



# Matthew's Gospel

## Rick's Notes:

Feb 7, 2015

Rick Blankenship

Grafted In Fellowship

Matthew's Gospel: Lesson 1

NOTE: The following are the general notes used for the teaching. They were primarily meant for reminders of the topic I wanted to cover, and do not include all that was said during the teaching.

NOTE: I am now using the Hebraic Roots Bible (HRB) for the scripture references throughout the study, unless otherwise noted.  
To obtain a free copy of the HRB: [www.coYHWH.com](http://www.coYHWH.com)



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Introduction

# Matthew's Gospel



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Questions

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Questions

- What is the context of Matthew's Gospel?

Rick's Notes:

- Most people don't think about the context
- We know all the Sunday School stories and sermon illustrations
- Before we read any book of the Bible, we need to know how the land, the times, the need for what Matthew was trying to accomplish all fit into his narrative and make it come alive



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Questions

- What is the context of Matthew's Gospel?
- What is the Gospel?

# Matthew's Gospel



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# Matthew's Gospel

## Questions

- What is the context of Matthew's Gospel?
- What is the Gospel?
  - + What is the Good News?

Rick's Notes:

Christian perspective: Yeshua's incarnation, crucifixion, resurrection, ultimately the forgiveness of sin and reestablishing a relationship with the Father



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# Matthew's Gospel

## Questions

- What is the context of Matthew's Gospel?
- What is the Gospel?
  - + What is the Good News?
  - + Is Matthew's Good News the same as we see it today?



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- What is the context of Matthew's Gospel?
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  - + Is Matthew's Good News the same as we see it today?
  - + What is the Tanakh's view of the Good News?





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- What is the context of Matthew's Gospel?
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  - + Is Matthew's Good News the same as we see it today?
  - + What is the Tanakh's view of the Good News?
  - + Where does the Good News come from?

Rick's Notes:

Isaiah 61

Isaiah 53

Isaiah 52

Overarching concept: Peace with YHVH.

How is this peace attained? Yes, through Messiah Yeshua and all He did!



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- What is the context of Matthew's Gospel?
- What is the Gospel?
  - + What is the Good News?
  - + Is Matthew's Good News the same as we see it today?
  - + What is the Tanakh's view of the Good News?
  - + Where does the Good News come from?
    - ++ Mark 1:14-15
    - 14 And after John was delivered up, Yahshua came into Galilee proclaiming the good news of the kingdom of YAHWEH,
    - 15 And he said, The time is complete and the Kingdom of YAHWEH has arrived. Repent and believe in the good news.

Rick's Notes:

Was Yeshua proclaiming His incarnation, crucifixion, resurrection?

No! He was proclaiming the good news from the Tanakh!

It is the reign, or rule, or sovereignty, or kingship of God that is Isaiah's good news!



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  - + Is Matthew's Good News the same as we see it today?
  - + What is the Tanakh's view of the Good News?
  - + Where does the Good News come from?
    - ++ Luke 2:14 (NKJV)  
"Glory to God in the highest, And on earth peace, goodwill toward men!"

Rick's Notes:

From Whom? Man to man? No! From YHVH!



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  - + Where does the Good News come from?
    - ++ Luke 2:14
    - ++ FFOZ Video: The Good News  
<http://tv.ffoz.org/episodes/the-good-news.html#.VNYYVilYXdk>



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- What is the context of Matthew's Gospel?
- What is the Gospel?
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  - + Is Matthew's Good News the same as we see it today?
  - + What is the Tanakh's view of the Good News?
  - + Where does the Good News come from?
  - + Who is Matthew's audience?

### Rick's Notes:

He is trying to convince the Jews reading the document that Yeshua is the Messiah.

To do this, he deliberately uses the Tanakh references to get them to understand that Yeshua fulfills the the Tanakh patterns, and therefore must fulfill the role of HaMashiach.

In this context, he draws from all the the prophets (Isaiah, Ezekiel, Micah, Amos) and the Torah (Exodus and Deuteronomy) to draw all the strands together.

When we read Matthew, we need to read it from the perspective of "how does this help us to have peace with God?"

This is the narrative of what it means to "receive the good news" –that I can have peace with YHVH.



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## Questions

- What is the context of Matthew's Gospel?
- What is the Gospel?
- What is the difference between a gospel and a historical account?



