

ANDRZEJ KOWALCZYK

**THE INFLUENCE OF TYPOLOGY
AND TEXTS
OF THE OLD TESTAMENT ON THE**

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Preface to the first edition

Difficulties which scholars face while defining the composition of Matthew's Gospel and its literary genre directed my interests to the comparative analysis of this Gospel with the Old Testament. The early Church believed that Jesus had been announced by the Old Testament, the Old Testament was to lead to Him and it was fulfilled by Him. The early community in the initial period of its activity had no other saint books but the Bible of the Old Testament. Thus the Old Testament was acknowledged as the highest authority testified also by Christ¹ and was appealed to in the preaching of the messianic dignity of Jesus.

We know that the inspired authors of the Old Testament willingly harked back to the texts of their predecessors; they used their vocabulary and expressions². Jeremiah for instance is under the clear influence of Hosea and Isaiah, while Ezekiel seems to be influenced by the Code of Holiness (Lv 17-26), and prophet Amos, Hosea, Isaiah and Jeremiah. This made me rise question: whether Matthew drew some ideas and examples from the Old Testament to write his work, and whether he tried to imitate to some extent this unique book reckoned as inspired and saint by the Church. Perhaps this

¹ See P. Grelot, *Sens chrétien de l'Ancien Testament*, Tournai 1962., p. 10; C. Larcher, *L'actualité chrétienne de l'Ancien Testament d'après le Nouveau Testament*, Paris 1962, p. 45-64.

² The first scholar who has paid attention at the repetition of some literary elements by the biblical authors of the Old Testament was A. Robert. He called this fact "le procédé anthologique"; see: *Littéraires (genre)*, in DBS V, Paris 1957, p. 411.

is where we must look for indices as for the structures of this Gospel and its editorial assumption. The theory of B. W. Bacon³ according to which the Gospel of Matthew is divided in five parts parallel to the Pentateuch as well as examples of the Jesus – Moses typology in the Gospel of Matthew presented by: J. Jeremias⁴, J. Danielou⁵, R. Bloch⁶ and others together with the typology in the Gospel of Saint John encouraged me to carry out my own research in this field.

Unfortunately in the biblical literature there is not much about the typology in the Gospel of Matthew. The idea of the second Moses in the Gospel of Matthew is usually mentioned only in reference to the narratives of the infancy of Jesus, the story about the temptation and the Sermon on the Mount. In contrast to the Gospel of Saint John the attempts to examine the structure of the Gospel on the basis of parallelisms with the Old Testament seem to be completely exceptional. Thus describing the reasons which encouraged me to carry out the comparative analysis of Mt – OT I must add that there were a lot more reasons to arouse anxiety.

The purpose of this work is to show the influence of the typology Jesus-Moses as well as the themes of Hexateuch on the redaction of the Gospel of Matthew and also – to a smaller degree – the impact of other texts of the Old Testament. In the first chapter, I present the ideas of the new Exodus, that of the second Moses and of the new conquest of the Promised Land both in the Bible and in Judaism contemporary to Matthew as well as their traces in the literature of the ancient Church. Two assumptions are the starting point of our research: the statement that in the Old Testament we have a strongly stressed idea of the new Exodus as well as the idea of the second Moses, and the statement that the typology Jesus-Moses appears clearly in the teaching of the Jerusalem community. The second important element motivating our comparative analysis Mt – OT is the ascertainment that the typology Jesus-Moses is used in the composition of Stephen's discourse in the Sanhedrin in the Acts of the Apostles 7, 1-53. If it played such an important role in that discourse, it is likely to have exerted a strong influence also on other texts of the NT referring to the activity of Jesus. In the first chapter dealing with thematic similarities between the Gospels and the history of the Exodus in Pentateuch I limit myself only to presenting the

³ B. W. Bacon, *Studies In Matthew*, New York 1930.

⁴ J. Jeremias, *Moses*, [in:] TWNT 4, p. 874-875.

⁵ J. Danielou, *Sacramentum Futuri. Etudes sur les origines de la typologie Biblique*, Paris 1950, p. 137-138.

⁶ R. Bloch, *Quelques aspects de la figure de Moïse dans la tradition rabbinique*, [in:] *Moïse l'homme de l'Alliance*, Paris 1955, p. 164.

state of contemporary research. A lot of attention is paid in this chapter to the history of research on the impact of the Jesus-Moses typology and the texts of the Old Testament on the Gospel of Saint John. I want to show how the comparative analysis is used in the research on the fourth Gospel and to focus attention on the fact that in the in fourth Gospel some scholars strongly stress the role of the typology.

The theme of the second chapter is the Jesus-Moses and Jesus-Joshua typology in the Gospel of Matthew. To be more precise I show material similarities which are not mentioned in the biblical literature and analyse numerical resemblances in a way not known in contemporary studies. It is possible to find a great number of such similarities which brings us to the conclusion that Matthew draws up the story of Jesus in the typological perspective.

The similarities between Moses and Jesus as well as between Joshua and Jesus do not exhaust all the typological problems in the Gospel of Matthew. The evangelist grants the typical character to the Torah as well, and he tries to make his work similar to the Torah. He clearly takes pattern of the Book of Joshua too. In the third chapter I prove how precise these connections are.

The first two sections of the chapter constitute a kind of an introduction; in the first one I deal with the idea of the new Torah in the Jewish tradition and in the second – with examples of the influence that the Old Testament had on the redaction of the pericopes in the Lucan Gospel of infancy. As for the second section, it seems useful to remind that the problem of the impact some texts of the Old Testament exerted on the redaction of the Gospel of Matthew has been known to the scholars for a long time. All the pericopes of Mt – always within the framework of certain sections are subjected to the comparative analysis. The analysis consists of two stages: first we examine thematic parallelisms in a given section, and then we try to prove that such parallelisms are not accidental. The criterion in defining the editorial character of parallelisms is their mutual connection both in the text of the Gospel and in the Pentateuch, or in other words: the occurrence of several similar themes in a close context. The comparative analysis shows that the influence of the Hexateuch on the redaction of the Gospel of Matthew can be referred to the subject of the pericopes, their order, and sometimes also to their structure. However one ought to add that the order of parallel themes in Mt and in the Pentateuch is not always the same. Thus in the second stage of the analysis I try to explain both why their order is different, and why such parallelism appear in the Gospel at all and why within the framework of a given section. The chapter ends with the description of formulas and schemata of small texts adopted from the Pentateuch.

The Hexateuch plays a special role in the redaction of the Gospel of Matthew. It defined the subject matter of each section and the order of pericopes. Yet the influence of the Old Testament on the composition of the Gospel of Matthew is not limited only to the Hexateuch. The impact that texts other than the Hexateuch had on the redaction of the Gospel is discussed in the fourth chapter. The investigative method is the same: first the presentation of parallelisms, then the justification of their editorial character. Here I also present borrowings of formulas and schemata in case of small texts.

The fifth chapter contains the quotations from the Old Testament in the Gospel of Matthew. A special attention is devoted to the quotations which differ both from the masoretic text and from that of the Septuagint. How can we explain these differences bearing in mind that Matthew wrote the Gospel in close relation to the Old Testament, and that he had its text before his eyes? Some differences, of course, do not cause difficulties, but others do. The analysis of the quotations seems to be extremely valuable for understanding the Matthew's method of the Gospel redaction.

The influence of the typology Jesus-Moses and Jesus-Joshua on the Gospel of Matthew, the relations with the Pentateuch and with the texts of other Books of the Old Testament help us to understand a lot of difficulties, first of all the literary ones, namely: the composition of the Gospel, the structure of the Sermon on the Mount, the structure of the eschatological discourse, the discontinuity in the story of the life of Jesus, the lack of interest in chronology and topography, schematize, repetitions and fragmentariness. Due to these very difficulties scholars from the Formgeschichte school negated the historicity of the Gospel. In the fifth chapter I show these problems from a new perspective. I focus especially on the composition of the Gospel as well as on the structure of the Sermon on the Mount. In both cases I present an extensive collection of the already existing hypotheses and suggest new solution. The number and the variety of these hypotheses are the best arguments for the necessity of new investigation. Our analysis proves that the structure of the Gospel of Matthew results from the realization of several editorial foundations related to the typology, some of them already well-known, for example the alternation of instructions and narrative sections or five distinct collections of Jesus' teaching.

In the fifth chapter I also deal with the problem of a symmetrical structure in some sections. This issue had to be discussed, because otherwise our conclusions about the parallelisms of themes in Mt and in the Pentateuch would be questioned.

I would like to emphasise that in the last chapter I discuss a theme which is usually omitted in the comments of synoptic Gospels, namely: why the

Synoptics write only about one journey of Jesus to Jerusalem. It is possible to answer that question if we accept the assumption about the great role of typology in the Gospel of Matthew.

The last chapter also includes the consideration referring to a literary genre of the Gospel of Matthew as well as its priorities. In this case the comparative analysis of the Gospel and the Hexateuch also makes it possible – in my opinion – to formulate certain new suggestions.

At the end I place the table exemplifying the relations between the texts of Mt and the Hexateuch. Due to that table one can more easily trace the manner of the redaction of the Gospel by Matthew.

Rev. Andrzej Kowalczyk

Preface to the second edition

Eleven years have passed since the first edition of the book. During this time I have been continuing the study of the problem of literary dependence of the Gospel of Saint Matthew upon the Hexateuch and it seems to me necessary to insert certain corrections to the book. I refer to the number of numerical episodes in the Gospel of Matthew (the cases of the opposition of Israelites against Moses, as well as victories and episodes with the mountain) and to the designation of the cycle of the new Exodus and the cycle of the new conquest of the Promised Land in it. In the first edition the cycle of the new exodus ended before the words: “As Jesus was starting to go up to Jerusalem” (Mt 20, 17). However at present I am convinced that the cycle ends in Mt 19, 1: “When Jesus had finished this discourse, he left Galilee and came to the district of Judea across the Jordan”. The second section of the first chapter whose theme is the idea of the second Exodus and of the prophet like Moses in the intertestamental literature, now contains a very important – in my opinion – fragment of the Qumran writings about a new Torah. The occurrence of the literary structure resembling the Torah in certain Qumran writings strengthens the argument about the intention of Matthew to give the Jerusalem community a new Torah (and even a new Hexateuch). In the second edition I interpret the structure of Mt 11, 1-12, 50 in a slightly different way. I also added the conclusions drawn from the statistical investigation of the numerical episodes Mt – Pentateuch to the second edition.

Rev. Andrzej Kowalczyk

Abbreviations

AnCr	–	Analecta Cracoviensia
Ant	–	Antonianum
BB	–	Biblebhashyam
BCPE	–	Biulletin du Centre Protestant d’Etudes et de Documentation
BibRes	–	Biblical Research
BibRev	–	Bible Review
BibTod	–	Bible Today
BTBull	–	Biblical Theology Bulletin
CBNTS	–	Coniectanea Biblica New Testament Series
CBQ	–	Catholic Biblical Quarterly
Ciud Dios	–	La Ciudad de Dios
CT	–	Collectanea Theologica
DBS	–	Dictionnaire de la Bible Supplement
FoiYie	–	Foi et Vie
IrThQa	–	Irish Theological Quarterly
JBL	–	Journal of Biblical Literature
JJS	–	The Journal of Jewish Studies
JQR	–	Jewish Quarterly Review
JSNT	–	Journal for the Study of the New Testament
JTS	–	The Journal of Theological Studies
LeV	–	Lumiere et Vie
LumYit	–	Lumen Vitae

ABBREVIATIONS

NovTest	–	Novum Testamentum. An International Quarterly for New Testament and Related Studies
NTS	–	New Testament Studies
PST	–	Poznańskie Studia Teologiczne
RB	–	Revue Biblique
RBL	–	Ruch Biblijny i Liturgiczny
RTK	–	Roczniki Teologiczno-Kanoniczne Katolickiego Uniwersytetu Lubelskiego
SBS	–	Stuttgarter Bibelstudien
StGd	–	Studia Gdańskie
TWNT	–	Theologisches Wörterbuch Zum Neuen Testament
TyB	–	Tyndale Bulletin
ZNW	–	Zeitschrift für die Neutestamentliche Wissenschaft

CHAPTER I

The idea of the new Exodus, second Moses and second Joshua in the Jewish tradition and in the early Church

1. The Old Testament

The Exodus from Egypt was for Israel an event which influenced its history in a decisive way. It was then that Israel was born as the people of the covenant with God the nation conscious of their own vocation, organized and possessing their own law. For ages the Exodus was the object of constant meditation of the chosen people. It is testified by its liturgy. Two great pilgrimage feasts: Easter and the feast of tents had to remind the Israelites of this great event. It is proved by its prayer, for example Psalms: 78; 81; 105; 114 draw salutary lessons from the history of Exodus. It is testified both by the fact that Exodus is the central theme of the Pentateuch, the basic collection of saint books of Israel, as well as by the fact that it was mentioned by the prophets and authors of the wisdom texts (cf. the Book of the Wisdom 16-19). In the consciousness of the nation the Exodus from Egypt was not only an event of the past which can only be recollected, but also the announcement of the future intervention of God, the event to be renewed in the future¹, as well as the type of the Messianic era². The prophet Hosea

¹ See A. Gelin, *Moïse dans l'Ancien Testament*, [in:] *Moïse l'homme de l'Aliance*, Paris 1955, p. 50; L. R. Moran, *Chrystus w historii zbawienia*, Warszawa 1982, p. 81.

² See G. Vermes, *La figure de Moïse au tournant des deux Testaments*, [in:] *Moïse l'homme de l'Aliance*, p. 51; S. Łach, *Księga Wyjścia. Wstęp. Przekład z oryginału. Komentarz*, Poznań 1964, p. 84.

announces that Israel will again be faithful to its God as it used to be at the times of the Exodus (2, 15-18). The time of the Exodus will happen again – Israel will again live in tents (12, 10). When Israel is threatened by Syria Isaiah reminds people of the miracles in the desert and assure that they will happen again (10, 24-26); he prophesies that God will give a sign of his presence among His people as He did in the desert – with a cloud by day and with a column of fire at night (4, 5-6); he consoles people losing heart that “The Lord shall again take it in hand to reclaim the remnant of his people” (11, 11), the Israelites will pass the Egyptian Sea and River dry-shod (11, 15-16) as they did when they got over Egypt. In a similar manner Deutero-Isaiah refers to the liberation from the Babylonian slavery: God will lead the people through the desert (40, 3-4; 43, 16-20), He will give them water from the rock (41, 17-18; 48, 21), and pass them through the water (43, 2), He will open and bring up the rear. Jeremiah links the rebirth of the nation with a new covenant (31, 31-34). On the background of events connected with Exodus Ezekiel depicts defeats which fall on the nation, and its future liberation (chapters 40-48).

In the Old Testament there is also an idea of the second Moses. First of all two texts from the Book of Deuteronomy are to be mentioned here: “A prophet like me will the Lord, your God, raise up for you among your own kinsmen; to him you shall listen” (18, 15) and from the same context: “I will raise up for them a prophet like you from among their kinsmen, and will put my words into his mouth; he shall tell them all that I command him. If any man will not listen to my words which he speaks in my name, I myself will make him answer for it” (18, 18-19). In Judaism these texts were interpreted both in the Messianic and non Messianic sense³.

A lot of analogies between Moses and the mysterious personage of the Servant of Yahveh which are present in the second part of the Book of Isaiah where the idea of the new Exodus is strongly marked, indicate that the inspired author wanted to show him as the second Moses⁴. Similarly to Moses the Servant of Yahveh will gather generations of the people of God (Is 49, 6), he will be a mediator between God and the people (Is 53, 12; cf. Ex 32), he will appoint the covenant (Is 42, 6; 49, 8; cf. Ex 24, 8), he will bring Torah (Is 50, 4; 42, 4; cf. Ex 21, 1; 24, 3; Dt 4, 2.13; 10, 4), he will face the objection

³ Cf. J. Jeremias, *Moses*, [in:] TWNT VI, p. 862-864.

⁴ Cf. J. Fischer, *Isaias 40-55 und die Perikopen vom Gottesknecht*, Münster i. W. 1916, p. 191, 193; A. Bentzen, *Messias – Moses redivivus – Menschensohn*, Zurich 1948, p. 64-65; A. Feuillet, *Isaïe*, [in:] DBS IV, Paris, p. 713; J. Kraus, *Gottendienst in Israel*, München 1954, p. 116; C. Novel, *Essai sur le développement de l'idée biblique de Redemption*, Lyon 1954, p. 78; G. von Rad, *Teologia Starego Testamentu*, Warszawa 1986, p. 563.

(Is 50, 7-8; cf. Ex 32). For the rabbinic tradition these analogies are so distinct that even the death of Moses in the desert is compared in it with the death of the Servant of Yahweh interpreted as the expiation for the sin (Sotah 14a). Moses in the Old Testament is named the Servant of Yahweh up to forty times⁵, eleven examples are found in post-deuteronomic works and five in pre-deuteronomic ones, thus the majority of them appears in the Book of Deuteronomy and in the deuteronomic historic work. It makes G. von Rad⁶ conclude that there is large probability of the influence of the same tradition of “the prophet like Moses” on the Deutero-Isaiah Songs about the Servant of Yahweh and on the Book of Deuteronomy which originated almost from the same period. A. Rolla⁷ analyses the figure of the Servant of Yahweh on the background of the oldtestamental idea of prophetic messianism and links it both with Moses and with Jeremiah.

It is also necessary to mention two texts from the First Book of Maccabees: 4, 46 and 14, 41. We can read there about “the prophet” who has to come and it is very probable that he is just “the prophet like Moses” mentioned in the Deut 18, 15⁸.

Outside the Book bearing his name Joshua the continuator of the work of Moses, is mentioned in the Old Testament – only in the Book of Sirach 46, 1-6. But it must be added that in some songs in Deutero – Isaiah, especially in 49, 5-6. 8-12, the suffering Servant of Yahweh appears both in the role of Moses as the commander of the new Exodus, and in the role of Joshua⁹.

2. The intertestamental literature

In the period directly preceding the coming of Christ the conviction that Messianic times will resemble the Exodus from Egypt is getting strong in Israel. The community of Essens who, expecting a Messiah, settled in the desert in the neighborhood of Damascus where they spent forty years¹⁰ goes

⁵ In the Old testament the Patriarchs, David, prophets and Job are called the Servant of Jahveh too.

⁶ G. von Rad, *Teologia Starego Testamentu*, p. 563.

⁷ A. Rolla, *Antico Testamento dalle origini all'esilio*, [in:] *Il Messaggio Della Salvezza*, 2, Torino-Leumann 1968, p. 521.

⁸ Cf. W. D. Davies, *Torah In the Messianic Age and/or the Age to Come*, Philadelphia 1952, p. 44.

⁹ Cf. G. Vermes, *La figure de Moïse ou tournant des deux Testaments*, p. 80.

