

Northpoint Bible College Faculty Series on Selections from the Sermon on the Mount in  
Matthew's Gospel

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I. Title: You Can Quote *Me*: Jesus the *Fulfiller* of Scripture

II. Introduction

A. Personal comments

B. Prefatory remarks about text

1. Robert Gundry: "In 5:17 and 7:12 references to the law and the prophets brackets Jesus' teaching of the law, which makes up the main body of the Sermon on the Mount. Here the portrayal of Jesus as the greater than Moses attains its greatest clarity."<sup>1</sup>
2. Richard France says: It is the most extensive discussion of this issue anywhere in the Gospel tradition, and raises important questions about Jesus' teaching on how his disciples are to do the will of God. It raises acutely the issue of Jesus' messianic authority in relation to the existing authority of the Torah and its authorized interpretations at the time, and illustrates the tensions which were to lead to the ultimate decision of the Jewish leadership that Jesus was a dangerous influence who must be eliminated. But its tone is not primarily polemical or negative. It sets out by means of a series of graphic examples the sort of obedience to the will of God to which the OT law *could only begin to point the way*. This radical approach to discipleship goes far beyond the best righteousness that the scribes and Pharisees could envisage (5:20); its goal is nothing less than sharing the perfection of God himself (5:48)."<sup>2</sup>
3. David Turner, of Matthew 5:17 – 20: "Thus Jesus's relationship to the law and to the prophets is a watershed issue for the interpretation of Matthew and for biblical theology in general."<sup>3</sup>
4. David Ricci Matthew 5:17 – 20 cannot be understood apart from the immediate context in the Sermon on the Mount or in the context of Matthew more broadly. On the other hand, the Sermon on the Mount and the Book of Matthew cannot be understood apart from Matthew 5:17 – 20.

C. Outline:

1. Matthew 5:17 – 20
2. Matthew 5:21 – 47
3. Matthew 5:48

III. Text: Mathew 5:17 – 20

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<sup>1</sup>Robert H. Gundry, *Matthew: A Commentary on His Handbook for a Mixed Church under Persecution*, 2nd ed. (Grand Rapids, MI: Eerdmans, 1994), 78.

<sup>2</sup>Richard T. France, *Matthew*, New International Commentary on the New Testament, ed. Gordon D. Fee (Grand Rapids, MI: Eerdmans, 2007), 177 – 8. [emphasis added]

<sup>3</sup>David L. Turner, *Matthew*, Baker Exegetical Commentary on the New Testament, ed. Robert W. Yarbrough and Robert H. Stein (Grand Rapids: Baker, 2008), 162.

- IV. Setting the Record Straight: Exegesis of 5:17
- A. Do not think that I have come” (Greek Μὴ νομίσητε ὅτι ἦλθον, *mē nomisēte hoti ēlthon*)
1. Purpose
    - a. Previous conflict
    - b. Rhetorical device
    - c. Anticipatory of 5:21 – 47
- B. Word Studies
1. “to think” (νομίζω, *nomizō*)
  2. “To destroy (καταλύω, *kataluō*)
    - a. To tear down buildings
    - b. Metaphorical use of tearing down
    - c. Abolish, set aside, annul
    - d. To ruin, bring to destruction
- C. “The Law or the Prophets”
1. 11 times in NT
  2. The law *or* the Prophets (only here in NT)
  3. Meaning: Entire Old Testament: = Scripture
  4. In Matthew: 4 times: 5:17; 7:12 (inclusio); 11:13; 22:40
  5. “Law”: Greek νόμος, *nomos*
    - a. 8 times in Matthew: 5:17, 18; 7:12; 11:13; 12:5; 22:36; 22:40; 23:23
    - b. Always linked to the prophets in Matthew
    - c. Matthew 5:18 and 22:36 are in the “immediate contexts of other passages (5:17 and 22:40, respectively).<sup>4</sup>
    - d. Matthew 12:5 is followed in 12:7 with a quotation of Hosea 6:6, and 23:23 “is an allusion to Micah 6:8.”<sup>5</sup>
- D. Matthew and Fulfillment
1. Richard France argues that the central theme in Matthew is fulfillment.<sup>6</sup>
  2. He adds, “The opening genealogy is designed to portray the coming of the Messiah as the climax of the history of God’s people, and the remainder of chs. 1 – 2 directs the reader’s attention to a wide variety of aspects of God’s revelation in the OT which find their fulfillment in the coming of Jesus. The opening of the book thus sets the tone for Matthew’s whole gospel.”<sup>7</sup>
  3. Fulfillment as a theme in Matthew
    - a. UBS Greek NT lists fifty-four direct citations of the OT in Matthew

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<sup>4</sup>Snodgrass, “Matthew’s Understanding of the Law,” *Interpretation* 46 (October 1992): 370.

