TYNDALE

CORNERSTONE
BIBLICAL COMMENTARY

The Gospel of Matthew
David L. Turner

The Gospel of Mark
Darrell L. Bock

GENERAL EDITOR
Philip W. Comfort

WITH THE ENTIRE TEXT OF THE

New Living Translation

CORNERSTONE
B I B L I C A L
COMMENTARY

General Editor
Philip W. Comfort
D. Litt. et Phil., University of South Africa;
Tyndale House Publishers;
Coastal Carolina University.

Consulting Editor, Old Testament
Tremper Longman III
PhD, Yale University;
Robert H. Gundry Professor of Biblical Studies, Westmont College.

Consulting Editor, New Testament
Grant Osborne
PhD, University of Aberdeen;
Professor of New Testament, Trinity Evangelical Divinity School.

Associate Editors
Jason Driesbach
MA, Biblical Exegesis and Linguistics, Dallas Theological Seminary;
Tyndale House Publishers.

Mark R. Norton
MA, Theological Studies, Wheaton Graduate School;
Tyndale House Publishers.

James A. Swanson
MSM, Multnomah Biblical Seminary;
MTh, University of South Africa;
Tyndale House Publishers.

CORNERSTONE BIBLICAL COMMENTARY

The Gospel of Matthew

David L. Turner

The Gospel of Mark

Darrell L. Bock

GENERAL EDITOR
Philip W. Comfort

with the entire text of the
NEW LIVING TRANSLATION

TYNDALE HOUSE PUBLISHERS, INC. CAROL STREAM, ILLINOIS

Cornerstone Biblical Commentary, Volume 11

Visit Tyndale's exciting Web site at www.tyndale.com

Tyndale's quill logo is a trademark of Tyndale House Publishers, Inc.

Designed by Luke Daab and Timothy R. Botts.

Library of Congress Cataloging-in-Publication Data

Cornerstone biblical commentary.
p. cm.
Includes bibliographical references and index.
ISBN-13: 978-0-8423-3437-2 (hc : alk. paper)
ISBN-10: 0-8423-3437-8 (hc : alk. paper)
1. Biblical—Commentaries. I. Turner, David L. II. Bock, Darrell L.
BS491.3.C67 2006
200.7¢7dc22 2005026928

Printed in China

12 11 10 09 08 07 06
9 8 7 6 5 4 3 2 1

CONTENTS

Contributors to Volume 11
vi

General Editor's Preface
vii

Abbreviations
ix

Transliteration and Numbering System
xiii

The Gospel of Matthew
1

The Gospel of Mark
391

CONTRIBUTORS TO VOLUME 11

Matthew: David L. Turner
BA, Cedarville University;
ThD, Grace Theological Seminary;
MPhil, PhD Candidate, Hebrew Union College—Jewish Institute of Religion;
Professor of New Testament, Grand Rapids Theological Seminary.

Mark: Darrell L. Bock
BA, University of Texas;
ThM, Dallas Theological Seminary;
PhD, University of Aberdeen; two years post-doctoral study at the University of Tübingen;
Research Professor of New Testament Studies, Dallas Theological Seminary.

GENERAL EDITOR'S PREFACE

The *Cornerstone Biblical Commentary* is based on the second edition of the New Living Translation (2004). Nearly 100 scholars from various church backgrounds and from several countries (United States, Canada, England, and Australia) participated in the creation of the NLT. Many of these same scholars are contributors to this commentary series. All the commentators, whether participants in the NLT or not, believe that the Bible is God's inspired word and have a desire to make God's word clear and accessible to his people.

This Bible commentary is the natural extension of our vision for the New Living Translation, which we believe is both exegetically accurate and idiomatically powerful. The NLT attempts to communicate God's inspired word in a lucid English translation of the original languages so that English readers can understand and appreciate the thought of the original writers. In the same way, the *Cornerstone Biblical Commentary* aims at helping teachers, pastors, students, and lay people understand every thought contained in the Bible. As such, the commentary focuses first on the words of Scripture, then on the theological truths of Scripture—inasmuch as the words express the truths.

The commentary itself has been structured in such a way as to help readers get at the meaning of Scripture, passage by passage, through the entire Bible. Each Bible book is prefaced by a substantial book introduction that gives general historical background important for understanding. Then the reader is taken through the Bible text, passage by passage, starting with the New Living Translation text printed in full. This is followed by a section called "Notes," wherein the commentator helps the reader understand the Hebrew or Greek behind the English of the NLT, interacts with other scholars on important interpretive issues, and points the reader to significant textual and contextual matters. The "Notes" are followed by the "Commentary," wherein each scholar presents a lucid interpretation of the passage, giving special attention to context and major theological themes.

The commentators represent a wide spectrum of theological positions within the evangelical community. We believe this is good because it reflects the rich variety in Christ's church. All the commentators uphold the authority of God's word and believe it is essential to heed the old adage: "Wholly apply yourself to the Scriptures and apply them wholly to you." May this commentary help you know the truths of Scripture, and may this knowledge help you "grow in your knowledge of God and Jesus our Lord" (2 Pet 1:2, NLT).

PHILIP W. COMFORT
GENERAL EDITOR

ABBREVIATIONS

GENERAL ABBREVIATIONS

b.	Babylonian Gemara
bar.	baraita
c.	*circa*, around, approximately
cf.	*confer*, compare
ch, chs	chapter, chapters
contra	in contrast to
DSS	Dead Sea Scrolls
ed.	edition, editor
e.g.	*exempli gratia*, for example
ET	English translation
et al.	*et alii*, and others
fem.	feminine
ff	following (verses, pages)
fl.	flourished
Gr.	Greek
Heb.	Hebrew
ibid.	*ibidem*, in the same place
i.e.	*id est*, the same
in loc.	*in loco*, in the place cited
lit.	literally
LXX	Septuagint
𝔐	Majority Text
m.	Mishnah
masc.	masculine
mg	margin
MS	manuscript
MSS	manuscripts
MT	Masoretic Text
n.d.	no date
neut.	neuter
no.	number
NT	New Testament
OL	Old Latin
OS	Old Syriac
OT	Old Testament
p., pp.	page, pages
pl.	plural
Q	Quelle ("Sayings" as Gospel source)
rev.	revision
sg.	singular
t.	Tosefta
v., vv.	verse, verses
vid.	*videur*, it seems
viz.	*videlicet*, namely
vol.	volume
y.	Jerusalem Gemara

ABBREVIATIONS FOR BIBLE TRANSLATIONS

ASV	American Standard Version
CEV	Contemporary English Version
ESV	English Standard Version
GW	God's Word
HCSB	Holman Christian Standard Bible
JB	Jerusalem Bible
KJV	King James Version
NAB	New American Bible
NASB	New American Standard Bible
NCV	New Century Version
NEB	New English Bible
NIV	New International Version
NIrV	New International Reader's Version
NJB	New Jerusalem Bible
NJPS	The New Jewish Publication Society Translation (*Tanakh*)
NKJV	New King James Version
NRSV	New Revised Standard Version
NLT	New Living Translation
REB	Revised English Bible
RSV	Revised Standard Version
TEV	Today's English Version
TLB	The Living Bible

ABBREVIATIONS FOR DICTIONARIES, LEXICONS, COLLECTIONS OF TEXTS, ORIGINAL LANGUAGE EDITIONS

ABD *Anchor Bible Dictionary* (6 vols., Freedman) [1992]

ANEP *The Ancient Near East in Pictures* (Pritchard) [1965]

ANET *Ancient Near Eastern Texts Relating to the Old Testament* (Pritchard) [1969]

ANF *Ante-Nicene Fathers*

BAGD *Greek-English Lexicon of the New Testament and Other Early Christian Literature,* 2nd ed. (Bauer, Arndt, Gingrich, Danker) [1979]

BDAG *Greek-English Lexicon of the New Testament and Other Early Christian Literature,* 3rd ed. (Bauer, Danker, Arndt, Gingrich) [2000]

BDB *A Hebrew and English Lexicon of the Old Testament* (Brown, Driver, Briggs) [1907]

BDF *A Greek Grammar of the New Testament and Other Early Christian Literature* (Blass, Debrunner, Funk) [1961]

BHS *Biblia Hebraica Stuttgartensia* (Elliger and Rudolph) [1983]

CAD *Assyrian Dictionary of the Oriental Institute of the University of Chicago* [1956]

COS *The Context of Scripture* (3 volumes, Hallo and Younger) [1997–2002]

DBI *Dictionary of Biblical Imagery* (Ryken, Wilhoit, Longman) [1998]

DBT *Dictionary of Biblical Theology* (2nd edition, Leon-Dufour) [1972]

DCH *Dictionary of Classical Hebrew* (5 volumes, D. Clines) [2000]

DJD *Discoveries in the Judean Desert* [1955–]

DJG *Dictionary of Jesus and the Gospels* (Green, McKnight, Marshall) [1992]

DOTP *Dictionary of the Old Testament: Pentateuch.* (T. Alexander, D.W. Baker) [2003]

DPL *Dictionary of Paul and His Letters* (Hawthorne, Martin, Reid) [1993]

EDNT *Exegetical Dictionary of the New Testament* (3 vols., H. Balz, G. Schneider. ET) [1990–1993]

HALOT *The Hebrew and Aramaic Lexicon of the Old Testament* (L. Koehler, W. Baumgartner, J. Stamm; trans. M. Richardson) [1994–1999]

IBD *Illustrated Bible Dictionary* (3 vols., Douglas, Wiseman) [1980]

IDB *The Interpreter's Dictionary of the Bible* (4 vols., Buttrick) [1962]

ISBE *International Standard Bible Encyclopedia* (4 vols., Bromiley) [1979–1988]

KBL *Lexicon in Veteris Testamenti libros* (Koehler, Baumgartner) [1958]

LCL Loeb Classical Library

L&N *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (Louw and Nida) [1989]

LSJ *A Greek-English Lexicon* (9th edition, Liddell, Scott, Jones) [1996]

MM *The Vocabulary of the Greek New Testament* (Moulton and Milligan) [1930; 1997]

NA^{26} *Novum Testamentum Graece* (26th edition, Nestle-Aland) [1979]

NA^{27} *Novum Testamentum Graece* (27th edition, Nestle-Aland) [1993]

NBD *New Bible Dictionary* (2nd edition, Douglas, Hillyer) [1982]

NIDB *New International Dictionary of the Bible* (Douglas, Tenney) [1987]

NIDBA *New International Dictionary of Biblical Archaeology* (Blaiklock and Harrison) [1983]

NIDNTT *New International Dictionary of New Testament Theology* (4 vols., C. Brown) [1975–1985]

NIDOTTE *New International Dictionary of Old Testament Theology and Exegesis* (5 vols., W. A. VanGemeren) [1997]

PGM *Papyri Graecae magicae: Die griechischen Zauberpapyri.* (Preisendanz) [1928]

PG *Patrologia Graecae* (J. P. Migne) [1857–1886]

TBD *Tyndale Bible Dictionary* (Elwell, Comfort) [2001]

TDNT *Theological Dictionary of the New Testament* (10 vols., Kittel, Friedrich; trans. Bromiley) [1964–1976]

TDOT *Theological Dictionary of the Old Testament* (8 vols., Botterweck, Ringgren; trans. Willis, Bromiley, Green) [1974–]

TLOT *Theological Lexicon of the Old Testament* (3 vols., E. Jenni) [1997]

TWOT *Theological Wordbook of the Old Testament* (2 vols., Harris, Archer) [1980]

UBS^{3} *United Bible Societies' Greek New Testament* (third edition, Metzger et al) [1975]

UBS^{4} *United Bible Societies' Greek New Testament* (fourth corrected edition, Metzger et al) [1993]

WH *The New Testament in the Original Greek* (Westcott and Hort) [1882]

ABBREVIATIONS FOR BOOKS OF THE BIBLE

Old Testament

Gen	Genesis
Exod	Exodus
Lev	Leviticus
Num	Numbers
Deut	Deuteronomy
Josh	Joshua
Judg	Judges
Ruth	Ruth
1 Sam	1 Samuel
2 Sam	2 Samuel
1 Kgs	1 Kings
2 Kgs	2 Kings
1 Chr	1 Chronicles
2 Chr	2 Chronicles
Ezra	Ezra
Neh	Nehemiah
Esth	Esther
Ps, Pss	Psalm, Psalms
Prov	Proverbs
Eccl	Ecclesiastes
Song	Song of Songs
Isa	Isaiah
Jer	Jeremiah
Lam	Lamentations

Ezek	Ezekiel	Obad	Obadiah	Zeph	Zephaniah
Dan	Daniel	Jonah	Jonah	Hag	Haggai
Hos	Hosea	Mic	Micah	Zech	Zechariah
Joel	Joel	Nah	Nahum	Mal	Malachi
Amos	Amos	Hab	Habakkuk		

New Testament

Matt	Matthew	Eph	Ephesians	Heb	Hebrews
Mark	Mark	Phil	Philippians	Jas	James
Luke	Luke	Col	Colossians	1 Pet	1 Peter
John	John	1 Thess	1 Thessalonians	2 Pet	2 Peter
Acts	Acts	2 Thess	2 Thessalonians	1 John	1 John
Rom	Romans	1 Tim	1 Timothy	2 John	2 John
1 Cor	1 Corinthians	2 Tim	2 Timothy	3 John	3 John
2 Cor	2 Corinthians	Titus	Titus	Jude	Jude
Gal	Galatians	Phlm	Philemon	Rev	Revelation

Deuterocanonical

Bar	Baruch	1–2 Esdr	1–2 Esdras	Pr Man	Prayer of Manasseh
Add Dan	Additions to Daniel	Add Esth	Additions to Esther	Ps 151	Psalm 151
Pr Azar	Prayer of Azariah	Ep Jer	Epistle of Jeremiah	Sir	Sirach
Bel	Bel and the Dragon	Jdt	Judith	Tob	Tobit
Sg Three	Song of the Three Children	1–2 Macc	1–2 Maccabees	Wis	Wisdom of Solomon
		3–4 Macc	3–4 Maccabees		
Sus	Susanna				

MANUSCRIPTS AND LITERATURE FROM QUMRAN

Initial numerals followed by "Q" indicate particular caves at Qumran. For example, the notation 4Q267 indicates text 267 from cave 4 at Qumran. Further, 1QS 4:9-10 indicates column 4, lines 9-10 of the *Rule of the Community*; and 4Q166 1 ii 2 indicates fragment 1, column ii, line 2 of text 166 from cave 4. More examples of common abbreviations are listed below.

