

Notes on the Greek New Testament

Day 1 – January 1st – Matthew 1:1-2:12

Introduction to Matthew

Authorship

The earliest descriptions (about 125 AD) of this, the first of the Gospel accounts in our New Testament ascribes it to Matthew (also called Levi, a converted tax collector and one of the twelve, cf. Matt 10:3; 9:9-13; Mk 2:14-17)¹. Ancient testimony from Papias (circa 110 AD) suggests that Matthew first wrote τα λογία in the Hebrew tongue (Aramaic?) and that many others then used this material as a source. But almost all scholars agree that the first Gospel was written in Greek. This has led to questioning of the identification of Matthew's λογία with the first Gospel – though Gundry suggests that Papias meant simply that Matthew wrote his gospel for a Jewish readership and in a Jewish idiom. It is possible that the λογία spoken of by Papias was a collection of Jesus' teachings, perhaps the material common to Matthew and Luke but absent from Mark often known as Q (so Manson). This was later merged with narrative material largely borrowed from Mark's Gospel, to form the Greek Gospel of Matthew we now possess.

This is only a small part of the large body of discussion concerning the authorship of this Gospel, its sources and relationships to the other Gospels (for further study see particularly Craig Blomberg, *Jesus and the Gospels*).

Ned Stonehouse provides a helpful summary of the arguments in *Origins of the Synoptic Gospels*, Grand Rapids, Eerdmans, 1963. He concludes, "The tradition concerning apostolic authorship of Matthew is strong, clear, and consistent and ... the arguments advanced against its reliability are by no means decisive... It is my considered opinion that the apostolic authorship of Matthew is as strongly attested as any fact of ancient church history. In phrasing the matter in this way, however, it will be observed that I am maintaining a distinction between Scripture and tradition... But the inspiration and authority of these anonymous writings ultimately do not depend upon the identification of their human authors but upon the activity of the Holy Spirit in the process of redemptive revelation."

Matthew probably composed his Gospel some time in the latter 60s, before the destruction of the Temple in 70 AD².

Characteristics

On the characteristics of each of the Synoptics, Peter Stuhlmacher writes, "In the Gospel of Mark, we find the Jesus tradition bound up with the name of Peter. In Matthew we find the teaching tradition preserved by the pillar apostles in Jerusalem, while in Luke, Paul's companion, we gain a glimpse of the Jesus tradition upheld in Antioch. In all three cases the tradition has certainly been supplemented, brought up to date and freshly edited over against its original version. Nevertheless, throughout this process it was subjected neither to serious distortion nor to departures from history. Rather, Peter (and his agent John Mark), the disciple Matthew (and in his steps the Jerusalem teachers), and the founders of the mission church in Antioch who came from the circle of the Hellenists (cf. Acts 11:19-24) carefully passed on the Jesus tradition entrusted to them. As long as the original church in Jerusalem existed and the great apostles were still alive, they stayed in contact with each other, taught in mutual agreement who Jesus was and is and warned their audiences against false prophecy (cf. Mk 13:21-23 par.). The presentations of Matthew, Mark and Luke therefore deserve historical

¹ There is no MSS evidence that it ever circulated *without* the title ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

² So, for instance, Carson, Moo and Morris, *An Introduction to the New Testament*, also Gundry, Robinson, Wenham and, tentatively, Hagner.

respect and theological attention. In spite of their obviously different presentation of the Jesus tradition they all agree not only concerning the conviction that Jesus was the messianic Son of God, but also concerning the description of his journey from Galilee to Jerusalem, his proclamation of the *basileia*, his victorious death on the cross of Golgotha and his resurrection from the dead three days after crucifixion...

“Cast in the form of kerygmatic biographies, the three Gospels convey the message that God in his love sent his only begotten Son into the world and delivered him to death for Jews and Gentiles while they were still unbelieving, weak and sinful (cf. Rom 5:6-8). These three narratives of Jesus’ life have the same significance for the end-time people of God that the exodus story had for Israel. They are therefore rightly placed at the beginning of the NT.”³

Matthew's Gospel seems to have been written for a Jewish audience and reflects the interests of Jewish Christianity.