<sup>5</sup>Ibid., 370.

<sup>6</sup>Richard T. France, *Matthew: Evangelist and Teacher* (Eugene, OR: Wipf & Stock, 1989), 166 – 205; France, *Matthew*, NICOT, 10.

<sup>7</sup>France, *Matthew*, NICOT, 10.

- b. It notes 262 “allusions and verbal parallels,” which France calls a conservative estimate based on the “most widely recognized allusions”<sup>8</sup>
- c. “It is thus for Matthew not only the explicitly predictive portions of the OT that can be seen to be ‘fulfilled’ in Jesus, but also its historical characters, its narratives, and its cultic patterns, even the law itself (5:17; 11:13).”<sup>9</sup>
- d. “There are other specific quotations, such as 3:3; 11:10; 13:14 – 15; 15:7 – 9; 21:42, which convey the same message of fulfillment, but because this is expressed by means of different introductory formulae they have not traditionally been included in accounts of Matthew’s distinctive ‘formula-quotations’; they are, however, an equally important part of his project to trace in the story of Jesus the fulfillment of what was written in the OT, as are the statements, without reference to specific OT passages, of the necessity for the scriptures to be fulfilled (26:54, 56).”<sup>10</sup>

E. The Importance of πληρόω, *plēroō*, “to fulfill” in Matthew 5:17

- 1. This word is where the rubber hits the theological road.
- 2. Osborne notes: “The key is the meaning of πληρόω”<sup>11</sup>
- 3. Carson says, “The nub of the problem lies in the verb ‘fulfill’ (*plēroō*)”<sup>12</sup>
- 4. Davies and Allison state, “The crux of this clause—and of all of v. 17—is the meaning of πληρόω (Mt: 16; Mk: 3; Lk: 9), which is usually translated, ‘fulfill.’”<sup>13</sup>
- 5. Donald A. Hagner: “The precise meaning of πληρῶσαι, ‘to fulfill,’ is a difficult question that has produced much debate.”<sup>14</sup>
- 6. Ulrich Luz: “The history of interpretation shows how difficult it is to find a precise meaning of v. 17 and in the interpretations how much from the very beginning the context of the antitheses, the total witness of the Bible,

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<sup>8</sup>Ibid., 10 – 11.

<sup>9</sup>Ibid., 11.

<sup>10</sup>Ibid., 11 – 12.

<sup>11</sup>Grant R. Osborne, *Matthew Zondervan Exegetical Commentary on the New Testament*, ed. Clinton E. Arnold (Grand Rapids, MI: Zondervan, 2010), 182.

<sup>12</sup>D. A. Carson, “Matthew,” in *Matthew – Mark*, vol. 9 of the *Expositor’s Bible Commentary*, rev. ed., ed. Tremper Longman III and David E. Garland (Grand Rapids, MI: Zondervan, 2010), 173.

<sup>13</sup>W. D. Davies and Dale C. Allison, *Matthew 1 – 8*, *International Critical Commentary*, ed. J. A. Emerton, C. E. B. Cranfield, and G. N. Stanton (Edinburg, Scotland: T & T Clark, 1988), 485.

<sup>14</sup>Donald A. Hagner, *Matthew 1 – 13*, vol. 33A of the *Word Biblical Commentary*, ed. Glenn W. Barker (Waco, TX: Word, 1993), 105.

and one's own situation played a role. Decisive for the interpretation are (a) the meaning of πληρώω and καταλύω and (b) the Matthean context."

