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THE JEWISHNESS OF THE AUTHOR OF THE GOSPEL OF MATTHEW

A Study of Rabbinic and Matthean Scriptural Exegesis

by

SANFORD MARVIN SHAPERO

Submitted in partial fulfillment  
of the requirements for the  
Master of Hebrew Letters Degree  
and Ordination

Hebrew Union College-  
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Topic: THE SIGNIFICANCE OF THE AUTHOR OF THE GOSPEL OF MATTHEW  
A Study of Rabbinic and Matthean Scriptural Exegesis

Referee: Dr. Samuel L. Lamm

In this study I have attempted to determine whether

or not, the author of the Gospel of Matthew was Jewish.

I have attempted to determine the significance of the Gospel

author's use of the Old Testament and the

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To Mr. Arthur Zidel who prepared me

for my studies and whose patience

and love for Judaism continually

strengthened and inspired me.



## THESIS DIGEST

Candidate: SANFORD M. SHAPERO

Topic: THE JEWISHNESS OF THE AUTHOR OF THE GOSPEL OF MATTHEW  
A Study of Rabbinic and Matthean Scriptural Exegesis

Referee: Dr. Samuel Sandmel

In this study I have attempted to determine whether or not, the author of The Gospel of Matthew was Jewish. I have restricted the study to a comparison of the Gospel authors use of verse quotations from the Old Testament and the Rabbinic usage of the same passages.

In the first chapter a general survey of the field of New Testament scholarship is discussed. Title, Authorship, Composition, Narratives, Material Peculiar to Matthew etc., is treated and the many varying views relating to the Gospel are presented in order to give the reader an idea of the various schools of thought and their ideas concerning dating and authorship, and to give background material to the reader before presenting the problem and the research.

In the second chapter it is shown, on the basis of texts taken from the Talmud, Midrash and Commentaries, how, in certain cases there is agreement with the Matthean interpretation and how, in other cases, there is no meeting of minds.

The method used was to list each Old Testament verse as it appears in the Gospel, along with the Hebrew text, the LXX translation, followed by the Midrashic, Talmudic and

Comments from the Commentators where there is no reference in the Midrash and Talmud, followed by comments and the approach used by the rabbis. All of these sources are studied to determine whether or not there is any similar usage, partial-overlapping, or irrelevancies with the usage of the Matthean author. This is to be found in table form at the conclusion of the second chapter.

In the third chapter, I present my conclusions. I show that the Matthean author must have been a Gentile, utilizing and being almost completely dependent upon the LXX text. Wherever, and there are but few cases, there is similar usage it can be shown that the material is of an eschatological or apocalyptic nature, material, developed it is true by Jewish Christians, but fully learned and accepted by Gentile Christians as well. Several things are pointed out, the lack of knowledge, on the part of the author, of rabbinic exegesis, the fact that the Old Testament exegesis in no way supports a Christian viewpoint, the fact that it is inconceivable that the daughter religion would forsake the usage of such instruments as the Old Testament exegesis and commentaries if they were known, and the observation that there is almost no overlapping. There seems to be no positive evidence that Matthew was Jewish.

Matthew was obviously a Gentile himself, possibly trying to create a new law for the Gentiles; the complete lack of parallels to the rabbinic material and the marked reaction

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to the Gentile bias of the time all led me to the belief  
that the Matthean author was not of the Jewish people but  
was a Gentile writing and preaching in the spirit of the  
Christians amongst whom he lived outside of the Holy Land.

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## CHAPTER I

### INTRODUCTION: GENERAL SURVEY OF BOOK

The following pages of this dissertation are devoted to an inquiry as to whether the author of the Gospel According to Matthew was Jewish.

The work is restricted to the following: A comparison of the Gospel authors use of verse quotations from the Old Testament and the Rabbinic usage of the same passages.

The Gospel will first be treated in a general way discussing the Titles, Authorship, Composition, Material in the Gospel, etc. After the reader has a general idea of the Gospel and the many varying views concerning it; the origin of the problem will be treated and the Rabbinic interpretation presented.

#### TITLE

One of the more interesting views concerning the title of the gospel itself is as follows: that the title of the "Gospel According to Matthew" is obviously intended to distinguish it from the "Gospel According to Mark," and both titles must have been given at the same time.<sup>1</sup> It was Mark which was first called "The Gospel," taking its name in accordance with Jewish usage, ie, from the first significant word: Mark begins: "The Beginning of the Gospel (ie, good news) of Jesus Christ, etc."<sup>2</sup> As soon as Matthew was compiled, the natural thing was to distinguish the two by calling Mark

after its main author, and probably therefore, Matthew after the author of the main sections other than Mark, probably it is claimed, "Q" or possibly "M".

#### PLACE AND DATE OF COMPOSITION

When investigating the many volumes written on this subject one is surprised to find that in this sphere there are general points of agreement. The scholars seem to come pretty close in agreeing with one another on a date for the composition of the Gospel. Solomon Zeitlin sets the date circa 70 C.E.,<sup>3</sup> as do several others. Knox would assert that the Gospel was written for the authors (Matthew's) own countrymen, and that its main interest is a fulfillment of the Old Testament prophecies, since he does not stop to explain Jewish customs or titles, and that there is a kind of primitiveness about his style of narration which makes him the ideal bridge between the Old Testament and the New. For him, Jerusalem is still the "Holy City" (4:5; 27:53), which for Knox is good evidence that he wrote before the destruction of that place in A.D. 70. Also Knox claims that on two occasions he speaks of local Jewish customs persisting "until this day," which suggests that his gospel was either written or revised at a date considerably removed from the Crucifixion...but he does say that the inference is uncertain.<sup>4</sup>

It is also shown that the Gospel sets forth Christianity as both a national and a universal religion, which would point to some place where there was a church consisting of



both Jews and Gentiles, and in which the question of the relation of the new religion to Judaism and the Gentile world was a pressing problem.

Antioch in Syria seems to some scholars to suit the conditions best. It was a cosmopolitan city with a large colony of Jews, an important center of Christianity, and the headquarters of missionary activity.<sup>5</sup> Those who hold this view would then say that since:

1. It incorporates "Mark" it cannot be earlier than about A.D. 65.
2. If the words "but the King was wroth; and he sent his armies, and destroyed those murderers, and burned their city" (22:7); and "behold, your house is left unto you desolate" (23:38), refer to the destruction of Jerusalem and its consequent misery, then it must have been written after A.D. 70.<sup>6</sup>
3. Such sentences as "from the days of John the Baptist until now the kingdom of heaven suffereth violence" (11:12), and "wherefore the field was called the field of blood to this day" (27:8), and "this saying was spread abroad among the Jews, and continueth until this day" (28:15), suggest that a long time had elapsed between the occurrence of the events described and the composition of the book.<sup>7</sup>
4. The allusions to Peter as the rock on which the church was built (16:18), the tendency to exalt the apostles by minimizing their shortcomings, and the appearance of the false prophets (7:15, 22) suggests the latter part of the century, by which time the theory of Petrine supremacy was being proclaimed, the veneration of the apostles had increased, and heresy had arisen.
5. If Clement of Rome knew of the Gospel, as his letter to the Corinthians seems to suggest, then it must have been written before A.D. 96.
6. Ignatius, writing about A.D. 115, apparently refers to the gospel when he declares that Jesus

was baptized by John, "that all righteousness might be fulfilled by him." It would seem therefore that the gospel was already in existence about that time.

From this evidence these scholars claim that it is reasonable to suppose that the gospel was composed within the period A.D. 80-90.

Other men agreeing on the dates proposed above find other texts upon which they base their assertions. For example, this date seems probable to some since there is found in the Gospel such an intense interest in the fall of Jerusalem in A.D. 70.

Such a prominent place in the thoughts of the time makes it likely that the author of Matthew wrote not long after the fall, and certainly before its influence upon Christian thinking had subsided. This they can find basis for in the gospel:<sup>8</sup>

1. In his discourse on the fall of the city and the end of the age, Jesus says that, immediately after the misery of the fall of the city, the Messianic advent will occur. A book containing such a statement can hardly have been written very long after A.D. 70. This is all the more striking as the word "immediately" is absent from Mark 13:24 which is the basis for the passage in Matthew.
2. In 16:28 Jesus says to the disciples, "Some of you who stand here will certainly live to see the Son of Man come to reign!"
3. In sending out the Twelve Jesus says, "You will not have gone thru all the towns of Israel before the Son of Man arrives." (10:23)
4. Jesus answers the High Priest, "You will soon see the Son of Man seated at the right hand of the Almighty and coming upon the clouds of the sky"



(26:64). The word translated "soon" is not in the parallel passage in Mark 14:62 which is Matthews source here.

Enslin sets the date for Matthew at A.D. 100 and claims that the present Matthew is completely dependent on the Greek Mark. He agrees that the place of origin is Antioch. He also states the facts of the city's popularity, Ignatius as Bishop, etc., and also states that on the basis of 16:17-19 and their signal claims for Peter inserted into the earlier Marcan narrative and standing in such contrast to the retained rebuke, must emanate from a circle which held Peter in high esteem, and this was true of Antioch, a city connected with Peter's name by tradition.

Some scholars hold that he wrote in Greek for the Greeks, that he despaired of converting the Jews, since they have lost their golden opportunity and have paid the penalty; he repeatedly departs from the king lists of the Book of Kings and the geneological lists in I Chronicles, Ch. 3; he ascribes to Jeremiah (Matt. 27:9) and oracle of Zechariah 11:13; he makes use of the Septuagint Greek version. He seems to have been like Paul, Stephen and Barnabas-a Hellenist, a Jew from the Greek world.<sup>9</sup>

There are those who claim that Matthew may have been composed close to Palestine or plainly out in the Diaspora. It has also been pointed out that "the changes and expansions in Luke and Matthew stem not from Palestinian soil but from Diaspora soil.

They are Diaspora reformulations of what is itself a Diaspora product."<sup>10</sup>

This same source also points out that the Greek influence was small in Palestine. It was "surface or formal, but never penetrating or substantial." "Accordingly, an intertestamental literary work is allocated for its place of origin largely by this assumption."<sup>11</sup> For example, a work in Aramaic or Hebrew would come exclusively from Palestine and a Jewish work in Greek would come exclusively from outside Palestine.

#### COMMENTS ON THE SERMON ON THE MOUNT

It has been said that Matthew was Judaistic-concerned with the relation of Jesus' teachings to the Jewish law. It has been shown that the author attempted to do at least two things:

1. To teach the observance of the whole law in addition to the "tradition of the elders" by Christians. "Think not that I came to destroy the Law or the Prophets; I came not to destroy but to fulfill" (Matthew 5:17-19).
2. No attempt is made to convert the Gentiles. (Matthew 10:5-6, 10:23).<sup>12</sup>

Bacon, in his extensive study and commentary on the Sermon on the Mount points out that the doctrines of Jesus are found or at least embodied in the apostolic collection of "Sayings of the Lord," "The Logia," as critics designate the work.<sup>13</sup> The vast majority of competent scholars he says, hold that this primitive writing, described in about A.D. 125 as a collection of the Sayings of The Lord in Hebrew, and dated

by the Church Fathers in the second century, with the full approval of modern critics, is only the discourse nucleus of our so-called Matthew, while the average layman naturally makes no distinction between this and the canonical Matthew. But in either case, the Sermon on The Mount is the heart of it as Bacon points out, so that the instinctive answer of layman and critic alike to the question, "How shall one come into most direct relation with the man of Nazareth thru his own words?" will be simply, "study the Sermon on The Mount."<sup>14</sup>

This scholar asserts that Jesus and his followers did not introduce a new religion, but that they were interpreters and reformers and not innovators and iconoclasts. Matthew attaches to the opening and fundamental proposition of the Sermon on The Mount, two sayings, which even if we place them elsewhere (partly on the authority of Luke who gives the first in another context), may well be authentic and reflects the genuine conservatism of Jesus, "Verily, I say unto you, until Heaven and Earth fail, not one iota, nor turn of a letter shall fail from the Law till all come to pass." This illustrates Jesus's respect for the revelation of the past, and as to the relative value of the work of destructive vs. constructive teaching Matthew adds a second:

"Whosoever, therefore, shall loose one of these least commandments and teach men so (a necessary work since otherwise its performer would not be "in the kingdom", but one least worthy of all to be coveted), shall be called least in the

Kingdom of God. But whoso shall do and teach them, he shall be called great in the Kingdom of God."<sup>15</sup>

Jesus, then conceived the new as the fruitage, the glorification and the transfiguration of the old. That Gospel, it is stated, most clearly reflects the standpoint of Jesus' own age and people. He begins the entire story of his public career by the discourse, placing the Mount of Beatitudes over against the Mount of the Law, and by the whole arrangement of the material indicating that this is to be considered what Paul calls "the Law of Christ, etc." In Matthew, it is shown by scholars that the Sermon on the Mount has the distinctive character of a "New Torah," a standard of righteousness (ethical and religious) offsetting the righteousness of the scribes and the Pharisees.

After the death of Paul, the plain and easy notion of legalism crept back. Religion became again a matter of requirement and reward. The Quid pro quo system, by which scribism had caricatured the Old Testament into, "You do this for God and God will do what you want for you," returned to power.<sup>16</sup> This tendency in the early church consciously to undo the work of Paul we may designate "Neo-legalism," and it has historic reality.

The Gospel of Matthew shows already the traces of the tendency as when borrowing from Mark 10:17-31, the story of the rich Pharisee who asked Jesus what good work he must do. Here Matthew borrows practically the whole of his

narrative material from Mark.

At this point it is well to point out that Mark was supposedly used by both Matthew and Luke. This is proved in short by Material common to Matthew, Mark and Luke, being arranged in thre (3) parallel columns in such a way that when the story comes in all three gospels, the three forms of it are placed side by side. Attention is then first paid only to the order in which the paragraphs are arranged and not to their wording. It is then clear that the order of passages found in all three gospels is sometimes Matthew and Mark against Luke, and sometimes Luke and Mark against Matthew, but never Matthew and Luke against Mark. This is prima facie evidence that both Matthew and Luke copied Mark.<sup>17</sup>

#### OLD TESTAMENT QUOTES IN MATTHEW

We find in the Gospel of Matthew that the Old Testament quotations are woven into the narrative and are divided  
18  
into two groups:

1. Those quoted by Jesus in the course of his ministry. They are common to the three synoptic gospels and are based on the Septuagint version.
2. Those introduced by the compiler, each being prefaced by the words "that it might be fulfilled which was spoken by the prophet, or their equivalent." This is obvious in I:22-23; II:5-6,17-18, 23; IV:14-16; VIII:17; XII:17-21; XIII:35; XXI:4-5; XXVII:9-10. They are all peculiar to the gospel and seem to be based on the Hebrew version, according to Henshaw, the author of this commentary.<sup>19</sup> The quotation from II:23 does not occur in any book of the Old Testament, while that from XXVII:9-10, is said to be taken from Jeremiah,



as was pointed out earlier, but it seems rather to correspond to Zechariah XI:13.

The Commentator suggests that these considerations would point out that the quotations are an independent translation of an Aramaic original, and that it is possible that the author used a "book of Testimonies."

### MATERIAL PECULIAR TO MATTHEW

There are certain parables that are peculiar to Matthew, for example, "The Hidden Treasure, Pearl of Great Price, Draw-Net, Unmerciful Servant, Labourers in the Vineyard, Two Sons, Marriage of the Kings Son, The Virgins, Sheep and Goats, etc." Certain narratives also:

#### 1. Stories of Nativity:

- a. Geneology-I:1-17
- b. Birth of Jesus-I:18-25
- c. Visit of Wise Men-II:1-12
- d. Flight to Egypt and  
Massacre of innocent-II:13-18
- e. Return to Nazareth-II:19-23

#### 2. Stories connected with the Passion and Resurrection:

- a. Judas and 30 pieces of silver-XXVI:14-16
- b. Death of Judas -XXVII:3-10
- c. Pilates wifes dream -XXVII:19
- d. Pilate washing hands -XXVII:24-25
- e. Earthquake and resurrection  
of saints -XXVII:51-53
- f. The watch at the tomb -XXVII:62-66
- g. Rolling away of stone \*XXVIII:2-4
- h. Bribing of Guards -XXVIII:11-15

#### 3. Miscellaneous

- a. Johns hesitation at the Baptism  
of Jesus III:14-15
- b. Peter walking on the water -XIV:28-31
- c. Coin in fishes mouth -XVII:24-27

Thus, it can be seen that there are many sections that are peculiar to Matthew alone and also there can be no doubt as to the inaccuracies at times in his use of Old Testament quotes, as was pointed out in the case of the Jeremiah-Zechariah passage; and also his confusion of the martyred priest Zechariah (23:35) with the prophet Zechariah, the son of Berechiah, and with the "son of Baruch" in Josephus.<sup>20</sup>

#### SIMILARITY OF NARRATIVES

There is a similarity in style, ie, in such phrases as "in a dream," which occurs in the narratives but not in the New Testament.