Matthew is keen to show how Jesus fulfilled the Old Testament (see particularly, RH Gundry, *The Use of the Old Testament in St Matthew's Gospel*, Brill, Leiden, 1967); he includes over sixty explicit quotations from the OT, more than twice as many as any other gospel. Of Matthew's use of the OT Hagner writes, "The most difficult challenge of these quotations for the modern reader is to understand the hermeneutical basis upon which the majority of them rests. Although the word 'fulfil' is used, the quoted texts themselves are as a rule not even predictive of future events. Nor therefore can we say that the evangelist does exegesis of the texts, i.e., that he understands them the way their original authors intended them. Instead, we encounter in our author's practice, as throughout the NT, the use of what has been dubbed *sensus plenior*, i.e. a fuller or deeper sense within the quoted material not understood by the original author but now detectable in the light of the new revelatory fulfilment. This is not an arbitrary, frivolous misuse of the texts, as is sometimes claimed, but a reasoned practice that assumes a divinely intended correspondence between God's saving activity at different times in the history of redemption. The understanding of texts through *sensus plenior* was not the invention of Christians but had already long been practiced by the Jews. Together, Jews and Christians shared such convictions as the sovereignty of God, the inspiration of the Scriptures, and the unity of God's saving purpose resulting in the interconnectedness of his redemptive acts. To these the Christians added the one supreme conviction that Jesus was the *telos*, the goal, of what the OT had promised. With these presuppositions, Christians like Matthew saw correspondences 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 fulfilment."

In particular, Matthew asserts that Jesus came to fulfil the law rather than to destroy it. Blomberg writes, "Christ's fulfilment of the Law, analogous to his fulfilment of Old Testament prophecies, suggests that he is the one to whom all of the Scriptures pointed and for whom they prepared. God's will can now be understood only by following Jesus and adhering to his teaching." Central to this fulfilment theme is the theme of the *kingdom – the kingdom of heaven has come*.

On the one hand Matthew includes sayings which suggest that Jesus' ministry was to the Jews alone (10:5-6, 23; 15:24), yet it is Matthew who records Gentile Magi coming to worship the Christ Child (2:1-12), recounts parables which predict the demise of the current Jewish leadership (21:18-22:14, including prediction of the removal of the kingdom from the Jews 21:43), and the Great Commission to take the Gospel to the nations (28:18-20). For Matthew, the Gospel is Jewish in origin but is good news for the whole world. The cross marks the

³ Peter Stuhlmacher, "My Experience with Biblical Theology", *Biblical Theology: Retrospect and Prospect* (Leicester: Apollos, 2002) pp. 181 and 180. Another seminal and illuminating contribution to understanding the formation and authenticity of the Synoptic Gospels is that of Richard Bauckham in *Jesus and the Eyewitnesses* (Grand Rapids: Eerdmans, 2006) – a book that rewards careful reading

turning point in that it is the climax of Jewish rejection of the Christ just as the resurrection marks the commencement of God's mission to the nations.

Matthew alone records specific teaching of Jesus concerning the church, emphasising the fact that the church, the community of those, Jew and Gentile, who believe in Jesus the Christ, is now the community of the people of God, rather than ethnic Israel. He also emphasises the controversies between the Jewish leaders, particularly the Pharisees, and Jesus, perhaps reflecting the particular concerns of the Jewish Christians for whom he wrote. Graham Stanton suggests that Matthew is writing for a church that has broken away from Judaism but is still in rigorous debate with "the synagogue across the street" (see his *A Gospel for a New People: Studies in Matthew*)⁴.

Structure

Matthew's Gospel is carefully constructed. The narratives in Matthew are generally more concise than those in Mark's Gospel but Matthew includes other material. In particular, as well as the opening chapters about Jesus' ancestry, conception and infancy (chs 1-2) and closing chapters concerning Jesus' resurrection appearances and commissioning of the disciple (ch. 28), his Gospel includes five major sections recording Jesus' teaching (5:1-7:29; 9:35-10:42; 13:1-52; 18:1-35; 23:1-25:46), each concluding with a similar refrain. Donald Guthrie comments, "It has been suggested that Matthew's fivefold scheme was patterned after the fivefold character of the books of the Law." Donald Hagner and Craig Blomberg pick up the suggestion of Kingsbury that the phrase 'from that time on Jesus began to...' (4:17; 16:21) marks major turning points in Jesus' ministry and section breaks in Matthew's gospel. In addition Blomberg notes the way in which each of the five sections of Jesus' teaching is balanced with a narrative section either following or preceding the teaching. This leads him to suggest the following outline structure to Matthew's Gospel.

