in his eagerness to do that he finds prophecies in the OT where no prophecies were ever*

*meant*. When we read a passage like this we must remember that, though it seems strange and unconvincing to us, it would appeal to those to whom Matthew was writing” (Barclay, *Matthew*, 1:36).

- b. If Matthew was applying prophecies that no Jewish person would have agreed with and no one was reading Scripture in that way, how was he going to convince any Jewish person that Jesus was the Messiah?
3. **Some would argue Hosea 11:1 directly prophesies of this event.**
    - a. Chumbley acknowledges that the OT uses types and figures to prophesy of Christ in **Colossians 2:17; Heb. 8:5; 10:1; Rom. 5:14**. He, however, argues that **Hosea 11:1** is a direct prophecy about Jesus. He references James E. Smith in his discussion in his book.
    - b. Smith writes of Matthew's use of Hosea and says, “Matthew says nothing about a type being fulfilled. He speaks of that which was prophesied – an historical fact -- being fulfilled in Christ” (Smith, 239).
    - c. It does not seem to me that Smith can consistently maintain this interpretation. On pages 6-9 of his book, he deals briefly with “Typological Messianic prophecy”
      - 1) He states, “Sometimes New Testament writers use Old Testament prophecies merely because they see an analogy. They borrow Old Testament language without intending to suggest that the prediction-fulfillment relationship exists between the two statements. Even when they declare that a prophecy was fulfilled there is sometimes a question as to whether or not they mean that the Old Testament statement was a direct prediction of that which is said to fulfill it (e.g., **Matt. 13:14-15**)” (Smith, 9).
  4. **Hosea 11:1 originally applied to the exodus, but it foreshadows Jesus.**
    - a. The words of **Hosea 11** seem clearly to be a reference to the exodus from Egypt.
      - 1) “In applying these words to Jesus, Matthew makes Israel's entrance into Egypt and departure therefrom typical of the same movements on the part of Jesus.” (McGarvey, 29)
      - 2) This portrays Jesus as “ideal Israel” (Lewis, 49)
      - 3) Jesus embodies true, obedient Israel, and He will reenact a new exodus- (Garland, 29)
    - b. What do we mean by typological correspondence or fulfillment of prophecy?
      - 1) “A substantial similarity is seen to exist between two moments of redemptive history, and therefore the two are regarded as interconnected, forming one larger continuity; the earlier is thus seen to foreshadow or anticipate the latter, which then becomes a kind of realization or fulfillment of the former” (Hagner, 36)
      - 2) “Matthew sees striking parallels in the patterns of God's activities in history in ways he cannot attribute to coincidence. Just as God brought the nation of Israel out of Egypt to inaugurate His original covenant with them, so again God is bringing the Messiah, who fulfills the hopes of Israel, out of Egypt as He is about to inaugurate his new covenant. *This is the first of several instances in Matthew in which Jesus recapitulates the role of Israel as a whole.*” (Blomberg, *Matthew*, 67)

- 3) “Matthew sees Jesus as living out and summing up the history of Israel. In Egypt, in the exodus, and in the wilderness (see **4:1-11**). Jesus is the embodiment of Israel, not only anticipating her victories but also participating in her sufferings (cf. **Isa. 63:8-9**)” (Hagner, 36)
5. “**Hosea 11** is a text about God’s compassion and faithfulness toward His chosen people, despite their waywardness” (Hays, *Reading Backwards*, 40). **Hosea 11:8-9**.
6. This may also be a good example of *sensus plenior*. By that term we mean that Hosea may not have been aware of the full implications of the words that he was writing under inspiration. However, though the full significance of these words were not known by Hosea a deeper meaning was always in the mind of God.
- a. “If God had not brought Israel out of Egypt, there would have been no Israelite nation, no Davidic line, no prophets, and no Messiah. Jesus could not have been born to Mary, and there would have been no redemptive work on Calvary's cross. Now I am not suggesting that all of this was in Hosea's mind when he spoke the words. He was inspired by God's Spirit, however, and the Spirit led him to express his words in a form that was capable of a fuller meaning. The fullness of that prophetic word was seen by Matthew, and he found the fulfilment in Christ.” (W.L. LaSor, “Prophecy, Inspiration, and Sensus Plenior, *Tyndale Bulletin* 29 [1978]: 58)

## VII. Matthew 2:16-18: The Slaughter Of The Innocents

### A. 2:17 Through what had been spoken through Jeremiah the prophet was fulfilled

1. Jeremiah is only mentioned in Matthew in the NT and only in three places: (**2:17; 16:14; 27:9**).
2. Notice that the introductory formula is a little different.
  - a. “The calamity fulfilled (Matthew uses past tense here and in 27:9 rather than the ordinary ‘that it might be fulfilled’” (Lewis, 50)
  - b. Is the reason the phrase is different because these brutal killings “have nothing to do with the gracious will of God?” (Garland, 30).
  - c. The suicide of Judas is reported the same way in 27:9.
  - d. “The different wording in these two cases may be designed to avoid attributing evil actions (infanticide and betrayal) to God’s declared intention, though the difference is not very great when what is being claimed is the fulfillment of God’s words in Scripture” (France, 85)

### B. 2:18 Ramah: (**Josh. 18:25; Jer. 40:1**). Ramah was about six miles north of Jerusalem.

1. Those being taken into captivity were rounded up at Ramah to be carried into captivity.
2. **Isaiah 10:29** and **Hosea 5:8** mention Ramah in the context of fear and dread so that “Ramah might be regarded as the city of sadness par excellence” (Blomberg, *Commentary on the New Testament...*, 10).
3. **Rachel: (Gen. 35:16-20; 48:7; I Sam. 10:2)** she died in giving birth to Benjamin in this area.
  - a. “Thus it was natural to personify the grieving mothers in Israel as ‘Rachel weeping for her children’” (Blomberg, *Commentary on the New Testament...*, 9)
  - b. “In its original context, the passage depicted the lament of mothers in Israel bewailing their sons led off into exile” (Blomberg, *Matthew*, 68)

- c. "No one sings in Matthew's infancy narratives as they do in Luke's; instead they weep" (Garland, 30)
4. She refused to be comforted: These words also remind of us of Jacob's refusal to be comforted after the report that Joseph has been killed (**Genesis 37:35**). That very story of Joseph may remind us that God's plan may yet bring a triumphant ending out of this.
- a. Again, Barclay discredits Matthew's use of the Old Testament. "Matthew is doing what he so often did. In his eagerness he is finding a prophecy where no prophesy is." (Barclay, 38)
- b. Smith, unsurprisingly, takes this as a direct prophecy of Christ. "The plain statement of the evangelist is that this passage found its fulfillment in the massacre of the Bethlehem innocents." (Smith, 358)
- c. Others take it as typological.
- 1) "The typological correspondence between Rachel's weeping for the exiles and the weeping mothers of Bethlehem, both in larger contexts of deliverance, is more than coincidental for Matthew. Again, in Matthew's perspective, Jesus is understood as summarizing the whole experience of Israel as well as bringing it to fulfillment. Every strand of hope and trial in the OT is woven together in the eschatological appearance of the Promised One" (Hagner, 38)
- d. While these are words of great sadness, they are found overall in a context of hope (**Jer. 31:16-17**) and the book of comfort (**Jer. 30-33**).
- e. **Jer. 31:15** is "the lone verse in this chapter that reflects the current grief surrounding the Assyrian and Babylonian exiles" (Blomberg, *Commentary on the New Testament*, 9)
- 1) "The sorrow of the bereaved mothers (like the sorrow of Rachel for the Babylonian exile) was destined in the divine providence to result in great reward, the preservation of Jesus for His saving ministry" (Hill, 86)
- 2) "Rachel's sorrow would be temporary for the child who came to destroy death had escaped death. God's purpose, not Herod's, would ultimately prevail; thereby ensuring that bereavement would be turned into blessing and that death would be swallowed up in victory" (Chumbley, 47)
- 3) "The advent of Jesus' life marks the arrival of the comfort promised to the Jews sent into exile" (Wilkins, 113)
- 4) Carson looks at the context of Jeremiah and Matthew a little more. **Jeremiah 31:9, 20** speak of Ephraim as God's son and **31:31-34** speaks of the New Covenant.
- a) "Matthew has already made the Exile a turning point in his thought (**1:11-12**), for at that time the Davidic line was dethroned. The tears of the Exile are now being 'fulfilled' - the tears begun in Jeremiah's day are climaxed and ended by the tears of the mothers of Bethlehem. The heir to David's throne has come, the Exile is over, the true Son of God has arrived, and He will introduce the new covenant (26:28) promised by Jeremiah" (Carson, 95)
- 5) "Herod's murderous acts, then, function within Matthew's tale as metaphor for all the history of Israel's grief and exile. Yet even in the dark moment of Rachel's grief, the echo of Jeremiah 31 offers comfort, beckoning God's

people to lean forward into the hope of the days that are surely coming when God, in the person of Jesus, will have mercy, bring back the exiles, and write the Law on their hearts” (Hays, *Reading Backwards*, 43)

#### VIII. Matthew 2:19-23: Jesus' Home In Nazareth

- A. **Luke 1:27; 2:4** shows this was the home of Mary and Joseph before their journey to Bethlehem.
- B. **Luke 2:39** tells us they returned to this area.
- C. **2:23** This was to fulfill what was spoken through the prophets
1. This is the only time this phrase is introduced by reference to “*the prophets*” in plural.
  2. “It cannot be accidental that the introductory formula here is the most general of all the formula used by Matthew” (Hagner, 40)
  3. The closest parallel in Matthew is in **26:56**. **Matt. 26:56** cites the prophets, but no particular passage is cited. **James 4:5** seems to be parallel in the sense that the words of Scripture are introduced but it is hard to identify what specific Scripture is under discussion.
  4. He shall be called a Nazarene: notice how **Matthew 1:25** ends.
    - a. What passage(s) are included in this reference? These are some of the suggestions: **Judges 13:5, 7; 16:17** - Nazirites; **Isaiah 11:1** - branch; **42:6; 49:6** (Hill, 87-88)
    - b. **Judges 13:5; 16:17** “Like Samson, Jesus is a specifically consecrated person who will save His people. Like Samson, Jesus will save His people through his own death” (Garland, 31)
    - c. **Numbers 6; Isaiah 11:1; 60:21** or **Ps. 22:6-8, 13; 69:8, 20-21; Isa. 11:1; 49:7; Dan. 9:26** (Wilkins, 116-118)
    - d. **Numbers 6; Judges 13; Isaiah 11:1; Jer. 23:5; 33:15; Zech. 3:8; 6:12** (Lewis, 52)
    - e. France suggests the Nazarene passages as a possibility but shows that **Matt. 11:18-19** presents a problem with that view (France, 92-93)
    - f. **Ps. 22:6-8; Isaiah 49:7; 53:2-3; Zech. 11:4-14** (Chumbley, 49)
    - g. I think the best idea is that this sums up not any one passage but the essence of the OT that the Messiah would be “despised and rejected of men” (**Isaiah 53:3. John 1:45-46**)
    - h. “Can any good thing come out of Nazareth?”
      - 1) Some suggest being called a Nazarene is comparable to being called a country bumpkin or hick (Garland, 30)
      - 2) This interpretation is as old as Jerome (Blomberg, *Matthew*, 70)
      - 3) “Today Nazareth is the largest Christian city in Israel” (Lewis, 52)
      - 4) But Nazareth is not mentioned in the OT, Josephus, or the Talmud.
        - a) “In 1963 a stone was found in the synagogue of Caesarea, conjecturally dated from the Hellenistic to the Roman period, which contains various courses of priests and includes Nazareth in this list” (Lewis, 52)
        - b) *The Anchor Bible Dictionary* suggests the population of Nazareth at the time may have been around 480/500 (4:1050-512)

- c) Sepphoris was three miles to the north and Jappia was two miles to the southwest.
- d) Jesus is identified with Nazareth in **Matt. 21:11; 26:71; Luke 18:37; John 1:45, 46; 18:5, 7; 19:19; Acts 2:22; 3:6; 10:38; 24:5**
- 5) **John 7:41-42** Some reject the idea that Jesus is the Christ because they say, "Surely the Christ is not going to come from Galilee, is He?"
- 6) **John 7:52** When Nicodemus defends a wait and see attitude about Jesus, some of the leaders say, "You are not also from Galilee, are you? Search and see that no prophet arises out of Galilee."

