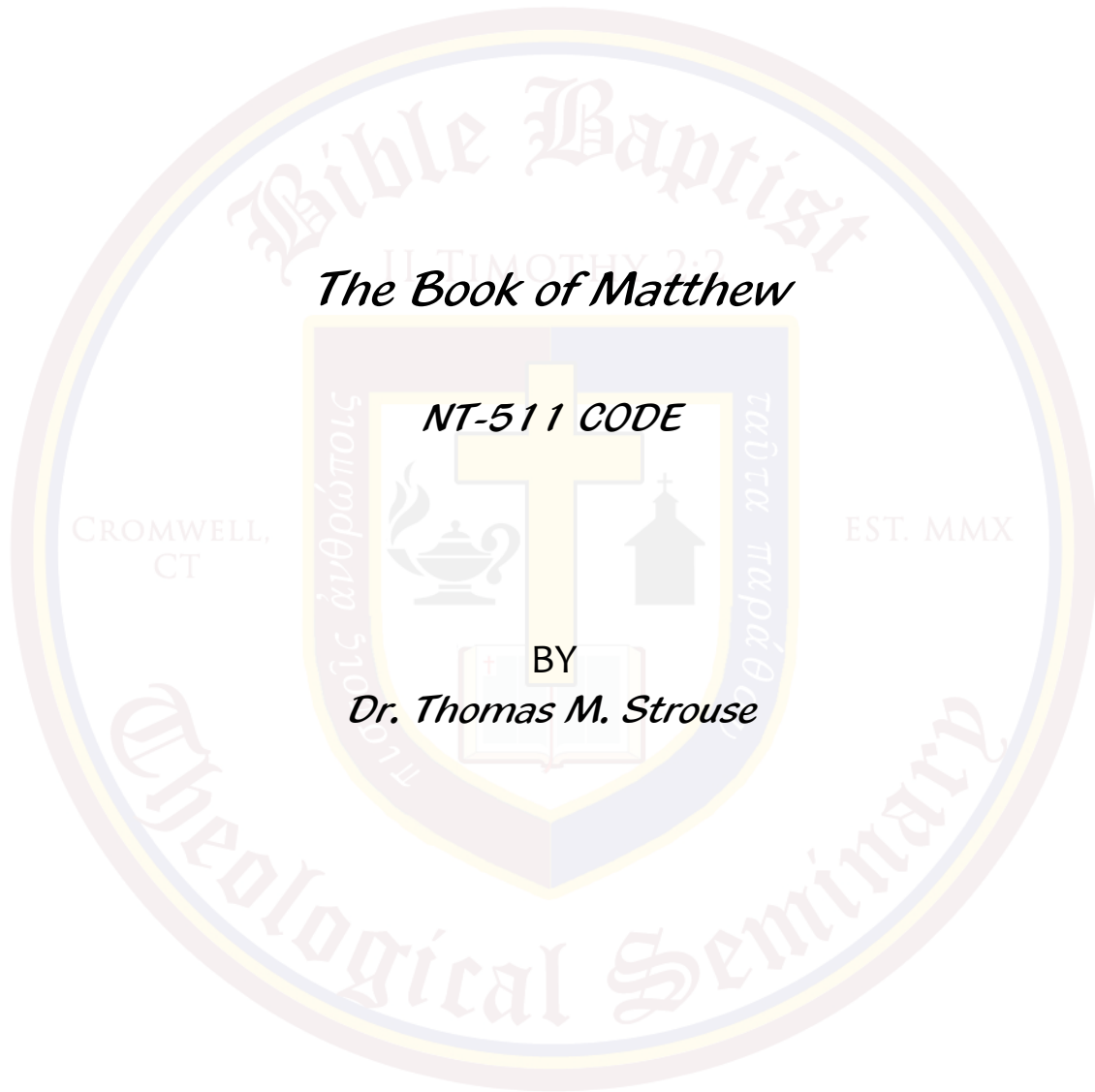


BIBLE BAPTIST THEOLOGICAL SEMINARY



CROMWELL, CONNECTICUT

Exegetical Commentary on Matthew

NT 511

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I. The Authorship of Matthew

A. External Evidence

1. The superscription “according to Matthew” is prefixed on very early MSS (c. AD 125); why this nagging tradition for a little known apostle?
2. Papias: “Matthew composed the *Logia* in the Hebrew tongue and everyone interpreted them as he was able.” Perhaps Matthew wrote in both Aramaic and Greek (the inspired originals).
3. Irenaeus: “Now Matthew published also a book of the Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching the Gospel in Rome and founding the church.”