Stress is laid on the fulfillment of prophecy, as in the stories connected with the nativity, the preaching of John the Baptist, and the treachery and death of Judas. Such accounts of Peter walking on the water, the resurrection of the saints on the day of the Crucifixion, and the angel at the empty tomb, with his appearance, "as lightning and his raiment as white as snow," suggest a desire to heighten the miraculous element. There is also an evident attempt to justify the primitive tradition of the Christian Church. The doubts of those who questioned the royal descent of Jesus of the resurrection, would be dispelled by the genealogy, and by the account of the guards at the tomb who became "as dead men," and were afterwards bribed to spread the story that the body of Jesus had been stolen while they slept. The hesitation of

John in baptizing Jesus would satisfy those who found it difficult to understand the necessity for the Baptism of the Son of God, since he was sinless and it was a baptism "unto the remission of sins."<sup>21</sup>

#### AIMS OF THE GOSPEL

The church expanded so rapidly that it was not long before it included peoples of difference races and cultures. It was unlikely that gospel like "Mark," written at Rome primarily for Gentiles would satisfy Christian communities in other parts of the Empire, like the provinces of Palestine, Syria and Asia. Gentiles generally and Jews would look at the Christian religion from different points of view. The former would be especially interested in Jesus as the Savior of the World, while the latter would be chiefly concerned with his Messiahship, the coming of the Kingdom of God, the final Judgment and the relation of Christianity to Judaism. More than one Gospel was necessary for the needs of the various peoples, which made up the church. Where there was a mixed community of Christians, a gospel which reflected a purely Jewish or a purely Gentile point of view would be unlikely to meet with general approval. The Gospel of Matthew as written for a mixed church was intended as synthesis, on which both Jews and Gentiles should be agreed.<sup>22</sup> One scholar in asserting the above said that the compiler was a Jew, with a Jewish outlook, but was not necessarily a Judaizer. That his gospel



has strong Jewish coloring may be judged, he says, by the following evidence:

1. Matthew proves that Jesus is of Davidic descent by tracing his legal descent back through David to Abraham, and by stressing the fact that he is the son of David, and a King. Whereas, in Mark, the title "son of David," is given only once to Jesus, namely, by Bartimaeus; in the first Gospel he is described as such by the Caananitish woman (15:22), the multitudes (21:15).

As regards the title of King, the wise men came from the East seeking him, "that is born the King of the Jews" (2:2), and having found Jesus they "fell down and worshipped him" (2:11). The advent of his kingdom is announced by John the Baptist (3:2) and by the King himself. (4:17) In his triumphal entry into Jerusalem Jesus is represented as coming to claim his kingdom (21:1-2), and in discourse on the last judgment as judging all nations as their king (25:32). Even the title on the cross bears witness to his kingship. (27:37)

2. He shows that Jesus is the fulfillment of the Messianic prophecy. Quotations from the Old Testament are far more numerous than in Mark and Luke put together. Among the many prophecies are those which foretell the birth of Jesus (1:23), the return of Joseph and Mary from Egypt (2:15), the murder of the innocents (2:18), the preaching of John the Baptist (3:3), the triumphal entry into Jerusalem (2:15), the rejection of Jesus by the Jews (21:42), and the purchase of the potters field (27:9-10).
3. He emphasizes the relation of Christianity to the Law. Luke says that it is a new law, promulgated on Mt. Sinai by divine authority. Jesus has come not to destroy the law but to fulfill it. The most trivial detail in it can never be changed. His followers must render such obedience to it that their righteousness shall exceed that of the scribes and the Pharisees.

Otherwise they shall "in no wise enter into the kingdom of Heaven (5:20). "He who breaks the least commandment and teaches men so is least in the Kingdom (5:19)." The old law is valid but the new both completes and transcends it.

4. He represents Jesus as saying, "I was not sent but unto the lost sheep of the Household of Israel" (15:24), and as commanding his disciples to confine their ministry to preaching and healing these lost sheep (10.6).
5. He makes frequent allusions to Jewish customs, without explaining them, assuming that his readers, being chiefly Jews, would be familiar with them.
6. Enslin claims that the gospel implies an organized church life with a well defined moral code. Throughout the gospel, the comparison between the great law-giver Moses, and his supposed successor are too apparent to be accidental. Both are saved at birth from the machinations of a wicked and suspicious king, both had given their God-inspired legislation from the mountain top. Enslin says that Matthew himself was a converted scribe, for he says, it is always the convert who is bitterest about the faith he has left.
7. The author of Matthew desired to show that Christianity was the true consummation of Judaism. One scholar states that he "was a thorough Jew, acquainted with Rabbinic thought, not averse to use of Midrash, etc."<sup>23</sup> On the other hand, another scholar states that "there is often little point in looking in Rabbinic literature for the exposition of matters coming from a background and a set of interests completely alien to the Rabbis."<sup>24</sup> This is just one instance of the scholarly differences in this vast field of New Testament research.
8. Another aim suggested by those who claim that Matthew was Jewish is that he as a Jew is interested in everything that can be interpreted with a particularistic force, showing the importance and permanence of Jewish ideas and customs, eg, V:18-19; VII:6; VIII:7,11; X:5b,6; XIII:52; XV:24; XIX:28; XXIII:2; together with the many eschatological utterances attributed to Jesus.
9. Matthews aim was to justify the transition from the chosen people, the Temple and the law into higher uses as a result of the life of Jesus.
10. The evangelist writes as a "churchman" and shows a strong ecclesiastical interest. Christs followers were his ecclesia which he would build upon the rock. The working out of this conception that Christ and his ecclesia are the fulfillment of the Jewish Messianic hopes and of the Jewish sacred people explains the presence in the Gospel of strong anti-Pharasaic polemics, since it was the Pharisees who prevented the Jewish ecclesia

from being what it might be. At the same time the evangelist was glad to include passages pointed to the drawing in of the Gentiles into the embrace of this church which has reached that for which the Jewish church was destined.<sup>25</sup> This is not the universalism of Paul or Luke but of the highest minds of Israel of old. The keynote of the Gospel is "I am not come to destroy but to fulfill." The principle conserved all that was good in Judaism by finding it in Christianity. Particularism and Universalism thus stand side by side. It is unnecessary to think of either as introduced by interpolation or editing, the author used sources written from two points of view, he neglected neither of them, but amalgamated them.<sup>26</sup>

11. There are certain passages that have a world wide implication:

|           |   |
|-----------|---|
| XXI:43    | Stress of Jews rejection of Jesus   |
| XXIII:    | Pharisees Denounced in a Series of Woes   |
| XXIV:14   | Gospel to be taught to whole world  |
| XXVIII:19 | Disciples are to be made of all the nations. The compiler wishes to show that the rule of the Messiah is to be universal, embracing both Jews and Gentiles. |

12. The Book is arranged into five blocks:

1. Sermon on the Mount (V-VII).
2. Directions to Disciples (X).
3. Parables of King (XIII).
4. Sayings on Greatness and Forgiveness (XVIII).
5. Sayings and Parables on the Last Things (XXIV-XXV).

It seems possible that the author may have had in mind an arrangement similar to the five books of the Pentateuch, the five books of Psalms, the five Megilloth, etc. There is also the possibility that the book was arranged this way for liturgical purposes....in such an orderly fashion; it seems that the author had a fondness for the numbers 3 and 7. It has been stated that these arrangements make it easier for memory and church instruction.

13. The Jewish ideas on the book are that it stands nearest to Jewish life and the Jewish mode of thinking.<sup>27</sup> It was written for Judeo-Christians and made ample use of an Aramaic original. This is evidenced by the use of the terms, "kingdom of heaven," found exclusively

in Matthew, a translation of the Hebrew original *אֱלֹהֵינוּ אֱלֹהֵי שָׁמַיִם*; your heavenly father, or your father in the heavens, V:16; VI:14 etc; son of David for the Messiah (IX:27); the city of the great King of Jerusalem; the "God of Israel," the oft repeated phrase that "it might be fulfilled," which was spoken of the Lord by the Prophet; the retention of Judea-Christian conceptions (V:17; X:6; XV:24); the geneology of Jesus, based upon specific Haggadic views concerning Tamar, Ruth and Bath-Sheba, so drawn as to make the assumption of his Messianic character plausible (I:1-16) and the assignment of the twelve seats of judgment to the twelve apostles in representation of the twelve tribes of Israel (XIX:28; Luke XXII:30).

It has embodied other Jewish apocalyptic material, and the source states, goes on to use rabbinic phraseology, even though, on the other hand, it manifests extreme hostility toward the Jews in the Crucifixion story.

Another interesting view as to "why the book was written?" is that of the evangelist who saw the Greeks being attracted to Christianity but not the Jews. This is not a fulfillment of what the prophets had said would happen when the Messiah came.

The Jewish rejection of Jesus throws new meaning to the Evangelist, for within a generation of their refusal of him, they were destroyed, and their cults and national existence was extinguished. To the Evangelist the lesson was obvious; that Jesus was the Messiah of the Jewish expectation. He had offered himself to the nation, but it had rejected him and in doing so had condemned itself and sealed its own fate. The Greeks had seen the value of the new faith and along with others had become the true heirs of the Kingdom and the scriptures. Thus to present this philosophy the evangelist plans a book.



# WHAT THE GOSPEL OF MATTHEW ACCOMPLISHED ACCORDING TO SCHOLARS:<sup>29</sup>

1. Interpreted the Gospel of Mark.
2. Substituted Jesus the Teacher for Jesus the Man of Action.
3. Solved the Writers problem as to the apparent failure of the program of the prophets.
4. It united his several sources into one.
5. It rescued the Old Testament for Christianity.
6. It produced an ethical statement of Christianity that has never been surpassed.

## AUTHORSHIP OF THE GOSPEL

Concerning the authorship of the book we can find some views that the author of the first Gospel is anonymous, but the early tradition of the Christian church attributes it to Matthew, one of the Twelve Apostles.<sup>30</sup>

Eusebius (Bishop of Caesarea, born around 270) quotes Papias as saying: "so then Matthew arranged in order (or composed) the Logia in the Hebrew Tongue and each one interpreted (or translated) them as he could."<sup>31</sup>

Similar statements by other patristic writers such as Irenaeus, Clement of Alexandria, Origen and Jerome, all take for granted that by "Logia" was meant the Gospel of Matthew, which was originally in Aramaic and afterwards translated into Greek. In the scholarly world this tradition has been combatted because:

1. It is incredible that one of the twelve apostles should have used as his main source the Gospel of Mark who was not an eye-witness to the ministry of Jesus.
2. The material peculiar to "Matthew" does not suggest that they are personal recollections of an eye witness.

3. If Matthew was a converted publican, as some believe, then he could not have had the rabbinic training necessary for the codification of the teachings of Jesus into a complete system of Law.
4. It is unlikely that Matthew translated the "Mark" portions into Aramaic and that the re-translator of the book should have used in so many cases the exact phraseology of the original Mark.
5. The term "logia" mentioned by Papias was probably used not of a gospel, but either of a "Book of Testimonies" or a collection of the sayings of Jesus, preserved and identical with that of "Q".

This "Q" is alleged to be a source which may have been a collection of oral traditions. Today it can be found that even though many early traditions ascribed this Gospel to the Apostle Matthew, that a great majority of scholars now reject this view.

#### WAS THE AUTHOR JEW OR NON-JEW?

Scholarship seems to think that the Gospel was written by a Jew although there are those who naturally find some grounds upon which to oppose this view. Solomon Zeitlin would claim that Matthew was written by a Jew for Jewish-Christians.<sup>32</sup> Other men agree that Matthew was quite plainly a Jew who had been convinced of Jesus' Messianic claim, but that he is writing primarily for fellow Jews. They base this on the frequent references in the Old Testament, the sense that Jesus' primary mission is to the "lost sheep of the House of Israel", and the implication that the Church founded on the rock of Peter's faith, is the new Israel; all of these bear the mark, the scholars claim, of a converted Jew writing for fellow Jews.

There has been some opposition in past years to those scholars that claim that Matthew was Jewish. Among those who hold that he was a Jew we find such Jewish scholarship as Dr. Kaufmann Kohler, who in reference to certain views expressed in Matthew states:

"As the main feature of rabbinical literature, it is well to observe that the eschatological views.... were as a rule like other doctrines based upon Scripture interpretation rather than upon mere vision of inspiration."<sup>33</sup>

Matthew, Kohler claims, was a Jew living in Palestine and all of Matthews writings betray a Jewish background. He cites many examples to bear out this thesis and points to the rabbinic background of the eschatological views and the parables centering around feasts, etc.

Others would maintain that even though the author of Matthew was probably a Christian of Jewish blood, the traditional view that Matthew was written for Jews cannot be maintained. Why? They claim that the Gospel steadily depreciates the practice and ethics of Judaism. It lays the responsibility for the death of Jesus at the door of the Jewish people with great solemnity. It gives the impression that the church and the synagogue are growing more and more hostile. It nowhere has the appearance of seeking to win or to conciliate Jews. Its purpose is to rather explain their refusal of the gospel and to establish the Jewish scriptures as a possession of the Church. The attitude of Matthew, according to this view, is that the Jewish mission is definitely and finally

over. Also, even though the author's devotion is great in regard to the Greek mission, he still does seem to be of Jewish blood in the eyes of this school of thought. They point out that the long geneology, mostly derivable from Genesis, Ruth, I Chronicles, Ch. 3, shows a definite Jewish interest, the conviction that every detail of the law must be observed, the view of Jesus as a New Moses with a new and nobler law, his fashion of gathering Jesus' sayings into extended discourses, his interest in Christianity as fulfilling Jewish prophecy—these and other traits in the Gospel make it probable, they say, that he came from Jewish stock.<sup>34</sup>

On the other hand, Dr. Samuel Sandmel, a contemporary Biblical scholar holds the view:

"that (except for Revelation) the rest of the New Testament in its recorded form, is a product of the Greek world, even though Matthew may have been composed in relative proximity to Palestine."<sup>35</sup>

This scholar cites three considerations that combine to form the usual view that the author of Matthew was a "Jewish" Christian:

1. Early Church tradition declares it was written in Hebrew. (Aramaic)
2. Old Testament quotations are abundant, and,
3. The gospel sets up a kind of legalism.<sup>36</sup>

The Church tradition has been firm since Papius said that Matthew wrote down words in Hebrew and everyone translated it as they could. Present Church tradition says that it is the present Matthew that Papius refers to. It is a dis-



ciple's (eye witness) account. It was in Hebrew and ergo written by a Jew. They point out that there was a great number of Biblical proof texts, and also a great tendency to gather Jesus' words together into collective units. (note: the same material in Luke is scattered.)

The regulations in Matthew seem like a manual of Church rules, and therefore Matthew was assumed to be, by tradition, a sort of converted rabbi, making a neat harmony with Christian tradition and quasi-Rabbinic harmony.

Sandmel would also hold to the view that Matthew was written in an effort to supplant Mark. Mark was already in circulation and Matthew in Antioch has additional material to add. Matthew is then purported to not be a "Jewish" Gospel. The Matthean author is not a Jew but a product of Christianity and he gives us Christian legalism. Matthew then represents one of the reactions against Paulinism.

It has been noted that a commonly held view is that Matthew was a converted Jew. In proof of this are usually noted such features of geneology, the blocks of teaching material, the many quotations from Scripture, the eschatological passages, the Jewish particularism, and the usage of certain semitic words and idioms.<sup>37</sup> We are seldom reminded that other works like Luke also present a geneology, that all Christians, both Jewish and Gentile, were also much interested in employing scriptural proof texts and prophecies, as also to the Eschatological background of Christian belief.

Furthermore, Jewish particularism in the earlier part of Matthew is overshadowed by the main theme of the Gospel which is better presented in the Great Commission. As for the semitic terms and rabbinic avoidance of the Divine Name, the usual generalities are subject to refutation by detailed analysis. In short, the oft repeated argument for Jewish authorship seems more traditional than rational, and may profitably be viewed especially in the light of the possibility that no part of it rules out a Gentile authorship.<sup>38</sup> To go even further, there is a real difficulty in ascribing the authorship to a Jew. Many a Jew in Syria had been hellenized, but a Jewish Christian of about A.D. 90 would hardly be found whose Gospel has the theme of the definite and final rejection of Israel by her God. It is sometimes suggested that a convert from Judaism would thus react vehemently against the religion to which he had previously held. But this is quite subjective and merely speculative: Paul illustrates a less vehement reaction of one who still insisted that God had not repudiated His people. Also, at the time of the writing of Matthew, a Jew did not feel the need to renounce Judaism in order to confess belief in Jesus Christ. Such a renunciation is more natural from the viewpoint of a Gentile "Matthew".<sup>39</sup>

The Matthean thesis is one that Christianity, now predominantly Gentile, has displaced Judaism with God as the true Israel. We see this from certain passages such as:

"the children of the kingdom will be cast out"  
(Matt. 8:12)

"In His name will the Gentiles trust" (Ibid. 12:21)

"The Kingdom of God will be taken away from you and given to a people producing the fruits of the Kingdom." (Ibid 21:43)

The Gentile bias is the primary theme in Matthew. The Jews as a people are no longer the object of God's salvation. The Jews have rejected God's son, and now they have been rejected, His favor having now been transferred to Christian believers as the true Israel. This theme is repeatedly brought out in the succession of stories that are peculiar to Matthew:<sup>40</sup>

The Two Sons (21:28-32)  
 The Vineyard Tenants (21:33-43)  
 The Wedding Feast (22:1-14)  
 The Ten Virgins (25:1-13)  
 The Talents (25:14-30)  
 The Judgment by the Son of Man (25:31-46)

Throughout the Christian Messiah is declared greater than the Temple which the Pharisees see as the focal point for Judaism. It is even declared that the Messiah need not, indeed cannot be a descendant of David. (22:41-46)

It has always been common among scholarship to cite many Old Testament Scriptural quotations that are abundant in Matthew as being a proof for Jewish scholarship. They are abundant, it is true, but they are for the most part in the Greek translation and not Hebrew. Some of the key words used by Matthew are used only in the Greek.

In another way Matthew does introduce legalism into Christianity. This is sometimes thought to be a reflection of his earlier Jewish training but I think Matthew would deny that it is a rabbinic legalism that he is introducing. It is

a new "indigenous Christian Legalism";<sup>41</sup> it is a legalism that is Christian through and through, Rabbinic legalism is totally absent.

In Matthew we find legislation that is "ideal". In his contrasts we have a certain artificiality, by his taking an Old Testament passage and extending it. He quotes an item and increases the severity of it. (see 5:31) The Gospel (as with all others) portrays Jesus in conflict with Moses.