- I. Introduction to Jesus' Ministry (1:1-4:16)
 - A. Jesus Origin (1:1-2:23)
 - B. Jesus' Preparation for Ministry (3:1-4:16)
- II. The Development of Jesus' Ministry (4:17-16:20)
 - A. Jesus' Authority in Preaching and Healing (4:17-9:35)
 - B. Rising Opposition to Jesus' Mission (9:36-12:50)
 - C. Progressive Polarisation of Response to Jesus (13:1-16:20)
- III. The Climax of Jesus' Ministry (16:21-28:20)
 - A. Focus on Coming Death and Resurrection (16:21-18:35)
 - B. The Road to Jerusalem: Impending Judgment on Israel (19:1-25:46)
 - C. Jesus' Ultimate Destiny (26:1-28:20)

Works frequently referenced in these notes on Matthew

Blomberg, Craig L	<i>Jesus and The Gospels</i> , Apollos, Leicester, 1997
Hagner, Donald A	<i>Word Biblical Commentary Vols.33a & 33b: Matthew 1-13 & Matthew 14-28</i> , Word Books, Dallas, 1993 & 1995
Morris, Leon	<i>The Gospel According to Matthew</i> , Eerdmans, Grand Rapids, 1992

⁴ Many scholars suggest that it was written in Syria, perhaps in Antioch. Matthew's gospel has its first convincing external attestation in the writings of Ignatius, bishop of Antioch in the early years of the second century.

Verse 1

Βίβλος γενέσεως Ἰησοῦ χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.

βιβλος, ου f book, record
γενεσις, εως f birth, lineage

A deliberate allusion to the formulaic title used in Gen 2:4; 5:1 LXX. "By this beginning Matthew wishes to call attention to the momentous, even sacred, character of the genealogy and therefore also of the narrative to follow. Even as the story of creation began with the use of this formula in referring to the 'generations of the heaven and the earth' or 'the book of the generations of Adam,' so now we are at the fulfilment of God's plan in matters of corresponding importance. In this sense the opening words of Matthew are similar in impact to Mark's ἀρχὴ τοῦ εὐαγγελίου, 'beginning of the gospel.' ...

"It is very important to notice that genealogies in the OT and Jewish tradition always take their name from the progenitor, the first name of the list. Here, however, the genealogy is designated according to the last member of the list. The theological orientation is unmistakable." Hagner.

Matthew presents a carefully structured genealogy with 3 sets of 14 names, Abram to David, David to Exile and Exile to Jesus. Matthew's purpose is to show that Jesus is the one who fulfils the promises of God; he is: the seed of Abraham, the one who inherits and fulfils the covenant promises – the one in whom all families on earth will be blessed; the Son of David – the promised Messiah; the one in whom the exile of God's people is finally brought to an end.

Verse 2

Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,

γεννω be father of, bear, give birth to

"The first break in the regular rhythm of the genealogy, καὶ τοὺς ἀδελφοὺς αὐτοῦ, 'and his brothers' points to the twelve tribes of Israel. The goal of the genealogical list, Jesus the Christ, provides the historical culmination and theological fullness that inevitably refer to all Israel (cf. the continued importance of the twelve tribes in an eschatological sense in 19:28)." Hagner.

Verses 3-6

Apart from Mary (verse 16), only four women are mentioned in this genealogy: Tamar (v.3), Rahab and Ruth (v.5) and the wife of Uriah (v.6). The mention of these women breaks the rhythm of the genealogy and must have been inserted for a particular reason. Matthew is seeking to demonstrate that God fulfils his promise in the most unexpected way, through a history involving incest (Tamar), foreigners and a prostitute (Rahab and Ruth), and through intrigue involving adultery and murder (Bathsheba). God is at work through fallen human history to bring about his designed purpose – a principle to be illustrated also from the lives of the men mentioned. The folly and sin of man cannot defeat the purpose of God. Bishop Ryle said that if Jesus was not ashamed to be born into such a family we need not think that he will be ashamed to call us brethren. Hagner suggests that the inclusion of these women prepares the way for the role of Mary. He writes, "The sovereign plan and purpose of God are often worked out in and through the most unlikely turn of events, and even through women who, though Gentiles or harlots, are receptive to God's will. The virgin birth and the importance of Mary are just such surprising and scandalous (though in Mary's case only seemingly scandalous) ways through which God brings his purposes to realisation in the story of Jesus. The women then serve as reminders that God often works in the most unusual ways and that to be open to his sovereign activity is to be prepared for the surprising."

