

THE GOSPEL ACCORDING TO MATTHEW.

THE STRUCTURE OF THE BOOK AS A WHOLE.

“BEHOLD THY KING” (Zech. 9:9).

Click to follow Link.

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|-------------------------------|--|---------------------|----------------|-------------------------|
| 1: 1—2: 23. | PRE-MINISTERIAL. | | | |
| 3: 1—4. | THE FORERUNNER. | | | |
| 3: 5—17. | THE BAPTISM: WITH WATER. | | | |
| 4: 1—11. | THE TEMPTATION: IN THE WILDERNESS. | | | |
| 4: 12— 7: 29. | THE KINGDOM | } PROCLAIMED | } THE FOURFOLD | } MINISTRY OF THE LORD. |
| 8: 1— 16: 20. | THE KING | | | |
| 16: 21— 20: 34. | THE KING | | | |
| 21: 1— 26: 35. | THE KINGDOM | } REJECTED. | | |
| 26: 36—46. | THE AGONY: IN THE GARDEN. | | | |
| 26: 47— 28: 15. | THE BAPTISM: OF SUFFERING (DEATH, BURIAL, AND RESURRECTION, <u>20: 22</u>). | | | |
| 28: 16—18. | THE SUCCESSORS. | | | |
| 28: 19, 20. | POST-MINISTERIAL. | | | |

SEE [NOTES ON MATTHEW'S GOSPEL.](#) 

- For the New Testament, and the order of the Books, see [Ap. 96](#).
- For the Diversity of the Four Gospels, see [Ap. 96](#).
- For the Unity of the Four Gospels, see [Ap. 97](#).
- For the Fourfold Ministry of the Lord, see [Ap. 119](#).
- For words peculiar to Matthew's Gospel, see some 110 recorded in the notes.

NOTES ON MATTHEW'S GOSPEL.

The Divine purpose in the Gospel by MATTHEW is to set forth the Lord as Jehovah's King. Hence those events in His ministry are singled out and emphasized which set forth His claims as the Messiah—sent to fulfill all the prophecies concerning Him.

Compared with Mark and Luke, Matthew has no less than , thirty-one sections which are peculiar to his Gospel; and all more or less bearing on the King and the Kingdom, which are the special subjects of this Gospel.

I. Four events connected with His infancy: [\(Click to follow Links\)](#)



- The Visit of the Wise Men (**2:** 1-15).
- The Massacre at Bethlehem (**2:** 16-18).
- The Flight into Egypt (**2:** 19-22).
- The Return to Nazareth (**2:** 23).

II. Ten Parables:

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| <ul style="list-style-type: none">The Tares (13: 24-30).The Hid Treasure (13: 44).The Pearl (13: 45).The Drag-net (13: 47).The Unmerciful Servant (18: 23-35). | } | <ul style="list-style-type: none">The Labourers in the Vineyard (20: 1-16).The Two Sons (21: 28-32).The Marriage of the King's Son (22: 1-14).The Ten Virgins (25: 1-13).The Talents (25: 14-46). |
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III. Two Miracles:

- The Two Blind Men (**20:** 30-34).
- The Coin in the Fish's Mouth (**17:** 24-27).

IV. Nine Special Discourses:

- The Sermon on the Mount (**5-7**).
- The Invitation to the Weary (**11:** 28-30).
- Idle Words (**12:** 36, 37).
- The Revelation to Peter (**16:** 17-19). See [Ap. 147](#).
- Humility and Forgiveness (**18:** 15-35).
- His Rejection of that Generation (**21:** 43).
- The Eight Woes (**23**). See [Ap. 126](#).
- The Prophecy on Olivet (**24:** 1-**25:** 46). See [Ap. 155](#).
- The Commission and Promise (**28:** 18-20). See [Ap. 167](#).

V. Six events in connection with His Passion:

- The Conspiracy and Suicide of Judas (**26:** 14-16; **27:**3-11).
- The Dream of Pilate's Wife (**27:** 19).
- The Resurrection of Saints after His Resurrection (**27:** 52, 53).
- The suggested Plot about His Body (**27:** 62-64).
- The Watch at the Sepulchre (**27:** 65, 66).
- The Earthquake on the Resurrection Morning (**28:** 2).

Most of these have to do with the special object of this Gospel. The words and expressions peculiar to this Gospel have the same purpose: such as "the Kingdom of heaven", which occurs thirty-two times, and not once in any other Gospel; "Father in heaven", which occurs fifteen times in Matthew, only twice in Mark, and not once in Luke*; "son of David", ten times in Matthew, three in Mark, and three in Luke; "the end of the age", only in Matthew; "that it might be fulfilled which was spoken", nine times in Matthew, and nowhere else; "that which was spoken", or "it was spoken", fourteen times in Matthew, and nowhere else.⁺ Altogether, Matthew has sixty references to the Old Testament, for the Law and the Prophets were fulfilled in the coming of the Messiah. The verb *rheo* occurs twenty times in Matthew (fourteen times of the prophets, and six times in the Sermon on the Mount, rendered "say", Matt. 5:21, 27, 31, 33, 38, 43.).