The usual view is that the legalism, laws, etc. in Matthew are to form laws only between Jesus' earthly life and his second coming. This is opposed by some<sup>42</sup> who claim that Matthew was laying down a law for the church, and for Matthew the Church was equated to the Kingdom of God.

Matthew also tried to make many points of contact between his texts and the Old Testament accounts. For example, Jesus being called out of Egypt and then portrayed as giving the law on a mountain is equated to Moses receiving the law at the Mount as I pointed out earlier in this Chapter. It might also seem that the teaching material in Matthew, since it is divided into five blots of material might be an attempt to formulate something like the five books of Moses. (Torah) It would seem, therefore, that Matthew was creating a legal set-up based on the Pauline Doctrine, but he opposed Paul in one item, ie, whether or not law exists. For Matthew it does exist, for Paul it was abolished.

Thus, we have seen through the past pages what the

various scholarly views and opinions have been, sometimes agreeing and other times being at extremes with one another. With the idea in mind that there is so much confusion in this field and so many different ways of looking at any one single issue, I shall in the next chapter attempt to go back to the Jewish sources in an objective search for facts.

It is hoped that through a study of the traditional Jewish sources and the commentaries on the Old Testament Scriptural Quotations used by Matthew, that the true authorship of the Matthean text may be brought into a clearer light.





MIDRASH: Exodus 18:5 (B0)

This Midrash discusses the fall of Jerusalem at the hand of Sennacherib. When the Jews arose in the morning to recite the Shema they found their enemies dead corpses. For this reason did God say to Isaiah to call His name Imanuel, ie, I will be with him, as it says "With him is an arm of flesh but with us is the Lord our God." Just as God did in this world through the hand of Michael and Gabriel, so will He also perform in the future through them.

COMMENT:

The rendering adopted by the evangelist naturally suggested the interpretation given by him. The name Imanuel occurs nowhere else in the New Testament, and was apparently never given to Jesus. The prophetic passage is understood by Matthew as a definite prediction of the historical fact of the birth of Jesus. The rabbis, however, seem never to have understood the passage Messianically.

MATTHEW 2:6-Micah 5:1Hebrew:

יְהוָה אֱלֹהֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ  
 יְהוָה אֱלֹהֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ אֵלֵינוּ

Septuagint: "And thou, Bethlehem, House of Ephrata, art very small to be reckoned among the thousands of Judah, out of thee shall one come forth to me to be ruler of Israel."

Matthew: "And thou, Bethlehem, land of Judah, art by no means least among the leaders of Judah, for out of thee shall come forth a leader who shall be shepherd of my people Israel."

Micah 5:1

Problems: The form of the sentence is changed by the Gospel author to bring out what was conceived to be the prophets implied thought that Bethlehem, though insignificant in size had been by its selection to be the birthplace of the Messiah, raised to a lofty position in Israel. We must recognize here that the usage indicates that Bethlehem might furnish a leader, but would not itself be naturally called a leader of Judah. The discrepancy in the usage "Ephrata" and "land of Judah" in differing passages arises when "Ephrata" was considered to have an obscure meaning; more clearly shown by "land of Judah." The change from "thousands" to "leaders" is a more emphatic wording.

The original Matthew text in Aramaic was probably different, being more simply translated from the Aramaic into Greek.

Talmud: Sanhedrin 98a-98b

This passage has its emphasis on a succeeding Biblical verse but the tenor of the section is to indicate that Israel is in travail and that her servitude will last until a new ruler arises to save her.

Yoma 10a

This passage contains a discussion of the fall of Rome and Persia. It tells us that the son of David will not come until the wicked kingdom of Rome will have spread its sway over the whole world for nine months. This is interpreted by Rashi to mean that the duration of the peoples abandonment will be for this period of time.

Midrash: Song of Songs VIII, 14:1

We find here that the greatness of Israel is compared to four things in the world. 1. To the harvest, to wine, gathering of spices and to a woman bearing child. It uses the text to show that as a woman beareth a child after long travail, the end result is good and pleasing. So with Israel.

Comment: In this passage we have mention of a delivering King. He will issue from Bethlehem, which, though insignificant in size was the birthplace of David. It is a political savior that the prophet expects, who shall appear not far from his own time, and crush the present enemy, the Assyrians.

In the Gospel this passage is quoted by the priests and scribes to whom Herod had applied to learn the birthplace of the Messiah; but it is evidently adopted by the evangelist, and the wording must be taken to be his. The Jews of this time may have regarded this passage as Messianic, as is evidenced in the Targum, however, Micah has not in mind a monarch different in character and achievement from David. It is not a spiritual kingdom that he looks for. In his time the political salvation of the nation seemed a necessary condition of its religious progress. Once the people were independent, and conscious of having been saved by God through a Davidic King, the people would render obedience to the divine law.

Since David was born in Bethlehem, it was considered an indispensable note of the Messiah that he should be also born in Bethlehem, and the Matthean author cites this prophetic authority in connection with his narrative of the birth of Jesus.



The spiritual kingdom of Jesus was the outcome of the principles that underlie the prophetic teaching, but there is no sign in the prophets writings that he saw it in its historical form.

MATTHEW 2:15-Hosea 11:1

Hebrew:

יִשְׂרָאֵל יִקְרָא בְּנִי מִצְרָיִם

Matthew: "Out of Egypt I called my son."

Septuagint: "Out of Egypt I called back his children."

Midrash: Exodus (Ki Thissa) XLIII, 9)

The Midrash contains a lengthy discussion of the verse with examples to illustrate. The question is asked: "Why did He see fit to make mention here (in the text) of the departure from Egypt?" R. Akin in the name of R. Simeon b. Jehozadak said:

It can be compared to a king who had an uncultured field and who said to a tenant laborer, "Go, improve it and convert it into a vineyard." The laborer departed and tended the field and planted it as a vineyard. The vines grew and produced wine which, however, became sour. When the king saw that the wine had become sour, the king becomes angry and orders the vineyard cut down. The laborer tells the king that because the vineyard was so new it can't possibly produce good wine. So with Israel and the Golden Calf. Were they not brought forth from Egypt, a land of Idol worshippers? Then God loved them and "Out of Egypt I called forth my son." "Be patient with them yet awhile and go with them, and they will yet perform good deeds before Thee."

Numbers (Naso) XII.4

This Midrash contains a lengthy discussion with parables and legends concerning the child stage of nationhood. Israel was going through this stage while sojourning in Egypt. Thus, the explanations of the Biblical verse.

Deuteronomy (Shoftim) V7-8

This section discusses again the Biblical verse and its meaning. Israel is compared to a King who had many sons but he loved the youngest one most of all. Of all the nations that God created He loved Israel, His youngest with the greatest love.

Song-of-Songs III. 9:1-III. 10:1

This passage is interpreted here in this section in the same way as it was in the Numbers section above.

Comment: In this passage Hosea recalls the grand deliverance of Israel's Youth, the rescue from Egyptian bondage. The reference is purely to this event in the national history, there is no indication or allusion to the future, no trace of Messianic meaning.

The Matthean author, however, connects it with the return of the infant Jesus from Egypt, in which fact he sees a fulfillment of the prophets word. To this author Israel and Jesus are both "sons of God," are both residents of a strange land, and are recalled to Canaan by the Mercy of God. The prophet never had in mind any such prediction to this event in Gospel history. Such a reference the evangelist doubtless found there. He naturally looked to the Old Testament for some prediction of so important an incident in the life of the Messiah.

MATTHEW 2:18-Jeremiah 31:15

Hebrew:

וְהָיָה כִּי יִשְׁמָעֵל בְּנֵי יִשְׂרָאֵל וְיִשְׁמָעֵל בְּנֵי יִשְׂרָאֵל  
וְיִשְׁמָעֵל בְּנֵי יִשְׂרָאֵל וְיִשְׁמָעֵל בְּנֵי יִשְׂרָאֵל

Septuagint: "A voice was heard on the height....of Rachael weeping for her children, and she would not be comforted....."

Matthew: "A voice was heard in Rama, weeping and much wailing, Rachael weeping for her children, and she would not be comforted, because they are not."

Problems: The problems we find here are many but for our study they need not be considered in detail. In the Jeremiah passages we find problems of chronological connection between the sections. There are many translation differences between the various versions. Matthew it is believed, followed the Synagogal Aramaic version for this passage. As he agrees with the Hebrew he must cite either from it, or from an accurate version, Greek or Aramaic; and it being improbable (Toy) that he has the Hebrew before him, and it being improbable that he has a Septuagint text different from ours, an Aramaic source seems most natural.

MIDRASH: Genesis Rabba (Bereshith) V.4

This verse is here treated in a unique way. The

son of Azzai and the son of Zoma say: "The voice of the Lord became a guide to the waters, as it is written, "The voice of the Lord is over the waters." (Ps.) R. Berekiah said, "The upper waters parted from the nether waters with weeping," as it is written, "He bindeth the streams from weeping" (Job 38). R. Tanhuma adduced it from the following. "He hath made the earth by His power...at the voice of His giving etc."

Now "voice" refers to naught but weeping, as you read, "A voice is heard in Ramah etc."

#### Genesis (Vavetze) LXXI.2

The Midrash discusses here the reasons why Israel was called by her name. It says "Rachael weeping for her children." Here she typifies the nation of Israel.

#### Genesis (Vavishlach) LXXXII.10

In this section we find Rachael's name used as a synonym for the Jewish people. We also find here a discussion of the erecting of tombstones over the graves of the righteous.

#### Genesis (XXX.5:19)

This midrash discusses the reasons for Jacobs burying of Rachael on the way to Ephrath. Jacob foresaw that the exiles (carried off by Nebuchadnezzar) would pass on from thence, therefore he buried her there so that she might pray for mercy for them; thus it is written, "Rachael weeping etc."

#### Lamentations (Froems)

In this section Israel's salvation from her enemies is due to the saving power of God and His mercy toward her. The Holy One Blessed Be He was stirred with feelings of mercy and said, "For thy sake Rachael, I will restore Israel to their place," and so it is written, "Thus saith the Lord, A voice is heard in Ramah."

#### Lamentations I. 2:para. 23

This midrash discusses what "real weeping" is, and where did it take place for Israel? The rabbis say, once in Ramah and once in Babylon, "by the rivers of Babylon, there we sat down and wept."

#### Ruth-VII.13

This midrash contains a discussion of Rachael and Leah. There is a discussion also of some verses from Ruth but the verse "And a voice was heard in Ramah," tells us that

Jacob's descendants are ascribed to Rachael because people sneered at her because of her barrenness.

Genesis (Vayetze) LXX.10

There is found in this passage a discussion of the dispersion of Israel. In one interp. Israel is fleeing from God's wrath. In another the sins of the people will be made white as snow due to the purity of Rachael according to the verse, "A voice is heard etc."

Genesis (Vayvishlach) LXXXII.10

Again we find here the same interpretation as before ....why did Jacob decide to bury Rachael on the way to Ephrath? So that while the exiles pass by she might pray for mercy for them.

Genesis (Vayechi) XCVII

Interpretation same as above.

Comment:

This section in Jeremiah refers to the overrunning of the land by Chaldeans and the conquest by Nebuchadnezzar. The prophet represents the nation, in the person of the ancestress Rachael the best beloved wife of Jacob, weeping over the loss of its sons.

The Matthean author in repeating this scene, fulfills a prediction. He sees it in the mourning of the mothers of Bethlehem over their children, slain by the order of Herod. In the eyes of the evangelist, the event he describes had a peculiar interest from the fact that it was connected with the birth of Jesus, and it seemed justifiable to him to cite a parallel event from Jeremiah. The prophet words, however, contain no prediction, Messianic or other; the context shows that he is thinking only of the present national calamity.

MATTHEW 3:3-Isaiah 40:3-5

Hebrew: קוֹל קוֹרֵא בַּמִּדְבָּר עֲלֵי הַיַּרְדֵּן בְּקוֹל יִשְׁעֵי יְהוָה  
 יִשְׁעֵי יְהוָה יִשְׁעֵי יְהוָה יִשְׁעֵי יְהוָה יִשְׁעֵי יְהוָה  
 יִשְׁעֵי יְהוָה יִשְׁעֵי יְהוָה יִשְׁעֵי יְהוָה יִשְׁעֵי יְהוָה

Septuagint: "The voice of one crying in the wilderness, Prepare ye the way for the Lord, make straight the paths of God. Every valley shall be filled, and every mountain and hill be made low, and all the crooked



shall become straight, and the rough way plains.  
And the glory of the Lord shall appear, and all  
flesh shall see the salvation of God."

Matthew: "The voice of one crying in the wilderness, Prepare  
ye the way of the Lord, make straight his paths."

Note: The Septuagint is followed closely here by the New  
Testament.

Midrash: Lamentations 1.2 para 23

This section contains a discussion of the sins of  
the people. They have sinned from Alef to Tav. The people  
are downtrodden, they feel remorseful and want to return to  
God.

Numbers (Bamidbor) 1.2

This is a discussion of the miracles that God per-  
formed in the wilderness; manna, clouds of glory, destruction  
of snakes and serpents on the way. If there was a low place  
the cloud raised it; a high place it lowered it, making all  
level, as it is said, "Every valley shall be lifted up etc."  
(this refers to the future-everything that is to happen in  
the Olom Habah has already in some measure come to pass in  
this world.)

Deuteronomy (Re-Eh) IV.11

This passage is a discussion of the topography of  
the land of Palestine. It tells us that eventually God will  
level the land out.

Leviticus (Vayikro) I.14b

This is a comparison of Moses and all of the other  
prophets. In this world it is said that the Shekinah mani-  
fests itself only to chosen individuals. In the time to come,  
however, "The glory of the Lord shall be revealed etc."  
(Isa. XL)

Talmud: Baba Bathra 14b-15a

This tells of the consolation that is offered by  
the book of Isaiah. (Ch. XL-XLVI)

Erubim 54a

This section treats of humility, grievances, re-  
pentance, etc. The words are used in the following way: A  
man allows himself to be treated as a wilderness which people

tread upon. The section speaks also of haughty persons. If a man repents, the Holy One Blessed Be He raises him, as it says, "Every valley shall be lifted up etc." (Isa. XL.4)

Comment: This passage in Isaiah is a description of Israel's return to Canaan, from the exile in Babylon. The obstacles along the way are removed, and the march home is the march of God, who leads His people home. The prophet apparently refers to nothing but this event in the history of Israel.

The Matthean author uses this as an announcement of his universal truth in Jesus, and the establishment of his church in the world. Here, Jesus represents the consummation of God's dealings with Israel and with the world; his person embodies all Israel's religious history.

MATTHEW 4:4-Deuteronomy 8:3

Hebrew:

וְלֹא בֶלֶם בָּלֶם יִחְיֶה אָדָם  
כִּי בְלֶם בָּלֶם יִחְיֶה אָדָם  
כִּי בְלֶם בָּלֶם יִחְיֶה אָדָם

Sept:Matt. "Not by bread alone shall man live, but by every word that proceeds out of the mouth of God."

Midrash: Deuteronomy (Re-Eh) IV.9

This passage refers to Israel, for in Egypt there were more than seventy people, and of them all only Israel was subjected to Slavery. God executed justice for them and loved them even though He afflicted them.

Talmud: Yoma 74b

There is not any direct reference but his passage is a discussion of physical desires etc.

Avoth Ch. 3 Mishnah 7

There is here an exposition of the Mishnah, "Where there is no Torah there is no good breeding; where there is no good breeding there is no Torah etc."

Where there is no meal there is no Torah, where there is no Torah there is no meal.

Man doth not live by bread only, but by everything that proceedeth out of the mouth of the Lord doth man live.



Comment: In Deuteronomy the reference is to the manna with which the Israelites were fed in the wilderness, and the contrast is between ordinary food and this supernaturally supplied nourishment; in the Gospel the contrast is between food in general and other modes by which God might sustain life. The ultimate meaning is the same in both; namely, the power of God to provide for His servants in the absence of ordinary means which can be seen throughout the Gospels. There is, however, no indication here that the Matthean author was conscious of the intent of the Biblical writer or the rabbis.

MATTHEW 4:6-Psalm 91:11-12

Hebrew:

יְיָ יִצְחָק יְיָ יִצְחָק יְיָ יִצְחָק יְיָ יִצְחָק יְיָ יִצְחָק  
: יְיָ יִצְחָק יְיָ יִצְחָק יְיָ יִצְחָק יְיָ יִצְחָק יְיָ יִצְחָק

Matthew, Sept. "He shall command his angels concerning thee, and on their hands they shall bear thee up, lest perchance thou strike thy foot against a stone."

Midrash: Genesis (Vayyishlach) LXXV.8-9

This section refers to the blessings of Jacob. It tells us that with all of the blessings with which Isaac blessed him on earth, God blessed him in heaven.

Genesis (Vayyishlach) LXXVIII.1b

Rabbis Meir, Judah and Simeon are discussing in this passage: "Who is greater, the guardian or the guarded? Since it is written, "For He will give His angels charge over thee, to guard thee in all thy ways." It follows that the guarded is greater than the guardian. (Since the angels are thus put at their service)

Exodus (Mishpotim) XXXII.6

This midrash discusses the man who performs the good precepts. For one performance of good God gives the man one angel to protect him from harmful demons, for the performance of two good precepts, the man is guarded by two angels, etc.

Numbers (Naso) XI.5

This passage tells all that God will Bless them and keep them and promises that God always gives protective angels to mankind to protect them from harmful demons.

