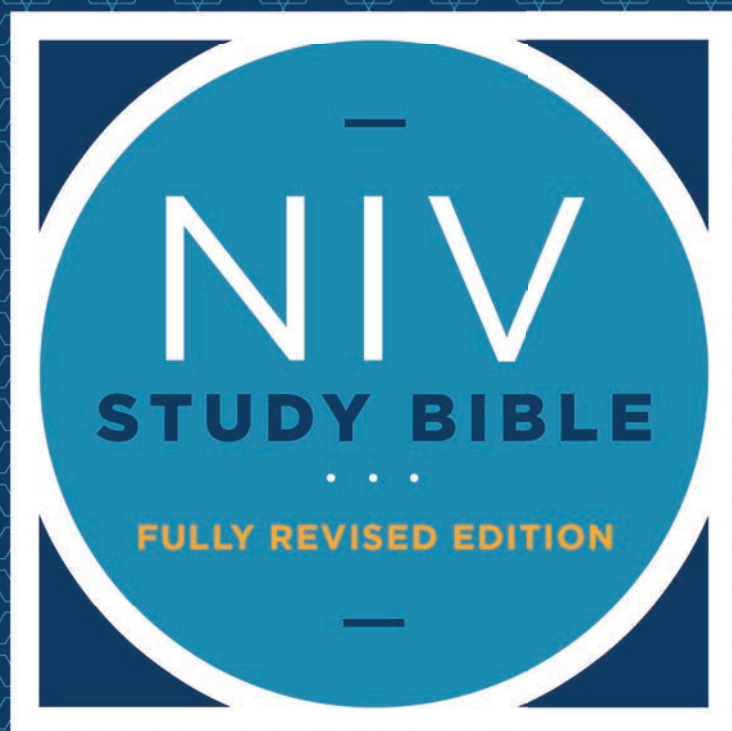


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MATTHEW 1:1 ♦ 10

**The Genealogy of Jesus the Messiah**

1:1-17pp — Lk 3:23-38  
1:3-6pp — Ru 4:18-22  
1:7-11pp — 1Ch 3:10-17

**1** This is the genealogy<sup>a</sup> of Jesus the Messiah<sup>b</sup> the son of David,<sup>a</sup> the son of Abraham:<sup>b</sup>

<sup>2</sup> Abraham was the father of Isaac,<sup>c</sup>  
Isaac the father of Jacob,<sup>d</sup>  
Jacob the father of Judah and his  
brothers,<sup>e</sup>

<sup>3</sup> Judah the father of Perez and Zerah,  
whose mother was Tamar,<sup>f</sup>  
Perez the father of Hezron,  
Hezron the father of Ram,

<sup>4</sup> Ram the father of Amminadab,  
Amminadab the father of Nahshon,  
Nahshon the father of Salmon,

<sup>5</sup> Salmon the father of Boaz, whose  
mother was Rahab,<sup>g</sup>

Boaz the father of Obed, whose  
mother was Ruth,  
Obed the father of Jesse,  
<sup>6</sup> and Jesse the father of King David.<sup>h</sup>

David was the father of Solomon,  
whose mother had been Uriah's  
wife,<sup>i</sup>

<sup>7</sup> Solomon the father of Rehoboam,  
Rehoboam the father of Abijah,  
Abijah the father of Asa,

<sup>8</sup> Asa the father of Jehoshaphat,  
Jehoshaphat the father of Jeho-  
ram,

<sup>11</sup> <sup>2</sup>2Sa 7:12-16; 1Sa 9:6,7;  
11:1; Jer 23:5,  
45:5; Mt 9:27;  
Lk 1:32,69;  
Rev 22:16  
<sup>3</sup> Ge 22:18;  
<sup>4</sup> Gal 3:16  
<sup>5</sup> Ge 21:3,  
12:4; Ge 25:26  
<sup>6</sup> Ge 29:35; 49:10  
<sup>7</sup> Ge 38:27-30  
<sup>8</sup> 1Sa 3:1; Heb 11:31  
<sup>9</sup> 1Sa 16:1;  
17:12; 2Sa 12:24