B. Interior Evidence

1. The author did not identify himself directly.
2. Mark and Luke called him Matthew and Levi (Mk. 2:14); Matthew omits the name Levi, indicating a double identity known to his readers.
3. The author displays the mind and characteristics of a publican in his

Gospel.

money.

- a. He is the only Gospel writer to record the payment of the Temple tax (Mt. 17:24-27).
 - b. He used three *hapax legomena* for monetary terms for tribute
 - c. He maintained a systematic treatment in his Gospel, characteristic of a professional excise man.
 - d. He was preoccupied with numbers (3, 5).
4. Tradition is more compatible with these evidences than any other author. Matthew is last mentioned in Acts 1:13, although tradition suggests that he was a missionary to Ethiopia and Persia.

II. The Date of Matthew

A. External Evidence—first found quoted in Ignatius (c. AD 115).

B. Internal Evidence

1. His emphasis on eschatology may indicate early date because First Advent generated interest in Second Advent (cf. I and II Thess.).
2. He gave no explicit reference to the fall of Jerusalem and the Temple in

AD 70.

3. He did make an indirect reference to the destruction of the Temple as prophecy (Mt. 22:7).
4. It may have been written in the early 50's.

III. The Origin and Destination of Matthew

- A. May have been written in Palestine.
- B. Probably written to Jewish believers living in Judea.

IV. The Purpose

- A. To instruct the Jews that Jesus is their Saviour because He is their King.
- B. And to evangelize all to believe in this One Who is the fulfillment of the Royal Line.

V. The Characteristics of the Gospel of Matthew

- A. Jewish Motifs: "*the Kingdom of Heaven*" (32x exclusively in Matthew); "*Kingdom of God*" (5x); "*Son of David*" (9x).
- B. Numerical Fondness: three-fold division of genealogy; three temptations, three commands (Mt. 6:1-7:20); etc.

VI. The Structure (Five Great Discourses)

- A. The Sermon on the Mount (Mt. 5:1-7:29).
- B. The Mission Discourse (Mt. 9:35-10:2).
- C. The Parables of the Kingdom (Mt. 13:1 ff.).
- D. The Miscellaneous Discourses (Mt. 18:1-35).
- E. The Olivet Discourse (Mt. 23:1-25:46).

The Outline of the Gospel of Matthew

- I. The Preparation for the King (1:1-4:25)
 - A. By Genealogies 1:1-17
 - B. By Birth 1:18-2:23
 - C. By Baptism 3:1-17
 - D. By Temptation 4:1-11
 - E. By Inauguration 4:12-25

- II. The Principles of the King 5:1-7:29
 - A. About Kingdom Characteristics 5:1-16
 - B. About Kingdom Law 5:17-48
 - C. About Kingdom Relationships 6:1-7:29

- III. The Proof of the King 8:1-10:1
 - A. By Authority over Disease 8:1-17
 - B. By Authority over Nature 8:18-27
 - C. By Authority over Demons 8:28-34
 - D. By Authority over Sin 9:1-8
 - E. By Authority over Men 9:9-13
 - F. By Authority over Death and All 9:14-10:1

- IV. The Program of the King 10:2-16:28
 - A. The Command to Reach Jews 10:2-11:1
 - B. The Contingency concerning John 11:2-30
 - C. The Condemnation of Judaism 12:1-50
 - D. The Parables of the Mysteries of the KOH 13:1-52
 - E. The Provisions for Needs 13:53-15:39
 - F. The Promotion of the Church 16:1-28

- V. The Practicalities of the King 17:1-20:29
 - A. Concerning the Transfiguration 17:1-21
 - B. Concerning the Temple Tax 17:22-27
 - C. Concerning Discipline 18:1-35
 - D. Concerning the Family 19:1-15
 - E. Concerning Wealth 19:16-30
 - F. Concerning Rewards 20:1-29

