

Israel's Most Wanted

Beyond Bethlehem: The Boyhood of Jesus – Part II

Matthew 2

Introduction

At the height of World War II, as Adolph Hitler's bombers pummeled England, Winston Churchill could be heard on the radio broadcasting his stubborn refusal to surrender. He continually encouraged the British people to fight on. A year ago I had the opportunity to go to the underground bunker beneath the streets of London where Churchill and his cabinet directed the war effort. Only recently opened to the public, one could tour the room and narrow hallways. I saw the room and the telephone from which Churchill called President Roosevelt. I saw the maps that showed the movements of the allies. The desks had been left as they were at the end of the war. In one particular series of radio addresses, Churchill declared, "We shall go on to the end. We shall fight in the seas and oceans, we shall fight with growing confidence in the air, we shall defend our island, whatever the cost may be, we shall never surrender... and I have nothing to offer you but blood, toil, tears and sweat."¹

"I have nothing to offer you but blood, toil, tears and sweat."

Perhaps it is time we re-advertised Christianity. Maybe it is time to witness to people and then tell them that if they follow Christ, He will demand that they carry a cross. What if we told people that Christ has nothing to offer them but blood, toil, tears and sweat?

With the growing animosity of our culture toward the Christian church, Christians are growing frightened and even angered that their convictions and freedoms are no longer being respected.

When did God say the world would be our friend? When did the church ever receive a promise that the world would respect our convictions?

We have lived in the lap of luxury and freedom and frankly, the church has come to believe these are her rights.

The television is stocked with pseudo-pastors and pseudo-Bible teachers who continue to promote the lie that an easy path through life is synonymous with the narrow path.

It is no wonder that people today, especially in America, who decide to give Jesus a try become shocked when instead of getting a catalog from heaven with La-Z-Boys to choose from, they get a sword, a shield, and a helmet.

Jesus Christ said,

"... I will build My church; and the gates of hell shall not prevail against it."
(Matthew 16:18)

This means what? Hell is going to try – not just institutionally, but personally. So strap on your armor.

Perhaps it is time to re-advertise Christianity by rediscovering the life of Christ as it really was, even in His earliest days. For if He, the perfect Man, obedient Son, and sinless Savior had difficulties, challenges, struggles, hunger, sleeplessness, temptations, testing, and felt abandonment, misunderstanding, accusation, righteous anger, financial needs, material hardship, and weariness of mind, body, and soul, then who are we to demand anything more or something else?

Understand that the shadow of the cross did not fall across His path when Christ turned thirty, but the shadow of the conflict between heaven and hell as well as the blood, toil, sweat, and tears began early.

At eight days of age Jesus cried out in pain as He was inducted into the family of Abraham's covenant-keepers through circumcision. At forty days old He was presented at the temple and redeemed according to the law with five hard-earned shekels that Joseph could barely afford to give.

Now, in the opening lines of Matthew's gospel in chapter 2, the magi – the wise men – arrive in Jerusalem. These men are the spiritual descendants of the revered wise man named Daniel. Centuries earlier, Daniel had left a legacy of information for those who longed for the coming Messiah.

Most Wanted: the King of the Jews

These magi had left Babylon, the land of ancient Persia, in search of the Messiah. They arrived with an earth-shattering message that should have stopped everyone in their tracks. Look at Matthew 2:2.

“Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him.”

“We have seen His star.”

There are good men who believe this star was a conjunction of Jupiter and Saturn. Some believe it formed the sign of the fish or a very bright light. Others believe this star was a low-hanging meteor or an erratic comet.

I believe this was nothing less than the Shekinah glory. Both the Hebrew word “kokab” and the Greek word “aster” for “star” are used to represent any great brilliance or radiance.ⁱⁱ

This was:

- the glory of God in radiant light seen around the angels (Luke 2:9);
- the pillar of fire by night (Exodus 13:21);
- the consuming fire on the mountain top (Exodus 24:17);
- the shining face, like the sun, of Christ on the mount of transfiguration (Matthew 17:2);
- the brilliant light that blinded Saul on the Damascus road (Acts 9:3);
- the star that shall come forth from Jacob (Numbers 24:17);
- the name Jesus was called at the end of the New Testament in the book of Revelation (do you remember that book?) – the bright and morning star (Revelation 22:16).