<sup>10</sup> 1Ki 20:21  
<sup>11</sup> <sup>2</sup>2Ki 24:14-16;  
Jer 27:20; 40:11  
Da 1:2  
<sup>12</sup> 1Ch 3:17  
<sup>13</sup> 1Ch 3:19; Est 3:2  
<sup>14</sup> <sup>1</sup>Lk 1:27  
<sup>15</sup> Mt 27:17

*The Gospels and*

Jehoram the father of Uzziah,  
<sup>9</sup> Uzziah the father of Jotham,  
Jotham the father of Ahaz,  
Ahaz the father of Hezekiah,  
<sup>10</sup> Hezekiah the father of Manasseh,  
Manasseh the father of Amon,  
Amon the father of Josiah,  
<sup>11</sup> and Josiah the father of  
Jehoiachin and his brothers,  
the exile to Babylon.<sup>12</sup>  
<sup>12</sup> After the exile to Babylon,  
Jecooniah was the father of  
Shealtiel the father of Zerubbabel,  
<sup>13</sup> Zerubbabel the father of Abihud,  
Abihud the father of Eliakim,  
Eliakim the father of Azor,  
<sup>14</sup> Azor the father of Zadok,  
Zadok the father of Akim,  
Akim the father of Elihud,  
<sup>15</sup> Elihud the father of Eleazar,  
Eleazar the father of Matthan,  
Matthan the father of Jacob,  
<sup>16</sup> and Jacob the father of Joseph,  
the husband of Mary,<sup>17</sup> and Mary  
was the mother of Jesus who is  
called the Messiah.<sup>18</sup>

<sup>17</sup> Thus there were fourteen generations  
in all from Abraham to David, fourteen  
from David to the exile to Babylon, and  
fourteen from the exile to the Messiah.

<sup>a</sup> 1 Or is an account of the origin <sup>b</sup> 1 Or Jesus Christ. Messiah (Hebrew) and Christ (Greek) both mean Anointed One; also in verse 18. <sup>c</sup> 11 That is, Jehoiachin; also in verse 12

**11–16** For a comparison of Matthew's genealogy with Luke's, see note on Lk 3:23–38. The types of people (including Gentiles) mentioned in this genealogy reveal the broad scope of those who make up the people of God as well as the genealogy of Jesus.

**11** *son of David.* A Messianic title (see Introduction: Recipients; Purpose; see also note on 9:27) found several times in this Gospel (in 1:20 it is not a Messianic title). Jesus fulfills the Davidic covenant (see 2Sa 7:5–16 and note on 7:11). *son of Abraham.* Because Matthew was writing primarily to Jews, it was important to identify Jesus in this way. Jesus fulfills the Abrahamic covenant (see Ge 12:2–3; 15:9–21; 17; 22:15–18; Zec 9:10 and note).

**13** *Tamar.* In Matthew's genealogy five women are named: Tamar (here), Rahab (v. 5), Ruth (v. 5), Bathsheba (not by name but by description—"Solomon, whose mother had been Uriah's wife," v. 6) and, of course, Mary (v. 16). All these women were in some sense on the margins of society. At least three of them were Gentiles (Tamar, Rahab and Ruth). Bathsheba was probably an Israelite (1Ch 3:5) but was closely associated with the Hittites because of Uriah, her Hittite husband. By including them (contrary to custom) in his genealogy, Matthew indicates at the very outset of his Gospel that God's grace is not limited to the people of Israel. Also because all five of these women were associated, rightly or wrongly, with suspicions of sexual impropriety, Matthew is showing that the Messiah's genealogy is not limited to the upright.