- VI. The Presentation of the King 20:30-23:39
 - A. By His Presence 20:30-21:11
 - B. By His Purification 21:12-17
 - C. By His Parables 21:18-22:14
 - D. By His Preaching 22:15-23:39

- VII. The Prophecy of the King 24:1-25:46
 - A. The Backdrop 24:1-3
 - B. The Details 24:4-25:30
 - C. The Finale 25:31-46

- VIII. The Passion of the King 26:1-28:20
 - A. His Preparation 26:1-16
 - B. His Passover 26:17-30
 - C. His Passion 26:31-27:66
 - D. His Power 28:1-20

Exegetical Exposition

I. The Preparation for the King (1:1-4:25)

Matthew began to develop a defense that Jesus of Nazareth was the only possible candidate among all Jewish men of the first century that could biblically be the Messiah and therefore King of Israel. The Apostle took Jesus' genealogy back through His legal guardian Joseph to David (Mt. 1:1-17).¹ No doubt, Jesus was one of several Jewish men who had the proper royal genealogy. However, none was virgin born except Jesus through Mary the espoused wife of Joseph (cf. Mt. 1:18-25).² Matthew presented five fulfillments of Scripture concerning the Lord's birth and nativity, including His sign (cf. Mt. 2:2; Num. 24:17), His place of birth (cf. Mt. 2:5-6; Mic. 5:2), His exodus from Egypt (cf. Mt. 2:13-15; Hos 11:1), His re-enactment of Rachel's sorrow (cf. Mt. 2:16-17; Jer.

¹The genealogy includes four Gentile women who were motivated by "*the desire of women*" (Dan. 11:37) to have a male child in the royal lineage with hopes of being the Messiah's mother (cf. Gen. 3:15; 4:1, 25; I Tim. 2:13-15). The genealogy focuses on David and forty-two generations divided into three fourteen units, punning on the numerology of David's name ($\aleph [=4] + \beth [=6] + \daleth [=4]$) = 14. Luke presents Mary's genealogy (Lk. 3:23-38).

²Matthew interpreted Isa. 7:14 as the true and only fulfillment of this prophecy, recognizing that Jesus was the Saviour of mankind, being "*God with us*" (*Immanuel*).

31:15; Gen. 35:18-19), and His designation as a Nazarene (cf. Mt. 2:23).³ John the Baptist, the prophesied forerunner to the Lord, identified Jesus of Nazareth as the Messiah, and baptized others with reference to this identity (cf. Mt. 3:1-12).⁴ After Jesus' great blessing of pleasing the Father with His obedience in Baptism (cf. Mt. 3:13-17), He received temptation from the great tempter and overcame with citations of Scripture (e.g. Mt. 4:4; Dt. 8:3; cf. Eph. 6:17). Having become a Baptist, and successfully defeating the temptation of the Devil, the Lord inaugurated His Galilean ministry in fulfillment of Scripture (cf. Mt. 4:13; Isa. 9:1-2).

II. The Principles of the King (5:1-7:29)

The Lord Jesus and John the Baptist were inextricably linked together in message and purpose, presenting Jesus as the King to the Jews with His millennial kingdom (Kingdom of Heaven) at hand. The means of entrance into the KOH was repentance (cf. Mt. 3:2; 4:17) coupled with faith (cf. Mk. 1:15). The Sermon on the Mount dealt with the characteristics of those who had repented, evincing the Kingdom spirit (cf. Mt. 5:1-16),⁵ ready to practice the Kingdom law (cf. Mt. 5:17-48),⁶ and manifest Kingdom relationships, and who were anticipating the KOH. For the Saviour's audience, entrance into the Millennial Kingdom would require going through the Tribulation, Matthew revealed following OT teaching (cf. Isa. 13:6-22; Zech. 14:1-21). Matthew developed this teaching on Daniel's prophecy of 490 years of divine dealing with Israel, 483 years from the rebuilding of the city until the Cross and destruction of Jerusalem/Temple, and then the last 7 years of Tribulation (cf. Dan. 9:24-27). The Apostle recorded Christ as proffering His KOH to His immediate audience of the first century, who ultimately rejected the offer and it was postponed (cf. Rom. 11:25). The Sermon on the Mount is now instruction for the Tribulation saints, giving their scenario in this most anti-Semitic time in human history (cf. Rev. 12:12-17).