CD	Cairo Geniza copy of the *Damascus Document*	1QIsa^{b}	Isaiah copy ^{b}	4QLam^{a}	Lamentations
		1QM	*War Scroll*	11QPs^{a}	Psalms
1QH	*Thanksgiving Hymns*	1QpHab	*Pesher Habakkuk*	11QTemple^{a,b}	*Temple Scroll*
1QIsa^{a}	Isaiah copy ^{a}	1QS	*Rule of the Community*	11QtgJob	*Targum of Job*

IMPORTANT NEW TESTAMENT MANUSCRIPTS

(all dates given are AD; ordinal numbers refer to centuries)

Significant Papyri (𝔓 = Papyrus)

𝔓1 Matt 1; early 3rd
𝔓4+𝔓64+𝔓67 Matt 3, 5, 26; Luke 1-6; late 2nd
𝔓5 John 1, 16, 20; early 3rd
𝔓13 Heb 2-5, 10-12; early 3rd
𝔓15+𝔓16 (probably part of same codex) 1 Cor 7-8, Phil 3-4; late 3rd
𝔓20 James 2-3; 3rd
𝔓22 John 15-16; mid 3rd
𝔓23 James 1; c. 200
𝔓27 Rom 8-9; 3rd
𝔓30 1 Thess 4-5; 2 Thess 1; early 3rd
𝔓32 Titus 1-2; late 2nd
𝔓37 Matt 26; late 3rd
𝔓39 John 8; first half of 3rd
𝔓40 Rom 1-4, 6, 9; 3rd
𝔓45 Gospels and Acts; early 3rd
𝔓46 Paul's Major Epistles (less Pastorals); late 2nd
𝔓47 Rev 9-17; 3rd

𝔓49+𝔓65 Eph 4-5; 1 Thess 1-2; 3rd
𝔓52 John 18; c. 125
𝔓53 Matt 26, Acts 9-10; middle 3rd
𝔓66 John; late 2nd
𝔓70 Matt 2-3, 11-12, 24; 3rd
𝔓72 1-2 Peter, Jude; c. 300
𝔓74 Acts, General Epistles; 7th
𝔓75 Luke and John; c. 200
𝔓77+𝔓103 (probably part of same codex) Matt 13-14, 23; late 2nd
𝔓87 Phlm; late 2nd
𝔓90 John 18-19; late 2nd
𝔓91 Acts 2-3; 3rd
𝔓92 Eph 1, 2 Thess 1; c. 300
𝔓98 Rev 1:13-20; late 2nd
𝔓100 James 3-5; c. 300
𝔓101 Matt 3-4; 3rd
𝔓104 Matt 21; 2nd
𝔓106 John 1; 3rd
𝔓115 Rev 2-3, 5-6, 8-15; 3rd

Significant Uncials

א (Sinaiticus) most of NT; 4th
A (Alexandrinus) most of NT; 5th
B (Vaticanus) most of NT; 4th
C (Ephraemi Rescriptus) most of NT with many lacunae; 5th
D (Bezae) Gospels, Acts; 5th
D (Claromontanus), Paul's Epistles; 6th (different MS than Bezae)
E (Laudianus 35) Acts; 6th
F (Augensis) Paul's Epistles; 9th
G (Boernerianus) Paul's Epistles; 9th
H (Coislinianus) Paul's Epistles; 6th
I (Freerianus or Washington) Paul's Epistles; 5th
L (Regius) Gospels; 8th
Q (Guelferbytanus B) Luke, John; 5th
P (Porphyrianus) Acts—Revelation; 9th
T (Borgianus) Luke, John; 5th
W (Washingtonianus or the Freer Gospels) Gospels; 5th
Z (Dublinensis) Matthew; 6th
037 (Δ; Sangallensis) Gospels; 9th
038 (Θ; Koridethi) Gospels; 9th
040 (Ξ; Zacynthius) Luke; 6th
043 (Φ; Beratinus) Matt, Mark; 6th
044 (Ψ; Athous Laurae) Gospels, Acts, Paul's Epistles; 9th
048 Acts, Paul's Epistles, General Epistles; 5th
0171 Matt 10, Luke 22; c. 300
0189 Acts 5; c. 200

Significant Minuscules

1 Gospels, Acts, Paul's Epistles; 12th
33 All NT except Rev; 9th
81 Acts, Paul's Epistles, General Epistles; 1044
565 Gospels; 9th
700 Gospels; 11th
1424 (or Family 1424—a group of 29 manuscripts sharing nearly the same text) most of NT; 9th-10th
1739 Acts, Paul's Epistles; 10th
2053 Rev; 13th
2344 Rev; 11th
f^{1} (a family of manuscripts including 1, 118, 131, 209) Gospels; 12th-14th
f^{13} (a family of manuscripts including 13, 69, 124, 174, 230, 346, 543, 788, 826, 828, 983, 1689, 1709—known as the Ferrar group) Gospels; 11th-15th

Significant Ancient Versions

SYRIAC (SYR)

syr^{c} (Syriac Curetonian) Gospels; 5th
syr^{s} (Syriac Sinaiticus) Gospels; 4th
syr^{h} (Syriac Harklensis) Entire NT; 616

OLD LATIN (IT)

it^{a} (Vercellenis) Gospels; 4th
it^{b} (Veronensis) Gospels; 5th
it^{d} (Cantabrigiensis—the Latin text of Bezae) Gospels, Acts, 3 John; 5th
it^{e} (Palantinus) Gospels; 5th
it^{k} (Bobiensis) Matthew, Mark; c. 400

COPTIC (COP)

cop^{bo} (Boharic—north Egypt)
cop^{fay} (Fayyumic—central Egypt)
cop^{sa} (Sahidic—southern Egypt)

OTHER VERSIONS

arm (Armenian)
eth (Ethiopic)
geo (Georgian)

TRANSLITERATION AND NUMBERING SYSTEM

Note: For words and roots from non-biblical languages (e.g., Arabic, Ugaritic), only approximate transliterations are given.

HEBREW/ARAMAIC

Consonants

א	*aleph*	= ʾ	מ, ם	*mem*	= *m*
בּ, ב	*beth*	= *b*	נ, ן	*nun*	= *n*
גּ, ג	*gimel*	= *g*	ס	*samekh*	= *s*
דּ, ד	*daleth*	= *d*	ע	*ayin*	= ʿ
ה	*he*	= *h*	פּ, פ, ף	*pe*	= *p*
ו	*waw*	= *w*	צ, ץ	*tsadhe*	= *ts*
ז	*zayin*	= *z*	ק	*qoph*	= *q*
ח	*heth*	= *kh*	ר	*resh*	= *r*
ט	*teth*	= *t*	שׁ	*shin*	= *sh*
י	*yodh*	= *y*	שׂ	*sin*	= *s*
כּ, כ, ך	*kaph*	= *k*	תּ, ת	*taw*	= *t, th* (spirant)
ל	*lamedh*	= *l*			

Vowels

◌ַ	*patakh*	= *a*	◌ֳ	*qamets khatuf*	= *o*
◌ַח	*furtive patakh*	= *a*	◌ֹ	*holem*	= *o*
◌ָ	*qamets*	= *a*	◌ וֹ	*full holem*	= *o*
◌ָה	*final qamets he*	= *ah*	◌ֻ	*short qibbuts*	= *u*
◌ֶ	*segol*	= *e*	◌ וּ	*long qibbuts*	= *u*
◌ֵ	*tsere*	= *e*	◌ וּ	*shureq*	= *u*
◌ֵי	*tsere yod*	= *e*	◌ֲ	*khatef patakh*	= *a*
◌ִ	*short hireq*	= *i*	◌ֳ	*khatef qamets*	= *o*
◌ִ	*long hireq*	= *i*	◌ְ	*vocalic shewa*	= *e*
◌ִי	*hireq yod*	= *i*	◌ַי	*patakh yodh*	= *a*

GREEK

α	*alpha*	= *a*	ε	*epsilon*	= *e*
β	*beta*	= *b*	ζ	*zeta*	= *z*
γ	*gamma*	= *g, n (before* γ, κ, ξ, χ*)*	η	*eta*	= *ē*
			θ	*theta*	= *th*
δ	*delta*	= *d*	ι	*iota*	= *i*

κ	*kappa*	*= k*	τ	*tau*	*= t*
λ	*lamda*	*= l*	υ	*upsilon*	*= u*
μ	*mu*	*= m*	φ	*phi*	*= ph*
ν	*nu*	*= n*	χ	*chi*	*= ch*
ξ	*ksi*	*= x*	ψ	*psi*	*= ps*
ο	*omicron*	*= o*	ὠ	*omega*	*= ō*
π	*pi*	*= p*	῾	*rough breathing mark*	*= h (with vowel or diphthong)*
ρ	*rho*	*= r (ῥ = rh)*			
σ, ς	*sigma*	*= s*			

THE TYNDALE-STRONG'S NUMBERING SYSTEM

The Cornerstone Biblical Commentary series uses a word-study numbering system to give both newer and more advanced Bible students alike quicker, more convenient access to helpful original-language tools (e.g., concordances, lexicons, and theological dictionaries). Those who are unfamiliar with the ancient Hebrew, Aramaic, and Greek alphabets can quickly find information on a given word by looking up the appropriate index number. Advanced students will find the system helpful because it allows them to quickly find the lexical form of obscure conjugations and inflections.

There are two main numbering systems used for biblical words today. The one familiar to most people is the Strong's numbering system (made popular by the *Strong's Exhaustive Concordance to the Bible*). Although the original Strong's system is still quite useful, the most up-to-date research has shed new light on the biblical languages and allows for more precision than is found in the original Strong's system. The Cornerstone Biblical Commentary series, therefore, features a newly revised version of the Strong's system, the Tyndale-Strong's numbering system. The Tyndale-Strong's system brings together the familiarity of the Strong's system and the best of modern scholarship. In most cases, the original Strong's numbers are preserved. In places where new research dictates, new or related numbers have been added.[1]

The second major numbering system today is the Goodrick-Kohlenberger system used in a number of study tools published by Zondervan. In order to give students broad access to a number of helpful tools, the Commentary provides index numbers for the Zondervan system as well.

The different index systems are designated as follows:

TG	Tyndale-Strong's Greek number	ZH	Zondervan Hebrew number
ZG	Zondervan Greek number	TA	Tyndale-Strong's Aramaic number
TH	Tyndale-Strong's Hebrew number	ZA	Zondervan Aramaic number

So in the example, "love" *agapē* [TG26, ZG27], the first number is the one to use with Greek tools keyed to the Tyndale-Strong's system, and the second applies to tools that use the Zondervan system.

1. Generally, one may simply use the original four-digit Strong's number to identify words in tools using Strong's system. If a Tyndale-Strong's number is followed by capital a letter (e.g., TG1692A), it generally indicates an added subdivision of meaning for the given term. Whenever a Tyndale-Strong's number has a number following a decimal point (e.g., TG2013.1), it reflects an instance where new research has yielded a separate, new classification of use for a biblical word. Forthcoming tools from Tyndale House Publishers will include these entries, which were not part of the original Strong's system.

The Gospel of Matthew

DAVID L. TURNER

INTRODUCTION TO *Matthew*

AS THE FIRST GOSPEL in the Christian canon, Matthew has received a great deal of attention through the centuries (Luz 1994). Indeed, Massuax (1990) has argued that Matthew is the New Testament book that most influenced the early church. Matthew's prominence is due to some extent to its unique structure, which focuses the reader's attention on the Sermon on the Mount and four other major discourses of Jesus. The history of the interpretation of Matthew is outside the scope of the present volume, but it is clear that through the centuries, the first Gospel has occupied the minds of many great expositors.

Nevertheless, by the twentieth century Matthean studies had become somewhat passé, due largely to the dominance of the Marcan priority view of the synoptic problem and the ensuing focus on Mark as purportedly embodying an earlier and more authentic version of the life and teaching of the historical Jesus. More recently, however, Matthew has begun to receive more attention, and several major commentaries have been written, among them those by Beare (1981), Blomberg (1992), Davies and Allison (1988, 1991, 1997), France (1985), Garland (1993), Gundry (1982, 1994), Hagner (1993, 1995), Harrington (1991), Keener (1999), Luz (1989, 2001), Meier (1978, 1980), Morris (1992), Nolland (2005), Overman (1996), and Simonetti (2001, 2002). This renewed interest in Matthew is likely due to the rise of the disciplines of redaction and narrative criticism and to the increasing awareness of Matthew's Jewish roots.

With these fine works on Matthew readily available, one may wonder why this one has been written. Many commentaries on Matthew embody a doctrinaire acceptance of the view that Matthew is rewriting and expanding Mark. Be that as it may, it is doubtful that the original readers of Matthew held it in one hand and Mark in the other, assuming that Matthew could not be understood apart from Mark. Thus, the present commentary seeks to understand Matthew in its own right, utilizing the discipline that has come to be known as narrative criticism (Powell 1990). This method of literary study attempts to relate the parts of a Gospel to the whole of it rather than operating from plausible yet unprovable hypotheses about the dependence of one Gospel upon another. Additionally, this commentary attempts to explain Matthew in the context of Second Temple Judaism, which had not yet become unified by the ascendancy of the Jabneh (Jamnia) rabbis after the AD 70 destruction of Jerusalem (cf. Lewis in Freedman 1992:3.634-37). It is written from the perspective argued in scholarly studies by Overman (1990b), Saldarini (1994),

and Sim (1998) to the effect that Matthew was written to a group of Christian Jews who were still in contact with non-Christian Jews in the synagogue. This view seems to avoid the anachronistic reading of Matthew as promoting a new and distinct religion in opposition to a monolithic old religion, Judaism. In other words, Matthew and his community were part of an ongoing process in which Pharisees, Sadducees, Essenes, Jesus' followers, and others were presenting divergent and competing versions of Judaism. Matthew should not be read from a later perspective that reflects the results of this process after the "parting of the way" between Christianity and Judaism in the second century. Rather, Matthew should be read as the voice of the first "Jews for Jesus," as it were, during a time of much diversity within Judaism.

The origins of the Gospel of Matthew are not easily ascertained. Matthew is anonymous, as are the other three Gospels. One can only make educated guesses about the author, recipients, and setting of this Gospel. Such guesses amount to hypotheses that are formed by noting the book's grammar, syntax, and literary style; studying its distinctive themes; reading "between the lines"; and assessing the patristic traditions about the book.

AUTHOR

Though the Gospel of Matthew is anonymous, it seems clear that it was ascribed to Matthew the apostle by the first quarter of the second century AD. Notable ancient manuscripts have titles that ascribe the book to the apostle Matthew (Davies and Allison 1988:129). Patristic tradition univocally agrees with this ascription. Eusebius' *Ecclesiastical History* (early- to mid-fourth century AD) cites Papias (3.39; early second century), Clement of Alexandria (6.14; early third century), and Origen (6.25.4; mid third-century) to this effect. The words of Irenaeus (late second century) agree (*Against Heresies* 3.1.1; cf. Eusebius, *Ecclesiastical History* 5.8.2). Additional fourth century testimony to this effect may be found in Cyril of Jerusalem (*Catechesis* 14), Epiphanius (*Heresies* 30.3), and Jerome (*Prologue to Matthew*). The remarkable fact that some patristic tradition posits that Matthew was originally written in Hebrew will be discussed later under Canonicity and Textual History.

The patristic testimony aside, most scholars are led by the Jewish orientation of Matthew to conclude that its author was a Jewish Christian. Perhaps "Christian Jew" is a more historically accurate term. But there is a minority view that asserts that Matthew's Jewish trappings are the literary creation of a Gentile author's polemics against Judaism (Meier 1978:17-25).

DATE

It is very likely that there are allusions to Matthew in Ignatius (late first/early second century AD) and in the *Didache* (early second century AD). When these allusions are taken in conjunction with Papias' testimony (cited below), it seems clear that Matthew was well known by the early second century. Accordingly, the Gospel must have been written by the turn of the first century AD at the latest. The current scholarly consensus, based on the Marcan priority view of Gospel relationships, places

Matthew's origin in the eighties or nineties AD. In some cases, this view is buttressed by the idea that Matthew 24–25 constitutes a *vaticinium ex eventu* (prophecy after the event), written after the destruction of Jerusalem in AD 70. Additionally, it is sometimes argued that the historical situation reflected in Matthew is the conflict of the developing church with the formative rabbinic Judaism that emanated from the council of Jamnia (Jabneh) after the destruction of Jerusalem.