**14** *Amminadab.* Father-in-law of Aaron (Ex 6:23).

**15** *Rahab.* See notes on v. 3; Heb 11:31; Jas 2:25; see also

Jos 2. Since quite a long time had elapsed between Rahab and David and because of Matthew's desire for systematic organization (see note on v. 17), many of the generations between these two ancestors were assumed, but not listed, by Matthew. *Ruth.* See note on v. 3.

**16** *Solomon, whose mother.* His mother was Bathsheba (see note on v. 3).

**18** *Jehoram the father.* Matthew calls Jehoram the father of Uzziah, but from 2Ch 21:4–26:23 it is clear that, again, several generations were assumed (Ahaziah, Joash and Amaziah) and that "father" is used in the sense of "forefather" or "ancestor" (see NIV text notes on 1Ch 15:10).

**11** *Josiah the father.* Similarly (see note on v. 8), Josiah is called the father of Jecooniah (i.e., Jehoiachin; see NIV text note), whereas he was actually the father of Jehoiakim and the grandfather of Jehoiachin (2Ch 36:1–9). *the exile to Babylon.* In chs. 1–2 Matthew emphasizes the theme of Israel's exile and return. In Jesus' ministry, God's people experience the restoration that was associated with the return from exile (see 2:18 and note).

**12** *Shealtiel the father.* See note on 1Ch 3:19.

**16** *husband of Mary.* Matthew does not say that Joseph was the father of Jesus but only that he was the husband of Mary and that Jesus was born of her. In the genealogy and in the birth account (1:18–25), Matthew shows that, although Jesus is not the physical son of Joseph, he is the legal son and therefore a descendant of David (see Lk 2:33; Jn 1:45 and notes). *Mary ... mother of Jesus.* See note on v. 3.

**17** *fourteen generations ... fourteen ... fourteen.* These



who was spoken of through the prophet Isaiah:

“A voice of one calling in the wilderness, ‘Prepare the way for the Lord, make straight paths for him.’”<sup>ab</sup>

<sup>4</sup>John’s<sup>c</sup> clothes were made of camel’s hair, and he had a leather belt around his waist.<sup>d</sup> His food was locusts<sup>e</sup> and wild honey.<sup>5</sup> People went out to him from Jerusalem and all Judea and the whole region of the Jordan. <sup>6</sup>Confessing their sins, they were baptized<sup>f</sup> by him in the Jordan River.

<sup>7</sup>But when he saw many of the Pharisees and Sadducees coming to where he was baptizing, he said to them: “You brood of vipers!<sup>g</sup> Who warned you to flee from the coming wrath?<sup>h</sup> <sup>8</sup>Produce fruit in keeping with repentance.<sup>i</sup> <sup>9</sup>And do not think you can say to yourselves, ‘We have Abraham as our father.’<sup>j</sup> I tell you that out of these stones God can raise up children for Abraham. <sup>10</sup>The ax is already at the root of the trees, and every tree that does

not produce good fruit will be cut down and thrown into the fire.<sup>k</sup>

<sup>11</sup>“I baptize you with<sup>b</sup> water for repentance.<sup>l</sup> But after me comes one who is more powerful than I, whose sandals I am not worthy to carry. He will baptize you with<sup>b</sup> the Holy Spirit<sup>m</sup> and fire.<sup>n</sup> <sup>12</sup>His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire.”<sup>o</sup>

**The Baptism of Jesus**

3:13-17pp — Mk 1:9-11; Lk 3:21,22; Jn 1:31-34

<sup>13</sup>Then Jesus came from Galilee to the Jordan to be baptized by John.<sup>14</sup> But John tried to deter him, saying, “I need to be baptized by you, and yet you are coming to me.”

<sup>15</sup>Jesus replied, “I need to do this to fulfill all righteousness.” Then John consented to baptize him.

<sup>16</sup>As soon as Jesus was baptized, he went up out of the water.