#### D. What do we learn from Matthew 2:13-23?

1. **Jesus is presented as the second Moses.** Jesus "actualizes the promise to the nation Israel of redemption that was initiated with the Exodus and Passover" (Wilkins, 112)
  - a. **Matthew 2:16** "The choice of ἀνατρεω (which Matthew does not use elsewhere) may be influenced by the occurrence of the same verb in **LXX Exod. 2:15** for Pharaoh's attempt to kill Moses" (France, 82)
  - b. Same word for flee (**Exodus 2:15**); magi having withdrawn (**Matt. 2:13**). Compare **Exodus 4:19** to **Matthew 2:20**.
2. **Jesus brings about another exodus.**
  - a. Jesus is the new Moses who will bring a new exodus.
    - 1) "Jesus is the One who actualizes and completes all that God intended for the nation" (Wilkins, 111)
  - b. The Passover was a look at God's deliverance in the past and a picture of our salvation in Christ. Jesus is both the deliverer and the One delivered here.
    - 1) "Not only is Jesus in Matthew's view the founder of a new community of the people of God, but he also himself embodies it as not only Israel's leader but the true Israel" (France, 81)
    - 2) "Whereas Moses escaped from Egypt and returned to it. Jesus (like Israel) does the opposite" (France, 78)
    - 3) Egypt is the place of bondage and slavery in the OT [**Deut. 28:68; Hosea 9:3**], but now it is the place of refuge. In **Matt. 2:22** "Judea has become an unsafe place for the new Moses, even after the death of the 'Pharaoh' whose murderous jealousy initially caused his exile...Bethlehem is too close for comfort" (France, 89)
3. **Jesus brings another return from captivity (Jer. 31:15-17).**
  - a. Jeremiah's book of comfort is in **Jeremiah 30-33** and most of his positive prophecies of hope are here. The return from captivity is often pictured as another exodus.
    - 1) "The exodus, leading as it did to the formation of a new people of God, was a potent symbol even within the OT of the even greater work of deliverance which God was yet to accomplish (e.g. **Isa. 43:16-21; 51:9-11; Jer. 16:14-15; 31:31-34; Hosea 2:14-15**)" (France, 80-81)
    - 2) Compare **Matt. 26:28** with **Exodus 24:8** and the language of **Matt. 19:28**.
  - b. "Matthew's Christological interpretation consists not of exegesis of what the text quoted meant in its original context, but of a far-reaching theological argument

which takes the OT text and locates it within an overarching scheme of fulfillment which finds in Jesus the end point of numerous prophetic trajectories.” (France, 81)

#### IX. Matthew 3:1-12: John the Baptist's Preparatory Mission.

A. **Matthew 3:1** “The hope of a new exodus then led the prophets to speak of the wilderness as a place of new beginnings (**Jer. 2:2-3; Hos. 2:14-15; Ezek. 20:35-38**); the blossoming of the wilderness is one of the great themes of Deutero-Isaiah (**Isaiah 41:18-19; 43:19-21; 44:3-4**)” (France, 100).

1. (The use of Deutero-Isaiah is Francis' term not mine.)

#### B. **3:3 For this is the one referred to by Isaiah the prophet**

1. The preposition  $\delta\iota\alpha$  is used in this verse and several times in introducing prophetic quotations (**1:22; 2:5, 17, 23; 3:3; 4:14; 8:17; 12:17; 13:35; 21:4; 24:15; 27:9**).
  - a. This emphasizes speaking through or by Isaiah and it points to God as the One who speaks through the prophet. John is not only a prophet (**Luke 3:1-2**) but he is the subject of prophecy.
2. **The voice of one crying in the wilderness, make ready the way of the LORD make His paths straight:**
  - a. Each of the four gospels quote this verse from Isaiah 40:3 in this section to explain the preaching of John.
    - 1) **Mark 1:3** and **John 1:23** quote **Isaiah 40:3**.
    - 2) **Luke 3:3-5** gives the most extensive quotation of this passage quoting **Isaiah 40:3-5**.
    - 3) **Mark 1:2** also combines a quotation from **Malachi 3:1**. John is like a herald, a courier, announcing the arrival of the king.
  - b. This passage was quoted in the Dead Sea Scrolls to speak of their community (*Manuel of Discipline* 8:13-16)
  - c. Vermes: “As it is written: ‘In the desert, prepare the way of (YHWH), straighten in the steppe a roadway for our God.’ This is the study of the law which he commanded through the hand of Moses, in order to act with compliance with all that has been revealed from age to age, and according to what the prophets have revealed through his holy spirit” I QS VIII.12-16. The Essenes viewed themselves as the fulfillment of this passage. The Psalms of Solomon 8:17 says, ‘They graded the rough roads before his coming; they opened the gates to Jerusalem, they crowned her city walls.’” (*Dead Sea Scrolls in English*, 85-86)
  - d. “The verse is not usually reckoned among Matthew's formula quotations as such, though the formula which introduces it is similar. It differs in not using the verb ‘fulfill’ and in using the masculine participle ‘who was spoken about’ rather than the regular neuter ‘was declared’” (France, 104)
    - 1) The difference between this and the normal way quotations are introduced is not great but “the word ‘fulfill’ is reserved for Jesus” (France, 104)
  - e. In commenting on this passage in Mark, Richard Hays says, “In **Isaiah 40**, there can be no question that ‘the Lord’ is the LORD God of Israel in the Hebrew text. . .**Isaiah 40** prophesies the coming of *Kyrios* (the LORD God) to reign, and Mark appropriates this prophecy to characterize John's preparation of the coming of Jesus.” (Hays, *Reading Backwards*, 40)

- f. "This is an implicit claim about Jesus' divine status in the opening lines of this gospel" (Hays, 41)
  - g. "The text in its original context announces God's coming to lead his people in their 'new exodus' through the wilderness from Babylon back to Palestine. It is God Himself who is to come and will use the processional way. There is no hint of any other person (a Messiah) intermediate between 'the voice' and God Himself. Christian interpretation has for so long taken it for granted that John's role was to prepare the way for the Messiah that it is easy to miss the radical significance of Matthew's choice of text: the coming one in **Isaiah 40:3** is not the Messiah, but God Himself... There is a remarkable Christological claim involved in applying Isaiah's depiction of God's forerunner to the man who prepared the way for the coming of Jesus" (France, 105)
  - h. Roads were few and difficult to travel before the Roman period, and when a king was making an important journey, the road was specially prepared for his presence. Sometimes this meant raising valleys and filling swamps and bridging rivers (Chumbley, 55)
  - i. "John is calling for the people to clear the obstacles out of their lives that might hinder their reception of the Lord." (Wilkins, 132)
3. Comparing the use of **Jeremiah 31:15** and its context and **Isaiah 40:3** we are reminded that all the promises of return from Babylonian captivity find their fulfillment in Jesus.
- a. **Matthew 1:12-17** may have already hinted in this direction. If Chronicles was the last book of the Hebrew Bible, then the Hebrew Bible ended with the call to all who wanted to return to go back to Jerusalem and build the temple to go up (**II Chronicles 36:22-23**).
  - b. Interestingly, this is very similar to how the first book of the Hebrew Bible ended (**Genesis 50:24-25**) (Goswell, 22)
  - c. The Old Testament ends by calling people to return from captivity and Matthew shows that is fulfilled in a greater way in Christ.

**C. 3:4 Now John himself had a garment of camel's hair and a leather belt around his waist: (II Kings 1:8; Zech. 13:4)**

- 1. "John's attire is intentionally that of a prophet" (Blomberg, *Dictionary of the New Testament Quotations...*, 12)
- 2. **Matthew 11:11-14; 17:10-13** discuss this more fully.

**X. Matthew 3:13-17: Jesus' Baptism By John**

**A. 3:17 And behold, a voice out of the heavens:** The Father speaks audibly to the Son three times in His personal ministry (**Matthew 3:17; 17:5; John 12:28**)

- 1. The voice at the transfiguration is referred to in **II Peter 1:17**.
- 2. God or Christ speak directly from heaven to Paul in **Acts 9:4; 22:7** and to Peter in **Acts 10:13, 15; 11:7, 9**.
- 3. "An incipient trinitarianism appears with the conjunction of God, Son, and Spirit in this narrative" (Blomberg, 82)
- 4. **This is my beloved Son:** The voice speaks of Jesus in third person.
  - a. In **Mark 1:11** and **Luke 3:22** the voice speaks in second person. (**Psalm 2:7; Genesis 22:2; John 1:14, 18; 3:16**)

5. The sons of God can be angels (**Job 1:6; 2:1; Luke 20:36**)
6. **Psalm 2:7** is picked up in the New Testament in **Acts 13:33; Hebrews 1:5; 5:5**.
7. Jesus as God's Son has been stated in **2:15** and implied in the conception of Jesus by the Holy Spirit in **1:18, 20**.
  - a. "He shows that Jesus was declared both by the Father and by the Holy Spirit to be the Son of God" (McGarvey, 40)
  - b. The words "beloved" and "son" appear together in the LXX in **Gen. 22:2, 12, 16** and **Jer. 31:20** (Pope, 98)
8. **In whom I am well-pleased** (Isaiah 42:1; 44:2)
  - a. "The verb *eudokesa* used by the voice from heaven is in the Greek aorist and is an approval of His submission at baptism. It is the first public acknowledgment that God made of Jesus" (Lewis, 66)
  - b. The combination of **Psalm 2:7** and **Isaiah 42:1** point out Jesus' role as both a conquering King and suffering Servant. This is "a crucial combination for interpreting Jesus' self-understanding and mission" (Blomberg, 82)
  - c. In **Psalm 2:8-9**, "Ask of me and I will give you the nations as an inheritance and the ends of the earth as your possession. You will break them with a rod of iron, you shall shatter them like earthenware" The king will reign over ALL. He will conquer ALL through the cross.
  - d. "Thus, the Messiah is the Son of David but also Suffering Servant. Jesus is the royal King and Son of David foreseen in Scripture (**21:4-11**) but also the stricken Shepherd equally foreseen in Scripture (**26:31**). Who clearly foresaw that both streams would merge in one person?" (Carson, 322)

B. **Jesus is a conquering King** (**Psalm 2:7-9; Jeremiah 30:8-9**). It was good and right to picture the Messiah this way.

C. **Jesus is a beloved Son** (**Genesis 22:2, 12, 16**) like Isaac to Abraham.

D. **Jesus is the Servant of the Lord** (**Isaiah 42:1; Matthew 12:18**)

E. **The Servant in Isaiah** (**Isa. 42:1-7; 49:1-7; 50:4-11; 52:13-53:12**)

1. Sometimes Israel is the servant (**Isaiah 41:8; 44:1; 49:3**)
  - a. The servant is not always spiritually perceptive (**Isaiah 42:18-19**)
2. The servant is a remnant within Israel to call Israel and the nations back to God (**Isaiah 49:5-6**)
3. The servant is one person (**Isaiah 52:13-53:12**)
  - a. Jesus knew when He came into the world that He was going to be the suffering Servant.

#### XI. **Matthew 4:1-11: Jesus' Temptation In The Wilderness**

A. **4:2**: He fasted 40 days and 40 nights

1. Moses fasted this long (**Exodus 34:28; Deut. 9:9**) as did Elijah (**I Kings 19:8**).
2. Forty years stands for forty days (**Num. 14:34; Ezek. 4:6**)

B. **4:4: It is written** (**4:4, 7, 10**). He quotes from **Deut. 8:3**. God provided for them in such a way as to remind them of their total dependence upon Him.

1. In the wilderness Israel was completely dependent on God to provide and God gave Israel manna continually in the wilderness (**Exodus 16**).
2. Israel continually complains about a lack of provision, of food and water, in the wilderness (**Ex. 15:22-27; 16:1-8; 17:1-7; Num. 11:4-9, 18-23, 31-35; 16:13-14; 20:1-13; 21:4-9. Job 23:12; Psalm 19:10; 119:103**)
3. **Wisdom of Solomon 16:26**: “that your sons, whom you love, Lord, may learn that it is not the produce of the crops that nourishes people, but it is Your word that preserves those who trust in You.”

**C. 4:6: If you are the Son of God, throw yourself down:**

1. The devil challenges Jesus to do something that demands a dramatic deliverance from God. If you really believe this, then do it.
2. Jesus would be “inappropriately testing His Father’s love, trying to manipulate Him to send a rescuing force of angels” (Wilkins, 160)
3. This is presumptuous trust to throw oneself into a moral peril and believe it was God’s obligation to deliver us. It is the equivalent to demanding a sign in **Matt. 12:38-42** and **16:1-4**
4. How does the devil read the Bible? The devil makes a figurative statement literal. He makes a conditional statement unconditional, and he does not take all the Bible has on a subject. (Kenny Chumbley, 1986 FC Lectures)
5. How could one quote the Psalms to imply that the righteous would not experience suffering?
  - a. “In this light, the ‘health and wealth’ gospel (or ‘name it and claim it’ approach to prayer) errs almost as much as Satan did!” (Blomberg, *Dictionary of the New Testament...*, 16)
6. The devil quotes **Psalm 91:11-12**. This is the only case we have of the devil quoting Scripture. **Psalm 91:13** may actually tell of Satan’s demise. The serpent is a picture of Satan in **II Cor. 11:3; Rev. 12:9; 20:2**.

