

# Maranatha Bible Church 2019

## Equipping Hour: NT Gospels and Acts Introduction

### Week 1: The Gospel of Matthew

#### Introduction

This morning we are going to look at the gospel of Matthew. We are going to dig into the book's author, theme, why and to whom it was written. We are also going to look at some of the history in the book and what really makes it stand out within the whole of Scripture. We will look at some of the perceived problem passages and seek to gain some understanding. Finally, before we start all of that, we are going to look at the time *before* Matthew wrote this letter; known as the *Intertestamental Period*. This is going to be part 1 of Matthew, we will finish Matthew and Mark next week.

#### From the Old Testament to the Intertestamental Period

This is the time which is in between the last commands of the Old Testament and the Matthew's writing. We are left with Malachi recording for us God's final words for the nation of Israel. Only 50,000 exiles had returned to Judah from Babylon (538–536 B.C.). The temple had been rebuilt under the leadership of Zerubbabel (516 B.C.) and the sacrificial system renewed. Ezra had returned in 458 B.C., followed by Nehemiah in 445 B.C. After being back in the land of Palestine for only a century, the ritual of the Jews' religious routine led to hard-heartedness toward God's great love for them and to widespread departure from His law by both people and priest. Malachi rebuked and condemned these abuses, forcefully indicting the people and calling them to repentance. When Nehemiah returned from Persia the second time (ca. 424 B.C.), he vigorously rebuked them for these abuses in the temple and priesthood, for the violation of the Sabbath rest, and for the unlawful divorce of their Jewish wives so they could marry Gentile women (cf. Neh. 13).<sup>1</sup>

So, Malachi wrote the capstone prophecy of the OT in which he delivered God's message of judgment on Israel for their continuing sin and God's promise that one day in the future, when the Jews would repent, Messiah would be revealed and God's covenant promises would be fulfilled. There were over 400 years of divine silence, with only Malachi's words ringing condemnation in their ears, before another prophet arrived with a message from God. That was John the Baptist preaching, "Repent, for the Kingdom of heaven is at hand!" (Matt. 3:2). Messiah had come.

#### Words and Writings Which Came to be Between the Testaments

This is where it is important to understand that when the authors of Scripture wrote, they *assumed* their audiences knew what they were talking about. They did not have to go into great (or any) detail because it was common knowledge among the people.

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<sup>1</sup> <https://www.gty.org/library/bible-introductions/MSB39/malachi>

- **The Apocrypha and Pseudepigrapha**

- These are collections of Jewish writings which are included in the canon of Orthodox and Roman Catholic Scriptures. The word *apocrypha* means “things which are hidden” and no one really knows why they are called this name. *Pseudepigrapha* means “false inscription” and refers to the fact that the names which are given to these writings is not the author’s name.
- These are not in the Protestant Bible for several reasons:
  - They were never included in the Hebrew Canon.
  - They were not considered Scripture by Jesus or the NT writers.
  - Most of the OT Apocryphal books were written during Israel’s post Biblical period.
  - Many early Jewish and Christian Scholars did not consider them to be Scripture: Josephus, the Talmud, Philo, Council of Jamnia in 90 AD.
  - The Apocrypha includes many historical and geographical inaccuracies.
  - Some of the Apocryphal books teach unbiblical or heretical doctrines found nowhere else in Scripture.
  - The Apocrypha does not claim the same kind of authority as the Word of God, nor does it claim to be the Word of God, as with many other OT writings.
  - The Dead Sea Scrolls and the community that wrote them, while consistent with the rest of the Canon, show that they do not view them as part of the OT Scriptures.
  - The late date of acceptance (Council of Trent, 1546) is problematic if they are Scripture.
  - There is little spiritual value in the books. The believer is not lacking anything by not having them.

- **The Sadducees**

- Primarily wealthy, priestly families from Jerusalem. They rejected the Bible except for the Mosaic books and did not believe in the resurrection. They ruled the Sanhedrin (70 men who were the ruling council for Israel) and sought to keep the peace by agreeing with everything Rome did. We have very little information about them, but Josephus writes “they were rude, arrogant, power-hungry and quick to dispute anyone who disagreed with them.”<sup>2</sup> They came on the scene around 150 BC.