¹⁰ Cf. Rule of the Congregation (IQS) 8,12-16; 2,21-22; (Cf. Exod 18,21-25); Damascus Document (CD) 20,11-15; 12,22-13,2.

a long way to prove how strong this conviction was. Following the example of the Israelites under the command of Moses they were organized in squads of a thousand, a hundred, fifty and ten people. Faith in the new Exodus was a source of activity of the Qumran community¹¹, and as for their idea of Messiah, it seems that it was based on Dt 18, 18. It is proved by the fact that the Qumran anthology of Messianic prophecies (4Q175) includes this very text. The text in question is also found in 4Q158. According to N. Wieder¹² the community of Essenes which the Qumrans belonged to recognized their founder – the Teacher of Justice – as the second Moses at least in the first years of their existence: such conclusion can be drawn on the basis of titles given to him. Only after his death did they begin to wait for somebody else to be a Messiah and the second Moses. The prophet about whom we read in the Rule of the Congregation (the Manual of the Discipline) of Qumrans (1QS 9, 9-11), is probably the “prophet like Moses” in Dt 18, 15 mentioned also in 1 M 4, 46 and 14, 41¹³. Fitzmyer has no doubts as to who was awaited by the Qumrans community. He writes: “So the Qumrans community has lived, has been waiting a coming of the prophet, doubtless this which has been promised to Moses: «I will raise up for them a prophet like you from among their kinsmen, and will put my words into his mouth» (Dt 18, 18) – and also clearly two Messiahs: the anointed-the priest and the anointed-the politician, from the rhodium of David”¹⁴.

The Roll of the Temple (11Q19) whose structure reminds the structure of Torah demands our special attention. According to Fitzmyer¹⁵ it consists of four source-documents: 1) deuteronomic sources based on the Book of Deuteronomy, 2) the Temple source containing the precepts concerning the building of the new temple, 3) midrash to some parts of the Book of Deuteronomy, 4) the calendar of feasts and precepts about their celebrating connected to some extent with Dt 16. The Roll of the Temple contains no narrative blocks but precepts of law exclusively.

Y. Yadin, who published the text in question, paid attention to the fact that its author often attributed directly to God the precepts which in the masoretic text are orders given by Moses. According to him it shows that

¹¹ Cf. W. D. Davies, *Pour comprendre le Sermon sur la Montagne*, Paris 1970, p. 57.

¹² N. Wieder, *The “Law Interpreter” of the Sect of the Dead Sea Scrolls: The Second Moses*, JJS 4 (1953) 158-175. Cf. W. H. Brownlee, *Messianic Motifs of Qumran and The New Testament*, NTS 3 (1956) 17. However this opinion is not accepted by all scholars; cf. J. van Ploeg, *Six années d'études des manuscrits du desert de Juda (1952-1958)*, [in:] *La Secte de Qumran et les origines du Christianisme*, Bruges 1958, p. 66.

¹³ Cf. G. Vermes, *La figure de Moïse ou tournant des deux Testaments*, p. 80.

¹⁴ J. A. Fitzmyer, *101 pytań o Qumran*, Kraków, p. 62.

¹⁵ Below, p. 27.

the Qumrans treated this text as the Bible¹⁶. Fitzmyer says: “The Roll of the Temple seems to be the Second Torah of the community – a sealed book of the Right hidden to the time of the coming Sadok (CD 5, 2-5; 4Q177 1,4-14)”¹⁷, and in another place: “The purpose of this roll was to fulfill the role of new Deuteronomy – rights for remaining ones from Israel during earthly eschaton, as long as God will not begin «the day of the creation»” (11Q Temple 29,9)¹⁸. It must be added that in the eleventh mainmast two copies of the Roll of the Temple were found, and its fragments in the fourth mainmast (4Q Temple) as well .

The Roll of the Temple can be divided into 13 parts: 1) warnings against making the covenant with pagan tribes and the precept concerning the destruction of their worship places (the fragment 1); 2) the precept about the restoration of the temple and precepts concerning sacrifices (fragments 2-8); 3) precepts about legal purity (the fragment 9); 4) precept about judges (the fragment 10); 5) various prohibitions (the fragment 11); 6) precepts about vows (the fragment 12); 7) penalties for idolatry (the fragment 13); 8) the precept about the obedience to a priest (the fragment 14); 9) precepts concerning a king (the fragment 15); 10) warnings against breaking the covenant (the fragment 16); 11) precepts against magic etc. (the fragment 18); 12) the war law (the fragment 19); 13) precepts referring to the penal law (the fragment 20).

We ascertain that the editor of the Roll of the Temple in many cases follows the sequence of themes in Pentateuch. The first part is parallel to Dt 7, 1-6. It can be considered to be the parallelism to assignments, which God sets to Israelites before the announcement of the Decalogue in Ex 19, 5-6 (“...you shall be my special possession, dearer to me than all other people, though all the earth is mine. You shall be to me a kingdom of priests, a holy nation...”). Dt 7, 1-6 ends with a statement almost literally taken from Ex 19, 5-6: “...For you are a people sacred to the Lord, your God; he has chosen you from all the nations on the face of the earth to be a people peculiarly his own” (7, 6).

The redactor of the roll begins with tasks which God gives to the Israelites at the time of the new conquest of the Promised Land – they have to damage the pagan worship.

The second part is parallel to the end of the Book of Exodus which starts with chapter 35, where the precepts refer to the building of a sanctuary, and to the first ten chapters of the Book of Leviticus containing precepts related to the organization of the worship.

¹⁶ Below, p. 42-43.

¹⁷ Below, p. 42.

¹⁸ Below, p. 44.

The third part (about legal purity) is parallel to the precepts concerning cleanness in Lv 11-15.

The fourth part, regulations concerning judges, can be set against Ex 18, 13-27, where there is the story of the institution of judges established by Moses. The same topic is also found in Dt 1, 9-18, and about judges and bribes – in Dt 16, 18-20.

The fifth part – various prohibitions (col. 51, verse 19 – col. 53, verse 8) – refers mostly to the cleanness of worship and to the duty of offering sacrifices in the temple. Some fragments are parallel to Dt 7, 5-12, 23.

The Roll of the Temple	Deuteronomy
<p>Col. 51, 19 You should not proceed in your country so, how proceed nations. In every place (verse 20) cut throat sacrifices, plant to themselves sacred poles, raise sacred pillars (verse 21) and place stone pictures, to render to them the bow...</p>	<p>7, 5 But this is how you must deal with them: Tear down their altars, smash their sacred pillars, chop down their sacred poles, and destroy their idols by fire. 12, 2 Destroy without fail every place... where the nations you are to dispossess worship their gods...</p>
<p>Col. 52, 11b Only blood you will not eat. Colas. 52, 13b You will not slaughter the cow, the sheep nor goats which are clean in none from your gates (...) but inside (verse 15) my temple you will slaughter them ...</p>	<p>12, 3 Tear down their altars, smash their sacred pillars, destroy by the fire their sacred poles, and shatter the idols of their gods. 12, 13 Take care not to offer up them holocausts in any place you fancy (...) 12,15 However, in any of your communities you may slaughter and eat to your heart's desire</p>
<p>Col.53, 3 You will slaughter in offering from your flock and from your cattle in accordance with my blessing which I give (verse 4) to you and you will dine in your gates, the clean and the unclean, like this, together as the gazelle (verse 5) and as the deer. Only make efforts, not to partake the blood. You will put it out like water and you will cover it (verse 6) with the dust.</p>	<p>12, 23 But make sure that you do not partake of the blood. 15, 22 You may eat it as you would be gazelle or the deer: the unclean and the clean eating it alike. 24 Do not partake of the blood, therefore, but pour it out on the ground like water. But make sure that you do not partake of the blood</p>

The sixth part contains the precepts about vows (col. 53, 9 – col. 54, 8). The law of vows is in Nm 30, 2-17 and the sixth part is parallel to it. Precepts of vows are also found in Dt 23, 22-24, but this is not a parallel text.

The seventh part – the penalties for idolatry (the fragment 13) – is related to the text about the idolatry in Dt 13, 2-19, and also in Dt 17, 2-7.

The eighth part – about the obedience to the priest (the fragment 14) – is in relation to the text in Dt 17, 8-13 concerning levitical judges.

The ninth part – the precept concerning the king (the fragment 15) – is parallel to the text about kings in Dt 17, 14-20.

The tenth part – the warning against breaking the covenant (the fragment 16, col. 59) – is related to the text Dt 28, 36-30, 10 describing the curse for breaking the law and the conversion of Israel. One can pose the question: why the editor of the roll disturbs the order of themes there? The theme of the curse for breaking the law finishes the second speech of Moses in Dt, i.e. it follows a lot of themes parallel to Dt.

The eleventh – precepts against magic etc. (the fragment 18, col. 60, verse 16 – col. 61, verse 12). Texts about magic, forbidden worships and false prophets can be found in Dt 18, 9-22. We can see distinct relations here. The text about false witnesses appears in Dt 19, 15-21.

The twelfth part – the martial law (the fragment 19) – is parallel to Dt 20, 1-20, where the martial law is presented.

The thirteenth part – precepts of the penal law (the fragment 20): the case of an unknown murderer (col. 63, 2-9) is parallel to the Dt 21, 1-9. The precept concerning women taken to slavery during the war (col. 63, 10-15) is parallel to the Dt 21, 10-14. The precept about a disobedient son (col. 64, 2-6) is parallel to Dt 21, 18-21. The text about the punishment of hanging on the tree (col. 64, 7-13) is parallel to Dt 21, 22-23. The text about the stray (col. 64, 13b-15) is parallel to Dt 22, 1-3. The text about finding a bird-nest (col. 65, 2-5) is parallel to Dt 22, 6-7. The text about a roof parapet (col. 65, 5b-7a) is parallel to Dt 22, 8. The text about the evidence of virginity (col. 65, 7b-15) is parallel to Dt 22, 13-21. The text about crimes against marriage (col. 66, 1-11a) is parallel to Dt 22, 22-29. The marriage law (col. 66, 1b-17) is parallel to the text about the protection of family and marriage in Lv 20, 9-21.

We can see that themes of particular parts in the roll basically occur in the same order as in Pentateuch, except parts 4, 5 and 10. We can also see that parallelisms in the roll bear upon all books of the Pentateuch.

The roll	Pentateuch
The part 1.	Dt 7, 1-6 and also Ex 19, 5-6
The part 2.	Ex 35-Lv 10
The part 3.	Lv 11-15
The part 4. Precepts about judges	Gn 18, 13-27 and Dt 1, 9-18
The part 5. Concerning precepts of cleanness of the worship	Dt 7, 5-12, 23
The part 6.	Nm 30, 2-17

The part 7.	Dt 13, 2-19; 17, 2-7
The part 8.	Dt 17, 8-13
The part 9.	Dt 17, 14-20
The part 10. The warnings against breaking of the covenant	Dt 28, 36-30, 10
The part 11.	Dt 18, 9-22 and Dt 19, 15-21
The part 12.	Dt 20, 1-20
The part 13.	Dt 21, 1-22, 29 and Lv 20, 9-21

All these data testify that the author of the Roll of the Temple intended to give his community a new Torah.

The structure of Torah can also be found in the text 4Q158. It consists of fourteen fragments. In the translation by Muchowski¹⁹ fragments 5, 9 and 13 are missing and fragments 3 and 14 are not identified. According to Muchowski fragments 1-2 contained texts from Gn 32, 25-33 and Dt 4, 27-28.

The fragment 4 is probably a paraphrase of the description of offering holocaust by Moses at the foot of Mount Sinai as a sign of making the covenant with God in Ex 24, 4-6. Muchowski identifies only the second part of this fragment with Ex 24, 6. S. Mędrala links the first part of this fragment with Ex 3, 12²⁰.

The fragment 6, according, to Muchowski contains the text Ex 20, 19-21. According to S. Mędrala the fragment 6 (probably verses 4 and 5) also contains the text Dt 5, 29 which in this book appears after the Decalogue. Verses 6-9 are probably the fragment of Dt 18, 18-20.22: “6 voice of my words, will say to them: The prophet [...] 7 who does not listen to [my] to words [...] 8 [to say], or who [speaks...] 9 [what] speaks [the prophet...].” The fragment 7-8 in verses 1-2 contains the text of Decalogue from the fourth to the tenth commandment (Ex 20, 12-17). Verses 3-4 can be easily identified with Ex 5, 30-31. Verses 6-8 contain the law regarding the altar from Ex 20, 22-26, while further verses contain the law regarding family from Ex 21, 1-10 and the penal law from Ex 21, 15-25.

Fragments 10-12 contain the penal law from Ex 21, 32-37; 22, 1-13.

The fragment 14 contains God's promises to deliver of Israel from Egypt, to choose Israel to be His people and to present them with the land. This is probably not a biblical text, but its paraphrase. S. Mędrala calls it “an apocryphal statement”.

¹⁹ P. Muchowski, *Rękopisy znad Morza Martwego*, Kraków 1996, p. 105-106.

²⁰ S. Mędrala, *Wprowadzenie do literatury międzytestamentalnej*, Kraków 1994, p. 76.

The substance of the manuscript can be divided into two genres: historic accounts (fragments 1-6) and precepts (fragments 7-12). Its last fragment is exceptional because it contains some elements of a prophecy. The end of the sixth fragment probably contains the text about the prophet like Moses in Dt 18, 18.

What exactly is the text of the manuscript 4Q158? Is it only an extract of the fragments from Pentateuch, namely from Gn, Ex and Dt? It seems that it is not.

First of all we can see that except texts there are also paraphrases in it and that texts from Dt are included among texts from Ex. It is worth noticing that the manuscript begins with the blessing given to Jacob and finishes with the promise of a blessing for the people of Israel (the fragment 14, verse 3 “...for the blessing for the land...”). Undoubtedly the author intended to create a literary composition. He wanted a reader to realize that he belonged to the people who received a blessing from God through Jacob-Israel, who made the covenant with God by Moses and received the Law from God, and to whom God was to send a prophet. The author also wanted a reader to believe in the prophet’s instructions, because God revealed to him His mysteries and made him His mediator. In the light of the fact that a large part of the manuscript contains rules of law, it can be treated as a specific shortening of the first legal code from the Pentateuch preceded with a spacious historic introduction (chapters 19-24). The purpose of the introduction was to account for the law, and not only the law, but also the Qumran doctrine and hope which animated the Qumran community. Moses is here a type of the Teacher of Justice – the founder of the community. Instructions given by God exclusively to Moses are the announcement of the Qumran esoterism. The deliverance from Egypt (the last fragment, verse 5: “[...] the yoke /of the hand/ of Egypt and I will deliver them”) is the type of future deliverance of Israel under the command of Qumrans. Thus it is not only the extract from Pentateuch but the “Qumran Pentateuch”, i e. the book which accounts for Qumran community typologically and proclaims its law.

The Damascus Document also has the structure of Torah. The document is known mainly thanks to the scientific discovery in Cairo geniza, but after its fragments were discovered in Qumran, in the fourth (4Qda-h), fifth (5QD = 5Q12) and sixth (6QD = 6Q15), it is certain that the document is connected with the Qumrans. The longer form of the Damascus Document marked with letter “A” consists of two parts which belong to different literary genres. The first part is usually considered to be an exhortation, and the second part is a collection of statutes or the constitution²¹. Fitzmyer reckons the following

²¹ Cf. J. A. Fitzmyer, p. 34.

columns to the first part: 1, 1-8, 21 + 19, 1-20, 34, and columns: 15, 1-16, 20; 9, 1-14, 22 to the second part. It seems, however, that the first part demands a more thorough analysis. One cannot deny that it has a form of exhortation, because at least three times we can find an appeal in it: “Now while listen to me...” However there simultaneously appears here a critique of the former and contemporary to the author history of Israel. Fitzmyer distinguishes the following sections in the first part: „ a) considerations on the lesson the history of Israel gives (1, 1-2, 1), b) meditations on the destiny of the righteous and the ignominious (2, 2-13), c) secondary considerations on the history of Israel (2, 14-4, 12a), d) the description of three traps of Belial which Israel fell in (4, 12b-6, 1), e) the word about the community of New Covenant (6, 2-7, 6), f) the presentation of different fates of people faithful to the covenant, and those who break it (7, 9-8, 17 + 19, 5-20, 34)²². So apart from short sections b and e, all other sections have a character of stories describing the way Israel was transgressing the Law and breaking the covenant, that is to say stories presenting historical events. Hence the first part is a preponderating narrative. According to Davies²³ the primordial text of the Damascus Document came into existence in the environment of people displaced from Babylonia to Palestine and was divided into two blocks. This text was later rephrased. Verses 1, 1-4, 123 belonged to the first of the blocks – a historic one. Verses 4, 12b-7, 9 belonged to the second – a juridical one. A similar connection of two blocks, narrative and juridical, took place in the manuscript 4Q 158 which has already been mentioned.

A characteristic feature of the Pentateuch structure is the interlacement of narrative blocks and collections of laws. The inspired author precedes the revelation of the Law on Mount Sinai with a description of God’s works so as to confirm the Law with God’s authority: “You have seen for yourselves how I treated the Egyptians...” (Ex 19, 4). Dividing the Damascus Document into two parts, its author undoubtedly imitates the authors of the Pentateuch. According to S. Talmon thanks to the connection of historic descriptions with the code of law and the exhortations this document ought to be considered “the new law” of Qumrans redacted to resemble the Pentateuch²⁴.

The analysis of Qumran manuscripts resembling the Torah showed that their structure was not an exact copy of the structure of Torah; for example neither the Roll of the Temple, nor the manuscript 4Q158, nor the Damascus

²² Below, p. 34-35.

²³ P. R. Davies, *The Damascus Covenant. An Interpretation of the “Damascus Document”*, Sheffield 1982.

²⁴ S. Talmon, *The “Desert Motif” in the Bible and Qumran Literature*, [in:] A. Altmann, *Biblical Motifs. Origins and Transformations*, Cambridge Massachusetts 1966, p. 57.

Document is divided in five parts. The imitation had its delimitations. A similar situation takes place in case of the Gospel of Matthew: five books “parallel” to the Pentateuch are only the part of the Gospel which – as we remember – consists of seven parts. If we compare The Qumran Pentateuch with the Gospel of Matthew, we must ascertain that with respect to the structure the Gospel better fits its pattern. First of all I refer here to the inclusion of the story about Jesus’ birth to the Gospel as well as the themes of the following parts of the Gospel. As for the content of both narrative and juridical blocks, differences between Matthew and Qumran documents are essential: Matthew shows miracles of the new Exodus, while Qumran authors show the crimes of Israel that account for the need of the new Exodus; Matthew shows the new, messianic law, while Qumran authors focus on the already known precepts of the Torah.