**D. 4:7:** Jesus quotes **Deut. 6:16** to say that God is not to be tempted. The full text of **Deut. 6:16** actually refers to **Ex. 17:1-7**.

1. We take God’s word as true and do not demand He prove anything. We cannot tell God what to do. Does God exist to serve us, or do we exist to serve Him?
2. In the wilderness Israel is often said to test or tempt God (**Ex. 17:7; Num. 14:22; Deut. 29:2-6; Psalm 78:18, 41, 56; 95:7; I Cor. 10:9**)
3. In **Exodus 17:7** they ask, “Is the LORD among us, or not?”
4. Jesus refuses to tempt God. He refuses “to throw Himself into uncommanded danger while expecting God to deliver” (Lewis, 70)
5. “To throw one’s self into unnecessary danger because of these words would be merely testing God in reference to His promise, and this we are forbidden to do” (McGarvey, 43)
6. “It was wrong for Israel to demand miraculous confirmation of God’s presence and providence; so it is wrong for the Son of God to seek proof of His care: trusting obedience was the right attitude for Israel (**Deut. 6:17**) and for Jesus.” (Hill, 101)
7. “We must not test God’s faithfulness to his word by manufacturing situations in which we try to force him to act in certain ways” (Blomberg, *Matthew*, 85)

**E. 4:10: Go, Satan (Mt. 16:23).** “Go” is often used positively in Matthew (France, 135)

1. **You shall worship the LORD Your God, and serve Him only:** Jesus quoted **Deut. 6:13**. The word “only” is added to **Deut. 6:13** but it is implied in context (**Deut. 6:14-15**).
  - a. In the wilderness, Israel worshiped other gods (**Num. 25:1-13; Deut. 31:20; 32:15-17; Psalm 106:35-39; Amos 5:25-27; Acts 7:42-43**)
  - b. Satan’s power lies behind all idolatry. (Hill, 102)
  - c. **I Cor. 10:20-22**.
2. **What does this show us about Jesus’ use of the Old Testament?**
  - a. Scripture serves the **practical purpose of strengthening us** against temptation (**Psalm 119:11**)
  - b. **The experiences of Israel foreshadow the experiences of Jesus**
    - 1) A typological understanding of the Old Testament is "the belief that the same God who revealed himself in Christ has also left his footprints in the history of the Old Testament covenant people" (Gerhard von Rad, *Typological Interpretation of the Old Testament*, 52)

## XII. Matthew 4:12-17: The Beginning of Jesus’ Galilean Ministry

- A. **4:14: This was to fulfill what was spoken through Isaiah the prophet:** Once again this was spoken “through” Isaiah the prophet. The ultimate spokesman was God, and the prophet was the means by which He spoke.
1. This follows “in a form closer to the Hebrew than to the LXX, but not fully corresponding to the sense of either” (France, 141)
  2. Once again, some think that the passage is used out of context.
    - a. “It was Matthew’s habit to find in the Old Testament something about which he could use as a prophecy about every event in Jesus’ life. He finds such a prophecy in **Isaiah 9:1, 2**. In fact that is another of the prophecies which Matthew tears violently from its context and uses it in his own extraordinary way” (Barclay, 75)
  3. “Matthew looks to the Scripture to confirm this Galilean sea village was a valid messianic venue” (Garland, 43)
  4. Geographical matters have particularly been seen as the fulfillment of prophecy in **2:5-6, 15, 22-23**.
- B. **4:15: The land of Zebulun and the land of Naphtali:** These areas suffered first and foremost under invasion by foreign armies (**II Kings 15:29**)
1. **By the way of the sea:** “the trade route that ran through this region to the Mediterranean Sea” (Wilkins, 172)
    - a. The trade route that ran through these tribes was the *Via Maris*, the way of the sea.
  2. **beyond the Jordan:**
    - a. McGarvey, says “beyond the Jordan” means north of the territory of the Jordan or the source of the Jordan (46)
    - b. France applies this to the description of an Assyrian invader. The other side of the Jordan to an Assyrian invader would be the west side of the Jordan and not the east side. “‘Beyond the Jordan’ depends, of course, from which side of the river one is speaking” (France, 101)

3. **Galilee of the Gentiles:** Pope, quotes Carter in *Evoking Isaiah*, this meant “a land possessed by, or belonging to, ruled, or controlled by Gentile imperialists, Assyria and Rome (**II Kings 17:24-27**)” (111)
  - a. **I Maccabees 5:14-23** describes how the Maccabees protected their brethren in Galilee from the Gentiles in battle and then brought their brethren in Galilee to Judah.
  - b. After the incorporation of Galilee into the Hasmonean kingdom, a substantial Jewish population dwelt there in NT times.
  - c. “While Capernaum had its resident Roman officials, it was a traditionally Jewish town, very different from the newly established Hellenistic city of Tiberias a little further down the western shore” (France, 141)
  - d. “Jews never completely occupied this northern region” (Lewis, 73)
  - e. “In the first century more than half of the population was Gentile” (Blomberg, 88)
  - f. From among these would be many Gentiles who will carry His message throughout the world. From Galilee Jesus will announce His mission to take the message to all nations (**Matt. 28:18-20**)
  - g. “The name Galilee was originally confined to a small district in the tribe of Naphtali (**Joshua 20:7**). In the days of Solomon, it included twenty insignificant cities (**I Kings 9:11-13**). It is afterward extended until it included all the lands of Naphtali, Asher, Zebulun, and Issachar. It was called by the prophet “Galilee of the Gentiles,” because in his day the population was largely intermixed with Gentiles” (McGarvey, 47). See **I Maccabees 5:15**.

**C. 4:16: The people who were sitting in darkness saw a great light:** Darkness (**II Cor. 4:4, 6; Eph. 4:18**).

1. This area “had often borne the brunt of foreign aggression” (Chumbley, 75)
2. This language is also used in **Psalms 107:10; Luke 1:69**
3. “To those who suffered exile first, the light of redemption would dawn first” (Lewis, 73)
4. **And those who were sitting in the land and shadow of death:**
  - a. “Shadow of death represents a rare Hebrew compound word (**Job 10:21; Ps. 23:4; Jer. 2:6**) which could be broken into component parts and supplied with different vowels to give the meaning ‘deep shadow’” (Lewis, 73). (**John 7:40-42, 52**).
5. **Upon them a light has dawned: Matt. 2:2, 9** rising of the star. “People who had lived their whole life in the shadow of death would have a ringside seat for the establishment of God’s kingdom” (Chumbley, 75)
6. What is the context of **Isaiah 9:1-2**?
  - a. **Isaiah 7:1-9:7** is set in the context of the Syro-Ephraimitic war from 735-732 BC. Assyria under Tiglath-Pileser was moving west to punish kings who did not pay him tribute. These nations realized that their only hope of standing against Assyria was if they all bound together.
    - 1) This had been effective in the day of Ahab at the Battle of Qarqar in 853 BC. On that occasion a coalition of 11 kings bound together to oppose Assyrian invasion of the region and stopped it.
    - 2) Pekah, the king of Israel, and Rezin, king of Aram, were determined to resist Assyria. Ahaz was not convinced that this was the best course.

- 3) Pekah and Rezin brought their armies against Ahaz to force him to join the alliance (**II Kings 16:5; Isaiah 7:1**).
- 4) Their purpose was to fight and terrorize Judah and make a breach in the walls and set up a son of Tabeel as king in Judah (**Isaiah 7:1-6**).
  - a) Apparently, Pekah and Rezin knew that this son of Tabeel would go along with their anti-Assyrian alliance.
- b. This caused great fear in the land of Judah (**Isaiah 7:2**)
- c. Isaiah tells Ahaz not to go along with the alliance because Pekah and Rezin and their kingdoms would fall (**Isaiah 7:7-9, 16; 8:3-8**)
- d. However, Isaiah also warned Ahaz not to put his trust in Assyria. If Ahaz sent to Assyria for help, that king would do Judah more damage than Pekah and Rezin could ever do (**Isaiah 7:17-25; 8:7-8**). Do not join the anti-Assyrian alliance and do not send off to Assyria for help.
- e. Instead, he and Judah were called to trust the LORD (**Isa. 7:10-16; 8:12-15**).
- f. What does Ahaz do? He sends to Assyria for help (**II Chron. 28:16-21; II Kings 16:7-9**).
  - 1) He spoke of himself as the “servant” and “son” of the king of Assyria. These are terms used to describe the king of Judah’s relationship with God.
  - 2) He called on the king of Assyria to “deliver” (save) him. He was supposed to look to the LORD for deliverance, but instead he is looking to the king of Assyria.
  - 3) The part of the land that suffered first and most intensely from this Assyrian invasion was the northern part of the country and the regions of Zebulun and Naphtali (**II Kings 15:29**)
  - 4) “Isaiah had predicted that these northern tribes which suffered most severely be granted deliverance from their enemies; in their ‘darkness’ of despair should spring up the ‘light’ of relief” (Erdman, 51)
  - 5) In this context there also appears **Isaiah 7:14; 9:6-7**. Does this point to Jesus as the fulfillment of **Isaiah 9:6-7**?

### XIII. Matthew 4:18-22: The Calling Of The First Disciples

- A. **4:19**: fishers of men **Jeremiah 16:16; Amos 4:2; Hab. 1:14-17** uses the imagery of fishermen for describing God’s judgment, but here it is used of bringing God’s salvation.
1. This metaphor suggests judgment more readily than salvation.
  2. “From the fish’s point of view that is the more natural sense: it is no blessing for a fish to be caught” (France, 147)
  3. In **13:47-50** the metaphor is used, and in some cases will end with judgment and some with salvation.

XIV. **Matthew 5:1-12: The Beatitudes**. Much of the teaching of Jesus is based on the Old Testament. It is not introduced with an Old Testament quotation but nonetheless it does quote the Old Testament. An example of this is in the beatitudes of Jesus.

#### A. Matthew 5:5:

1. “Blessed are the gentle for they shall inherit the earth.” (**Psalm 37:11**).

- a. "This psalm was cited by the Qumran community and applied to 'the congregation of the Poor who shall accept the season of penance and shall be delivered from all the snares of Satan (4QpPs. 37)" (Lewis, 81)
  - b. They do not throw their weight around (France, 166)
  - c. They possess a "selfless nonassertiveness" (Wilkins, 207)
  - d. In Psalm 37 it seems like the wicked are prospering and God's people are oppressed but God promises a reversal of fortunes (France, 166)
  - e. This word is used of Jesus in Matt. 11:29; 21:5; II Cor. 10:1.
  - f. This word was used by Xenophon to describe a horse broken to bridle (Prov. 16:32; Gal. 5:23; Isaiah 57:15).
  - g. These do not exalt themselves; they depend on God.
2. **For they shall inherit the earth:** inheriting is used "in the Septuagint in reference to possessing the land of Israel -- **Deut. 4:1; 16:20; Psalm 68:46**" (Lewis, 81)
- a. While the arrogant pursue power and dominion, it is the meek who will inherit all things (McGarvey 49)
  - b. Psalm 37 shows the meek are those who continue to trust in the LORD (**37:3, 5**), delight themselves in the LORD (**37:4**), Commit your way to the LORD (**37:5**), who rest in the LORD and wait patiently for Him (**37:7**).
  - c. "The domineering, the aggressive, the harsh, and the tyrannical are often those who attempt to dominate the earth and establish their own little kingdoms" (Wilkins, 207)
- B. 5:10-12: For in the same way, they persecuted the prophets who were before you (II Chron. 36:16; Neh. 9:26; Matthew 21:33-46; 22:1-14).**
1. Suffering for His name puts us in good company. Here Jesus uses the Old Testament to demonstrate a constant in human history. The Old Testament shows evil men opposing and persecuting God's prophets (**I John 3:12-13**).

#### XV. Matthew 5:17-20: Jesus' Fulfillment Of The Law

- A. This is unique to Matthew apart from the similar statement in **Luke 16:17** which parallels **Matthew 5:18**. Its purposes are to deal with a misunderstanding and to introduce **5:21-48**.
- B. 5:17: Do not think I came: (10:34).**
1. This "was intended to prevent a misconstruction of some things about to be said in apparent opposition to the law" (McGarvey, 52)
  2. Questions may have been raised about the authority of Jesus and how that relates to the law. His teaching was so radically different than the teachers of the law. Jesus emphasizes His high regard for the law and the prophets (Hagner, 103)
  3. **to abolish: (24:2; 26:61; 27:40; Mark 13:2; 14:58; 15:29; Luke 9:12; 19:5; 21:6; Acts 5:38-39; 6:14; Romans 14:20; II Corinthians 5:1; Galatians 2:18).**
    - a. It was used for the temple in Matthew but not the law.
    - b. It was used of some attempting to destroy the law in Jewish writings (II Macc. 2:22; 4:11; IV Macc. 5:33; Josephus, *Antiquities*, 16.2.4; 20.4.2.)
  4. **the law or the Prophets: (7:12; 22:40).** A similar phrase is in **11:13**. Also see **Acts 24:14; 28:23; Romans 3:21**. This refers to the entire law. Also see a similar expression in **Luke 24:27, 44**.