<sup>a</sup> 3 Isaiah 40:3; <sup>b</sup> 11 Or in

<sup>33</sup> <sup>9</sup> Isa 40:3; Mal 3:1; Lk 1:76; Jn 1:23  
<sup>34</sup> <sup>5</sup> Mt 3:1; 2Kj 1:8  
<sup>6</sup> Lev 11:22  
<sup>36</sup> <sup>1</sup> ver 11; 5 Mk 14  
<sup>37</sup> <sup>9</sup> Mt 12:34; 23:33 <sup>15</sup> Ro 1:18  
<sup>38</sup> <sup>1</sup> Ac 26:20  
<sup>39</sup> <sup>15</sup> Lk 3:8

<sup>310</sup> <sup>8</sup> Mt 7:19; Lk 3:9; 13:4-9; Jn 15:2-6  
<sup>311</sup> <sup>1</sup> ver 6; 5 Mk 14; 15 Mk 1:8  
<sup>312</sup> <sup>9</sup> Isa 44; Ac 2:3,4  
<sup>313</sup> <sup>9</sup> Mt 13:30; 5:25-41  
<sup>314</sup> <sup>9</sup> Ps Mt 13:1; 5 Mk 14

Every note has been evaluated to include new historical and cultural insights not covered in the previous edition

life—and the creation of a new order of righteousness and peace. The idea of God’s kingdom is central to Jesus’ teaching and is mentioned 50 times in Matthew alone. *has come near.* The presence and the power of God’s reign has already begun to be experienced (see 4:17; Mk 1:15).

**3:3** All four Gospels quote Isa 40:3 (Luke quotes two additional verses) and apply it to John the Baptist. *make straight paths for him.* Equivalent to “Prepare the way for the Lord” (see note on Lk 3:4). The preparation was thoroughgoing—impacting all areas of life.

**3:4** *camel’s hair ... leather belt.* Worn by Elijah and other prophets (see 2Kj 1:8; Zec 13:4-6 and notes). *locusts and wild honey.* People living in the wilderness often ate insects, and locusts were among the clean foods (Lev 11:21-22). John’s simple food, clothing and lifestyle were a visual protest against self-indulgence and injustice (see Lk 3:10-14).

**3:6** *Confessing their sins.* See Pr 28:13; 1Jn 1:9 and notes. *they were baptized by him.* Although writings contemporary with the Gospels provide no exact parallel to Jewish baptism, it is possible that John’s baptizing activity was meant to imitate baptism of new converts to Judaism. If so, then John was inviting his fellow Jews to return to the covenant and to their God. *Jordan River.* See note on Mk 1:5 and map below.

**3:7** *Pharisees and Sadducees.* See essay, p. 1576, and chart, p. 1631. The Pharisees (see notes on Mk 2:16; Lk 5:17) were a separatistic group focused on the law and its interpretation, who kept both the law of Moses and the unwritten “tradition of the elders” (15:2; later codified in the Mishnah and Talmud). The Sadducees (see notes on Mk 12:18; Lk 20:27; Ac 4:1) were more politically minded and had theological differences with the Pharisees, including denial of the resurrection, angels and spirits (Ac 23:8). *baptizing.* See note on Mk 1:4. *the coming wrath.* The arrival of the Messiah will bring repentance (v. 8) or judgment.

**3:9** *We have Abraham as our father.* See Jn 8:39. Salvation does not come as a birthright (even for the Jews) but through faith in Christ (Ro 2:28-29; Gal 3:7,9,29). *children for Abraham.* The true people of God are not limited to the physical descendants of Abraham, as Matthew highlights elsewhere (1:3,5,6; 8:5-13; 15:21-28; 23:19-20; cf. Ro 9:6-8 and notes).

**3:10** *The ax is already at the root of the trees.* John preaches

that judgment is near. *every tree that does not produce good fruit.* Cf. Jn 15:2 and note.