The question of modern critics as to the source whence the Evangelists got their material does not arise; for, as in the case of Luke (1:3), it was revealed to them "from above" (Gr. *anothen*); see note there. Hence the Divine purpose in Luke is to present the Lord not merely as "perfect God" (as in Luke 1:32-35 and in John); His birth and infancy in Luke's Gospel.

*Luke 11:2, "which is in heaven", being omitted by all the critical texts. See [Ap. 94. VII](#).

⁺ Mark 13:14, "spoken of by Daniel the prophet", being omitted by all the critical texts See [Ap. 94. VII](#).

◦ THE ◦ GOSPEL
◦ ACCORDING TO
◦ MATTHEW.

- 1** ◦ THE *scroll* of the *genealogy* of ◦ Jesus Christ, ◦ the Son of David, ◦ the Son of Abraham.
2 ◦ Abraham ◦ begat Isaac; and Isaac ◦ begat Jacob; and Jacob ◦ begat **Judah** ◦ and his brethren;
3 And **Judah** ² begat ◦ Phares and **Zarah** [*twins*] of ◦ Thamar; and Phares ² begat ◦ Esrom; and Esrom ² begat Aram;
4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson ² begat Salmon;
5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;
6 And Jesse begat David the king;

TITLE. The. The titles of the N.T. books in the A.V. and R.V. form no part of the books themselves in the original text.
Gospel. Anglo-Saxon God spell = a narrative of God: i.e. a life of Christ. The English word "Gospel" has no connection with the Greek *euaggelion*, which denotes good news, and was in use as = joyful tidings, &c, B.C. 9, in an inscription in the market-place of Priene (now *Samsun Kale*, an ancient city of Ionia, near Mycale), and in a letter (papyrus) 250 years later; both are now in the Royal Library in Berlin.
according to = i.e. recorded by. Gr. *kata*. Ap. 104. x.
The title "Saint", as given in the A.V. and R.V., is a mistranslation of the headings found only in the later MSS., which are derived from Church lectionaries; and should have been rendered "THE HOLY GOSPEL ACCORDING TO MATTHEW". The R.V. reads "The Gospel according to Matthew"; L Tr. T and WH read "according to Matthew"; B omits the word *hagion* = holy.
Matthew. See Ap. 141.

1: 1--2: 23. PRE-MINISTERIAL.

- 1: 1-17.** Concerning others. Ancestors.
- 1: 18-25.** Concerning Jesus Christ. Birth in the Land.
- 2: 1-12.** Concerning others. The Wise Men.
- 2: 13-23.** Concerning Jesus Christ. Flight from the Land.

1: 1-17. CONCERNING OTHERS. ANCESTORS.

- 1-. Jesus Christ. } In Sum. Ascent.
- 1-. David. }
- 1. Abraham. }
- 2-6-. The Lay Ancestors: Abraham to David (1 Sam. 16: 13). Fourteen Generations (v. 17). }
- 6-11. The Royal, or Crowned, Ancestors: David (2 Sam. 5: 3-5) to Josiah. Fourteen Generations (v. 17). } In Detail.
- 12-16. The Lay Ancestors: Jeconiah to Christ. Fourteen Generations (v. 17). }
- 17-. Abraham. }
- 17-. David. } In Sum. Descent.
- 17. Jesus Christ. }

