

# Matthew 12:23

Authorized King James Version (KJV)

And all the people were amazed, and said, Is not this the son of David?

## Analysis

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'And all the people were amazed, and said, Is not this the son of David?' The crowd's response to Jesus's healing was amazement (ἐξίσταντο/existanto, astonished, beside themselves) and messianic speculation. The question 'Is not this the son of David?' (Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ/Mēti houtos estin ho huios Daud) expects negative answer grammatically but expresses genuine wondering: Could this possibly be Messiah? 'Son of David' was recognized messianic title—Messiah would descend from David's line (2 Samuel 7:12-16, Isaiah 11:1, Jeremiah 23:5). The miracle provoked messianic consideration. Reformed theology observes that miracles served this purpose: authenticated Jesus's claims, provided evidence for faith, demonstrated fulfillment of prophecy. However, miracles alone didn't guarantee faith—the same evidence that prompted crowds to consider Jesus as Messiah provoked Pharisees to attribute His power to Satan (v.24). The crowd's question was tentative, uncertain—they wondered but didn't commit. Genuine faith requires more than intellectual consideration; it demands heart commitment.

## Historical Context

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Davidic descent was crucial messianic credential. Messiah must come from David's line—this was non-negotiable in Jewish expectation. Matthew's Gospel begins establishing Jesus's Davidic lineage (Matthew 1:1-17). Throughout His ministry, people used 'Son of David' title for Jesus (Matthew 9:27, 15:22, 20:30-31, 21:9, 15). The title carried political overtones—David was Israel's greatest king, so Son of David would restore kingdom glory. Jesus accepted the title but redefined the

kingdom: spiritual not political, universal not nationalistic, eternal not temporal. The crowd's wondering reflects widespread messianic speculation in first-century Judaism. Under Roman occupation, Jews intensely anticipated Messiah's coming. Numerous messianic claimants arose (Acts 5:36-37, Josephus records others), all ultimately failing. Jesus was different: His miracles, teaching, character, and resurrection set Him apart. But recognition required spiritual sight (Matthew 16:16-17). The crowd wondered; disciples eventually believed; Pharisees willfully rejected.

## Related Passages

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**Psalm 19:1** — Heavens declare God's glory

**Colossians 1:16** — All things created through Christ

## Study Questions

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1. What does it mean to move from wondering about Jesus to genuinely trusting Him—what's the difference between consideration and commitment?
2. How do miracles and evidence function in faith—are they sufficient to produce belief, or is something more needed?
3. Why did identical evidence produce messianic wondering in crowds but murderous opposition in Pharisees?

## Interlinear Text

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καὶ	ἐξίσταντο	πάντες	οἱ	ὄχλοι	καὶ	ἔλεγον	Μήτι
<b>And</b>	<b>were amazed</b>	<b>all</b>	G3588	<b>the people</b>	<b>And</b>	<b>said</b>	<b>not</b>
G2532	G1839	G3956		G3793	G2532	G3004	G3385
οὗτός	ἐστιν	ὁ	υἱὸς	Δαβίδ			
<b>this</b>	<b>Is</b>	G3588	<b>the son</b>	<b>of David</b>			
G3778	G2076		G5207	G1138			

## Additional Cross-References

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**Matthew 9:27** (References David): And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us.

**John 4:29** (Parallel theme): Come, see a man, which told me all things that ever I did: is not this the Christ?

**Matthew 21:9** (References David): And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

**Matthew 9:33** (Parallel theme): And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

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