The Shekinah glory hovered above Jerusalem, but when the magi arrived, the light turned off. So they had to ask where the King of the Jews was living.

Why not just lead these wise men to Bethlehem? Because there were prophecies to fulfill in the incarnation, and this drama would include blood, toil, sweat and tears.

In verse 5 of Matthew 2, the chief priests and scribes told Herod that the Messiah was to be born in Bethlehem. So, off to Bethlehem the wise men went.

By the way, an astral conjunction, a meteor, or a comet would not be able to identify a specific house, which verse 11 tells us these men found. Inside this house, Matthew writes, was the Child, or “paidion,” which can refer to a newborn, but most often signifies a little child.ⁱⁱⁱ

Did you notice that the wise men did not arrive at the stable, but at a house? This was not a manger scene with a baby; this was a neighborhood scene with a toddler.

So, as we track the boyhood of Jesus carefully, we find Luke including the details of, firstly, His birth in Bethlehem in a stable or cave or perhaps an outer courtyard for animals. Then we read of His presentation at the temple as a two-month-old, at no younger than forty days old, and now He was in this house as a toddler.

Matthew fills in the puzzle pieces to inform us that Joseph and Mary decided to stay in Bethlehem. Why not? They had left behind a scandal. Now they had found a home to rent or perhaps Joseph built a simple hut on borrowed land in accordance with the customs of their culture. So we discover that Joseph and Mary moved into a house in Bethlehem and that Jesus was now a toddler or a little boy.

In the next scene the wise men and their entourage arrived. They created a traffic jam outside the home that the Shekinah glory briefly illuminated to direct them.

Once inside, Matthew tells us in verse 11, the magi saw the Child, the “paidion,” or the toddler with Mary, and they fell down and worshiped Him.

These wise men gave Him gifts, one of which was gold.

Seneca, the Roman philosopher and writer who lived during the days of Christ, said that in Persia no one would approach a king without a gift and gold was the proper gift for the king of men.^{iv}

These magi also gave Him frankincense, which was a substance used in temple worship to serve as fragrant offerings between man and God.

The magi gave Him myrrh as well, which was a substance used for embalming the dead. This was a gift of faith to the One who had come to suffer and die.^v

The shadow of the cross fell over this small living room as these King-makers gave this God-toddler gifts of gold, declaring He was King; incense, stating He was the mediator between God and man; myrrh, affirming His mission in coming included dying.

Now, the wise men had promised Herod that they would return to give him the street address so he could go and worship the Messiah too. However, verse 12 informs us that the magi were warned in Bethlehem about the maniac in Jerusalem.

Why were the wise men given this warning?

Herod had been awarded by the Roman senate the title “King of the Jews,” and he was not the kind of guy that shared his toys or his titles. He had begun to reign in 40 B.C. and had done a lot of good for the Jewish people having won their affection. He rebuilt the temple, returned taxes to the people during difficult times, built theatres and race tracks for entertainment and sea ports for commerce.

Herod was an old man by the time Christ was born. Most believe he was infected with venereal diseases and was essentially insane. In fact, until he died, Herod was insanely jealous for his throne and murdered every rival he had.

A descendant of Esau, an Edomite, Herod had married Mariamme, a Jewess from an aristocratic family, in order to gain popularity with the Jews. After marrying her, he murdered her seventeen-year-old brother and later murdered her.

Herod also put to death several of his own sons in order to stamp out any threat of assassination. He was a sadistic killer who slaughtered officials, generals, senators, soldiers, and citizens that he suspected of any disloyalty.

On one occasion a faithful soldier told him, “The army hates your cruelty and there isn’t a common soldier who doesn’t side with your sons, and many of the officers openly curse you.” He thought this would gain him favor with Herod. But Herod ordered the man put on the rack and stretched until he cried out name after name of the traitors. He even confessed the names of innocent men, anything to stop the torture, but Herod pressed them to continue until the man died. Then Herod rounded up all the accused and had them torn to pieces while he, the historian wrote, livid with rage, jumped up and down as he screamed for them to die.^{vi}

It is no wonder that the Roman emperor Caesar Augustus, who had made Herod king over this region of the empire, remarked on one occasion that he would rather be Herod’s swine than Herod’s son.^{vii}

So we can imagine the wise men, Persian King-makers, arriving in Jerusalem announcing, “Where is the young King of the Jews living?”