According to the Samaritans Moses was to be “the Restorer” (Theb or Shaheb), namely somebody, who complied well with the idea “of the prophet like Moses”²⁵. A clearly marked idea of a new Moses can be met in the fourteenth chapter of the fourth Book of Ezra²⁶. The author of this Book tries to present Ezra after the example of Moses; we have here a revelation of the God in the bush, face to face conversations of Ezra and God, numerous revelations, a forty days’ isolation of Ezra and his literary activity.

The rabbinic literature also undertakes the typological Mosaic plot: the future salvation is shown as parallel to the exodus from Egypt, and compares Messiah to Moses²⁷. For example Rabbi Tarfon, the tannaite of the third generation, mentions the Exodus from Egypt (Mishna, Pesachim 10, 6) talking about the Messianic salvation. Jerusalem Targum assures that two future messiahs will be similar to Moses and Aaron (Tg Cant 4, 5). Rabbi Berekiah quotes the opinion of Rabbi Isaac according to whom the last Savior is to act like the first one (midrash Eccl the Year 1, 9). The sentence “As first Savior (Moses), so last Savior”, or similar ones, are repeated in the rabbinic texts many times. In what way will Messiah be like Moses? Similarities are the following: He will lead people of Israel to the desert, he will suffer in the desert, he will live in his enemies town as a leprous before his revelation and after it he will hide again, he will appear to the people as a humble one coming on the donkey, he will execute great deeds: he will give manna from heaven, he will make the source in the desert gush²⁸. It is quite interesting

²⁵ Cf. R. N. Longenecker, *The Christology of Early Jewish Christianity*, p. 37.

²⁶ Cf. G. Vermes, *La figure de Moïse ou tournant des deux Testaments*, p. 84.

²⁷ Cf. R. Bloch, *Quelques aspects de la figure de Moïse dans la tradition rabbinique*, p. 156.

²⁸ Below, p. 157-158.

that in rabbinic texts containing the Mosaic typology there appear quotations not from the text Dt 18, 15-18 but from other ones, mostly the Book of Exodus and the Song of Songs. The rabbinic texts mentioned above do not precede the Christianity but are rather late. However, the lack of earlier sources regarding the Mosaic typology in the rabbinic writings may not be the evidence of their late appearance in the teaching of rabbis. It could simply be the result of the polemics with Christianity²⁹. As for Joshua, he is mentioned in the intertestamental literature only in the fourth Book of Ezra 7,107.

3. Acts of the Apostles

The early Church adopted the idea of the new Exodus along with other notions of the Old Testament and was convinced that the activity of Jesus was the new, splendid Exodus and that Jesus was the new Moses³⁰. If the speeches of St. Peter and the discourses of St. Stephen before the Sanhedrin in the Acts of the Apostles in chapters 1-7 well reflect the earliest teaching of the Jerusalem community, then we can say that the typology of Moses occupied a very important place in it. Out of several OT texts quoted in these discourses, only one is quoted twice, namely the one about “the prophet like Moses”: first in the second discourse of St. Peter (Acts 3, 22-23) and then in St. Stephen’s discourse (Acts 7, 37).

²⁹ Cf. N. Wieder, *The Idea of a second coming Moses*, JQR 46 (1956) p. 356-366; R. N. Longenecker, *The Christology of Early Jewish Christianity*, p. 35.

³⁰ Cf. S. Cavaletti, *Gesù Messia e Mose*, Ant 36 (1961) p. 94-101; S. Zedda, *L’escatologia biblica. 1. Antico Testamento e Vangeli sinottici*, Brescia 1972, p. 29; T. Jeonek, *Postać Mojżesza w Nowym Testamencie*, RBL 2-3 (1973) p. 109; J. Plasteras, *Il Dio dell’ Esodo*, Torino 1976, p. 199-121. B. Lindars, *New Testament Apologetic. The Doctrinal Significance of the Old Testament Quotations*, London 1961, p. 205 accepts that the idea of the new Exodus occupied very important place in the dogmatic tradition of the Church, but he does not think that the same could be said of the idea of the new Moses. According to him this idea was not developed in the primitive Church for too near connection of Moses with the Old Law. F. F. Bruce, *This is That. The New Testament Development of some Old Testament Themes*, Exeter Devon 1968, p. 32-34 also pays attention on the plot of the exodus in the New Testament, but he omits the idea of the second Moses. According to A. Descamps, *Moïse dans les Evangiles et dans la tradition apostolique*, [in:] *Moïse l’homme de l’Alliance*, p. 178 it is probably that Jesus himself based on Dt 18,15-18 suggested to apostles to be the similarities of Him to Moses. A. Joubert, *Symboles et Figures Christologiques dans le Judaïsme*, [in:] *Exegese biblique et Judaïsme*, Strasbourg 1973, p. 219-231 assuming the idea of new Moses in the New Testament underlines that primitive community not only accented the similarity of Jesus with Moses but also dissimilarities between them.

Stephen's discourse before the Sanhedrin (Acts 7, 1-53) requires special attention, because the idea of Jesus-the second Moses appears here in the manner it presents Moses' history³¹. Almost one-third of Moses' history in this discourse refers to his conflicts with the Jews. Stephen remarks that the Jews did not recognize Moses as their Savior (Acts 7, 25), they questioned his authority (Acts 7, 27), they denied him (Acts 7, 35) and they did not want to obey his instructions (Acts 7, 39). Why so many remarks about conflicts? The author of the Book of Sirach enumerates a lot of merits and virtues of Moses in the fragment about famous men (44, 1-5), but does not say a word about his conflicts with the Israelites, so one could assume they always obeyed and honoured him. Emphasizing the rejection of Moses by the Israelites could have only one purpose: to suggest that the history of Moses prophetically announced the rejection of Jesus by the Jews. E. Dąbrowski underlines five parallels between the presentation of the history of Moses in the discourse of Stephen and the history of Jesus in Lucan writings:

1. "Moses «was a man powerful in word and deed» (v. 22), the same is said about Christ: «powerful in word and deed» (Lk 24, 19);
2. Through his hands God gave the Jews the deliverance (v. 25), which was only an imperfect announcement of the perfect deliverance by Christ;
3. Moses became "a ruler and a deliverer" for the Jews (archontai kai lutrōtēn)(v. 35), which resembles the sentence uttered by the disciples from Emmaus in Lk 24, 21;
4. Moses performed "wonders and signs" (terata kai sēmeia)(w.36) in Egypt. Apostle Peter emphasizes in his speech on the day of the Descent of the Holy Spirit, that Jesus performed: «miracles, wonders and signs» (dunamesi kai terasi kai sēmeiois)(Acts 2, 22);
5. The Jews contemporary to Moses were in opposition to him (w.39), and Christ was «handed over and disowned in Pilate's presence» (Acts 3, 13) and was condemned to death by his contemporary ones³².

In the discourse of Stephen and in the writing of Luke T. Jelonek³³ has found twenty parallelisms which according to him confirm it was redacted from the perspective of the Mosaic typology.

³¹ Cf. J. Danielou, *Sacramentum Futuri. Etudes sur les origines de la typologie Biblique*, Paris 1950, p. 140; J. Dupont, *Studi sugli Atti degli Apostoli*, Roma 1973, p. 425; T. Jelonek, *Postać Mojżesza w Nowym Testamencie*, p. 108; J. Kilgallen, *The Stephen Spech*, Rome 1976, p. 97.

³² E. Dąbrowski, *Dzieje Apostolskie. Wstęp. Przekład z oryginału. Komentarz*, Poznań 1961, p. 281.

³³ T. Jelonek, *Typologia Mojżesz-Chrystus w dziełach św. Łukasza*, Ance 8 (1976) p. 111-124.

The following parallelisms belong to the most interesting ones:

Moses in the Stephen's discourse	Jesus in all the work of Luke
<p>"7, 22: Moses was educated in all the lore (sophia) of Egypt.</p>	<p>Lk 2, 40: The child grew in size and strength, filled with wisdom (sophia), and the grace of God was upon him.</p>
<p>He was a man powerful in word and deed (dunatos en logois kai ergois).</p>	<p>Lk 2, 52: Jesus, for his part, progressed steadily in wisdom and age and grace before God and men.</p>
<p>7, 25: He assumed that his kinsmen would understand that God was using him to bring them deliverance; but they did not.</p>	<p>Lk 24, 19: They said: "All those that had do with Jesus of Nazareth, a prophet powerful in word and deed in the eyes of God and all the people (dunatos en ergō kai logō).</p>
<p>7,25 God was using him to bring them deliverance (sōtērian)</p>	<p>Lk 7, 50: But they did not grasp what he said to them.</p>
<p>7, 24: Upon seeing one of them maltreated, he went to his aid (epoiēsen ekdikēsin) and avenged the victim by slaying the Egyptian.</p>	<p>Lk 9, 45: They did not grasp it at all.</p>
<p>Moses is in the desert forty years later (7,30)</p>	<p>Lk: 18, 34: They did not grasp his meaning.</p>
<p>The activity of Moses begins with the theophany, God sends Moses to Egypt, to liberate the people (7, 30-34).</p>	<p>Lk 1, 71: Salvation (sōtērian) from our enemies and from the hands of all our foes.</p>
<p>7, 39: He it was whom our fathers would not obey; rather, they thrust him aside and longed to return to Egypt.</p>	<p>Lk 18, 7-8: Will not God then do justice (poiēsē tēn ekdikēsin) to his chosen who call out to him day and night? Will he delay long over them, do you suppose? I tell you, he will give them swift justice.</p>
<p></p>	<p>After years of hidden life, when he was about thirty years of age (Lk 3, 23) Jesus came into the desert, where John the Baptizer was baptizing (Lk 3, 3-22).</p>
<p></p>	<p>In the beginning of the activity of Jesus there is the theophany too. The God announce Jesus to be his beloved Son (Lk 3, 22).</p>
<p></p>	<p>Lk 9, 44: The Son of Man must be delivered into the hands of men.</p>
<p></p>	<p>Lk 24, 20: Our chief priests and leaders delivered him up to be condemned to death, and crucified him".</p>

4. Epistles of the New Testament

A clear idea of the new Exodus is found in the Epistles of St. Paul³⁴. In the Epistle to Colossians 1, 13 the apostle defines the work of Jesus as the rescue from the slavery of the sin which is similar to the deliverance from the Egyptian slavery – (cf. also Eph 1, 17). In 1 Cor 10, 1-13 he compares the crossing of the Red Sea to the baptism established by Christ and water from the rock to the Eucharist. In the light of the parallel formula “to be baptized in Christ” (Rom 6, 3; Gal 3, 26) the Paul’s expression “all of them were baptized into Moses” (1 Cor 10, 2) means that Jesus was to fulfill the same role for the new chosen people as Moses for the Israelites³⁵. In 2 Cor 3, 6-18 Paul compares the greatness of the OT revelation with that in the new covenant and remarks that Moses was hiding his face, but the new chosen people do not need to do it. The typology of the Exodus is also used by the apostle in 1 Cor 5, 6-8³⁶. He calls the faithful to revive their moral life by invoking the manner of celebrating the Jewish Passover and the fact that the death and the resurrection of Jesus is the new Passover. Similarly to the Israelites who did not possess a leaven in their houses during the Passover before the exit from Egypt, the Christians living in the period of the new Passover – because Jesus the Lamb of God has already been offered – should not be corrupted by the leaven of moral evil.

Also the author of the Epistle to the Hebrew refers to the great events of the Exodus several times: he contrasts the revelation given by God through the mediation of Moses (3, 1-4, 13) with the revelation given by Christ, the covenant made through the mediation of Moses (12, 8.24) with the covenant of Christ, the house built by Moses – with the house built by Christ (3, 1-6). Moses, according to the author of the Epistle, chooses the suffering and insults “for Christ” (11, 23-28), which is to be comprehended in the following way: he chooses them, because he was to be a type of Christ³⁷. From the perspective of the Exodus Saint Peter talks about the vocation and the Christian life – he calls the Christians “strangers and in exile” on this earth (hōs paroikous kai parepidēmous)(1 P 2, 11)³⁸.

³⁴ Cf. J. Plasteras, *Il Dio dell'Esodo*, p. 209-210.

³⁵ Cf. P. Demann, *Moïse et la Loi dans la pensée de saint Paule*, [in:] *Moïse l'homme de l'Alliance*, p. 193.

³⁶ Cf. A. Morena Gesamitiana, *De l'exode au "novel exode" du Deutero-Isaïa, Bible et Christologie*, Paris 1984, p. 158.

³⁷ Cf. A. Descamps, *Moïse dans les Évangiles et dans tradition apostolique*, p. 187.

³⁸ Cf. L. R. Moran, *Chrystus w historii zbawienia*, p. 66.

As for the Epistle to the Hebrew, we also have here explicit traces of the typology Joshua-Christ, namely in 4, 8-9 and 4, 1-14³⁹.

5. The idea of the second Moses and the new Exodus in the synoptic Gospels in the light of contemporary biblical studies

The influence of the idea of the second Moses on the redaction of Matthew's Gospel is a fact accepted commonly by a great number of contemporary scholars. There are, however differences among them with regard to the problem of the range of this influence. The narration of the nativity, the story about the temptation and the Sermon on the Mount are mentioned most often. Here we are presenting the similarities between Jesus and Moses enumerated by Biblicists:

- 1) Angel announces that Jesus will deliver his people from the slavery of the sin (Mt 1, 21). Moses receives a task of taking the people of Israel from Egyptian slavery (Ex 3, 10)⁴⁰.
- 2) Herod gives a command to kill boys under the age of two in Bethlehem. Jesus is wonderfully saved (Mt 2, 13-18). Pharaoh gives a command to kill all new-born boys in Jewish families. Moses wonderfully avoids death (Ex 1, 8-2, 10).
- 3) Through the angel God orders the custodian of Jesus to come back from the exile (Mt 2, 19-23). God orders Moses to come back from the exile (Ex 4, 19). We even have similar formulas here: "tethnēkasin gar hoi dzētountēs tēn psuchēn tou paidiou" (Mt 2, 20), "tethnēkasin gar hoi dzētountes sou tēn psuchēn" (Ex 4, 19).
- 4) The birth of Jesus is annunciated to Joseph in a dream (Mt 1, 20-23). The birth of Moses, according to the midrash tradition, is also annunciated in a dream; according to one version – to Pharaoh, according to the other – to Moses' father.

³⁹ Cf. A. Joubert, *Symboles et figurek Christologiques dans le Judaism*, p. 223.

⁴⁰ The parallisms of the Matthean narration of the Jesus' nativity with the narration of the Moses' nativity in Ex as well as in the Midrash texts are indicated among others by: R. Bloch, *Quelques aspects de la figure de Moïse dans la tradition rabbinique*, [in:] Moïse l'homme de l'Alliance, p. 164; F. Gils, *Jesus Prophète d'après les Evangiles synoptiques*, Lovain 1957, p. 39; K. H. Schelkle, *Dzieciństwo Jezusa*, [in:] Biblia dzisiaj, ed. J. Kudasiewicz, Kraków 1969, p.245; O. da Spinetoli, *Matteo. Commento al "Vangelo della Chiesa"*, Assisi 1973, p. 50; J. Kudsiewicz, *Biblia Historia Nauka*, Kraków 1978, p. 331; E. Szymanek, *Wykład Pisma Świętego Nowego Testamentu*, Poznań 1990, p. 57.

- 5) Herod is taken over by fear on the news about the birth of Jesus (Mt 2, 3). According to the midrash tradition Pharaoh is also seized by fear on the news about the birth of the future savior of Israel.
- 6) Herod consults the scribes and priests (Mt 2, 4-5). In the midrash tradition Pharaoh consults his sages and astrologers.
- 7) Jesus begins his activity with the baptism in the Jordan, the event with which theophany is united (Mt 3, 13-17; Mk 1, 9-11; Lk 3, 21-22). The Israelites at the beginning of their journey to the Promised Land cross the Red Sea and God appears to them in the column of the cloud (Ex 14, 15)⁴¹.
- 8) Jesus is led out to the desert by the Spirit (anēchthē) so as to be tempted (peirasthēnai)(Mt 4, 1). God led (ēgagē) the people of Israel through the desert for forty years, so as to test them (ekpeirasē) (Dt 8, 2)⁴².
- 9) Jesus sojourns forty days and forty nights in the desert (Mt 4, 1-11; Mk 1, 12-13; Lk 4, 1-13) The people of Israel sojourned forty years in the desert (Dt 8, 2)⁴³.
- 10) Jesus fasts in the desert for forty days and forty nights (Mt 4, 2; Lk 4, 2). Moses stays on Mount Sinai forty days and forty nights without eating and drinking (Ex 24, 18; 34, 28)⁴⁴.
- 11) Jesus is tempted in the desert to change stones into bread (Mt 4, 3; Lk 4, 3). The people of Israel tempt God in the desert because of the lack of meat and water (Ex 17, 2)⁴⁵.
- 12) Satan tempts Christ to prostrate in homage before him (Mt 4, 9; Lk 4, 6- 7). The people of Israel in the Sinai desert commit the idolatry (Ex 31, 1- 35)⁴⁶.
- 13) Jesus proclaims his law on the mountain (Mt 5-7). God gives the Law on Mount Sinai (Ex 19, 20-20, 21)⁴⁷.

⁴¹ Cf. J. Danielou, *Sacramentum Futuri*, p. 136.

⁴² Cf. J. C. Fenton, *The Gospel of St. Matthew*, London 1963, p. 62.

⁴³ Cf. F. F. Bruce, *This is That*, p. 34.

⁴⁴ Cf. J. Danielou, *Sacramentum Futuri*, p. 137. The narrative of the temptation is put in relation with the story of Exodus by W. R. Stegner too in *The Temptation Narrative: A Study in the Use of Scripture by Early Jewish Christianity*, *BibRes* 35 (1990) p. 5-17.

⁴⁵ Cf. J. Danielou, as below; G. H. Thompson, *Called – Proved – Obedient. A Study in the Baptism and Temptation Narrative at Matthew and Luke*, *JNT* 11 (1960) p. 1-12.

⁴⁶ Cf. J. Danielou, as below; J. Dupont, *L'arrière-fond biblique du récit de la tentation de Jésus*, *NTS* 3 (1956-1957) p. 287-304.

⁴⁷ Cf. H. J. Schoeps, *Teologie und Geschichte des Judenchristentums*, Tübingen 1949, p. 93; J. Danielou, *Sacramentum Futuri*, p. 137; R. N. Longenecker, *The Christology of the Early Christianity*, p. 33; W. D. Davies, *Pour comprendre le Sermon sur la Montagne*, p. 47; S. Grzybek, *Mojżesz na nowo odczytany*, [w:] *Scrutamini Scripturas. Księga pamiątkowa z okazji złotego jubileuszu kapłaństwa ks. Prf. Stanisława Łacha*, Kraków 1980, p. 32.