Verse 3

Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρῶμ, Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ,

Verse 4

Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσῶν, Ναασσῶν δὲ ἐγέννησεν τὸν Σαλωμών,

Verse 5

Σαλωμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,

Verse 6

Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,

βασιλέα Noun, acc s βασιλευς, εως m king

Verse 7

Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,

The TR reads the expected royal name Asa rather than Asaph. The textual evidence for Asaph is strong.

Verse 8

Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν,

Three kings of Judah appear to have been omitted, Ahaziah, Jehoash and Amaziah.

Verse 9

Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν,

Verse 10

Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσίαν,

The TR reads the expected royal name Amon.

Verse 11

Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

μετοικεσια, ας f carrying off, exile

Verse 12

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,

Refers to the beginning of the exile.

Verse 13

Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ,

Verse 14

Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιούδ,

Verse 15

Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ,

Verse 16

Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος χριστός.

ἄνδρα Noun, acc s ἄνηρ, ἄνδρος m man, husband
ἐγεννήθη Verb, aor pass indic, 3s γεννω pass be born, cause

Again, the rhythm of the genealogy is broken, for Jesus was not born as son of Joseph but of the virgin Mary – a point made more explicit in some of the textual variants to this verse.

Verse 17

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

γενεα, ας f generation
δεκατεσσαρες fourteen
μετοικεσια, ας f see v.11

Hendriksen suggests that Matthew finds delight in the number 7, the number of completeness or of perfection. Here Jesus is presented as the head of the seventh seven. "More certainly, however, Matthew intends to convey the providential design behind the history of Israel, which has structured the periods between pivotal eras (Abraham, David, the Exile) in more or less equal segments of time (Matthew surely knew that they were not exactly equal), leading now appropriately, and in due course, to the goal of all that preceded, the coming of the promised Messiah... Matthew has in this opening pericope anticipated the fulfilment theme that is so prominent in the Gospel." Hagan.

Verses 18-25

"The passage intends to explain in some detail the surprise encountered in v. 16, namely that ἐγεννησεν, 'he begat,' gives way to ἐγεννηθη, 'he was begotten,' and that Mary accordingly becomes the focus of attention... The fulfilment quotation ... is of central importance in the passage... Matthew's wording of the narrative on either side of the quotation depends closely upon the wording of the quotation (Isa 7:14 LXX)." Hagner.

Verse 18

Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γένεσις οὕτως ἦν.
μνηστευθεῖσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ
Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν
γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

Ἰησοῦ Χριστοῦ "Only a few relatively unimportant MSS have either Χριστοῦ (71 lat sy^{s,c} Ir) or Ἰησοῦ (W and a few others) rather than Ἰησοῦ Χριστοῦ (as in the overwhelming majority of MSS; B has names reversed). Yet textual critics are dubious about the reading because of the oddity of having the double name prefixed by the definite article (which elsewhere occurs in only three places, all in inferior MSS). The addition of either name is readily explainable as the result of scribal industry." Hagner.

γενεσις, εως f birth, lineage

Compare the use of this term in v.1.
"L f¹⁵ TR Ir Or Epiph have γεννησις rather than the γενεσις of the earlier witnesses. Although both words can mean 'birth,' the latter also carries a wider connotation ('history,' 'origin,' etc.). γενεσις picks up the same word as in 1:1, but here it refers specifically to the birth. The γεννησις of the later MSS is no doubt the substitution of the very similar, but more usual, word for 'birth.'" Hagner.

οὕτως thus, in this way
μνηστευθεῖσης Verb, aor pass ptc, f gen s
μνηστευομαι be engaged, be promised
in marriage

This term indicates a firm commitment, normally undertaken a year before marriage. "During that year the girl remained with her own family, but the tie established was a strong one and was really the first part of the marriage. A betrothed woman could be punished as an adulteress (Dt 22:23,24)." Morris. Hence the seriousness of Mary's pregnancy before they had 'come together'. "Betrothal usually took place when a girl was between twelve and thirteen, and by arrangement between the parents; the second part, the marriage proper, usually took place about a year later." Hagner.