- **The Essenes**

- The Essenes were a Jewish mystical sect somewhat resembling the Pharisees. They lived lives of ritual purity and separation. They originated about 100 B.C., and disappeared from history after the destruction of Jerusalem in A.D. 70. The Essenes are not directly mentioned in Scripture, although some believe they may be referred to in Matthew 19:11, 12 and in Colossians 2:8, 18, and 23. Interest in the Essenes was renewed with the discovery of the Dead Sea Scrolls, which were likely recorded and stored by the Essenes.<sup>3</sup>

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<sup>2</sup> *Jewish Antiquities*

<sup>3</sup> <https://www.gotquestions.org/Essenes.html>

- **The Pharisees<sup>4</sup>**

- As the priests and scribes were attempting to determine the inner development of Judaism after the captivity they apparently became more and more separated from the ways of the foreigners as the Lord had prescribed.
- Sometime during the Maccabean period, groups within Judaism had sharply contrasted with each other and two religious parties were developed from them. The Sadducean party came from the ranks of the priests, the party of the Pharisees from the scribes. The Pharisees were more concerned with legal issues and the Sadducees with their social position.
- It appears that during the Greek period, the chief priests and rulers of the people began to neglect the law; the Pharisees united themselves and became an association that made a duty of the law's meticulous observance.
- They appear in the time of John Hyrcanus (135-105 B.C.) under the name of "Pharisees," no longer on the side of the Maccabees but in hostile opposition to them, because the Maccabeans' chief concern was no longer the carrying out of the law but extending their own political power.

- **Synagogues**

- The *when* is highly debated, but they *why* is not. Some time after the fall of the Solomon's Temple the Synagogue came to be in Jewish culture. They were exiled to Babylon and needed a common place to worship and continue reading the Torah. They have been found all over the world, dating back hundreds and hundreds of years. Though there are no mention of them in the Old Testament, many Jews trace them back to Moses where they are referred to as "houses of worship" in extra Biblical writings. Needless to say, they were daily gathering places, while the Temple was on Sabbath.

- **The Roman Empire and Jewish Oppression**

- At the time of Malachi's writings, the Persian Empire<sup>5</sup> was in total control. If you remember, in 529 BC Cyrus of Persia conquered the Babylonians and the Jews were allowed to return (though only a small number did).
- In 333 BC, the Persians were defeated by Alexander the Great (Greek) and Greek culture, language, religion, etc. begins to spread like wildfire. Alexander sought domination, not by force (though he was a military man) but by exporting the Greek culture and slowly making all people Greek.
  - In the Bible when a Jew was following Greek culture they are called Hellenistic.
- It was also during this time that because of Greek influence, the Old Testament was translated into Greek, called the Septuagint, between 250-130 BC. Most of the Jews who did not live in Jerusalem (which was a great majority) did not speak Hebrew anymore, but used the Septuagint.

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<sup>4</sup> <https://www.bible-history.com/pharisees/PHARISEESOrigin.htm>

<sup>5</sup> Modern day Syrian and Iranian (for the most part)

- The Septuagint is what most of the writers of the New Testament use when quoting the Old Testament.
- In 198 BC, the Jews were forbidden to practice Judaism and their normal Jewish way of life. This was a first for them as they were historically left to do their own thing.
- In 175 BC, Antiochus IV came to power and called himself “god manifest.” He ordered all people to worship Zeus and sacrificed a pig in the Jewish Temple to Him in 167 BC.
- This led Mattathias, a Jewish priest, (along with his 5 sons) to lead a revolt. From 167-160 BC, there was the Maccabean Revolt.
  - The Jews who fought against their oppressors were not just fighting a foreign power but also any Hellenized Jew. If they found any Jew who was not “Jewish” through and through (and it was the majority), they killed them, circumcised them or cast them out of the city all together.
- From 116 BC to 63 BC, Israel finally had full independence.
- Rome came in 63 BC, took over Israel, Jerusalem and the Temple.
  - This is of the utmost importance when reading the New Testament. There was deep suspicion on the part of the Romans as to why the Jews just did not conform to their ways and did not trust their rulers.
- The Romans thought of peace as the mark of success in their empires. Therefore, the term *Pax Romana* came to be the ideology of the day. Rome would do whatever it took to make sure peace was enforced.
- It was from Rome that the road system was started and improved on. Paul and others took advantage of the fairly easy (and safe) travel to spread the Gospel. Combined with everyone knowing Greek, the time was right for the Gospel to come.
- This Roman oppression is what led Anna the prophetess to “look for the redemption of Jerusalem” Luke 2:38. Furthermore, it led the disciples to ask Jesus in Acts 1:6 “Lord, will you at this time restore the kingdom to Israel?”
  - They wanted their freedom back, but Jesus just was not cooperating.
- **Tax Collector**
  - In the eyes of a *real* Jew, there was nothing or nobody worse than the tax collector.
    - Jesus referring to those who do not repent of their sin in the church. Matthew 18:17 “If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and **a tax collector.**”
    - Jesus in Matthew 5:46 “For if you love those who love you, what reward do you have? Do not even the **tax collectors** do the same?”
    - Commentary on Jesus’ association with them in Matthew 9:10-11 “Then it happened that as Jesus was reclining at the table in the house, behold, many **tax collectors and sinners** came and were dining with Jesus and His disciples. When the Pharisees saw this, they said to His disciples, “Why is your Teacher eating with the **tax collectors and sinners?**”