- 14) Jesus silences the storm and walks on the lake (Mt 8, 23-27; 14, 22- 33; Mk 4, 35-40; 6, 45-52; Lk 6, 16-21; 8, 22-25). Moses receives the authority over the waters of the Red Sea (Ex 14, 21)⁴⁸.
- 15) Jesus calls twelve apostles (Mt 10, 1-2; Mk 3, 13-14; Lk 6, 13). Moses leads twelve tribes of Israel to the Promised Land (Lb 1, 5-14)⁴⁹.
- 16) Jesus multiplies bread and feeds people in the desert (Mt 14, 13-21; Mk 6, 31-44; Lk 9, 10-17). God feeds people of Israel with wonderful manna in the desert (Ex 16, 13-14)⁵⁰.
- 17) At the time of transfiguration the face of Jesus flashed like the sun (Mt 17, 2). As Moses came down from Mount Sinai “his face had become radiant” (Ex 34, 29)⁵¹.
- 18) Heavenly Father speaks to three apostles on the mount of transfiguration. The cloud is a sign of the presence of God (Mt 18, 1-8; Mk 9, 1- 7; Lk 9, 28-36). When God speaks to the people on Mount Sinai, the cloud covers the mount (Ex 20, 16)⁵².
- 19) The Jews oppose Jesus and at last make him die (Mt 12, 14; Mk 3, 6; Lk 6, 11). The Jews all the time bid defiance to Moses and after the return of scouts from the Canaan want to stone him to death (Lb 14, 10)⁵³.

T. Jelonek⁵⁴ claims that the typology of the Exodus in the Gospel of Matthew and in other synoptic Gospels is expressed mainly by the presentation of John the Baptizer as the herald of the new exodus (Mt 3, 1-6; Mk 1, 1-6; Lk 3, 1-6). John, according to the synoptics, is “a herald’s voice in the desert” foreshadowed by Isaiah, a voice proclaiming to Israel the delivery understood – as the context of the prophecy suggests – as a new Exodus. The typology also appears in the words of the heavenly Father addressed to the three apostles on the mount of Transfiguration: “This is my beloved Son on whom my favor rests. Listen to him” (Mt 17, 5; cf Mk 9, 6 and Lk 9, 35). The obedience to

⁴⁸ Cf. J. Danielou, *Sacramentum Futuri*, p. 138; E. C. Hoskyns – F. N. Davey, *The riddle of the New Testament*, London 1947, p. 70.

⁴⁹ Cf. J. Danielou, as below.

⁵⁰ Cf. J. Danielou, as below; E. C. Hoskyns – F. N. Davey, *The riddle of the New Testament*, p. 123; F. Hahn, *Christologische hoheitstitel. Ihre Geschichte im frühen Christentum*, Göttingen 1964, p. 389. The narrative of the miraculous feeding is considered in a wide background of the intertestamental witnesses of the Moses-Christ typology by A. Heising in *Die Botschaft der Brotvermehrung*, Stuttgart 1966. He points out a close relationship with this typology. Cf. also J. Homerski, *Ewangelia według św. Mateusza. Wstęp. Przekład z oryginału. Komentarz*, Poznań- Warszawa 1979, p. 233.

⁵¹ Cf. J. C. Fenton, *The Gospel of St. Matthew*, p. 277; B. Poniży, *Nowotestamentalne echa wyjścia z Egiptu*, PTS 6 (1986), p. 11.

⁵² Cf. J. Danielou, as below; O. da Spinetoli, *Matteo*, p. 426; B. Poniży, as below.

⁵³ Cf. S. Grzybek, *Mojżesz na nowo odczytany*, p. 32.

⁵⁴ T. Jelonek, *Postać Mojżesza w Nowym Testamencie*, p. 110.

“the prophet like Moses” is exactly what God demanded in Dt 18, 5. In a less distinct way the typology influences, according to Jelonek, the whole story of Jesus in the Gospel of Luke which is proved by numerous parallelisms between this Gospel and the discourse of St. Stephen in Acts 7, 14-44⁵⁵.

Jesus is not called the second Moses in the Gospels. However, the Gospels are, according to R. Bloch⁵⁶, a very obvious testimony of the vitality of the ideas of the new Exodus and the second Moses at the times of Christ. It is for this very reason that John the Baptizer acts in the desert. The Israelites were expecting the inauguration of the new Exodus just there, and therefore people were coming to John from all parts of Palestine. People believed that the Exodus would happen again and that the desert would play an important role in the Messianic times. It is worth noticing that in the eschatological sermon Christ warns us against false messiahs: “so if they tell you, ‘ Look, he is in the desert,’ do not go out there” (Mt 24, 25).

6. The Gospel of Saint John

According to the Gospel of John Jesus was expecting a certain mysterious hour from the very beginning of his activity – it is mentioned in many places: 2, 4; 5, 30; 7, 6; 8, 20; 12, 23. 27; 13, 1; 17 1. The hour in question is the hour of passing from this world to the Father (J 13, 1)⁵⁷. To be more detailed not only the death and the Resurrection of Jesus, but His life as a whole is a Passover, a day of the judgment. It is also a new Exodus, wherein miracles and signs more splendid than at the time of Exodus from Egypt take place; Jesus gives those who believe in Him “the rivers of living water” (7, 37) and the real heavenly bread (6, 32-33). Like e serpent in the desert He himself will be lifted up as a sign, what’s more – a more perfect sign giving eternal life (3, 14), He is Agnus Dei (1, 29; 19, 36), He is a more perfect light than the light which was guiding the Israelites through the desert (8, 12), He is a temple in which God makes His dwelling among His people (1, 14.17) just as He once did in the meeting tent. The evangelist wants to show that all promises given by God at the time of the Exodus from Egypt were fulfilled at the time of the new Exodus – i.e. the activities of Jesus⁵⁸. It is noteworthy

⁵⁵ T. Jelonek, *Typologia Mojżesz-Chrystus w dziełach św. Łukasza*, p. 119.

⁵⁶ R. Bloch, *Moïse dans la tradition rabbinique*, p. 162.

⁵⁷ Cf. H. van Den Bussche, *Giovanni. Comenta al Vangelo spirituale*, Assisi 1970, p. 36.

⁵⁸ Cf. J. Danielou, *Sacramentum Futuri*, p. 139; B. Poniży, *Nowotestamentalne echa wyjscia z Egiptu*, p. 15.

that in the fourth Gospel Jesus often refers to himself by means of formulas “I am who am” used by God when He revealed himself to Moses in the burning bush (Ex 3, 14 and J 4, 26; 8, 24.28.58; 13, 19; 18, 5.6). Similarly to the synoptics John does not quote the text about “the prophet like Moses”, but there are many allusions to this text in his Gospel. Certainly it should be conjectured in the sentence “This is undoubtedly the Prophet who is to come into the world” (J 6, 14). According to John such opinions were spread by the witnesses of the wonderful multiplication of the loaves. The words of Philip from the Gospel of Saint John: “We have found the one Moses spoke of in the law – the prophets too” (1, 45) are also an allusion to Dt 18, 15. M. -É. Boismard⁵⁹ claims that the purpose of John the evangelist was actually to show how Jesus fulfilled God’s promise to send Israel “the prophet like Moses”. The obvious connection between certain events and teachings of Jesus described in the fourth Gospel and the events of the Exodus are emphasized by many contemporary Biblicists⁶⁰. According to J. Danielou⁶¹ the fourth Gospel shows the mystery of Jesus on three levels: that of Exodus which announced it, that of the Gospel which fulfilled it, and that of sacraments which lengthen it.

Some scholars think that Saint John creates even the structure of his Gospel on the basis of the history of the Exodus from Egypt. The first to put forward such a viewpoint was H. Sahlin⁶². According to him the Exodus and the conquest of the Promised Land are for John a type of Jesus’ saving action, and therefore he presents the activity of Jesus in relation to the history of salvation beginning with the revelation of God to Moses in the burning bush and finishing with the consecration of the temple of Solomon. Sahlin finds ten such similarities:

1) The Wedding at Cana (Jn 4).	The First Plague: Water turned into Blood (Ex 7, 14. 25).
2) Nicodemus. Jesus’ teaching on the baptism (Jn 3).	The crossing of the Red Sea (Ex 14, 19 – 15, 20).
3) The Samaritan Women (Jn 4).	Israel at the water springs at Elim (Ex 15, 27)

⁵⁹ M. – É. Boismard, *Moïse ou Jésus. Essei de christologie johannique*, Leuven 1988.

⁶⁰ For example: C. K. Barret, *The Old testament In fourth Gospel*, JTS 48 (1947) p. 155; R. Bloch, *Quelques aspects de figure de Moïse dans la tradition rabbinique*, p. 149-151; F. M. Braun, *Jean le théologien*, 2, Paris 1964, p. 200; M. Filipiak, *Mojżesz a Jezus*, [w:] *Egzegeza Ewangelii św. Jana*, Lublin 1976, p. 62-64.

⁶¹ J. Danielou, *Sacramentum Futuri*, p. 139.

⁶² H. Salin, *Zur Typologie des Johannesevangelium*, Uppsala 1950.

4) The cure on a Sabbath Feast (Jn 5).	The God is the healer of Israel (Ex 15, 26).
5) The multiplication of the loaves and the Discourse on the bread of life (Jn 6).	Manna (Ex 16).
6) The good shepherd (Jn 10).	Joshua as a shepherd (Nm 27, 16).
7) The raising of Lazarus (Jn 11).	Crossing the Jordan (Jos 3).
8) Anointing at Bethany (Jn 12, 1-11).	Anointing of Solomon (1 Kgs 1,39).
9) The washing of the feet and Last Passover (Jn 13).	The dedication of the Temple (1 Kgs 8, 1-21).
10) The prayer for the disciples and for all believers (Jn 17).	The prayer of Solomon during the dedication of the temple (1 Kgs 8, 22-53).

Some claims of Sahlin have been accepted, but the theory about the relations as a whole has been acknowledged as improbable. Scholars criticized especially the relation of the fourth Gospel to the Book of Numbers and to the First Book of Kings.

The influence of the typology on the Gospel of John is shown in a different way by M. -É. Boismard⁶³. He is of an opinion that in the composition of the Gospel Saint John realizes two presumptions which result from two different concepts of the work of Jesus: that of a new Exodus and that of a new creation. The latter idea appears in the division of the Gospel into seven sections – weeks related to seven days of the creation. However the parallelisms Boismard presents are not convincing.

Jacob J. Enz⁶⁴ claims that the fourth Gospel is redacted parallel to the Book of Exodus. The following similarities are to prove such a point of view: at the beginning of both books there appear speeches about a savior who is not recognized (Ex 2, 11; J 1, 11), in both books, also at the beginning, there is a speech about a serpent as a sign (Ex 4, 4; J 3, 14), both books show the answer of faith to the first sign (Ex 4, 30 ; J 2, 11), the first part of each book contains the series of signs (Ex 3, 12-13, 16 and Jn 2, 11-12, 37), after the series of signs both books refer to the people of God (Ex 16-14 and Jn 13-21).

B. P. Hunt⁶⁵ puts forward a slightly different hypothesis. He thinks that John while showing the activity of Jesus considered the Jewish tradition, according to which Messiah was to redouble the miracles of the Exodus. Hence the typology should be limited only to the miracles of the Exodus. He claims that in the fourth Gospel there are four themes parallel to the miracles of the Exodus: water made wine at Cana (Jn 1,2 – 1, 11) – cf. bitter

⁶³ M. -É. Boismard, *L'Evangile à quatre dimensions*, LeV 1 (1951-1952), p. 94-114.

⁶⁴ J. J. Enz, *The Book of Exodus as Literary Type for Gospel of John*, JBL 76 (1957), p. 208-215.

⁶⁵ B. P. S. Hunt, *Some Johannine Problems*, London 1958.

water made fresh by God at Mara (Ex 15, 23-26), the feeding of five thousand people (Jn 6, 1-14) – cf. manna (Ex 16, 11-36); Jesus discusses the living water with a Samaritan woman (Jn 4,7-14) as well as the discourse of Jesus on the living water (J 7, 37-38) – cf. water from the rock (Nm 20, 7-13), finally the salvation of man through the death of Jesus on the cross (Jn 19) – cf. the healing of the Israelites through the bronze serpent (Nm 21, 8-9).

The problem of the influence of the Old Testament on the Gospel of John was again undertaken by R. H. Smith⁶⁶. He imputes the lack of evidence to the theories of Sahlin, Enz and Hunt claiming that typological parallelisms are to be found not in the Exodus tradition embracing the journey through the desert but in the tradition related to the events before the Exodus from Egypt, i. e. in Ex 2, 23-12, 51. According to Smith the purpose of Moses was to reveal the name Yahweh and His superior authority. In order to fulfil this purpose Moses was equipped with the power of making “signs and miracles”. “Sēmeia kai terata” is a technical term which refers in The Old Testament to the works linked with Moses’ mission. Then, when we find this term in John’s Gospel (2, 11; 4 48. 54; 6, 14; 9, 16; 11, 47 as well as in 2, 23 and 6, 2) it is obvious that we deal with the Moses typology. According to Smith the signs and miracles in question are, first of all, the Egyptian plagues which aimed at convincing the Pharaoh and the chosen people about the supreme authority of Yahweh. While comparing them with the Gospel of John Smith finds seven parallelisms:

1) water changed into blood (Ex 7, 17-24)	water changed into wine (Jn 2, 1-11)
2) the plague of frogs (Ex 7, 25-8,11)	
3) the plague of gnats (Ex 8, 12-15)	
4) the plague of flies (Ex 8, 16-28)	
5) pestilence (Ex 9, 1-7)	the healing of the official’s son of (Jn 4, 46-54)
6) the plague of boils (Ex 9, 8-12)	the healing of the sick in the sheep pool Bethesda (Jn 5, 2-9)
7) the plague of hail (Ex 9, 13-35)	the feeding of the crowd (Jn 6, 1-15)
8) the plague of locusts (Ex 10, 1-20)	the appeasement of the tempest (Jn 6, 16-21)
9) the plague of the darkness (Ex 10, 21-29)	the healing of a man born blind (Jn 9, 1-41)
10) the plague of the death of the first-born (Ex 11, 1-12, 32)	the death and the resurrection of Jesus

Smith claims that the evangelist reduced ten signs of Moses to seven ones accordingly with the Jewish tradition. John chose seven parallel miracles of

⁶⁶ R. H. Smith, *Exodus typology in the Fourth Gospel*, JBL 81 (1962) p. 329-242.

Jesus and made them fundamental elements of the structure of his narrative about Jesus' activity.

7. Literature of the ancient Church

In the literature of the early Church both the typology Jesus-Moses as well as Jesus-Jehoshua are found. Concerning the previous one we should mention the following texts: Letter of Barnaba (XII, 6), writings of Cyril of Jerusalem (33; 797), Gregoir of Nysa (44; 413 C-D), Tertulian (Adv. Marc. 111, 18; 347), Cyprian (Testimonia II, 21; 89). Jehoshua typology appears in the Letter of Barnaba (XII, 8) and in the writings of Justyn (LXXV, 1-1; CXIII, 1-7).

CHAPTER II

The typology Jesus-Moses and Jesus-Joshua in the Gospel of Saint Matthew

Nineteen similarities Jesus-Moses which have been discussed in the preceding chapter do not exhaust, in my opinion, the problem of the typology in the Gospel of Matthew. There are many more such similarities. In the Gospel of Matthew there is also evidence of the typology Joshua-Christ. And besides that, we can find here – as well as in the Gospel of Mark and in the Gospel of Luke – not only “material” similarities but numerical ones too. The previous are similar events, circumstances or features of peoples, for example: Jesus fasts for forty days and nights – Moses fasts for forty days and nights, whereas numerical resemblances are e.g. the same number recurrences of a certain event (episode) in the Gospel of Matthew as in the Hexateuch, for example: Jesus multiplies the loaves and fish in the desert twice – during the Exodus God in the wonderful manner sends quail to His people in the desert twice.

1. Material similarities Jesus -Moses not mentioned in the biblical literature or not linked with the typology in Mt

- 1) Jesus must leave His motherland to save His life (Mt 2, 13-15). Moses must escape from Egypt to save his life (Ex 2, 15).
- 2) The beginning of the activity of Jesus is linked with the theophany over the Jordan (Mt 3, 16-17; Mk 1, 10-11; Lk 3, 21-22). The beginning of

- the activity of Moses is linked with the theophany of God in the burning bush (Ex 3, 1-4, 17).
- 3) In the desert Jesus is tempted by devil in a way which calls to mind the temptation of God by the chosen people in the desert. The first temptation: Devil wants Jesus to turn stones into bread (Mt 4, 3). People in the desert tempt God on account of the lack of bread, meat and water (Ex 16, 1-3; 17, 1-7). The second temptation: Devil tempts Christ claiming, that believing in God's protection He should throw himself down from the top of the temple although it is against God's will (Mt 4, 5-6). The Israelites in the Paran desert set out to fight against the Amalekites relying on God's help, however against the will of God (Nm 14, 1-45). The third temptation: Evil tempts Christ to prostrate himself in homage in front of him (Mt 4, 8-11). In Shittim the people are tempted to the idolatry by Midianite women – a lot of them prostrate in front of the gods of the Midianites (Nm 25, 1-2).
 - 4) Jesus performs great miracles (Mt 11, 20-24; Mk 3, 7-12; Lk 6, 17-19). Moses performs great signs and miracles (Dt 29, 2).
 - 5) Jesus was “gentle and humble of heart” (Mt 11, 29). Moses was “the meekest man on the face of the earth” (Nm 12, 3).
 - 6) Jesus reveals His mysteries only before His disciples (Mt 13, 11; Mk 9, 1-7; Lk 3, 10). God reveals Himself to the chosen people only (Dt 4, 33-36).
 - 7) The Jews did not understand Jesus (Mt 13, 13-15). The Jews did not understand signs and miracles of the Exodus (Dt 29, 3).
 - 8) The Pharisees reject the messianic dignity of Jesus and blaspheme against the Holy Spirit (cf. Mt 12, 22-32; Mk 3, 22-27; Lk 11, 15-23). Korah from the tribe of Levi and two hundred and fifty representatives of the people defied Yahweh (Nm 16, 1-35).
 - 9) On the mountain of Transfiguration Jesus reveals His divinity to three Apostles only (Mt 17, 1-8; Mk 9, 1-7; Lk 9, 28-36). Having made the covenant with the Israelites God revealed Himself on Mount Sinai only to Moses and the leaders of the people (Ex 24, 9-11).
 - 10) Jesus leads the Apostles – the new chosen people – from Galilee called “heathen Galilee” (Mt 4, 15) to Jerusalem (Mt 20, 18), the dwelling of God with the people. Moses leads the Israelites from pagan Egypt down to the Promised Land in which Israel is to dwell with God (Dt 16, 2).
 - 11) Jesus usually teaches and heals in the desert. Moses acts in the desert.
 - 12) High priests and the elder of the people question the activity of Jesus and His authority: “On what authority are you doing these things? Who has given you this power?” (Mt 21, 23; Mk 11, 28; Lk 20, 2). The Jews question the activity of Moses and his authority: “Who has appointed you ruler and judge over us?” (Ex 2, 14).