F. Use of "fulfill" in Matthew 5:17

1. NT frequency: 86 times in the NT
2. The meaning in 5:17 cannot be divorced from Matthew's meaning in his use of πληρώω elsewhere, especially in his ten (or eleven) fulfillment formulae
  - a. Of Matthew's 16 usages, twice Jesus is found using the word regarding someone or something other than his own relationship to Scripture:
    - i. The Parable of the Dragnet in 13:48: "When the net was full" (NLT)
    - ii. In Jesus' denunciation of the Pharisees and scribes in 23:33: "Fill up, then, the measure of your father's *guilt*" (NKJ)
  - b. Twice, in 5:17 and 26:54, it is Jesus who notes that Scripture is being fulfilled, and in 3:15, Jesus says to the puzzled John the Baptist, "Let it be so for now; for it is proper for us in this way to fulfill all righteousness" (NRSV)
  - c. Ten times (11 including 2:5) the wording appears in Matthew's (as an author) stereotyped so-called fulfillment formulae statements: 1:22; 2:15, 2:17, 2:23; 4:14; 8:17; 12:17; 13:35; 21:4; 27:9
  - d. In 2:5, "the editorial intention appears to be the same even though the insertion of the quotation into the direct speech of the priests and scribes leads to a modification of the formula"<sup>15</sup>
  - e. In 26:56, there is a variation of this verbiage that is not typically included in the ten/eleven formulae
  - f. Thus, in Matthew, the verb *plēroō* refers to Jesus' fulfillment of Scripture 13 of 16 times
  - g. The initial words of introductory phrase in these formulae, ἵνα πληρωθῆ τὸ ῥηθὲν, *hina plērōthē to rēthen*, "in order that the word might be fulfilled" appears precisely as such in 1:22; 2:15; 4:14; 12:17; 21:4
  - h. The first two words of the introductory phrase, ἵνα πληρωθῆ, *hina plērōthē* ("that it might be fulfilled") occur elsewhere in the NT only in John 15:25 and 18:9, the first time on the lips of Jesus and the second from John's pen
  - i. Nowhere else in all known Jewish literature is there any instance of Matthew's precise formula, to the effect, "In order that the word might be fulfilled which was spoken by the prophet"

G. Jesus as the Fulfiller of Scripture

1. Davies and Allison list nine views

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<sup>15</sup>France, *Matthew*, NICOT, 11.

2. Two views look for Aramaic words to help: *qûm* and *'ôšîp*
    - a. Problem: the LXX never uses the word *plēroō* to translate *qûm* (“to establish”)
    - b. The use of *'ôšîp* (“to add”) cannot be proven, corresponds to later a rabbinic formulation (cf. Deut. 4:2; 12:32), and does not make the better sense in this context
  3. Most views come down to variations of two main views
    - a. Jesus fulfills Scripture by obeying it
    - b. Jesus fulfills Scripture by his life and teaching
- H. Some comments
1. Any view of Matthew 5:17 – 20 must comport with the rest of the Gospel’s depiction of how Jesus handles the law, especially in the six so-called “antitheses”: murder (5:21 – 26), adultery (5:27 – 30), divorce (31 – 32), perjury/oaths (5:33 – 37), retaliation (5:38 – 42), and love (5:43 – 47); better called, the six “contrasts” or the like<sup>16</sup>
    - a. Matthew 23:23: “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others” (NRSV)
    - b. Matthew 15: Jesus clashes with the scribes and Pharisees from Jerusalem who charge Him with breaking the traditions of the elders by allowing his disciples to eat with unwashed hands. In 15:7, Jesus calls them hypocrites and quotes Isaiah 29:13 in 15:8 – 9. The final words of Isaiah are, “And in vain they worship Me, Teaching as commandments the doctrines of men” (NKJ). Then, in 15:10 – 11, Jesus says that food cannot defile a man. This directly counters the food laws in Moses (cf. Mark 7)
    - c. Matthew 5:21 – 23, concerning murder and anger, perhaps we may say here that Jesus is deepening the law or bringing out its truest intention, and the same may apply to 5:27 – 28, regarding adultery and lust
    - d. But in 5:34, Jesus forbids oaths, which were part of the law (Deut. 6:13; 10:20, etc.)
  2. Some conclusions
    - a. Perhaps here we can say that laws requiring a crutch or assistance to enjoin or insure character or obedience, or enablement are now being superseded by other commands that do not require assistance or something additional to the raw spiritual ability needed to carry them out.
    - b. At other times, Jesus is doing away with certain laws as a necessary practice
    - c. At times, there does appear to be a deepening of the Scriptures

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<sup>16</sup>E.g., Turner, *Matthew*, 165.