- Why *tax collectors and sinners*? Sinners were Jews who did not follow the Mosaic Law...tax collectors could have been Mosaic Law followers but they worked in cahoots with the Roman (oppressive) government.
- Jesus in Luke 18:10-11 “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and was praying this to himself: 'God, I thank You that I am not like other people: swindlers, unjust, adulterers, **or even like this tax collector.**”
  - The tax collector was the bottom of the barrel.
  - There are other verses which speak of tax collectors but the idea is they were used as illustrations to point to the absolute worst people of society.
  - There are a few reasons<sup>6</sup> for the low view of tax collectors in the New Testament era. First, no one likes to pay money to the government, especially when the government is an oppressive regime like the Roman Empire of the 1st century.
  - Second, the tax collectors in the Bible were Jews who were working for the hated Romans. These individuals were seen as turncoats, traitors to their own countrymen.
  - Third, it was common knowledge that the tax collectors cheated the people they collected from. They would collect more than required and keep the extra for themselves. Everyone just understood that was how it worked. The tax collector Zacchaeus, in his confession to the Lord, mentioned his past dishonesty (Luke 19:8).
  - Fourth, because of their skimming off the top, the tax collectors were well-to-do.

## **The Gospel of Matthew: Opens with the King’s arrival and closes with the King’s assignment**

### **Author**

Though the author never says his name in this letter, we know that Matthean authorship was universally excepted and unchallenged throughout the early church. Eusebius (ca. A.D. 265–339) quotes Origen (ca. A.D. 185–254):

“Among the four Gospels, which are the only indisputable ones in the Church of God under heaven, I have learned by tradition that the first was written by Matthew, who was once a publican, but afterwards an apostle of Jesus Christ, and it was prepared for the converts from Judaism.” (Ecclesiastical History, 6:25)

There are also other writings which point to Matthew as being the author. Papias, a man whom little is known about, lived from roughly 60-130 AD. Today his writings (only fragments remain) have come under heavy scrutiny by Biblical scholars. He said of Matthew “Instead [of writing in Greek], Matthew arranged the oracles in the Hebrew dialect, and each man interpreted them as he was able.” We have no writings of Matthew today in Hebrew, so some have taken this to mean there was a “Q” source document. Others believe that Papias was not speaking of the actual Gospel of Matthew, but subsequent writings which Matthew produced specifically for the Jews. Other still believe that he was speaking of Matthew’s writing style and

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<sup>6</sup> <https://www.gotquestions.org/Bible-tax-collectors.html>

content, but the actual language. Regardless of the view one takes, the proof is that Matthew was written by Matthew the apostle.

### **Who Was Matthew (also Levi)?**

He was a tax collector (9:9) whom Jesus called as he was at his tax collector booth. Jesus simply said “follow Me!” to Matthew and he “got up and followed Him.” Matthew made a bold statement about Jesus when he got up and followed Him. He left behind the source of his riches; he left his position of security and comfort. He took on the traveling, hardship, and eventual martyrdom; he left his old life for a new life with Jesus. Matthew is an example to us today of what *going all in* for Christ really looks like.

Matthew would go on to not only preach the gospel in and around the Roman Empire, but also take the message to Ethiopia. As church tradition says, he was martyred there by the sword.

### **Date of Writing**

As we talked about two weeks ago, this is a point of contention for many within the Evangelical circle. But, history points us to the fact that Matthew was written first out of the Synoptic Gospels.<sup>7</sup> As Farnell<sup>8</sup> points out, every early church document we have points exclusively to Matthew the Apostle writing the book of Matthew first. He also says that if the early church was to make up an author, surely they would have chosen one not as obscure as Matthew.