- 13) Jesus confirms the covenant with His own Blood: “for this is my blood, the blood of the covenant” (Mt 26, 28; Mk 14, 24; Lk 22, 10). The covenant with God is confirmed by Moses through the blood of sacrificial animals: “There is the blood of the covenant which the Lord has made with you” (Ex 24, 8).

2. Numerical similarities in Mt 3, 13-19, 1

A. Topographical episodes

A topographical episode is an event of Jesus’ activity in a place defined by the evangelist (for example: in Capernaum, on the mountain, at home), or an event that follows a mention of the change of place in Jesus’ activity. An episode can embrace many events if all of them take place in the same defined place and time. The summaries (Mt 4, 23-25; 9, 35-36) are not topographical episodes because the evangelist includes in them many events that happened at various times. In Mt there are forty-two such episodes in the part beginning with the baptism in the Jordan (3, 13) to the entry into the boundaries of Judea (19, 1). The same number of Israelites’ camps at the time of exodus is given in the table in Nm 33, 1-49.

a. Topographical episodes in Mt 3, 13-19, 1

- 1) The baptism of Jesus (3, 13-17); “Later Jesus, coming from Galilee, appeared before John at the Jordan to be baptized by him” (3, 13).
- 2) The fast and the temptation in the desert (4, 1-11); “Then Jesus was led into the desert by the Spirit to be tempted by the devil” (4, 1).
- 3) The second temptation (4, 5-7); “Next the devil took him to the holy city” (4, 5).
- 4) The third temptation (4, 8-11); “The devil then took him up a very high mountain” (4, 8).
- 5) Jesus begins His activity in Galilee (4, 12-17); “When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went down to live in Capernaum” (4, 12-13).
- 6) The call of Simon and Andrew (4, 18-20); “As he was walking along the Sea of Galilee he watched two brothers, Simon now known as Peter, and his brother Andrew” (4, 18).

- 7) The call of Zebedee's sons (4, 21-22); "He walked along farther and caught sight of two other brothers, Jams, Zebedee's son, and his brother John" (4, 21).
- 8) The Sermon on the Mount (chapters 5-7); "When he saw the crowds he went up on the mountainside" (5, 1).
- 9) The leper (8, 1-4); "When he came down from the mountain, great crowds followed him" (8, 1).
- 10) The centurion's servant (8, 5-13); "As Jesus entered Capernaum" (8, 5).
- 11) Peter's Mother-in-law, other miracles, conditions for following Jesus (8, 14- 22); "Jesus entered Peter's house" (8, 14).
- 12) The storm on the lake (8, 23-27); "He got into the boat" (8, 23).
- 13) The expulsion of demons in Gadara (8, 28-34); "As he approached the Gadara boundary" (8, 28).
- 14) A paralytic at Capernaum (9, 1-8); "Then he reentered the boat, made crossing, and came back to his own town" (9, 1).
- 15) The call of Matthew (9, 9); "As he moved on" (9, 9).
- 16) Jesus at Matthew's home. The question of fasts. (9, 10-17); "Now it happened that, while Jesus was at table in Matthew's home" (9, 10).
- 17) A women with a hemorrhage (9, 18-22); "Jesus stood up and followed him" (9, 19).
- 18) A dead girl (9, 23-26); "When Jesus arrived at the synagogue leader's house" (9, 23).
- 19) Two blind men (9, 27); "As Jesus moved from there" (9, 27).
- 20) The cure of two blind men (9, 28-34); "When he got to the house" (9, 27-28).
- 21) The call of the Twelve preceded by the logion about harvest and by the missionary speech (9, 37-10, 42); "Then he summoned his twelve disciples and gave them authority to expel unclean spirits" (10, 1). This fragment does not contain the topographical delineation, but succeeds the summary "Jesus continued his tour of all the towns and villages" (9, 35), then after the mention about the change of the place.
- 22) The Baptizer's deputation and speeches of Jesus (11, 2-30). This fragment does not contain the topographical delineation either, but follows the mention of changing the location of Jesus' activity: "When Jesus had finished instructing his twelve disciplines, he left that locality to teach" (11, 1).
- 23) The disciples and the sabbath (12, 1-8); "Once on a sabbath Jesus walked through the standing grain" (12, 1).
- 24) A man with a shriveled hand (12, 9-14); "He left that place and went into their synagogue" (12, 9).

- 25) The Mercy of Jesus. The blasphemy of the Pharisees. The sign of Jonah. Jesus and his family (12, 15-50); “Jesus was aware of this, and so he withdrew from that place” (12, 15).
- 26) The sermon about the mystery of God’s reign. Part one (13, 1-35); “The same day, on leaving the house, Jesus sat down by the lakeshore” (13, 1).
- 27) The second part of the sermon about the mystery of God’s reign (13, 36-52); “Then, dismissing the crowds, he went home” (13, 36).
- 28) Jesus at Nazareth. The death of John the Baptizer (13, 53-14, 12); “When Jesus had finished these parables, he moved on from that district” (13, 53).
- 29) The first multiplication of the loaves (14, 13-21); “When Jesus heard this, he withdrew by boat from there to a deserted place by himself” (14, 13).
- 30) Jesus is in prayer on the mountain (14, 22-23); “When he had sent them away, he went up on the mountain by himself to pray” (14, 23).
- 31) Jesus’ walk on water (14, 24-33); “At about three in the morning, he came walking toward them on the lake” (14, 25).
- 32) Miracles at Gennesaret. Jesus and the Pharisees (14, 34-15, 20); “After making the crossing they reached the shore at Gennesaret” (14, 34).
- 33) The Canaanite Woman (15, 21-28); “Then Jesus left that place and withdrew to the district of Tyre and Sidon” (15, 21).
- 34) Jesus heals the suffering. The second multiplication of the loaves (15, 29-39); “Jesus left that place and passed along the Sea of Galilee” (15, 29).
- 35) The second demand for a sign (16, 1-4). This event follows the mention of the place change: “Then, after he had dismissed the crowds, he got into the boat and went to the district of Magadan” (15, 39).
- 36) The leaven of the Pharisees (16, 5-12); “The disciples discovered when they arrived at the other side that they had forgotten to bring any bread along” (16, 5).
- 37) Peter the Rock. The first prophecy of passion and resurrection. The doctrine of the cross (16, 13-28); “When Jesus came to the neighborhood of Caesarea Philippi” (16, 13).
- 38) Jesus Transfigured (17, 1-8); “Six days later Jesus took Peter, James, and his brother John and led them up on high mountain by themselves” (17, 1).
- 39) The coming of Elijah (17, 9-13); “As they coming down the mountainside Jesus commanded them” (17, 9).
- 40) The possessed boy (17, 14-21); “As they approached the crowd” (17, 14).
- 41) The second prophecy of passion (17, 22-23); “When they met again in Galilee” (17, 22).

- 42) The temple tax. The ecclesiological sermon (17, 24-18, 35): “When he entered Capernaum” (17, 24).

b. Stages of the journey according to Nm 33, 1-49

- 1) Rameses; “They set out from Rameses in the first month” (33, 3).
- 2) Succoth; “Setting out from Rameses, the Israelites camped at Succoth” (33, 5).
- 3) Etham; “Setting out from Succoth, they camped at Etham” (33, 6).
- 4) Pi-hahiroth. Migdol; “Setting out from Etham, they turned back to Pi-hahiroth, which is opposite Baal-zephon, and they camped opposite Migdol” (33, 7).
- 5) Marah; “Setting out from Pi-hahiroth, they crossed over through the sea into the desert, and after a three days’ journey in the desert of Etham, they camped at Marah (33, 8).
- 6) Elim; “Setting out from Marah, they came to Elim, where there were twelve springs of water and seventy palm trees, and they camped there” (33, 9).
- 7) The Red Sea; “Setting out from Elim, they camped beside the Red Sea” (33, 10).
- 8) The Desert of Sin; “Setting out from the Red Sea, they camped in the desert of Sin” (33, 11).
- 9) Dophkah; “Setting out from the desert of Sin, they camped at Dophkah” (33, 12).
- 10) Alush; “Setting out from Dophkah, they camped at Alush” (33, 13).
- 11) Rephidim; “Setting out from Alush, they camped at Rephidim” (33, 14).
- 12) The Desert of Sinai; “Setting out from Rephidim, they camped in the desert of Sinai” (33, 15).
- 13) Kibroth-hattaavah; “Setting out from desert of Sinai, they camped at Kibroth-hattaavah” (33, 16).
- 14) Hazeroth; “Setting out from Kibroth-hattaava, they camped at Hazeroth” (33, 17).
- 15) Rithmah; “Setting out from Hazeroth, they camped at Rithmah” (33, 18).
- 16) Rimmon-perez; “Setting out from Rithmah, they camped at Rimmon-perez” (33, 19).
- 17) Libnah; “Setting out from Rimmon-perez, they camped at Libnah” (33, 20).
- 18) Rissah; “Setting out from Libnah, they camped at Rissah” (33, 21).

- 19) Kehelathah; “Setting out from Rissah, they camped at Kehelathah” (33, 22).
- 20) Mount Shepher; “Setting out from Kehalathah, they camped at Mount Shepher” (33, 23).
- 21) Haradah; “Setting out from Mount Shepher, they camped at Haradah” (33, 24).
- 22) Makheloth; “Setting out from Haradah, they camped at Makheloth” (33, 25).
- 23) Tahath; “Setting out from Makheloth, they camped at Tahath” (33, 26).
- 24) 10) Terah; “Setting out from Tahath, they comped at Terah” (33, 27).
- 25) 11) Mithkah; “Setting out from Mithka, they camped at Mithkah” (33, 28).
- 26) 12) Hashmonah; “Setting out from Mikhah, they camped at Hashmonah” (33, 29).
- 27) Moseroth; “Setting out from Hashmonah, they camped at Moseroth” (33, 30).
- 28) Bene-jaakan; “Setting out from Moseroth, they camped at Bene-jaakan” (33, 31).
- 29) Mount Gidgad; “Setting out from Bene-jaakan, they camped at Mount Gidgad” (33, 32).
- 30) Jotbathah; “Setting from Mount Gidgad, they camped at Jotbathah” (33, 33).
- 31) Abronah; “Setting out from Jotbathah, they camped at Abronah” (33, 34).
- 32) Ezion-geber; “Setting out from Abronah, they camped at Ezion-geber” (33, 35).
- 33) Kadesh; “Setting out from Ezion-geber, they camped in the desert of Zin, at Kadesh” (33, 36).
- 34) Mount Hor; “Setting out from Kadesh, they camped at Mount Hor on the border of the land of Edom” (33, 37).
- 35) Zalmonah; “Setting out from Mount Hor, they camped at Zalmonah” (33, 41).
- 36) Punon; “Setting out from Zalmona, they camped at Punon” (33, 42).
- 37) Oboth; “Setting out from Punon, they camped at Oboth” (33, 43).
- 38) Iye-abarim; “Setting out from Oboth, they camped at Iye-abarim on the border of Moab” (33, 44).
- 39) Dibon-gad; “Setting out from Iye-abarim, they camped at Dibon-gad” (33, 45).
- 40) Almon-diblathaim; “Setting out from Dibon-gad, they camped at Almon-diblathaim” (33, 46).

- 41) Abarim Mountains; “Setting out from Almon-diblathaim, they camped in the Abarim Mountains opposite Nebo” (33, 47).
- 42) The plains of Moab along the Jericho stretch of the Jordan; “Setting out from Abarim Mountains, they camped on the plains of Moab along the Jericho stretch of the Jordan” (33, 48).

c. Topographical episodes in Mk 1, 9-10, 1

It is noteworthy that in the parallel part in the Gospel of Mark (1, 9-10, 1) there is exactly the same number of the topographical episodes.

- 1) The baptism of Jesus (1, 9-11); “During that time, Jesus came from Nazareth in Galilee and was baptized in the Jordan by John” (1, 9).
- 2) The temptation (1, 12-13); “At that point the Spirit sent him out toward the desert” (1, 12).
- 3) Jesus begins to proclaim the Gospel (1, 14-15); “After John’s arrest, Jesus appeared in Galilee proclaiming the good news of God” (1, 14).
- 4) The call of Simon and Andrew (1, 16-17); “As he made his way along the Sea of Galilee, he observed Simon and his brother Andrew” (1, 16).
- 5) The call of James and John (1, 19-20); “Proceeding a little farther along, he caught sight of James, Zebedee’s son, and his brother John” (1, 19).
- 6) In the synagogue at Capernaum (1, 21-22); “Shortly afterward they came to Capernaum, and on the sabbath he entered the synagogue” (1, 21).
- 7) 2) Peter’s Mother-in-law (1, 29-34); “Immediately upon leaving the synagogue, he entered the house of Simon and Andrew” (1, 29).
- 8) In the district of Capernaum (1, 35-38); Rising early the next morning, he went off to a lonely place in the desert” (1, 35).
- 9) A leper (1, 40-45); “A leper approached him with a request” (1,40).
- 10) A paralytic at Capernaum (2, 1-12); “He came back to Capernaum after a lapse of several days” (2, 1).
- 11) Along the lakeshore (2, 13-22); “Another time, while he went walking along the lakeshore” (2, 13).
- 12) The call of Levi (2, 14); “As he moved on he saw Levi” (2, 14).
- 13) At Levi’s house (2, 15-22); “While Jesus was reclining to eat at Levi’s house” (2, 15).
- 14) The disciples and the sabbath (2, 23-28); “It happened that he was walking through standing grain” (2, 23).
- 15) In the synagogue (3, 1-6); “He returned to the synagogue” (3, 1).
- 16) The mercy of Jesus (3, 7-12); “Jesus withdrew toward the lake with his disciple” (3, 7).

- 17) On the mountain. Choice of the Twelve (3, 13-19); “He then went up the mountain” (3, 13).
- 18) In the house; (3, 20-35); “He returned to the house” (3, 20).
- 19) Teaching through the use of parables (4, 1-34); “On another occasion he began to teach beside the lake” (4, 1).
- 20) The storm on the sea (4, 35-41); “Leaving the crowd, they took him away in the boat” (4, 36).
- 21) The expulsion of the devils in Gerasa (5, 1-20); “They came to Gerasene territory on the other side of the lake” (5, 1).
- 22) On the other side (5, 21-23); “Now when Jesus had crossed back to the other side” (5, 21).
- 23) A woman with a hemorrhage (5, 25-34); “The two went off together” (5, 24).
- 24) The daughter of Jairus (5, 34-43); “As they approached the house of the synagogue leader” (5, 38).
- 25) Jesus at Nazareth (6, 1-5); “He departed from there and returned to his own part of the country” (6,1).
- 26) The activity in Galilee. Mission of the Twelve. Death of the Baptizer. Return of the disciples (6, 6-31); “He made the rounds of the neighboring villages” (6, 6).
- 27) Jesus feeds four thousand people (6, 32-44); “So Jesus and the apostles went off in the boat” (6, 32).
- 28) Jesus is in prayer on the mountain (6, 46-47); “When he had taken leave of them, he went off to the mountain to pray” (6, 46).
- 29) Jesus walks on water (6, 48-52); “...he came walking toward them on the water” (6, 48).
- 30) Other miracles (6, 53-7, 16); “After making the crossing they came ashore at Gennesaret” (6, 53).
- 31) At home. The explanation of the proverb (7, 17-23); “When he got home, away from the crowd” (7, 17).
- 32) A caanite women (7, 24-30); “From that place he went off to the territory of Tyre and Sidon” (7, 24).
- 33) The healing of a Deaf-mute and the second multiplication of the loaves (7, 31-8, 9); “He then left Tyrian territory and returned by way of Sidon to the Sea of Galilee” (7, 31).
- 34) The Pharisees ask a sign (8, 10-13); “He dismissed them and got into boat with his disciples to go to the neighborhood of Dalmanutha” (8, 10).
- 35) The leaven of the Pharisees (8, 14-21); “Then he left them, got into the boat again, and went off to the other shore” (8, 13).
- 36) A blind man at Bethsaida (8, 22-26); “When they arrived at Bethsaida” (8, 22).

- 37) The Messiah (8, 27-9, 1); "Then Jesus and his disciples set out for the villages around Caesarea Philippi" (9, 27).
- 38) Jesus transfigured (9, 2-8); "Six days later, Jesus took Peter, James, and John off by themselves with him and led them up a high mountain" (9, 2).
- 39) On the coming of Elijah (9, 9-13); "As they were coming down the mountain" (9, 9).
- 40) A possessed boy (9, 14-29); "As they approached the disciples" (9, 14).
- 41) The second teaching: Passion and Resurrection (9, 30-32); "They left that district and began a journey through Galilee" (9, 30).
- 42) Against ambition and envy (9, 33-50); "They returned to Capernaum" (9, 33).

Text next topographical delineation appears in Mk 10, 1: "From there he moved on to the districts of Judea and across the Jordan".

d. Topographical episodes in Lk 3, 21-18, 34

There is no mention of Jesus approaching the territory of Judea in the Gospel of Luke. However Luke says that Jesus goes to Jerusalem: "Taking the Twelve aside, he said to them: «We must now go up to Jerusalem" (18, 31). The next topographical delineation appears in Lk 18, 35: "As he drew near Jericho a blind man sat at the side of the road". In the part starting with Jesus' baptism (3, 21-22) to the above mentioned text about Jericho which is located on the territory of Judea there is only one topographical episode more than in the Gospel of Matthew and in the Gospel of Mark.

- 1) The baptism of Jesus. Genealogy (3, 21-38); "When all the people were baptized, and Jesus was at prayer after likewise being baptized" (3, 21).
- 2) The first temptation (4, 1-4); "Jesus, full of the Holy Spirit, then returned from Jordan and was conducted by the Spirit into the desert" (4, 1).
- 3) The temptation on the mount (4, 5-8); "Then the devil took him up higher" (4, 5).
- 4) The temptation on the parapet of the temple (4, 9-13); "Then the devil led him to Jerusalem, set him on the parapet of the temple" (4, 9).
- 5) The beginning of preaching (4, 14-15); "Jesus returned in the power of the Spirit to Galilee" (4, 14).
- 6) Jesus at Nazareth (4, 16-30); "He came to Nazareth" (4, 16).
- 7) Jesus teaches in Capernaum. Cure of a demoniac (4, 31-37); "He then went down to Capernaum" (4, 31).