Talmud: Taanith 11a

This passage informs Israel of what the consequences will be if a man separates himself from the community in times of strife. The angels come and place their hands on this person and tell him that he shall not see the consolation of the community. It tells that men should always share in the distress of the community. In the school of R. Shila it was taught: The two ministering angels who accompany every man testify against him, as it is said, "For He will give His angels charge over thee etc."

Comment: The Psalm itself is quoted by Satan in the New Testament to prove Gods care of His servants. In Matthew the words "in all thy ways" (that is, "in all thy righteous ways") expresses the necessary conditions of the Divine providential care, namely, that one shall be in the path of duty, and that Satan, by omitting these words, willfully misrepresents the Psalmist, for the purpose of leading Jesus to tempt God. Satan misinterprets the spirit of the passage. The Rabbinic interpretations are in no way similar to the intent of the Matthean author.

MATTHEW 4:7-Deuteronomy 6:16

: רַבּוֹתָיִם הָיוּ לְפָנָיו

Hebrew:

"Ye shall not tempt Yahwe your God"

Matthew-Sept. "Thou shalt not tempt the Lord thy God"

Midrash: Genesis (Vayera) IV.3

This section is a discussion of the Biblical verse in the sense that trying God is a sign of inadequate faith. However, in this discussion God tried Abraham in order to strengthen his faith in Him.

Ecclesiastes VIII.3:1

The rabbis here discuss the powers of the words of a mortal King and then expound on this verse telling how much the moreso you shouldn't tempt God.

Talmud: Taanith 9a

This is a legal discussion of the tithes and what to do with those who do not want to share their burdens in the tithing. It is told that man will be enriched if he gives his share of the tithe. Man has no right to refuse, as it is said, "You shouldn't tempt the Lord your God."

Comment: The Matthean author uses this quote in order to have Jesus say in reply to Satan, that he (Jesus) had no right to throw himself into uncommanded danger, and then expect God to deliver him.

In Deuteronomy this warning is given with special reference to the lack of trust in God shown by the Israelites at Massah, where being without water, they tried God's patience (tempted Him) by doubting whether He was with them, and able and willing to supply their needs. The uses in the contexts are entirely different.

MATTHEW 4:10-Deuteronomy 6:13

Hebrew:

יְהוָה אֱלֹהֶיךָ יִירָא וְהוּא אֲשֶׁר תַּעֲבֹד

"Yahweh Thy God thou shalt fear and Him thou shalt serve."

Matthew: "The Lord Thy God thou shalt worship, and Him only shalt thou serve."

Midrash: Numbers (Beha Alothecha) XV.17

This passage is a discussion of the fear and reverence due to teachers. One is duty bound to give a teacher precedence over all other people, permitting him to enter first and to depart first, and one must show him reverence and honor. The Hebrew words are then expounded upon and a relationship of teacher-pupil and God-man is equated.

Talmud: Pesachim 22b

The Talmud tells here that Rabbi Akiba came and taught: "Thou shalt fear the Lord Thy God etc." is to include scholars, who are the depositories of God's word, hence the verse exhorts obedience to religious authority.

Baba Kamma 41b

This section is a grammatical discussion of the direct object "eth."

Sanhedrin 56a

This section contains a discussion of the curses and blessings. The injunction against using God's name to "bless" (a euphemism for "curse"); the formal prohibition being contained in the verse, "Thou shalt fear the Lord thy God." (which is interp. as a prohibition against the unnecessary utterance of His name.)

Menahoth 43b

This is a discussion of the remembering of the commandments and doing them. Whosoever is scrupulous in the observance of Mitzvoth is worthy to receive the Divine Presence.

Temurah 4a

This reference is to those who curse their fellowman with God's name. You cannot utter God's name without some worthy purpose. (if so: punishable with lashes.)

Kiddushin 30b

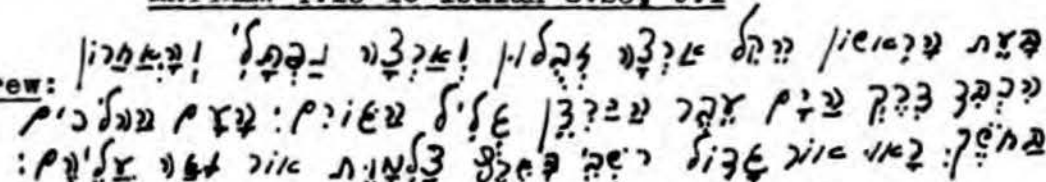
This section equates the Honor due to parents to the Honor due to God. There is love due to parents and also love due to God. If you fear your parents you will also fear God.

Kiddushin 57a

This is a grammatical discussion of the word "eth" again.

Comment: In the book of Deuteronomy the contrast is between the God of Israel and other gods. In the Rabbinic works, we have rules for obeying the God of Israel, ie, honor, love etc. In the Gospel, the discussion is between the worship of God and other objects of worship. One contrast may include the other but knowledge of other works is not implied here by the Matthean author.

MATTHEW 4:15-16-Isaiah 8:23, 9:1

Hebrew: 

"In the former time he degraded the land of Zebulon and the land of Naphtali, but the latter hath dealt a more grievous blow by the way of the sea, beyond the Jordan, in the district of the nations. The people that walked in darkness have seen a great light; They that dwelt in the land of the shadow of death, upon them hath the light shined."

Sept.

"Drink this first, do it quickly, O region of Zebulon, land of Naphtali, and the rest who inhabit the seacoast, and beyond the Jordan, Galilee of the nations. O people walking in darkness behold a great light, ye who dwell in the region, the shadow of death, light shall shine on you."





Septuagint: "He bears our sins, and suffers for us"

Matthew: "Himself took our weaknesses, and bore our diseases:

Midrash: Ruth V.6

There is no direct reference here to verse 4 but the following verse makes a reference to the Messiah, "Come hither, approach to royal estate; and eat of the bread, refers to the bread of royalty; and dip thy morsel in the vinegar, refers to his sufferings, as it is said, "But he was wounded because of our transgressions."

Talmud: Sanhedrin 98b

There is here a discussion of the name of the Messiah. Several names are offered. The Rabbis said, "His name is 'Leper scholar,' as it is written, 'Surely he hath borne our griefs, and carried our sorrows, yet we did esteem Him a leper, smitten of God, and afflicted.'"

Comment: There is some contact here. This chapter of Isaiah is a description of the unmerited and vicarious sufferings of the servant of Yahwe, that is, Israel in exile, especially the pious, spiritual part of the nation, of whom the prophet says; "he bore our sufferings and carried our sorrows." The suffering that righteous Israel endured in exile was the result of the sin of the nation, for whose purification God imposed this grief on His servant.

The Matthean author gives a physical sense to the words of the prophet, and rendering, "himself took our infirmities and bore our diseases," finds them fulfilled in Jesus' acts of bodily healing, ie, he regards the diseases of men as having been transferred to Jesus and borne by him, -an idea not intended by the prophet.

The passage was in some way treated by the rabbis as being Messianic, as also by Jews generally.

MATTHEW 9:13,12:7-Hosea 6:6

Hebrew:

:חַסְדִּים וְרַחֲמִים אֶפְשָׁר לְבָרֵךְ

"For I desire mercy and not sacrifice" (also Matt.)

Septuagint: "I desire mercy rather than sacrifice"

Midrash: No reference

Talmud: No reference



Commentators: TARGUM ONKELOS

The sacrifices of loving kindness are more pleasure-able before God than the ascent of burnt offerings.

313 313N

Comment on: AND NOT SACRIFICE: that ye be not made righteous by means of service, by bringing of sacrifices.

BURNT OFFERINGS: I desire more than burnt offerings.

Comment: The agreement here seems to be very close. God desired of Israel, not ceremonial service but a heart in accord with himself. Jesus seems to apply it to the Pharisees who objected to his eating with tax-gatherers and other disreputable persons, and to violation of the traditional Sabbath-law by his disciples. This type of interpretation is not hard to derive from such a passage, even though there is contact it does not necessarily indicate to me that here was a use of any other sources.

MATTHEW 11:10-Malachi 3:1

Hebrew:

: '12! 223 212.1 '24N 212e '122

"Behold, I send my messenger, And he shall clear the way before Me."

Septuagint: Same

Matthew:

"Behold, I send my messenger before my face, who shall prepare thy way before thee."

Midrash: Numbers (Shlach Lecha) XVI.11

This passage contains a discussion of "the spies," and why they were not permitted to enter the land since they were human messengers. In the world to come, however, God will send an angel who will clear the way.

Exodus (Mishpotim) XXXII.9

This section entails a discussion of the past. It tells us that wherever an angel appeared the Shekinah appeared. Salvation will also come to Israel whenever Israel cries unto God..the angel appears as a herald of salvation. In the millenium likewise, when he (the herald announcing the coming of the Lord and of true salvation) will reveal himself, salvation will come to Israel, as it says, "Behold, I will send my messenger etc.)



"BEHOLD, My servant, whom I uphold, Mine elect, in whom my soul delighteth, I have put my spirit upon him, He shall make the right to go forth to the nations, He shall not cry nor lift up, Nor cause his voice to be heard in the street. A bruised reed he shall not break, And the dimly burning wick shall he not quench, he shall make the right to go forth according to the truth, He shall not fail nor be crushed, Till he have set the right in the earth, and the isles shall wait for his teaching."

Septuagint: Jacob is my servant, I will lay hold on him, Israel is my chosen, my soul has accepted him, he shall bring forth judgment to the nations. He shall not cry, nor lift up, nor shall his voice be heard without. A bruised reed he shall not break, and smoking flax he shall not quench, but unto truth shall he bring forth judgment. He shall shine forth, and shall not be disheartened till he set judgment on the earth, and in his name shall the nations hope."

Matthew: "Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased; I will put my spirit on him, and he shall declare judgment to the Gentiles. He shall not strive nor cry aloud, nor shall any one hear his voice in the streets. A bruised reed he shall not break, and smoking flax shall he not quench, till he send forth judgment unto victory, and in his name shall the Gentiles hope."

Talmud: Berakoth 56b

A discussion of what one should do if he sees reeds etc.

Yebamoth 93b

This passage is the halachoth for moving on the day of the Sabbath. It concerns the moving of fruit before it is tithed.

Sanhedrin 22a

This passage contains a discussion of certain words and how they are changed when Israel sinned. Also here is a discussion of the giving of the Torah unto Israel.

Comment:

This passage in the Targum refers to the Messiah.





Rosh Hashanah 17 b

This passage is a discussion of the greatness of the power of repentance. It rescinds a man's final sentence as the Scriptural verse indicates.

Megillah 17b

This section indicates why there is a need to mention sanctification, understanding, repentance, etc. Also it contains a discussion of blessings.

Comment:

There is no contact between the intent of Matthew and the Rabbinic sources. However, there is great similarity between the use of the verse in Matthew and in our Scripture. The parallelism between the conditions of Israel in the time of Isaiah and Jesus is plain; at both periods the nation was unspiritual, - in the earlier it was addicted to idolatry and magic, in the latter Matthew claims through Jesus that Israel was in bondage to religious traditions and ordinances; in both there was religious formalism.

MATTHEW 13:32-Daniel 4:9 (12)Hebrew:

וְהַיּוֹנִים וְהַחֲסִידִים  
וְהַכִּנּוֹרִים וְהַחֲסִידִים  
וְהַכִּנּוֹרִים וְהַחֲסִידִים

"And the fowls of the heaven dwelt in the branches thereof"

Septuagint: "In it the birds of heaven built their nests"

Matthew: "The birds of heaven come and lodge in its branches"

Talmud: Hullin 140a

This section contains a lengthy discussion of clean and unclean birds.

Comment: There is no contact between Matthew and the sources.

MATTHEW 13:35-Psalm 78:2Hebrew:

אֲנִי אֶפְתָּה אֶמְצָא  
אֶמְצָא אֶמְצָא אֶמְצָא  
אֶמְצָא אֶמְצָא אֶמְצָא  
אֶמְצָא אֶמְצָא אֶמְצָא

"I will open my mouth with a parable, I will utter dark sayings concerning days of old."





entire assembly, because most of the essential principles of Torah are attached to it.

#### Numbers (Naso) VIII.4

This midrash discusses the line "all the Kings of the earth shall praise Thee O Lord, for they have heard the words of Thy mouth" (Ps. CXXXVIII.4). It tells that people should submit wholly to a king even to renounce their parents according to some, but he is most praiseworthy who stands and honors his parents etc.

#### Numbers (Naso) IX.12

This passage is a discussion of "and the spirit of jealousy came upon him." (v.14) "They transgress, "Honor Thy father etc." It goes on to say that through contact with the adulteress she becomes pregnant. The woman tells son that the husband is the father but he is not. The boy curses the adulterer who is the real father of the unborn child.

#### Deuteronomy (Ki Thetze) VI.2

This midrash tells Israel that the honoring of parents is the weightiest of precepts and that its reward is long life.

#### Talmud:

##### Peah.Ch.1, Mishnah 1

Here in this passage is a consideration of the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring father and mother.

##### Shabbath 89a

This passage examines and discusses the Decalogue.

##### Ketuboth 103a

This is a lengthy discussion of the respect due to step-parents. "Honor thy father and thy mother" is Penteteuchal. "Thy father" also includes "thy stepmother," and "thy mother" includes "thy stepfather" and the superfluous "vav" includes also "thy elder brother."

##### Kiddushin 30b-31a

This passage is again an examination of the same verse where "Honor Thy father and thy mother" is equated again with the omnipresent, ie, fear of parents is the fear of God.

Kiddushin 31b

This section is a study of the meaning of "fear" and "honor." It explains that "fear" means that you must not sit in the father's place, nor contradict his words, nor tip the scales against him. (ie, side with father's opponent in a dispute) "Honor" means that you must give food and drink, clothe and cover him and lead him in and out.

Baba Kamma 55a

This passage is a discussion of "well being." In Ex. 20:12 it is plain, but in Deut. 5:16-also, "That thy days may be prolonged and that it may go well with thee."

Baba Mezia 32a

This is a discussion of positive and negative commands and which type supercedes the other. The Honor due to parents is equalled to that due to the Omnipresent.

Sanhedrin 50a

This passage involves a short controversy as to which type of death is most severe. Is it true that strangulation is not as severe as stoning? "yet on the contrary, is not strangulation severer, since it is the punishment of one who smites his father or mother, the greater seriousness of whose offense lies in the fact that their honor is assimilated to that of the Omnipresent?"

Hullin 110b

This is a study of the different reasons for performing certain Mitzoth, ie, Tzithoth, Tefillin etc. Then the Honor due to parents is discussed again.

Talmud:Peah 5

This is the same explanation as for the Ex. 20 passage.

Kiddushin 39b

This section states that there is not a single precept in the Torah whose reward is stated at its side which is not dependent on the resurrection of the dead. Thus in connection with honoring parents it is written: "that thy days may be prolonged, and that it may go well with thee." (which shows that

the reward spoken of is in the next world. Here, R. Jacob appears to identify the next world with resurrection.)

#### Kiddushin 40a

An examination of this passage tells us that the principal of doing good deeds is for the future world, but the argument is over an apparent contradiction, "that thy days may be long, and that it may go well with thee." (does it mean this world?)

#### Sanhedrin 56b

This passage is a discussion of the "social laws." The Israelites were given ten precepts at Marah, seven of which had already been accepted by the children of Noah, to which were added at Marah social laws, the Shabas and honoring ones parents.. the latter indicated by "as the Lord Thy God commanded thee."

#### Hullin 142a

This is a discussion of the Mishnah and the Gemara. In the Mishnah it says: "that it may go well with thee." The Gemara interprets it: There is an inference of resurrection of the dead from precepts of Torah which are followed. "That it may go well with thee"-the promise of bliss to be fulfilled in the world to come, and one must not expect to receive the reward of a good deed in this world.

Comment: This passage utilized by the Matthean author in Matthew 15:4 tells how the Pharisees and scribes had misused the verse. However, from the Rabbinic usage of the passage we can see no contact between the Matthean usage and the Rabbinic exegesis. The Rabbinic interpretation seems to involve a great discussion of reward and punishment, speculation about the next world, etc. but for Jesus the passage was merely a proof text to use against the scholars to tell them that in simple things they were not being observant.

#### MATTHEW 15:4-Exodus 21:17

#### Hebrew:

וְהַמְשַׁקֵּץ אֶת אָבִיו אֶת אִמּוֹ  
וְהַמְשַׁקֵּץ אֶת אָבִיו אֶת אִמּוֹ

"And he that curseth his father or his mother shall surely be put to death"

Septuagint: "He that speaks evil of his father or his mother shall surely die."

Matthew: "He that speaks evil of father or mother, let him surely die."

Talmud:

Bikkurim Ch. IV, Mishnah 4

This passage involves a discussion of Hemaphrodite. In Mishnah 4 it is asked wherein is he compared to both men and women? We are told that guilt is incurred for smiting or cursing him.

Yebamoth 100b

This argument involves a Mishnah where two husbands of one woman were priests. When they die the son whose father was unknown must mourn as Onan for them. (on the day of their death, since either of them might've been his father) He is exonerated from the death penalty if he strikes or curses them.

Yebamoth 101a

This section is a discussion of "blessing." (a euphemism for "curse") It is spoken of in scripture (in respect of parents) on earth (below) and blessing (cursing) is spoken of (in respect of God) above. As there is no association above so there must be no association below. (only when the curse referred to a single indiv. is the offender subject to punishment) and striking has been compared to cursing. (since both acts, in the case of parents, appear in Ex. 21 in close proximity, vv. 15 (striking) and vv. 17 (cursing). Such proximity, according to the opinion expressed, serves as the purpose of an analogy.)

Kiddushin 30b

This discussion is similar to some of the preceding in that they assimilate the honor due to parents to that due to God. The cursing of parents is said to be the same as the cursing of God.