- a. Jesus will have conflict with the Jewish religious leaders on attitudes toward the law (**9:9-13; 12:1-14; 15:1-20**).
- b. They may have perceived Him as antagonistic to the law, but He believes every word and ultimately was the Author of every word.
5. **I did not come to abolish:** This speaks of the purpose of His ministry. Several similar statements are made in **9:13; 10:34-35; 20:28**.
6. **but to fulfill:** "As marriage does not nullify courtship but accomplishes its purposes" (Lewis, 86)
  - a. Philo (*Life of Moses* 2.136 [14]) lists the law as something that would have no end.
    - 1) "This is a fair representation in both Hellenistic and Palestinian Judaism on the matter" (Lewis, 86)
  - b. "The purpose of Jesus' mission is not to overthrow the validity and authority of the Law and the Prophets, but to fulfill them" (Hill, 117)
  - c. The words abolish and fulfill are the two key words in this section and they are set in opposition to each other. Fulfill is not the natural antithesis to abolish.
    - 1) **Fulfill:** (**Matt. 1:22; 2:15; 2:17; 2:23; 4:14; 8:17; 12:17; 13:35; 21:4; 27:9-10** also in Matt in **3:15; 13:48; 23:32; 26:54, 56; 27:35**).
    - 2) Fulfill has the meaning of filling it full -- in **Matt. 13:48** the net was filled with fish.
    - 3) It is used 88 times in the NT and 17 times in Matthew.
    - 4) It is used for the fulfilling of Scripture in **Luke 4:21; 24:44; John 13:18; 15:25; 17:12; 18:9, 32; 19:36; Acts 1:16; 3:18; 13:27**.
  - d. He kept its precepts, fulfilled its prophecies, and accomplished its purposes (**Gal. 3:19; 5:14**). He is not contradicting it. "Jesus affirms that the law and the prophets faithfully express God's will and that what he does and teaches complies with them" (Garland, 62)
  - e. Jesus' teaching will reveal the true meaning of the law. He will fill the law to its fullest.
- C. **5:18: For truly I say to you:** The word truly "introduces sayings of Jesus thirty times in Matthew (thirteen times in Mark, six times in Luke, and twenty-five times in John)" (Lewis, 87)
  1. This statement emphasizes the truth of what is about to be said and is "unparalleled in Jewish literature. It is limited to the sayings of Jesus in the Gospels." (Lewis, 87)
  2. It is interesting that this method is not imitated by the Old Testament prophets, the Jewish rabbis, or the early church.
  3. "The Hebrew root *'mn* denotes faithfulness, reliability, and certainty" (France, 184). **Isaiah 65:16; Revelation 3:14**.
  4. **I say to you:** (**5:22, 28, 32, 34, 39, 44**) His statement "conveyed an air of authority unknown among the rabbis (7:29)" (Chumbley, 93). Compare **Leviticus 18:1-5; 19:37**.
  5. **Until heaven and earth pass away:** (**24:35**) affirms that Jesus words will never pass away even when heaven and earth do. Similar expressions are used in **Job 14:12; Psalm 72:5, 7, 17; Jer. 31:35-36; 33:20-21, 25-26**.

6. **Not the smallest letter or stroke shall pass from the law:** The law in **vs. 18** has the same significance of the “law and prophets” in **vs. 17**. These are “standard Jewish ways of referring to the entire Hebrew Scriptures (our Old Testament)” (Blomberg, 103).
- “The iota (‘jot’ KJV) would likely represent *yod*, the smallest letter of the Hebrew alphabet, while the dot (*kerea*; ‘tittle,’ KJV) is perhaps a stroke on a Hebrew letter that distinguishes certain letters from other similar letters” (Lewis, 87). The stroke comes from a word meaning horn (Pope, 138).
  - Hill suggests that this is the small mark that distinguishes *shin* from *sin* (118). Dotted an ‘i’ or crossing a ‘t’ may have the same significance in our language.
  - Lewis points to Jewish quotes where “not a tittle shall be abolished from the law forever” (Exodus Rabbah 6:1; Berishith Rabbah 10:1; II Esdras 9:36f. Baruch 4:1; Tobit 1:6; Josephus, *Against Apion* 11:38).
  - “For although such long ages ago have now passed, no one ventured either to add, or to remove, or to alter a syllable; and it is an instinct with every Jew, from the day of the birth, to regard them as decrees of God, to abide by them, and, if need be, cheerfully to die for them. Time and again ere now the sight has been witnessed of prisoners enduring tortures and death in every form of theatres, rather than utter a single word against the Laws and the allied documents” (Josephus, *Against Apion* 1:8)
    - Garland quotes this and other statements on pages 61-62.
  - This “reaffirms the absolute authority of all of the Scriptures down to the smallest components of individual words” (Blomberg, 104). Not to add to or take from the word (**Deut. 4:2; 12:32**).
7. **Until all is accomplished:** The double “until” in **vs. 18** is awkward. This phrase places a time limit on the binding nature of the law.
- “It is inadequate to say either that none of the Old Testament applies unless it is explicitly reaffirmed in the New or that all of the Old Testament applies unless it is explicitly revoked in the New.” (Blomberg, 103)
  - “Every Old Testament text must be viewed in light of Jesus’ person and ministry and the changes introduced by the new covenant He inaugurated.” (Blomberg, 104).
8. **Romans 10:4** speaks of Christ as the end, purpose or termination point, of the law.
- “Now that the reality has arrived in Jesus, the jots and tittles will be seen in new light, but they still cannot be discarded” (France, 186)
- D. 5:19:** There is beautiful symmetry in this verse.
- Whoever then annuls:** the word *annuls* is used again in **16:19; 18:18**. This word *annuls* or *breaks* is a wordplay with the word *abolish* in **vs. 17**. It is a compound form of that word. France, argues that the better translation is loose (**John 10:35**) (187). It is used four times in **Luke 19:30-33** of untying the colt.
  - one of the least of these commandments:** The Jewish people distinguished between the greatest and least commandments (**23:23**). In Matthew **22:34-40** a lawyer asks what is the greatest commandment.
    - Deut. 22:6** was often regarded as the least commandment. No commandment is taken lightly. The “least of these commandments” is comparable to the “one letter or one stroke” in **vs. 18**.
  - And teaches others to do the same:** Teaching is very important in the book of Matthew for Jesus and His followers. Sometimes the religious leaders of the Jews did

this in their teaching (15:1-9; 23:16-22). "A teacher who lessens any part of God's word is unworthy of such honor" (Chumbley, 95).

4. **Shall be called least in the kingdom of heaven:** The phrase "kingdom of heaven" is used twice in vs. 19 and again in vs. 20.
  5. **least or greatest in the kingdom:** (11:11; 18:1-4; 20:25-27).
    - a. "He contrasts greatness and obscurity within the kingdom" (Blomberg, 105).
    - b. "The text shows the relative greatness of persons in the kingdom of heaven is measured by their conscientiousness in reference to the least commandments" (McGarvey, 53).
  6. **But whoever keeps and teaches them:** "Disciples should delight in and learn from every word that God has written (cf. 4:4) rather than picking and choosing between them" (France, 188). True disciples honor the word in practice and in teaching.
  7. **He shall be called great in the kingdom of heaven:** (18:1-6). To be called great or small "means to be high or low in God's esteem" (France, 188)
- E. **5:20: For I say to you that unless your righteousness:** This is similar to vs. 18 without the amen. (5:6, 10) Righteousness refers to faithful obedience to God's commands. One must go beyond obedience to the details of the law to the heart of the matter.
1. **surpasses that of the scribes and Pharisees:** They were a picture of the greatness and righteousness which these groups knew. (Josephus, *Jewish War*, 1.5. 2).
    - a. It may have been hard to exceed the obedience of the Pharisees and scribes. What this calls for is a complete surrender to God in love for Him and to our neighbor, in love for our fellow-man (France, 190).
    - b. This sermon shows there was already conflict between Jesus and the Jewish religious leaders.
  2. **You will not enter the kingdom of heaven:** (7:21; 18:3; 19:23-24; 23:13)

#### F. Lessons from the text

1. **Jesus' high respect for Scripture is affirmed**
  - a. **Vs. 18:** Not one yod nor one stroke from a pen shall pass from the law.
    - 1) "There were 66,420 yodhs in the OT" (Chumbley, 94). Could we not make it fine with 66,419? Evidently not.
  - b. **Vs. 19:** one of the least of these commandments
    - 1) Jesus quoted Scripture in virtually every controversy that He was involved in (**Matt. 9:13; 12:7; 22:23-33, 34-40, 41-46; 26:64; Luke 10:25-37**)
    - 2) "Disciples should delight in and learn from every word that God has written (cf. 4:4) rather than picking and choosing between them" (France, 188)
  - c. **II Timothy 3:15-17**
    - 1) This does not mean that every aspect of the law is binding in the same way - sacrifice for example is fulfilled in Jesus **Hebrews 9-10**. It means every word of the Old Testament is from the mouth of God and worthy of our attention.
2. **Jesus fulfills the law and prophets**
  - a. **Vs. 17:** Jesus fulfills the law and the prophets (**1:22-23; 2:15, 17-18; 2:23; 4:15-16**)

- 1) "Jesus is the key for unlocking the meaning of law and the prophets" (Garland, 62). (**Luke 24:25-27; II Cor. 3:14-16**).
  - 2) "He traced in its passages every important fact about Himself and His mission" (Yancy, *The Bible Jesus Read*, 24).
  - b. **Matthew 17:1-9**: The idea is not to just listen to Him and not listen to Moses and Elijah but listen to Him because He will tell you what Moses and Elijah are saying. He is the authority.
  - c. "Everything that the Old Testament intended to communicate about God's will and hopes and future for humanity finds its fullest meaning in Jesus" (Wilkins, 229).
3. **Jesus demands a complete surrender to Him**
- a. **Matthew 5**: Obedience is required but obedience is to change who we are.
    - 1) We do not just avoid murder, but we avoid the attitudes and harsh talk that leads to murder.
    - 2) We do not just avoid adultery, but we turn away from the attitudes and actions that lead to adultery.
    - 3) We love not just our neighbors but our enemies.
    - 4) The teaching of Jesus reaches the deepest recesses of our being (**5:21-48; Psalm 51:10, 16-17; Joel 2:12-13**)

#### XVI. **Matthew 8:14-17: Jesus' Healings**

- A. Jesus heals Peter's mother-in-law of a fever and at evening He casts out many demons and heals all who were ill.
- B. This fulfills the words spoken through Isaiah, "He himself took our infirmities and carried away our diseases" (**Isaiah 53:4**).
  1. This citation "follows the Hebrew text with 'infirmities' and 'diseases' in contrast to the LXX, which refers to 'sins'" (Garland, 97)
  2. **Luke 4:38-41** and **Mark 1:29-34** also record this series of events but only Matthew quotes a Scripture in connection with the account.
- C. **Isaiah 53** focuses on the Servant's removal of sin: transgression[s] (**vs. 5, 8**); transgressors (**vs. 12**); iniquities (**vs. 5, 6, 11**); sin (**vs. 12 NASB**).
  1. "[W]hen it is alluded to elsewhere in the NT [**Isaiah 53**] is understood not, as here, in relation to Jesus' healing ministry, but of His dealing with His people's sin (**1 Peter 2:24; Rom. 4:25**)" (France, 322)
  2. Here it focuses on the physical healing that Jesus brings. Sin is the root of all suffering and the removal of sin points to the removal of all suffering (**Rev. 21:4**). One day all suffering and death will be over for God's servant because of the Servant.
  3. "Charismatics have regularly appealed to this verse in maintaining that there is healing for physical maladies in the atonement...But to require such healing of God this side of eternity loses sight of the future aspect of the kingdom. Only in the world to come will sickness and death be banished altogether from believers' lives...Perfect healing, like the believer's resurrection body, ultimately awaits Christ's return" (Blomberg, 145).
- D. The wording of the text "foreshadowed the fulness of what He would accomplish in offering healing to the disease of sin" (Pope, 263). **Romans 8:23; I Corinthians 15:53-54**.