**3:11** *with water for repentance.* John’s baptism was for repentance; he condemned the Pharisees and Sadducees because they failed to give any evidence of repentance (vv. 7-8). *whose sandals I am not worthy to carry.* Cf. Jn 1:27. *carry.* Mark (1:7) and Luke (3:16) use a different Greek verb, but the Greek here is “remove.” *baptize you with water.* See note on Lk 3:3 and note. *with the Holy Spirit and fire.* See note on Lk 3:16. In a dramatic way at Pentecost (Ac 2:3-4), the Holy Spirit descended in “fire” may refer to judgment (see v. 12). The outpouring of the Holy Spirit on the church was promised in Joel 2:28-29 and was partially fulfilled in Ac 2:16-21.

**3:12** *His winnowing fork is in his hand.* For the process of winnowing, see note on Lk 3:17. Here it is figurative for the separation of the righteous (“wheat”) from the wicked (“chaff”). *unquenchable fire.* Eschatological judgment (see 25:41 and note; cf. La 4:13 and note). The OT prophets and NT writers sometimes compress the first and second comings of Christ so that they seem to be one event (see, e.g., Isa 61:2 and note).

**3:13** *Jesus ... baptized by John.* See map and accompanying text, p. 1597.

**3:15** Jesus’ baptism marked the beginning of his Messianic ministry. There were several reasons for his baptism: (1) The first, mentioned here, was “to fulfill all righteousness.” His baptism indicated that he was consecrated to God and officially approved by him, as especially shown in the descent of the Holy Spirit (v. 16) and the words of the Father (v. 17; cf. Ps 2:7; Isa 42:1). All God’s righteous requirements for the Messiah were fully met in Jesus. (2) At Jesus’ baptism John publicly announced the arrival of the Messiah and the inception of his ministry (Jn 1:31-34). (3) By his baptism Jesus completely identified himself with humanity’s sin and failure (though he himself needed no repentance or cleansing from sin), becoming our substitute (2Co 5:21). (4) His baptism was an example to his followers.

**3:16-17** All three persons of the Trinity are clearly seen here (see 28:19 and note).

**3:16** *Spirit of God.* The Holy Spirit came upon Jesus to equip him (see note on Jdg 3:10) for his work as the

Joseph Accepts Jesus as His Son

<sup>18</sup>This is how the birth of Jesus the Messiah came about<sup>a</sup>: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be pregnant through the Holy Spirit.<sup>b</sup> Her husband was faithful yet<sup>b</sup> did not want to disgrace her, so he decided to divorce her quietly.

When Joseph considered this, an angel appeared to him in a dream, saying, “Do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to name him Jesus, because he will save his people from all their sins.” This will take place to fulfill what the Lord said through the prophet:

<sup>1:18</sup> P Lk 1:35  
<sup>1:19</sup> Q Dt 24:1  
<sup>1:20</sup> S Ac 5:19  
S Mt 27:19  
<sup>1:21</sup> S Lk 1:31  
P Ps 130:8;  
S Lk 2:11;  
S Jn 3:17; Ac 5:31;  
S Ro 11:14; Titus 2:14  
<sup>1:22</sup> Mt 2:15;  
Lk 23:44; 8:17;  
12:17; 24:26; 54;  
56; 27:9; Lk 4:21;  
21:22; 24:44;  
Jn 13:18; 19:24,  
28, 36  
<sup>1:23</sup> Isa 7:14;  
8:3, 10  
<sup>1:24</sup> S Ar 5:19  
<sup>1:25</sup> ver 21;  
S Lk 1:31  
<sup>2:1</sup> Lk 2:4-7  
1:18, 15  
<sup>2:2</sup> J Jer 23:5;  
Mt 27:11; Mk 15:2;  
Lk 23:38;  
Jn 14:9; 18:33-37  
Nu 24:17

<sup>23</sup>“The virgin will conceive and give birth to a son, and they will call him Immanuel”<sup>dw</sup> (which means “God with us”).