1 The. No Art. in the Greek, but required in English. **book** = scroll, as in Gen. 5. 1 (Sept.). See notes on Gen. 2. 4, and 5. 1; and on the Structure of Genesis, p. 1. Occurs only in connection with the first man and the second man (Gen. 5. 1 and Matt. 1. 1). **generation** = genealogy or pedigree. See Ap. 99. The same meaning as the Heb. expression (Gen. 5. 1). **Jesus Christ:** i.e. the humbled One now exalted. See Ap. 98. XI. **the Son of David.** Because promised directly to David (2 Sam. 7. 12, 16). The expression occurs nine times of Christ in Matt. (1. 1; 9. 27; 12. 23; 15. 22; 20. 30, 31; 21. 9, 15; 22. 42). Cp. Ps. 132. 11. Isa. 11. 1. Jer. 23. 5. Acts 13. 23. Rom. 1. 3. David, heir to the throne. Ap. 98. XVIII. The name of David is in the commencement of the NT. and in the end also (Rev. 22. 16). **the Son of Abraham.** Because promised to him (Luke 1. 73), and received with joy by him as by David (John 8. 56. Matt. 22. 43). Cp. Gen. 12. 3; 22. 18. Gal. 3. 16. Heir to the land (Gen. 15. 18). Ap. 98. XVII. **2 Abraham.** Gen. 21. 2, 3. Rom. 9. 7, 9. **begat.** Gr. *gennaō*. When used of the father = *to beget or engender*; and when used of the mother it means *to bring forth into the world*; but it has not the intermediate sense, *to conceive*. In vv. 2-16- it is translated *begat*, and should be so in vv. -16 and 20 also. In 1. 1 the noun *genesis* means birth.
Jacob. Gen. 25. 26. **Judas** = Judah. Gen. 29. 35; 49. 10. **and his brethren.** Because the promise was restricted to the house of Judah; not extended to the whole house of Abraham or of Isaac. **3 Phares and Zara.** Heb. Pharez and Zarah. Twins. Gen. 38. 29, 30.
Thamar. Gen. 38. 11-30. The first of four women in this genealogy. The other three were Rahab, v. 5; Ruth, v. 5; Bathsheba, v. 6. Note the *Introversion* :— Hebrew, Gentile; Gentile, Hebrew: showing the condescension of Christ in taking our nature. **Esrom.** Heb. Hezron. 1 Chron. 2. 4, 6.
Aram. Heb. Ram. Ruth 4. 19. 1 Chron. 2. 11. **4 Aminadab** = Amminadab. Ruth 4. 19. 1 Chron. 2. 10. **Naasson.** Heb. Nahshon. Ruth 4. 20. Ex. 6. 23. **Salmon.** Heb. Salma. **5 Booz.** Heb. Boaz. Ruth 4. 21. 1 Chron. 2. 12. **Rachab.** Eng. Rahab. Josh. 2. 1; 6. 25. See note on Thamar, v. 3. **Obed of Ruth.** Ruth 4. 21. 1 Chron. 2. 12. **Jesse.** Ruth 4. 22. 1 Chron. 2. 12.
6 David the king. Ruth 4. 22. This addition to the name of David is because of the object of Matthew's Gospel. See the Structure on p. 1305. Luke 1. 32.

and David ... begat ^oSolomon of *her that had been the wife* of Urias;

7 And Solomon begat ^oRoboam = *Rehoboam*; and ^oRoboam begat ^oAbia = *Abijam*; and ^oAbia begat Asa;

8 And Asa begat ^oJosaphat = *Jehoshaphat*; and ^oJosaphat begat ^oJoram = *Jehoram*; and ^oJoram begat ^oOzias = *Uzziah*;

9 And ^oOzias begat ^oJoatham = *Jotham*; and ^oJoatham begat ^oAchaz = *Ahaz*; and ^oAchaz begat ^oEzekias = *Hezekiah*;

10 And Ezekias begat ^oManasses = *Manasseh*; and ^oManasses begat Amon; and Amon begat ^oJosias = *Josiah*;

11 And ^oJosias begat ^oJechonias = *Jehoiachin* and his brethren, about the time *removed* to Babylon:

12 And after *the carrying away* to Babylon, ^oJechonias begat ^oSalathiel = *Shealtiel*; and ^oSalathiel begat Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was *brought forth* Jesus, **Who** is called *Anointed*.

17 ^oSo ^oall ^othe generations from Abraham to David *are* ^ofourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 *But* the *begetting* of ^oJesus ^oChrist was ^oon this wise: When as **His** mother Mary *had been betrothed* to Joseph, ^obefore they came together, she was found with Child of the *Holy Spirit*.

the king. Omitted by all the critical Greek texts enumerated and named in Ap. 94. VII.

Solomon. 2 Sam. 12. 24. The line in Matthew is the regal line through Solomon, exhausted in Joseph. The line in Luke is the legal line through Nathan, an elder brother (2 Sam. 5. 14), exhausted in Mary. If Christ be not risen, therefore, all prophecies must fail.

her, &c. See note on Tamar, v. 3. **Urias** = Uriah (2 Sam. 12. 24).

7 Roboam = Rehoboam (1 Kings 11. 43). Note that in this case and in the three following :—Rehoboam (a bad father) begat a bad son (Abijah); Abijah (a bad father) begat a good son (Asa); Asa (a good father) begat a good son (Jehoshaphat); Jehoshaphat (a good father) begat a bad son (Jehoram). **Abia** = Abijam (1 Kings 14. 31); Abijah (2 Chron. 12. 16). See note on v. 7. **Asa.** 1 Kings 15. 8.

8 Josaphat = Jehoshaphat (2 Chron. 17-18).

Joram = Jehoram (2 Kings 8. 16. 2 Chron. 21. 1).

Three names are omitted here. All are not necessary in a royal genealogy. In v. 1 three names are sufficient. The four names are: 1. Ahaziah (2 Kings 8. 27. 2 Chron. 22. 1-9). 2. Joash or Jehoash (2 Kings 11. 2—12. 20. 2 Chron. 24. 1-25). 3. Amaziah (2 Kings 14. 8-20. 2 Chron. 25. 1, 8). 4. Jehoiakim (2 Kings 23. 36—24. 6. 2 Chron. 36. 5-8).