However, if one accepts the patristic testimony to apostolic authorship, the date will probably need to be set earlier. Additionally, if one takes Matthew 24–25 as an authentic word of Jesus, not as prophecy after the event, there is no need to date the Gospel after AD 70. And if one is not convinced of Matthew's dependence upon Mark, there is another reason for an earlier date. Noteworthy scholars who favor a pre- AD 70 Matthew include C. Blomberg, D. A. Carson, R. H. Gundry, G. Maier, B. Reicke, and J. A. T. Robinson. But these scholars are generally not dogmatic.

OCCASION OF WRITING AND AUDIENCE

Every student of Matthew is compelled to draw some conclusion about the relationship of this Gospel's recipients to Judaism. Matthew's presentation of a Jesus who came not to destroy but to fulfill the law, and his formulaic portrayal of the fulfillment of the Hebrew Scriptures in Jesus' life make the issue unavoidable. Scholars are divided, with some convinced that Matthew's community contained many Gentiles and had already separated from the synagogue (Gundry, Stanton), and others holding the opposite view that Matthew's community was largely Jewish and was still connected with the synagogue (Harrington, Overman, Saldarini, Sigal, Sim). And there are those who occupy middle ground, arguing that Matthew can be satisfactorily explained only when it is viewed against the background of an embattled minority in the process of leaving the synagogue (Hagner 1993:lxxxi). In this commentary, I maintain the view that Matthew's community was still engaged with the synagogue.

While many theories have been proposed, the location of Matthew's community will likely never be known with anything approaching certainty. Many have advocated the city of Antioch, but others suggest Tyre or Sidon (Kilpatrick), Galilee (Overman), or even Pella in Transjordan (Slingerland). It is a happy fact that grasping the message of the book does not depend on knowing the location of its original recipients.

The occasion of the Gospel's writing and its purposes are, of course, not explicitly stated anywhere in it and can only be approximated in hypotheses inferred from the text. Assuming that the audience is a Christian Jewish community, it is evidently a community that needs to understand how the life of Jesus the Messiah "fulfilled" the Hebrew Bible (see "Major Themes" later in this introduction) and how Jesus' teaching interpreted the Torah of Moses (5:17ff). The community also needed to know why the entrenched, non-Christian Jewish leaders were no longer to be emulated (ch 23). The community also evidently needed to expand its horizons toward Gentile missions. Matthew regularly portrays Gentiles in a positive light, as when

the Gentile women are mentioned in Jesus' genealogy (1:3, 5, 6) and the faith of certain Gentiles is stressed (8:10; 15:28; 27:54). Such details from the narrative prepare the reader for the climactic commission that the community take Jesus' message to all the nations (28:19). The following discussion of Matthew's theological emphasis provides additional implications about the occasion and purpose of the Gospel.

CANONICITY AND TEXTUAL HISTORY

A foundational question in the textual history of Matthew is its possible origin as a Semitic text that was only later translated into our present Greek text. Patristic sources that take this position have been cited in the previous discussion of authorship. The key patristic text is found in Eusebius's *Ecclesiastical History* 33.39.16, which cites Papias to the effect that "Matthew collected the oracles [*logia*, sayings of and about Jesus] in the Hebrew language [*Hebraidi dialekto*] and each one interpreted [*hermeneusen*] them as best he could."

At first glance, Eusebius's citation of Papias seems to say that Matthew was originally composed in Hebrew and that later editions were translated from that Hebrew original. Since our present Greek Matthew does not read like a translation of a Hebrew original, some have argued that Matthew wrote both a Hebrew Gospel and a Greek Gospel. Others think that Papias's *logia* were the sayings of Jesus that modern source critics call Q, or even the discourses of Jesus found in our Greek Matthew. But there seem to be no manuscripts that exemplify the putative Hebrew Matthew mentioned by Papias (Howard 1987). For these and additional reasons, others (e.g., Gundry 1994:619-20) propose that the expression *Hebraidi dialekto* does not mean the Hebrew language but Semitic rhetorical style, and that *hermeneusen* does not refer to translation but to interpretation. If this is the case, Papias says that Matthew's style of composition was Jewish, and that subsequent individuals interpreted this Jewish style to the best of their ability. Perhaps such features as Matthew's genealogy and stress on "fulfillment" are indicative of this Jewish compositional style.

Greek Manuscripts. The textual history of Matthew is exemplified in a great number of Greek manuscripts. More than twenty uncial manuscripts contain complete or nearly complete texts of Matthew including the following: ℵ and B (fourth century); C, D, and W (fifth century); O, Z, 042, 043 (sixth century); 0211 (seventh century); L (eighth century); K, M, U, 037, and 038 (ninth century); G and S (tenth century).

There are eighteen early and often fragmentary papyrus manuscripts containing portions of Matthew (see Comfort and Barrett 2001:6). These include the following: 𝔓104 (Matt 21; second century); 𝔓64+67 (Matt 3, 5, 26; late second century); 𝔓77 (Matt 23, late second century); 𝔓103 (Matt 13-14; second century); 𝔓1 (Matt 1, third century); 𝔓45 (Matt 20-21; 25-26, third century); 𝔓37 (Matt 26, third century); 𝔓70 (Matt 2-3, 11-12, 24, third century); 𝔓101 (Matt 3; third century); 𝔓102 (Matt 4; late third century); 𝔓110 (Matt 10; late third century); 𝔓53 (Matt 26; late third century); 𝔓86 (Matt 5, third/fourth century); 𝔓35 (Matt 25;

third/fourth century); 𝔓25 (Matt 18-19, fourth century); 𝔓62 (Matt 11, fourth century); 𝔓71 (Matt 19, fourth century); 𝔓19 (Matt 10-11, fourth century); and 𝔓21 (Matt 12, fourth century).

In addition to its presence in the above papyrus and uncial manuscripts, hundreds of minuscules testify to the text of Matthew. Of course, Matthew is also abundantly cited in patristic sources, often used in church lectionaries, and translated into other languages by the early versions.

Canonicity. As the most popular Gospel of the early church, there was no doubt about Matthew's canonicity among the orthodox in either the eastern or western regions of the church. However, the heretic Marcion (second century) and his followers held to a canon that did not include Matthew, not to mention the Old Testament, Mark, John, and the General Epistles. Marcion affirmed a sort of gnostic dualism between the Old Testament and New Testament as revelations of two different gods, so Matthew's insistence on the fulfillment of the Old Testament by Jesus was unthinkable to Marcion, who accepted only an edited version of Luke's Gospel and the Pauline Epistles as his canon. Evidently his attack upon the incipient orthodox canon was a major factor in the process which led to the formalization of the canon in ensuing days.

In addition to the patristic sources already cited, the so-called Anti-Marcionite Prologues to Luke and John (date uncertain) and the Muratorian Fragment (probably late second century) both speak of the undisputed fourfold Gospel tradition of the church (cf. Irenaeus, *Against Heresies* 3.11.8; Cyprian, *Epistle* 73:10; Clement of Alexandria, *Stromata* 3.13; Origen, cited by Eusebius, *Ecclesiastical History* 6.25.3ff; Eusebius, *Ecclesiastical History* 3.25.1; Athanasius, *Festal Letter* 39; [and many others, see Bruce 1988:134-240]).

LITERARY CONCERNS

Gospel Genre: The Question of History and Theology. Due to concerns related to affirming the historicity of the Gospel stories about Jesus, conservative evangelicals have at times been reluctant to view the composition of the Gospels as being theologically motivated. This occurs in response to "liberal" scholarship that tends to view the Gospels as imaginative documents produced to meet the church's needs rather than to transmit reliable traditions about Jesus. Such liberal scholars find in the Gospels stories they think reflect situations and controversies faced by the church after AD 70 rather than what was presented by the historical Jesus (e.g., Beare 1981:13ff). Evangelicals have rightly responded in defense of the historical reliability of the Gospels (e.g., Blomberg 1987), but in so doing, the theological import of the Gospels has sometimes been eclipsed.

Others have argued—at times from misguided dispensational views—that the Gospels simply give us history, and that we get theology from the New Testament Epistles, especially those of Paul. However, the history vs. theology dichotomy is false. The Gospels narrate what really happened but do so for theological reasons.

OUTLINE (see also "Literary Structure" under Literary Concerns in the Introduction)

I. Introduction: Origin of Jesus the Messiah (1:1–2:23)
   A. Title (1:1)
   B. Genealogy of Jesus the Messiah (1:2-17; cf. Luke 3:23-38)
   C. Birth of Jesus the Messiah (1:18-25)
   D. Visit of the Magi (2:1-12)
   E. The Escape and Return of the Messiah (2:13-23)

II. The Early Days of Jesus' Kingdom Ministry (3:1–7:29)
   A. Ministry of John the Baptist (3:1-12; cf. Mark 1:1-8; Luke 3:1-14)
   B. The Baptism of Jesus (3:13-17; cf. Mark 1:9-11; Luke 3:21-22)
   C. Testing of the Son of God (4:1-11; cf. Mark 1:12-13; Luke 4:1-13)
   D. Ministry in Galilee (4:12-25 cf. Mark 1:14-20; Luke 3:19-20; 4:14-15, 44)
   E. The Sermon on the Mount (5:1–7:29)
      1. The Beatitudes (5:1-10; cf. Luke 6:20-26)
      2. Persecution and witness (5:11-16)
      3. Jesus' teaching about the law (5:17-20)
      4. Jesus' teaching about anger, adultery, and divorce (5:21-32)
      5. Jesus' teaching about vows, revenge, and love (5:33-48)
      6. Religious practices (6:1-18)
      7. Material possessions (6:19-34)
      8. Discernment in dealing with people (7:1-6; cf. Luke 6:37-42)
      9. God answers prayer (7:7-11; cf. Luke 11:9-13)
      10. The Golden Rule (7:12; cf. Luke 6:31)
      11. Warnings (7:13-27)
      12. Result of the Sermon (7:28-29)

III. The Galilean Ministry Continues (8:1–10:42)
   A. Three Cycles of Miracles and Discipleship (8:1–10:4)
      1. Three healing miracles (8:1-17)
      2. Two would-be disciples (8:18-22)
      3. A storm tests the disciples' faith (8:23-27)
      4. Jesus exorcises demons (8:28-34)
      5. Jesus heals a paralyzed man (9:1-8; cf. Mark 2:1-12; Luke 5:17-26)
      6. Jesus calls Matthew (9:9-13; cf. Mark 2:13-17; Luke 5:27-32)
      7. A discussion about fasting (9:14-17; cf. Mark 2:18-22; Luke 5:33-39)
      8. Jesus raises a synagogue official's daughter and heals a woman (9:18-26)
      9. Jesus heals the blind and mute (9:27-34)
      10. A compassionate shepherd and a plentiful harvest (9:35-38)
      11. Jesus commissions the Twelve (10:1-4)

B. Mission and Suffering (10:5-42)
1. The apostles' commission (10:5-15; cf. Mark 6:8-11; Luke 9:3-5)
2. Jesus warns of persecution (10:16-23)
3. Jesus forbids fear (10:24-33)
4. Jesus promises reward after suffering (10:34-42)

IV. Increased Opposition to the Kingdom of Heaven (11:1–12:50)
A. John the Baptist's Question (11:1-6; cf. Luke 7:18-23)
B. Jesus' Testimony to John the Baptist (11:7-19)
C. Jesus Pronounces Woe to Unbelievers (11:20-24)
D. Jesus' Thanksgiving and Invitation (11:25-30)
E. Controversy about the Sabbath (12:1-8; cf. Mark 2:23-28; Luke 6:1-5)
F. Healing on the Sabbath in the Synagogue (12:9-14; cf. Mark 3:1-6; Luke 6:6-11)
G. Jesus, the Servant of the Lord (12:15-21)
H. Jesus and the Prince of Demons (12:22-37; cf. Mark 3:20-30)
I. The Sign of Jonah (12:38-45)
J. The True Family of Jesus (12:46-50; cf. Mark 3:31-35; Luke 8:19-21)

V. Parables of the Kingdom of Heaven (13:1-53)
A. The Parable of the Sower (13:1-9; cf. Mark 4:1-9; Luke 8:4-8)
B. The Reason for Parables (13:10-17)
C. Jesus Explains the Parable of the Sower (13:18-23)
D. Jesus Tells Three More Parables (13:24-33; cf. Mark 4:30-34)
E. Matthew Explains Why Jesus Told Parables (13:34-35)
F. Jesus Explains the Parable of the Weeds and Wheat (13:36-43)
G. Jesus Tells the Parables of the Hidden Treasure, the Pearl, and the Fishing Net (13:44-50)
H. Jesus Tells the Parable of the Homeowner (13:51-52)

VI. Opposition to the Kingdom Continues (13:53–18:35)
A. Various Responses to the Son of God (13:53–17:27)
1. Jesus rejected at Nazareth (13:53-58; cf. Mark 6:1-6)
2. The death of John the Baptist (14:1-12; cf. Mark 6:14-29; Luke 9:7-10)
3. Jesus feeds five thousand (14:13-21; cf. Mark 6:31-44; Luke 9:10-17; John 6:1-15)
4. Jesus walks on water (14:22-36; cf. Mark 6:45-56; John 6:16-21)
5. Conflict over the tradition of the elders (15:1-20; cf. Mark 7:1-23)
6. Faith of a Gentile woman (15:21-28; cf. Mark 7:24-30)
7. Miracles by the Sea of Galilee (15:29-39; cf. Mark 7:31–8:10)
8. The demand for a sign (16:1-4; cf. Mark 8:11-13)
9. The leaven of the Pharisees and Sadducees (16:5-12; cf. Mark 8:14-21)

10. Peter's confession and Jesus' promise (16:13-20; cf. Mark 8:27-30; Luke 9:18-21)
11. Jesus' suffering and a model of discipleship (16:21-28; cf. Mark 8:31–9:1; Luke 9:22-27)
12. Jesus' transfiguration (17:1-13; cf. Mark 9:2-13; Luke 9:28-36)
13. Jesus heals an epileptic boy (17:14-21; cf. Mark 9:14-29; Luke 9:37-43)
14. Jesus predicts his death and pays his tax (17:22-27; cf. Mark 9:30-32; Luke 9:44-45)

B. Life and Relationships in the Kingdom (18:1-35)
1. Greatness in the Kingdom (18:1-14; cf. Mark 9:33-50; Luke 9:46-50)
2. Correcting a sinning believer (18:15-20)
3. Forgiving a sinning believer (18:21-35)

VII. Opposition Comes to a Head in Judea (19:1–25:46)

A. Ministry in Judea (19:1–23:39)
1. Teaching on marriage and divorce; blessing little children (19:1-15; cf. Mark 10:1-16; Luke 18:15-17)
2. Riches or the Kingdom? (19:16-30; cf. Mark 10:17-31; Luke 18:18-30)
3. The parable of the vineyard workers (20:1-16)
4. Jesus predicts his death as a ransom for many (20:17-28; cf. Mark 10:32-45; Luke 18:31-33)
5. Jesus heals two blind men (20:29-33; cf. Mark 10:46-52; Luke 18:35-43)
6. The Triumphal Entry into Jerusalem (21:1-11; cf. Mark 11:1-11; Luke 19:29-44; John 12:12-19)
7. Jesus clears the Temple (21:12-17; cf. Mark 11:15-18; Luke 19:45-48)
8. Jesus curses the fig tree (21:18-22; cf. Mark 11:19-25)
9. The authority of Jesus challenged (21:23-32; cf. Mark 11:27-33; Luke 20:1-8)
10. The parable of the evil farmers (21:33-46; cf. Mark 12:1-12; Luke 20:9-19)
11. The parable of the wedding feast (22:1-14)
12. Paying taxes to Caesar (22:15-22; cf. Mark 12:13-17; Luke 20:20-26)
13. The Sadducees' question concerning marriage in the resurrection (22:23-33; cf. Mark 12:18-27; Luke 20:27-40)
14. The Pharisee lawyer's question concerning the greatest commandment (22:34-40; cf. Mark 12:28-34; Luke 10:25-28)