πρὶν and πρὶν ἢ before
συνελθεῖν Verb, aor act infin συνεργομαι
come together
εὐρέθη Verb, aor pass indic, 3 s εὕρισκω
find
γαστρί Noun, dat s γαστήρ, τρος f womb;
ἐν γαστρὶ ἔχω conceive or be pregnant
ἅγιος, α, ον holy

"We do not have here the pagan notion ... of a god having sexual relations with a woman but rather of the creative power of God at work within Mary in order to accomplish his purposes. (It has rightly been pointed out by commentators that the whole tenor of this passage is Jewish rather than Hellenistic. See Machen [*The Virgin Birth of Christ*, New York: Harper & Row, 1930].) The divine origin of Mary's baby in turn marks him out as the Son of God, a christological title that, although not used here, is very important to Matthew." Hagner. Cf. 3:17; 4:3 etc. and cf. Mk 1:1.

Verse 19

Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ
θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα
ἀπολῦσαι αὐτήν.

ἀνὴρ, ἀνδρoς m man, husband
δίκαιος, α, ον righteous, just

That is, he was one who was careful in his observance of the law. In such a situation, the law called for the death penalty for a betrothed woman and her lover. Even if this was not normally carried out, it would mean that she was no longer eligible for the marriage and must be given a bill of divorce.

θελω wish, will
δειγματιζω disgrace
ἐβουλήθη Verb, aor pass dep indic, 3 s
βουλομαι want, wish, intend, plan
λαθρα adv secretly, quietly
ἀπολυω release, dismiss, divorce

Verse 20

ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος
κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ
υἱὸς Δαβὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν
τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ
πνεύματος ἔστιν ἁγίου·

ἐνθυμηθέντος Verb, aor pass dep ptc, m gen s
ἐνθυμεομαι think about

Morris suggests that the aorist indicates that he had not only thought, he had also come to a conclusion.

"ἰδοὺ is Matthew's favourite device for calling attention to something extraordinary that is about to occur; sixty two occurrences, thirty-four of which are insertions into parallel material and nine of which are in material unique to Matthew." Hagner.

ὄναρ n dream
ἐφάνη Verb, aor pass indic, 3 s φαίνω
shine; midd. and pass. appear
φοβηθῆς Verb, aor pass dep subj, 2 s
φοβεομαι fear, be afraid (of)

παραλαβεῖν Verb, aor act infin
παραλαμβανω take, accept

The sense is that of receiving Mary into his home as his wife.

γυνή, αἰκός f woman, wife
γεννηθὲν Verb, aor pass ptc, n nom/acc s
γενναω bear; pass be born

Verse 21

τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ
Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ
τῶν ἁμαρτιῶν αὐτῶν.

Matthew's wording reflects the LXX of Isa 7:14 which is quoted in v. 23.

τέξεται Verb, fut midd dep indic, 3 s τικτω
bear, give birth to
ὄνομα, τος n name

"By giving the name Joseph officially accepted the child (cf. ... Is 43:1); this gave the child the status of a descendant of David." Morris

σωζω save, rescue, heal
λαος, ου m people, a people
ἁμαρτια, ας f sin

Salvation from sin is more than forgiveness, it is deliverance.

"The introduction of Jesus thus far in Matthew's narrative has been as the Son of David, the Christ (Messiah), the one who has come to fulfil the promises of God. The natural expectation regarding the significance of σωσει, 'will save,' would be that it refers to a national-political salvation, involving in particular deliverance from the Roman occupation. Jesus had indeed come to save his people – the very meaning of his name in Hebrew, *Yeshua*, a shortened form of 'Joshua' ... is 'Yahweh is salvation.' ... The surprise is in the content of the salvation that the Son of David will bring, namely that he will save his people, ἀπὸ τῶν ἁμαρτιῶν αὐτῶν, 'from their sins.' Although it was possible to associate even this with a national-political deliverance, Matthew and his readers could not easily have made this association after 70 AD. The deliverance from sins is in a much more profound, moral sense and depends finally on the pouring out of Jesus' blood (26:28)... In the same way, whereas τὸν λαὸν αὐτοῦ, 'his people,' leads one initially to think of God's people, Israel, both Matthew and his readers were capable of a deeper understanding of the expression wherein it includes both Jews and Gentiles, i.e., as the people of the messianic king (αὐτοῦ, 'his') who is both Son of David and Son of Abraham. We may thus finally equate this λαος, 'people,' with the ἐκκλησια, 'Church,' of which Jesus speaks in 16:18." Hagner.