#### XVII. **Matthew 12:17-21: Jesus' Sabbath Controversies**

A. **Matthew 12:1-14** records two Sabbath controversies between Jesus and the Pharisees.

1. The Pharisees conspired as to how to destroy Jesus in **12:14**.
2. Jesus withdrew from there (**12:15**).
3. "Withdrawal is a theme in Matthew which is commonly connected with the use of an Old Testament quotation (**2:13ff** [Hosea 11:1], **22ff**; **4:12-16** [Isaiah 9:1-2]; **15:21**)" (Lewis, 173)
4. This word for withdraw is found 14 times in the NT and 10 of those are in Matthew.
5. Jesus' withdrawal "is left unexplained and is here attributed, as in **4:12**, to His awareness that He is under threat." (France, 469)
6. Those who follow Him are warned not to tell who He is (**12:16**). "There are five commands of silence in Matthew (**8:4**; **9:30**; **12:16**; **16:20**; **17:9**)" (Lewis, 173).
7. "Jesus' time to die has not yet come... Jesus' injunctions to silence, in this context must stem from his desire to avoid premature arrest and execution (v. 16)." (Blomberg, 200).
8. "Jesus is taking precautions to avoid premature confrontation" (France, 469).
9. These actions fulfill the words of **Isaiah 42:1-4**. The quotation from **Isaiah 42:4** omits the first line.
  - a. "The quotation from **Isaiah 42:1-4** does not completely agree with either the Hebrew or the Septuagint text and is sometimes conjectured possibly to follow an Aramaic Targum. This quotation is the longest Old Testament quotation in Matthew" (Lewis, 173).
  - b. France gives some points at which this quotation agrees with the Hebrew text and points at which it agrees with the Greek text (470-471).
    - 1) A portion of **Isaiah 42:1** was already quoted at the baptism of Jesus in **Matt. 3:17** and will be quoted once more at the transfiguration in **17:5**.

B. **Who is the Servant in Isaiah?** This subject is dealt with in **Isaiah 42:1-7**; **49:1-7**; **50:4-11**; **52:13-53:12**.

1. Sometimes Israel is the servant (**Isaiah 41:8**; **44:1**; **49:3**)
  - a. In the LXX the words "Jacob" and "Israel" are added to the introduction of the servant in **Isaiah 42:1**. The Hebrew text has no such identification.
  - b. The servant is not always spiritually perceptive (**Isaiah 42:18-19**)
2. The servant is a remnant within Israel to call Israel and the nations back to God (**Isaiah 49:5-6**)
3. The servant is one person (**Isaiah 52:13-53:12**)
  - a. Jesus knew when He came into the world that He was going to be the suffering Servant.

C. What does **Matthew 12:17-21** tell us about the Servant?

1. **12:18: Behold, My Servant:** "It is interesting that despite the widespread interest of Matthew and the other NT writers in Jesus as the Isaianic servant, the actual title *pais*, 'servant,' is used for Jesus only here and in **Acts 3:13, 26; 4:27, 30**." (France, 471).
  - a. **My beloved in whom My soul is well-pleased:** This reinforces "the unique closeness of the relationship in a way which reminds us of 11:27." (France, 472).

b. **I will put My Spirit upon Him:** The Servant will be empowered by God's Spirit. This was "already visually enacted at 3:16" (France, 472).

- 1) This is a common theme in Messianic prophecies in Isaiah (**11:1-5; 61:1-3**).
2. **12:19:** In contrast to wisdom which "shouts," "lifts her voice," and "cries out" in **Proverbs 1:20; 8:1-3; 9:3**, the Servant does not do these things. The servant "does not attain his purpose through force or noisy propaganda" (Lewis, 173)
  - a. **Nor will anyone hear His voice in the streets:** This may be simply a parallel with the terms quarrel or cry out. It is to stress Jesus' withdrawal presently from the Pharisees, though the day will come when He will fight them head on. Some suggest (like Blomberg, 200) the point may be that those who hear do not respond adequately to Him. **Isaiah 53:1** says of the Servant, "Who has believed our message?" and **Isaiah 53:3** that "He was despised and rejected of men."
3. **12:20: A battered reed He will not break off, and a smoldering wick He will not put out:**
  - a. The Targum **Isaiah 42:1-4** has at this verse "*The poor who are like a bruised reed he will not break, and the needy who are like a dimly burning wick he will not quench.*" The words in italics indicate words that are not in the text of **Isaiah 42** but were added as commentary upon it. (Blomberg, *Commentary on NT...*, 42).
  - b. The primary recipients of blessing from the Servant are the bruised reed, the smoldering wick and the Gentiles.
    - 1) "The imagery thus describes an extraordinary willingness to encourage damaged or vulnerable people" (France, 473).
  - c. He is a Servant who will be received by the outcasts. "Here Matthew finds a further portrait of the meek and lowly Jesus who offers a kind yoke and a light burden, the giver of rest to the toiling and heavily laden" (France, 473).
4. **12:21: And in His name the Gentiles will hope:** This is a reference to the Septuagint which contains a reference to Gentiles that does not appear in the Hebrew text. There is also a reference to Gentiles in **12:18**.
  - a. The Gentiles will be some of the greatest beneficiaries of the work of the servant. This inclusion of Gentiles was always foretold in the Old Testament. They have been from the beginning a concern of Matthew (**1:4-5; 2:1-12; 8:5-13; 28:18-20**).
  - b. His mission "displays divine power and ultimately will lead to universal triumph of God's kingdom" (Blomberg, *Commentary on NT...*, 42).
  - c. The contrast between the Pharisees' rejection of Jesus (**12:14**) and the Gentiles hope in Him (**12:21**) is striking.

#### XVIII. Matthew 13:13-15, 34-35: Jesus' Teaching In Parables

- A. The parable of the sower (**Matt. 13:1-9, 18-23**) seems to represent a change in teaching methods of Jesus.
  1. The disciples ask him why He is speaking in parables (**Matt. 13:10**). The parables give light to those who are seeking it but hide the truth from those who do not want it (Matt. 13:11-12).
- B. In **Matthew 13:13-15** Jesus quotes from **Isaiah 6:9-10** to explain His speaking in parables and says "in their case the prophecy of Isaiah is being fulfilled." **Isaiah 6:9-10** is also quoted or alluded to in the New Testament in **Mark 4:10-12; Luke 8:9-10; John 12:38-40; Acts 28:25-27**; and **Romans 11:7-8** (Willis, *Isaiah*, 144).

- C. Jesus does this same kind of thing in **Matthew 15:7-9** as He quotes from **Isaiah 29:13**.
- D. Obviously, these verses in **Isaiah 6:9-10** and **29:13** were not a direct prophecy to the people in Jesus' day.
1. Isaiah was talking about the people of his own time.
  2. The point is that the people in Jesus' day were just like the people in Isaiah's day.
  3. They are responding in the same way as their rebellious forefathers did and therefore these words are said to be fulfilled in them.
  4. While these verses are not generally debated, they may be good passages to demonstrate that a statement about a prophecy being fulfilled or a prophet speaking of "you" does not demand an exclusive application to the event the New Testament writer is describing.
- E. **Mark 4:33-34** is largely parallel with these verses, but Mark does not include the quotation from the Old Testament as Matthew does.
- F. **13:34**: The words "parable" or "parables" are only used 50 times in the NT and 12 of them are in this chapter (**13:3, 10, 13, 18, 24, 31, 33, 34, 34, 35, 36, 53**).
- G. **13:35**: **This was to fulfill what was spoken through the prophet**
1. There are a couple of textual variants here that are interesting.
    - a. "A few witnesses in Jerome's day read *δια Ασαφ του προφητου* 'through Asaph the prophet; but none have come down to us, and 'Asaph' is certainly an interpolation" (Carson, 323)
      - 1) "No extant document is known to read 'Ασαφ'" (Metzger, 33).
    - b. Another textual reference has "through Isaiah the prophet."
      - 1) This reading is attested in the Sinaiticus, important minuscule manuscripts, one Ethiopic manuscript, and copies of the gospel known by Eusebius and Jerome. (Metzger, 33).
    - c. Often textual critics argue that the most difficult reading should be accepted and this would certainly fit into that category. "On the other hand, transcriptional evidence favors the probability of adding a prophet's name where none is mentioned" (Carson, 323). See possibilities suggested by Metzger, 33.
  2. **Psalms 78** is attributed to Asaph in the heading. Asaph is described as a "seer" in **II Chron. 29:30** and he is said to have "prophesied" in **I Chron. 25:2**.
    - a. "More probably that since the words are a prophecy, as so often in the Psalms, they are therefore regarded as the work of a prophet" (Hagner, 390).
    - b. "Elsewhere when psalms are treated as prophecies, there is normally a Davidic typology, but not so here" (Carson, 322).
    - c. The words of Psalm 78 are not what we would generally describe as a prophecy. In context these words are not forecasting the future, but they are explaining the past.
      - 1) "The point is that though the history of the Jews, which Asaph relates, is well known, the psalmist selects historical events he treats and brings them together in such a way as to bring out things that have been riddles and enigmas 'from of old.' The pattern of history is not self-evident; but the psalmist will show what it is really about" (Carson, 321).
      - 2) However, all of the Scriptures are viewed as prophetic (**Matt. 11:13**).

- a) “This ‘fulfillment’ is not an exegesis of the Old Testament text but a typological application. In the original psalm, Asaph was announcing to a new generation God’s mighty deeds in Israel’s past” (Blomberg, *Matthew*, 221).
- d. **I will open my mouth in parables:** The LXX uses the plural parables while the MT uses the singular parable. Matthew follows the LXX at this point.
- e. **I will utter things hidden since the foundation of the world:** The phrase “from the foundation of the world” is missing in a “small but diversified number of Alexandria, Western, and Easter text types” (Carson, 323).
- 1) This is a common phrase in the NT (**Matt. 25:34; Luke 11:50; John 17:24; Eph. 1:4; Heb. 4:3; 9:26; I Peter 1:20; Rev. 13:8; 17:8**). Because the phrase is so common, “there is far greater transcriptional probability that the word was added rather than omitted” (Carson, 323).
- f. What is the emphasis in this quotation of **Psalm 78**? Is the emphasis just on **Psalm 78:2** or is it on the whole Psalm?
- 1) “Matthew is concerned not with the psalm as a whole but with this introductory statement, focused in the term *parabole*... So when Jesus taught in parables, that is what He was doing. He stands in the line of God’s authorized spokesmen, and His chosen method of teaching has good OT pedigree” (France, 530).
- 2) However, Matthew may be wanting us to see more of **Psalm 78** than simply **verse 2**.
- a) **Psalm 78** tells the story of Israel from Moses to David by weaving together God’s mighty acts of redemption with Israel’s stubborn rebellion.
- b) **Psalm 78:12-16** and **40-55** stress God’s mighty acts in Egypt and in the wilderness while **verses 9-10, 17-20, 56-58** stress Israel’s stubbornness and hardness of heart.
- c) Yet, in spite of Israel’s persistent foolish actions, [“again and again they tempted God”] (**41**), God continued to be gracious and merciful.
1. “But He, being compassionate, forgave their iniquity and did not destroy them” (**38**).
- d) In the cross of Jesus, God’s mighty acts of redemption reached their heights just as Israel’s stubborn rebellion sunk to its depths.
- e) In spite of the foolishness of God’s people, God is still merciful and gracious and opens up the door of salvation and forgives our sins.
- 3) This statement “fits the belief of the evangelist and the early church that the message and mission of Jesus was nothing other than the working out of God’s plan of salvation from the beginning” (Hagner, 390)
- 4) “Jesus is presented as the One who is the supreme embodiment of Israel and her history, the One who fulfills all the patterns of the OT regarding Israel” (Carson, 322).

### XIX. Matthew 17:1-9: Jesus’ Transfiguration

A. There are several connections between this event and Moses on Mount Sinai.

1. The reference to six days (**Exodus 24:16; Matt. 17:1**).

2. Ascending the mountain with a few followers (**Exodus 24:1-11; Matt. 17:1**).
  3. The shining face (**Exodus 34:29-35; Matt. 17:2**).
  4. The cloud (**Exodus 24:15-18; Matt. 17:5**).
  5. The people overwhelmed with fear (**Exodus 19:16-19; 20:18-21**).
  6. The confusion, the lack of faith, among the people when they descend (**Exodus 32:1-20; Matt. 17:14-20**).
- B. **17:1**: Peter, James, and John are witnesses to this event.
1. They are witnesses to the raising of Jairus' daughter (**Mark 5:37; Luke 8:51**) and closer to Jesus than the other disciples in the garden of Gethsemane (**Matt. 26:37-38; Mark 14:33**). They questioned Jesus, along with Andrew, about the destruction of Jerusalem in **Mark 13:3**.
  2. **On a high mountain**: (**Matt. 4:8; 5:1; 14:23; 15:29; 17:9; 28:18**).
- C. **17:2: And He was transfigured before them**: The word transfigured is used of Jesus here and **Mark 9:2**, and twice in the New Testament it is used figuratively of Christians (**Romans 12:2; II Corinthians 3:18**).
1. **And His face shone like the sun**: (**Rev. 1:16; 10:1**).
- D. **17:3: And behold**: These are "Matthew's flag-words" to indicate something important is about to happen (Hagner, 493).
1. **Moses and Elijah appeared to them, talking with Him**: Why were these the two Old Testament persons who appear with Jesus?
    - a. Both left the world in usual circumstance.
      - 1) Elijah was taken to heaven in a chariot of fire and a whirlwind (**II Kings 2:11**).
      - 2) When Moses died, the LORD buried him and "no man knows his burial place to this day" (**Deut. 34:5-6**).
    - b. Both received great revelations from God on mountains (**Exodus 19-24; 32-34; I Kings 19**).
    - c. Both were rejected by their people in their time (**Exodus 2:11-14; 32:1; I Kings 19:10, 14**).
    - d. They both were mentioned at the end of the book of the twelve (**Malachi 4:4-6**), the end of our Old Testaments.
    - e. They may have represented the law and the prophets to the average person of Jesus' time.
- E. **17:4**: Is Peter thinking of the tabernacle because of its association with Moses in **Exodus 25-40**? Is he thinking in terms of the booths in the Feast of Tabernacles in **Lev. 23:33-44**?
- F. **17:5: a bright cloud overshadowed them**: Clouds often played dramatic roles in God's appearances and revelations of Himself (**Exodus 13:22; 16:10; 24:15-18; 40:34; Num. 11:25; Deut. 5:22**).
1. **A voice out of the cloud**: (**Daniel 4:31; Matt. 3:17**)
  2. **This is My beloved Son**: "This divine confession confirmed the human confession made shortly before at Caesarea Philippi (Matt. 16:16)" (Lewis, 45). This seems to refer to Jesus in the language of the conquering king of **Psalms 2:7**.