Ozias = Uzziah (2 Chron. 26. 1), or Azariah (2 Kings 14. 21).

9 Joatham = Jotham (2 Kings 15. 7. 2 Chron. 26. 23).

Achaz = Ahaz (2 Kings 15. 38. 2 Chron. 27. 9).

Ezekias = Hezekiah (2 Kings 16. 20. 2 Chron. 28. 27).

10 Manasses = Manasseh. (2 Kings 20. 21. 2 Chron. 32. 33.)

Amon. (2 Kings 21. 18. 2 Chron. 33. 20.)

Josias = Josiah (2 Kings 21. 24. 2 Chron. 33. 20).

11 Jechonias = Jehoiachin (2 Kings 24. 8).

they were carried away = removed. Gk. *metoikesia* = the Babylonian transference. A standing term. Occurs only in Matt. It began with Jehoiakim, was continued in Jechoniah, and completed in Zedekiah (2 Kings 24 and 25. 2 Chron. 36).

12 they were brought = the carrying away, as in v. 11.

Jechonias, Jer. 22. 30, does not say "no sons"; but, "no sons to sit on the throne of David".

Salathiel = Shealtiel, the real son of Assir; and hence was the grandson of Jechoniah (1 Chron. 3. 17-19), born "after" (see v. 12).

Zorobabel. The real son of Pedaiah (1 Chron. 3. 19), but the legal son of Salathiel (cp. Deut. 25. 5). See Ezra 3. 2; 5. 2. Neh. 12. 1.

16 of whom. Gr. *ex hes*, fem. [Mary]. **born** = brought forth. Gr. *gemmao*. Spoken, here, of the mother. See note on "begat" (v. 2).

Jesus. See Ap. 98. X.

Christ = Anointed. Heb. Messiah. See Ap. 98. IX.

17 So. Verse 17 is the Fig *Sympersasma*. Ap. 6.

all the generations. See the Structure, above. The *first* begins with the call of Abraham, and ends with the call of David the layman (1 Sam. 16. 13). The *second* begins with the building of the Temple, and ends with the destruction of it. The *third* begins with the nation under the power of Babylon, and ends with it under the power of Rome (the first and fourth of the world-powers of Dan. 2). **the:** i.e. the generations given above, not all recorded in the O.T. fourteen. It is not stated that there were forty-two, but three fourteens are reckoned in a special manner, as shown in the Structure above. Note the three divisions of the whole period, as in the seventy weeks of Daniel (Dan. 9. Ap. 91).

1: 18-25. CONCERNING JESUS CHRIST. HIS BIRTH.

| | |
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| 18, 19. | Begetting. |
| 20. | The angel of Jehovah. |
| 21. | Prophecy delivered. |
| 22, 23. | Prophecy quoted. |
| 24. | The angel of Jehovah. |
| 25. | Birth. |

18 Now: or, But, in contrast with those mentioned in vv. 2-16. Render: "The begetting, then, of Jesus Christ was on this wise (for after His mother was espoused to Joseph, she was found with child) of *pneuma hagion*". See Ap. 101. II. 14. **birth** = begetting. Gr. *gennesis*. Occ. only here and Luke 1. 14, used of the Father. **Jesus** (Omit. by Tr. [WH] Rm.) **Christ.** Heb. Messiah. So translated in John 1. 41; 4. 25. **on this wise:** i.e. not begotten, as in the cases recorded in vv. 2-16. **was espoused** = had been betrothed. By divine ordering, so that the two lines, through Solomon and Nathan, might be united and exhausted in Messiah. **before.** Gr. *prin*. Occ. seven times (26. 34, 75. Mark 14. 72. Luke 22. 61. John 4. 49; 8. 58; 14. 9); *prin e*, occ. seven times (Matt. 1. 18. Mark 14. 30. Luke 2. 26; 22. 34. Acts 2. 20; 7. 2; 25. 16). In eleven of the fourteen passages where this word occurs the events *did take place*. In the other three, one was miraculously prevented (John 4. 49); the day of the Lord is absolutely certain (Acts 2. 20); the other was legally imperative (Acts 25. 16). **came together:** as in 1 Cor. 7. 5. **the Holy Ghost.** Gr. *pneuma hagion* = holy spirit: i.e. power from on high. Not "the Holy Spirit". See Ap. 101. II. 14.

19 Then Joseph her husband, *though he was a just man, yet not wishing to expose her to shame, made up his mind to divorce her according to the law secretly* .

20 But while ^ohe thought on ^othese things, behold, the *messenger* of the Lord appeared unto him in a dream, saying, "Joseph, thou ¹son of David, *be not afraid* to take unto thee Mary thy wife: for **That Which is begotten** in her is of ¹¹the *Holy Spirit* .

21 And she shall ^obring forth a Son, and thou shalt call *Him* JESUS: for **He** shall save **His** people from their sins."