These men had no idea the man they had encountered was a madman. They had no idea of the

firestorm they would ignite by their simple announcement.

However, do not miss the irony that the only man in this Jerusalem scene who believed the wise men was Herod. He was the only one who took them seriously.

Three Responses to the Gospel Message

In this paragraph, by the way, we discover the three most common responses to the gospel of Jesus Christ. The message that He was born, lived a sinless life, died on the cross to pay the penalty for sin, and then rose from the dead and is coming back to reign on planet Earth provokes the same three responses today that we find in this passage.

1. **First, there is a response of hostility and pride.**

In other words, “There is no king but me; I will abdicate the throne for no one; I will surrender my will to no one other than me, myself, and I.”

2. **Secondly, there is a response of indifference and religious activity.**

In other words, “The Messiah is going to be born in Bethlehem. Now move along, we’ve got sacrifices to prepare and traditions to nurse along. You’re in the way! We’ve got our religion to protect and we don’t have time to go to Bethlehem.”

3. **Thirdly, there is a response of worship and personal sacrifice.**

The wise men came into the house and Mary was there with the young toddler, while Joseph was evidently out working. They fell down before Him and worshiped. They gave Him gifts, and because He was just a normal little toddler He was probably not as interested in the gifts as playing with the boxes.

The next events that occurred in Matthew chapter 2 were the fulfillment of three prophecies. These are among the few clues and insights into the boyhood of Jesus. Verse 13 sets the stage for the first of these three prophecies we will cover together.

Escape to Egypt

Look at Matthew chapter 2, verse 13.

Now when they [the magi] had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, “Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him.”

Once Herod realized the magi had tricked him and traveled back home on some other interstate, he would only assume that that they had warned Jesus' parents as well.^{viii}

In the middle of the night, and angel said, "Joseph, get up."

This meant Joseph did not finish his rest, but got up in the middle of the night and got his family ready, saying, "Mary, hurry and get Jesus dressed and get out the door."

The aorist tenses of these verbs indicate single acts. In the middle of the night, "Get up! Get Mary and Jesus and run for your lives!"

In other words, "Joseph, you don't have time to pack a cart with that furniture you made. Mary, you'll have to leave that crib. Grab only what you can wear or carry, and run!"

"Where are we going?"

"To another country where you'll hide out until you're told you can return."

Continue to verses 14-15.

So Joseph got up and took the Child and His mother while it was still night, and left for Egypt.

He remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet: "Out of Egypt I called My Son."

In this scenario caused by the evil hatred of Herod in his murderous attempt to catch the Christ child, we are given a peek behind the curtain at the sovereign control of God. What do we find? The wickedly cruel paranoia of Herod is actually used to fulfill the predictions of God's word and the purposes of God's will.

However, this was a hard path for Joseph and Mary.

Have you ever taken your family on a trip? How much did you prepare? How much did you pack? One suitcase per person – good luck!

My wife and I have traveled to foreign countries – like Minnesota. Well, we have traveled to France, Austria, England, and Switzerland. Talk about thinking through the packing process and the travel dates and the schedule – there was so much to do to prepare!

- Money? Got it!
- Passports? Got them!
- Tickets? Got them!

- Itinerary? Got it!
- Carry-ons? Yep!
- Check-ins? Yep!
- Right things to read on the journey? Yep!

I even remembered to buy some chewing gum for our ears that would pop during the ascent of the Boeing 777.

We got to choose the most convenient time to depart and we already knew where we would be staying when we got there – it was all mapped out.

This is certainly the way God would want it!

Slip into the middle of God's will for Joseph and Mary. There was no time for any of these preparations for this journey. There was no map, no choice of departure time, no time to pack just the right things.

In fact, in verse 13, the word for "flee" in our English Bible is from the Greek word "pheugo" (φευγω), which means "to seek safety in flight". It is the same Greek word that gives our transliterated English word "fugitive".^{ix}

In other words, "Joseph, take Mary and Jesus and run for your lives! You have just become Israel's most wanted!"

"Why?"

"Because Herod wants to kill your little boy."

"Where do we run?"

"Egypt!"

The grammar in this text indicates that this flight was the beginning of action that was to be continued. In other words, they were not to stop until they were safely within Egypt and beyond the reach of Herod. From Bethlehem to the border of Egypt was 75 miles.^x

Joseph was given no specific address as a destination. He was not told that anyone would be waiting for them when they arrived or where they would be staying. He was not even given directions for the safest route there. He was just told to run!