- 8) At Peter's house (4, 38-41); "Leaving the synagogue, he entered the house of Simon" (4, 38).
- 9) In the open country (4, 42-43); "The next morning he left the town and set out into the open country" (4, 42).
- 10) Teaching in a boat (5, 1-3); "As he stood by the Lake Gennesaret" (5, 1)¹.
- 11) The call of the first disciples (5, 4-11); "When he had finished speaking he said to Simon, »Put out into deep water" (5, 4).
- 12) The cure of a leper (5, 12-15); "On one occasion in a certain town" (5, 12).
- 13) In desert places. A paralyzed man cured (5, 16-26); "He often retired to desert places and prayed. One day Jesus was teaching" (5, 16-17).
- 14) The call of Levi (5, 27-28); "Afterward he went out and saw a tax collector named Levi" (5, 27).
- 15) In the house of Levi. The question of fasting (5, 29-39); "After that Levi gave a great reception" (5, 29).
- 16) The disciples and the sabbath (6, 1-5); "Once on a sabbath Jesus was walking through the standing grain" (6, 1).
- 17) A cure on the sabbath (6, 6-11); "On another sabbath he came to teach in a synagogue" (6, 6).
- 18) Choice of the Twelve (6, 12-16); "Then he went out on the mountain to pray" (6, 12).
- 19) The great discourse (6, 17-49); "Coming down the mountain with them" (6, 17).
- 20) At Capernaum (7, 1-5); "When he had finished this discourse in the hearing of the people, he entered Capernaum" (7, 1).
- 21) The cure of a centurion's servant (7, 6-10); "Jesus set out with them" (7, 6).
- 22) The widow's son. Jesus' testimony. John's baptism. Christ's verdict (7, 11-35); "Soon afterward he went to a town called Naim" (7, 11).
- 23) The penitent woman (7, 36-50); "Jesus went to the Pharisee's home" (7, 36).
- 24) The women who served. Parable of the sower, of the lamp. True kindred of Jesus (8, 1-21); "After this he journeyed through town and villages preaching" (8, 1).
- 25) Calming of the tempest (8, 22-25); "One day he got into a boat with his disciples" (8, 22).
- 26) The Gerasene demoniac (8, 26-39); "They sailed to the country of the Gerasenes" (8, 26).

¹ The sentence "And he continued to preach in the synagogues of Judea" (Lk 4, 44) is not the topographical episode but a summary.

- 27) The supplication of Jairus (8, 40-42); "On his return, Jesus was welcomed by the crowd" (8, 40).
- 28) A hemorrhage victim. Mission of the Twelve. Herod's anxiety (8, 43-48); "As Jesus went, the crowds almost crushed him" (8, 42).
- 29) Jairus' child. Mission of the Twelve. Herod learns of Jesus (8, 49-9, 9); "Once he had arrived at the house" (8, 51).
- 30) The coming of apostles and the multiplication of the loaves (9, 10-17); "Taking them with him, he retired to a town called Bethsaida" (9, 10).
- 31) Peter's profession of faith. Conditions of discipleship (9, 18-27); "One day when Jesus was praying in seclusion" (9, 18).
- 32) Jesus transfigured (9, 28-36); "About eight days after saying this he took Peter, John and James, and went up onto a mountain to pray" (9, 28).
- 33) A possessed boy. The second prediction of the passion. Against ambition. Samaritan inhospitality (9, 37-56); "The following day they came down from the mountain" (9, 37).
- 34) The apostle's requirements. The mission of the Seventy-two. The hymn of praise. The privilege of the disciples. The good Samaritan (9, 57-10, 37); "As they were making their way along" (9, 57).
- 35) Martha and Mary (10, 38-42); "On their journey Jesus entered a village" (10, 38).
- 36) Our Father. Two parables on prayer. Jesus and Belzebul. True happiness. The sign of Jonah. The parable of the lamp (11, 1-36); "One day he was praying in a certain place" (11, 1).
- 37) Hypocrisy of Pharisees and Lawyers. Courage under persecution. The heart's treasure. Preparedness for the Master's return. Signs of the times. Providential calls to penance. The barren fig tree (11, 37-52); "He entered and reclined at table" (11, 37).
- 38) Courage under persecution. Trust in God, not in possessions. Dependence on Providence. The heart's treasure. Preparedness for the Master's return. Signs of the time. Providential calls to penance. The barren fig tree (12, 1-13, 9); "After he had left this gathering" (11, 53).
- 39) A sabbath cure. The parable of the mustard seed and of the yeast (13, 10-21); "On sabbath day he was teaching in one of the synagogues" (13, 10).
- 40) The narrow door. Herod the fox. Apostrophe to Jerusalem (13, 22-35); "He went through cities and towns teaching" (13, 22).
- 41) Cure and a lesson in humility. The poor (14, 1-24); "When Jesus came on a sabbath" (14, 1).
- 42) The tasks of Jesus' disciples. The parable of divine mercy.

B. Cases of the opposition

In the Gospel of Matthew, in the part starting with the baptism of Jesus till the entry into the territory of Judea the opposition of the Jews against Jesus is mentioned twelve times. The questions raised to Jesus by his adversaries are also included into episodes of the opposition, because they express the lack of faith in his mission. In the story of the Exodus in Pentateuch from the camp at Rameses till the death of Moses there are exactly twelve cases of opposition against Moses or against Yahweh. Repeated accounts are not included in this number.

a. Cases of the opposition in Mt 3, 13-19, 1

- 1) Inhabitants of Gadara beg Jesus to leave their neighborhood (8, 34).
- 2) Some of the scribes suspect Jesus of the blasphemy (9, 3).
- 3) Pharisees have it against Jesus that he eats with tax collectors and those who disregard the law (9, 11).
- 4) The crowd ridicule Jesus at the synagogue leader's home (9, 24).
- 5) The Pharisees say that Jesus casts out demons through the prince of demons (9, 34).
- 6) The Pharisees raise objections to Jesus as his disciples pull off the heads of grain during the sabbath (12, 1-8).
- 7) The Pharisees put questions to Jesus to bring an accusation against him, next they plot to destroy him (12, 9-14).
- 8) The Pharisees accuse Jesus of expelling demons with the help of Beelzebub (12, 24).
- 9) Some of the scribes and Pharisees want Jesus to work a sign (12, 38- 42).
- 10) The men of Nazareth do not believe in the messianic dignity of Jesus (13, 57).
- 11) The Pharisees and scribes accuse Jesus and his disciples of acting contrary to the tradition of their ancestors (15, 1-2).
- 12) The Pharisees and Sadducees ask him to show them a sign in the sky as a test (16, 1).

b. Cases of opposition of the Israelites against Moses

- 1) The Israelites in Pi-hachiroth complain to Moses that he led them into the desert (Ex 14, 11-12).
- 2) People grumble against Moses at Marah (Ex 15, 24).

- 3) The Israelites grumble against Moses in the desert of Sin (Ex 16, 1-8).
- 4) The people quarrel with Moses at Rephidim (Massa and Meribah) (Ex 17, 1-7).
- 5) The people grumble against Moses at Taberah (Nm 11, 1-3; Dt 9, 22).
- 6) The people lament in Kibroth-hattaavah (Nm 11, 4-35; Dt 9,22).
- 7) A revolt against Aaron and Moses after the return of the scouts (Nm 13, 30-14, 10; Dt 9,23).
- 8) The Israelites disobey the order of Yahweh (Nm 14, 40-44).
- 9) The revolt of Korah and two hundred and fifty leaders (Nm 16, 1-35).
- 10) The Israelites grumble against Moses after God had punished Korah and his adherences (Nm 17, 6-15).
- 11) The Israelites contend with Moses at Meribah (Nm 20, 2-13).
- 12) The people complain against Moses of the journey from Mount Hor to the Red Sea (Nm 21, 4-5).

c. Cases of opposition in Mk 1, 9-10, 1

In the parallel part of the Gospel of Mark there are also twelve episodes of opposition.

- 1) The Scribes think that Jesus said a blasphemy (2,7).
- 2) Some of the scribes complain to disciples about Jesus eating with tax collectors (2, 16).
- 3) The Pharisees (and disciples of John the Baptizer) have it against Jesus, that His disciples do not fast (2, 18).
- 4) The Pharisees blame Jesus for the fact that His disciples pull off the heads of grain on the sabbath (2, 24).
- 5) The Israelites watch whether Jesus will heal a man with a withered hand on the sabbath, next they want to destroy Jesus (3,1-6).
- 6) The Israelites say that Jesus is out of his mind (3, 21).
- 7) The Scribes assert that Jesus is possessed by Beelzebul (3, 22- 30).
- 8) The men of Gerasa beg Jesus to go away from their district (5, 17).
- 9) The Israelites ridicule Jesus of the synagogue leader's home (5, 40).
- 10) The inhabitants of Nazareth do not believe in the messianic dignity of Jesus (6, 3).
- 11) The Pharisees and the scribes accuse Jesus and His disciples of not washing their hands before eating meals (7, 1-5).
- 12) The Pharisees ask Jesus to show them a sign in the sky (8, 11).

d. Cases of opposition in Lk 3, 21-18, 30

- 1) The inhabitants of Nazareth expel Jesus from their town (4, 28-29).
- 2) The scribes and Pharisees think that Jesus said blasphemy (5, 21).
- 3) The Pharisees and scribes grumble against Jesus for his eating and drinking with tax collectors and non-observes of the law (5, 30).
- 4) The Pharisees and scribes accuse Jesus and his disciples of not fasting (5, 33).
- 5) The Pharisees accuse disciples of Jesus of pulling off the heads of grain on the Sabbath (6, 2).
- 6) The scribes and Pharisees watch whether Jesus will heal a man with a withered hand on the sabbath, next they want to destroy Jesus (6, 6-11).
- 7) Simon Pharisee doubts if Jesus is a prophet (7,39).
- 8) The men of Gerasene ask Jesus to leave their neighborhood (8, 37).
- 9) The Israelites laugh at Jesus in the house of Jairus because he said that the child is not dead (8, 53).
- 10) The Samaritans do not welcome Jesus (9, 53).
- 11) Some Israelites say that Jesus expels demons through Beelzebul, others ask him to show a sign in the sky (11, 15-16).
- 12) A Pharisee is surprised that Jesus has not performed the ablutions prescribed before eating (1,38).
- 13) The scribes and Pharisees accuse Jesus of insulting them (11, 45-56).
- 14) The chief of the synagogue feels indignant that Jesus healed a women on a sabbath (13, 14).
- 15) 15) Herod wants to kill Jesus (13, 31).
- 16) The Pharisees watch whether Jesus will heal on the sabbath (14, 1).
- 17) The Pharisees and scribes grumble against Jesus, because he eats with sinners (15,2).
- 18) The Pharisees deride Jesus (16,4).

C. Victories

In the fragment 3,13-19, 1 Matthew makes a general remark that Jesus cured people of any disease including those possessed by the unclean spirit (4, 23-25). He also describes seven victories of Jesus over the devil. In the story of Exodus from the camp in Rameses till Moses' death there appear: the account of the defeat of Pharaoh in the Red Sea and six narratives (or mentions) of the victories of the Israelites over the pagans. Moreover in the Book of Numbers the following narratives are mentioned: the victory of

Machir over Gilead (Nm 32, 41), the conquest of tent villages by Jair (Nm 32, 41) as well as the victory of Nobah over Kenath. However in these three cases Moses is not mentioned. If the author of Pentateuch describes the same event twice, we assume there exists only one episode.

If we take into consideration only the personal victories of Jesus over the devil presented in the Gospel of Matthew we see that the same number of victorious events appears in the Gospel of Mark and in the Gospel of Luke.

a. Victories in Mt 3, 13-19, 1

- 1) Jesus resists the devil's temptations in the desert. After the last temptation Jesus orders Satan to go away (4, 3-11).
- 2) Jesus expels the unclean spirits from a great number of men in Capernaum (8, 16).
- 3) Jesus expels the unclean spirits from two possessed men in the Gadara Boundary (8, 28-34).
- 4) Jesus expels the unclean spirit from a possessed mute (9, 32-34).
- 5) Jesus cures a possessed man who was blind and mute (12, 22-24).
- 6) Jesus expels the unclean spirit from the daughter of a Canaanite woman (15, 21-28).
- 7) Jesus expels the unclean spirit from a possessed boy (17, 14-21).

b. Victories of Moses over the heathen

- 1) The destruction of the Egyptians (Ex 14, 23-31).
- 2) The victory over Amalak (Ex 17,8-18).
- 3) The victory over Arad (Nm 21, 1-3).
- 4) The victory over Sihon, the king of the Amorities (Nm 21, 21-31).
- 5) Moses captures Jazer and its dependent towns (Nm 21, 32).
- 6) The victory over Og, the king of Bashan (Nm 21, 33-35; Dt 3, 1).
- 7) The extermination of the Midianites (Nm 31, 1-12).

c. Victories in Mk 1, 9-10, 1

- 1) The temptation of Jesus in the desert (1, 13).
- 2) The healing of a possessed man in the synagogue at Capharnaum (1, 23-28).
- 3) Jesus expels unclean spirits at Peter's house (1, 32-34).
- 4) Unclean spirits fling themselves down to the feet of Jesus (3, 11-12).
- 5) The expulsion of the devils in Gerasa (5, 1-17).

- 6) Jesus expels the unclean spirit from a daughter of a Canaanite woman (7, 24-30)
- 7) Jesus expels the devil from a man who was blind and mute (9, 14-29).
- 8) A man expels demons using the name of Jesus (9, 38).

d. Victories in Lk 3, 21-18,30

- 1) Jesus resists three temptations of the devil (4, 3-13).
- 2) The expulsion of the devil in the synagogue at Capernaum (4, 33-36).
- 3) Jesus expels unclean spirits at Peter's house (4, 41).
- 4) The healing of a possessed man in the Gerasenes country (8, 26-39).
- 5) The expulsion of the unclean spirit from a possessed boy (9, 37-43).
- 6) A man expels demons using the name of Jesus (9, 49-50).
- 7) Demons are subject to the apostles (10, 17).
- 8) Jesus casts out a devil which was mute (11, 14-23).
- 9) Jesus cures the woman possessed by a spirit of disease (13, 10-17).

D. Mountain episodes

These are the accounts or mentions of Jesus'/Moses' stay on a mountain. Even when Moses came up to the top of the same mountain several times it is to be considered as one episode if the Israelites were still staying in the same place. There are five such episodes in Mt from 3, 13 to 19, 1. There are also five episodes of this type in the story of the Exodus from the camp of Rameses to Moses' death.

a. Mountain episodes in Mt 3, 13-19, 1

- 1) The temptation on a high mountain (4, 18-11)
- 3) The Sermon on the Mount (5-7)
- 4) Jesus prays on the mountain after having fed five thousand (14, 23).
- 5) When Jesus comes back to Galilee from Tyre and Sidon district he goes up onto the mountainside (15, 29).
- 6) Jesus transfigured on a high mountain (7, 1-8).

b. Mountain episodes in the story of Exodus

- 1) Moses standing on the top of the hill prays for the victory over Amalek (Ex 17, 10-13).
- 2) Moses stays on the top of Mount Sinai many times (Ex 19, 3-34, 4).

- 3) Israel circles around the highlands of Seir (Dt 2, 1-4).
- 4) God speaks to Moses and Aaron on Mount Hor (Nm 20, 23-29); Dt 34, 1; cf. Nm 27, 12; Dt 3, 27; 34, 49).
- 5) God shows Moses all the Promised Land on Mount Nebo (Dt 34, 1; cf. Nm 27, 12; Dt 3, 27; 34; 49).

c. Mountain episodes in Mk 1, 9-10, 1

- 1) Jesus prays on the mountain after the multiplication of loaves (6, 46).
- 2) Jesus transfigured on the mount (9, 2-8).

d. Mountain episodes in Lk 3, 21-18, 30

- 1) Jesus prays on the mountain before the choice of the Twelve (6, 12).
- 2) Jesus transfigured on the mount (9, 28-36).

E. Miraculous feeding of the people in the desert

Matthews writes about the multiplication of the loaves and fish by Jesus in the desert twice: in 14, 13-21 and 15, 32-39. In the story of Exodus one can also read about the miraculous feeding of people with quail twice: in Ex 16, 13 and Nm 11, 31-32.

In the Gospel of Mark there are two accounts of the multiplication of loaves too: in 6, 34-44 and 8, 1-9. Luke writes only about one multiplication of loaves.

This miraculous multiplication of loaves and fish is undoubtedly linked by Matthew and Mark with the typology of the Exodus. But is it connected only with that very typology? Let us note that Joshua apportioned the Promised Land among the tribes of Israel twice (Jos 14, 1; 18, 2). The number of loaves in evangelical narratives – five in the first and seven in the second one – corresponds to the parts of Canaan distributed by Joshua. Since two and a half of the tribes (Ruben, Gad and the half-tribe of Manasseh) already possessed the land east of the Jordan, and since the Levites were excluded from the division, in the first narrative Joshua apportions land to nine and a half of the tribes (the house of Joseph is divided in two tribes: Manasseh and Ephraim). In reality however only two and a half of the tribes received the land as a result of this division: Judah, Ephraim and half a tribe of Manasseh. The remaining parts were still occupied by pagan tribes (cf. Jos 18, 4). So after the first division the Israelites received five parts of the

Promised Land, the remaining seven parts were given to further seven tribes as a result of the second division. Perhaps the evangelists give the number of the loaves in these two narratives in relation to the division of the Promised Land. In such a case Jesus would be the second Joshua symbolically distributing messianic goods.

3. Numerical and material similarities in Mt 19, 1-27, 61

A. Ten plagues

In the part of the Gospel in question we can find one parallelism connected with the Exodus: in the passion narrative the number of episodes is equal to the number of plagues sent by God on Egypt according to Ex 5, 1-11, 10. Mark also has ten episodes of the passion, that is to say exactly the same amount as the number of Egyptian plagues. It is worth noticing that in the Book of Exodus God threatens the Israelites with Egyptians plagues if they break the covenant: “It was here that the Lord, in making rules and regulations for them, put them to the test. «If you really listen to the voice of the Lord, your God», he told them, «and do what is right in his eyes: if you heeds his commandments and keep all his precepts, I will not afflict you with any of the diseases with which I afflicted the Egyptians; for I, the Lord, am your healer»” (Ex 15, 25b-26). In the Book of Deuteronomy Moses also threatens the Israelites with Egyptians plagues for infidelity: “He will again afflict you with all the diseases of Egypt which you dreaded, and they will persist among you” (Dt 28, 60). In contrast prophet Baruch orders the Israelites to pray with such words in Babylon: “From the time the Lord led our fathers out of the land of Egypt until the present day, we have been disobedient to the Lord, our God, and only too ready to disregard his voice. And the evils and the curse which the Lord enjoined upon Moses, his servant, at the time he led our fathers forth from the land of Egypt to give us the land flowing with milk and honey, cling to us even today” (Bar 1, 19-20).