22 Now *the whole of* this was done, that it might be fulfilled which was spoken *by* the Lord *through* the prophet, saying,

23 "Behold, ^oa virgin shall be with child, and shall bring forth a Son, and they shall call *Him* Emmanuel, which being interpreted is, God with us."

24 Then Joseph being raised from sleep did as ²⁰the *messenger* of the Lord had bidden him, and took *unto him* his wife:

25 And ^oknew her not ^otill she had brought forth ^oher firstborn Son: and *Joseph* called *Him* JESUS.

2 Now when Jesus was born in ^oBethlehem of Judaea in the days of Herod the king, behold, there came ^owise men from the ^oeast to Jerusalem,

19 being a just man = though he was a just man (i.e. desirous of obeying the Law). **and** = yet. **not.** Gr. *me.* Ap. 105. II.

not willing = not wishing. Gr. *thelo.* See Ap. 102. 1.
to make her a publick example = to expose her to shame. L TTr. A WH read *deigmatizo* instead of *para-deigmatizo*. Occurs only here and in Col. 2. 15. This exposure would have necessitated her being stoned to death, according to the Law (Deut. 22. 22). Cp. John 8.5.

was minded = made up his mind, or determined. Gr. *boulomia*. See Ap. 102. 2. **put her away** = divorce her according to the Law (Deut. 24. 1). **privily** = secretly. By putting a "bill of divorcement into her hand" (Deut. 24. 1).

20 he thought: i.e. pondered about or contemplated this step. This was Satan's assault, as he had assaulted Abraham before (Gen. 12. 11-13). See Ap. 23. **these things.** The two courses open to him in v. 19.

the angel of the LORD. The first of three appearances to Joseph in these chapters, p. 1308 (1. 20, 24; 2. 13, 19).

angel = messenger. The context must always show whether human or Divine. **the LORD** = Jehovah. No Art. See Ap. 98.

appeared. Gr. *phaino.* See Ap. 105. I.

a dream. Gr. *onar.* Occurs only in Matt, (here; 2.12, 13, 19, 22; and 27. 19). Only six dreams mentioned in N.T. To Joseph (Matt. 1. 20; 2. 13, 19, 22); to the wise men (Matt. 2. 12); and to Pilate's wife (Matt. 27. 19).

fear not = Be not afraid. This shows his condition of mind.

conceived = begotten. Gr. *gennaō*, as in vv. 2, 16, 18.

21 bring forth. Not the same word as in vv. 2, 16, 20. Gr. *tiklo.* Not "of thee" as in Luke 1. 35, because not Joseph's son. **His name.** Fig. *Pleonasm.* Ap. 6 = Him. **JESUS.** For this type see Ap. 48. The same as the Heb. Hoshea (Num. 13. 16) with Jah prefixed = God [our]

Saviour, or God Who [is] salvation. Cp. Luke 2. 21. See Ap. 98. X.

he = He, and none other, or He is the One Who (emph.).

sins. Gr. *hamartia.* See Ap. 128. II. i.

22 all = the whole of.

fulfilled. See Ap. 103 for the first fulfillment of prophecy in the N.T.

spoken. Gr. *to rhethen.* By Isaiah to Ahaz (Isa. 7. 13-16;), but afterwards written. **of** = by. Gr. *hupo.* **by** = through, or by means of. Gr. *dia.* Ap. 104. v. 1. **23 a virgin.** Quoted from Isa. 7. 13-15. See the notes there. Gr. *parthenos*, which settles the meaning of the word in Isa. 7. 14. See **Emmanuel.** Occurs only in Matt. See Ap. 98. VII. **25 knew her.** Heb. idiom, and Fig. *Metonymy* (of Adjunct) for cohabitation. Note the imperfect tense = was not knowing. See Ap. 132. I. ii. **till.** Matt. 12. 46-60; 13. 55, 56, clearly show that she had sons afterwards. See the force of this word **her firstborn Son.** These words are quoted by Tatian (A. D. 172) and twelve of the Fathers before cent. 4; and are contained in nearly all MSS. except the Vatican and Sinaitic (cent. 4). All the Texts omit "her firstborn" on this weak and suspicious evidence. But there is no question about it in Luke 2. 7. **he:** i.e. Joseph.

2: 1-12. CONCERNING OTHERS. THE WISE MEN.