15. Jesus questions the Pharisees concerning the Messiah's sonship (22:41-46; cf. Mark 12:35-37; Luke 20:41-44)
16. Jesus' teachings on leadership (23:1-12; cf. Mark 12:38-40; Luke 20:45-47)
17. Jesus' prophetic woes against the religious leaders (23:13-36)
18. Jesus' lament over Jerusalem (23:37-39)

B. The Judgment of Jerusalem and the Coming of Christ (24:1–25:46)
1. The first pains of childbirth: life in the present age (24:1-14; cf. Mark 13:1-13; Luke 21:1-19)
2. The desecration of the Holy Place: the Temple destroyed (24:15-28; cf. Mark 13:14-23; Luke 21:20-24)
3. The coming of the Son of Man (Matt 24:29-31; cf. Mark 13:24-27; Luke 21:25-28)
4. The parable of the fig tree (24:32-35; cf. Mark 13:28-31; Luke 21:29-33)
5. The necessity of alertness (24:36-51; cf. Mark 13:32).
6. The parable of the wise and foolish bridesmaids (25:1-13)
7. The parable of the three servants (25:14-30)
8. The final judgment (25:31-46)

VIII. Conclusion: Passion, Resurrection, and Commission (26:1–28:20)
A. The Plot to Kill Jesus (26:1-5; cf. Mark 14:1-2; Luke 21:37–22:1-2)
B. The Anointing at Bethany (26:6-13; cf. Mark 14:3-9; John 12:2-11)
C. Judas Agrees to Betray Jesus (26:14-16; cf. Mark 14:10-11; Luke 22:3-6)
D. The Last Supper (26:17-30; cf. Mark 14:12-25; Luke 22:7-20; John 13:21-30)
E. Prediction of the Disciples' Desertion (26:31-35; cf. Mark 14:26-31; Luke 22:31-34; John 13:31-38)
F. Jesus Prays in Gethsemane (26:36-46; cf. Mark 14:32-42; Luke 22:39-46)
G. The Arrest of Jesus (26:47-56; cf. Mark 14:43-52; Luke 22:47-53; John 18:1-12)
H. Jesus Appears before the Sanhedrin (26:57-68; cf. Mark 14:53-65; Luke 22:54-55, 63-71)
I. Peter's Three Denials (26:69-75; cf. Mark 14:66-72; Luke 22:55-62; John 18:25-27)
J. The Suicide of Judas (27:1-10)
K. Jesus' Trial before Pilate (27:11-26; cf. Mark 15:1-15; Luke 23:1-25; John 18:28–19:16)
L. The Crucifixion of Jesus (27:27-44; cf. Mark 15:16-32; Luke 23:26-43; John 19:17-27)

M. The Death of Jesus (27:45-56; cf. Mark 15:33-41; Luke 23:44-49; John 19:28-37)
N. The Burial of Jesus (27:57-66; cf. Mark 15:42-47; Luke 23:50-56; John 19:38-42)
O. The Resurrection of Jesus (28:1-10; cf. Mark 16:1-11; Luke 24:1-12; John 20:1-18)
P. The Report of the Guard (28:11-15)
Q. The Commission of the Risen Lord (28:16-20; cf. Mark 16:15-18)

COMMENTARY ON

Matthew

◆ I. Introduction: Origin of Jesus the Messiah (1:1–2:23)

A. Title (1:1)

This is a record of the ancestors of Jesus the Messiah, a descendant of David* and of Abraham:

1:1 Greek *Jesus the Messiah, son of David.*

NOTES

1:1 ***record of the ancestors.*** This translates a phrase that is lit. "book of the beginning" (cf. Gen 5:1). As such, 1:1 is an introduction to the genealogy of 1:2-17 rather than a title for the infancy narrative of Matt 1–2, the narrative of Jesus' life up to the beginning of his ministry (1:1–4:11), or for the Gospel as a whole. Strictly speaking, it seems most likely that this "record of the ancestors of Jesus the Messiah" introduces the infancy narrative of Matt 1–2. However, when Matthew is read as a literary whole, the key ideas of 1:1 are found throughout this Gospel. Thus, from a literary standpoint, it is difficult to limit the title to the genealogy. Davies and Allison (1988:150) argue from the LXX usage of this expression (Gen 2:4; 5:1) that Matthew's entire book is involved in this title.

David and of Abraham. These are key persons in the genealogy that follows this verse (cf. 1:2, 6, 17).

COMMENTARY

While the word "Jesus" in 1:1 is obviously a personal name, the NLT's "the Messiah" indicates that the Greek *Christos* [TG5547, ZG5986] ("Christ," "Messiah," "anointed one"; cf. 1:16, 17, 18; 2:4; 11:2; 16:16, 20; 22:42; 23:10; 24:5, 23; 26:63, 68; 27:17, 22) should be viewed as a title that indicates Jesus' supreme role and office in God's plan. Both *Christos* and its Hebrew equivalent (*meshiakh*) are related to the ceremony of anointing a king or priest for office in recognition of God's approval (Exod 28:41; 1 Sam 9:15-16; 10:1; 16:3, 12-13; 1 Chr 29:22). In some Old Testament passages the term "the LORD's anointed" is a title for the divinely endorsed king (1 Sam 24:6; 2 Sam 1:14; Ps 2:2). During intertestamental times, messianic speculation flourished as Israel reflected on the prophetic hope of a restored Davidic monarchy. Messianic hope was tied to Israel's longing for God's final judgment of the nations and Israel's resulting freedom from Gentile domination. In Matthew *Christos* is a key title that portrays Jesus as the one who fulfills these promises.

When Matthew joins "Son of David, Son of Abraham" to "Messiah," Jesus'

unique status is even more strongly stressed. "Son of David" is frequently a messianic title (1:1, 6, 17, 20; 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15; 22:42, 45), drawing from such Old Testament material as 2 Samuel 7:11-16 and Psalm 91. "Son of Abraham" occurs only in 1:1, but Abraham is mentioned elsewhere (1:2, 17; 3:9; 8:11; 22:32) as the proto-typical Israelite whose eminent status in God's Kingdom is unquestionable. This close connection of Jesus with Abraham may be contrasted with John's and Jesus' severance of the Jewish religious leaders from any connection with Abraham (3:9; 8:11). Perhaps Matthew's stress on Gentiles (e.g., 2:1; 4:15; 8:5; 15:22; 27:54) implies that in Jesus, the promise that all nations would be blessed through Abraham is fulfilled (Gen 12:1-3).

It is obvious even to the casual reader that each of the four Gospels begins uniquely. Mark begins in the most concise fashion and has the reader at the outset of Jesus' ministry by 1:9. The Johannine prologue (1:1-18) concerning the "Word" who became flesh sets the tone for many of the themes of John's Gospel. Matthew and Luke alone contain material about Jesus' infancy and early years, though this material seldom overlaps. All four Gospels do, however, stress the preparatory ministry of John the Baptist before they launch into the ministry of Jesus.

Matthew's story of the origin of Jesus begins with a title and genealogy (1:1-17) that show who Jesus is. Matthew continues with the account of his miraculous birth (1:18-25), which shows how Jesus entered the world. Matthew then follows with the events surrounding the arrival of the mysterious Magi, Jesus' sojourn in Egypt, and his return to Nazareth (2:1-23), showing where Jesus lived. This unique Matthean material leads into the shared story of John's ministry (3:1-12), Jesus' baptism (3:13-17), and Jesus' temptation (4:1-11). All this paves the way for the beginning of his ministry (4:12ff) while introducing the reader to such crucial Matthean themes as the sonship of Jesus and his role in fulfilling the Old Testament.

◆ B. Genealogy of Jesus the Messiah (1:2–17; cf. Luke 3:23–38)

2 Abraham was the father of Isaac.
Isaac was the father of Jacob.
Jacob was the father of Judah and his brothers.
3 Judah was the father of Perez and Zerah (whose mother was Tamar).
Perez was the father of Hezron.
Hezron was the father of Ram.*
4 Ram was the father of Amminadab.
Amminadab was the father of Nahshon.
Nahshon was the father of Salmon.
5 Salmon was the father of Boaz (whose mother was Rahab).
Boaz was the father of Obed (whose mother was Ruth).
Obed was the father of Jesse.
6 Jesse was the father of King David.
David was the father of Solomon (whose mother was Bathsheba, the widow of Uriah).
7 Solomon was the father of Rehoboam.
Rehoboam was the father of Abijah.
Abijah was the father of Asa.*
8 Asa was the father of Jehoshaphat.
Jehoshaphat was the father of Jehoram.*
Jehoram was the father* of Uzziah.
9 Uzziah was the father of Jotham.
Jotham was the father of Ahaz.
Ahaz was the father of Hezekiah.
10 Hezekiah was the father of Manasseh.

Manasseh was the father of Amon.*
Amon was the father of Josiah.
11 Josiah was the father of Jehoiachin*
and his brothers (born at the time of the exile to Babylon).
12 After the Babylonian exile:
Jehoiachin was the father of Shealtiel.
Shealtiel was the father of Zerubbabel.
13 Zerubbabel was the father of Abiud.
Abiud was the father of Eliakim.
Eliakim was the father of Azor.
14 Azor was the father of Zadok.
Zadok was the father of Akim.
Akim was the father of Eliud.
15 Eliud was the father of Eleazar.
Eleazar was the father of Matthan.
Matthan was the father of Jacob.
16 Jacob was the father of Joseph, the husband of Mary.
Mary gave birth to Jesus, who is called the Messiah.

17 All those listed above include fourteen generations from Abraham to David, fourteen from David to the Babylonian exile, and fourteen from the Babylonian exile to the Messiah.

1:3 Greek *Aram*, a variant spelling of Ram; also in 1:4. See 1 Chr 2:9-10. **1:7** Greek *Asaph*, a variant spelling of Asa; also in 1:8. See 1 Chr 3:10. **1:8a** Greek *Joram*, a variant spelling of Jehoram; also in 1:8b. See 1 Kgs 22:50 and note at 1 Chr 3:11. **1:8b** Or *ancestor;* also in 1:11. **1:10** Greek *Amos*, a variant spelling of Amon; also in 1:10b. See 1 Chr 3:14. **1:11** Greek *Jeconiah*, a variant spelling of Jehoiachin; also in 1:12. See 2 Kgs 24:6 and note at 1 Chr 3:16.

NOTES

1:2 With this verse, the familiar genealogical pattern "A was the father of B, B was the father of C" begins. As the genealogy proceeds, the pattern is slightly changed in a few places by the addition of certain details (mentioned in the notes below), until it is decisively modified in the description of Jesus' birth in 1:16. Here in 1:2 the phrase "and his brothers" is added, perhaps as an allusion to the twelve tribes who form the nation of Israel and the pattern for the twelve apostles (Carson 1984:65; cf. 8:11; 19:28). It is important to read 1:2 in light of 1:1. Mention of Abraham concludes 1:1 and begins 1:2, initiating an *inclusio* that begins with Messiah, David, and Abraham (1:1) and concludes with Abraham, David, and Messiah (1:17). Abraham stands at the decisive point of the origin of the nation of Israel (Gen 12:1ff) and is also at the root of the new people of God (3:9; 8:11). In view of the women mentioned later, it is noteworthy that the matriarchs of Israel are not mentioned here alongside the patriarchs.

Judah. Prominent among his brothers due to the fact that his tribe bears the scepter (Gen 49:10; cf. Matt 2:6; Heb 7:14).

1:3 ***Tamar.*** Here it is added that Tamar was the mother of Perez, and that Zerah was Perez's brother. Tamar, the wife of Judah's son Er, is the first woman mentioned in the genealogy. Genesis 38:6-30 relates the story of her incestuous liaison with her father-in-law Judah after Judah did not fulfill his obligation to provide a levirate husband for her.

1:5 ***Rahab . . . Ruth.*** Here it is added that Rahab was the mother of Boaz and that Ruth was the mother of Obed. Rahab is well known to readers of the Bible (Josh 2:1-21; 6:17, 22-25; Heb 11:31; Jas 2:25). According to Joshua 2, Rahab, the prostitute of Jericho, protected the Israelite spies due to her fear of the God of Israel. Her family was spared from the destruction of that city and lived among the Israelites. The OT does not indicate that Rahab married Salmon and became the mother of Boaz. The story of Ruth the Moabitess coming to Bethlehem with her mother-in-law Naomi and marrying Boaz is told in the book of Ruth. Ruth 4:18-22 is likely a source for Matt 1:3b-6.

1:6 ***King David.*** Here it is added that David was king, which stresses his centrality in Matthew's genealogy and theology. David is the pivotal person at the end of Matthew's first set of fourteen generations and at the beginning of the second set. The name Bathsheba does

not occur in the verse but is added in the NLT to clarify the Gr. expression that is more lit. translated "the one who had been Uriah's wife." This is a curious way to refer to Bathsheba. Perhaps it is a euphemism, or perhaps it calls attention to David's sin in having Uriah killed in battle. More likely it hints that Solomon's mother was a Gentile (since Uriah was a Hittite). Second Samuel 11–12 relates the sad story of Bathsheba's adultery with David, the ensuing intrigue and death of her husband Uriah, the death of her son by David, and finally the birth of Solomon. With the mention of Bathsheba, Matthew has now included in Jesus' genealogy the names of four women, all of whom were evidently Gentiles with somewhat tawdry pasts.

1:11 ***exile to Babylon.*** Here the brothers of Jehoiachin are mentioned, along with the pivotal event of the exile to Babylon (cf. 1:12, 17). Matthew's second set of fourteen generations descends from the glories of King David to the shameful rebellion of his successors, which leads to the judgment of God in the Exile.

1:12 ***Babylonian exile.*** The final set of "fourteen" generations pivots on the exile to Babylon and moves from the abyss of the Exile to the apex of the Messiah.

1:13-15 ***Abiud . . . Jacob.*** The nine people named from Abiud to Jacob in 1:13-15 evidently span a time period of around 500 years, but none of them are mentioned in the OT.

1:16 ***Joseph, the husband of Mary.*** The line of Jesus from prototypical Abraham to royal David now comes down to unpretentious Joseph. In 1:18–2:23 Joseph's obedient care for his adopted son is stressed, but here in 1:16 he is described only as Mary's husband. His brief appearance in Matthew underlines his modeling of obedience and his Davidic descent, even as a humble carpenter (1:16, 18, 19, 20, 24; 2:13, 19; 13:55). His wife Mary is not mentioned frequently either (1:16, 18, 20; 2:11; 13:55; 27:56, 61; 28:1).

Mary gave birth to Jesus. After stating thirty-nine times since 1:2 that A "was the father of" B, Matthew breaks the pattern by describing the birth of Jesus only in terms of his mother. The unique circumstances of Jesus' birth, to be explained more fully as a miracle in 1:18-25, are expressed here simply by stating that Jesus was born from Mary, the wife of Joseph. The active verb *egennēsen* [TG1080, ZG1164] has occurred thirty-nine times in 1:2-16a, but in 1:16b the passive *egennēthē* occurs so that 1:16b reads "from whom (Mary—the pronoun is fem.) was born Jesus." Thus the reader is already made aware that the birth of Jesus who is called the Messiah is very different from the previous births in the genealogy and is thereby prepared for the more detailed explanation in 1:18-25.