- d. At other times, fulfillment requires us to see the new replace the old; perhaps the pith or essence of the command carries forward in the NT, but the formal practice of certain laws is over with Jesus' coming
  - e. The formal distinction between the dietary, ceremonial, and moral law was not known in the first century, and "probably does not antedate Aquinas."<sup>17</sup> Additionally, this interpretation is wrong, because it cannot account for "the all-inclusive 'not the smallest letter, not the least stroke of a pen (v. 18).'"<sup>18</sup>
- I. The Meaning of Jesus as the Fulfiller of the Law
- A. The New Orientation
    1. Matthew 11:13: "All the law and the prophets prophesied until John."
    2. The era of fulfillment has now arrived
    3. "In light of that concept, and of the general sense of 'fulfill' in Matthew, we might then paraphrase Jesus' words here as follows: 'Far from wanting to set aside the law and the prophets, it is my role to bring into being that to which they have pointed forward, to carry them into a new era of fulfillment.' On this understanding the authority of the law and the prophets is not abolished. They remain the authoritative word of God. But their role will no longer be the same, now that what they pointed forward to has come, and it will be for Jesus' followers to discern in the light of his teaching and practice what is now the right way to apply those texts in the new situation which his coming has created. From now on it will be the authoritative teaching of Jesus which must govern his disciples' understanding and practical application of the law."<sup>19</sup>
    4. This means, as France goes on to say, that "Verses 21 – 48 will go on to show how this interpretation can no longer be merely at the level of the literal observance of regulations, but must operate at the deeper and more challenging level of discerning the will of God which underlies the legal rulings of the Torah. If in the process it may appear that certain elements of the law are for all practical purposes 'abolished,' this will be attributable not to the loss of their status as the word of God but to their changed role in the era of fulfillment, in which it is Jesus, the fulfiller, rather than the law which pointed the way forward to him, who is the ultimate authority."<sup>20</sup>
    5. "The text emphasizes that Jesus himself is speaking with authority that transcends that of the previous divine revelation through Moses."<sup>21</sup>

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<sup>17</sup>Carson, *Matthew*, 174.

<sup>18</sup>*Ibid.*, 174.

<sup>19</sup>France, *Matthew*, NICOT, 183.

<sup>20</sup>*Ibid.*, 183.

<sup>21</sup>Turner, *Matthew*, 165 – 66.

6. In Matthew, sometimes Jesus is setting the record straight regarding the oral law and sometimes he is asserting his authority over that of Moses (cf. Heb. 1:1)
  7. We may reverently say that the question is now, with the arrival of Jesus, not so much, “What is Jesus’ relationship to the Law?” but “What is the Law’s relationship to Jesus?”
  8. Jesus wrote the Scriptures so He, and He alone, can handle them the way He does!
- V. Crossed “t’s” and Dotted “i’s”: Exegesis of Matthew 5:18
- A. “For truly I tell you” (NRSV)
    1. Literary, “Amen I say to you” (ἀμήν γὰρ λέγω ὑμῖν, *amēn gar legō humin*)
    2. Amen is never used to *preface* a statement elsewhere in Judaism
    3. 36 times in the Gospel of Matthew (13 x in Mk; 6 x in Lk; double amen 25 x in Jn)
  - B. “until heaven and earth pass away”
    1. An idiom meaning “never”
    2. “until hell freezes over”<sup>22</sup>
    3. Likely refers to the end of the age
    4. Note Matthew 24:35: “Heaven and earth will pass away, but my words will not pass away”
  - C. “not one stroke of a letter, will pass until all is accomplished”
    1. “not an iota, not a dot” (ESV)
    2. “one jot or one tittle” (NKJ)
    3. “not the smallest letter, no the least stroke of a pen”
    4. “not the smallest letter or stroke” (NASB 1995)
    5. Greek: ἰῶτα ἐν ἧ μία κεραία οὐ μὴ; *iōta hen ē mia keraia ou mē*
    6. Probably referring to the smallest letter in Hebrew (the *yod*) and perhaps a distinguishing mark made by the stroke of a pen, differentiating one letter from another
  - D. “will pass from the law until all is accomplished”
    1. “prophets” is not repeated: the Law is the “focus” of the rest of chapter 5”<sup>23</sup>
    2. There is debate over the two “until” clauses
      - a. Referring to the same thing
      - b. Referring to something different
- VI. No Picking and Choosing: Exegesis of Matthew 5:19
- A. “Therefore”: considering the Law’s permanence and importance (v. 18), take heed
  - B. “whoever breaks one of the least of these commandments”
    1. One must not confuse the notion of fulfillment with the incorrect notion of unimportance

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<sup>22</sup>France, *Matthew*, NICOT, 185 (!).

<sup>23</sup>Ibid., 185.