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|--------|--|
| 1. | The Wise Men. Arrival. |
| 2. | The Star. Notification. |
| 3. | Herod hears of the Wise Men. |
| 4. | His Question to Rulers. "Where?" |
| 5, 6. | Their Answer. |
| 7-. | His Question to the Wise Men. "What Time?" |
| -7, 8. | Their Mission. |
| 9-. | Wise Men hear Herod. |
| -9-11. | The Star. Guiding. |
| 12. | The Wise Men. Departure. |

1 Jesus. See Ap. 98. X. **in.** Gr. *en.* Ap. 104. viii.

Bethlehem = house of bread. Five miles south of Jerusalem. One of the fenced cities of Rehoboam, originally called Ephrath (Gen. 35. 16, 19). **Herod the king.** To distinguish him from other Herods. See Ap. 109.
wise men. Gr. *magoi.* It nowhere says they were Gentiles, or that there were only three, or whether they were priests or kings. The "adoration of the Magi" must have taken place at Nazareth, for the Lord was presented in the Temple forty-one days after His birth (8+ 33 days. Lev. 12. 3, 4. Cp. Luke 2. 21-24), and thence *returned* to Nazareth (Luke 2. 39). Ap. 169. There, in "the house" (Matt. 2. 11), not "in a stable" at Bethlehem, they found the Lord. They did not return to Jerusalem from Nazareth (Matt. 2. 12); but, being well on their way home, easily escaped from Herod. Herod, having enquired *accurately* as to the time, fixed on "two years" (Matt. 2. 16), which would have thus been about the age of the Lord. After the flight to Egypt, He *returned* once more to Nazareth (Matt. 2. 23). This chapter (Matt. 2) comes between Luke 2. 39 and 40. **east.** North and south are always in Greek only in sing. East and west are relative to the north and therefore occur in the plural also to Jerusalem. The most likely place.

2 Saying, "Where is **He That has been brought forth** King of the Jews? for *we being in the east saw* **His star** in the east, and *we came* to **worship Him**."

3 *But* ¹Herod the king *on hearing these things*, he ^owas troubled, and *most of the people at Jerusalem at that time* with him.

4 And when he had gathered all the *high priests and other members of the Sanhedrin* and *elders learned in the Scriptures* together, he *kept enquiring* of them ^owhere *the Messiah* should be born.

5 And they said unto him, "In Bethlehem of Judaea: for thus it *standeth written by means of* the prophet,

6 'And thou ¹Bethlehem, in the land of *Judah*, ^oart *by no means* the least among the ^oprinces of *Judah*: for out of thee shall *come forth* a Governor, that shall *shepherd* My people Israel.' "

7 Then ¹Herod, when he had *secretly* called the ¹wise men, *enquired of them accurately the time of the appearing star* *shone forth*.

8 And he sent them to ¹Bethlehem, and said, "Go and search *accurately concerning* the ^oyoung child; and when ye have found *Him*, bring me word again, *that I also may come* and ²worship *Him*."

9 When they *having heard* the king, they departed [*to Nazareth*]; and, lo, the star, which they saw [*when*] in the east, *kept going before* them, ^otill it *went to Nazareth* and stood over where the ⁸young child was.

10 When they *having seen the star* [*standing over where the young child was*], they ^orejoiced with exceeding great joy.

11 And when they were come ^ointo the house, they saw the ⁸young ^oChild with ^oMary **His** mother, and fell down, and ²worshipped ^oHim: and when they had opened their *treasure cases*, they presented unto **Him** gifts; ^ogold, and frankincense, and myrrh.

12 And being *oracularly answered* of God in ^oa dream that they should not return ¹¹unto Herod, they *returned* into their own country *by another* way.

13 And when they *had retired*, behold,

2 **Where . . . ?** This is the first question in the N.T. See note on the first question in the O.T. (Gen. 3. 9).

is born = has been brought forth : see note on 1. 2.

we have seen = we saw: i.e. we being in the east saw.

His star. All questions are settled if we regard this as miraculous. Cp. Num. 24. 15-19.

are come = we came.

worship = do homage. Gr. *proskuneo*. See Ap. 137. i.

3 **When** = But. **had heard** = on hearing.

was troubled. The enemy used this for another attempt to prevent the fulfillment of Gen. 3. 15. See Ap. 23.

all Jerusalem. Fig. *Synecdoche* (of the Whole), Ap. 6. = most of the people at Jerusalem at that time.

4 **chief priests, &c.:** i.e. the high priest and other priests who were members of the Sanhedrin, or National Council.

scribes of the People = the *Sopherim*, denoting the learned men of the People; learned in the Scriptures, and elders of the Sanhedrin. This incident shows that intellectual knowledge of the Scriptures without experimental delight in them is useless. Here it was used by Herod to compass Christ's death (cp. Luke 22, 66). The scribes had no desire toward the person of the "Governor", whereas the wise men were truly wise, in that they sought the person of Him of Whom the Scriptures spoke and were soon found at His feet. Head-knowledge without heart-love may be used against Christ.

demanded = kept enquiring. **where, &c.** This was the first of the two important questions : the other being "what time", &c. v. 7.

Christ = the Messiah. See Ap. 98. IX.

5 **written** = standeth written. Not spoken, as in v. 23. Quoted from Mic. 6. 2. See Ap. 107. II. 3 b.

by = by means of. Gr. *dia*. Ap. 104. v. 1.