Sanhedrin 85b

This is another interpretation of the same verse in that it questions whether it means cursing the mother and father separately or together etc. Also, which is worse..cursing or smiting?

Makkoth 9a

This is a short study as to whether there is an analogy between battery and imprecation. (If a son curses his condemned father who is on the way to execution, he is technically exempt although cursing a parent is a capital offense.

Hullin 82b

This argument concerns the person who struck one parent and then the other, or if he cursed one and cursed the other, or struck them simultaneously etc. (These are cases involving doubt of paternity of a child, where a woman did not wait three months after separation from husband by divorce, immediately married again, and after seven months gave birth to a son. The child grows up, strikes one of the mother's husbands and then the other. Which one, however, is the father? Was he a seven month or a nine month child?

Comment: Here again the Matthean author puts into Jesus' mouth a proof text to show how the sages were aware of such passages but who, on the other hand, were willing to deceive their own parents in the lust for power etc. The Rabbinic literature expresses a great interest in the legal-religious aspects of honoring the parents. There is no such involvement as far as the author of Matthew is concerned.

MATTHEW 15:8-9-Isaiah 29:13

Hebrew:

וְהַיְיָ אֵלֵינוּ וְהַיְיָ אֵלֵינוּ וְהַיְיָ אֵלֵינוּ וְהַיְיָ אֵלֵינוּ  
וְהַיְיָ אֵלֵינוּ וְהַיְיָ אֵלֵינוּ וְהַיְיָ אֵלֵינוּ וְהַיְיָ אֵלֵינוּ

"And the Lord said, Forasmuch as this people draw near, and with their mouth, and with their lips do honor Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote."

Septuagint: "This people draw near to Me with their mouths and honor Me with their lips, but their hearts are far from Me, but in vain do they worship Me, teaching ordinances of men and teachings."

Matthew: "This people honor Me with their lips, but their hearts are far from Me; but in vain do they worship Me, teaching as teaching ordinances of men."

Midrash: No reference



Talmud: No reference

Commentators:

Rashi: People are a reproach to themselves; pray only with lips and mouths-not hearts.

1"3 אִיִּיִּי: Same

313 אִיִּיִּי: People approach and honor only with lips and mouth, honor with words but not with heart.

פִּיִּי: No different insights-grammatical interp.

Comment: The passages and the intent of all seem here to be speaking of the same type of iniquity and sin. The same warnings are given and the situations seem similar. The traditionalists to whom Jesus speaks, were open to the same charge as Isaiah's contemporaries; their reverence for the oral tradition had blinded them to a deeper spiritual meaning of the law.

The fault of the people of Judah was a careless reliance of the religious and political instructions of men who were accounted wise, and failure to look conscientiously into the teaching of Yahwe through the prophet. Jesus, in this passage usage, like Isaiah, attacks the men and the opinions that were held in highest regard by the people in his day.

MATTHEW 16:27-Proverbs 24:12

Hebrew:

וְיִשְׁפֹּךְ אֶת הַיָּדָיו  
עַל כָּל אִישׁ כְּעֹלָמוֹ

"And shall not he render to every man according to his work."

Septuagint: "Who renders to every man according to his works."

Matthew: "Shall render to each according to his doing."

Midrash: Exodus (Terumah) XXXIII.5

This is a discussion of the smiting plague. Unless the wave of immorality was checked, Israel would die of the plague.

Comment: There is no contact here between the Matthean and Rabbinic passages. The Rabbis have little or no interest expressed on the passage. Matthew, like Proverbs, states generally an ethical attribute, the former as the Son of Man, the latter of God.



MATTHEW 18:16-Deuteronomy 19:15Hebrew:

פ'ג'ר-א'ע'ס' א'ס' יי' פ'ג'ר 'י'ע' 'א'ס'  
 :ג'א'ג' פ'י'ר'ג'

"At the mouth of two witnesses, or at the mouth of three witnesses shall a matter be established."

Sept.-Matt: Follow almost the same form.

Midrash: Numbers (Masse) XXIII.6

This midrash refers to the report of the spies who reported on the Promised Land. When the people murmur they are told that they must believe the reports because of the scriptural verse.

Talmud: Yoma 83a

This is an involved discussion of what to do in the case of a sick person who wants some food. It refers to a case where two more people are present who say he does not need it. (non-experts) Two witnesses are considered sufficient evidence and no increase of their number either strengthens or if they were counter-witnesses, by reason of superior numbers, weakens their original testimony.

Yebamoth 101b

This controversy is over the payment of debts. It is concluded by, "The all Merciful said, "At the mouth of two witnesses."

Yebamoth 117a

This is a further discussion of the "two witness" question. The Mishnah says: that on her evidence, the brothers may not enter into their inheritance. (the inheritance is a monetary affair. Only in order to save her from a life long widowhood was a woman allowed on her own evidence to marry again. In monetary matters, however, the evidence of two eligible witnesses is a *sina qua non*.)

Sotah 3b

This is a further discussion and controversy on the verse, "at the mouth of two witnesses etc. shall a "matter" (da-var) be established, as "da-var" (matter) mentioned in this latter case must be confirmed by the testimony of two witnesses so also in the case of the "suspected adulteress" (sotah), the "da-var" (matter) must be confirmed by the testimony of two witnesses.

Sotah 31b

This passage is an examination of the Mishnah: that regarding evidence of misconduct which prohibits her to her husband for all time. "At the mouth of two witnesses, or at the mouth of three witnesses etc."-"as a matter in the latter case must be confirmed by two witnesses so also in the case of the suspected adulteress, the matter must be confirmed by two witnesses."

Gittin 2b

In this passage the Gemara discussion centers around the scriptural verse and pertains to the issuing of a Bill of Divorcement. (Get)

Gittin 71a

This is a study of the question as to whether a deaf mute can be issued a "get" since all testimony must be "from their mouths" (Deut. 19:15) and not from their writing.

Gittin 89a

This is a discussion of a betrothed woman reported to have misconducted herself (with a heathen or slave and so disqualified herself for marrying a priest). If false reports are spread (and enemies could do it) you must have two witnesses etc.

Gittin 90a

This section reiterates what has been said before: that in finding any "unseemly thing" you must have two witnesses. (Deut. 19:15)

Kiddushin 65b

This examination regards the division of property. Mar Zutra and Rab Adda divide property. They went before Rav Ashi and ask: "When Divine Law said, 'at the mouth etc.'" it is so the litigants cannot retract if they wish whereas we do not desire to retract, or perhaps a transaction is only legal when before witnesses. Witnesses were created only against liars, he answered them. (they are not essential for the validity of a transaction.)

Baba Kamma 70a

This is a discussion of the Mishnah: where if a thief is convicted of a theft of a sheep or an ox on the evidence of two witnesses etc. he has to make payment.

Baba Kamma 70b

This is an inquiry into the problem of witnesses to the puberty of a girl in the case of a betrothed who has intercourse with others etc.

Baba Kamma 74b

Here is another discussion on the Mishnah: where if the theft of an ox or a sheep was testified to by two witnesses whereas the slaughter or sale of it was testified, to by only one witness or by the thief himself, he would have to make double payment. (for the act of stealing testified to by two witnesses.)

Baba Kamma 105b

This consideration relates to the pecuniary liability and not having enough evidence to establish it. One witness cannot do it but his testimony is acceptable for imposing an oath upon a defendant, who, if unprepared to swear would have to make full payment.

Baba Kamma 113b-114a

This passage tells us that an Israelite should not go to a heathen court of law and bear testimony against a fellow Israelite because heathens adjudicate the payment of money even on the evidence of one witness.

Baba Bathra 31b

This controversy in the Talmud sets up the case of where two sets of witnesses contradict one another. (so that one set must be giving false evidence). R. Huna says that each set may give evidence as a whole (in another case). Two witnesses are required to establish a case.

Baba Bathra 160b

This is an examination of "deeds" (titles) and the witnesses who sign them. "At the mouth of two etc." If the evidence may be established by two then why say three? (two are required for a plain deed-three are required for a folded one.)

Baba Bathra 165b

This section relates to deeds and the signatures that are necessary to make them valid.

Sanhedrin 8b

This is a study of cases of testifying to a woman's guilt and the purpose of the third witness.

Sanhedrin 60a

A drasha on what happens when you hear the Divine name blasphemed.

Sanhedrin 86a

This is a study of cases of abduction and sale of a human being.

Shebuoth 30a

This passage includes the various oaths of testimony, some discussion of litigants etc.

Makkoth 6a

This is an examination of the laws for an attack from behind. (sodomy) and disqualifying evidence. (in the case of one witness being a kinsman etc.)

Comment:

This section in Matthew is a beautiful dissertation on the power of faith. Jesus tells his followers how to get along with one another and what to do in the event that disagreements do arise. There is a vague similarity in the usage of the passage in Matthew and in the Rabbinic material but in the legal involvements and the way that the passage is construed by Jewish legalism there is reason to believe that Matthew had no contact at all with the Rabbinic material and that his knowledge of them was slight if any at all.

This law of legal testimony is applied by Jesus to the misunderstandings between two men.

MATTHEW 19:4-Genesis 1:27, 5:2Hebrew:

יָצַק אֱלֹהִים זָכָר וּנְקֵבָה בְּיוֹמֵהֶם

"Male and female He created them"

Greek:-Matthew: "Made them male and female".

Gen. 1:27-Midrash Genesis (bereshith) VIII.11

1. Changed text for Ptolomy II Philadelphus who commanded the Septuagint to be written.

2. Man created with four attributes of higher beings (angels) and four of the lower. (beasts) Angels stand upright speaks, sees (can direct gaze sideways) and understands.

Beasts-eats and drinks, procreates, excretes and dies.

Talmud: Erubin 18a

23' A play on both passages. A play on the words  
Inclination and 23"1.  
Created

Also a play on the importance of words and importance of "him" (singular) in 1:27 as against both of them in "B" part of passage.

Taanis 27b

Discussion of fasts for various days. Monday for sailors, Tues. for desert travelers, Weds. so that the croup won't attack children. Thurs. for pregnant mothers. This verse only used to show the day that man was created on. (Fri.)

Ketuboth 8a

Blessings and benedictions of bridegrooms. "Blessed art Thou, O Lord, Creator of Man."

Ketuboth 8a

Discussions of weddings and feasts. How is the verse to be understood? In the beginning it was the intention of God to create two (human beings) and in the end (only) one (human being) was created. (One creation: Gen. 1:27 begins with one creation and ends with two, Gen. 5:2 begins with two creations and ends with one.)

Avoda Zora 43b

Discussion of what is permitted in building. You can't make a house after the design of the Temple, can't reproduce a human face (it is image of God), discussion of strata of heaven.



Genesis 5:2-Midrash:Genesis (Bereshith) Ch. VIII.1

The story of the physical creation and how it was done.

Talmud: Berakoth 61a

Again the difficulty is discussed as to whether there was one or two creations. (Male and female or "Created He man".)

Megillah 9a

The story of the 72 elders who wrote the Septuagint. They wrote "Male and female he Created him" (but they did not write "created them" which might be then taken to mean that they were separate from the first.)

Yebamoth 61b

This discussion tells us that man shall not abstain from propagation unless he has children.

Yebamoth 63a

Discussion of Rabbi Eliezer who said that any man who has no wife is no proper man, for it is said "Male and female created He them and called their name Adam." (Adam-man, Only when the male and the female were united were they called Adam.

Comment: On both of these passages we see that the New Testament follows the Septuagint, or an Aramaic text identical with the Sept. The contexts and discussions are so different in the case of the Matthean text and ours that we can find no point of contact.

This passage is used by Jesus as part of his proof text against divorce. This is not the nature of the Rabbinic material which is more interested in propagation etc. and unconcerned (as far as this passage is concerned) with divorce.

MATTHEW 19:5-Genesis 2:24Hebrew:

יֵצֵא הָאִישׁ מֵאֵת אָבִיו וּמֵאֵת אִמּוֹ וְיִשְׁתָּהּ  
וְהָיוּ לֶבָשׁ אֶחָד

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh."

Sept.-Matt: "Therefore a man.....and the two shall become one flesh."

Midrash: Genesis (Bereshith) XVI.6

"How do we know that Adam was forbidden incest?"  
From the passage, "and cleave unto his wife".

Genesis (Bereshith) XVIII.5

Discussion of a man who became a Jewish proselyte and who was previously married to a paternal or maternal sister; which must be divorce etc. (Must divorce maternal sister, and keep paternal since the Gentiles don't recognize paternity) The remaining sections discussion kinship marriages, marriage by cohabitation only, divorce, etc.

Talmud: Mo'ed Katan 7b

Discussion of a priest going to inspect house to see if a plague made it unclean. Can it be deferred for the observance of a religious obligation? (Marriage ordained in Gen. 1:22 and Gen. 2:24)

Mo'ed Katan 8b

This study tells us that marriage and parenthood are primary duty of man and should receive every consideration moreso than the observing of feasts and festivals. (Marriages should not be deferred till free from festival season.)

Kiddushin 13b

Here we have a discussion of marriage of widow to High Priest, negative injunctions, affirmative precepts, etc.

Baba Mezia 18a

In the examination of this passage we learn from the rabbis that if the betrothed wife of a priest dies, he (the priest) is not deemed a mourner, nor is he allowed to defile himself. (for wife=yes, betrothal=no)



Erubin 13b

The discussion in this passage resolves itself by stating that the writing of the "get" must be by the man for his wife. Invalid for anyone else.

Erubin 15b

Discussion of what articles may be used for writing letters of divorcement.

Sukkah 24b

Discussion of whether a bill of divorce can be written on material used in or for the Sukkah.

Yebamoth 97a

The controversy here concerns marriage of near relatives who have been seduced.

Yebamoth 113b

Discussion: Can an imbecile be divorced? Is ownerless property if without any faculties-however can she be divorced since, "and he giveth it in her hand"-means she must be capable of accepting the letter.

Nazir 2a

This study concerns the controversy over Nazarites. Mishnah: the nazarite vows.

Gemara: What is the cause of infidelity? Wine! so take vows etc.

Sotah 2b

Discussion of testimony; word 223 etc. connected with the suspected adulteress.

Sotah 3b

This passage concerns itself with the evidence of witnesses concerning misconduct and whether or not a woman is to be prohibited to wife for all time.

Sotah 20b

Here the controversy is about the writing of the bill of divorce and then finding man of same name and wife same in other city. Is it valid?

Gittin 9a

Discussion of "get" of emancipation for a slave VS. the "get" for divorce.

Gittin 10b-11a

This passage discusses valid and invalid "Gets", heathens names, flaws in the "Get" etc.

Gittin 20a

We learn from this passage that "Gets" must be written for specific woman, rules for specific information etc.

Gittin 21a

"In her hand"-in her courtyard. The handing over of the document etc. is covered in great detail in this passage.

Gittin 41b

This passage tells us about the impossibility of freeing slaves by halves and divorcing wife by halves. Mostly discussion of "half-emancipation".

Gittin 65b

Mishnah: "man tells others to write "get" and give to wife etc; provide for her etc. Don't listen since all things he says can apply to other things equally with divorce."

Gittin 83b

Discussions of first and second marriages.

Gittin 89a

The reasons for leaving a woman (suckled in street, walks with outstretched neck, ate in street, misconducted self-"If he find in her some unseemly thing.") are covered in this section.

Gittin 90a

Mishnah: Bas Hillel says: that a man should not divorce his wife unless he has found in her some unseemly thing.

Gittin 90b

It is a religious duty to divorce certain women (bathe with men etc.) and the lot of the next man who would take in such a woman.



Kiddushin 3b

This passage is a discussion of: "If a yebamah, who is not freed by divorce is freed by Halitzah; then this one (a married woman) who is freed by divorce, is surely freed by halitzah. A "writ" may divorce her, but nothing else may divorce her.

Kiddushin 4b

This passage discusses "When a man take a wife": taking is by means of money in this case and discussion follows on buying of a maidservant, or acquiring through intercourse, etc.

Kiddushin 5a

Discussion of: "He shall write her (a writ of divorce-ment), hence, "she can be divorced by writing, not by money; discussion of divorcing by writing, betrothing by writing etc.

Kiddushin 7a

When a man takes a wife. Man says "be thou betrothed to half of me etc." (man is free to marry another. Half a husband and half a wife discussion.

Kiddushin 9a

Discussion of means of speech by which a woman becomes betrothed. Sayings etc: What is dependent upon the man, woman, etc.

Kiddushin 9b

"Discussion: When a man taketh a wife and have intercourse with her: discussion of whether a wife is acquired by intercourse."

Kiddushin 11b

Discussion of currency values for Kiddushin.

Kiddushin 13b

Discussion: "Acquiring her freedom by divorce or her husband's death." "He shall write her a bill of divorcement", but it is logic that death frees. (except in cases of relatives which death cannot make free.)

Kiddushin 14a

Here we have a study of the verse: "Then he shall write

her a deed of divorcement." Thus, a deed may divorce, but nothing else can.

#### Kiddushin 23a

Meaning of the word "ש" here from a (married) woman. Woman not free until she withdraws the divorce into the domain that is not her husband's etc.

#### Kiddushin 24b

Discussion of meaning "sending" relating to sending forth a slave, as a married woman is sent forth by a deed.

#### Kiddushin 41a

Discussion of the principle of agency. ("sending", ie, that one can send another person to act on his behalf.) "When a man take etc....and he shall send (her out of his house): this teaches that he may appoint an agent.

#### Kiddushin 51a

Discussion of "valid" Kiddushin. "When a man taketh a woman and have intercourse with her", ie, Kiddushin, that can be followed by intercourse is (valid) Kiddushin, that which cannot be followed by intercourse is not (valid) Kiddushin.

#### Kiddushin 65b

The meaning of "כסף" can be learned from civil matters. (Here it can be interpreted as "money". When a man take a wife etc. and found some unseemly thing in her...at the mouth of two witnesses shall a "do-vor" be established."