3. **In whom I am well-pleased:** This refers to Jesus in the language of the suffering servant of **Isaiah 42:1**.
  4. **Listen to Him:** They are to especially listen to Him in what He says about His coming death and resurrection (**Matt. 16:21-23**).
- G. **17:6: When the disciples heard this, they fell face down to the ground and were terrified.** Daniel and John reacted the same way to God's appearance (**Daniel 8:17; 10:9-12; Rev. 1:17**).
- H. **17:8: Lifting up their eyes, they saw no one except Jesus Himself alone:** "The focus is upon Jesus who is about to accomplish God's saving purposes in the redemption of the world" (Hagner, 494).
- I. **17:9: Tell the vision to no one until...**: This is the fifth command to silence in Matthew – (**8:4; 9:30; 12:16; 16:20**), but a time limit for their silence is given. After the resurrection, the story can be told openly (**II Peter 1:17**).
- J. I wanted to make sure to include this account in my discussion because I have occasionally heard this passage used by brethren to argue we should listen to Jesus (the New Testament) and not Moses and Elijah (the Old Testament). That is not the idea. The appearance of Moses and Elijah at the Transfiguration "suggests the unity of the work of Jesus with the meaning of the OT" (Hagner, 493).
1. Jesus "stands in continuity with the revelation of the OT, symbolized by Moses and Elijah" (Hagner, 495). All that the law and prophets (Moses and Elijah) pointed to, finds its fulfillment in Jesus, especially His death and resurrection (**Matt. 5:17-20; Luke 24:25-27, 44-47; John 5:39, 45-47**).
  2. The new passage introduced in this account is **Deut. 18:15** and the idea of Jesus being a fulfillment of the prophet like unto Moses. The passage in **Deut. 18:15-22** shows the reason for prophets in the first place is Israel was overwhelmed when God spoke directly and asked that Moses speak to them instead of Him (**18:16-17; Exodus 19:16-19; 20:18-21; Deut. 5:22-33**). Deuteronomy emphasizes the way to tell true prophets from false prophets (**18:20-22; I Kings 18; Jer. 27-28**).
  3. **Deut. 18:18: I will raise up a prophet among their countrymen like you, I will put My words in His mouth:**
    - a. In the call of Jeremiah these words are basically repeated (**Jeremiah 1:9**).
    - b. Ezekiel is told to open his mouth and to eat the scroll that God gave him. He does so and fills his body with the scroll (**Ezekiel 2:8-3:3**). Then God says, "go to the house of Israel and speak with My words to them" in **Ezekiel. 3:4**. God seems to have put His words in Ezekiel's mouth also.
  4. **He shall speak My words to them, all that I command him.**
    - a. Jeremiah was told, "Everywhere I send you, you shall go, and all that I command you, you shall speak" (**Jer. 1:7**).
    - b. Ezekiel is to take God's words and to speak to those in exile (**Ezekiel 3:10-11**).
  5. The repetition of these phrases and ideas in the call of these prophets stresses that the promises God would raise up "a prophet like Moses" had a fulfillment in a line of prophets who God used to reveal Himself in the Old Testament.
    - a. It is also striking that the word "prophet" is singular in **Deuteronomy 18:15, 18**. While this passage spoke of a line, a succession of prophets, it ultimately has its fulfillment in ONE prophet.

- 1) The Jewish people in the days of Jesus seem to have understood this (**John 1:21, 25; 6:14**).
- b. Notice that Jesus is emphasized as a prophet in **Matthew 13:57; 16:14; 21:11, 46**.
- c. Jesus is the ultimate fulfillment of the prophet like Moses (**Acts 3:22-23**). The one who refuses to listen to Jesus will be cut off (**Deut. 18:19; Acts 3:23**).

## XX. Matthew 21:4-5: Jesus' Triumphal Entry

- A. Jesus' triumphal entry is recorded in all four gospels (**Matthew 21:1-11; Mark 11:1-11; Luke 19:28-44; John 12:12-19**).
- B. **21:1: at the Mount of Olives**: The Mount of Olives may be an allusion to **Zech. 14:4** "in that day His feet shall stand on the Mount of Olives."
- C. **21:2: You will find a donkey tied there and a colt with her; untie them...** "Only Matthew mentions the finding of two animals - the ass and her colt." (Lewis, 84).
  1. The description of the donkey and its colt tied up may be a connection to **Genesis 49:11**.
  2. "We never hear of Jesus riding an animal elsewhere in the gospels: he and his disciples seem to have walked everywhere, as most people except the wealthy did in first-century Palestine. His decision to ride a donkey for the last mile or two into the city, when he has walked more than a hundred miles from Caesarea Philippi, can hardly have a matter of physical necessity; his disciples apparently had no such need. It is more remarkable in view of the probable implication of *m. Hag.* 1:1 that those arriving for Passover were expected to do so on foot. In that case, to ride the last mile to the city among a wholly pedestrian crowd could only be a deliberate gesture, designed to present his claim as the messianic king" (France, 775-776).
  3. "But the ride on a colt, because it was planned, could only be an acted out parable, a deliberate act of symbolic self-disclosure..." (Carson, *Matthew*, 437).
- D. **21:4**: Matthew introduces it with his typical fulfillment formula, "This took place to fulfill what was spoken through the prophet." "The formula leaves the prophet unidentified, as is always the case when it is not one of the major prophets, Isaiah or Jeremiah" (France, 777).
- E. **21:5: Say to the daughter of Zion**: This saying quotes from **Isaiah 62:11**.
  1. "The daughter of Zion is an often used Old Testament name for the city of Jerusalem (**Ps. 9:14; Isaiah 37:22; Jer. 4:31; Lam. 1:6** etc.), as 'daughter of Babylon' is Babylon (**Ps. 137:8; Isa. 47:1**), and 'daughter of Tyre' is Tyre (**Ps. 45:12**)" (Lewis, 2: 85).
  2. "**Isaiah 62:11** appears in the closing chapters of a prophecy focusing on the glorious new age to come." (Blomberg in *Commentary of the New Testament...*, 63)
  3. **Behold, Your king is coming to You**: "When Jesus chose this oracle to enact as he approached the city, he was thus claiming to be the Messiah, but not the sort of Messiah much popular patriotism might have hoped for." (France, 778).
  4. **Gentle, and mounted on a donkey**: The word for gentle is used elsewhere in the NT in **Matthew 5:5; 11:29; I Peter 3:4**. The donkey was "an animal of peace and not of war, was often used for riding (**Judges 1:14; 5:10; 10:4; II Sam. 17:23; 19:26**)" (Lewis, 85).
    - a. "An unarmed, plainly clad civilian riding a donkey contrasts sharply with an armed soldier astride a war horse" (Blomberg, 312).

- b. “The meek, peaceful donkey-rider of **Zech. 9:9** is not a potential leader of an anti-Roman insurrection” (France, 775).
  - c. “The King comes, but as the Prince of Peace” (Moss, 182).
  - d. **Matthew 20:25-28** has just stressed the type of king that Jesus will be.
5. **Even on a colt, the foal of a beast of burden:** Sometimes Matthew is accused of misreading this parallelism and turning one animal into two.
- a. Both Matthew and John quote **Zechariah 9:9** to explain Jesus’ triumphal entry. After quoting Zechariah, John writes, “These things His disciples did not understand at the first; but when Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him.” (**John 12:16**).
  - b. The *Commentary for the New Testament use of the Old Testament*, points out that this was frequently interpreted as Messianic in rabbinic literature (Gen. Rab. 98.9; b. Sanh. 98a, 99a; Eccels. Rab. 1.9) (64)
- F. **21:7: laid their coats on them: (Luke 19:35)**
- 1. **He sat on the coats:** NASB.
    - a. The NASB interprets here, though I think correctly, instead of translates.
    - b. The text literally says, “they placed their cloaks upon them, and He sat upon them.”
    - c. “The second ‘them’ in v. 7 has as its nearest antecedent in Greek the ‘cloaks,’ of which probably more than one was put on each donkey, so there is little or no justification here for the common accusation that Matthew has created an absurd picture of Jesus straddling two animals” (Blomberg, 313).
    - d. “The antecedent of αὐτῶν in vs. 7 must be μᾶτια.” (Moo, 181).
- G. **21:8: spread their coats in the road:** “Royal personages were welcomed by spread garments (**II Kings 9:13**)” (Lewis, 85).
- 1. **And others were cutting branches from the trees and spreading them in the road:** **John 12:13** tells us that this was palm branches. This has led to the title of Palm Sunday before Good Friday.
  - 2. “Judas Maccabeus had been hailed with praises and palm branches in 165 BC (I Macc. 13:50-51; II Macc. 10:7)” (Lewis, 85).
  - 3. “The whole picture conveys celebration and honor, reminiscent of the victory parades with which triumphant kings and generals in Old Testament and intertestamental times were welcomed.” (Blomberg, 313).
  - 4. Do these OT and intertestamental references indicate that the crowds are looking for a military Messiah instead of a peacemaking one?
- H. **21:9: Hosanna:** “Save now” (**II Sam. 14:4; II Kings 6:26**).
- 1. **to the Son of David:** Son of David in **Matt. 9:27; 12:23; 15:22; 21:9, 15**.
    - a. Didache 10:6: “Hosanna to the God of David.”
  - 2. **Blessed is He who comes in the name of the LORD: (Psalm 118:25-26)**.
    - a. **Psalm 118** “is addressed to all pilgrims as they approached the temple and is not in itself messianic. Here, however, it is addressed to Jesus” (Lewis, 86).

- I. **21:10: all the city was stirred**: The word stirred is used of earthquakes in **Matt. 27:51** and **Rev. 6:13**. “The news of the birth of Jesus spread by the Magi had troubled the city early in the gospel (Matt. 2:3); now His royal entry stirred it” (Lewis, 86).
1. **Who is this?** Matthew’s account forces us to face this Christological question.
- J. **21:11: This is the prophet Jesus, from Nazareth in Galilee**: “His home city, Nazareth, was so little known that his location need be given - Nazareth of Galilee” (Lewis, 86).
- K. **21:12-17: Jesus cleansing the temple**: This event is also recorded in **Mark 11:15-19** and **Luke 19:45-46**. In Matthew right after His triumphal entry, Jesus enters the temple.
1. Psalms of Solomon 17:22, 30 says the Son of David (17:21) and righteous king (17:32) would purge Jerusalem of Gentiles and make the Gentiles “serve under his yoke.”
  2. But instead, the Son of David will bring judgment on the leaders of God’s people.
- L. **21:12: Jesus drove out all those who were buying and selling in the temple**: A passage that is not quoted here but may be alluded to is **Zechariah 14:21**.
1. **Zechariah 14:16-21** closes Zechariah with a picture of a glorified and purified Jerusalem. Even the bells on the horses, who were unclean animals, will have the message “Holy to the LORD” inscribed (**Zech. 14:20**).
  2. Jerusalem will be so holy that the unclean animals will be as holy as the high priest (**Exodus 28:36-38**). Included in this picture is the statement that “there will no longer be a Canaanite in the house of the LORD of hosts in that day” (**Zech. 14:21**). The terms “Canaan” and “Canaanite” are transliterated Hebrew words, but the words are translated trader or merchant in **Ezekiel 16:29; 17:4; Hosea 12:7; Job 41:6**.
  3. **Zechariah 9-14** which plays such an important role in the last week of Jesus may be alluded to here.
- M. **21:13: My house shall be called a house of prayer**: This is a quotation from the Septuagint of **Isaiah 56:7**. **Isaiah 56:3-8** promises a place among God’s people to both eunuchs (**56:3, 4**) and foreigners (**56:3, 6**). The LORD will add these peoples to the dispersed ones of Israel that He gathers (**56:8**).
1. From its very inception, **I Kings 8** and **II Chron. 6** which record the temple’s dedication, show that it was to be a place of prayer.
    - a. The prayer section highlights 7 different situations of need/crisis/pleas for help (**I Kings 8:31, 33, 35, 37, 41, 44, 46; II Chron. 6:22, 24, 26, 28, 32, 34, 36**).
    - b. The people are pictured as making their prayer in or toward the temple (**I Kings 8:28-29, 31, 33, 35, 38, 42, 44, 48; II Chron. 6:19, 20, 21, 22, 24, 26, 29, 32, 34, 38, 40**).
    - c. The prayer begs God to hear these prayers (**I Kings 8:30, 32, 34, 36, 39, 43, 45, 49; II Chron. 6:21, 23, 25, 27, 30, 33, 35, 39**).
  2. **Mark 11:17** also contains the words “for all nations” from **Isaiah 56:7**. Why did Matthew omit these words? It may be because “the hope of the Gentiles is centered on the kingdom brought by Jesus” (Hagner, 601).
  3. Luke-Acts seems to go out of its way to present the temple as the place of prayer (**Luke 1:10; 2:37-38; 18:10; 19:45-46; 24:52-53; Acts 2:42, 46; 3:1; 22:17**).
  4. **But you are making it a den of thieves**: This is a quotation from **Jeremiah 7:11**.
    - a. Jeremiah has preached this message in the temple (**7:2**). He rebuked them for worshipping other gods and violating God’s 10 commandments (**7:6, 9**) and then

coming to stand in the temple and think they will be delivered (7:10). Jeremiah told the people not to trust in the temple (7:4, 14) but to change their ways (7:3, 5). God warns if they do not change their ways, the temple will be destroyed as sure as the house at Shiloh was (7:12-15).