6 **Juda** = Judah. **art not the least.** Fig. *Tapeinosis*, in order to magnify the place. **not** = by no means. Gr. *oudamos*. Occurs only here.

among. See Ap. 104. viii. 2. **princes.** Put by the Fig. *Metonymy* (of Subject), Ap. 6. for the "thousands" (or divisions) which they led.

out. Gr. *ek*. Ap. 104. vii. See note on Mic. 5. 2.

come = come forth, not "come unto", as in Zech. 9. 9.

rule = shepherd. Rulers were so called because this was their office.

7 **privily** = secretly.

enquired . . . diligently=enquired . . . accurately Cp. Deut. 19. 18. Gr. *akriboos*. Occ. only here and in v. 16.

what time, &c. This was the second of the two important questions: the other being "where" (v. 4). **the star appeared** = the time of the appearing star.

appeared = shone forth. See Ap. 106. I. i.

8 **for** = concerning.

young Child. Gr. *paidion*. Ap. 108. v.

that I may come = that I also may come. Not "Him also" as well as others, but "I also" as well as you.

9 **had heard** = having heard.

departed: to Nazareth (not to Bethlehem). Ap. 169.

they saw. When in the east. See v. 2. **went before** = kept going before (Imperfect). Therefore not an astronomical phenomenon, but a miraculous and Divine act.

till. Implying both distance and time.

came = went: i.e. to Nazareth. See v. 1.

10 **saw the star.** Supply the Ellipsis from v. 9 (Ap. 6) = "having seen the star [standing over where the young child was], they rejoiced", &c.

rejoiced with . . . joy. Fig. *Polyptoton* (Ap. 6), for emphasis.

11 **into.** Gr. *eis*. Ap. 104. vi. "discrepancy" here.

into the house. Not therefore at Bethlehem, for that would have been into the stable. See note out. 1. There is no

Child. Gr. *paidion*. See Ap. 108. v.

Mary. See Ap. 100.

Him. Not Mary. treasures = receptacles or

treasure cases. gold, &c. From *three* gifts being mentioned tradition concluded that there were three men. But it does not say so, nor that they were kings.

These presents supplied their immediate needs.

12 **warned of God** = oracularly answered, implying a preceding question. Cp. v. 22.

in. Gr. *kata*. Ap. 104. x. 2.

a dream. Gr. *onar*. See note on Matt. 1. 20.

not. Gr. *me*. Ap. 105. II.

to = unto. Gr. *pros*.

Ap. 104. xv.3

departed = returned.

another = by another, as in v. 5.

2. 13-23 [For Structure see next page].

13 **were departed** = had withdrawn or retired.

the angel of the Lord ⁷appeareth to Joseph in a dream, saying, "Arise, and *take with thee* the ⁸young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod *is on the point of seeking* the young Child to destroy Him."

14 When he arose, he *took with him* the ⁸young Child and His mother by night, and ¹²departed into Egypt:

15 And was there until the *end* of Herod: *In order that* it might be fulfilled which was ^ospoken *by* the Lord *by means of* the prophet, saying, ^o"Out of Egypt *did I call My Son.*"

16 Then ¹Herod, when he saw that he was *deceived by* the wise men, was exceeding ^owroth, and sent forth, and slew ^oall the *boys* that *were* in Bethlehem, and in all the *borders* thereof, from ^otwo years old and under, according to the time which he had ⁷diligently inquired *from* the wise men.

17 Then was fulfilled that which was spoken [*as well as written*] *by means of Jeremiah* the prophet, saying,

18 "In *Ramah* was there a voice heard, ^olamentation, and weeping, and great mourning, Rachel weeping *for her* ^ochildren, and would not be comforted, because they are not."

19 But when ¹Herod was dead, behold, an ¹³angel of ¹³the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, "Arise, and ¹³*take with thee* the ⁸young Child and His mother, and go into the land of Israel: for *Herod is* dead which sought the ⁸young Child's ^olife."

21 And he arose, and ¹⁴*took with him* the young Child and His mother, and came into the land of Israel.

22 But when he heard that ^oArchelaus did reign *over* Judaea *instead of* his father Herod, he was afraid to go thither: notwithstanding, being *oracularly answered* of God in a dream, he *departed* into the parts of ^oGalilee:

23 And he came and *settled* in a city called ^oNazareth: *so that* it might be fulfilled which was ^ospoken *by means of* the prophets, "He shall be called a Nazarene."

3 *And in* those days *comes John the baptizer, proclaiming as a herald* in the *country parts* of Judaea,

alleged. The prophecy had been uttered by more than one prophet; therefore the reference to the Heb. *nezer* (= a branch) is useless, as it is used of Christ only by Isaiah (Isa. 11. 1; 60. 21), and it was "spoken" by "the prophets" (pl.). Note the Fig. *Hysteresis*. [Ap. 6.](#)

3. 1-4 [For Structure see next page].