Verse 22

τοῦτο δὲ ὄλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν
ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος:

Verses 22-23 are best regarded as an aside by the evangelist rather than the words of the angel.

ὅλος, η, ον whole, all
γένονεν Verb, perf act indic, 3s γινομαι
πληρωθῇ Verb, aor pass subj, 3s πληρωω
fill, fulfill, make come true
ῥηθὲν Verb, aor pass ptc, n nom/acc s λεγω
προφητης, ου m prophet

For this formula, cf. 2:15,17,23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:56; 27:9. See also 3:15; 5:17; 13:14. "Matthew is very interested in the way the ancient prophecies found their fulfilment in Jesus. Matthew takes inspired prophecy very seriously." Morris.

Verse 23

Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται
υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ
Ἐμμανουήλ· ὃ ἐστὶν μεθερμηνεύμενον Μεθ'
ἡμῶν ὁ θεός.

παρθενος, ου f virgin, unmarried girl
γαστρι see v.18
ἔξει Verb, fut act indic, 3s ἐχω
τέξεται see v.21
ὄνομα, τος n see v.21

The prophecy is from Is 7:14. The only way in which this quote differs from the LXX is that the verb *call* is plural here, rather than Isaiah's singular.

μεθερμηνεω translate

"Matthew probably intends the words of Jesus at the end of his Gospel – 'behold I am with you always, until the end of the age' (28:20) – to correspond to the meaning of Emmanuel. Jesus is God among his people to accomplish their salvation." Hagner.

Verse 24

ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν
ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ
παρέλαβεν τὴν γυναῖκα αὐτοῦ·

ἐγειρω raise
ὑπνος, ου m sleep
προστασω command, order
παρέλαβεν Verb, aor act indic, 3s
παραλαμβανω see v.20

Verse 25

καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν·
καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

ἐπιγινωσκω know, know well

Used here as a euphemism for sexual intercourse.

οὗ adv where; ἕως οὐ until

"Until is a Matthean word; the passage makes it clear that there was no sexual intercourse before the birth of the baby. It does not say whether or not this took place thereafter, but the natural way of taking the passage would indicate that it did (Allen holds that the imperfect tense here 'is against the tradition of perpetual virginity')." Morris

ἔτεκεν Verb, aor act indic, 3 s τικω see v.21

υἱόν C D W T R vg syr^{ph} read τον υἱον αὐτης τον πρωτοτοκον, apparently derived from Lk 2:7.

Matthew 2:1-12

"In this narrative the Jews and their king are ranged against the infant Jesus, but the Gentiles do him homage." Morris

Verse 1

Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσόλυμα

γεννηθέντος Verb, aor pass ptc, m gen s γενναω see 1:20

Ἰουδαία, ας f Judea

Sets the scene for the quotation from Mal 5:1 in v.6.

βασιλευς, εως m king

The reference here is to Herod the Great. "Since his death occurred in 4 BC, the birth of Jesus must be placed earlier. (The discrepancy with the numbering of years by the designation AD results from an error of the sixth-century scholar Dionysius Exiguus, who was responsible for the calculations which moved the Western world away from dating according to the year after the foundation of Rome.) The specification 'king,' here and in v.3, stands in deliberate marked contrast to the magi's reference to the 'king of the Jews' (v.2) whom they seek." Hagner.

μαγος, ου m wise man (one trained in astrology)

ἀνατολη, ης f rising sun, east

παραγινομαι come, arrive, appear

"The magi, apparently unfamiliar with the Micah passage cited by the high priests and scribes, make the natural assumption that the new king was to be born in the capital city. Hence they go εἰς Ἱερουσόλυμα, 'to Jerusalem.'" Hagner.

Verse 2

λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

ποῦ interrogative adverb where(?)

τεχθεὶς Verb, aor pass ptc, m nom s τικω see 1:21

"The only other occurrences of the title βασιλευς τῶν Ἰουδαίων, 'king of the Jews,' in Matthew are in the passion narrative, where it is used in mockery of Jesus and always in the mouths of Gentiles (27:11, 29, 37). Here it has obvious messianic significance, as can be seen from Herod's rephrasing of the question 'Where is the Christ to be born?' (v.4) and in the scriptural answer (v.6)." Hagner.