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- What is the context of Matthew's Gospel?
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  - + Historical: just the facts



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    - ++ Scholars argue about the "historicity" of the gospels





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    - ++ Scholars argue about the "historicity" of the gospels
    - ++ They point out the differences; therefore, not reliable



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    - ++ He is not trying to "convert" them to "Christianity" – they stay Jewish



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    - ++ He is not trying to "convert" them to "Christianity" – they stay Jewish
    - ++ He was on the "inside" convincing them about Yeshua, not from the "outside" to convince to his way of thinking



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    - ++ Each gospel is written from their perspective of history
    - ++ Matthew's perspective is to convince his fellow Jews that Yeshua is the promised Messiah
    - ++ He is not trying to "convert" them to "Christianity" – they stay Jewish
    - ++ He was on the "inside" convincing them about Yeshua, not from the "outside" to convince to his way of thinking
    - ++ It was only the pagans who converted – to Judaism!



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    - ++ Matthew uses c. 160 verses from the Tanakh!



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    - ++ He is saying, "You already believe this, now let me tell you what it means"



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    - ++ Pagans don't care/know about Tanakh verses
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    - ++ He is saying, "You already believe this, now let me tell you what it means"
    - ++ His history is modified to meet his objective: writing to convince others who know all the details

# Matthew's Gospel

Rick's Notes:

He is not writing for a news network -- He is writing for a movie!

He can take artistic license.

This does not mean that he invents things.

Every event is historically grounded, but his narrative is not the same as we would report it -- he picks and chooses things to support his narrative



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    - ++ Pagans don't care/know about Tanakh verses
    - ++ Matthew uses c. 160 verses from the Tanakh!
    - ++ He is saying, "You already believe this, now let me tell you what it means"
    - ++ His history is modified to meet his objective: writing to convince others who know all the details
    - ++ He is writing in "midrash"

# Matthew's Gospel

Rick's Notes:

He will modify the OT scriptures in order to support the point he is trying to make – and from our western perspective, this is wrong.

But from the Hebrew perspective, this is midrash, it is normal



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  - + Historical: just the facts
  - + Gospels: creative license to tell the story
  - + Theologically-based history
    - ++ This does not mean it was "made up" – just modified to meet his needs



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    - ++ The theology is more important than actual events



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    - ++ Key Point: ALL ancient history is written this way!





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    - ++ The theology is more important than actual events
    - ++ Key Point: ALL ancient history is written this way!
      - Homer or Peloponnesus War



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    - ++ The theology is more important than actual events
    - ++ Key Point: ALL ancient history is written this way!
      - Homer or Peloponnesus War
      - We don't have any problems with these texts



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  - + Theologically-based history
  - + Jewish history is written with a mindset of the most important, leaving out the least important (or placing it at the end of the narrative)

Rick's Notes:

Leaving out info: Exodus story

Placing it at the end: David's story in Kings: it doesn't matter that the less important stuff happened 30 years before the important stuff.



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  - What is the relation between oral tradition and the written narrative?
- + Matthew learned by memorizing scripture

Rick's Notes:

He didn't have access to his personal Torah scroll.

He didn't have a library to go to.

He came out of an oral tradition.



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  - + Matthew was also there to witness the accounts
  - + This is why some accounts are missing from Matthew

Rick's Notes:

Jarius' daughter: Mk 5:37, Lk 8:51

Peter, James and John were there, not Matthew.



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  - + This is why some accounts are missing from Matthew
  - + When Matthew's gospel was written:





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  - + When Matthew's gospel was written:
    - ++ Many Messianic synagogues with people who had never met Yeshua



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    - ++ Many Messianic synagogues with people who had never met Yeshua
    - ++ All they had were stories, so they wrote them down



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  - + Matthew was also there to witness the accounts
  - + This is why some accounts are missing from Matthew
  - + When Matthew's gospel was written:
    - ++ Many Messianic synagogues with people who had never met Yeshua
    - ++ All they had were stories, so they wrote them down
    - ++ Matthew writes his gospel 30-40 years after they happened

Rick's Notes:

He does this by using oral tradition, stories, his eyewitness accounts.



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- What cautions must we be aware of when we examine the text?



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  - What cautions must we be aware of when we examine the text?
- + Context and audience



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  - + Context and audience
  - + To understand context, we have to understand how it would be understood by the audience



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## + Context and audience

+ To understand context, we have to understand how it would be understood by the audience

## ++ Matthew 28:19

19 Then having gone, disciple all nations, baptizing them *into the name of the Father and of the Son, 20 and the Holy Spirit* teaching them to observe all things, whatever I commanded you. And, behold, I am with you all the days until the completion of the age. Amen.