#### Baba Mezia 10b

This section is a study of the verse: "That he write a bill of divorcement and give it into her hand". The term "hand" means also "possession". Discussion of "hand", "ground", whether or not she has the right to appoint an agent.

#### Baba Mezia 56b

The controversy here is contained in the same verse again: "Then let him write her a bill of divorcement and he shall give it into her hand." Discussion of whether "hand" means that literally or whether "he shall give it" implies in any manner.

Menahoth 32b

Discussion of the Mezuzzah, scroll of the law and the Bill of divorcement which must be written with accuracy and upon ruled lines etc. The concern here seems to be mostly with the Mezuzzah.

Menahoth 34a

Discussion of the term "writing". Is it upon a scroll. There are various references (Divorce, sota, Law written by king suggests scroll.)

Comment: There seems to be no contact here at all with the interp. of Matthew and the Rabbinic writers. In Deut. the right to divorce one's wife is an existing custom, and the provision against a remarriage according to some authors is to restrain heedlessness. The interp. by Matthew is to prevent divorce altogether. And the Rabbis in their debates are not concerned with the legality of divorce per se but are involved in the various legal pin-points around the "get" etc.

MATTHEW-19:26-Genesis 18:14

Hebrew:

האֵלֹהִים יִשְׁמַר לָנוּ  
לֹא יִשְׁמַר לָנוּ

"Is anything too hard for the Lord".

Sept: "Is anything impossible for the Lord"

Matt: "With God all things are possible".

Midrash: Genesis (Vayera) XLVIII.19

Here we have an exposition of the verse: Is anything too hard for the Lord? R. Judah said in the name of R. Judah b, R. Simon: This may be compared to a man who had in his hand two parts of a lock (or two parts of a chain) and went to a smith and asked him: "Can you repair these?" I can make them from the outset he replied, and you think that I cannot repair them! So here, God said: "I can create man from the beginning yet you would say that I cannot restore them to their youth."

Talmud: Rosh Hashanah 11a

This study centers around a discussion of how we know Isaac was born on Passover, etc.

Comment: There seems to be no contact here at all. The texts all expound the glory of God and his great power but the

approach shows now parallelism with one another and it would seem that any similarity is quite by chance and not by reason of the Matthean authors previous knowledge of Rabbinic texts.

The word of Jesus is perhaps rather a familiar or proverbial saying, derive in general from the Old Testament, than a direct quotation. This verse, used in its proverbial sense fits right into Jesus' discussion of the dangers of too much wealth and the greater rewards for laboring in the vineyard of the Lord.

MATTHEW 21:5-Zechariah 9:9

Hebrew:

וְיִשְׂרָאֵל יִשְׂמְחוּ בְּיֵשׁוּעַ בְּנֵי צִיּוֹן  
וְיִשְׂרָאֵל יִשְׂמְחוּ בְּיֵשׁוּעַ בְּנֵי צִיּוֹן  
וְיִשְׂרָאֵל יִשְׂמְחוּ בְּיֵשׁוּעַ בְּנֵי צִיּוֹן  
וְיִשְׂרָאֵל יִשְׂמְחוּ בְּיֵשׁוּעַ בְּנֵי צִיּוֹן

"Rejoice greatly, O daughter of Zion, Shout O daughter of Jerusalem, Behold thy King cometh unto Thee, He is triumphant and victorious, Lowly and riding upon an ass, Even upon a colt the foal of an ass."

Sept: "Rejoice greatly, daughter of Zion, herald forth, daughter of Jerusalem. Behold the King comes to thee just and saving; he is meek and riding on an ass and a young foal."

Matt: "Say ye to the daughter of Zion, Behold, thy king comes to thee, meek and riding on an ass and on a colt the foal of an ass."

Midrash: Genesis (Vayishlach) LXXV.II.6

This passage is a discussion of the meaning of the words "ox" and "ass". Ox is an allusion to the one annointed for battle. (The messiah who would conduct the final war, according to tradition he would be descended from Joseph and he would be a forerunner of the real Messiah, descended from David.) Ass-refers to the royal Messiah, for it says of him, "Lowly and riding upon an ass." Flock refers to Israel etc.

Genesis (Vayechi) XCVIII.9

This Midrash contains a study of his foal and his colt intimate: when he will come of whom it is written: "Lowly and riding upon an ass, even upon a colt, the foal of an ass." (The Messiah, it will then be seen how God is knit (bound) to Israel). He washeth his garments in Wine, intimates that He (the Messiah) will compose for them words of Torah. (propound new meanings and interp. of Torah)

This whole section is full of Messianic predictions.

Genesis (Vayechi) XCIX.8

This portion is a discussion of the verse: "And his ass's colt unto the choice vine" (Gen. XLIX) alludes to him of whom it is written "Lowly and riding etc."

Deuteronomy (Re'eh) IV.II

This section contains a discussion of Jerusalem. Coming of Elijah, preceding the "great and terrible day of the Lord", the sending of God's messenger etc. The book ends with Zech. 9:9 to give the end "a note of comfort and hope". (Maharzu-commentary by Ze'eb Wolf Einhorn-19th century)

Song-of-Songs Ch. 1 Verse 4. para. 1

Discussion of the ten expressions of joy that are used in connection with Israel.

Ecclesiastes I.9. para. 1

This Midrash is a discussion of former redeemer (Moses) and similarity to later redeemer. (Moses set wife upon ass-Ex. 4:20) so with the latter: "Lowly and riding upon an ass."

Talmud: Berakoth 56b

In this Gemora passage we find much discussion and interpretation of dreams and what they mean: If one sees an ass in a dream, he may hope for salvation, as it says: "Behold thy King cometh unto thee, he is triumphant and victorious, lowly and riding upon an ass."

Sanhedrin 99a

How long will the days of the Messiah last? R.Hillel (brother of Judah II) said: There shall be no Messiah for Israel (but the Almighty will Himself redeem Israel and reign over them-Rashi). (He may have been prompted to this declaration by Origen's professed discovery in the Old Testament of Messianic passages referring to the founder of Christianity, (J.E. VI.401) because they have already enjoyed him in the days of Hezekiah. R. Joseph said: May God forgive him. (for saying so) Now when did Hezekiah flourish? During the first Temple. Yet, Zechariah, prophesying in the days of the second proclaimed, "Rejoice greatly etc."

Comment: In the Zechariah passage we have, I believe, a passage spoken by the prophet telling of a coming King under whom



Israel will be prosperous through the favor of God. It was to be a temporal King. The Matthean author uses the passage for the realization of the spiritual elements of the announcement which he finds in Jesus. The prophet here refers to the ordinary peaceful riding of a monarch. In Matthew's case, he uses the passage to call attention to the peacefulness of Jesus' kingdom. There seems to be a partial contact here. The Rabbinic literature commenting on this passage takes delight in pointing to all of the Messianic implications of the verse. None of this material is utilized by Matthew and the similarity, lies in the fact that they both point to a redeemer, a Messiah etc.

Under this king whom God will send there will be a quiet and peaceful reign also pictured for us by the animal which he shall ride. It will not be a war-horse but the ass, which kings and other great men were accustomed to use in times of peace. This temporal king of the prophet, who was to subdue the Greeks, did not appear, on the contrary, Israel became the servant of the Greeks. With Jesus the Matthean author finds a righteous spiritual leader, whom God delivers and exalts, and he is the meek king of a kingdom of peace. His Messiahship appeared rather from his righteousness and meekness, and his relationship to God, than from a public entry into Jerusalem. Nor does the prophet here intend any special occasion, but refers merely to the ordinary mode of riding of a peaceful monarch. If Jesus purposely performed this entry, as a formal announcement of his Messiahship, he doubtless wished thereby to call attention to the peacefulness of his kingdom.

MATTHEW 21:9, 23:38-Psalm 118:26

Hebrew:

: 'n מְבָרֵךְ הוֹשִׁיעַנוּ יְיָ

"Blessed be He who comes in the name of the Lord."

Sept: In the name of the Lord.

Matt: (Hosanna to the son of David); Blessed be he who comes in the name of the Lord."

Midrash: No reference.

Talmud: No reference

Commentators:

Targum Onkelos

This commentary tells us that this verse was said by King David.

Rashi:

This is said referring to the young men who come on festivals with offerings etc.

313 1213N: Blessed will he be who comes to the Temple to bring near sacrifices for the sake of the name of God.

Comment: There seems to be no contact here. The rendering of the Evangelist here is identical with the Septuagint translation. The Psalm is a Temple-Hymn of thanks and praise on some great occasion, a festival or a dedication as the Commentaries would indicate. The words express a pious welcome to any servant of God who comes in His name. Here in Matthew it is applied to Jesus, whom they greet as a Messiah.

It does not appear as Messianic in the Rabbinic literature.

MATTHEW 21:13-Jeremiah 7:11-Isaiah 56:7

Hebrew:-Isaiah:

בְּיָמֵי הַיְּהוּדִים הָיְתָה הַבַּיִת הַזֶּה לְבַיִת תְּפִלָּה לְכָל עַמֵּי הָאָרֶץ

"For my house shall be calld a house of prayer for all peoples."

Hebrew-Jeremiah:

וְהָיָה הַבַּיִת הַזֶּה לְבַיִת תְּפִלָּה לְכָל עַמֵּי הָאָרֶץ  
וְהָיָה הַבַּיִת הַזֶּה לְבַיִת תְּפִלָּה לְכָל עַמֵּי הָאָרֶץ

"Is this house, whereupon My name is called, become a den of robbers in your eyes?"

Sept: Same

Matt: "My house shall be called a house of prayer, but you make it a den of thieves."

Isaiah: Midrash:

The Midrash here involves itself with a discussion of proselytes and righteousness but no direct references.

Talmud: Megilloth 18a

This whole section is a discussion of Temple, sacrifice etc.

Berekoth 7a

This is an interesting discussion as to whether or not

God says prayers. A play on "my" prayer so also God says prayers.

Shabbath 118b

This controversy is in essence a discussion of immediate redemption of Israel if they were to keep two Sabbaths.

Jeremiah: Midrash: No reference.

Talmud: No reference.

Commentators:

י"ב יצא : a den: a matter of excavating in the ground.

Targum Onkelos: Interp. of the verse in different words. A בית עוול a house of gathering of evil ones.

Comment: It would seem that the Isaiah passage has no contact at all with the intent of Matthew. However, there is some similarity to the Jeremiah passage and Matthew. In Isaiah the stress is laid upon all the nation, the fact that God's Temple is a place of prayer, and that the son of the foreigner as well as Israelites may share in God's service and blessings.

Jeremiah is denouncing the superstitious and degrading trust of the Jews in the Temple and its service etc. The Commentaries tend to agree concerning the corruptness of the Temple and its people who have become as thieves.

In Matthew, the contrast is made between the proper use of the Temple, and the unworthy use to which it was put by the money changers.

MATTHEW 21:16-Psalm 8:3

Hebrew:

אֲנִי יְהוָה וְלֹא יֵשׁוּעַ  
מִפִּי יְלִידִים וְשׁוֹטְלִים  
תִּשְׁכַּח עֹצָם

"Out of the mouths of babes and sucklings thou hast founded strength."

Sept: "Out of the mouth of children and sucklings thou hast prepared praise."

Matt: Same.

Midrash: Numbers (Naso) IX, 7

This section is a discussion of marital fidelity, sexual cleanliness. God's glory in young children, yet people make them bastards and have put to nought His glory etc.

Song-of-Songs I.4, para. 1

Who shall be sureties for God? Prophets? No, they have transgressed. But God wants sureties, then he will give Torah to people. People then say, "our children shall be our sureties". (the idea that the Torah can be assured of preservation only when it is transmitted faithfully to the children in the coming generation.)

Talmud: Sotah 30b

This Gemora passage tells us that at the time that the Israelites were ascending from the Red Sea, the people wanted to utter a song, but how did they render the song. Even, babies looked up from their mothers' breasts when they beheld the Shekinah.

Comment: Matthew follows the Septuagint. The Psalmist means that God manifests His power in employing feeble things, such as young children to quell His enemies. In the Gospel the quotation is applied to the children whose salutation of Jesus as the Messiah aroused the indignation of the scribes. Even though the quote may be used in much the same way there is no evidence that would point to any knowledge on the part of Matthew for the other sources.

MATTHEW 21:33-Isaiah 5:1,2Hebrew:

וְיָהוָה יָצַק מַיִם בְּכַף יְמִינוֹ וַיִּטֵּן זֶיֶט בְּהִלְכָּהּ  
וַיִּבְנֶה טוֹרֵר בְּתוֹכָהּ וַיִּחְצֹץ מִן הַיֵּינֶהוּ  
וַיִּבְנוּ מִן הַיֵּינֶהוּ וַיִּבְנוּ מִן הַיֵּינֶהוּ

"My well beloved had a vineyard in a very fruitful hill; and he digged it and cleared it of stones, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a vat therein."

Sept: "My beloved had a vineyard on a hill in a fertile place and I surrounded it with a hedge and fenced it, and planted a Sorek vine, and built a tower in the midst of it, and hewed in it a place in front of the wine-vat."

Matt: "There was a householder who planted a vineyard, and surrounded it with a hedge, and hewed a wine vat in it, and built a tower."

Midrash: Lamentations II.2-3, para. 6

Here we find a discussion of the 10 horns. (Abraham, Isaac, Joseph, Moses, Torah, priesthood, Levites, prophecy, Temple, Israel, and some add the horn of the Messiah.)

Horn of Abraham: "My beloved had a vineyard etc.- Lit-in the horn of the son of oil; Abraham is often referred to as God's beloved.

Genesis (Bereshith) XXI.9

This whole passage applied to Adam in this Midrash.

Genesis (Bereshith) XIX.12

In this Midrash we are told that Adam was not banished from the garden of Eden until he reviled (God) and blasphemed, as it is written, "and he looked that it would bring forth grapes and it brought forth wild grapes." (not only did it produce fine grapes of virtue and obedience, but it actually brought forth the wild grapes of blasphemy.)

Exodus (Beshallah) XX.5

This is a discussion of various verses on what happened when people left Egypt.

Talmud: Rosh Hashanah 23b

This passage examines and discusses a large court in Jerusalem, where witnesses used to assemble for the Bet Din to examine them.

Sukkah 49a

This is a study of the verse and its allegorical meaning:

|                                   |                     |
|-----------------------------------|---------------------|
| Vineyard on a very fruitful hill- | Palestine           |
| Planted with choicest wine-       | Temple              |
| Built a tower in midst of it-     | Altar               |
| Hewed out a vat therein+          | refers to the pits. |

Comment: There appears to be no contact at all in this passage and no relationship in the parable to that of any of the Rabbinic material.

This is utilized by the Matthean author as another proof text in his parables about the cleansing of the Temple and in the questions about authority.



MATTHEW 21:42-Psalm 118:22,23Hebrew:

הַאֲבֵנִים הַלְלוּ אֶת־יְהוָה הַיּוֹמָהּ וְעַד־עוֹלָם וָעֶד  
 הַאֲבֵנִים הַלְלוּ אֶת־יְהוָה הַיּוֹמָהּ וְעַד־עוֹלָם וָעֶד

"The stone which the builders rejected is become the chief corner stone."

Sept:Matt Same.Midrash: Exodus (Tetzaveh) Ch. 37, No. 1

The consideration here is of Israel, as differentiated from other peoples produced from their own midst their leaders, kings, priests, prophets and princes. The stone which the builders etc. refers to King David and his successors, for the kings of Israel were all appointed from the midst of their brethren.

Esther VII.10

Here the discussion is of when Haman seeks to destroy all the Jews. In this world Israel is likened to stones. (other nations like potshards) If stone falls on pot-woe to pot, If pot falls on stone-Woe! In either case the pot is broken.

Talmud: Pesachim 119b

Discussion of practice of repeating certain verses of the Psalm at the end of the "Hallel". (When they are repeated actively or by parallelism etc.)

Comment: In the Psalm, which is post-exilic, it is Israel, which, rejected by the nations, is chosen by God to be His people, the bearer of His word, the corner stone of the Temple of truth. In Matthew the scribes are rejected as hypocritical formalists, as well as the whole nation, and he announces (Jesus) the opening of the Kingdom of God to the Gentiles. Though applied specifically to Israel in the Psalm, the passage contains also the wider truth that God chooses His people where He will, without regard to man's judgment of them, and in Matthew Jesus turns it against Israel. His declaration in the preceding parable, that the vineyard was to be given to other husbandmen, was understood by the scribes to me and that they were to be rejected as unworthy, and he adds his quotation, so they will be no doubt of his meaning.

There would seem to be no contact here between the Gospel writer and the traditional sources.

MATTHEW 22:24-Deuteronomy 25:5,6Hebrew:

פ' יי' אלהים יחזק וימת אחיו מרים ויהי לו יורש  
 כי לא היה לו בן ויהי אחיו ממנה ויהי לו יורש  
 ויהי לו יורש ויהי לו יורש ויהי לו יורש

"If brethren dwell together, and one of them die and have no child, the wife of the dead shall not be married abroad unto one that is not of his kin; her husband's brother shall go in unto her, and take her to him to wife; and perform the duty of a husband's brother unto her. And it shall be, that the first-born that she beareth shall succeed in the name of the brother that is dead, that his name be not blotted out in Israel."

Sept: "When brothers....and marry her, and live with her; and the child which she shall bear shall be constituted heir from the name of the dead man, and his name etc...."

Matt: "Moses said, If a man died without children, his brother shall marry his wife, and raise up seed to his brother."

Midrash: Genesis (Vayesheb) LXXXV.5

This is a discussion Levirate marriage as a religious duty.