εἶδομεν Verb, aor act indic, 1 pl ὄραω trans see, observe

ἀστηρ, ερος m star

Hagner suggests ἐν τῇ ἀνατολῇ here means "'at its rising,' rather than 'in the east' (for which we might expect the plural, as in v.1)."

προσκυνεω worship

Here probably means, 'pay homage to him.'

Verse 3

ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ,

ἐταράχθη Verb, aor pass indic, 3 s ταρασσω trouble, disturb, frighten

King Herod, "was an Edomite, not a Jew, and he had been made king by the Romans. The news that the magi were bringing sounded suspiciously like the emergence of a genuine descendant of the royal line of David as claimant to the throne (Glover points out that Herod was more interested in saving his throne than saving his soul!). And if Herod was troubled, the whole city was troubled with him." Morris

Verse 4

καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.

συναγαγων Verb, aor act ptc, m nom s

συναγω gather, gather together

ἀρχιερευς, εως m high priest, member of high priestly family

In *Jerusalem in the time of Jesus*, J Jeremias shows that this term was used to cover a number of officials such as the captain of the temple, the leader of the weekly course of priests, those who had charge of financial affairs, and so on. It thus covered a group of important people.

γραμματεὺς, εὼς m scribe, expert in
Jewish law, scholar

Many of the 'scribes' were Pharisees, though not all of the Pharisees were scribes.

λαός, οὐ m people, a people
πυνθανομαι inquire, ask, question
παρα preposition with gen from, of, with
τοῦ see v.1
γεννᾶται Verb, pres pass indic, 3 s γενναω

Verse 5

οἱ δὲ εἶπαν αὐτῷ· Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·

οὕτως thus, in this way
γέγραπται Verb, perf pass indic, 3 s γραφω
write
προφητῆς, οὐ m prophet

"Where they say that it is written *through* the prophet they are reasoning that God is the author of Scripture; the prophet was no more than his instrument." Morris

Verse 6

Καὶ σὺ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

The reference is to Micah 5:2 except for the last line which reflects 2 Sam 5:2; 1 Chron 11:2. The quotation is not particularly close to either the LXX or the Hebrew.

γῆ, γῆς f earth

"Matthew uses *land* (γῆ) more often than anyone else in the New Testament except for the author of Revelation, a total of 43 times." Morris.

Ἰούδα Noun, gen s Ἰουδας

"Matthew omits the reference to Ephathah and substitutes γῆ Ἰουδα. The reason for this difficult reading, which stands in apposition to Βηθλεεμ, is unclear. It is possibly a theological alteration to remind the reader of Jesus' descent from Judah (with the messianic implication) as in 1:1,2. On the other hand, it may simply have been caused by the use of Ἰουδα at the end of line 2 in the citation." Hagner.

οὐδαμῶς adv by no means, not at all
ἐλαχίστος, η, ον (superl of μικρός) least, smallest, insignificant

ἡγεμών, ονος m governor, ruler, prince
ἐξελεύσεται Verb, fut midd dep indic, 3 s
ἐξέρχομαι

ἡγεομαι lead, rule (ὁ ἡ. leader, ruler)
ὅστις, ἡτις, ὁ τι who, which
ποιμανεῖ Verb, fut act indic, 3 s ποιμανω
tend as a shepherd, rule

The shepherd is a model for leadership or rule among the people of God.

λαός, οὐ m see v.4

Verse 7

Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,

τοτε then, at that time

A favourite word of Matthew: 90 of its 160 NT occurrences are in this book.

λάθρα adv secretly, quietly
ἀκριβοῦ ascertain exactly, find out
χρόνος, οὐ m time, period of time
φαινω shine; midd. and pass. appear
ἀστηρ, ερος m see v.2

Verse 8

καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὶ δὲ εὔρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.

πεμπω send
πορευομαι go, proceed, travel
ἐξετάζω look for, search for carefully
ἀκριβῶς accurately, with care
παιδιον, οὐ n child
ἐπὶ when, as soon as
εὔρητε Verb, aor act subj, 2 pl εὕρισκω
ἀπαγγείλατέ Verb, aor act imperat, 2 pl
ἀπαγγελλω announce, tell
ὅπως (or ὅπως ἄν) that, in order that
κἀγω a compound word = καὶ ἐγώ
προσκυνεω see v.2

Verse 9

οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.