"Run now?"

"Now! In the middle of the night!"

"Wait!!"

God could have protected Joseph and his little family right under the vain nose of Herod. He could have deposed Herod and killed or blinded the soldiers. He could have miraculously hidden the family like the time a suitcase of smuggled Bibles

was never seen by communist guards. He could have, but He did not.

God chose to protect them by the very ordinary and un-miraculous means of flight. The will of God meant hardship and suffering, but He would sustain them through it.

The message for Joseph and his family to run was supernatural – the word of God arrived in a dream. The word of God has arrived to us in a Book. His Spirit, through conformity to the word, provokes our hearts and minds so that we take steps in obedience to Him. All our questions are not answered and neither were theirs.

God did not do something for them that He withholds from us.

The Medieval church could not imagine this being the will of God the Father for His Son, so apocryphal writings compiled legends and myths to make it seem less like Joseph and Mary were being punished with hardship for their obedience.

One legend recorded that when Joseph, Mary, and Jesus needed a place to sleep one night they sought refuge in a cave. It was so cold that the ground was covered with frost. A little spider recognized Jesus and wished so much that he could do something to keep Him warm that he spun his web across the entrance of the cave. The web was so thick that it hung like a curtain and the cave became warm and cozy.^{xi}

Other legends record that when they arrived at a grove of fruit trees, Jesus commanded the trees to bend down so that Joseph could pluck the fruit; and then Jesus ordered a spring of water to gush from the roots of the tree for their thirst. Mary was able to sleep while an angel played a hymn for her on the violin.

According to these writings, wherever Joseph, Mary, and Jesus traveled, animals would bow and pay homage to them and idols would crumble to dust when they passed them. Their trip was more like a triumphal entry; more like a holiday trip with fruit, water, nice animals, and symphonic music to soothe their weary minds.

This is what we would expect.

The stay of this family in Egypt is also riddled with myths and legends. One such legend I came across in my study told of a time in their Egyptian home that Mary was washing the swaddling clothes of the baby Jesus. Jesus was not wearing swaddling clothes by this time, by the way, but never mind that. A demon-possessed boy came by and touched some

of the swaddling clothes Mary had put out on a line to dry and was instantly exorcised.

I also read a number of accounts of Jesus' bath water which was especially powerful. His bath water healed a princess of leprosy and healed anyone else who came in contact with it.

According to the legends and the apocryphal writings, Egypt was a vacation. Every need this family had was instantly met. Suffering and hardship were eliminated not only in their lives, but in the lives of everyone around them. Little Jesus performed miracle after miracle!

We are clearly told in John's gospel, chapter 2, verse 11, that the turning of water into wine at the wedding feast in Cana was the first miracle Jesus performed. It was the first attesting sign of His deity, or the "arche semeion" (αρχη σημειον). This was the beginning of His miracles, first displayed in Cana, as He began His ministry at the age of thirty.^{xii}

There were no special miracles to turn Egypt into paradise. In the same way, God has not promised to turn your Egypt into paradise. This is not paradise. And all the people said, "Amen."

The escape of Joseph and Mary and their little toddler from Bethlehem that night, and their long journey to Egypt, was the same kind of journey that every other ordinary family would have had to endure. There were no angels playing violins or camels bowing to them along the way.

Their journey was all the more difficult, in fact, because this family was Israel's most wanted. We can easily imagine that all the way to Egypt, during the several weeks of travel, Joseph was looking over his shoulder every other minute. Joseph and Mary probably imagined the clattering of hooves behind every hilltop; most likely wanted to stop and rest longer than they allowed themselves; their hearts probably never really stopped beating all the way to Egypt. They had to be asking, "Why?"

God's angel told them, "This will be the fulfillment of one more prophecy that will validate the authenticity of the Messiah's claim twenty-nine or so years from now."

God said He would come out of Egypt, and now Egypt became their hiding place until Herod died.

Jesus would become the picture of Israel's calling from this same country, for Israel was often spoken of in the Old Testament as the son or sons of God (Hosea 11:1).

So *the* Son of God illustrated Israel's deliverance. But Christ would not only illustrate the deliverance

of Israel out of Egypt, He would illustrate the deliverer from Egypt.