We know that the book of Acts was written before the end of Paul’s first imprisonment around 60-62 and subsequent to that was the gospel of Luke. Paul also says in 1 Corinthians 7:10 “But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband.” Where did Paul get this information from the Lord? Most likely from the gospel of Matthew<sup>9</sup>. Jesus’ instructions to married people is found in Matthew 19. We know the Corinthian letter was written in 55 AD, so it is safe to say that Matthew was written somewhere between 50-55 AD.

### **Readers: Jewish (Christians)**

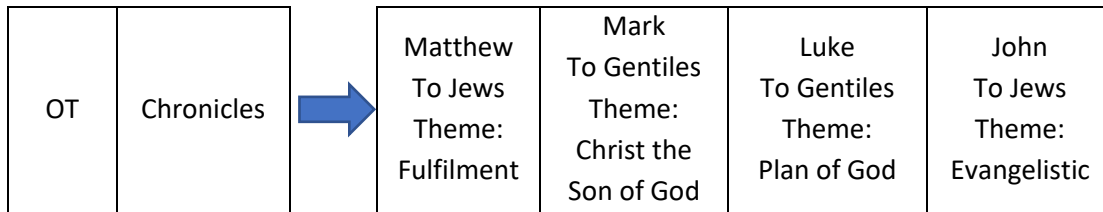
- Jewish Vocabulary
  - ‘Father in Heaven’ [15x]
  - ‘Kingdom of Heaven’ [32x]
  - Untranslated Aramaic Terms: *raka* (5:22); *korbanas* (27:6) - Implies that the audience would know the meaning of the terms
- Jewish Genealogy (1:1-17)
  - Intentional to be in line with Chronicles
  - B/c the Jewish Bible ends with Chronicles, Matthew picks up with mirroring the genealogy

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<sup>7</sup> For an academic resource see *Matthean Priority/Authorship and Evangelicalism’s Boundary*, TMSJ 14/1 (Spring 2003) 87-103

<sup>8</sup> Ibid

<sup>9</sup> It is possible this is either oral or written, either way, the gospel was in circulation and being quoted by Paul.



- Presupposed Jewish Information (doesn't coordinate like Luke and Mark the events together)
  - Compare 2:1, 22 with Luke 1:5; 2:1-2; 3:1-2
  - Compare 15:2 with Mark 7:3-4 – washing of the hands (Just states what happens and presupposes his audience understands Jewish laws/customs)

### The Purpose<sup>10</sup>

- Matthew intends to prove to the Jews that Jesus Christ is the promised Messiah.
- More than any other Gospel, the Gospel of Matthew quotes the Old Testament to show how Jesus fulfilled the words of the Jewish prophets. Matthew describes in detail the lineage of Jesus from David and uses many forms of speech that Jews would have been comfortable with.
- Matthew's love and concern for his people is apparent through his meticulous approach to telling the gospel story.
- Emphasize the OT and prophecy being fulfilled:
  - Because Matthew's purpose is to present Jesus Christ as the King and Messiah of Israel, he quotes from the Old Testament more than any of the other three Gospel writers. Matthew quotes more than 60 times from prophetic passages of the Old Testament, demonstrating how Jesus fulfilled them. He begins his Gospel with the genealogy of Jesus, tracing Him back to Abraham, the progenitor of the Jews. From there, Matthew quotes extensively from the prophets, frequently using the phrase "as was spoken through the prophet(s)" (Matthew 1:22-23, 2:5-6, 2:15, 4:13-16, 8:16-17, 13:35, 21:4-5). These verses refer to the Old Testament prophecies of His virgin birth (Isaiah 7:14) in Bethlehem (Micah 5:2), His return from Egypt after the death of Herod (Hosea 11:1), His ministry to the Gentiles (Isaiah 9:1-2; 60:1-3), His miraculous healings of both body and soul (Isaiah 53:4), His speaking in parables (Psalm 78:2), and His triumphal entry into Jerusalem (Zechariah 9:9).

### Characteristics and themes of Matthew's Gospel:

- Emphasis on The Kingdom (**Book about royalty and Christ being the Messiah**) 25 of 28 chapters speak of Jesus as King or the Kingdom
  - "King" [8x] (2:2; 21:5; 25:34, 40; 27:11, 29, 37, 42; cf. 1:6; 2:1, 3, 9; 5:35; 10:18; 11:8; 14:9; 17:25; 18:23; 22:2, 7, 11, 13)
  - "The Kingdom of Heaven" [32x] (3:2; 4:17; 5:3, 10, 19, 20; 7:21; 8:11; 10:7; 11:11, 12; 13:11, 24, 31, 33, 44, 45, 47, 52; 16:19; 18:1, 3, 4, 23; 19:12, 14, 23; 20:1; 22:2; 23:13; 25:1)
  - "The Kingdom of God" [4x] (12:28; 19:24; 21:31, 43)
  - "The Kingdom" [15x] (4:23; 6:10, 13, 33; 8:12; 9:35; 13:19, 38, 41, 43; 16:28; 20:21; 24:14; 25:34; 26:29; cf. 12:25, 26; 24:7)