It must also be stressed that Matthew is the only one to show the healing activity of Jesus in the context of His passion: “As evening drew on, they brought him many who were possessed. He expelled the spirits by a simple command and cured all who were afflicted, thereby fulfilling what had been said through Isaiah the prophet: «It was our infirmities he bore, our sufferings he endured” (Mt 8,16-17).

a. Episodes of the Passion in Matthew and Mark

- 1) The agony in the garden (Mt 26, 36-46; Mk 14, 32-42).
- 2) Jesus arrested (Mt 26, 47-56; Mk 14, 43-52).
- 3) Jesus before the Sanhedrin (Mt 26, 57-68; Mk 14, 53-65).
- 4) Jesus before Pilate (Mt 27, 1-25; Mk 15, 1-14).
- 5) Jesus scourged (Mt 27, 26; Mk 15, 15).
- 6) The crowning with thorns (Mt 27, 27; Mk 15, 16-20).
- 7) The way of the cross (Mt 27, 31-32; Mk 15, 21-22).
- 8) The crucifixion (Mt 27, 33-38; Mk 15, 23-28).
- 9) Jesus insulted on the cross (Mt 27, 39-44; Mk 15, 29-32).
- 10) The death of Jesus (Mt 27, 45-61; Mk 16, 33-39).

b. Episodes of the Passion in the Gospel of Luke

- 1) The agony in the garden (22, 39-46).
- 2) Jesus arrested (22, 47-54).
- 3) Jesus in the house of the high priest (22, 54-65).
- 4) Jesus before the Sanhedrin (22, 66-71).
- 5) Jesus before Pilate (23, 1-7).
- 6) Jesus before Herod (23, 8-12).
- 7) Jesus again before Pilate (23, 13-25).
- 8) The way of the cross (23, 26-32).
- 9) The crucifixion (23, 33-34).
- 10) Jesus is jeered on the cross (23, 35-38).
- 11) The death of Jesus (23, 33-46).

B. Material similarities Jesus – Joshua

The scholars generally think that typology Jesus – Joshua was developed in Christianity relatively late, as Christianity was moving away from Judaism, and they point to the only Book of the New Testament in which this typology is visible, namely the Epistle to the Hebrews². However it seems to us that this typology already appears in the synoptic Gospels. Here are the similarities between Jesus and Joshua in the synoptic Gospels:

² Cf. A. Joubert, *Symboles et figures Christologiques dans le Judaïsme*, [in:] *Exegese et Judaïsme*, Strasburg 1973, p. 223.

- 1) Jesus goes from Galilee to the Jordan and then through Jericho to Jerusalem (Mt 19, 1; Mk 10, 1.46; Lk 13, 22; 18, 35). Joshua leads the Israelites from the steppes of Moab behind the Jordan down to the land of Canaan passing the Jordan against Jericho (Jos 3, 1; 4, 19).
- 2) Jesus treats Jerusalem as a battle place: he polemizes with scribes and Pharisees in the temple by day, and goes to Bethany overnight (Mt 21, 17-18; Mk 11, 11-12). Joshua fights his battles in different parts of Canaan, but he always returns to the camp in Gilgal (Jos 4, 19; 10, 15.43; 14, 6).
- 3) Jesus curses a fig tree: “Never again shall you produce fruit!” (Mt 21, 19; Mk 11, 14). Joshua curses the man who attempts to rebuild Jericho (Jos 6, 26).
- 4) Before the decisive fight for the Kingdom of Heaven, that is to say before His passion, Jesus consumes the Passover supper with his disciples (Mt 26, 17-30; Mk 14, 12-31; Lk 22, 7-38). Before the conquest of Canaan under the command of Joshua the Israelites consume the Passover supper in the camp in Gilgal (Jos 5, 10).
- 5) Jesus begins the activity in Jerusalem with a triumphant entry and the cleansing of the temple (Mt 21, 1-17; Mk 11, 1-19; Lk 19, 19-46). Before the destruction of Jericho “the captain of the host of the Lord” comes to the Israelites. He orders Joshua to remove sandals from his feet for the place which he was standing on is holy (Jos 5, 13-15). In both cases we have an arrival of a captain and an instruction about the sainthood of the place.
- 6) At the moment of Jesus’ death on the cross the earth quaked and tombs opened (Mt 27, 51-52). Joshua captures Jericho after the wall of the city collapsed (Jos 6, 20).

C. Thaumaturgical episodes

A thaumaturgical episode is a description of a miracle or a mention of a miracle in a definite place and time. We find five mentions of miracles in Mt 19, 1-27, 56. In the description of the Promised Land conquest in Jos 1, 1-11, 15 we also read about five miracles.

a. Thaumaturgical episodes in Mt 19, 1-27, 56

- 1) The healing of the two blind men at Jericho (20, 29-34).
- 2) Jesus cures the blind and the lame inside the temple area (21, 14).

- 3) The withering of the fig tree which Jesus cursed (21, 18-22).
- 4) Darkness over the whole land (27, 45).
- 5) Miracles associated with Jesus' death (27, 45).

b. Thaumaturgical episodes in Jos 1, 1-11, 15

- 1) Crossing the Jordan (3, 14-4, 18).
- 2) The arrival of the captain of the host of the Lord (5, 13-15).
- 3) The fall of Jericho (6, 20).
- 4) Stones from the sky (10, 11).
- 5) The sun and the moon halted in the sky (10, 12-24).

c. Thaumaturgical episodes in Mk 10, 1-15, 47

- 1) The healing of the blind Bartimaeus (10, 46-52).
- 2) Jesus curses a fig tree (11, 12-14. 20-21).
- 3) The darkness (15, 33).
- 4) The tear of the curtain in the sanctuary (15, 38).

d. Thaumaturgical episodes in Lk 18, 31-23, 56

- 1) The healing of the blind man at Jericho (18, 35-43).
- 2) The coming of an angel (22, 43)
- 3) Jesus cures the ear of the servant of a high priest (22, 50-51).
- 4) The darkness and the tear of the curtain in the sanctuary (22, 44).

D. Battle episodes

In the fragment including the activity of Jesus in Judea (Mt 19, 27-66) we can read about the cleansing of the temple and about eleven disputes between Jesus and the chief priests, the Pharisees, the Sadducees or the scribes. These are in a way the battles of Jesus which we can compare to the battles of Joshua in Canaan. The author of the Book of Joshua writes about twelve victorious battles of Joshua in the Promised Land (Jos 1, 1-11, 15).

a. Battle episodes in Mt 19, 1-27, 66

- 1) The Pharisees test Jesus (the question of divorce) (19, 1-9).
- 2) The cleansing of the temple (21, 12-13).

- 3) The disputes of Jesus with the chief priests and the scribes inside the Temple area (21, 15-17).
- 4) The chief priests and the elders of the people ask Jesus on what authority he acted (21, 23-27).
- 5) The parable of the Two Sons (21, 28-32).
- 6) The parable of the Tenants (21, 33-46).
- 7) The parable of the Wedding Banquet (22, 1-14).
- 8) The question of paying Tax to the Emperor (22, 15-22).
- 9) The question of the Resurrection (22, 23-33).
- 10) The Great Commandment (22, 34-40).
- 11) The Son of David (22, 41-46).
- 12) The discourse against hypocrisy of the scribes and the Pharisees (23, 1-39).

b. Battle episodes in Jos 1, 1-11, 15

- 1) The fall of Jericho (6, 1-25).
- 2) The capture of Ai (8, 9-29).
- 3) Battle at Gibeon (10, 7-15).
- 4) The capture of Makkedah (10, 16-28).
- 5) The capture of Libnah (10, 29-30).
- 6) The capture of Lachish (10, 31-32).
- 7) The battle against Horam, the king of Gezer (10, 33).
- 8) The capture of Eglon (10, 34-35).
- 9) The capture of Hebron (10, 36-37).
- 10) The capture of Debir (10, 38-39).
- 11) The battle at waters of Merom (11, 1-9)
- 12) The conquest of Hazor (11, 10-15).

c. Battle episodes in Mk 10, 1-15, 47

- 1) Jesus cleans out the Temple (11, 15-47)
- 2) The chief priests and the elders of the people ask Jesus on what authority he acted (11, 27-33).
- 3) The parable of the Tenants (12, 1-12).
- 4) Tribute to the Emperor (12, 13-17).
- 5) The question of the Resurrection (12, 18-27).
- 6) The great commandment (12, 28-34).
- 7) The Son of David (12, 35-37).
- 8) The warning against the scribes (12, 38-40).

d. Battle episodes in Lk 18, 31-23, 56)

- 1) The cleansing of the temple (19, 45-46).
- 2) The chief priests and the elders of the people ask Jesus on what authority he acted (20, 1-8).
- 3) The parable of the Tenants (20, 9-19)
- 4) The tribute to the Emperor (20, 20-26)
- 5) The question of the Resurrection (20, 27-40).
- 6) The Son of David (20, 41-44).
- 7) The warning against the scribes (20, 45-47).

4. Numerical episodes in the light of statistics

A. The comparison of the sequence of numerical episodes in Mt to the sequence of numerical episodes in the Pentateuch

Number episodes delineated according to their sequence in Mt	Number episodes delineated according to their sequence in the Pentateuch
1. (1. victory) Jesus resists the devil's temptation in the desert (4, 3-11).	1. (1. oppos.) Ex 14, 11-12.
2. (1. mountain) The temptation on the high mountain (4, 8-11).	2. (1. victory) Ex 14, 23-31.
3. (2. moun.) The Serm. on the Mount (5-7).	3. (2. oppos.) Ex 15, 24.
4. (2. victory) Jesus expels unclean spirits from a great number of men in Capernaum (8, 16).	4. (3. oppos.) Ex 16, 2-12.
5. (3. victory) Jesus expels unclean spirits from two possessed men in the Gadara boundary (8, 28-34).	5. (1. feeding) Ex 16, 13.
6. (1. oppos.) Inhabitants of Gadara beg Jesus to leave their neighborhood (8, 34).	6. (4. oppos.) Ex 17, 2-7.
7. (2. oppos.) Some scribes suspect Jesus of blasphemy (9, 3).	7. (2. victory) Ex 17, 8-16.
8. (3. oppos.) The Pharisees have it against Jesus that he eats with tax collectors and those who disregard the law (9, 11).	8. (1. mountain) Ex 17, 10-13.
9. (4. oppos.) The crowd ridicule Jesus in the synagogue leader's house (9, 24).	9. (2. mountain) Ex 19, 3-34, 4.
9. (4. oppos.) The crowd ridicule Jesus in the synagogue leader's house (9, 24).	

<p>10. (4. victory) Jesus expels the unclean spirit from a possessed mute (9, 32-34).</p> <p>11. (5. oppos.) The Pharisees say that Jesus casts out demons through the prince of demons (9, 34).</p> <p>12. (6 oppos.) The Pharisees raise an objection to Jesus that his disciples pull off the heads of grain on the sabbath (12, 1-8).</p> <p>13. (7. oppos.) The Pharisees put questions to Jesus so as to make an accusation against Him, next they plot to destroy Him (12, 9-14).</p> <p>14. (5. victory) Jesus cures a possessed man who was blind and mute (12, 22-24).</p>	<p>10. (5. oppos.) Nm 11, 1-3; Dt 9, 22.</p> <p>11. (6 oppos.) Nm 11, 4-35; Dt 9, 22.</p> <p>12. (2. feeding) Nm 11, 31-32.</p> <p>13. (7. oppos.) Nm 13, 30-14, 10.</p> <p>14. (8. oppos.) Nm 14, 40-44.</p>
<p>15. (8. oppos.) The Pharisees accuse Jesus of expelling demons with the help of Beelzebub (12, 24).</p> <p>16. (9. oppos.) Some of the scribes and the Pharisees want Jesus to work a sign (12, 38- 42).</p> <p>17. (10. oppos.) Men of Nazareth do not believe in the messianic dignity of Jesus (13, 57).</p> <p>18. (1. feeding) (14, 13-21).</p> <p>19. (3. mountain) Jesus prays on the mountain after having fed five thousand (4, 23).</p> <p>20. (11. oppos.) The Pharisees and scribes accuse Jesus and his disciples of acting contrary to the tradition of their ancestors (15, 1-2).</p> <p>21. (6. victory) Jesus expels the unclean spirit from the daughter of a Canaanite woman (15, 21-28).</p> <p>22. (4. mountain) Having arrived from the Tyre and Sidon district Jesus goes up the mountainside (15, 29).</p> <p>23. (2. feeding) (15, 32-39).</p> <p>24. (12. oppos.) The Pharisees and Sadducees ask him to show them a sign in the sky as a test (16, 1).</p> <p>25. (5. mountain) Jesus transfigured on a high mountain (7, 1-8).</p> <p>26. (7 victory) Jesus expels the unclean spirit from a possessed boy (17, 14-21).</p>	<p>15. (9. oppos.) Nm 16, 1-35).</p> <p>16. (10. oppos.) Nm 17, 6-15.</p> <p>17. (11. oppos.) Nm 20, 2-13.</p> <p>18. (3. mountain) Nm 20, 23-29; Dt 10, 10.</p> <p>19. (3 victory) Nm 21, 1-3.</p> <p>20. (12. oppos.) Nm 21, 4-5.</p> <p>21. (4. victory) Nm 21, 21-31.</p> <p>22. (5. victory) Nm 21, 32.</p> <p>23. (6 victory) Nm 21, 33-35.</p> <p>24. (7. victory) Nm 31, 1-12.</p> <p>25. (4. mountain) Dt 2, 1-2.</p> <p>26. (5 mountain) Dt 34, 1; Nm 27, 12; Dt 3, 27; 34, 49.</p>

We can see that numerical episodes from the eleventh to the seventeenth are of the same kind in Mt and in the Pentateuch with only one exception (the episode in Mt No. 14)(the resemblance of the opposition). Hence one can draw a conclusion that in this case Matthew not only wrote in relation to the themes of the Pentateuch but also considered the subsequent numerical episodes in the Pentateuch. The conclusion is confirmed by the fact – that, except for episode No. 18 in Mt, in the next three cases there appear the same numerical episodes both in Mt and in the Pentateuch, although the last two come in a reverse order: the mountain, the opposition and the victory.

Why does Matthew not include numerical episodes in a manner parallel to numerical episodes in the Pentateuch except the block mentioned above? It is because the order of events would excessively differ from the chronology and make the story of Jesus illogical from the point of view of the composition. Let us see which numerical episodes Matthew had at his disposal starting with the first and finishing with the ninth one.

1. Ex 14, 11-12 The Israelites in Pi-hachiroth complain to Moses that he led them into the desert (1. oppos).
2. Ex 14, 23-31 Destruction of the Egyptians (1. victory).
3. Ex 15, 24 The people grumble against Moses at Marah (2. oppos).
4. Ex 16, 2-12 The Israelites grumble against Moses in the desert of Sin (3. oppos.).
5. Ex 16, 13 Miraculous feeding of the people with quail (1. feeding).
6. Ex 17, 2-7 The people quarrel with Moses at Rephidim (Massa and Meribah) (4 oppos.).
7. Ex 17, 8-18 The victory over Amalek (2. victory).
8. Ex 17, 10-13 Moses standing on the top of the hill prays for the victory over Amalek (1. mountain).
9. Ex 19, 3-34, 4 Moses stays on the top of Mount Sinai many times (2. mountain).

The first, the third, the fourth and the sixth episodes are the numerical episodes of opposition. Matthew could not begin the story about the public activity of Jesus with them, because at the beginning of his activity Jesus probably did not encounter any opposition. His teaching was accompanied by healing so it aroused enthusiasm. An object of this teaching was the arrival of the Kingdom of God. The Jews waited for such a kingdom. But first of all there were the miracles which attracted crowds to Jesus. The opposition of the Pharisees and scribes appeared later.

At the beginning of his activity Jesus faced opposition only in His home town Nazareth. And here the following question arises: why does Matthew place this event after many other events and after three collections of precepts, in the thirteenth chapter? The displacement of this event is connected with its interpretation in the light of the people's rebellion after the return of scouts in Dt 1, 22-46. According to Matthew disregarding Jesus as a prophet at Nazareth is a repetition of what took place after the return of scouts: Moses was also disregarded by people then too, they even wanted to choose another leader (cf. Nm 14, 4). The inhabitants of Nazareth could not believe that someone who had made no miracles in His town for thirty years might have been a prophet. Strongly fortified and great cities of Canaan which scouts were speaking about, seemed unconquerable to the Israelites. In both cases people badly interpreted facts. In this case the thematic similarity was more precious for Matthew than the numerical one.

The fifth numerical resemblance in the Pentateuch is a miraculous feeding with manna described in Ex 17, 2-7. In the Gospel of Matthew it is in relation to the first multiplying of the loaves and fish (18. the consecutive numerical resemblance). In this case it probably depended on the chronology of events as well. One can suppose that the first multiplying of the loaves and fish took place rather in the second year of the activity of Jesus. Then Matthew includes the event into his Gospel as parallel to the mentions of Moses about miraculous feeding of the people in Dt 8, 3.16.

In the Pentateuch the next two numerical resemblances connected with mountains are on the eighth and the ninth positions. Matthew displaces these resemblances to the second and the third positions. Thereby he connects them with thematic resemblances: with the temptation of Jesus parallel to experiencing people in the desert in Ex 15, 22-27 and with the Sermon on the Mount parallel to Ex 19-23.