You may remember, there had been another deliverer born in Egypt. He also had avoided a death warrant from the king by his parent's quick action. The king, or Pharaoh, had ordered the killing of all the Jewish males. Moses was hidden away and survived to eventually lead the people out of bondage.

However, this Deliverer, according to Hebrews chapter 3, is called the greater Moses.

They both came out of Egypt, and they both lead their people out of bondage. But the deliverance of Moses was temporary and insufficient. The deliverance of Jesus Christ is eternal and all-sufficient.

Bloodbath in Bethlehem

Look at Matthew chapter 2, verses 16-18, to find a second prophecy that is about to be tragically fulfilled.

Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi.

Then what had been spoken through Jeremiah the prophet was fulfilled:

“A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she refused to be comforted, because they were no more.”

The actions of Herod literally defy imagination. He was around seventy years of age and was diseased, crippled, and infected with untreatable venereal diseases so that his intestines were literally rotting. His bodyguards had to rotate frequently because they could not bear the stench emanating from the pores of his skin. His physicians could not heal him; the warm baths could not soothe him. His body was covered with ulcers and his legs were too swollen for him to walk. But no king would have his throne.

Even though Herod knew his death was imminent, he grasped his throne. He was the perfect picture of depraved, stubborn mankind.

One of his final orders to his troops was to round up hundreds of prominent Jewish citizens, arrest them and incarcerate them inside the arena. He ordered his troops to, on the day that he died, kill

these Jews. Herod's command has survived the centuries, “When I die, the Jews may not mourn me, but by the gods they will mourn.”^{xiii}

At this time there was great weeping in Bethlehem. Historical demographers estimate that there were at least thirty or more children under the age of two in Bethlehem and the surrounding area.

Instead of the religious leaders, the rabbis and the scribes rushing to Bethlehem to crown the young Messiah as their King, the soldiers of Herod stampeded in and ripped little boys from their mothers' arms and put them to death.

Rachel was weeping for her children. This represented all Jewish mothers who wept over Israel's great tragedy in the days of Jeremiah, and this text tells us that their weeping was a foreshadowing of the mothers in Bethlehem who would weep bitterly over the massacre of their little boys.^{xiv}

Herod's crime is made even more wicked by the fact that he knew the little boy he was trying to kill was the Messiah. This first-century antichrist was a pawn in the hands of Satan attempting to destroy the seed of the woman – the virgin-born Messiah.

Then Herod died.

By the way, his sister and her husband were supposed to signal the soldiers to murder the Jews in the arena when Herod died. Instead, they opened the doors and set these Jewish captives free.

Is this another ironic illustration? I do not think so, for when the *final* antichrist is killed, the Jewish nation will be set free.

There is one more prophecy to be fulfilled in these days of Christ's childhood.

- There is the escape to Egypt and the fulfilled prophecy in verse 15.
- There is the bloodbath in Bethlehem and the prophecy fulfillment in verse 18.

Nobodies in Nazareth

Let us now look at a prophecy in verse 23 of Matthew chapter 2, regarding what I will simply outline as “Nobodies Living in Nowhere”. This is what they were considered and where they were living.

I will return to this in detail in our study on the Sunday after Christmas, and for the twenty-five of you still in town, we will study the clues to Jesus' childhood development. I have already entitled this study “Parenting the Perfect Child”. I have not found

anyone I can use as an illustration – there are none on the planet. I want to explore with you Jesus’ home, family, and upbringing in Nazareth, and we will do so on that Sunday.

Let us now simply find out how Joseph, Mary, and Jesus got to Nazareth. Look at verses 19-20.

But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, and said,

“Get up, take the Child and His mother, and go into the land of Israel . . .”

Does this sound familiar? In the middle of the night, “Joseph, get up.”

Here we go again. Poor Joseph would never lie down again without wondering, “Am I going to make it through the night?”

The difference in this verse is the lack of urgency. There is no need to flee, run, hide, or fear. In fact, notice the reassuring message the angel delivers at the end of verse 20.

“. . . for those who sought the Child’s life are dead.”

Continue to verses 21-22a.

So Joseph got up, took the Child and His mother, and came into the land of Israel.

But when he heard that Archelaus (Αρχελαος) was reigning over Judea in place of his father Herod, he was afraid to go there. . . .

So Joseph was thinking they were in the clear – their weeks and months of hiding in Egypt were over.