III. The Proof of the King (8:1-10:1)

After giving His Sermon on the Mount, and having presented His Kingdom offer, the Lord demonstrated His proof as the Scriptural King. The Lord Jesus proved that He was the authoritative King by His authority over the diseases of leprosy, sickness and high fever,⁷ fulfilling OT predictions of the King (cf. Mt. 8:1-17; Isa. 53:4).⁸ He was

³This was fulfillment of the oral tradition of the prophets.

⁴The "Christian" era began with all disciples of the Messiah being baptized by immersion. Christianity began as a vast Baptist movement which, sadly, declined by the time of the Lord's crucifixion (cf. Jn. 6:66).

⁵The beatitudes refer to blessings upon converted Jews during the Tribulation.

⁶During the Tribulation, the Jews are live according to the spirit of the law and not just the letter. The so-called "Lord's Prayer" is the saints' prayer for the Millennial Kingdom (KOH) to come (cf. Mt. 6:9-13).

⁷Our Saviour's tender moment in Peter's household, healing his mother-in-law, did much for the spiritual growth of this family, ultimately encouraging Peter's wife to travel with the first Apostle on his dangerous evangelistic missions (cf. I Cor. 9:5).

⁸"*The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to*

authoritative over the winds of nature (cf. Mt. 8:18-27) and over the demons (cf. Mt. 8:28-34).⁹ Further, He was authoritative over sins by forgiving them (cf. Mt. 9:1-8)¹⁰ and sinners such as the publican Matthew (cf. Mt. 9:9-13). He was authoritative over death as the Lord hinted at His resurrection (cf. Mt. 9:14-17)¹¹ which would benefit others (cf. Mt. 9:18-26). Finally, He was authoritative over all sinners and His servants for the harvest (Mt. 9:27-10:1).¹²

IV. The Program of the King (10:2-16:28)

The Lord began to present His program for His Jewish disciples, the Twelve Apostles.¹³ First, Jesus identified, commanded, and empowered His Apostles with the “go not” commission¹⁴ (cf. Mt. 10:2-11:1). The Twelve were sent only to the Jews to see if they would receive their King. As an extension of Christ, the Apostles received Messianic powers to carry out this limited commission which hinted at the Cross (cf. Mt. 10:5-8; 38-39, especially). To determine if the Jews had received Him as King whereby the Lord could set up His Millennial Kingdom (of course after the Tribulation), He gave a contingency statement. “If”¹⁵ the Jews would receive John as the forerunner to Jesus the King and Messiah, then John would become the “Elijah” fulfillment (Mal. 3:1-2; 4:5-6), and the coming Kingdom was imminent. The Galilean cities rejected Jesus (cf. Jn. 1:11-12) and therefore He expanded His invitation to “all ye that labour and are heavy laden” (cf. Mt. 11:28), having postponed the KOH. The final rejection came by the Judean leaders as they hardened their hearts against Jesus’ Messianic fulfillments and committed “the blasphemy against the Holy Ghost” (cf. Mt. 12:22-37).¹⁶ Recognizing official and public rejection, the Saviour revealed to His Apostles the parables of the mysteries of the KOH (cf. Mt. 13:1 ff.). These parables revealed the mystery period between the Jewish rejection of Jesus as King/Messiah and their reception of Him (from prior to the Cross to the end of the Tribulation). During this mystery period 1) the word of God would be sown, 2) it would have mingled with it the fruit of tares, 3) the movement would grow

the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD” (Isa. 61:1-2a).

⁹He created angels (cf. Col. 1:16), some of which fell (i.e., demons) and conquered them on the Cross (cf. Col. 2:14-15).

¹⁰Forgiveness of sins is based on the Saviour’s precious blood (Rom. 3:24-26; Eph. 1:7; Col. 1:14; Heb. 9:12-14; I Pet. 1:18-19; Rev. 1:5; 5:9).

¹¹The Lord Jesus Christ was the first to bring in this new order of resurrected mankind (I Cor. 15:23).

¹²“Faithful is he that calleth you, who also will do it” (I Thes. 5:24).