2. Jesus himself, as the Law's sole interpreter, has the authority to interpret certain matters as He does, but no one else has this prerogative
- C. "and teaches others to do the same"
1. Matthew is very concerned with wrong teaching and incorrect doctrine
  2. In fact, the Sermon ends with something of an altar call!
    - a. Matthew 7:13 – 14: the difficulty of being saved and the fact that few are: "Enter through the narrow gate"
    - b. Matthew 7:15 – 20: warning of false prophets (and the image or metaphor of a good and bad tree)
    - c. Matthew 7:21 – 23: those who do not do God's will
      - i. Note that those who plead at the judgment plead with *Jesus*, saying, "Lord, Lord" (Κύριε κύριε, *Kurie kurie*)
      - ii. Works alone do not qualify in this puzzling passage
      - iii. Jesus says, "I never knew you"
    - d. Matthew 7:24 – 27: The reason Jesus declares to those in 7:21 – 23 why he never knew them: they never knew (obeyed) Him!
      - i. "Everyone who hears these words of mine and acts on them" (v. 24) standing and some collapsing, depending on whether they listened to Jesus' words (7:24 – 27)
      - ii. Salvation comes to obedient followers of Jesus and destruction to those who do not follow his teaching.
  3. "will be called least in the kingdom of heaven"
  4. "but whoever does them and teaches them will be called great in the kingdom of heaven"
  5. It seems that both groups (?) will enter heaven, but those who have a greater respect for the Scriptures will fare better than those who have less respect for them
  6. Augustine: "If you believe what you like in the gospels, and reject what you don't like, it is not the gospel you believe, but yourself"
  7. Or, this is a general assessment not determining status in the kingdom but simply giving an appraisal of worth—or the lack thereof. So Schweizer, who says that the wording is such not to denote status in the kingdom but "what is meant is probably not a place, however lowly, in the Kingdom of heaven, but in fact exclusion from it."<sup>24</sup> On this understanding, the second group is excluded from the kingdom entirely
- VII. The Upshot: Exegesis of Matthew 5:20: "For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven"
- A. "For I say to you"
1. Perhaps forms a mini-inclusion with 5:18
  2. Repeats the words of 5:18 without the "amen"

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<sup>24</sup>Eduard Schweizer, *The Good News according to Matthew*, trans. David E. Green (London, England: SPCK, 1982), 105.

- B. “righteousness” δικαιοσύνη, *dikaïosunē*
    1. Davies and Allison may be too strong: “Hence ‘righteousness’ does not refer, even implicitly, to God’s gift. The Pauline (forensic, eschatological) connotation is absent.”<sup>25</sup>
    2. Yet Matthew’s use of “righteousness” is not identical to Paul’s idea of forensic righteousness; it may be seen as the behavior that attends being a follower of Jesus, rather than as a grant apart from behavior
    3. Expresses the “essence of the Sermon on the Mount”<sup>26</sup>
  - C. Pharisees in first-century Judaism
    1. Much has been written to rehabilitate the Pharisees and reinterpret Paul and vilify Matthew (and John)
    2. According to Matthew, at least many of the Pharisees did not have the spiritual wherewithal to make heaven.
    3. We know that some Pharisees ended up being Jesus followers and therefore, saved, as did some priests
    4. But it would appear, that as a group, they were antagonistic to Jesus
    5. “For all their scrupulous observance of OT (and other) regulations, the scribes and the Pharisees are seen as standing outside the kingdom of heaven”<sup>27</sup>
  - D. “you will never” (οὐ μὴ, *ou mē*)
    1. A double negative
    2. The strongest language possible in Greek
- VIII. Conclusion
- A. God has a grand plan! For something to be fulfilled something must first be signified or in need of fulfillment, whether this is always explicitly denoted in a text or not.
  - B. For Matthew, the Law and the Prophets are on equal footing. While he uses the prophets as a commentary on the Pentateuch, he never distinguishes the two parts of the Old Testament canon in any gradational or qualitative way. The Law and the prophets are the two parts of the one whole, Scripture. Period.
  - C. In Matthew, the links between Christology, ecclesiology, and ethics are very strong, and, perhaps, indissoluble. As David Turner says, “Christology is the foundation of ethics.”<sup>28</sup> The Gospel of Matthew simply will not countenance a Christ believer who is not a practitioner of the words of Jesus.
  - D. Matthew has no doubt that the Jesus event divides salvation history. The Law and the prophets prophesied until John. With the ministry of Jesus, the way to deal with God has changed—at times dramatically, at other times, rather subtly.