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    - + To understand context, we have to understand how it would be understood by the audience
      - ++ Matthew 28:19
        - Baptizing, disciples, teaching all have different meanings in Matthew's day





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    - + To understand context, we have to understand how it would be understood by the audience
      - ++ Matthew 28:19
        - Baptizing, disciples, teaching all have different meanings in Matthew's day
        - Mikvah: at least 3x a year, up to 200 times in a lifetime, you immerse yourself



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      - ++ Matthew 28:19
        - All nations



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    - + To understand context, we have to understand how it would be understood by the audience
      - ++ Matthew 28:19
        - All nations
        - In Matthew's time, he was trying to reach Messianic synagogues



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## + Context and audience

+ To understand context, we have to understand how it would be understood by the audience

## ++ Matthew 17:20

And Yahshua said to them, Because of your unbelief. For truly I say to you, If you have faith as a grain of mustard, you will say to this mountain, Move from here to there! And it will move. And not a thing shall prevail over you.



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      - ++ Matthew 17:20
        - This is an actual event that happened in Yeshua's time



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      - ++ Matthew 17:20
        - This is an actual event that happened in Yeshua's time
        - Herod wanted to build his fortress on a hill, but it was not high enough



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      - ++ Matthew 17:20
        - This is an actual event that happened in Yeshua's time
        - Herod wanted to build his fortress on a hill, but it was not high enough
        - He had slaves move a mountain of dirt



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    - + To understand context, we have to understand how it would be understood by the audience
      - ++ Matthew 17:20
        - Yeshua was saying if you had the faith of Herod, you could also move a mountain
        - Notice that faith is "work in action"



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  - + Context and audience
    - + To understand context, we have to understand how it would be understood by the audience
      - ++ Matthew 17:20
        - Today, we think if we "just believe" enough, God will do it for us



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- What cautions must we be aware of when we examine the text?
- What was the linguistic background and how does it contribute to the narrative?



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    - ++ Aramaic is the sister language of Hebrew: language from Babylon exile



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  - + Vast majority of scholars believed Aramaic was the standard language of Yeshua's time
    - ++ Aramaic is the sister language of Hebrew: language from Babylon exile
    - ++ Used in some verses in Apostolic Writings:  
Mk 5:41 (Talitha cumi); Mt 27:46 (Eli Eli lama sabachthani)



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## Introduction

# Matthew's Gospel

## Questions

- What is the context of Matthew's Gospel?
- What is the Gospel?
- What is the difference between a gospel and a historical account?
- What is the relation between oral tradition and the written narrative?
- What cautions must we be aware of when we examine the text?
- What was the linguistic background and how does it contribute to the narrative?
  - + Vast majority of scholars believed Aramaic was the standard language of Yeshua's time
  - + Recent scholarship is questioning the use of Aramaic



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    - ++ All Torah teaching was done in Hebrew





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  - + Recent scholarship is questioning the use of Aramaic
    - ++ All Torah teaching was done in Hebrew
    - ++ Life revolved around the Torah



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## Introduction

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  - + Recent scholarship is questioning the use of Aramaic
    - ++ All Torah teaching was done in Hebrew
    - ++ Life revolved around the Torah
    - ++ All religious activity was in Hebrew



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## Introduction

# Matthew's Gospel

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  - + Recent scholarship is questioning the use of Aramaic
    - ++ To understand Matthew, it has to come from the Hebrew



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## Introduction

# Matthew's Gospel

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  - + The thinking patterns of Yeshua & disciples are Hebrew



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  - + Recent scholarship is questioning the use of Aramaic
  - + The thinking patterns of Yeshua & disciples are Hebrew
    - ++ The Hebrew pattern comes from the Tanakh!



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# Matthew's Gospel

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  - + Recent scholarship is questioning the use of Aramaic
  - + The thinking patterns of Yeshua & disciples are Hebrew
  - + But the Gospels are written in Greek



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  - + The thinking patterns of Yeshua & disciples are Hebrew
  - + But the Gospels are written in Greek
    - ++ Big problem: Greek text translation of a Hebrew thought



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Introduction

# Matthew's Gospel

## Questions

- What was the linguistic background and how does it contribute to the narrative?
  - + But the Gospels are written in Greek
    - ++ Big problem: Greek text translation of a Hebrew thought
    - ++ Matthew 1:1  
The Book of the genealogy of Yahshua Messiah the Son of David, the son of Abraham.





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## Introduction

### Questions

- What was the linguistic background and how does it contribute to the narrative?

+ But the Gospels are written in Greek

++ Big problem: Greek text translation of a Hebrew thought

++ Matthew 1:1

The Book of the genealogy of Yahshua Messiah the Son of David, the son of Abraham.