- b. Does the very quotation of this verse warn about the destruction of their temple? The destruction of Jerusalem and the temple is certainly a subject that comes up frequently in the final week of Jesus in Matthew (21:40-41; 22:7; 24:1-3).
- c. In **Jeremiah 36**, Jeremiah is also said to take a scroll and to write on it all the words the LORD has spoken through him (36:1-3). Since Jeremiah is forbidden from going to the house of the LORD, Baruch takes the scroll and reads from it on a fast day (36:6, 9) when many had gathered to the temple. God's hope in the writing and public reading of the scroll is that Israel will hear and repent of their evil ways (36:3, 7). Is Jesus' cleansing of the temple comparable to Jeremiah's public reading in that it is a last-ditch effort by a merciful God to bring the people to repentance?
- d. In **Jeremiah 26** Jeremiah goes to the temple and preaches that the temple will be destroyed like Shiloh (26:6-9). It is debated whether **Jeremiah 26** is the same event as **Jeremiah 7** or a separate account. Whatever option we take on that question, **Jeremiah 7** places more emphasis on the sermon and **Jeremiah 26** more on the response to the sermon. As a result of the sermon, the priests and the prophets want to put Jeremiah to death (26:10-15). Jehoiakim gave orders to seize Jeremiah and Baruch as a response to their scroll (36:26). These responses foreshadow the rejection and crucifixion of Jesus because of His actions in cleansing the temple.
- e. The events recorded in **Matthew 21:14-16** are unique to Matthew.

N. **21:14**: These are the final miracles of Jesus recorded in Matthew and the only one He performs in Jerusalem in this gospel.

1. Jesus' healing of the blind and the lame may be an allusion to **II Sam. 5:6-8**.
  - a. The Jebusites believed that Jerusalem was so well defended that the blind and the lame could keep David out. In response David said, "The blind or the lame shall not come into the house." **II Sam. 5:8**.
2. Here though the blind and lame come to Jesus and He heals them in the temple. Jesus' role as the "son of David" is stressed right in the next verse and this may indicate that Matthew expected his readers to pick up on **II Sam. 5**. However, "at this point the connection with David is one of contrast rather than of similarity" (France, 788).
3. **Leviticus 21:17-18** shows that being blind and lame prevented a man from serving as a priest and these people with these disabilities are now healed in God's house.

O. **21:15**: It is ironic that the chief priests and Pharisees are indignant at Jesus doing wonderful things.

1. **The children who were shouting in the temple, 'Hosanna to the Son of David'** - They are echoing the shout of the crowds as Jesus entered Jerusalem in **21:9**.

P. **21:16**: This verse quotes from **Psalms 8:2** in the LXX.

1. The Hebrew text has "strength" and the Greek text "praise". **Psalm 8** is a beautiful hymn of praise that begins and ends with the words "O LORD, our Lord, how excellent is Your name in all the earth" (8:1, 9).

2. **Psalm 8:2 infants and babes:** Is the idea that God's power and strength are shown through the smallest and weakest? God's strength is shown in the weakest and most vulnerable and it can silence the most adamant foes (**I Corinthians 1:27-28**).
  - a. The babes symbolize human weakness and humility, "but they have a strength greater than that of God's enemies when they take the name of God on their lips; that is in speaking the name, they acknowledge, and in some sense, understand the majesty and revelation of God which are implicit in that name" (Craigie, 107).
  - b. A recognition of our weakness is the starting point for dependence upon God. This prepares the ground for **Psalm 8:4-8** where man sees how small he is but also sees the exalted position that he has been given by God.
3. **Silence: Psalm 46:9** The word is from the Hebrew root *sbt*. It is the same root from which we get the word Sabbath (Wilson, 203).
4. **Enemy and revengeful: Psalm 44:16** Who is the enemy? This brings out the contrast in the original psalm, the children praise Jesus and the high-ranking authorities reject Him. The chief priest and the scribes are the adversaries and enemies silenced by the children and infants. It is the children who have the clearer and truer perspective than those who spent all their time in the law.
5. Jesus is taking words that children are shouting, proclaiming Him as the "son of David" and justifying them on the basis that infants and babes praise God from **Psalm 8:2**.
6. Jesus is taking an OT text about children praising God and using it to describe children praising Him. This is justification for applying the words about God in the Psalms to Jesus.
  - a. "Jesus accepts worship that is reserved for God alone. Truly, One greater than the temple is here" (**Matt. 12:6**) (Blomberg, Matthew, 316).
7. Ezekiel's vision of a new and purified temple recorded in **Ezekiel 40-48** may also be part of the background of this section.

#### XXI. Matthew 21:33-46: The Parable Of The Landowner

- A. There are several passages in the OT that use the imagery of a vineyard to describe God's relationship with Israel. Some of them are **Psalm 80:8-19; Isaiah 5:1-7; 27:2-6; Jer.2:21; 12:10; Ezek. 15:1-8; 19:10-14; Hos. 10:1**.
  1. Apart from **Isaiah 27:2-6**, these passages that use this vineyard imagery portray Israel as unfaithful.
  2. In **Isaiah 5:1-7** the stones were removed, the choicest vine was planted, a tower was built, and wine vat prepared. Everything that could be done for the vineyard to produce fruit, was done. However, instead of justice there was bloodshed and instead of righteousness, there was distress. This seems to be the background for **Matthew 21:33**.
- B. This allegorical parable tells the story of Israel. Despite all God has done for them, they have not produced fruit. They rejected one set of servants (prophets) after another (**21:34-36**) until they finally commit the most hideous of all sins in rejecting the Son (**21:37-38**).
- C. **21:42:** Jesus quotes **Psalm 118:22-23**.
  1. **Psalm 118:22** was quoted and applied to Christ in **Acts 4:11; Romans 9:33; I Peter 2:7**.
  2. **Psalm 118** was already quoted in this chapter at the triumphal entry in **21:9**. The stone the builders rejected is vindicated by being made the chief cornerstone.

3. It is also probable that when Jesus sings a hymn with His disciples at Passover in **Matthew 26:30** that they are singing **Psalms 113-118**. These psalms were sung at Passover because they read the Psalms as speaking of deliverance from Egyptian bondage.
  - a. **Psalm 113** shows how God lifted Israel from the dust and lifted them to sit with princes (**113:7-9**).
  - b. **Psalm 114** shows that in bringing Israel up from Egypt the sea looked and fled at the power of God (**114:3, 5**) both at the Red Sea and the Jordan.
  - c. **Psalm 115** shows the powerlessness of idols in contrast to the power of the true God (**115:3-8**) just as the LORD showed in defeating the gods of Egypt (**Exodus 12:12; Num. 33:4**).
  - d. **Psalm 116** praises God for rescuing him (**116:4, 6, 8, 9**) from a near death experience (**116:3, 8-11, 15**). In the Exodus God delivered the nation from a near death experience.
  - e. **Psalm 117** praises God for His lovingkindness and truth (**117:2**) which were abundantly demonstrated in the Exodus and the events that followed (**Exodus 34:6-7**).
  - f. **Psalm 118:10-14** also describes a situation when nations had surrounded God's people and threatened to cut them off, but in the name of the LORD they were cut off. The line in **118:14, 21** that "the LORD has become my salvation" is from the song celebrating the Exodus (**Exodus 15:2**).
4. The singing of these songs at this Passover shows that they not only look back to the salvation in the Exodus, but they look forward to the salvation that God was about to accomplish in Christ. The Exodus is a picture of the salvation in Christ (**Luke 9:31**). Considering Jesus singing these songs in the shadow of the cross, some of these words are particularly striking.
  - a. **Psalm 115:17**, "The dead do not praise the LORD, nor do any who go down into silence."
  - b. **Psalm 116:8-9**, "For You have rescued my soul from death, my eyes from tears, my feet from stumbling. I shall walk before the LORD in the land of the living."
  - c. **Psalm 118:17-18**, "I shall not die, but live. And tell of the works of the LORD. The LORD has disciplined me severely, but He has not given me over to death."
    - 1) Would it not be surprising for the disciples to see Jesus on the cross the next day remembering they had just sung these words with Him? But these words should have led the disciples to expect the resurrection.

#### XXII. Matthew 22:41-46: Christ, The Son Of David

A. What are we told about the passage, **Psalm 110**, from **Matthew 22:41-46; Mark 12:35-37;** and **Luke 20:41-44**?

1. **David is the author of Psalm 110**
  - a. Jesus affirms this in **Mark 12:36, 37**- αυτος Δαυιδ- David himself. The same point is made in **Matt. 22:43** and **Luke 20:42**.
  - b. "Jesus first affirmed the Davidic authorship of **Ps. 110**, something that is usually denied by modern scholarship" (Brooks, 200).
2. **David speaks by inspiration**

- a. In **Mark 12:36** ἐν τῷ πνεύματι τῷ ἁγίῳ - in the Holy Spirit. **Matt 22:43** says, “in the Spirit.”
- b. These are not simply David’s words but God’s words. The same point is made about David and the Psalms in **Acts 1:16; 4:25-26**.
3. **Psalm 110 speaks of the Messiah**
  - a. David himself calls him (**Mark 12:37**; also see **Matt. 22:43; Luke 20:44**).
  - b. This interpretation of **Psalm 110** is assumed as common ground between Jesus and the scribes (**Mark 12:35**), and Pharisees (**Matt. 22:41**).
  - c. **Acts 2:33-35** quotes **Psalm 110:1** and stresses that it is not David who ascended into heaven but that this is fulfilled in the Messiah/the Christ.
4. **The Messiah is David’s Lord**
  - a. David himself calls Him “Lord” (**Matt. 22:44; Mark 12:37; Luke 20:44**).
  - b. The OT gives abundant evidence that the Messiah will be of the line of David (**II Sam. 7:11-16; 22:51; Psalm 18:50; Isaiah 9:6-7; 11:1-9; 16:5; Jer. 23:5-6; 30:8-9; 33:15, 17, 22; Ezek. 34:23-24; 37:24; Hosea 3:5; Amos 9:11**).
  - c. The gospel of Matthew especially emphasizes Jesus as the Son of David (**Matthew 1:1; 9:27; 12:23; 15:22; 20:30-31; 21:9, 15**).
  - d. The point is not to deny that the Messiah is the “son of David” but to state that answer is incomplete. He is both David’s son and David’s Lord.
5. **Psalm 110 expresses the relationship between the LORD and the Messiah/Christ**
  - a. The Messiah is a distinct “person” from the LORD (**Matt. 22:44; Mark 12:36; Psalm 110:1**) “The LORD [*YHWH*] said to my Lord [*Adonai*].”
  - b. He has a special relationship with the LORD (**Matt. 22:44; Mark 12:36**) “sit at my right hand.”
6. **Psalm 110 stresses that by God’s strength the Messiah will defeat His foes.**
  - a. “Until I put Your enemies beneath Your feet” (**Matt. 22:44; Mark 12:36**).
  - b. **I Corinthians 15:25** “For He must reign until He has put all His enemies under His feet.”
  - c. The ultimate enemy was not Rome, but sin and death and **I Corinthians 15** describes their defeat. **Nahum 1:15** describes Assyria and **Isaiah 52:7** describes Babylon in the same language used to describe the victory over sin in **Romans 10:15**. The Assyrian and Babylonian oppressors were but a picture of the worst oppressors of all, sin and death.