1:17 ***fourteen generations.*** This verse summarizes the genealogy and clarifies its structure. The genealogy has three movements of fourteen generations: (1) from Abraham to David (1:2-6a), (2) from David to the Exile (1:6b-11), and (3) from the Exile to Jesus the Messiah (1:12-16). Careful readers will note that it is difficult to arrange the genealogy into three groups of fourteen generations, but Matthew was more interested in the symbolism of "fourteen" than in the precision of his scheme. David is the fourteenth person in the genealogy, which matches up with the symbolic number of his name when its consonants in Heb., דוד (*dalet-vav-dalet*) are added up because ד = 4 (*dalet* is the fourth letter of the Heb. alphabet), and ו = 6 (*vav* is the sixth letter). Such addition of the numerical values corresponding to letters in words is called *gematria*. By using this literary technique, Matthew underlines the importance of Jesus' Davidic roots and the providence of God through Israel's history.

COMMENTARY

After mentioning the Messiah, David, and Abraham in his title (1:1), Matthew uses a chiastic pattern in his genealogy to mention Abraham (1:2), David (1:6), and the Messiah (1:16). The structure of the genealogy is made clear by its summary in 1:17.

It traces fourteen generations from Abraham to David, fourteen generations from David to the exile in Babylon, and fourteen generations from the Exile to the Messiah. Modern readers should beware a tendency to dismiss the genealogy as a boring, irrelevant way to begin a book about Jesus. If Jesus is to be Messiah, he must be connected to David and Abraham, as 1:1 affirms, and the genealogy develops this connection. However, it is clear from 1:17 and from a comparison with Luke 3:23-38 that the genealogy does not purport to be an exhaustive or chronologically exact record of Jesus' family tree. While genuine historical information is provided, the purpose is primarily theological, not chronological.

The three sections of the genealogy pivot on King David and the exile to Babylon. David represents one of the highest points of the Old Testament narrative, and the Exile represents one of the lowest points. It is likely that in Jesus, the Son of David, Matthew saw one who would restore a new Israel from an exile even more deplorable than the one in Babylon. Matthew had evidently chosen fourteen generations to structure his genealogy because David is the fourteenth name in the genealogy and fourteen is the numerical value of David in Hebrew (see note on 1:17). Matthew's use of this *gematria* stresses the centrality of David in Jesus' background as well as the centrality of David the great's even greater son, Jesus, for Matthew's readers.

In the "fourteen" generations from Abraham to King David, Matthew demonstrates Jesus' sonship and aligns Jesus as Messiah with the historical outworking of the promise of God. In the "fourteen" generations from David to the Exile, Matthew recounts the decline of Israel under the judgment of God. And in the "fourteen" generations from the Exile to the Messiah, Matthew traces the faithful purpose of God in fulfilling his promise despite the rebellion of his people.

Three issues in the genealogy call for more extended discussion: (1) the discrepancy with the number fourteen, (2) the reason why Matthew included the women in the genealogy, and (3) the relation of Matthew's genealogy to Luke's.

The Number Fourteen. The table on the following page displays the discrepancy in the use of the number fourteen. It shows that only the second set of "fourteen" generations actually has fourteen. The first and third sets actually have thirteen generations.

Scholars have responded to this discrepancy in different fashions. One can come up with three sets of fourteen names in the following way. The first set of fourteen runs from Abraham to David (1:2-6a). The second set runs from Solomon to Jeconiah (1:6b-12). The third set runs either from Shealtiel to Jesus (including Mary) or from Jeconiah to Jesus (excluding Mary; 1:12-16). The first option for the third set is more plausible, since Jeconiah has already been counted once as the last name in the second set. Brown (1993:82) notes that there are indeed fourteen names in the first set, so perhaps Matthew intended that Abraham (1:2) be viewed as a generation. But this will not work in the third set, where the first name (Jeconiah) represents the last generation of the second set. But all this may be irrelevant, since Matthew is speaking of generations (1:17), not names.

THE THREE "FOURTEENS" OF MATTHEW'S GENEALOGY

Matthew 1:1-6a	Matthew 1:6b-11	Matthew 1:12-16
1. Abraham-Isaac	David-Solomon	Jeconiah-Shealtiel
2. Isaac-Jacob	Solomon-Rehoboam	Shealtiel-Zerubbabel
3. Jacob-Judah	Rehoboam-Abijah	Zerubbabel-Abiud
4. Judah-Perez	Abijah-Asa	Abiud-Eliakim
5. Perez-Hezron	Asa-Jehoshaphat	Eliakim-Azor
6. Hezron-Ram	Jehoshaphat-Jehoram	Azor-Zadok
7. Ram-Amminadab	Jehoram-Uzziah	Zadok-Akim
8. Amminadab-Nahshon	Uzziah-Jotham	Akim-Eliud
9. Nahshon-Salmon	Jotham-Ahaz	Eliud-Eleazar
10. Salmon-Boaz	Ahaz-Hezekiah	Eleazar-Matthan
11. Boaz-Obed	Hezekiah-Manasseh	Matthan-Jacob
12. Obed-Jesse	Manasseh-Amon	Jacob-Joseph
13. Jesse-David	Amon-Josiah	Joseph (Mary)
14.	Josiah-Jehoiachin	

Blomberg (1992:53) remarks that ancient literary convention often alternated between inclusive (first and third sets) and exclusive (second set) reckoning. If this is true, the shift between thirteen and fourteen is understandable. It has been suggested that names were omitted due to errors in the transmission of the text, but there is no manuscript evidence for any such omissions. Gundry (1994:19) solves the problem in the third set by suggesting that Matthew counts Joseph and Mary as separate generations, but this breaks the literary pattern in 1:16 and seems to count the "non-generation" of Jesus by Joseph as a generation. There are also numerous other suggestions, all of which are even less convincing.

However one handles this problem, Carson's point (1984:68) is noteworthy: "The symbolic value of the sets of fourteen is of more significance than their precise breakdown." Matthew certainly knew basic arithmetic, but Matthew's literary conventions are ancient, not modern. By modern standards, Matthew's linear genealogy is artificial because it is not exhaustive. Matthew has omitted three names found in 1 Chronicles 3:10-14 between Solomon and Josiah, and other omissions can also be noted (Brown 1993:82-84). But it is not that Matthew has erred, since he did not intend to work exhaustively and precisely. The fact that David is the fourteenth name in the genealogy, along with the symbolic significance of fourteen as the numerical value of David's name, explains the artificiality of the genealogy.

The Women in Matthew's Genealogy. A second feature of the genealogy that calls for comment is the inclusion of the women. It is generally acknowledged that women are seldom included in Jewish genealogies, which are usually patrilineal. (For some exceptions, see Gen 11:29; 22:20-24; 35:22-26; 1 Chr 2:18-21, 24, 34, 46-49; 7:24.)

Since the days of the church fathers, it has been proposed that Matthew includes the women as prototypical sinners whom Jesus came to save. Thus, the women take their place in the narrative alongside the Magi, the Roman centurion, the Canaanite woman, and others in Matthew who bear testimony to the grace of God. A similar view has it that all these women were guilty of scandalous sexual union. To be sure, Tamar and especially Rahab were guilty of heinous sins, but this does not seem to be the case with Ruth and Bathsheba. The Old Testament account of Bathsheba's adultery with David (2 Sam 11) appears to characterize her as the passive victim of his aggression. Ruth's contact with Boaz at night (Ruth 3:7-19) is not a steamy scene of seduction but involves a marriage proposal to a kinsman as enjoined in the Old Testament. Another problem here concerns Matthew's intent in listing these women alongside Mary, whose virtuous character is stressed. Unless Matthew intended these women to contrast with Mary, it makes little sense to mention them.

Another popular approach to this question asserts that all these women were Gentiles who typify Matthew's intent to stress that the gospel is for all the nations. This is repeatedly shown in the narrative and in a climactic manner at the conclusion to the book. Tamar and Rahab were Canaanites. Ruth was a Moabite, and Bathsheba was evidently a Hittite like her husband Uriah. Against this, it is argued that Jewish tradition generally viewed these women as virtuous proselytes. But their Gentile origins are not thereby denied, and this would make them even better prototypes of Matthew's stress on Gentile mission. The problem of relating these women to Mary remains, however. If this view is adopted, it must be assumed that Matthew intended for these women to neither be contrasted with Mary nor considered typical of her.

Blomberg (1991), interacting with Schaberg (1987) and Horsley (1989), argues that all these women bore illegitimate children and thus paved the way for the suspicion that Jesus was also illegitimately conceived by Mary. Thus Matthew 1–2 implies that God liberates people from the stigma of illegitimacy through the virgin birth of the Messiah. This view has the strength of tying these four women to Mary with a common thread, something lacking in the preceding views. But the view can only presume that the prostitute Rahab had an illegitimate child, since the Old Testament is silent on this. Furthermore, Ruth's union with Boaz seems to be legitimate. In these two cases, only the suspicion of illegitimacy can be implied.

It appears that Matthew's inclusion of four noteworthy or even notorious women in his genealogy has not yet been satisfactorily explained. Certain elements of all the views have merit. Perhaps all that can be said is that the presence of these women in the genealogy implies Matthew's stress on the universal world mission of the gospel and his later focus on genuine piety. God's grace in Jesus the Messiah

reaches beyond Israel to Gentiles, beyond men to women, beyond the self-righteous to sinners. In saving his people from their sins, Jesus is not bound by race, gender, or even scandal.

Matthew's Genealogy and Luke's. A third area of discussion in Matthew's genealogy concerns its relationship to Luke's genealogy (Luke 3:23-38). My discussion will first compare and contrast the genealogies and then turn to the theological issues. While Matthew's genealogy selectively and thus somewhat artificially traces Jesus' ancestors from Abraham on, Luke more comprehensively covers this ground from Jesus all the way back to Adam. There are over sixty persons mentioned by Luke who are not mentioned by Matthew. Luke has twenty-one pre-Abrahamic generations and fourteen generations between Abraham and David (one more than Matthew's "fourteen"). Between David and Shealtiel, Luke has twenty-one generations to Matthew's fifteen. From Shealtiel to Jesus, Luke has twenty generations to Matthew's twelve. The syntax of the genealogies differs in that Matthew follows the "A was the father of B" pattern, while Luke utilizes the genitive of relationship: "A was the son of B." Context differs as well: Matthew places his genealogy at the outset of his Gospel, while Luke sandwiches his between his accounts of Jesus' baptism and temptation. Matthew's 3 x 14 structure is a transparent feature of his genealogy, but there is a great deal of debate over the possibility of an 11 x 7 structure for Luke's.

A major difference occurs in Matthew 1:6 and Luke 3:31, where Matthew puts Solomon after David and Luke puts Nathan after David. From this point, the genealogies diverge totally until they converge briefly with Shealtiel and Zerubbabel in Matthew 1:12 and Luke 3:27. Then they diverge again until Joseph in Matthew 1:16 and Luke 3:23. In other words, the genealogies converge in Matthew 1:2-6 and Luke 3:32-34 (with one difference); Matthew 1:12 and Luke 3:27; and Matthew 1:16 and Luke 3:23. But they diverge much more often: in Matthew 1:3 and Luke 3:33; Matthew 1:6-16 and Luke 3:24-31 (with one agreement). Between Abraham and Jesus, Luke has 56 generations, and only 12 of these converge with Matthew's 42 generations. Convergence occurs during the premonarchial period, divergence elsewhere.

These genealogies and their relationship to each other raise some theological questions, beginning with historicity. Both genealogies have their individual historical problems, and additional problems arise when they are compared. People are mentioned in the genealogies who do not turn up in the Old Testament or anywhere else that we know of. And people in one genealogy do not match up with people in the other. At this point, one's overall theological perspective informs exegesis. Scholars who are skeptical of the historical accuracy of the Gospels tend to deprecate the historicity of the genealogies and totally despair of ever reaching anything approaching a solution to the problems. Such scholars see the genealogies as theological constructions with dubious historical moorings. There are, of course, others who prefer to remain in ignorance of the difficulties while proclaiming a faith that does not wish to be confused by facts. However, there is good reason to accept the historical reliability of the Gospels, and those who are committed to this (see Blomberg 1987) point to solutions that are plausible, though not totally satisfying. It is the

faith commitment of the individual scholar that is decisive. The problem is that there is simply insufficient information for convincing conclusions to be reached.

Another line of theological discussion is the question of the differences in the genealogies and their respective purposes. It has been argued by many older commentators (e.g., Broadus 1886:6; though disputed by Barnes 1868:2 and Calvin 1972:54-55) that Matthew gives Joseph's genealogy, while Luke gives Mary's. While it is possible that Mary was a descendant of David (Luke 1:32), she is not mentioned in the genealogy. Rather Joseph is (Luke 3:23). This theory arises not from reading Luke but as an expedient to relieve a difficulty (Carson 1984:64).

Another approach sees both genealogies as Joseph's, but with the nuance that Matthew provides Joseph's royal succession to the throne and Luke provides his real genealogy. In this approach, Joseph's real father was Heli (Luke 3:23), and Jacob (Matt 1:16) was Heli's full brother, who died without an heir. Heli carried out a levirate marriage (Deut 25:5-10) with Jacob's widow. But this theory raises many other questions too numerous to be discussed here.

When all is said and done, it is clear that the overall theological perspective of the interpreter is decisive. Evangelicals must admit that there are insuperable difficulties in fully resolving all the problems in the genealogies. But this does not amount to rejecting biblical authority and accuracy. While there is not sufficient evidence to solve the difficulties, there is likewise insufficient evidence to falsify the biblical record. No doubt, both genealogies are based on traditions available to Matthew and Luke, which they passed on in good faith (Albright and Mann 1971:5-6). Matthew and Luke had distinct purposes in composing their genealogies, and neither of their intentions was to exhaustively summarize the biological lineage of Jesus (Brown 1993:85). With this in mind, many of the difficulties are more understandable. Difficulties aside, both Matthew and Luke affirm Jesus' Abrahamic and Davidic ancestry, as well as his miraculous conception by the virgin Mary.

Another area of theological concern is the respective purposes of the genealogies in their literary contexts. Matthew used his genealogy primarily for Christological purposes, to demonstrate the Abrahamic and Davidic ancestry of Jesus the Messiah while showing him to be the fulfillment of God's promises. Additionally, the presence of the women (who are probably all Gentiles) hints at Matthew's agenda for universal mission to all the nations.

The situation is quite different for Luke's genealogy, which occurs not at the beginning of his gospel but between his accounts of Jesus' baptism and temptation. It seems significant that both the preceding baptism pericope and following temptation pericope stress the divine sonship of Jesus. At the baptism, the Father affirmed this unique sonship (3:22), and at the temptation the devil unsuccessfully tested it (4:3, 9). The genealogy, tracing Jesus back to Adam and to God himself (3:38), leads one to the same conclusion: Jesus is the Son of God. The first Adam was also a son of God, but he failed under satanic testing. Endued with the Spirit (3:22; 4:1, 14, 18), the second Adam is victorious over Satan. Thus at the beginning of his ministry Jesus is viewed as the representative person for all human beings

(Marshall 1978:161). Luke mentions Abraham and David, just as Matthew does, but Luke's purpose is not to relate Jesus to Abraham and David. Rather, it is to relate all mankind to the God of Abraham, of David, and, preeminently, of Jesus.

◆ C. Birth of Jesus the Messiah (1:18-25)

18This is how Jesus the Messiah was born. His mother, Mary, was engaged to be married to Joseph. But before the marriage took place, while she was still a virgin, she became pregnant through the power of the Holy Spirit. 19Joseph, her fiancé, was a good man and did not want to disgrace her publicly, so he decided to break the engagement* quietly.