<sup>24</sup>When Joseph woke up, he did what the angel<sup>e</sup> of the Lord had commanded him and took Mary home as his wife. <sup>25</sup>But he did not consummate their marriage until she gave birth to a son. And he gave him the name Jesus.<sup>f</sup>

The Magi Visit the Messiah

**2** After Jesus was born in Bethlehem in Judea,<sup>2</sup> during the time of King Herod,<sup>3</sup> Magi<sup>4</sup> from the east came to Jerusalem<sup>2</sup> and asked, “Where is the one who has been born king of the Jews?<sup>5</sup> We saw his star<sup>6</sup> when it rose and have come to worship him.”

<sup>a</sup> 18 Or *The origin of Jesus the Messiah was like this*  
<sup>b</sup> 19 Or *was a righteous man and*    <sup>c</sup> 21 Jesus is the Greek form of *Joshua*, which means *the Lord saves*.  
<sup>d</sup> 23 Isaiah 7:14    <sup>e</sup> 1 Traditionally *wise men*

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divisions. The two characteristics of Matthew's Gospel: (1) an apparent concern for Jews and (2) concern for systematic arrangement. The number 14 may have been chosen because it is twice the number of completeness) and/or because it is the number of the name David (see notes on Pr 10:1; Rev 13:18). The practice of telescoping genealogies to achieve the number of names, see Introduction to 1 Chronicles: Genealogy.

**1:18—2:23** Matthew frames what he communicates about Jesus' infancy with five specific OT texts. **1:18** pledged to be married. There were no sexual relations during a Jewish betrothal period, but it was a much more binding relationship than a modern engagement and could be broken only by divorce (v. 19). In Dt 22:24 a betrothed woman is called a “wife,” though the preceding verse speaks of her as being “pledged to be married.” Matthew uses the terms “husband” (v. 19) and “wife” (v. 24) of Joseph and Mary before their marriage was consummated (see note on Joel 1:8), the Holy Spirit. The common NT way of referring to the divine Spirit, who in the OT was almost always called “the Spirit of God” or “the Spirit of the LORD.” See Ps 51:11 and note. Christian reflection on the biblical testimony about the Spirit (see 3:16–17; 28:19; 2Co 13:14 and notes) led to the understanding that he is one of the three persons of the Trinity.

**1:19** divorce her quietly. He would sign the necessary legal papers but not have her judged publicly and stoned (Dt 22:23–24). **1:20** in a dream. The phrase occurs five times in the first two chapters of Matthew (here; 2:12, 13, 19, 22) and indicates the means the Lord used for speaking to Joseph. *Joseph son of David*. See notes on 1:16; perhaps a hint that the message of the angel related to the expected Messiah. *take Mary home as your wife*. They were legally bound to each other but not yet living together as husband and wife. *what is conceived in her is from the Holy Spirit*. This agrees perfectly with the announcement to Mary (Lk 1:35), except that the latter is more specific (see note on Lk 1:26–35).

**1:21** the name Jesus. See NIV text note; the meaning is more specifically explained in the rest of the verse. *save*. See Lk 2:11 and note. **1:22** fulfill. Twelve times (here; 2:15, 23; 3:15; 4:14; 5:17; 8:17; 12:17; 13:14, 35; 21:4; 27:9) Matthew uses a fulfillment formula (e.g., “this took place to fulfill . . .”) when speaking of the OT being fulfilled in the events of Jesus' life. Some of these are uniquely fulfilled by Jesus, while others are typological, where Jesus is the ultimate fulfillment of an OT type (see note on 2:15).

**1:23** See note on Isa 7:14. This is the first of about 50 quotations, many of them Messianic in some sense, that Matthew takes from the OT (see NIV text notes throughout Matthew).