1 *In* = And in. Gr. *en de*. See [Ap. 104. viii. 2.](#) grown up, was still dwelling in Nazareth. [Ap. 169.](#) Cp. 2. 23. word of God" had come to him (Luke 3. 2). [Ap. 121. 1.](#)

in. Gr. *en*. [Ap. 104. viii. 1.](#) much of his time there. So John, probably in some occupation also; John now thirty years old. He was the last and greatest of the prophets, and would have been reckoned as Elijah himself, or as an Elijah (Matt. 11. 14. Cp. Mal. 3. 1; 4. 5) had the nation obeyed his proclamation.

In those days. Heb. idiom for an indefinite time (Ex. 2. 11, 23. Isa. 38. 1, &c): while the Lord, being grown up, was still dwelling in Nazareth. [Ap. 169.](#) Cp. 2. 23. **came.** Gr. comes: i.e. presenteth himself. **came John, &c.** Because "the word of God" had come to him (Luke 3. 2). **John the Baptist** = John the baptizer. **preaching** = proclaiming as a herald. **wilderness** = country parts, which were not without towns or villages. David passed much of his time there. So John, probably in some occupation also; John now thirty years old. He was the last and greatest of the prophets, and would have been reckoned as Elijah himself, or as an Elijah (Matt. 11. 14. Cp. Mal. 3. 1; 4. 5) had the nation obeyed his proclamation.

2: 13-23. CONCERNING JESUS CHRIST. FLIGHT FROM THE LAND.

| | | | |
|----------|---------------------------|---|--------|
| 13-. | The Angel. | } | Event. |
| -13. | His Command to Joseph. | | |
| 14. | Joseph's Obedience. | | |
| 15-. | Christ's abode. Egypt. | } | Event. |
| -15. | Prophecy fulfilled. | | |
| 16. | Herod's wrath and crime. | } | Event. |
| 17, 18. | Prophecy fulfilled. | | |
| 19. | The Angel. | } | Event. |
| 20. | His Command. | | |
| 21. | Joseph's Obedience. | | |
| 22, 23-. | Christ's abode. Nazareth. | } | Event. |
| -23. | Prophecy fulfilled. | | |

the angel. See note on 1. 20. **the LORD.** Here denotes Jehovah. See [Ap. 98. VI. i. a. 1, B. b.](#) and [4. II.](#) Divine interposition was needed to defeat the designs of the enemy; and guidance was given only as and when needed. Cp. vv. 20, 22. See [Ap. 23.](#) **take** = take with [thee].

will seek = is on the point of seeking.

14 took = took with [him].

15 death = end. Gr. *teleute*. Occ. only here. **that** = in order that.

spoken. As well as written. Cp. vv. 5 and 23. **of** = by. Gr. *hupo*.

See [Ap. 104. xviii. 1.](#) **Out of Egypt, &c.** Quoted from Hos. 11. 1.

See [Ap. 107. I. 3.](#) **have I called** = did I call.

16 saw. [Ap. 133. I. 1.](#) **mocked** = deceived. **wroth.** Gr.

thumoomai. Occ. only here. **all.** The number could not have been great.

children = boys. Pl. of *pais*. [Ap. 108. iv.](#) **coasts** = borders.

two years. Gr. *dietes*. Occ. only in Matthew. It was now nearly two years since the birth at Bethlehem. Herod had inquired very accurately, v. 7. See notes on vv. 1 and 11. The wise men found a *pais*, not a *brephos* (see [Ap. 108. iv](#) and [viii](#)), as the shepherds did (Luke 2. 16).

of = from. Gr. *p'ara*. [Ap. 104. xii. 1.](#)

17 spoken. As well as written. **by** = by means of. Gr. *hupo*

([Ap. 104. xviii](#)), but all the critical texts read *dia*.

Jeremy = Jeremiah. Quoted from Jer. 31. 15. See [Ap. 107. i. 3.](#)

18 Rama = Ramah in O.T. **lamentation.** Gr. *threnos*. Occ. only here.

children. Gr. pl. of *teknon*. [Ap. 108. I.](#)

20 they. Note the Fig. *Heterosis* (of Number), [Ap. 6](#), by which the pl. is put for the sing.: i.e. Herod.

22 Archelaus. See [Ap. 109.](#) **life** = the soul. Gr. *e psuche*.

in = over. Gr. *epi*. See [Ap. 104. ix. 1.](#) L T [Tr.] [A] WH omit *epi*.

in the room of = instead of. Gr. *anti*. [Ap. 104. ii.](#)

turned aside = departed, as in vv. 12, 13.

Galilee. The region north of Samaria, including the Plain of Esdraelon and mountains north of it. [Ap. 169.](#)

23 dwelt = settled. **in.** Gr. *eis*.

Nazareth. His former residence. [Ap. 169.](#) The Aramaic name. See

[Ap. 94. III. 3.](#) See note on vv. 1, 11, in, and Luke 2. 39.

that = so that.

spoken. It does not say "written". It is not "an unsolved difficulty", as