20As he considered this, an angel of the Lord appeared to him in a dream. "Joseph, son of David," the angel said, "do not be afraid to take Mary as your wife. For the child within her was conceived by the Holy Spirit. 21And she will have a son, and you are to name him Jesus,* for he will save his people from their sins."

22All of this occurred to fulfill the Lord's message through his prophet:

23"Look! The virgin will conceive a child!
She will give birth to a son,
and they will call him Immanuel,* **which means 'God is with us.'"**

24When Joseph woke up, he did as the angel of the Lord commanded and took Mary as his wife. 25But he did not have sexual relations with her until her son was born. And Joseph named him Jesus.

1:19 Greek *to divorce her.* **1:21** *Jesus* means "The LORD saves." **1:23** Isa 7:14; 8:8, 10 (Greek version).

NOTES

1:18 ***This is how Jesus the Messiah was born.*** The verb in this rendering is based on the word *genesis* [TG1078, ZG1161], which occurred previously in 1:1.

Mary, was engaged . . . she became pregnant. Two details provided in 1:18 are crucial for understanding Joseph's dilemma in 1:19. Mary was engaged to Joseph, but before their marriage was consummated she was discovered to be pregnant. Engagement or betrothal frequently occurred when girls were twelve years old. When the groom had completed his obligations to the bride's father according to the marriage contract, the bride came under the authority of her husband, though she did not necessarily move to her husband's house at that time. Evidently, the situation in 1:18 involved all but the final stage of the process (cf. 25:1-12 and Brown 1993:123-124). Joseph had become engaged to Mary and had assumed authority over her. He was already her husband, but planned to divorce Mary because of the apparent unfaithfulness (1:21; cf. Deut 22:23-24).

while she was still a virgin. Lit., before she and Joseph "came together" sexually, she became pregnant from the work of the Holy Spirit (cf. Luke 1:34-35).

through the power of the Holy Spirit. The Holy Spirit is mentioned here for the first time in Matthew. The Spirit is involved in Jesus' conception (cf. 1:20), empowerment (3:16; 12:18, 28), and leading (4:1). In Jesus' view, the OT Scriptures came from the Spirit (22:43). John spoke of the day when Jesus would baptize in the Spirit (3:11), and Jesus promised his disciples that the Spirit would supply their testimony during persecution (10:20). They were mandated to baptize in the name of the Father, the Son, and the Holy Spirit (28:19).

1:19 ***decided to break the engagement.*** Joseph's plan to quietly divorce Mary (see NLT mg) is explained here. The plan emanated from Joseph's character as a just man who did not want to publicly disgrace Mary. This seems to mean that though Joseph was a law-

The Gospel of Mark

DARRELL L. BOCK

INTRODUCTION TO *Mark*

TODAY, THE GOSPEL OF MARK is generally regarded as the first Gospel to have been written (Stein 1987; Brown 1997:99-125; Guthrie 1990:136-208). Most of the church fathers of the first five centuries held that Matthew was the earliest Gospel, possibly because of its direct apostolic roots (see Irenaeus *Against Heresies* 3.1.1-2; Tertullian *Against Marcion* 4.2.1-5; Papias, as cited in Eusebius *Ecclesiastical History* 7.39.16; for evaluation, see Bock 2002a:163-165). However, the connection between Mark and the apostle Peter is also consistently affirmed by early church tradition, which helps to explain how a Gospel written by a non-apostolic figure became a part of the New Testament canon.

The belief that Mark is our earliest Gospel emerges from several factors: (1) Mark's outline seems to be fundamental to the basic structure of the three synoptic Gospels. In other words, when Matthew is not going his own way, he seems to be following Mark, and the same is true of Luke. This means that Mark is probably either our first written Gospel or the last of the Synoptics. (2) Mark says critical things about the disciples that are softened in the other Gospels. Textually, it seems more likely that later authors would remove or downplay such transparent failures (as Matthew and Luke do) than that a later author would add these accounts (thus, their presence in Mark argues against it being the third Gospel written). (3) Mark is the shortest Gospel, but in the accounts that are parallel to the other Gospels, it generally gives more detail. This makes it unlikely that Mark is a "summary" Gospel following Matthew and Mark. (4) Mark is an "action" Gospel, lacking much of the key discourse material found in the other Gospels. Again, if Mark were writing last and summarizing the other Gospels, it is hard to explain these omissions; there is no infancy account or evidence of a Sermon on the Mount or Plain. Since Mark was probably our first written Gospel, his outline has often been important in recent efforts to present the life of Christ, even though sections of it are probably not arranged chronologically but topically (e.g., the conflicts of Mark 2–3).

As with the other Gospels, discussions about authorship, date, and audience revolve around external testimony from witnesses in the later church and inferences based on internal features of the Gospel (for all the options discussed regarding these areas, see Guelich 1989: xxv-xxxii).

AUTHOR

As with the other Gospels, the author does not name himself in his work. We need to look to other sources to discover the author of this Gospel. Its association with Mark comes to us through early church testimony (Gundry 1993:1026-1045; Taylor 1966:1-8). According to Eusebius, Papias described Mark as Peter's interpreter (*Ecclesiastical History* 3.39.15). These remarks of Papias are often dated around AD 140, although some argue that they could actually be from as much as thirty years earlier, since Papias is associated with Polycarp, Ignatius, and Clement of Rome, and Eusebius's discussion precedes his mention of Emperor Trajan's persecution of around AD 110 (Gundry 1993:1027-1028). Papias claims that what he says goes back to John the elder (probably the apostle John), which moves the source of the information back one generation from his report. (Gundry, 1993:1032-1033, also discusses and rejects Eusebius's distinction between John the apostle and John the elder.) This remark places us at the end of the first century. Papias, as reported by Eusebius, claimed that

> Mark having become the interpreter of Peter, wrote down accurately, though not in order, whatsoever he remembered of the things said or done by Christ. For he neither heard the Lord nor followed him, but afterward, as I said, he followed Peter, who adapted his teaching to the needs of his hearers, but with no intention of giving a connected account of the Lord's discourses, so that Mark committed no error while he thus wrote some things as he remembered them. For he was careful of one thing, not to omit any of the things which he had heard, and not to state any of them falsely.

We have other sources beyond Papias. The Anti-Marcionite Prologue (about AD 180), Irenaeus (*Against Heresies* 3.1.1-2), and Clement of Alexandria (*Ecclesiastical History* 6.14.6) confirm this identification. Clement is reported to have said the following concerning Mark:

> The Gospel according to Mark had this occasion. As Peter had preached the word publicly at Rome, and declared the Gospel by the Spirit, many who were present requested that Mark, who had followed him for a long time and remembered his sayings, should write them out. And having composed the Gospel he gave it to those who had requested it.

Irenaeus wrote that "after their [Peter and Paul's] departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter." The Prologue calls Mark "stump-fingered," giving us one of the most vivid and famous descriptions of any evangelist. Justin Martyr suggests that Mark was connected to Peter. In an allusion to Mark in Martyr's *Dialogue with Trypho* 106, he calls material from Mark 3:17 "the memoirs of him," referring to Peter. The superscriptions also confirm this connection (Hengel 1985:74-81). There is no external evidence for any other author. Taylor concludes, "There can be no doubt that the author of the Gospel was Mark, the attendant of Peter." The conclusion that the author was Mark "may be accepted as sound" (Taylor 1966:26).

Many people identify Mark as John Mark, a known assistant to Peter, Paul, and Barnabas (Acts 12:12, 25; 13:13; 15:37-39; Col 4:10; 2 Tim 4:11; Phlm 24; 1 Pet 5:13). Mark was a common name, so this conclusion is dependent to some degree on early church testimony and on the association of John Mark with both Peter and Paul. There are, however, no good alternatives to this conclusion (Blomberg 1997:124).

DATE

Determining Mark's date is somewhat difficult because the external testimony is not in agreement. Irenaeus, in *Against Heresies* 3.1.1-2, places the composition after the deaths of Peter and Paul around the late 60s, while Clement of Alexandria, as cited by Eusebius in *Ecclesiastical History* 2.15.2, dates it during Peter's and Paul's time in Rome, which could push the date back into the 50s. Most commentators opt for a date in the AD 65–70 range, while others place Mark just after AD 70. Those opting for the post-70 date argue unpersuasively that Mark 13, with its "prediction" of Jerusalem's destruction, must have a post-AD 70 perspective, since they view the account as "prophecy historicized." There is nothing in Mark 13 that points to such an "after the fact" prophecy. Rather, the chapter reflects the language of a covenantal judgment of God for covenantal unfaithfulness, something the exilic and post-exilic prophets taught (Gundry 1993:1042). However, if one accepts the testimony of Clement of Alexandria that Peter ratified Mark's work, then a date in the late 50s to mid-60s is possible. A mid- to late 60s date argues that although Mark got his material from Peter, he took some time to compile and compose his Gospel. A date in the late 50s or early 60s is a good possibility, but one in the mid- to late 60s is also possible, although the impact of that date is to push Matthew and Luke beyond AD 70, which may be too late for those gospels. (On how AD 70 relates to the date of the gospels, see my introduction to Luke in Bock 1994.) As with each Gospel, the discussion turns on what part of the external testimony one accepts, as well as on one's view of the order and date of composition among the Gospels.

AUDIENCE

The same text from Clement locates the Gospel's original audience in Rome. Later tradition claims a setting as far away as Egypt (John Chrysostom *Homilies on Matthew* 1.3). However, the Latinisms in the book suggest Rome as the most likely locale, and this also finds support in Mark's emphasis on suffering. The community in Rome experienced pressure both from Jews and from the empire (there was Roman pressure on the Jews in AD 49 and Nero persecuted Christians in AD 64). The Gospel of Mark indicates the tension that existed between the disciples and the Jews, especially those in charge of Judaism, realities that may well explain the Gospel's emphasis on suffering. The early Roman Christian community was being made aware that they could not follow Jesus without suffering just as the rejected Jesus himself

suffered (10:35-45). They also were being shown that discipleship failures in their past could be overcome by the same power that enabled Jesus to endure the cross.

OCCASION AND PURPOSE OF WRITING

Given the emphasis on suffering in Mark, this Gospel was probably associated with a period of persecution, especially against the church in Rome (Lane 1974:24-25). The Gospel should, then, encourage Christians who suffer for their faith. The fact that Nero burned Christians, blaming them for the great fire in Rome, underscores the severity of the situation (Suetonius *Nero* 38). Christians were also disliked because they refused to share in the adulation and worship of the emperor that were part of Roman nationalism. They were seen as disloyal citizens.

For Mark, the Roman conflict was less important than the larger spiritual battle with Satan and the forces of evil, referred to as early as chapter 1 in the temptation scene and the exorcisms. The Gospel calls its followers to be loyal to the gospel and its message about Jesus. This requires a devoted and sacrificial discipleship (1:17, 20; 2:14; 10:28), one that is supported by the realization that Jesus is indeed all he showed himself to be in his earthly ministry. Jesus' vindication in resurrection is a precursor to his return.

Jesus' nature is revealed as his story is told, not as a secret, but as a gradual disclosure based on what Jesus did more than on what he said (Evans 2001:lxxi-lxxii). Titles for Jesus abound at the end of the Gospel when the disclosure is complete. When Jesus speaks of himself, most of his sayings refer to him as the suffering Son of Man and point to his rejection (Bock 2002b:602). Jesus knew he would suffer, faced this reality, and became the ransom for the world, knowing that God would vindicate him in the end. Those who embrace his Gospel will follow in the same victorious and triumphant way.

CANONICITY AND TEXTUAL HISTORY

The close connection of the Gospel of Mark to Peter explains its acceptance and circulation in the early church. Sometimes people argue that Matthew would never have used this Gospel as a basis for his own Gospel because Matthew was an eyewitness and Mark was not. However, Mark's strong association with Peter gives his Gospel credibility. It must have had apostolic links for the church to welcome it into the basic fourfold Gospel collection—a collection well established by the mid-second century—even though the church readily acknowledged that a non-apostle wrote it.

For solid summaries of the state of the ancient manuscripts of Mark, see Evans (2001:lix-lx). By way of summary, Mark is in only a few papyri: 𝔓45, 𝔓84, and 𝔓88. 𝔓45 (third century) contains Mark 4:36–9:31 and 11:27–12:28 (with lacunae); 𝔓84 (sixth century) preserves Mark 2:2-9 and 6:30-41 (with lacunae); 𝔓88 (fourth century) preserves Mark 2:1-26. Complete manuscripts appear in a (to 16:8), A (to 16:20), B (to 16:8), D (to 16:20), and W (to 16:20). The Alexandrian manuscripts are 𝔓88, A, and B. A few witnesses have been identified as "Caesarean" in the Gospel

Mark is the John Mark of Acts 13:13, who abandoned Paul under pressure, then the theme may well be a reflection of his own experience and growth—in spite of the account of his failure in Acts, he persevered in discipleship as Colossians 4:10-11 bears witness.

In summary, Mark addresses a church under duress and suffering rejection as their Teacher had before them. The antidote to their stressful situation is to persevere and to look to Jesus as their example. The Gospel of Mark gives us one of the earliest glimpses as to how the church presented Jesus and his life to others who needed to be established in their walk with God.

OUTLINE

Many scholars today regard Mark as the first of the four canonical Gospels to be written. Its outline of Jesus' ministry has become the basic structure through which his life has been traced, even though sections of it are probably given in topical, not chronological, order (e.g., the conflicts of Mark 2–3).

The first major section of this Gospel is on Jesus' public ministry; Mark's account cycles through a consistent structure in each of its three sub-parts. There is a story about the disciples at the beginning (1:16-20; 3:13-19; 6:7-13) and a note about rejection or a summary at the end (3:7-12; 6:1-6; 8:22-26; Guelich 1992:516) of each of these sub-sections.

The turning point of Mark's Gospel is the confession that Jesus is the Christ (8:27-31). Before this confession, there is a miracle in which Jesus gives sight. After the confession comes the repeated information that he will suffer, a point the disciples struggle to grasp. Half of the Gospel treats the movement toward the final week of Jesus' ministry, while a full quarter of it is on the suffering of the last week. For Mark, these events are central to his story and to the theme of Jesus' sufferings.