**1:24** angel of the Lord. See Lk 2:9 and note.

**1:25** he did not consummate their marriage until she gave birth. Both Matthew and Luke (1:26–35) make it clear that Jesus was born of a virgin. Although this doctrine is often questioned, Jesus' virgin birth is an essential truth of the Christian faith. *he gave him the name Jesus*. Since it was the father's prerogative to name children (e.g., Lk 1:60), the emphasis on Joseph naming Jesus at the climactic moment of the birth account highlights the act of adoption by Joseph that makes Jesus his legal son.

**2:1** Bethlehem in Judea. A village about five miles south of Jerusalem (see photo, p. 1499). Matthew says nothing of the events in Nazareth (cf. Lk 1:26–56). Possibly wanting to emphasize Jesus' Davidic background, he begins with the events that happened in David's hometown. It is called “Bethlehem in Judea,” not only to distinguish it from the town of the same name about seven miles northwest of Nazareth, but also to emphasize that Jesus came from the tribe (Judah) and territory that produced the line of Davidic kings. That Jews expected the Messiah to be born in Bethlehem and to be from David's family is clear from Jn 7:42. *King Herod*. Herod the Great (37–4 BC), to be distinguished from the other Herods in the Bible (see chart, pp. 1592–1593). Herod was a non-Jew, an Idumean, who was appointed king of Judea by the Roman Senate in 40 BC and gained control in 37. He was a ruthless ruler, murdering his wife, three of his sons, his mother-in-law, his brother-in-law, his uncle and many others he suspected of treachery—not to mention the male babies in Bethlehem (v. 16). His reign was also noted for splendor, as seen in the many theaters, amphitheaters, monuments, pagan altars, fortresses and other buildings he erected or refurbished—including the greatest work of all, the rebuilding of the temple in Jerusalem, begun in 19 or 20 BC and finished 68 years after his death (see note on Jn 2:20). *Magi*. Probably astrologers, perhaps from Persia or southern Arabia or Mesopotamia (“Between the Rivers”), all of which are east of the Holy Land. Jerusalem. Since they were looking for the “king of the Jews” (v. 2), they naturally came to the Jewish capital city (see maps, pp. 1660, 2525).

**2:2** King of the Jews. Indicates the Magi were Gentiles. Matthew wants to show that people of all nations acknowledged Jesus as “king of the Jews” and came

MATTHEW 2:12 ♦ 14

The Gospels and the Early Church

and presented him with gifts<sup>9</sup> of gold, frankincense and myrrh. <sup>12</sup>And having been warned<sup>b</sup> in a dream<sup>i</sup> not to go back to Herod, they returned to their country by another route.

The Escape to Egypt

<sup>13</sup>When they had gone, an angel<sup>j</sup> of the Lord appeared to Joseph in a dream.<sup>k</sup> “Get up,” he said, “take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.”<sup>l</sup>

<sup>14</sup>So he got up, took the child and his mother during the night and left for Egypt, <sup>15</sup>where he stayed until the death of Herod. And so was fulfilled<sup>m</sup> what the Lord had said through the prophet: “Out of Egypt I called my son.”<sup>n</sup>

<sup>16</sup>When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the

<sup>21</sup> <sup>9</sup>Ps 72:10  
<sup>21</sup> <sup>10</sup>Heb 11:7  
<sup>22</sup> <sup>11</sup>ver 13, 19, 22;  
<sup>12</sup> S Mt 27:19  
<sup>23</sup> <sup>12</sup>S Ac 5:19  
<sup>13</sup> <sup>13</sup>ver 12, 19,  
22; S Mt 27:19  
<sup>14</sup> <sup>14</sup>Rev 12:4  
<sup>24</sup> <sup>15</sup>ver 17,  
23; S Mt 1:22  
<sup>25</sup> <sup>16</sup>Ex 4:22, 23;  
Hos 11:1

boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi. <sup>17</sup>Then what was said through the prophet Jeremiah was fulfilled:<sup>o</sup>

<sup>18</sup> “A voice is heard in Ramah, weeping and great mourning, Rachel<sup>p</sup> weeping for her children and refusing to be comforted, because they are no more.”<sup>ba</sup>