<sup>10</sup> <https://www.gotquestions.org/Gospel-of-Matthew.html>

- The Kingdom is a realm, something one is in or out and can enter into it.
- The Kingdom is to be sought, possessed, inherited, something that is taken away, mysterious, grow, permeates, sifted, found and purchased, prepared for
- The kingdom of God is far from simplistic for a discussion
- **Why Matthew uses Kingdom of heaven and Kingdom of God?**
  - He does this to show the Kingdom's source and origin is from heaven

### **The Last Times / Eschatological Interests**

- Terminology
  - Kingdom of God and Kingdom of heaven, wrath to come...
  - Eschatological Discourses (Olivet Discourse)
  - Speaking/Teaching in Parables to point to the kingdom which hasn't been fully shown yet
- The Church (16:18; 18:17)
  - Matthew is the only gospel writer to mention the church (Ends on the Great Commission)
  - Emphasis on Gentiles (Matthew 2:1, various encounters with Gentiles expressing faith, a command to preach the gospel to all nations)
- The Old Testament (Messianic interests)
  - The Law (5:17, 18; 7:12; 11:13; 12:5; 22:36, 40; 23:23)
  - Marked Emphasis on Old Testament
    - "Written" (2:5; 4:4, 6, 7, 10; 11:10; 21:13; 26:24, 31)
    - Scriptures (21:42; 22:29; 26:54, 56) – The OT
    - "Be fulfilled" (1:22; 2:15, 17, 23; 4:14; 5:17; 8:17; 12:17; 13:14, 35; 21:4; 26:54, 56; 27:9)
      - SHOWING THAT JESUS IS THE FULFILLMENT OF O.T. PROPHECY

### **Content and Unique Features**

- Titles of Christ
  - Jesus [144x], The Son [11x], The Son of God [9x], The Son of David [8x], The Son of Abraham [1x], The Son of Man [31x], The Christ [18x], The King of the Jews/Israel [8x]
- God the Father [43 of the 48 times God is mentioned, it is "God the Father"]
- Succinctness of its narratives
  - Matthew 14:3–12 / Mark 6:17–29
    - Matthew has condensed by almost twice the amount
    - Matthew 17:14–21 / Mark 9:14–29
      - Matthews narratives are condensed
- Didactic Material
  - About 60% of Matthew's Gospel is Didactic Material
    - Much more expansive than other gospel writers
    - Longest Didactic Section in the Gospels (Matthew 5–7)
  - Unique Quotes
    - Of 41 quotations of Christ – 20 are unique to Matthew/Ten used Nowhere else in the NT



## The Literary Structure and Some Interpretive Issues

### The Literary Structure: How did Matthew organize it?

- Geographical outline
  - This approach captures the idea of movement in Jesus' ministry using the word "withdraw" – 4:12; 12:15; 14:13; 15:21; geographical movement – 3:13; 4:12-16, 23-25; 9:35; 11:1; 14:13; 15:21, 29, 39; 16:13, 21; 17:22; 19:1; 20:17-18, 29; 21:1)
  - The action of the gospel is centered:
    - Judea (1:1-4:11)
    - Galilee (4:12-13:58)
    - North of Galilee (14:1-16:12)
    - Toward Jerusalem (16:13-20:34)
    - Jerusalem (21:1-28:20)
- Discourse Formula (7:28-29; 11:1; 13:53; 19:1; 26:1-2) [Toussaint; EBC]
  - The gospel is oriented around the five discourses
    - Sermon on the mount (Matt. 5-7) (3x longer than Luke) 8-9, (and others) narrative transition to set up discourses
    - Discipleship discourse (Matthew 10) (Mark – 7 verses)
    - Parable discourse (Matt. 13) (Mark 4:3-34 – 32 verses)
    - Sin and Forgiveness (Matt. 18...33 verses) (Mark 9:35-48 – 14 verses)
    - Olivet Discourse (Matt. 24-25 94 verses) (Mark 13:5-37 33 verses)
  - Every discourse ends with the same words '**when Jesus finished**' a verbal link between each of these discourses as well
  - Matthew has the intention of emphasizing and expansively representing these discourses
- Repetition of Narrative and Discourse [Hagner; MacArthur; Wilkins]
- Dramatic Division ("from that time" – 4:17; 16:21) [Blomberg]
  - A phrase used twice is slim to build an entire structure of the gospel on.
  - Two major divisions which create three themes:
    - The Person of Jesus (1:1-4:16)
    - The Proclamation of Jesus (4:17-16:20)
    - The Passion of Jesus (16:21-28:20)