### XXIII. Matthew 27:9-10: Judas Iscariot’s Betrayal Of Jesus

- A. The report of Judas death is given in **Matthew 27:3-5**. His death has striking similarities to the death of Ahithophel in **II Samuel 17:23**. Ahithophel’s foreshadowing Judas may also be seen in **Psalm 41:9**, which seems in its original context to refer to Ahithophel, being quoted and applied to Judas in **John 13:18**.
  1. “Perhaps the strangest fulfillment quotation in all of Matthew is this last one” (Blomberg, *Commentary on the New Testament*..., 95).
- B. **Then that which was spoken through Jeremiah the prophet was fulfilled**: The priests fulfill the words of Scripture.

1. "The form of expression differs from those passages that declare that a thing is done 'that it might fulfill' in an Old Testament statement" (Lewis, 157).
2. "The introductory formula is identical with that of **2:17**" (France, 1042).
3. "The different wording in these two cases may be designed to avoid directly attributing evil actions (infanticide and betrayal) to God's declared intention" (France, 85).
4. Why does he quote Zechariah and introduce it as a quote from Jeremiah?
  - a. It has been taken to mean that Jeremiah is the author of **Zechariah 9-14** (Baldwin, 63-64)
  - b. There is some type of scribal error.
  - c. This was spoken by Jeremiah but not recorded.
  - d. Jeremiah's name stands for prophets in general.
  - e. This is a composite citation.
    - 1) Here Matthew is "using material from both prophets" but then he attributes it to Jeremiah (Lewis, 157).
  - f. I think the last possibility is the best and most reasonable one. We see in other places that gospel writers may quote two passages and attribute them to only one.
    - 1) **Mark 1:2-3** quotes from **Malachi 3:1** and **Isaiah 40:3** and attributes it to Isaiah.
    - 2) Matthew has brought together two Old Testament passages in this fashion several times:
      - a) **Matt. 2:5-6** combines **Micah 5:2** and **II Sam. 5:2**
      - b) **Matt. 11:10** merges **Exodus 23:20** and **Malachi 3:1**
      - c) **Matt. 21:4-5** which quotes **Isaiah 62:11** and **Zech. 9:9**.

**C. And they took the thirty pieces of silver:** (cf. **26:14-16**)

**D. The price of the one whose price has been set by the sons of Israel:**

1. The word price is τιμνη which is a feminine singular noun. This same word is used as a participle and is translated "price of" and an aorist verb form of the same word "has been set." Here is a three-time repetition of the same word. How does this tie with the context of these Old Testament passages?
  - a. In **Zechariah 11** the prophet is told to pasture the flock. The former shepherds had used their positions to take advantage of the flock and to profit off them at their expense (**11:5**).
  - b. The prophet's shepherding meant destroying the bad shepherds (**11:8**) and then caring for the flock headed for destruction (**11:7**). He particularly cared for the afflicted of the flock (**11:7**). He cared for them with his staffs: favor and union.
  - c. He becomes weary of the flock, and they become weary of him (**11:8**) and therefore he abandoned the flock (**11:9**) and broke his staffs in pieces (**11:10**).
  - d. The thirty shekels of silver that they give him are described as a "magnificent price at which I was valued by them" (**11:13**).

- 1) "Although equivalent to the price of a slave in **Exod. 21:32**, as remuneration for a spiritual leader, thirty shekels was an insultingly low wage" (Blomberg, *Commentary on the New Testament...*, 95).
  2. The emphasis on the word price or value emphasizes the low esteem or value placed on Christ.
- E. **And they gave them for the potter's field**: Notice that while **Zechariah 11:13** mentions the potter that "no extant text or version gives any hint that a field is involved in the events narrated in Zechariah." (Moo, 194).
1. Could the potter's field be where the book of Jeremiah comes in? This may be an allusion to **Jeremiah 32**.
  2. **Jeremiah 32** is one of Jeremiah's sign acts. In this chapter we see three simple steps that are often part of these sign acts: God speaks to the prophet telling him what to do, then the prophet does it, and finally God explains or interprets the meaning of the act.
    - a. First, in **Jeremiah 32** the LORD speaks to Jeremiah and tells him that Hanamel the son of his uncle is coming to ask him to buy his field in Anathoth because Jeremiah has the right of redemption (**6-7**).
      - 1) It is not specifically said that the LORD commands Jeremiah to buy the field until **verse 25**, but Jeremiah knows when everything happens just as the LORD has spoken that this is a word from the LORD (**8**).
    - b. Second, in **vs. 8-14** Hanamel comes, and Jeremiah purchases the field, signs and seals the deed, and puts it in an earthenware jar.
      - 1) Notice the constant repetition of important terms in this section: Hanamel (**7, 8, 9**), coming/came (**7, 8**), uncle (**7, 8, 9**), buy (**7, 7, 8, 8, 9**), the field at Anathoth (**7, 8, 9**), right of redemption (**7, 8**).
    - c. Third, the interpretation of this is given in **verse 15**. "Houses and fields and vineyards shall again be bought in this land."
      - 1) This is the only positive or optimistic sign in Jeremiah (Allen, *Jeremiah*, 366).
      - 2) Jeremiah did not understand why the LORD would give this command in the midst of the Babylonians laying siege to the city (**2, 24**).
      - 3) This redemption does not seem consistent with the message of doom that the LORD had given Jeremiah to preach (**3-5**).
      - 4) The fact Jeremiah did not understand is highlighted by his own words in **verses 16-25**.
      - 5) His lack of understanding makes his obedience shine even brighter.
  3. The stronger link may be to **Jeremiah 19**.
    - a. In **Jeremiah 19** the LORD speaks to Jeremiah and tells him to buy a potter's earthenware jar and take some of the elders and priests to the valley of Ben-hinnom (**19:1-2**).
    - b. The LORD also tells him to break the jar (**19:10**).
    - c. While Jeremiah's obedience to this command is not recorded in this chapter, it seems clear that Jeremiah did carry out this sign act. He may have acted it out not only in the valley of Ben-hinnom (**19:2**) but also in the court of the LORD's house (**19:14**).
    - d. Notice some connections between **Jeremiah 19** and **Matthew 27**.

- 1) Jeremiah 19 talks about the “blood of the innocent” (**Jer. 19:4**) while **Matt. 27:4** Judas confesses that he has betrayed “innocent blood.”
  - 2) Jeremiah 19 mentions a potter (**Jer. 19:1, 11**) just as **Matt. 27:7, 10**.
  - 3) Both cases involve fields that are renamed (**Jer. 19:6; Matt. 27:7**)
  - 4) Both are in the context of destruction - judgment on the people for rejecting God (**Jer. 19:14-15**)
  4. All of these passages discussed here (**Jer. 19; 32; Zech. 11**) are sign acts by the prophets. Jesus is the ultimate fulfillment of each of these individual sign acts and He is a fulfillment of the sign acts as a whole.
  5. **Zechariah 9-14** is continually quoted or referred to in Jesus' last week. Matthew sees “this mysterious rejected and suffering Messiah [is] a powerful scriptural model which could alongside the suffering servant of Isaiah and the suffering of the righteous figures of some of the psalms as a model of understanding why Jesus, the Messiah of Israel must suffer and die in Jerusalem” (France, 1045).
- F. **As the Lord commanded:** This may pick up the language of the LXX from **Exodus 9:12** (Blomberg, *Commentary on the New Testament*...., 96).
1. Would this then be comparing the enemies of Jesus to the wicked Pharaoh who hardened his heart against Israel?

### Conclusion:

- I. I hope this study will be a helpful resource as you contemplate Matthew's use of the Old Testament.

Tommy Peeler  
350 N. County Road 900 E  
Avon, IN, 46123  
lxtalionis@reagan.com

### Selected Bibliography

- Allen, Leslie C. *Jeremiah*, Old Testament Library, Louisville: Westminster John Knox Press, 2008.
- Baldwin, Joyce G. *Haggai, Zechariah, Malachi*. London: InterVarsity, 1972.
- Barclay, William. *The Gospel of Matthew*. Philadelphia: Westminster, 1977.
- Blomberg, Craig L. *The Gospel of Matthew*. Nashville: Broadman Press, 1992.
- \_\_\_\_\_. "Matthew" in the *Commentary of New Testament use of the Old Testament*, General Editors: G.K. Beale and D. A. Carson. Grand Rapids: Baker, 2007.
- Brooks, James A. *The Gospel of Mark*. Nashville, Broadman, 1991.
- Carson, Donald A. "Matthew" in *The Expositor's Bible Commentary*, volume 8. General Editor: Frank E. Gaebelin. Grand Rapids: Zondervan, 1984.
- Craigie, Peter C. *Psalms 1-50. Word Biblical Commentary*. Waco: Word, 1983.
- Green, D.J. "The Lord is Christ's Shepherd: Psalm 23 as Messianic Prophecy," in Peter Enns, et. al. (eds.), *Eyes to See, Ears to Hear: Essays in memory of J. Alan Groves* (Phillipsburg, NJ: Presbyterian and Reformed, 2010).
- Erdman, Charles R. *The Gospel of Matthew*. Philadelphia: Westminster, 1977.
- France, Richard T. *Jesus and the Old Testament*. London: Tyndale, 1971.
- \_\_\_\_\_. *The Gospel of Matthew*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 2007.
- Goswell, Gregory. "Having the Last Say: The End of the Old Testament." *Journal of Evangelical Theological Society*, March, 2015.
- Hagner, Donald A., *Matthew 1-13. Word Biblical Commentaries*. Dallas: Word, 1993.
- \_\_\_\_\_. *Matthew 14-28. Word Biblical Commentaries*. Dallas: Word, 1995.
- Hays, Daniel J. *The Message of the Prophets*. Grand Rapids: Zondervan, 2010.
- Hays, Richard B. *Echoes of Scripture in the Letters of Paul*. (New Haven, London: Yale, 1989).
- *Reading Backwards*. (Waco: Baylor University Press, 2014).
- Hengstenberg, E.W. *Christology of the Old Testament*. Grand Rapids: Kregel, 1970.
- Hill, David. *The Gospel of Matthew*. Grand Rapids: Eerdmans, 1972
- Kaiser, Walter C. *The Messiah in the Old Testament*. Grand Rapids: Zondervan, 1995.
- LaSor, W.L. "Prophecy, Inspiration, and Sensus Plenior, *Tyndale Bulletin* 29 (1978): 49-60.
- Lewis, Jack P. *The Gospel According to Matthew*. Part I. Austin: Sweet, 1976.
- *The Gospel According to Matthew*. Part II. Austin: Sweet, 1976.
- Metzger, Bruce M. *A Textual Commentary on the Greek New Testament*. London: United Bible Society, 1971.
- Moo, Douglas. *The Old Testament in the Gospel Passion Narratives*. Eugene, Oregon: Wipf and Stock, 2007.
- Morris, Leon. *The Gospel According to Matthew*. Grand Rapids: Eerdmans, 1992.
- Oswalt, John. *The Book of Isaiah: Chapters 1-39*. NICOT. Grand Rapids: Eerdmans, 1986.
- Peeler, Nathan. *From Dogs to Disciples: Matthew's Message of Inclusion for Outcasts*. DeWard, Tampa, 2022.
- Pickup, Martin. "The New Testament's Exegesis of Old Testament Passages (with special emphasis on the Psalms) in *Studies in the Psalms: Essays in honor of D. Philip Roberts*, edited by Daniel W. Petty, (Temple Terrace: Florida College Bookstore, 2007).
- Pope, Kyle. *Matthew. Truth Commentaries*. Athens, Alabama: CEI Bookstore, 2013.

- 
- Postell, Seth D.; Ethan Bar; Erez Soref. *Reading Moses Seeing Jesus: How the Torah Fulfills its Goal in Yeshua*. (Bellingham, Washington: Lexham, 2017).
- Smith, James E. *What the Bible says about the Promised Messiah*. Joplin: College Press, 1984.
- Tate, Marvin E. *Psalms 51-100. Word Biblical Commentary*. Word: Dallas, 1990.
- Von Rad, Gerhard, *Typological Interpretation of the Old Testament*
- Waltke, Bruce "Micah" in *Obadiah, Jonah, and Micah. Tyndale Old Testament Commentaries*, 1988.
- Watts, John D.W. *Isaiah. Word Biblical Commentary*. Waco: Word, 1985.
- Wilkins, Michael J. *Matthew. NIV Application Commentary*. Grand Rapids: Zondervan, 2004.
- Willis, John T. *Isaiah. Living Word Commentary*. Austin: Sweet Publishing, 1980.