I. Prologue on the Beginning of the Gospel (1:1-15)
   A. John the Baptist Prepares the Way (1:1-8; cf. Matt 3:1-12; Luke 3:1-14)
   B. The Baptism and Temptation of Jesus (1:9-15; cf. Matt 3:13-17; 4:1-11; Luke 3:21-23; 4:1-13)

II. Jesus' Public Ministry (1:16–8:26)
   A. Calling of Disciples and Beginning of Miracles (1:16–1:45)
      1. The first disciples (1:16-20; cf. Matt 4:18-22)
      2. Jesus casts out an evil spirit (1:21-28)
      3. Jesus' work continues in Capernaum and Galilee (1:29-45)
   B. Controversy Leading to Rejection (2:1–3:12)
      1. The first controversy: Jesus as Son of Man heals a paralytic and forgives sin (2:1-12; cf. Matt 9:1-8; Luke 5:17-26)
      2. The second controversy: Jesus calls Levi and eats with sinners (2:13-17; cf. Matt 9:9-13; Luke 5:27-32)

3. The third controversy: Jesus' disciples did not practice fasting (2:18-22; cf. Matt 9:14-17; Luke 5:33-39)
4. The fourth controversy: Jesus' disciples violate the Sabbath (2:23-28; cf. Matt 12:1-8; Luke 6:1-5)
5. The fifth controversy: Jesus heals on the Sabbath (3:1-6; cf. Matt 12:9-14; Luke 6:6-11)
6. Summary of Jesus' early ministry (3:7-12; cf. Matt 12:15-21; Luke 6:17-19)

C. Teaching on the Mystery-filled Kingdom and Miracles of Power Yield Rejection (3:13–6:6a)
1. The choosing of the Twelve (3:13-19; cf. Luke 6:12-16)
2. The debate over Jesus' power: Is it from Satan or from God? (3:20-30; cf. Matt 12:22-24)
3. Jesus' true family is those who do God's will (3:31-35; cf. Matt 12:46-50)
4. Parable of the sower (4:1-20; cf. Matt 13:1-9)
5. Parable of the lamp (4:21-25)
6. Parable of the growing seed (4:26-29)
7. The mustard seed and a summary on parables (4:30-34; cf. Matt 13:31-35)
8. Jesus calms a storm (4:35-41; Luke 8:22-25)
9. The healing of the Gerasene demoniac (5:1-20; cf. Luke 8:26-39)
10. The woman with the hemorrhage and Jairus's daughter (5:21-43; cf. Luke 8:40-56)
11. Jesus faces rejection at Nazareth (6:1-6a; cf. Matt 13:53-58)

D. Challenge, Misunderstanding, and Confession (6:6b–8:26)
1. The Twelve are sent out (6:6b-13; cf. Luke 9:1-6)
2. The death of John the Baptist (6:14-29; cf. Matt 14:3-12; Luke 9:7-10)
3. Jesus feeds five thousand (6:30-44; cf. Matt 14:13-21; Luke 9:10-17; John 6:1-13)
4. Jesus walks on water (6:45-52; cf. Matt 14:22-33; John 6:14-21)
5. Healing of the sick in Gennesaret (6:53-56; cf. Matt 14:34-36)
6. Jesus' views on cleanliness and purity (7:1-23; cf. Matt 15:1-20)
7. The Syrophoenician woman's faith leads to healing (7:24-30; cf. Matt 15:21-28)
8. Jesus heals a deaf and mute man (7:31-37; cf. Matt 15:29-31)
9. Jesus feeds four thousand (8:1-10; cf. Matt 15:32-39)
10. The Pharisees demand a sign (8:11-13; cf. Matt 16:1-4)
11. Dialogue about yeast among the Pharisees and Herod (8:14-21; cf. Matt 16:5-12)
12. A blind man's healing at Bethsaida (8:22-26)

III. To Jerusalem, Passion and Vindication (8:27–16:8)
  A. Passion Predictions and Discipleship Teaching (8:27–10:52)
    1. Peter's confession at Caesarea Philippi (8:27-30; cf. Matt 16:13-20; Luke 9:18-21)
    2. Jesus begins to speak about his death and resurrection (8:31-33)
    3. Following Jesus (8:34–9:1; cf. Matt 16:21-28; Luke 9:22-27)
    4. Jesus' transfiguration (9:2-13; cf. Matt 17:1-13; Luke 9:28-36)
    5. Jesus performs an exorcism after the disciples' failure (9:14-29; cf. Matt 17:14-21; Luke 9:37-43)
    6. Jesus predicts his death again (9:30-32; cf. Matt 17:22-27; Luke 9:43-45)
    7. The greatest in the Kingdom (9:33-37; cf. Matt 18:1-14; Luke 9:46-48)
    8. Miscellaneous remarks about relationships and accountability (9:38-50)
    9. Jesus' remarks on divorce (10:1-12; cf. Matt 19:1-12)
    10. Jesus blesses the children (10:13-16; cf. Luke 18:15-17)
    11. Jesus encounters a rich man (10:17-31; cf. Matt 19:16-30; Luke 18:18-30)
    12. Jesus predicts his death again (10:32-34; cf. Matt 20:17-28; Luke 18:31-33)
    13. Jesus teaches about service (10:35-45)
    14. Jesus heals the blind man Bartimaeus (10:46-52; cf. Matt 20:29-33; Luke 18:35-43)
  B. Conflict in Jerusalem and Prediction of Judgment (11:1–13:37)
    1. Jesus' triumphal entry into Jerusalem (11:1-11; cf. Matt 21:1-11; Luke 19:29-44; John 12:12-19)
    2. Jesus curses the fig tree and clears the Temple (11:12-25; cf. Matt 21:12-22; Luke 19:45-48)
    3. Question about the source of Jesus' authority (11:27-33; cf. Matt 21:23-32; Luke 20:1-8)
    4. Parable of the evil tenants (12:1-12; cf. Matt 21:33-46; Luke 20:9-19)
    5. Question concerning paying taxes to Caesar (12:13-17; cf. Matt 22:15-22; Luke 20:20-26)
    6. Question about resurrection (12:18-27; cf. Matt 22:23-33; Luke 20:27-40)
    7. The most important commandment (12:28-34; cf. Matt 22:34-40)
    8. Question about the Messiah (12:35-37; cf. Matt 22:41-46; Luke 20:41-44)
    9. Contrasting the scribes and a widow (12:38-44; cf. Matt 23:1-12; Luke 20:45-47)

10. The destruction of the Temple and return of the Son of Man (13:1-37; cf. Matt 24:1-36; Luke 21:5-36)

C. King of the Jews Executed for Blasphemy, Confessed as God's Son, and Vindicated by God (14:1–16:8)

1. The plot to arrest Jesus (14:1-2; cf. Matt 26:1-5; Luke 21:37–22:1-2)
2. The anointing at Bethany (14:3-9; cf. Matt 26:6-13; John 12:2-11)
3. Judas betrays Jesus (14:10-11; cf. Matt 26:14-16; Luke 22:3-6)
4. The Last Supper (14:12-26; cf. Matt 26:17-30; Luke 22:7-20; John 13:21-30)
5. Peter's denials predicted (14:27-31; cf. Matt 26:31-35; Luke 22:31-38; John 13:31-38)
6. Jesus at Gethsemane (14:32-42; cf. Matt 26:36-46; Luke 22:39-46)
7. Jesus is betrayed and arrested (14:43-52; cf. Matt 26:47-56; Luke 22:47-53; John 18:2-12)
8. The Jewish leaders examine Jesus (14:53-65; cf. Matt 26:57-68; Luke 22:54)
9. Peter's denials (14:66-72; cf. Matt 26:69-75; Luke 22:55-65; John 18:25-27)
10. Jesus' trial before Pilate (15:1-15; cf. Matt 27:11-26; Luke 23:1-25; John 18:28–19:16)
11. The soldiers mock Jesus (15:16-20; cf. Matt 27:27-31)
12. Jesus' crucifixion and death (15:21-39; cf. Matt 27:32-56; Luke 23:26-49; John 19:17-37)
13. Jesus' burial (15:40-47; cf. Matt 27:57-66; Luke 23:50-56; John 19:31-42)
14. The resurrection of Jesus (16:1-8; cf. Matt 28:1-10; Luke 24:1-12; John 20:1-18)

IV. The Added Endings to Mark (post-16:8)

A. The Shorter Ending (post-16:8)

B. The Longer Ending (16:9-20)

COMMENTARY ON

Mark

◆ I. Prologue on the Beginning of the Gospel (1:1–15)

A. John the Baptist Prepares the Way (1:1–8; cf. Matt 3:1–12; Luke 3:1–14)

This is the Good News about Jesus the Messiah, the Son of God.* It began [2]just as the prophet Isaiah had written:

"Look, I am sending my messenger ahead of you,
and he will prepare your way.*
[3]He is a voice shouting in the wilderness,
'Prepare the way for the LORD's coming!
Clear the road for him!'*"

[4]This messenger was John the Baptist. He was in the wilderness and preached that people should be baptized to show that they had repented of their sins and turned to God to be forgiven. [5]All of Judea, including all the people of Jerusalem, went out to see and hear John. And when they confessed their sins, he baptized them in the Jordan River. [6]His clothes were woven from coarse camel hair, and he wore a leather belt around his waist. For food he ate locusts and wild honey.

[7]John announced: "Someone is coming soon who is greater than I am—so much greater that I'm not even worthy to stoop down like a slave and untie the straps of his sandals. [8]I baptize you with* water, but he will baptize you with the Holy Spirit!"

1:1 Some manuscripts do not include *the Son of God.* **1:2** Mal 3:1. **1:3** Isa 40:3 (Greek version). **1:8** Or *in;* also in 1:8b.

NOTES

1:1 ***Good News.*** We get our word "gospel" (BDAG 402-403) from this noun, *euangelion* [TG2098, ZG2295]. Mark narrates this special story of good news centered in the ministry of Jesus the Messiah (the Christ).

about Jesus the Messiah. The NLT correctly renders the objective genitive of the Gr. as "about." In the second century, this expression became a shorthand way of referring to narrative accounts that described Jesus' life and ministry, but it is probably not used in that technical way here. Mark is simply stating that this story is God's good news about how the power of God's coming kingdom and salvation manifested itself in and through Jesus the Christ, who is also the Son of God.

Son of God. There is debate as to whether or not this phrase is in the original text of Mark's gospel. The phrase is missing in some important early witnesses such as ℵ. It is likely that in these cases the phrase was accidentally omitted due to similar endings in the abbreviated forms of the sacred names: ΕΥΑΓΓΕΛΙΟΥ $\overline{\text{ΙΥ}}$ $\overline{\text{ΧΥ}}$ $\overline{\text{ΥΥ}}$ $\overline{\text{ΘΥ}}$. The last four words look similar because each is written as a *nomen sacrum* (divine title). The first

corrector of Codex Sinaiticus (a) added ΥΥ ΘΥ before it left the scriptorium. However, not all ancient MSS wrote the word "Son" as the *nomen sacrum* ΥΥ, so this is not a conclusive argument (see Comfort 2007:[Mark 1:1]). It is more likely that "Son of God" was accidentally dropped than that a copyist expanded the introductory title, especially since the major MSS of B, D, and W support the reading (Metzger 1971:73). The title appears at a few key points in Mark (1:11; 15:39), pointing to the unique, intimate relationship the messianic Jesus had with the Father. Witherington (2001:69) compares this beginning of Mark to the Priene inscription about Caesar Octavian from 9 BC, which also uses the term "good news" and speaks of his birth as "the birthday of the god [that] was for the world the beginning of his good news." This is "the epiphany or advent of a deity" (Witherington 2001:70). Mark's gospel is about a person who makes a similar yet distinct claim to deity, a divine figure different from those Mark's Gentile audience may have been accustomed to hearing about.

1:2 ***the prophet Isaiah.*** The passage names Isaiah in the introductory formula and cites wording from Exod 23:20, Mal 3:1, and Isa 40:3. Malachi 3 speaks of a prophet to come like Elijah (also 4:5-6), while Exod 23 points to a messenger (lit., "angel") who leads the way. After the citation, Mark comments only on the portion from Isaiah that describes activity "in the wilderness," which explains his introductory formula. This is the only OT citation made by the narrator in this Gospel (Garland 1996:43; the other OT citations in this Gospel are made by Jesus). The point is that the preparation for God starts in the wilderness, as Mark 1:4 makes clear, not that John is a voice crying in the wilderness, as the text is often read (Witherington 2001:72).

1:5 ***Jordan River.*** The ministry of John the Baptist is traditionally associated with a location south of Jericho near the Wadi-el-Kelt (Guelich 1989:20). The lower Jordan valley was a wilderness and Elijah is also associated with this area (2 Kgs 2:6-14; also Elisha in 2 Kgs 5:8-14). Although Guelich is hesitant to make connections between John and Elijah, it appears that an overlap is likely at a few points in the text, as John's clothing also recalls Elijah's (2 Kgs 1:8, LXX).

1:7 ***untie the straps of his sandals.*** An important cultural detail; in later Judaism, untying the thong of someone's sandal was considered too menial a task for a Jewish slave to perform (*Mekilta Exodus* 21.2; *b. Ketubbot* 96a). If such an understanding goes back to John's time, then John was saying that the One to come is so great that John is not worthy even to perform the most menial of tasks for him. Thus, by comparison he is less than a slave. This kind of humility appears in John's Gospel (John 3:27-30). The NLT's addition of his not being worthy "even to stoop down like a slave" brings out this nuance.

1:8 ***he will baptize you with the Holy Spirit.*** This allusion to baptism is associated with the arrival of the eschaton in the OT (Isa 35:15; 44:3; Ezek 11:19; 36:26-27; 37:14; Joel 2:28-29 [3:1-2]). God's decisive act on behalf of humanity was announced as approaching in the baptizing ministry of the Messiah. This is why cleansing (water baptism) and repentance (what that cleansing represents) were part of John's ministry of preparation (1:4). Participation in John's baptism showed a readiness to receive the greater baptism that the coming One would bring. Preparation for forgiveness of sins leads to forgiveness when the greater One to whom John pointed is embraced. In OT thinking, when someone is cleansed and forgiven, God can indwell that person with the presence of his Spirit (Ezek 36:25-27). This summarizes Mark's gospel: cleansing, forgiveness, and the intimate divine presence all come through the Messiah to those who, in faith, embrace repentance and reorientation in their lives. Mark will mention the Spirit only a few more times in his gospel—in connection with Jesus' authority over demons (3:22, 29-30), the Spirit's work through a writer of Scripture (12:36), and the Spirit's speaking through persecuted believers (13:11).

COMMENTARY

The opening of Mark's Gospel contains a title, an appeal to Scripture, and the description of a prophetic figure, John the Baptist, whose calling was to announce the arrival of Jesus the Christ, the key figure in God's plan. Jesus is described as Messiah and Son of God, two major titles that highlight Jesus' uniqueness. "Messiah" signifies his role as the powerful deliverer who rules over the Kingdom and administers the hope, promise, and judgment of God (Cranfield 1959:35). "Son of God" underscores the unique relationship of this regal figure with God. Mark's Gospel will explain his identity as Son as it unfolds.

It is important to read a Gospel as a developing story. Some of what Mark means becomes clear as this theological narrative unfolds, from its beginning to its turning point in the passion and resurrection. Much as a mystery novel develops its various dimensions, the Gospel gains momentum as it portrays Jesus as the Messiah, Son of God. It is important to distinguish between what readers know with the help of Mark's prologue and what the characters within Mark's story knew (Witherington 2001:79). They must learn who Jesus is. Mark's narrative shows how this took place and the different reactions that revelation produced. This key point of the narrative is often lost on readers who have come to understand the whole story ahead of time. As Witherington (2001:79) says, "Seeing the narrative with the benefit of hindsight is a wonderful thing." Even so, keeping an eye on how the narrative develops through the experience of its characters is part of a careful reading. The Gospel narrative works upon its readers on more than one level at once.

Taking into account the verses immediately following this section, we see that in 1:1-13 Mark begins his narrative with a series of events orchestrated by God, foreshadowing for his readers where the whole story is headed (Garland 1996:42). God speaks about his plan from Scripture in 1:2-3. God speaks directly to Jesus from heaven to underscore Jesus' uniqueness in 1:11. The passage in 1:12-13 shows that Jesus was so important that an opponent from the spirit world would try to stop him, as Satan tested Jesus in the wilderness. This "behind the scenes" introduction to the cosmic dimensions of the story underscores Jesus' importance for Mark's readers. Only after this introduction does the story of Jesus' actual ministry begin, showing how people were confronted with who Jesus was. This heavenly vantage point dominates Mark's prologue in a way that is distinct from how most of the rest of the Gospel gradually unveils its story (Hooker 1991:31). Mark thus sets the stage with his prologue much as John's prologue does for his Gospel (John 1:1-18).