γένεσις (same as Gen 2:4 LXX - tolodot)



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## Introduction

### Questions

- What was the linguistic background and how does it contribute to the narrative?

+ But the Gospels are written in Greek

++ Big problem: Greek text translation of a Hebrew thought

++ Matthew 1:1

++ John 1:1

In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.

This mirrors Gen 1:1



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Introduction

# Matthew's Gospel

## Questions

- What was the linguistic background and how does it contribute to the narrative?
  - + But the Gospels are written in Greek
    - ++ Big problem: Greek text translation of a Hebrew thought
    - ++ Matthew 1:1
    - ++ John 1:1
    - ++ We don't see it since we are reading an English translation of a Greek translation of a Hebrew text (with Latin as well)



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## Introduction

# Matthew's Gospel

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- What was the linguistic background and how does it contribute to the narrative?
  - + But the Gospels are written in Greek
    - ++ Big problem: Greek text translation of a Hebrew thought
    - ++ Matthew 1:1
    - ++ John 1:1
    - ++ We don't see it since we are reading an English translation of a Greek translation of a Hebrew text (with Latin as well)
    - ++ We have to take the Greek thought and put it back into the Hebrew thought



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Introduction

# Matthew's Gospel

## Questions

- What was the linguistic background and how does it contribute to the narrative?
  - + But the Gospels are written in Greek
  - + Was Matthew originally written in Hebrew?



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Introduction

# Matthew's Gospel

## Questions

- What was the linguistic background and how does it contribute to the narrative?
  - + But the Gospels are written in Greek
  - + Was Matthew originally written in Hebrew?
    - ++ Eusebius (c. 300 CE): writes the early church fathers sayings



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    - ++ Same as Aristotle writing the sayings of Plato, Socrates, etc



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- What was the linguistic background and how does it contribute to the narrative?
  - + But the Gospels are written in Greek
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    - ++ Eusebius (c. 300 CE): writes the early church fathers sayings
    - ++ Same as Aristotle writing the sayings of Plato, Socrates, etc
    - ++ Eusebius wrote the sayings of Origen, Tertullian, Peter the Venerable





# Matthew's Gospel

Like the other canonical Gospels, the Gospel of Matthew is believed to have originally been written in Greek, as attested by a majority of manuscripts (Hagner, *New Testament*, 42). However, a longstanding belief states that Matthew was first written in Hebrew or Aramaic. This tradition dates back to Papias, a church father who lived during the late first to early second century.

Although none of Papias' writings have survived, Eusebius collected some of his sayings in the third—fourth century. In *Ecclesiastical History*, Eusebius quotes Papias' claim that "Matthew collected the oracles in the Hebrew dialect and each interpreted them as best he could" (Eusebius, *Eccl. Hist.*, 3.39.16). Eusebius lists other support for this claim from Irenaeus (*Eccl. Hist.*, 5.8.2; Irenaeus, *Against Heresies*, 3.1.1), Origen (Eusebius, *Eccl. Hist.*, 6.25.4), and his own understanding (*Eccl. Hist.*, 5.10.3).

Additional references to a Hebrew version of Matthew are found in the writings of Cyril of Jerusalem (*Catechetical Lectures*, 14), Epiphanius (*Panarion*, 30.3.7), and Jerome (*On Illustrious Men*, 3).



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## Introduction

# Matthew's Gospel

## Questions

- What was the linguistic background and how does it contribute to the narrative?
  - + But the Gospels are written in Greek
  - + Was Matthew originally written in Hebrew?
    - ++ Eusebius (c. 300 CE): writes the early church fathers sayings
    - ++ Same as Aristotle writing the sayings of Plato, Socrates, etc
    - ++ Eusebius wrote the sayings of Origen, Tertullian, Peter the Venerable
    - ++ This makes sense: Matthew was writing to Jews – why write in Greek for the original?



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# Matthew's Gospel

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    - ++ How did it end up in Greek?