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<sup>25</sup>Davies and Allison, *Matthew 1 – 8*, 499.

<sup>26</sup>*Ibid.*, 499.

<sup>27</sup>France, *Matthew*, NICOT, 190.

<sup>28</sup>Turner, *Matthew*, 164.

- E. While Matthew's development of righteousness is not at all points identical to that of Paul's, there is much to say for points in common. Matthew does not use Pauline language and say that we are justified apart from the works of the law. However, Matthew and Paul both understand that a Christianity without works is no Christianity at all. Matthew is the only Gospel writer to use the Greek word *anomia* (4 x). Paul uses it six times. That both authors are very concerned with a Christian life that evidences faith by commensurate works, common links may be made without force or theologically muddling the two.
- F. Jesus' handling of the Law of Moses, as evidenced in the so-called six antitheses, may not be described as either antagonistic, traditional, or even simply a deepening. He does not act as a mere teacher of the Hebrew Scriptures: He is the fulfillment of them—and in my view, the author of them—therefore He, and He alone can give the *authoritative explication* of a given text. Sometimes this means a change in the formal elements of a given commandment. This can be seen His forbidding of oaths and his disallowing of Moses' divorce rules. Jesus can do this because according to Matthew's prologue, He is the embodiment of Yahweh, walking with his people. However, at other times, Jesus does seem to be deepening the law without formally controverting it, such as in His explication of what constitutes adultery.
- G. The Greek word *anomia* appears 13 times in the NT, and of the four Gospels only Matthew uses it in 7:23, 13:41, 23:28, and 24:12. (Elsewhere, Paul uses the word 7 times, Hebrews 2 times, and 1 John 2 times). The idea of someone without governance or law is an idea repugnant to Matthew's theology. Any notion of a believer treading the path of righteousness without the superintending of the Scriptures is impossible to Matthew. But it is now, for Matthew, the coming of Jesus, who is the authoritative interpreter of the Law and the Prophets, that constitutes the decisive hermeneutical criterion which will brook no rivals.
- H. Jesus is not merely a rabbi or a great teacher in Matthew. In fact, no one who is on Jesus' good side ever calls him "rabbi" or "teacher" in the First Gospel. Matthew pushes those otherwise honorable ascriptions aside and appears more concerned with theological depiction and salient ontological identification than actual historical reconstruction. For Matthew, Jesus is always called "Lord" (*kurios*) by his disciples, and this is so in both double (e.g., Mt 20:20 – 28 // Mk 10:35 – 45) and triple (e.g., the Stilling of the Storm (Mt 8:23 – 27 // Mk 4:35 – 41 // Lk 8:22 – 25; cf. Mt 24 1 – 2 // Mk 13:1 – 2 // Lk 21:5 – 6, where Mark and Luke have the disciples address Jesus as διδάσκαλε, *didaskale*, "teacher," and Matthew has "the disciples came to him" without an address to Jesus) tradition pericopae. Mark 4:38 and Luke do have the words teacher and rabbi on the lips of the disciples. Moreover, even in John's Gospel, which unarguably contains the highest Christology of the four Gospels—and as high or higher a Christology as any book

in the New Testament—has the disciples call Jesus “rabbi” or “teacher” (e.g., Nathaniel, in 1:38; Mary, in 20:16, after Jesus was resurrected!)<sup>29</sup>

- I. Matthew is in love with the Bible! Imagine being in his sandals and having this deep knowledge of and love for the Scriptures and having to reconcile Jesus’ own words and life with it. In 26:54 he records Jesus’ own comment that the Scriptures were being fulfilled in his arrest and impending death, and two just two verses later, in 26:56, he places his own inspired Jewish imprimatur on the matter by using one of his own fulfillment formulae. As if the point was not already made! I recommend that you, too, would love the Lord your God with all your heart, soul, mind, and strength, and you neighbor as yourself. And this by staying in God’s word continuously, meditating on it day and night. Thus, you too will fulfill the Scriptures.
- IX. Upcoming Speakers
    - A. Professor Ben Philips
    - B. Professor David Hodge
    - C. Dr. Kate DeMello

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<sup>29</sup>Note, however, the language used by Jesus himself in Mt 23:8 and 10. In the 28th ed. of *Nestle-Aland*, Jesus uses the word διδάσκαλος and the Byzantine text type has καθηγητής. In Mt 28:10, both text types have Jesus using the rare NT word, καθηγητής. If the Nestle-Aland text is correct, this word is a NT hapax.