¹³Peter is always listed first and Judas last in the various Apostle lists. Cf. Mt. 10:1-4; Mk. 3:13-19; Lk. 6:12-16; Jn. 6:67-71 for “the Twelve.”

¹⁴The careful exegete will notice the dispensational distinctions between the “go not” commission and the Great Commission (Mt. 28:19-20). Only Matthew gives the proffer-rejection-postponement perspective of the Lord’s ministry to Jews and then to Gentiles.

¹⁵The conditional particle εἰ suggests a contingency condition.

¹⁶This specific sin and its judgment may be what John meant concerning Jesus’ baptism in fire (cf. Mt. 3:11). Apparently, baptism in fire was for the first generation as was baptism in the Holy Ghost (Acts 1:5; 2:4).

very large, 4) within it would be the poison of theological leaven, 5) it would include the treasure Israel, 6) and encompass the gentile pearl,¹⁷ and 7) require separation at the end of the Tribulation. This will be basically Christendom (i.e., Antichrist religion).¹⁸

The Lord continued to demonstrate His OT fulfillment as King, meeting the needs of the people with the feeding of the five thousand and then the four thousand (cf. Mt. 14 and 15, respectively). As Jewish leaders continued to reject their King, He began to teach His disciples privately about the Messianic program of the Baptist ἐκκλησία.¹⁹ He promised to build up²⁰ His Baptist assembly (cf. Mt. 16:18), giving it church discipline (cf. Mt. 18:16-18), the Lord's Supper (cf. Mt. 26:26-30), the Great Commission (cf. Mt. 28:19-20), Spirit empowerment and accreditation (cf. Acts 2:4 ff.),²¹ and deacons (cf. Acts 6:1 ff.).

V. The Practicalities of the King (17:1-20:29)

As the Lord began to approach Jerusalem and the ultimate Cross, He dealt with some practicalities which pertained to the Apostles. He attempted to encourage them with a preview of the KOH, being transfigured before them with Moses and Elijah (cf. Mt. 17:1 ff.). The Lord Jesus taught them about their Temple tax responsibilities and instructed them with interpersonal relationship within the assembly (cf. Mt. 17 and 18 respectively). Christ revealed the importance of marriage²² and wealth for the assembly members (cf. Mt. 19:1 ff.), and encouraged them about future rewards for present faithfulness (cf. Mt. 20:1 ff.).

VI. The Presentation of the King (20:30-23:39)

¹⁷It is clear from the parable that Christ is not the “*pearl of great price*” but the “*merchant man, seeking goodly pearls.*”

¹⁸This mystery period overlaps with the local church age but is not equivalent to it because NT saints do not enter into the Tribulation (cf. I Thes. 4:16-17; Rev. 3:10).

¹⁹Cf. Acts 19 for the secular use of ἐκκλησία as a visible assembly called together for a specific purpose. The noun ἐκκλησία occurs 115x in the TR (left out of CT in Acts 2:47). The Lord Jesus qualified His ἐκκλησία with the pronoun μου (“*my*”).

²⁰The Mt. 16:18 verb “*I will build*” (οἰκοδομήσω) means “build up” or “edify” (e.g., Acts 9:31; I Pet. 2:5).

²¹The Lord Jesus Christ baptized believers subsequent to their salvation in the Holy Ghost (Mt. 3:11; Mk. 1:8; Lk. 3:16; Jn. 1:33; Acts 1:5; 11:16) to accredit His new institution of worship, the local assembly. This temporary Christian experience of Spirit Baptism occurred to the Jews (Acts 2), to the Samaritans (Acts 8), to the Roman Gentiles (Acts 10), and to the Greek Gentiles (Acts 19), accrediting to the Jews that the Baptist assembly was now the place for Jew and Gentile to worship since the Lord God was present (cf. Ex. 40:34; I Ki. 8:11; and Ezk. 43:2). After the last experience of Christ baptizing believers in the Holy Ghost subsequent to salvation occurred in Acts 19 to the twelve disciples of John, Paul taught that there was then “*one baptism*” (cf. Eph. 4:5).