The story begins with God's plan as introduced in Scripture, especially in the prophets' predictions of a great day of deliverance, a new day that was being announced as present through a ministry taking place in the desert. Mark highlights Isaiah, but the citation he presents is actually a composite of Exodus 23:20; Malachi 3:1, with its messenger language; and the call for preparation from Isaiah 40:3. John's ministry prepared "the way" for the Lord's coming, like laying a red carpet as all creation was leveled for his entry and hearts were opened to watch for his arrival. The importance of John's ministry in the wilderness is affirmed in the citation and

in Mark's exposition of the fulfillment of the passage in 1:4. Israel entered into the promise in the wilderness (Josh 1:11), and it was a destination for a person fleeing from sin (2 Macc 5:27; *Martyrdom of Isaiah* 2:7-11; 1QS 8:12-16; Garland 1996:52-53). Some anticipated that God would launch his great assault on evil from the wilderness (Isa 40:1-11, a "new exodus" deliverance; 1QM 1:2-3). The importance of the way of God is highlighted in the interplay between the "prepare your way" in 1:2 and "prepare the way for the Lord's coming" in 1:3. Preparing the way for the Lord's coming meant being ready to walk in the way he would announce, a way that had already been announced in Scripture.

John the Baptist appeared, just as God had said through Isaiah and others, in the wilderness. Israel came through the wilderness to enter the new land, and now, from the wilderness God announced a plan for another exodus to deliver his people. John was called to deliver a preparatory message; it involved active participation in a rite that signified acceptance and identification with this call. That rite was a cleansing baptism of repentance (the NLT says that the act showed that they had turned to God to "receive forgiveness of sins"). The cleansing rite was preparatory to their reception of forgiveness.

This sequence is made clear when Jesus is baptized and then the Spirit descends on him, so the point was not a "baptism of repentance on the basis of forgiveness of sins." This recognition of need constitutes the "turning" that is so basic to repentance and entrance into a faith relationship with God. (In the Old Testament, the Hebrew word meaning "to turn" was often used to signify repentance; Jer 4:28; 18:8; Jonah 3:9-10; TDNT 4:989-992). The real cleansing and forgiveness would be supplied by Jesus' future work. Forgiveness refers to release from sin, which is often understood as a debt incurred by an act, and here a debt that includes guilt and punishment (3:29; Acts 2:38; Eph 1:7; Heb 9:22). This release from debt was part of what God announced through John as preparatory "good news." Those who were ready for it participated in John's baptism, confessing their sins and thereby recognizing their need of the cleansing the baptism represented. This rite was so central to John's work that Mark literally calls him "John the baptizer" in 1:4, using a participle to make the point. He was the one "who is baptizing."

John attracted a great crowd from Judea and Jerusalem that journeyed out to the southern Jordan River area to hear him. John lived as an ascetic to show his total dependence on God. John was like Elijah at certain points of his ministry (2 Kgs 1:8), a connection that Jesus makes explicit in Mark 9:11-13. It was believed that Elijah would return before the Day of the Lord as a signal that God was about to deliver Israel (Mal 3:1-2; 4:5-6; Sir 48:10).

John's ministry was not just about the arrival of God's promised period of fresh activity, but also about the one who would be central to it. There was "someone . . . coming soon who is greater [mightier] than I." Despite all the prophetic airs surrounding John the Baptist, he was nothing in comparison to the one coming after him. The difference was so great that this prophet saw himself as more lowly than the most menial slave, not even worthy to untie the sandal thong of "the one to

come." In *b. Ketubbot* 96a, R. Joshua b. Levi states that "all service that a slave must render to his master a student must render to his teacher, except untying his shoe" (Strack-Billerbeck 1922.1:121). John said that he was not worthy to perform this most humble of tasks for the One to come.

If John was a prophet, then how much greater was the One to come than a prophet? John explained that the coming One would not baptize with a mere symbol as he did. Rather, this greater One would bring the promised Spirit of God (Ezek 36:25-27; Isa 4:4, with an image of fire, which appears in the parallels of Matt 3:11 and Luke 3:16), the sign of God's presence and of the new day God would bring (1QS 4:20-21). What John could only represent in a rite, Jesus performed.

The Gospel is about the new life God gives through Jesus, who brought the divinely promised baptism of the Spirit. Jesus was clearly mightier than John and made the prophet pale by comparison. The cleansing of people's lives cleared the way for God's powerful presence in the Spirit. The good news of the One to come was about the forgiveness of sins that follows repentance and makes it possible to enter into fellowship and life with God by the presence of the promised Spirit within those who are cleansed.

◆ B. The Baptism and Temptation of Jesus (1:9–15; cf. Matt 3:13–17; 4:1–11; Luke 3:21–23; 4:1–13)

9One day Jesus came from Nazareth in Galilee, and John baptized him in the Jordan River. 10As Jesus came up out of the water, he saw the heavens splitting apart and the Holy Spirit descending on him* like a dove. 11And a voice from heaven said, "You are my dearly loved Son, and you bring me great joy."

12The Spirit then compelled Jesus to go into the wilderness, 13where he was tempted by Satan for forty days. He was out among the wild animals, and angels took care of him.

14Later on, after John was arrested, Jesus went into Galilee, where he preached God's Good News.* 15"The time promised by God has come at last!" he announced. "The Kingdom of God is near! Repent of your sins and believe the Good News!"

1:10 Or *toward him*, or *into him*. **1:14** Some manuscripts read *the Good News of the Kingdom of God*.

NOTES

1:10 ***he saw.*** According to Mark, the descent of the Holy Spirit was seen only by Jesus. It was not a public event but God's private affirmation of Jesus.

the heavens splitting apart. Mark uses a very graphic term to describe how the Spirit came upon Jesus. First, he speaks of the heavens splitting apart (*schizomenous* [TG4977, ZG5387]), or being torn open as if God were coming in from outside the earth's sphere and invading its space (BDAG 981). The same verb is used to describe how the veil of the Temple was ripped during the crucifixion (15:38). Many find the background for this in Isa 64:1[63:19b] (TDNT 7:962). Isaiah appealed to God to tear the sky apart and come down to deliver his people. For Mark, the Spirit's descent upon Jesus began to answer that call. One of Mark's key terms, "immediately" (*euthus* [TG2117, ZG2317]), is not translated here in the NLT but should be noted as present in this verse. This is the first of

41 times that Mark uses this word (out of 51 NT uses). Mark notes that the splitting open of the sky happened as soon as Jesus emerged from the water during the baptism.

the Holy Spirit descending on him like a dove. The Spirit descended like the gentle flight of a dove. Mark's point is not that the Spirit looked like a dove but that the Spirit approached him as a dove would.

1:11 ***a voice from heaven.*** This is God's voice; Mark's prologue continues to emphasize actions from beyond this world. This is not the Jewish *bat qol*, or "daughter of the voice," which is understood as a heavenly substitute for God's voice (Strack-Billerbeck 1922:125-132). This is God directly speaking in the first person about his Son.

dearly loved Son. The citation fuses two OT texts: Ps 2:7 and Isa 42:1. The psalm portrays a king who has a unique relationship to God as his Son. Isaiah describes the Lord's servant as the chosen focus of God's special love. The Gr. word *agapētos* [TG27, ZG28] can have the force of "only" or "unique" (BDAG 7; Gen 22:2, 12, 16) and could mean "the one dear Son."

bring me great joy. God is especially pleased with this person. The remark is an endorsement and a call to be what Jesus is, a Servant-King.

1:12 ***compelled.*** This is strong language. The Spirit "compelled Jesus to go" to the wilderness, where he met Satan, another cosmic figure. The encounter was not accidental, but would show Jesus' superiority to Adam as a representative of humanity.

1:13 ***Satan.*** He is the great "adversary," as his name indicates. Satan does not play a major role in Mark, although demonic conflict does. After this scene, he is mentioned only in the dispute over the source of Jesus' healing power (3:23, 26), in the parable of the seed (4:15), and in the rebuke to Peter about Jesus suffering (8:33).

forty days. It is hard to establish whether this number is symbolic: The Israelite nation wandered for forty years (Num 14:34), and Elijah's fast (1 Kgs 19:8) and Moses's time on Mount Sinai (Exod 34:28) both lasted forty days.

among the wild animals. Once again, it is unclear if this detail is symbolic. In Judaism, wild animals were associated with threat or evil; their subjection could represent the defeat of evil and the arrival of the new era (Isa 13:21-22; Ezek 34:5, 8; *Testament of Issachar* 7:7; *Testament of Benjamin* 5:2; *Testament of Naphtali* 8:4; for animals as hostile to people, see *Apocalypse of Moses* 10:1–12:2). Alternatively, wild animals at peace picture an idyllic state (see discussion in France 2002:86) and could be part of a paradise motif (Isa 11:6; *2 Baruch [Syriac Apocalypse]* 73:6; Guelich 1989:38-39). Interestingly, animals are juxtaposed with angels in Ps 91:11-13 (Hooker 1991:50-51).

angels. The angels show God's support of Jesus during this time. Angels also provided sustenance for Elijah (1 Kgs 19:1-8) and, traditionally, for Adam and Eve (*b. Sanhedrin* 59b; cf. *Apocalypse of Moses* 29:1-6; *Life of Adam and Eve* 4:2). This divine care also hints that the new era of restored creation was present in Jesus.

1:14 ***Good News.*** The Gr. word *euangelion* [TG2098, ZG2295], repeated in 1:15, forms an inclusio with 1:1 and concludes the introduction.

1:15 ***The time promised by God.*** This phrase renders the idea of an appointed time being fulfilled. In 1:2, Scripture as written by Isaiah is fulfilled; here the appointed and predicted time described by that Scripture is realized. What was written had now come to pass. The conceptual connection forms another inclusio between the beginning and the end of the introduction.

has come at last. This rendering reflects a context in which the "time is fulfilled" and appears to indicate an event that had already been accomplished. The ambiguity of the

Gr. image of "is near" suggests that although the Kingdom had come, its power had not yet been fully manifested (Cranfield 1959:63-68).

Kingdom of God. This is the subject of Jesus' preaching and of the Gospel. It designates the rule of God in which he enacts his redeeming power and presence as he had promised (*basileia*, BAGD 134-135; Bock 2001:28-60). In Jesus, this reality has drawn so near as to be in the process of coming to pass (*engizō*, BAGD 213).

Repent of your sins and believe the Good News. Those who heard Jesus were called to turn from sin and embrace forgiveness as John prepared them to do. They must then believe that the Kingdom had approached and embrace it in faith. Sin could be dealt with because the Promised One of God had appeared in the person of Jesus.

COMMENTARY

Three short, significant scenes conclude the introduction to Mark's Gospel. John the Baptist's preparatory role in Mark concludes with his baptizing Jesus in the Jordan River. John makes only a cameo appearance here; the stars in the baptism are the voice of God and the astonishing appearance of his Spirit descending through the heavenly canopy to invade human space. The transcendent God gave the Spirit to his Son so he could fulfill his call. In a private experience between Father and Son that underscored Jesus' uniqueness, God called Jesus his beloved Son, one on whom his divine pleasure rested. The Spirit's coming marked Jesus as the one equipped for the task.

Mark's report gives his readers a glimpse of the previously hidden inner circle of divine interaction between Father, Son, and Spirit at the commencement of Jesus' ministry. As Son and Servant, Jesus would proclaim God's deliverance and bring it into reality. However, that deliverance would come in ways his audience did not anticipate and with much suffering. Mark will later highlight this unique aspect of Jesus' mission, but he is not to that point yet. Mark's point here is that the Father showed who the "greater" one to come was. The one who would baptize with the Spirit had been equipped by the Spirit. Jesus' submission to this baptism showed how he desired to identify with humanity and its desperate need for forgiveness and new life. Jesus' baptism thus reinforced John's preparatory message even as it set the stage for a decisive new act. The one who possessed God's Spirit would bring John's role to an end.

From this high moment of divine intimacy, Jesus was "compelled" to go into the wilderness to face the hostile forces of a fallen creation. Here he met another cosmic player—Satan, the great adversary. In a tantalizingly brief summary, we are told only that Satan tempted him for forty days, that he was among the wild animals, and that angels cared for him. It is left implicit that the temptations mentioned failed to bring down this new representative of humanity. It is often commented that Mark does not note Jesus' victory, but such a reading fails to penetrate the subtlety of Mark's text. If Satan had to pursue Jesus during forty days of temptation, the only reason the effort continued was because Satan failed. Nothing in the hostile environment overcame Jesus. Neither was he entirely alone, as the angels were continually caring for him (the Gr. is in the imperfect tense), indicat-

ing God's support. This is the only place in Mark where angels are said to help Jesus (Witherington 2001:81). Jesus emerged from the scene a victorious second Adam, succeeding where the first Adam had failed (a motif which Paul uses in Rom 5:12-19, and which John Milton chose as the theme of his second epic poem, *Paradise Regained*).

Mark then notes that John was arrested. Matthew and Luke tell us that the arrest came because John rebuked Herod Antipas for his divorce and remarriage to the divorced Herodias. After John's arrest, Jesus began to preach. The perfect tense used here (*peplērōtai* [TG4137A, ZG4444], "it has been fulfilled") points to a past act that continues to have effect at the time of writing (Guelich 1989:43). The appointed time was fulfilled! Jesus' message was also good news (*euangelion* [TG2098, ZG2295]) about what God was doing. The genitive "of God" in the Greek is probably plenary here: the message is *from* God, but it is also *about* his kingdom-rule that had come at its appointed time. Jesus' use of the idea of the appointed time makes it clear that he was referring to the rule God had promised he would bring to earth one day. As that kingdom-rule approached, two things were required as a response: repentance (a change of direction) and belief that the Kingdom had arrived. In a real sense, these two responses are really one. The new era of the Kingdom cannot be embraced without the need to share in it. Attachment to a previous way of life must be released to allow for participation in the new Kingdom and its benefits. Jesus would secure the means necessary for entrance into the forgiveness, life, and power of God's presence and rule. However, once again, this takes us ahead of Mark's story.

◆ II. Jesus' Public Ministry (1:16–8:26)

A. Calling of Disciples and Beginning of Miracles (1:16–1:45)

1. The first disciples (1:16-20; cf. Matt 4:18-22)

16One day as Jesus was walking along the shore of the Sea of Galilee, he saw Simon* and his brother Andrew throwing a net into the water, for they fished for a living. 17Jesus called out to them, "Come, follow me, and I will show you how to fish for people!" 18And they left their nets at once and followed him.

19A little farther up the shore Jesus saw Zebedee's sons, James and John, in a boat repairing their nets. 20He called them at once, and they also followed him, leaving their father, Zebedee, in the boat with the hired men.

1:16 *Simon* is called "Peter" in 3:16 and thereafter.

NOTES

1:17-18 *followed him.* Gr. *akoloutheō* [TG190, ZG199]. This key verb referring to discipleship is an important term in Mark (BDAG 36-37; TDNT 2.210-216; Mark 1:18; 2:14-15; 8:34; 10:21, 28; 15:41). With one exception (Rev 14:4), the use of this term to refer to discipleship is limited to the Gospels. "Following" involves a commitment that makes all other ties secondary, which is why Jesus' followers often left other things behind (1:18, 20; 2:14; 10:21, 28; cf. Matt 8:22; Luke 9:61-62). Although Jesus' disciples are often compared to rabbinical students, this term is never used of a rabbi's student (Hengel 1981:50-57), so the