Jesus is still called a “paidion,” so we know He is still a little boy when Joseph is told to return to Israel.

The text implies that while they were on their way, Joseph learns that Herod’s son Archelaus was given the throne.

Archelaus was worse than his father. In fact, he inaugurated his reign by killing 3,000 Jews in the temple during Passover. His reign was so bad that even Augustus, the Roman emperor, who was no saint himself, finally banished him after nine years of atrocities.

So Joseph had every reason to be afraid. God came to him again in a dream, as we read in verse 22b, and told him specifically to settle in the regions of Galilee. Joseph moved his family and settled down in Nazareth.

Guess what verse 23 tells us?

. . . This was to fulfill what was spoken through the prophets, “He shall be called a Nazarene.”

Nazareth was located about 55 miles north of Jerusalem. The inhabitants in these Galilean regions were people known for being rough, uneducated, and even uncivilized. It was an insignificant village; just a common place filled with ordinary people trying to make a living.

The earthly origins of Christ were as challenging and difficult as we can imagine. He had an outdoor shelter for a birthplace and His parents were on the run as fugitives, immigrating to Egypt and then back to Israel where they built their lives in obscurity.

Jesus Christ is one of us. He is one of us. In fact, He is far more ordinary than any of us.

And as for Joseph and Mary – what character, what obedience, what perseverance, what confusion, what fear, what danger, what desperation as they cling to brief announcements without many details and move from place to place to place.

Application

Let me mention three thoughts for you to think through.

- 1. The will of God does not circumvent the challenges of life.**
- 2. The love of God does not eliminate attacks by the enemy.**
- 3. The promises of God do not lessen the responsibility of the believer.**

How easy it is to think that the will of God and the love of God and the promises of God lead to closeness to God, and that closeness to God could never mean blood, sweat, toil or tears. Surely the godly life is good.

Well, this passage shows the truth. The beloved Son, His God-chosen mother, and His God-appointed stepfather, fully in God’s will, enveloped by God’s love, communicated to with God’s promises – “You are fulfilling the prophecies of old; your life is a fulfillment of My promises to the world!” – what did they encounter? Blood, sweat, toil and tears. “Joseph and Mary, you are in the middle of My will – now run for your lives.”

My hat is off to them. I have come to greatly appreciate this young couple through our brief study. What surrender it was for them to keep getting up and going.

Keep going they did. Time and time again, they would change everything to obey God's word.

One author I read recently said that as he traveled in England, he saw in a graveyard the tombstone of an old Cavalier soldier who had lost his property and then his life in a battle defending King Charles. The epitaph read: "He served King Charles with a constant, dangerous and expensive loyalty."^{xv}

What a great testimony this is for the Christian who allows the shadow of the cross to fall across his or her path; what a testimony this is of true allegiance to serve our King with a constant, dangerous and expensive loyalty to Him, no matter what – be it blood, sweat, toil and tears.

ⁱ James Montgomery Boice, Nehemiah: Learning to Lead (Revell Company, 1990), p. 52; "Churchill, Sir Winston Leonard Spencer," Microsoft Encarta (1994 ed.).

ⁱⁱ John MacArthur, Matthew: Volume 1 (Moody Press, 1985), p. 29.

ⁱⁱⁱ W. E. Vine, Vine's Expository Dictionary of Old and New Testament Words (Thomas Nelson, 1997), p. 180.

^{iv} James Montgomery Boice, Matthew: Volume 1 (Baker, 2001), p. 31.

^v Ibid., p. 32.

^{vi} John Phillips, Exploring the Gospels: Matthew (Loizeaux, 1999), p. 44.

^{vii} Ibid., p. 40.

^{viii} R. C. H. Lenski, The Interpretation of St. Matthew's Gospel (Augsburg Publishing, 1964), p. 80.

^{ix} Fritz Rienecker and Cleon Rogers, Linguistic Key to the Greek New Testament (Regency, 1976), p. 4.

^x MacArthur, p. 40.

^{xi} William Barclay, The Gospel of Matthew: Volume 1 (Westminster Press, 1975), p. 35.

^{xii} Rienecker and Rogers, p. 222.

^{xiii} Phillips, p. 46.

^{xiv} MacArthur, p. 45.

^{xv} Bruce Larson, The Communicator's Commentary (Word Books, 1983), p. 59.