²²Consistent with all Scripture (Gen. 2:24; Mal. 2:16 and 2:14-15; Mk. 10:11-12; Lk. 16:18; Rom. 7:1-4; I Cor. 7:10-11), the Lord taught that “divorce” was allowed only before physical consummation, as His legal father Joseph thought to do with Mary (Mt. 1:18-25). This biblical Jewish custom was perverted by Gentiles who insisted upon divorce after physical consummation (and subsequent re-marriage [which Christ called adultery]).

Upon leaving Jericho, the Lord made His presence known as He approached Jerusalem (cf. Mt. 20:30 ff.). Tension mounted as the people received Jesus as their King but the leadership intensified their diabolical attack (cf. Mt. 21:1 ff.). With a series of parabolic actions and statements, Christ challenged His adversaries, rebuking and instructing the audience (cf. Mt. 21:18-22:46). In Jerusalem, the Lord Jesus Christ renounced the system of Judaism, decrying eight woes²³ against it and condemning the religious leaders, the nation of Israel, the city of Jerusalem, and the Zerubbabel-Herod Temple²⁴ (cf. Mt. 23:1 ff.).

VII. The Prophecy of the King (24:1-25:46)

Coming out of the Temple, the King began to unfold His elaboration of Daniel's prophetic Week (cf. Dan. 9:24-27). He set up the backdrop (cf. Mt. 24:1-3), and laid out the details of the first three and half years of the Tribulation and then the last three and half years (cf. Mt. 24:4-25:30). This discussion included the early destruction of the four horsemen about whom John wrote (cf. Rev. 6:1-8; Mt. 24:4-14). Using as an eschatological pivot point the beast's effort to receive Jewish worship by standing in the Tribulation Temple (*vide* Dan. 9:27 and II Thes. 2:4), the Lord made the event the temporal linchpin for understanding the timing within the Tribulation (cf. Mt. 24:15). Throughout His presentation, the Lord constantly gave exhortations through parables and commands to watch (cf. Mt. 24:32-25:30). He concluded the exposition with the finale of the judgment of nations and their individual and collective attitude toward the Jewish people in the Tribulation (cf. Mt. 25:31-46). The basis for the Gentiles' salvation will be their evident faith in Jesus as manifested in their care for the Lord's brethren (cf. Mt. 25:40).²⁵

VIII. The Passion of the King (26:1-28:20)

Upon recognizing His coming suffering (passion), the Saviour prepared Himself and others for the crucifixion (cf. Mt. 26:1-16). On Tuesday evening He ate the Passover Lamb (in advance; cf. Jn. 18:28)²⁶ and instructed the disciples in the Lord's Supper (cf. Mt. 26:17-30). Following the Supper, He went to Gethsemane for spiritual strength and ultimate was betrayed by Judas (cf. Mt. 26:31-46). The Saviour's enemies captured and

²³The CT omits the second woe (Mt. 23:14).

²⁴This was the second of four Temples in Israel's biblical history: 1) Solomon's Temple, 2) Zerubbabel's post-exilic Temple, 3) the Tribulation Temple (cf. Rev. 11:1-3), and 4) the Millennial Temple (cf. Ezk. 40-48).

²⁵Cf. Rev. 12:17.

²⁶According to Mt. 12:40, the Saviour was entombed seventy-two hours (literally three days and three nights), from Wed. 6 PM to Sat. 6 PM. The week of the Passover there were two Sabbaths, one on Thursday and the regular one on Saturday (cf. Lev. 23:1-8). The sign of Jonah, as all biblical signs, must be taken literally (cf. Isa. 7:14).

beat him, and the disciples denied Him (cf. Mt. 26:47-75). In fulfillment to many Scriptures, the Lord Jesus Christ, the King of the Jews, was tried, convicted, sentenced to death, and crucified (cf. Mt. 27:1-66). As He and the Scriptures predicted, Christ arose from the grave and ministered to His followers (cf. Mt. 28:1-15). He gave His assembly of baptized believers the final and Great Commission,²⁷ telling them to make men Christians, to make Christians Baptists, and to teach Baptists the whole counsel of God (cf. Mt. 28:16-20).

²⁷The Book of Acts is the history of the early disciples' interpretation of the Great Commission; the commission to start Baptist churches (i.e., Acts 18:7-11).

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