The Return to Nazareth

<sup>19</sup>After Herod died, an angel<sup>r</sup> of the Lord appeared in a dream<sup>i</sup> to Joseph in Egypt <sup>20</sup>and said, “Get up, take the child and his mother and go to the land of Israel, for those who were seeking the child’s life are dead.”<sup>s</sup> <sup>21</sup>So he got up, and

<sup>21</sup> <sup>16</sup>ver 15, 23;  
<sup>17</sup> S Mt 1:22  
<sup>21</sup> <sup>17</sup>I Ge 35:19  
<sup>22</sup> <sup>18</sup>Jer 31:15  
<sup>23</sup> <sup>19</sup>S Ac 5:19  
<sup>24</sup> <sup>20</sup>ver 12, 13, 22;  
<sup>25</sup> S Mt 27:19  
<sup>26</sup> <sup>21</sup>Ex 4:19

<sup>a</sup> <sup>15</sup> Hosea 11:1    <sup>b</sup> <sup>18</sup> Jer 31:15

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child Jesus and his mother are mentioned together, he is mentioned first (vv. 11,13–14,20–21). *gold ... frankincense ... myrrh*. Three gifts perhaps gave rise to the legend that there were three Magi. But the Bible nowhere indicates the number of the Magi, and they were almost certainly not kings (see note on v. 1). *myrrh*. See note on Ge 37:25.

**2:13** *angel of the Lord*. See note on Lk 2:9.

**2:15** *the death of Herod*. In 4 BC. *Out of Egypt I called my son*. This quotation from Hos 11:1 refers in that context to God’s calling the nation of Israel out of Egypt in the time of Moses. But Matthew, under the inspiration of the Spirit, applies it also to Jesus thus identifying Jesus as the new Israel coming out of Egypt. Matthew sees the history of Israel (God’s “son”) recapitulated in the life of Jesus (God’s unique Son). Just as Israel as an

infant nation went down into Egypt and then came back up to the land of Israel, so Jesus went there. And as Israel was called out of Egypt, so Jesus was also called out of Egypt.

**2:16** *kill all the boys ... two years old and under*. The number killed has often been exaggerated as thousands. In so small a village as Bethlehem, with the surrounding area included, the number probably not large—though the number could be brutal.

**2:18** Originally referencing the prophet Jeremiah, the OT contexts of alluding to the prophet Hosea (see Jer 31:15). The OT contexts of alluding to the prophet Hosea (see Jer 31:15) focus on the promise of a new Israel in exile. Matthew seems to be using the prophet Hosea to highlight Jesus as fulfillment of Scripture. The prophet Hosea is a signal that Jesus brings about the end of his people’s exile.

Typology and Jesus

Mt 2:15



New Testament writers understand Jesus to be the fulfillment of the Jewish story told in the Jewish Scriptures. One way they emphasize Jesus as this fulfillment is by highlighting an OT figure, object, or event, and then connecting it to Jesus.

In this correspondence, the OT “type” is shown to be brought to completion in Jesus (who is sometimes called the “antitype”). For example, Matthew connects Jesus with Israel by citing Hos 11:1, which speaks of God’s son, Israel, coming out of Egypt. Matthew shows that Jesus, like Israel of old, will be delivered from Egypt by God (see Mt 2:15 and note; 2:20–21). Therefore Israel is “a type” for Jesus (with Jesus as the “antitype”).

For another example, consider the temple in John’s Gospel. Jesus fulfills the purposes of the temple (God’s presence with his people; cf. Jn 1:14–18). And according to Jn 2:13–22, Jesus could speak of his body (his self) as the temple (Jn 2:20–21). John also goes on to show how various Jewish festivals are types for Jesus’ person and work. For instance, John understands the Feast of Tabernacles as typological for Jesus’ identity as light and the living water, key elements of this festival (Jn 8:12; 7:37–38; cf. 4:10,14).