Exodus (Yithro) XXVIII.4

We find here a discussion of "And God spoke all these words saying - follows a discussion of contradictory statements.

Leviticus (Achare Moth) XXII.10

This section contains a discussion of permitted and forbidden relationships. "To counterbalance the prohibition of marrying a brother's wife I have permitted you the widow of a dead brother."

Numbers (Chukkath) XIX.5

We find in this passage an involved discussion of laws which in regard to evil inclination are criticized as irrational and to which scripture applies the term "Hukat"...

Numbers (Naso) IX.12

This is a discussion of the Mishnah: "But if he dies she performs "halitzah" and is not taken in Levirate marriage."

Ruth II.15

The problem here is over the question of a man marrying the widow of his brother who died before he was born. (had Naomi been pregnant, the law of Levirate marriage would apply, since the unborn child is regarded as "in the world". But since she was not so, any child which she might have later would not be bound by this law, since it would only be a half-brother on the mother's side.)

Talmud: Shabbath 136a

This is a discussion of Levirate marriage and whether mother is free or not from Levirate marriage if child born dies within 30 days from external causes.

Pesachim 72b

Here we find a discussion of liability if man has intercourse with "Niddah" and religious duty in Deut. 25:5.

Yebamoth 3b

Discussion of precept of Levirate marriage.

Yebamoth 4a

Introduction to the law of "Halitzah".

Yebamoth 8a

This is a study of the wording of the scriptural passage in order to, prohibit Levirate marriage of forbidden relatives and their rivals.

Yebamoth 8b ff.

We find here a debate between rivals.

Yebamoth 12a

This passage involves itself with the relationship of a widow to other brothers of the dead.

Yebamoth 13b

This Gemora section is a consideration of rivals to surviving brothers in Levirate marriage, prohibited marriage etc.

Yebamoth 15a

The same discussion is continued.

Yebamoth 17b

This is a discussion of prohibition to marrying wife of his brother who was not his contemporary.

Yebamoth 18b

Here we find a study of legality of marriage state in case of combination of "Levirate bond" and a "ma-amar".

Yebamoth 19b

This is a discussion of relationships between brothers in cases of the addressing of a "ma-amar".

Yebamoth 22a

This passage contains a study of Levirate marriage. Brotherhood-in what respects is a man deemed a brother?

Yebamoth 24a

Again here we have a study of Levirate marriage. The responsibility to elder brother. How it revolves to youngest and who is entitle to the inheritance.

Yebamoth 24a

The question is raised in this passage: In case of no firstborn amongst brothers who married widow?

Yebamoth 27b

There is a debate here as to what to do in the cases of two sisters who were sister-in-law and who became subject to one Levir.

Yebamoth 29b

In this section the consideration is of the question: Does "ma-amar" constitute marriage or betrothal?

Yebamoth 30a

The entire section studies Levirate marriage-strange cases. Similar discussions are also found in:

Yebamoth 31b

Yebamoth 35bYebamoth 39aKetuboth 53b

We have here the question as to whether the daughter of a sister-in-law is entitled to maintenance or not. (whom the Levir married in fulfillment of the law of Levirate marriage)

Ketuboth 82a

The Gemora examines here in what respects is a woman regarded as a Levir's wife?

Sotah 18b

This section is a consideration of the cases of childless widows taken into a brother-in-laws houses forbidden unions etc.

Kiddushin 9b

This section concerns the acquiring of wives handmaids through money, cohabitation etc.

Kiddushin 13b

The acquiring of a Yebamah by intercourse is also discussed here.

Kiddushin 76a

We find here an interp. of marrying: 13/112  
unto a stranger.

Baba Kamma 27a

This interesting passage concerns the case of a man who falls off a roof and does damage to a woman. What is liability?

Baba Bathra 119b

This is a discussion of the Rabbis about Moses who was sitting and discussing Levirate marriage.

Baba Bathra 134a

This is a study of the exemption of a wife from Levirate marriage.



Baba Bathra 144b

Discussion of Levir who is not entitled to dead brothers possessions.

Sanhedrin Ch. 2

Levirate marriage applied to High Priests is the object of this debate.

Sanhedrin 19a

The setting aside of negative commands by positive commands and the cases of same is discussed in detail here in this passage.

Shebuoth 32b

Witnesses to death, to enable woman to remarry are discussed here.

Makkoth 23a

The discussion of Levirate marriage and the woman who refuses loathesome men is the object of study in this section.

Eduyyoth Ch. 1 Mishnah 12

We find here Hillel and Shammai discussions of women from different regions who are permitted to remarry in Levirate etc.

Eduyyoth Ch. IV Mish. 8

This section is a study of the marriage of rival wives (of a deceased brother) to be married to surviving brothers. Discussion of where deceased had married more than one wife, blood relationship, incest etc.

Hullin 11a

The controversy here pertains to a boy who is a minor and marries his deceased brother's wife, also minors validity, sterility of pair etc.

Arakin 25b

This is a discussion of redemption of fields-whether by son of deceased or brother.

Niddah 44a

This section contains a study of Levirate marriage; those subject to it; exemptions from.

Oholoth, Mishnah 6

Here is a discussion of defiling of corpse, last agonies and obligation of Levirate marriage in these cases.

Deuteronomy 25:6Yebamoth 12a

Prohibitions of a woman incapable of bearing children are covered in this Gemora section.

Yebamoth 24a

We find here a discussion of the first born son-commandment of Levirate marriage devolves upon surviving elder brother.

Yebamoth 24a

Any brother who marries widow is entitled to the inheritance of the deceased we are told in this passage.

Baba Bathra 12b

This is a study of the assignment of portions of a field to the first born. Cases of who can come under this category.

Other passages, Halcahic in nature coming under Levirate marriage in Niddah, Bekoroth, etc. are found throughout the Talmud.

Comment: In Matthew we have a compressed free citation (by the Sadducees) of the Levirate law. The context that is used is altogether different. There is no contact whatever in the use of this passage. The Rabbis are concerned with all of the legal ramifications of the Law and the Gospels are anticipating future implications and complications that could arise from such matters. Jesus also chastises the people in this section in Matthew for involving themselves in such minor matters of law for in the final resurrection these matters will be of no use to man, for the laws of marriage etc., will be for naught as all the people "will be as angels in heaven".

MATTHEW 22:32-Exodus 3:6,15

Hebrew:

Sept:

אֲנִי הָאֱלֹהִים אֲבִרְאָה וְהָאֱלֹהִים יִצְחָק וְהָאֱלֹהִים יַעֲקֹב  
 אֲנִי הָאֱלֹהִים אֲבִרְאָה וְהָאֱלֹהִים יִצְחָק וְהָאֱלֹהִים יַעֲקֹב  
 : 15:1 -- אֲנִי הָאֱלֹהִים אֲבִרְאָה וְהָאֱלֹהִים יִצְחָק וְהָאֱלֹהִים יַעֲקֹב

"I am the God thy father, the God of Abraham, and the God of Isaac, and the God of Jacob."

Matt: I am the God of Abraham, and the God of Isaac, and the God of Jacob.

Exodus 3:6-MidrashExodus (Shemoth) Ch. III.1

We have here a discussion of the verse Moses is happy that his father is included among the Patriarchs by God.

Exodus (Shemoth) III. 7

We find in this section that Moses is upset as his fathers name is not mentions as it was before.

Exodus (Ki Thissa) XLV.5

This is a study of the revaluation at the thornbush. God didn't want to frighten Moses so he calls to him in the voice of his (Moses) father.

Talmud: No direct reference.

Exodus 3:15-MidrashExodus (Shemoth) III.7

Here we have a discussion of "Elohim" Vs. "Adonai" which refers to divine justice. Verse begins with "God" and goes on with "Lord". Grammatical discussion, omitting of Vav, pronunciation of the name etc.

Ecclesiastes III.11, para. 3

This section contains a study and discussion of "this is my name forever" עַד עֲדָה. The last word written so it can be read עַד (for concealment) so man is not able to penetrate the future.

Talmud: Pesachim 50a

The Gemora here contains a grammatical discussion as in the Midrash.

Kiddushin 71a

We have here a discussion as above of Psalm 113.  
 Raba thought to lecture on it at the public sessions, Said a  
 certain old man to him, It is written Psalm 113 (to  
 be kept secret.)

Comment: In Exodus the Designation of God as the God of the  
 ancestors is intended to commend Him and His message to the  
 people. In the Gospel, Jesus, leaving out of view this histori-  
 cal application, takes the designation as proof that the an-  
 cestors still lived, since it is not supposable that God  
 should describe Himself by the name of the dead. The Rabbinic  
 commentaries take no note of this and the relationship between  
 the two passes, in the Old and New Testament is one of no  
 contact.

For Jesus the emphasis is on the present "I am."  
 The meaning for him then of this passage is "I am the God who  
 was worshipped by the fathers in their lifetime", and this  
 would be true though they had utterly perished, but Jesus  
 apparently alludes to a deeper fact, that God, in honoring  
 the fathers with His friendship, had given them a pledge of  
 immortality. He further assumes that immortality involves  
 resurrection.

MATTHEW 22:37-Deuteronomy 6:4,5

Hebrew:

שמע ישראל יהוה אחד יהוה אחד יהוה אחד יהוה אחד

"Hear, O Israel, the Lord our God the Lord is One. And  
 Thou Shalt love the Lord thy God with all thy heart, with  
 all thy soul and with all thy might."

Sept: Same, except "mind" for "heart".

Matt: "With all thy heart and with all thy soul and with all  
 thy mind."

Midrash: Genesis (Bereshith) XX.7

This Midrash tells us that though weak and deficient  
 in good deeds we hope for the salvation of the Holy One,  
 Blessed Be he, and declare the unity of the Lords name twice  
 daily, and we recite "Shma Yisroel."

Genesis (Bereshith) Ch. XXI.1

This is a discussion of "and the Lord God said, Behold  
 the man is become as one of us." "One" refers to the Holy One,

Blessed be He, as it is written, "The Lord our God, the Lord is one."

Genesis (Bereshith) XXI.5

The study here involves an interpretation of Line above; and LINE. Like the unique one of the universe as it is written; "Hear O, Israel, The Lord our God the Lord is One." (Godlike and immortal; translating, "the man" was "like the one" who is among us: God."

Genesis (Noach) XXXVIII.6

Interp. of "And of One Speech" - P'304  
setting Abraham Vs. God.

Genesis (Vayechi) XCVI.

The consideration here is of the agadic discussion between God and Jacob and Jacob's sons.

Leviticus (Vuyvikra) IV.8

The study here concerns the soul. The soul is only one, Blessed be He is the only one in the Universe; Let the soul which is only one in the body, come and praise the Holy One Blessed be he, who is the only One in the Universe, as it is said; "Hear O Israel, The Lord our God, the Lord is One."

Leviticus (Metzora) XIX.2

The debate here is over this Midrash which states as it is written, "Hear O Israel, the Lord our God, the Lord is One"-Echod-if you make the letter Daleth and the letter Resh (reading "Achar)-(strange) instead of Echod (one) you cause the destruction of the whole universe.

Numbers (Naso) X.5

We have here a consideration of the uses of the term, Echod-Denoting greatness as it is used in the Shema, implying that there is none in the world like him. Same when used with Abraham, Israel etc.

Numbers (Naso) XIV.4

The Holy One Blessed be Him, said to Israel, "You have made me the sole object of your love in the world, as it is written," Hear, O Israel, the Lord our God the Lord is One, is the essence of this Midrash.



Numbers (Naso) XIV.4

In this passage we have a discussion of the word 3h/c which is said to refer to God.

Numbers (Balak) XX.20

The power in the words, "The Lord is One" consuming demons, whispering His praise as they (demons) flee, etc. is the topic of discussion in this passage.

Deut. (Vaetchanan) II.31

The Halacha on the verse is set forth here. Enunciating clearly to fulfill duty etc.

Lamentations I.14, para. 42

This is a discussion of "They are-come upon my neck", and twice daily I proclaimed His unity, saying, "Hear O Israel the Lord our God the Lord is one". They are come ix is read as ix as his yoke. The declaration of the Shma is called by the Rabbis, "acceptance of the yoke of the Kingdom of heaven", and is included in the morning and evening prayers.

Lamentations I.16

A story similar to Hannah and her seven sons here is told of Miriam, daughter of Tanhum, that she was taken captive with her seven sons. Each son is brought before the King etc. and recites the Shma and is slain.

Lamentations III.21-23, para. 8

This passage states that Israel proclaims Gods unity twice daily, worships only God.

Esther VII.12

This is a consideration of scripture and Haman said unto King Ahashureus: This is ( 1/c ) a certain (lit: 3h/c ) people, He of whom it is said, "The Lord is One" is asleep ( 1/c ) to His people. Said God to him-There is no sleep in Me, it says, He that keepeth Israel doth neither slumber nor sleep.

Song-of-Songs II.16, para. 1

Declaring unity twice daily is emphasized in the discussion of this passage.

Song-of Songs V.11,2

In this section there is a play on changing the letters through the entire Midrash. If you make a Daleth into a Resh you will destroy the world.

Song-of Songs VII.11, para. 1

The consideration here is of declaring the unity of His name twice daily.

Ecclesiastes IV.6, para. 1

Here the verse is examined as follows: "There is one that is alone and He hath not a second". There is one, ie, the Holy One Blessed Be He, of whom it is said, "The Lord our God the Lord is One."

Ecclesiastes XII.11, para. 1

We find here that the verses are discussed again that contain Echod. One-denotes none other than the Holy One Blessed Be He, as it is said, "Hear, O Israel etc."

Deuteronomy 6:5Midrash:Numbers (Naso) XII.4

Discussion of word "love." Various verses are quoted. The conclusion is that it means "Shekinah", as is borne out by the text "And thou shalt "love" the Lord Thy God."

Deut. (Vaethchanan) II.35-37

Discussion of "Hear O Israel," The Lord Our God the Lord is One"-Hear our Father Jacob-what you have commanded us we will adhere to-The Lord our God the Lord is One.

Another Interp:

The examination here is of the verse: "And Thou shalt love the Lord Thy God with all Thy heart and with all thy Soul." What means-with all thy heart and with all thy soul. With every soul (every ounce of strength) that He was created within you, With every single breath you should praise the Creator.

Ecclesiastes I.16, para. 1

Discussion of different activities of the hear. It loves as it is said Thou shalt love the Lord thy God with all thy heart, (it hates, bribes, is stone, etc-verses for all these.)

Deuteronomy 6:4-Talmud:Berakoth 6a

God tells Israel that they have made Him a unique entity in the world so He will make them a unique entity too.

Berakoth 13a

Here in this Gemora passage we set down the rules for reciting the Shema. Scripture says, "hear," implying in any language that you understand. The Hebrew verb SHMA, like the French "entendre" means both "hear" and "understand."

Erubin 13a

Discussion again of changing the Daleth to a Resh.

Pesachim 56a

Discussion of Shema by Rabbis Judah and Raba is found here in this section.

Sukkah 42a

Discussion of obligations of minor. If he can speak father must teach him Torah and Shema. What is the Shema? It is the first verse.

Rosh Hashannah 18bff

Discussion of the breaking of the walls of Jerusalem and destruction of the city as explained in Sifre on Deut. VI.4 and Tosefta of Sotah VI.

Rosh Hashannah 32b

We find here a debate on the Shema and a discussion of what are Kingship verses in scripture.

Megillah 17b

Here we find a critical examination of the word: "Hear." It implies in any language that you understand.

Megillah 20a

This section tells the people that the Shema must be recited audibly-says, "Hear O Israel etc. which implies, "Let thine Ear hear what thy mouth utters."

Haggigah 3a

God tells Israel in the passage, that since they have made Him a unique object of their love, He will do the same for them.

Sotah 32b

The "Shema" may be recited in any language, must be read in proper order etc. we are informed here.

Sotah 41a

This is a study of the portion read by the King. (king reads from beg of Deut. to Shema)

Menahoth 31b

Discussion of the writing and rolling of Mezuzzah is covered in great detail in Menahoth.

Menahoth 99b

The debate here is over the reading of the Shema morning and eve.

Hullin 91b

Discussion of Israel's mention of God vs angels mention of His name.

Deuteronomy 6:5-Midrash:Numbers (Naso) XII.4

Here the discussion is of the word "love". It alludes to the "Shekinah".

Deut. (Vaetchanan) II.37

The many names for soul, and a drosh on each one is presented in this passage.

Ecclesiastes I.16, para. 1

Discussion of "heart". It hates, loves, is stone, etc. with proof texts are listed here.

Talmud: Berakoth 54a

The study in this Gemora section is of: "With all thy heart"-with thy two impulses, the evil impulse as well as the

good. "With all thy soul"-even though he takes thy soul (life).  
 "With all thy might"-with all thy money.

Berakoth 61b

Again here we have a critical examination of "And thou shalt love"-Even if God takes life; "with all thy soul"-if you value life more than money; "With all thy might"-for a man who values money more than life.

Pesachim 25a

Same explanation as above.

Yoma 82a

Same as above.

Yoma 86a

The discussion here is over the verse: "And thou shalt love the Lord Thy God," ie, that the name of heaven be beloved because of you.

Sanhedrin 74a

The same explanations as preceding are found here in this passage. It means "with all your substance." This section also proves that one must incur a martyr's death rather than practice idolatry; for "and thou shalt love the Lord Thy God", means, that we must not worship any other in His place."

Comment: There seems to be no contact between the interpretation of the Rabbis and that of Matthew.

Jesus uses the verse along with "You shall love your neighbor as yourself" as the first and second in importance respectively, of all the commandments. He tells the Pharisees that upon these two verses (1 "Thou shalt love the Lord etc. and "Loving thy neighbor") depend all of the law and the prophets.

The Rabbinic material involves itself with agadic interpretations, grammatical play with words and much halachic material.