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## Introduction

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- What was the linguistic background and how does it contribute to the narrative?
  - + But the Gospels are written in Greek
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    - ++ Eusebius (c. 300 CE): writes the early church fathers sayings
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    - ++ Eusebius wrote the sayings of Origen, Tertullian, Peter the Venerable
    - ++ This makes sense: Matthew was writing to Jews – why write in Greek for the original?
    - ++ How did it end up in Greek?
      - Original audience Hebrew, but eventually more converts needed Greek, and the Greek has survived



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Introduction

# Matthew's Gospel

## Questions

- What was the linguistic background and how does it contribute to the narrative?
  - + Further support for Hebrew original
    - ++ Hebrew idioms translated into Greek don't make sense



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Introduction

# Matthew's Gospel

## Questions

- What was the linguistic background and how does it contribute to the narrative?
  - + Further support for Hebrew original
    - ++ Hebrew idioms translated into Greek don't make sense
    - ++ Hebrew idioms: good/evil eye; eye for eye, tooth for tooth



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Introduction

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  - + Further support for Hebrew original
    - ++ Hebrew idioms translated into Greek don't make sense
    - ++ Hebrew idioms: good/evil eye; eye for eye, tooth for tooth
    - ++ American idioms: kick the bucket, blow my top



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## Introduction

# Matthew's Gospel

## Questions

- What was the linguistic background and how does it contribute to the narrative?
  - + Further support for Hebrew original
    - ++ Hebrew idioms translated into Greek don't make sense
    - ++ Hebrew idioms: good/evil eye; eye for eye, tooth for tooth
    - ++ American idioms: kick the bucket, blow my top
    - ++ Easily re-translated back to Hebrew and make sense





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Introduction

# Matthew's Gospel

## Questions

- What was the linguistic background and how does it contribute to the narrative?
  - + Further support for Hebrew original
  - + Yeshua spoke Hebrew, his idioms were Hebrew, everything He says has a connection to the Tanakh, we can find the Tanakh reference to gain a deeper understanding of His teaching!



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## Introduction

# Matthew's Gospel

## Questions

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- What characteristics set the gospel of Matthew apart from other stories about Yeshua's ministry?



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Introduction

Questions

- What characteristics set the gospel of Matthew apart from other stories about Yeshua's ministry?
  - + First, his use of the Tanakh

# Matthew's Gospel



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Introduction

# Matthew's Gospel

## Questions

- What characteristics set the gospel of Matthew apart from other stories about Yeshua's ministry?
  - + First, his use of the Tanakh
    - ++ Two groups of quotations:



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Introduction

# Matthew's Gospel

## Questions

- What characteristics set the gospel of Matthew apart from other stories about Yeshua's ministry?
  - + First, his use of the Tanakh
    - ++ Two groups of quotations:
      - Direct quotations from the Tanakh (a cited authority)



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## Introduction

### Questions

- What characteristics set the gospel of Matthew apart from other stories about Yeshua's ministry?
  - + First, his use of the Tanakh
    - ++ Two groups of quotations:
      - Direct quotations from the Tanakh (a cited authority)
      - His theological "modifications" to a verse to make it fit the context



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Introduction

# Matthew's Gospel

## Questions

- What characteristics set the gospel of Matthew apart from other stories about Yeshua's ministry?
  - + First, his use of the Tanakh
    - ++ Two groups of quotations:
      - ++ He uses approximately 160 quotes from the Tanakh



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Introduction

# Matthew's Gospel

## Questions

- What characteristics set the gospel of Matthew apart from other stories about Yeshua's ministry?
  - + First, his use of the Tanakh
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  - + Second, Jewish orientation





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- What characteristics set the gospel of Matthew apart from other stories about Yeshua's ministry?
  - + First, his use of the Tanakh
    - ++ Two groups of quotations:
      - ++ He uses approximately 160 quotes from the Tanakh
  - + Second, Jewish orientation
    - ++ He pays more attention to feasts, Torah obedience, politics, and the mission of Israel than any other gospel writer



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# Matthew's Gospel

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- What characteristics set the gospel of Matthew apart from other stories about Yeshua's ministry?
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    - ++ He pays more attention to feasts, Torah obedience, politics, and the mission of Israel than any other gospel writer
    - ++ His writings follow the pattern of the Feasts



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    - ++ He pays more attention to feasts, Torah obedience, politics, and the mission of Israel than any other gospel writer
    - ++ His writings follow the pattern of the Feasts
  - + Third, his use of *ekklesia* (not in any other gospel)



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    - ++ He pays more attention to feasts, Torah obedience, politics, and the mission of Israel than any other gospel writer
    - ++ His writings follow the pattern of the Feasts
  - + Third, his use of *ekklesia* (not in any other gospel)
  - + Fourth, eschatological perspective (spends more time on Yeshua's sayings of the end times than other gospels)



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Rick's Notes:

Resources used:

- Skip Moen
- <http://www.messianicstudiesinstitute.org/news-story/?id=815>
- Lexham Bible Dictionary
- First Fruits of Zion, video: Good News (<http://tv.ffoz.org/episodes/the-good-news.html#.VNYVYiIYXdk>)