εἶδον Verb, aor act ind, 1s & 3pl ὄραω see, observe
ἀνατολή, ης f rising sun, dawn, east
προῆγεν Verb, imperf act indic, 3 s προαγω
go before or ahead of, lead
ἐλθων Verb, aor act ptc, m nom s ἐρξομαι
ἐστάθη Verb, 2 aor act indic, 3 s ἰστημι
stand, stop
ἐπάνω on, upon, over, above
οὗ adv where

It was no ordinary star that went before them and then stood over the place where Jesus was to be found.

Verse 10

ιδόντες δὲ τὸν ἄστέρα ἐχάρησαν χαρὰν
μεγάλην σφόδρα.

ιδόντες Verb, aor act ptc, m nom pl ὄρω see
v.9

χαίρω rejoice, be glad

χαρά, ἀσ f joy, gladness

μεγας, μεγαλη, μεγα large, great

σφοδρα very much, very, greatly

"'Deliriously happy' may be overstatement, but it was something like that." Morris.

"This statement of an extremely heightened joy is typical in a context of messianic fulfilment (cf. Luke, who uses much more of this kind of language in the nativity narrative; cf. Luke 1:14, 44, 46; 2:10 [χαρὰν μεγάλην, 'great joy'], 14, 20)." Hagner.

Verses 11-12

"Matthew concisely presents the climax of the story through three aorist verbs (προσεκυνήσαν, 'they worshiped'; προσήνεγκαν, 'they offered' [gifts]; ἀνεχώρησαν, 'they departed'), each with an accompanying adverbial participle (πεσόντες, 'having fallen to the ground'; ἀνοίξαντες, 'having opened' [their treasure chests]; χρηματισθέντες, 'having been warned'). Thus with a concise forcefulness, the evangelist recounts the fulfilment of the mission of the magi." Hagner.

Verse 11

καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον
μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες
προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς
θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα,
χρυσὸν καὶ λίβανον καὶ σμύρναν.

ἐλθοντες Verb, aor act ptc, m nom pl ἐρξομαι

οικια, ἀσ f house, home

εἶδον see v.9

πεσόντες Verb, aor act ptc, m nom pl πιπτω
fall down, fall to one's knees

προσκυνεω worship

ἀνοίγω open

θησαυρος, ου m treasure store, treasure
box

προσήνεγκαν Verb, aor act indic, 3 pl

προσφερω offer, present

δωρον, ου n gift, offering

"Matthew speaks of three gifts, from which some deduce that there were three Magi; legend has made them kings (an idea which Bruce calls 'beautiful but baseless'), and has even given them names." Morris.

"The presentation of the gifts to the King of Israel by representatives of the nations is mentioned in the OT in several places. Although Matthew does not capitalise on this by means of a fulfilment quotation, his language may show influence from these passages. Ps 72:10-11 refers to all kings falling down before *the* king, all nations serving him, and the offering of 'gifts' (δῶρα), with 'gold' (χρυσόν) mentioned specifically in v.15. Isa 60:1-6 (in a more obviously eschatological context) refers to all nations and kings coming to the light (of fulfilment), with the wealth of the nations offered as well as 'gold' and 'frankincense' (χρυσόν, λίβανον). Apart from the specific language, theologically these passages are saying in part the same thing that Matthew says: the newborn king is king of all the world, and the appropriate homage shall be paid to him by all nations (yet in Matthew Israel, who rejects her king, stands in conspicuous contrast to the gentile nations)." Hagner.

χρυσος, ου m gold, gold coin

λίβανος, ου m frankincense; incense

σμύρνα, ης f myrrh (a resinous gum used for aromatic purposes)

Verse 12

καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι
πρὸς Ἡρώδη δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς
τὴν χώραν αὐτῶν.

χρηματισθέντες Verb, aor pass ptc, m nom pl
χρηματιζω warn, direct, instruct

Commonly used of divine revelations or warnings.

ὄναρ n dream

ἀνακάμψαι Verb, aor act infin ἀνακαμπω
return, turn back

ἄλλος, η, ο another, other

ὁδος, ου f way, path, road

ἀναχωρεω withdraw, go away

χωρα, ἀσ f country, territory, land