MATTHEW 22:44-Psalm 110:1-Psalm 8:6

Hebrew:

וְיָשַׁבְתָּ יְהוָה אֱלֹהֵינוּ  
 אֶת־יְהוָה אֱלֹהֵינוּ  
 אֶת־יְהוָה אֱלֹהֵינוּ



"The Lord saith unto my Lord; sit thou by my right hand, Until I make thine enemies thy footstool."

Sept: "The Lord said etc..."

Matt: "Till I put thy enemies under thy feet."

Midrash:

Leviticus (Kedoshim) XXV.6

This is a discussion of Melchezedek who blessed Abraham before God, thus the Priesthood was taken from him and given to Abraham.

Talmud: Nedarim 32b

We find again here a discussion of whether a blessing is given to the master or servant first and the story of Abraham and Melchezedek.

Sanhedrin 108b

This section contains a discussion of the attack by Kings of the East. God takes Abraham and puts His right hand and God and Abraham threw dust which turned to swords and chaff which turned to arrows.

Psalm 8:6

Midrash: No reference.

Talmud: Rosh Hashanah 21b

This Gemora section tells us of 50 gates of understanding which are created in the world. All were given to Moses save one, so that he be "a little lower than the angels."

Nedarim 38a

This entire section is a consideration of the greatness of Moses.

Comment: Toy states that these passages were considered Messianic by Jewish expositors up to the 10th century. I have found no references in the Rabbinic literature, and no agreement with the Gospel usage. There is obviously very little contact on the basis of the evidence presented.

Jesus in Matthew uses the verse from Psalm 110 to prove to the Pharisees that the Christ as the son of God was prophesied by the verse.

In Psalm 8 we find an address to a King whose capitol was

Jerusalem. Its address announces his coming victories over enemies, and his establishment in the dignity of priest. There is nothing in it to indicate that it referred to any other person than the one addressed, or that this person was other than a contemporary of the poet; there is no such pointing to a coming man as in other passages but it is merely a present monarch to whom the Psalmist speaks.

In Matthew, Jesus, after having answered certain catch questions of the Pharisees and Saducees, turns on them with this citation, and asks how, in this passage (assumed by them to be Messianic), David can call his own son Lord. This they could not answer from their own point of view, since the son could not be greater than the father, the founder of the family greatness. Jesus meant hereby to suggest to them that the Messiah, as head of the spiritual Kingdom of God, was greater than all his predecessors, whatever the places they held in the history of the old Israel. Thus Jesus in the Gospel attempts to substitute a purer conception of the theory of the Messiah. The Christ, said the Jews, "David's son, must be like David, only less." The Christ, said Jesus, David's Lord is greater than David, but not in the sphere of political life and outward glory." Jesus' interpretation in this way is independent of the exegesis of the Psalm. The Rabbinic traditional material is used in different ways than the Gospel interp.

MATTHEW 24:15-Daniel 9:27

Hebrew:

יְהוָה אֱלֹהֵינוּ יִשְׁלַח אֶת הַמָּלְאָךְ הַזֶּה

"And upon the wing of detestable things shall be that which causeth appallment."

Sept: "And on the temple shall be the abomination of desolations."

Matt: "The abomination of desolation standing in the holy place."

Midrash: No direct reference.

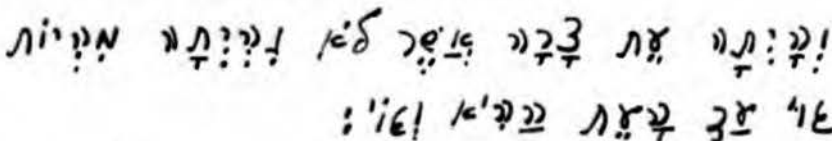
Talmud: Taanith

This is a study of what is a detestable thing. It is an idol that was set up in the Temple. The passage is tied up with misfortunes that befell fathers on 17 Tammuz.

Comment: The passages seem to be in agreement. The reference in the Gospel is to the destruction of the Temple by the Romans.

Jesus utilizes the verse in his prediction of the signs of the end.

MATTHEW 24:21-Daniel 12:1

Hebrew: 

"And there shall be a time of trouble, such as never was since there was a nation even to that time."

Sept: "From the time they came into existence up to etc."

Matt: "From the beginning of the world."

Midrash: Exodus (Bo) XVIII.5

This section is a discussion of the angels, Michael, Samuel etc.

Ruth I (Proem)

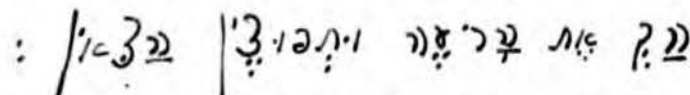
Same as above.

Talmud: Haggigah

This is a study of the "heavenly" Jerusalem where the Temple and altar are built and Michael, the great prince (Michael is Israel's guardian angel) stands and offers there-upon an offering et.

Comment: The passages although similar are not used in the same context. It is very doubtful that Matthew knew the source. The reference in Daniel is to the persecution under Antiochus, and here in the Gospel it is applied to the Roman siege.

MATTHEW 26:31-Zechariah 13:7

Hebrew: 

"Smite the Shepherd and the sheep shall be scattered."

Sept: "Smite thou the Shepherd, and the sheep of the flock shall be scattered."

Midrash: No reference.

Matt: "I will smite the shepherd, and the sheep of the flock shall be scattered."

Talmud: No reference.

Commentaries:

313 53/3N: The comment is on smiting with the sword; smiting and the flock of his people are scattered. References to their destruction.

Rashi: Smite the Shepherd; the king of Babylon  
The sheep shall be scattered: that are subdued under his hand.

p37: Here we find references again to Babylon, idol worshippers etc.

Comment: There seems to be no contact at all between the Rabbinic sources and the Gospels. In the Prophetic passage the prophet describes the purification of a people in exile. It is commanded to awake against the shepherd (the king). The people are to be exiled and after being purified they will be returned. There is no intimation here on the part of the prophet to any other shepherd other than the contemporary ruler of Judah. The Rabbinic sources agree with this but are not in line with the gospels.

The situations differ in the respect that this passage alludes to the Governor of Judah and his people who were smitten as a punishment for their sin, and in Matthew this is not the case with Jesus and his disciples. The introductory express, "for it is written", seems to indicate here, as elsewhere, that the prophetic passage was regarded as a prediction of the Gospel event, ie, as Messianic.

MATTHEW 26:38-Psalm 42:6

Hebrew:

למה נשכחתי  
'עַל הַנְּשִׁיחָהּ נַפְשִׁי

"Why art thou cast down O my soul"

Sept: "Why art thou very sorrowful, O my soul?"

Matt: "My soul is very sorrowful"

Midrash: Genesis (Bershitth) XVI.4

No direct quotation is found here.

Leviticus (Shemeni) XIII.5

This passage comments on "Hope thou in God."

Comment: No contact at all. Jesus in Gethsemane utters the verse in his prayers. It is tied up with the denial of Jesus by Peter.

MATTHEW 27:9-10-Zechariah 11:13

וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּסֶף הַזֶּה וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּסֶף הַזֶּה וְהָיָה כִּי יִשְׁכַּח אֶת הַכֶּסֶף הַזֶּה

Hebrew:

"And the Lord said unto me; "Cast it into the treasury, the goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them into the treasury, in the house of the Lord."

Sept: "And the Lord said unto me, Drop them into the furnace, and I will see, whether it is good metal, as I was tested for their sake. And I took the thirty pieces of silver, and threw them into the house of the Lord into the furnace."

Matt: "And they took the thirty pieces of Silver-the price of him who was priced, whom they priced on the part of the children of Israel-and gave them for the potters field as the Lord commanded me."

Midrash: No reference.

Talmud: Hullin 92a

The study here is of the numbers and weights discussed in previous texts which are equated to holidays and righteous men. In this verse 30 pieces of silver are the thirty righteous men in the land of Israel and the others are here. (Babylon) (Thus the thirty righteous are always to be found in the house of the Lord, ie, Palestine.)

Comment: There is no contact between the Gospel and the Rabbinic sources. The Evangelist differs from both the Septuagint and the Hebrew. In Zechariah, the prophet represents the temporary rejection of Israel, under the figure of a flock which is abandoned by its shepherd. (Here the prophet standing for God's place)

In Matthew, this passage is cited as having been fulfilled in the priests purchase of the potters field with the blood money which Judas, in a fit of remorse, had returned. In the usage by Matthew and the traditional materials we find no similar usage.



MATTHEW 27:46-Psalm 22:2

Hebrew:  
Aramaic:

יְהוָה יְהוָה לָמָּה עָזַבְתָּנִי  
 אֱלֹהֵי אֲבוֹתַי לָמָּה עָזַבְתָּנִי

"My God, my God, why hast Thou forsaken me"

Matt: Same

Sept: "O God, my God, attend to me; why hast Thou forsaken me."

Midrash: No reference.

Talmud: Megillah p. 91

This is an examination of the story of Esther when she visits the Kings house to make her freedom for Jews request. When she reached the chamber of the idols, the Divine Presence left her. She said: "My God, My God, Why hast Thou forsaken me?"

Comment: There is no contact here whatever. The Aramaic version was used. The Rabbinic account in form of legend is a far cry from the use by the Evangelist. In the traditional materials an agadic interpretation is derived from the passage whereas in Matthew the verse is utilized by Jesus in his last cry from the cross upon his death.

| IRRELEVANCIES | PARTIAL-OVERLAPPING | SIMILAR USAGE |
|---------------|---------------------|---------------|
|---------------|---------------------|---------------|

|                |           |            |
|----------------|-----------|------------|
| Isa. 7:14      | Isa. 53:4 | Hos. 6:6   |
| Mic. 5:1-2     | Mic. 7:6  | Isa. 29:13 |
| Hos. 11:1      | Mal. 3:1  | Dan. 9:27  |
| Jer. 31:15     | Zech. 9:9 |            |
| Isa. 40:35     | Jer. 7:11 |            |
| Deut. 8:3      |           |            |
| Ps. 91:11-12   |           |            |
| Deut. 6:16     |           |            |
| Deut. 6:13     |           |            |
| Isa. 8:23, 9:1 |           |            |
| Isa. 42:1-4    |           |            |
| Isa. 6:9-10    |           |            |
| Dan. 4:9-(12)  |           |            |
| Ps. 78:2       |           |            |
| Ex. 20:12      |           |            |
| Deut. 5:16     |           |            |
| Ex. 21:17      |           |            |
| Prov. 24:12    |           |            |
| Deut. 19:15    |           |            |
| Gen. 1:27, 5:2 |           |            |
| Gen. 2:24      |           |            |
| Deut. 24:1     |           |            |
| Gen. 18:14     |           |            |
| Ps. 118:26     |           |            |
| Isa. 56:7      |           |            |
| Ps. 8:3        |           |            |
| Isa. 5:1-2     |           |            |
| Ps. 118:22, 23 |           |            |
| Deut. 25:5, 6  |           |            |
| Ex. 3:6, 15    |           |            |
| Deut. 6:4, 5,  |           |            |
| Ps. 110:1      |           |            |
| Ps. 8:6        |           |            |
| Dan. 12:1      |           |            |
| Zech. 13:7     |           |            |
| Ps. 42:6       |           |            |
| Zech. 11:13    |           |            |
| Ps. 22:2       |           |            |

## CHAPTER III

CONCLUSIONS

In this summary I hope to bring together the evidence and point to some conclusion to the problem on the basis of my investigations.

I believe it is clear, that in the Rabbinic sources and especially from the evidence presented in Chapter Two, that we might assume that the Matthean author did not consult or probably was not acquainted with the rich treasure of Rabbinic material. The irrelevancies in the usage of many quotations seem to point to a lack of familiarity with this material. The Rabbinic traditions in many cases are much clearer and more concise and it would seem a folly not to make use of the materials had they been available or known to the Matthean author. As far as the use of a Hebrew text for the scriptural quotes it can be shown up to a certain point that the LXX was the base for his work. Beyond this point, various commentators have found certain quotations which vary from the LXX text, and which seem to be closer to the Hebrew text. But in the brief list of such citations it is not often that two commentators agree upon the same quotations as having a Hebrew base, so elusive are the criteria. It is not even certain as to the particular scriptural passage or passages, which the evangelist may have had in mind. We cannot, then, be sure, which passage or passages should serve as our base when

seeking to determine Hebrew or LXX influence. In some questionable passages under analysis, it is found that the supposed Hebrew base is completely hypothetical and the independence of rendering may obscure a LXX origin as easily as a Hebrew. Robinson said that the Gospel author "himself used a Greek version by preference."<sup>1</sup>

Bacon, likewise, concludes that the evangelist is "always dependent on the LXX."<sup>2</sup> To consent to this conclusion is to recognize that the scriptural quotations employed in Matthew point neither to any use of the Hebrew text nor to a Jewish author. The massive amount of Rabbinic materials available which comment on the same scriptural quotations and which was obviously not utilized by the Matthean author points also to an ignorance of the existence of the material and therefore no references were made to it. In the several passages where the interpretation seems to be in the same light we have a different case altogether. The passages where there is similarity are all eschatological or apocalyptic passages. Although originally developed by Jewish Christians, and early recorded by Paul and Mark in the use of quotations particularly, such apocalyptic imagery has been fully learned and accepted by Gentile Christians as well. It is idle thinking then that would contend that such passages are the work of a Jewish mind.....but the few instances of similarity are in spheres where the everyday tenor of thought was centered around such an interpretation, the texts of which can

clearly reflect the thinking of a Gentile as well as that of a Jew.

Thus we can see clearly several things:

1. The Matthean author displays no knowledge of the Rabbinic exegesis. There are evidences of similar usage only where eschatological or apocalyptic verses are concerned...usage which was common to all exegesis.
2. An examination of the materials in Chapter Two show that the Old Testament exegesis would in no way support a Christian viewpoint.
3. It is not conceivable that the Christian movement as a descendant of Judaism would fail to use such instruments as the Old Testament exegesis in the Commentaries and Rabbinic works had they been known.
4. There is so little overlapping, as we noted also in the previous Chapter, that we may assume that there was no dependence upon the Old Testament and its later exegesis.
5. There seems to be no positive evidence that Matthew was Jewish.

In the final analysis, it can be shown that Matthew did possibly try to create a new law for the Gentiles...being a Gentile himself. From the arguments presented and the materials studied in this endeavor; the usage of the LXX in the place of the Hebrew original; a complete lack of parallels to Rabbinic usage, and a marked reaction to the Gentile bias of the time; I feel it plausible to present this material with the opinion that the Matthean author was not of the Jewish people but was a Gentile writing and preaching in the spirit of the Christians amongst whom he lived outside of the Holy Land, "where Gentile Christianity threatened to dominate even



in the days of Paul. He was persuaded that the Christian gospel, originally delivered to the Jews, had been rejected by them as a people; that God now had turned His back on Judaism and had chosen the largely Gentile Christianity. The two strains in his gospel reflect these two stages in God's plan to save His chosen people. But the assurance that the Gentiles have displaced the Jews is the basic message and the Gentile bias of Matthew."<sup>3</sup>

## CHAPTER I

FOOTNOTES

1. Henshaw, New Testament Literature, p. 112
2. Ibid, p. 112
3. Zeitlin, Solomon, "Matthew", Jewish Quarterly Review (Vol. XXXI) p. 347
4. Knox, Commentary on the Gospels
5. Henshaw, New Testament Literature, p. 115
6. Ibid, p. 112
7. McNeile, Introduction to the New Testament, p. 113
8. Goodspeed, Introduction to the New Testament, p. 160
9. Ibid, p. 161
10. Sandmel, S. "Judaism, Jesus and Paul", Vanderbilt Studies in the Humanities, Vol. I, p. 232
11. Ibid, p. 233
12. Henshaw, New Testament Literature, p. 116
13. Bacon, Sermon on the Mount, p. 4
14. Ibid, p. 6
15. Ibid, p. 5
16. Ibid, p. 11
17. Lake, Introduction to the New Testament, p. 204
18. Henshaw, New Testament Literature, p. 117
19. Ibid, p. 118
20. Goodspeed, Introduction to the New Testament, p. 162
21. Henshaw, New Testament Literature, p. 120
22. Ibid, p. 122
23. McNeile, Introduction to the New Testament, p. 115

24. Sandmel, Judaism, Jesus and Paul, p. 232
25. McNeile, Introduction to the New Testament, p. 11
26. Ibid, p. 12
27. Article "New Testament", Jewish Encyclopedia, Vol. IX, p.248
28. Clark, K.W. "The Gentile Bias in Matthew", Journal of Biblical Literature, Vol. 66, 1947, p. 165
29. Goodspeed, Introduction to the New Testament, p. 170
30. Henshaw, New Testament Literature, p. 111
31. Ibid, p. 112
32. Zeitlin, "Crucifixion of Jesus", Jewish Quarterly Review, Vol. XXXI, p. 347
33. Kohler, K. "Heaven and Hell in Comparative Religion", pp. 84ff, pp. 122ff
34. Clark, "Gentile Bias in Matthew", p. 165
35. Sandmel, Judaism, Jesus and Paul, p. 247
36. Ibid, footnote, no. 39, p. 218
37. Clark, Gentile Bias in Matthew, p. 165
38. Ibid, p. 165
39. Ibid, p. 166
40. Ibid, p. 166
41. Sandmel, Class Lecture Notes, 1953
42. Ibid.

## CHAPTER III

FOOTNOTES

1. Robinson, T.H. "The Gospel of Matthew", p. xvi.
2. Bacon, B.J. "Studies in Matthew", p. 477
3. Clark, K.W. "The Gentile Bias of Matthew", Journal of Biblical Literature, Vol. 66 (1947) p. 172

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