### Genealogies

- Matthew goes from oldest to youngest...to Abraham...gives 3 groups of 14 people (Matt. 1:17).
  - Why does Matthew note 14x14x14?
    - They assign a Jewish letter a number to give names and words numerical values
    - 14 was the total value of David's name (perhaps that's why Matthew did it)
    - Most likely an instrument of memorization for people to remember
  - Luke goes from youngest to oldest...to Adam (Follows 1 Chronicles) to Zerubbabel
    - Always minor gaps in genealogies b/c it's written for a purpose, not all the people

- Zerubbabel is the point of departure, the names are totally different after his name
- From David to Jesus only three names are the same
- What's the explanation for their difference?
  - One see's Matthew's list from Joseph through Solomon (legal)
  - The other is Luke's bloodline from Mary through Nathan (bloodline)
  - Jechoniah was cursed and could not be an heir ... Joseph was in the line of David through Solomon (Legal Lineage)
  - Luke traces from Nathan (one of David's household)

## Interpretive Issues

### Sermon on the Mount (views)

- Some take it as a pathway to salvation
- Some take it as penitential (it generates penance)
- Ecclesiastical model, presents the life of the church (new from the O.T.)
- Kingdom Manifesto approach (dispensationalism) for Israel can reject or keep (they rejected)
- The interim approach...transitional and directed to the Jews...indirectly to the church
  - A form of the Christian life only achieved with the Spirit's help

### The Unpardonable Sin (12:31–32)

- First word is 'therefore' so we need to look at what precedes it
- To blaspheme the Holy Spirit is to then ascribe the works of the Spirit to Satan
- To have a hard heart...resisting the works of God and saying it's from Satan

### The Parables of the Kingdom

- A-mil is corrective...kingdom is not worldly but spiritual in nature
- Presents the mystery of the kingdom until it is fully revealed (even to the church to an extent)
  - The kingdom is growing and progressing like leaven but not known to the world
  - There are both wheat and tares (visible and invisible church)
- This is to reveal new truths about the kingdom which were hidden in the O.T.
  - It is present but not as visible

### The "Rock" (Matthew 16:18)

- Peter (Roman Catholic Church)
- Peter (he was the rock b/c he taught the first sermon, was the leader of the group)
- The confession of Peter and Jesus changes the Greek words for rock
  - The subtle change in the Greek (rock) means Jesus could be referring to something else
    - Peter says 'You are the Christ, the Son of the Living God' – this is Peter's confession
  - Perhaps it's the body of the apostles
- Jesus spoke and taught in Aramaic so Jesus's words would most likely have no difference in the gender

### Matthew 24:34 – Preterism?

- The word 'generation' most likely means all people from Christ's coming till the end.
- The term preterism comes from the Latin praeter, meaning "past." Thus, preterism is the view that the biblical prophecies concerning the "end times" have already been fulfilled—in the past.
- This is why the date of writing is key. Example, Revelation 70 AD or 96 AD?

## OT Quotations in Matthew 2

- Verses 5, 15, 17, 23 *Why does Matthew quote these?* A promise was made and then fulfilled...
- 'Out of Egypt I've called my Son' not a prophecy, just a historical statement in Hosea
- Matthew is moving geographically for Jesus' life...there's a Christocentric view
- This is Midrash...connecting words between verses in Scripture (Not done in NT times)
- The Catholic church believes Matthew goes past the original meaning into a deeper meaning
- The intersection of multiple texts to find how they bear on the overall text (intertextuality)
- Simple Biblical Theology...a theology of Sonship

## Helpful Commentaries:

- **Exegetical:**
  - **The Word Biblical Commentary**
  - **The Baker Exegetical Commentary**
- **The English**
  - **R.T. France (NINCT)**
  - **Expositors Bible Commentary Series (D.A. Carson)**
  - **'Behold the King' Stanley Toussaint**
- **Expositional**
  - **MacArthur's 4 volume set (more dispensational)**
  - **Wilkins / NIV Application Commentary**