B. The relation of numerical episodes to thematic parallelisms

<p>Numerical episodes delineated according to their order in Mt (episodes which are not parallel to a theme in the Pentateuch are printed in bold type)</p>
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| <ol style="list-style-type: none"> 1. (1. victory) Jesus resists the devil's temptations in the desert (4, 3-11). 2. (1. mountain) The temptation on the high mountain (4, 8-11). 3. (2 mountain) The Sermon on the Mount (5-7). 4. (2. victory) Jesus expels unclean spirits from a great many men in Capernaum (8, 16). 5. (3. victory) Jesus expels unclean spirits from two possessed men in the Gadara Boundary (8, 28-34). 6. (1. oppos.) The inhabitants of Gadara beg Jesus to leave their neighborhood (8, 34). |
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7. (2. oppos.) Some of the scribes suspect Jesus of the blasphemy (9, 3).
8. (3. oppos.) The Pharisees have it against Jesus that he eats with tax collectors and those who disregard the law (9, 11).
9. (4. oppos.) The crowd ridicule Jesus at the synagogue leader's house (9, 24).
10. (4. victory) Jesus expels the unclean spirit from a possessed mute (9, 32-34).
11. (5. oppos) The Pharisees say that Jesus casts out demons through the prince of demons (9, 34).
12. (6. oppos.) The Pharisees raise an objection to Jesus because his disciples pull off the heads of grain on the sabbath (12, 1-8).
13. (7. oppos.) The Pharisees put questions to Jesus to make an accusation against him, next they plot to destroy him (12, 9-14).
14. (5. victory) Jesus cures a possessed man who was blind and mute (12, 22-24).
15. (8. oppos.) The Pharisees accuse Jesus of expelling demons with the help of Beelzebub (12, 24).
16. (9. oppos.) Some of the scribes and Pharisees want Jesus to work a sign (12, 38-42).
17. (10. oppos) Men of Nazareth do not believe in the messianic dignity of Jesus (13, 57).
18. (1. feeding) 14, 13-21.
19. **(3 mountain) Jesus prays on the mountain after having fed five thousand (14, 23).**
20. (11. oppos.) The Pharisees and scribes accuse Jesus and his disciples of acting contrary to the tradition of their ancestors (15, 1-2).
21. (6. victory) Jesus expels the unclean spirit from the daughter of a Canaanite woman (15, 21-28).
22. **(4. mountain) When Jesus comes back to Galilee from the Tyre and Sidon district he goes up the mountainside (15, 29).**
23. (2. feeding) 15, 32-39.
24. (12. oppos.) The Pharisees and The Sadducees ask him to show them some sign in the sky as a test (16, 1).
25. (5. mountain) Jesus transfigured on a high mountain (7, 1-8).
26. **(7. victory) Jesus expels the unclean spirit from a possessed boy (17, 14-21).**

The comparison of numerical episodes with thematic resemblances in Mt points out to the fact, that four numerical episodes in Mt are not connected with a thematic similarity in Mt, these are: No. 4 (2 victory.), No. 19 (3 the mountain), No. 22 (4 the mountain) and No. 25 (7 victory.). But it is necessary to add that 3 numerical episodes: No. 5 (3 victory.), No. 6 (1 oppos.) and No. 7 (2 oppos.) are attached to one theme in Ex 34, 9a. On the other hand 3 numerical episodes : No. 9 (4 oppos.), No. 10 (4 victory.) and No. 11 (5 oppos.) are attached to the theme in Ex 34, 10b.

C. Initial formulas in topographical episodes

- 1) The baptism of Jesus (3, 13-17); “Later Jesus, coming from Galilee, appeared before John at the Jordan” (3, 13).
3, 13 Tote pareginetai
- 2) The temptation (4, 1-11); “Then Jesus was led into the desert” (4, 1).
4, 1 Tote ho Jēsous
- 3) The second temptation (4, 5-7); “Next the devil took him to the holy city” (4,5).
4, 5 Tote paralambanei
- 4) The third temptation (4, 8-11); “The devil then took him up a very high mountain” 94, 8).
4, 8 Palin paralambanei
- 5) Jesus begins his activity in Galilee (4, 12-17); “When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went down to live in Capernaum” (4, 12-13).
4, 12 Akousas de hoti Iōannēs
- 6) The call of Simon and Andrew (4, 18-12); “As he was walking along the Sea Galilee he watched two brothers”(4, 18).
4, 18 Peripatōn de para tēn thalassan
- 7) The call of Zebedee’s sons (4, 21-22); “He walked along farther and caught sight of two other brothers” (4, 21).
4, 21 Kai probes ekethen
- 8) The Sermon on the mount (chapters 5-7); “When he saw the crowds he went up on the mountainside” (5, 1).
5, 1 Idōn de tous ochlous
- 9) The lepper (8, 1-4); “When he came down from the mountain, great crowds followed him” (8, 1).
8, 1 katabantos de autou apo tou orous
- 10) The centurion’s servant (8, 5-13); “As Jesus entered Capernaum” (8, 5).
8, 5 Eiselthontes de autou eis Kafarnaoum
- 11) Peter’s mother-in-law. Other miracles. Conditions for following Jesus (8, 14-22); “Jesus entered Peter’s house” (8, 14).
8, 14 Kai elthōn ho Iēsous eis tēn oikian
- 12) A storm on the lake (8, 23-27); “He got into the boat” (8, 23).
8, 23 Kai embanti autō eis to ploion
- 13) The expulsion of demons in Gadara (8, 28-34); “As he approached the Gadara” (8, 28).
8, 28 Kai elthontos autou eis to peran

- 14) A paralytic at Caparnaum (9, 1-8); “Then he reentered the boat, made the crossing, and came back to his own town” (9, 1).
9, 1 Kai embas eis ploion dieperasen
- 15) The call of Matthew (9, 9); “As he moved on” (9, 9).
9, 9 Kai paragōn ho Iēsous ekeithen
- 16) Jesus at Matthew’s house. The question of fasting (9, 10-17); “While Jesus was at table in Matthew’s home” (9, 10).
9, 10 Kai egeneto autou anakeimenou
- 17) A woman with a hemorrhage (9, 18-22); “Jesus stood up and followed him” (9, 19).
9, 18 Tauta autou lallountos autois idou
- 18) A dead girl (9, 23-26); “When Jesus arrived at the synagogue leader’s house” (9, 23).
9, 23 Kai elthōn ho Iēsous eis tēn oikian
- 19) Two blind men beg mercy (9, 27); “As Jesus moved on from there” (9, 27).
9, 27 Kai paragonti ekeithen tō Iēsou
- 20) The cure of two blind men and a possessed mute (9, 28-34); “When he got to the house, the blind men caught up with him” (9, 28).
9, 28 elthonti de eis tēn oikian
- 21) The call of the Twelve preceded by the logion about harvest and by the missionary speech (9, 37-10, 42); “He said to his disciple” (9, 37).
9, 37 tote legei tois mathētais
- 22) The Baptizer’s Deputation and the speeches of Jesus (11, 2-30); “When Jesus had finished instructing his twelve disciplines, he left that locality to teach” (11, 1).
11, 2 Ho de Iōannēs akousas
- 23) The disciples and the sabbath (12, 1-8); “Once on a sabbath Jesus walked through the standing grain” (12, 1).
12, 1 En ekeinō tō kairō eporeuthē ho Iēsous
- 24) A man with a shriveled hand (12, 9-14); “He left that place and went into their synagogue” (12, 9).
12, 9 Kai metabas ekeithen ēelthen eis tēn sunagōgēn
- 25) The Mercy of Jesus. The blasphemy of the Pharisees. The sign of Jonah. Jesus and his family (12, 15-50); “Jesus was aware of this, and so he withdrew from that place” (12, 15).
12, 15 Ho de Iēsous gnous anechōrēsen ekeithen
- 26) The sermon about the mystery of the reign of God. Part one (13, 1-35); “The same day, on leaving the house, Jesus sat down by the lakeshore” (13, 1).
13, 1 En tē hēmera ekeinē ekselthōn

- 27) The second part of the sermon about the mystery of the reign of God (13, 36-52); “Then, dismissing the crowds, he went home” (13, 36).
13, 36 Tote afeis tous ochlous ēlthen eis tēn oikian
- 28) Jesus at Nazareth. Death of the Baptizer (13, 53-14, 12); “When Jesus had finished these parables, he moved on from that district” (13, 53).
13, 53 Kai egeneto hote etelesen ho Iēsous tas parabolās tautas
- 29) The first multiplication of the loaves (14, 13-21); “When Jesus heard this, he withdrew by boat from there to a deserted place by himself” (14, 13).
14, 13 Akousas de ho Iēsous anechōrēsen ekeithen
- 30) Jesus is in prayer on the mountain (14, 22-23); “When he had sent them away, he went up on the mountain by himself to pray” (14, 23).
14, 22 Kai euthōs ēnagkasen tous mathētas embēnai eis to ploion
- 31) Jesus walks on the water (14, 24-33); “At about three in the morning, he came walking toward them on the lake” (14, 25).
14, 25 tetartē de fulkē tēs nuktos
- 32) Miracles at Gennesaret. Jesus and the Pharisees (14, 34-15, 20); “After making the crossing they reached the shore at Gennesaret” (14, 34).
14, 34 kai diapasantes ēlthon epi tēn gēn
- 33) The Canaanite Woman (15, 21-28); “Then Jesus left that place and withdrew to the district of Tyre and Sidon” (15, 21).
15, 21 Kai ekselthōn ekeithen ho Iēsous anechōrēsen eis
- 34) Jesus heals the suffering. The second multiplication of the loaves (15, 29-39); “Jesus left that place and passed along the Sea of Galilee” (15, 29).
15, 29 kai metabas ekeithen ho Iēsous elthēn
- 35) The second demand for a sign (16, 1-4). This event follows the mention of the place change: “Then, after he had dismissed the crowds, he got into the boat and went to the district of Magadan” (15, 39).
16, 1 Kai proselthontes hoi Farisaiōi
- 36) The leaven of the Pharisees (16, 5-12); “The disciples discovered when they arrived at the other side that they had forgotten to bring any bread along” (16, 5).
16, 5 Kai elthontes hoi mathētai eis to peran
- 37) Peter the Rock. The first prophecy of passion and resurrection. Doctrine of the cross (16, 13-28); “When Jesus came to the neighborhood of Caesarea Philippi” (16, 13).
16, 13 Elthon de ho Iēsous eis ta merē
- 38) Jesus Transfigured (17, 1-8); “Six days later Jesus took Peter, James, and his brother John and led them up on high mountain by themselves” (17, 1).
17, 1 Kai meth’ hēmeras heks paralambanei ho Iēsous

- 39) The coming of Elijah (17, 9-13); “As they coming down the mountainside Jesus commanded them” (17, 9).
17, 9 Kai katabainontōn autōn ek tou orous
- 40) The possessed boy (17, 14-21); “As they approached the crowd” (17, 14).
17, 14 Kai elthontōn pros ton ochlon prosēlthen
- 41) The second prophecy of the passion (17, 22-23); “When they met again in Galilee” (17, 22).
17, 22 Suntrefomenōn de autōn en tē Galilaia
- 42) Paying the temple tax. The ecclesiological sermon (17, 24-18, 35):
“When he entered Capernaum” (17, 24).
17, 24 Elthontōn de autōn eis Kafarnaoum prosēlthon

The initial formula composed of the same three words appearing in the same grammatical form: Kai elthōn ho Iēsous (Mt 8, 14 and 9, 23); Kai metabas ekeithen (Mt 12, 9 and 15, 29) is repeated only twice in topographical episodes.

5. The section of the Exodus and the section of the Promised Land conquest in the Gospel of Matthew

The material resemblances between Jesus and Moses in Mt are too numerous to be considered accidental. They testify that the evangelist was picking up facts from Jesus’ life in relation to the life of Moses. The similarities between Jesus and Joshua are not so numerous, but taking into consideration Matthew’s interest in typology, they suggest their typological character too.

As for numerical resemblances we ascertain that they appear in two cycles: (1) similarities in the part from the baptism of Jesus (3, 13-17) to the mention of the journey into the territory of Judea (19, 1), (2) similarities in the part from the mention of the journey into the territory of Judea (19, 1) to the pericope about the death of Jesus (27, 51-56). Thus the evangelist shows Jesus first as the second Moses (the cycle of the exodus or Moses: Mt 3, 13-19, 1) and then as the second Joshua (the cycle of the conquest of Promised Land or Joshua: Mt 19, 1-27, 56). However this does not shake the opinion that for Matthew Jesus is first of all the Messiah and God’s Son. The numerical cycles and sections of the Exodus and the conquest of the Promised Land harmonize perfectly with the content of the Gospel.

The section of the Exodus begins with the baptism of Jesus and the theophany over the Jordan. These events resemble the Red Sea crossing and

the appearing of God in the cloud. Matthew then skips the return of Jesus to the Jordan after the fast in the desert, he does not write about Jesus' activity on the way to Galilee either. According to Matthew Jesus began his teach and thaumaturgic activity in Capernaum, in "heathen Galilee". There he calls his first disciples and leads them – the new chosen people – through the Mountain of Blessings where, just like Yahweh on Sinai, He reveals the new Law, then through Galilean cities and villages, the regions of Tyre and Sidon, Ceasarea of Philippi, back to the coast of the Galilean Lake and along the Jordan, where Moses finished his activity opposite Jericho. Matthew does not mention several journeys Jesus made to the holy city, the trips described by John the evangelist, as it would destroy the typological frames of Jesus' activity as the second Moses. Similarly to the hosts of Moses after crossing the Arnon stream Jesus goes north of Lakes Gennesaret, and then south and east of the Jordan. In the Exodus section Jesus often teaches outside the town, in the desert, so in the scenery similar to that of the Exodus. He makes numerous miracles which were also characteristic for the Exodus. In this section there are two pericopes about the multiplying of the loaves resembling the double miraculous feeding of the people in the desert at the time of Exodus.

The section of the conquest of the Promised Land begins with the mention of the journey to Jerusalem. Jerusalem is a symbol of the new Promised Land. The journey toward Jerusalem is the beginning of a new stage in Jesus activity – he becomes the second Joshua. Matthew does not mention the Jordan, but writes about the stay of Jesus at Jericho – the first town on the track of Joshua. In the section of the conquest of the Promised Land Jesus acts exclusively in Judea, the territory closely connected with the activity of Joshua. There are not many stories of miracles here – similarly to the Book of Joshua. However Jesus polemizes with his opponents; these polemics are the counterpart of Joshua's battles in Canaan. Let us note that within the framework of one day of Jesus' teaching in the temple (21, 23-23, 39) Matthew includes eight polemics (eight episodes of the battle), i.e. the same number as the number of battles that Joshua fought in the course of the campaign after the conquest of Oh (Jos 10, 7-39). The numerical cycle of the conquest of the Promised Land has its parallelism in the Book of Joshua only in the fragment 1, 1-11, 15, since it contains the mentions of all the battles of Joshua. The author sums up this fragment with the ascertainment: "As the Lord had commanded his servant Moses, so Moses commanded Joshua, and Joshua acted accordingly. He left nothing undone that the Lord had commanded Moses should be done" (Jos 11, 15).

In the further part of the Book of Joshua there appears only a review of the battles mentioned earlier and the partition of the Promised Land. The

cycle ends with a pericope about the death of Jesus, because the appearances of Jesus after the resurrection do not belong to the public activity and do not have any counterpart in the activity of Joshua. It is characteristic that the activity of Jesus in Judea is not marked by so many miracles as the activity in Galilee. This corresponds to the story of the conquest of the Promised Land – there are not as many miracles here as in the story of the Exodus.

After his resurrection Jesus orders the apostles to go to Galilee, where they are to see Him (Mt 28, 10) so he orders them to go back along the track of the exodus, whereon – like the people under the guidance of Moses in the past – they meet God and experience His extraordinary interventions. In Galilee Jesus appears only to eleven disciples. This is similar to the appearance of Jahveh to the chosen people, especially to the elders of the people on Mount Sinai. Furthermore the last Christophany described by Matthew has a lot in common with the appearance of Yahweh in the burning bush. Christ like Yahweh claims who He is („Full authority has been given to me both in heaven and on earth” – Mt 28, 18; Yahweh: “I am who am” – Ex 3, 14). Then Christ orders the apostles to go all over the world – Yahweh orders Moses to lead the people out of the Egyptian slavery. Jesus as Yahweh assures us about his custody: “And know that I am with you always, until the end of the world!” (Mt 28, 20) – Yahweh: “I will be with you” – Ex 3, 12). After the resurrection Jesus is no longer presented by Matthew as Moses or Joshua, but rather as Yahweh initiating the Exodus³. The gathering of eleven disciples outside Jerusalem is thoroughly justified, it is to be a sign that the Promised Land was not conquered yet, the people gathered by Christ, or those to be gathered into his name by the apostles, have a long way of the Exodus ahead. Christ won, but He has not been recognized by the world yet. Besides the fight for the Kingdom of Heaven has not finished for the God’s people. They will still have to pass different tests and persecutions. The instruction to go to Galilee given to the apostles is, in a way, the order to begin the new Exodus, and the missionary order on the mountain is a new order of the conquest of the Promised Land – in this case the entire world.

We have accounted for the numerical cycles and consequently the frames of the Exodus section as well as the section about the Promised Land conquest. It has been proved that within the framework of the Exodus section in the Gospel of Matthew and in the Hexateuch there appears the same number of topographical episodes, episodes of opposition and victory and episodes with

³ The influence of the Old Testamental theophanies on Mt 28, particularly the theophany on the Mount Sinai, admits also K. Smith, but commission of the apostles in Mt 28 he connects with the call of Moses in Ex 3; cf. *Matthew 28: Resurrection as Theophany*, IrThQa 42 (1975) p. 259-271.

the mountain and miraculous feeding of the people. What's more within the framework of the section of the Promised Land conquest there appears the same number of miracles and battles as in the history of battles of Joshua east of the Jordan. However are these similarities not accidental? There are three arguments to prove that they possess a typological character.

Firstly – there are seven collections of parallel episodes. Such numerous resemblances require some explanation.

Secondly – numerical resemblances appear in events very important for the story of Exodus. Let us reflect over each kind of episodes.

Topographical episodes are connected with a table of the Exodus stages in Nm 33, 1-49. The author of the Book of Numbers writes: “By the Lord’s command Moses recorded the starting places of the various stages” (Nm 33, 2). Could this table have no significance for the new Exodus? Matthew probably treats it as a hint. Obviously he cannot conduct Jesus and the apostles through the Sinai desert, but he can present the activity of Jesus in the Exodus section in the same number of stages; the more so as this is the number approximate to forty – the biblical symbol of totality.

The rejection of Jesus by the Jews was for the primary Church one of the brain teasers which it had to explain in its own missionary activity. How was it possible that Messiah sent to the chosen people by God, was not recognized by them? The teaching about the crucified Messiah was rejected with indignation by the Jews. St. Paul in the first Epistle to the Corinthians writes: “we preach Christ crucified – a stumbling block to Jews” (1, 23). The problem of the rejection of Jesus by the Jews is considered by St. Paul (cf. Rom 11, 8-9), and all the evangelists; cf. e. g. Mt 13, 10-17 and parallel; Jn 3, 19-21. The typology of Moses was very useful in this case. Jesus is the second Moses, and Moses was the one who experienced rejection from the Jews. We remember how strongly St. Stephen stresses in his speech before the Sanhedrin (Acts 7, 1-53) the lack of belief among the Israelites and rebellions against the Saviour sent by God. Thus we see that Matthew had an important reason to single out the theme of the rejection of Jesus in the structure of the Gospel by means of numerical resemblances.

Let us now move to the problem of Jesus’ victories over the devils. The victories of the Israelites over pagans due to God’s help at the times of the Exodus are widely described in the Pentateuch. They were the signs of God’s protection for Israel. In Psalm 78 which is devoted mostly to the Exodus, the defeats of pagans are mentioned twice:

„He led them on secure and unafraid,
while he covered their enemies
with the sea (Ps 78, 53).

And he drove out nations before them;
he distributed their inheritance by lot,
and settled the tribes of Israel in their tents” (Ps 78, 55).

Interpreting the activity of Jesus as a new Exodus the primary Christian community had to find in it a counterpart of God’s victories over pagans at the time of Exodus since the Jews could raise the following objections to the apostles of Christ: we are still living captive to Rome, why did Messiah not liberate us from the pagan yoke? The answer of the Church was the following: Christ fought not against the powers of this world, but against the power of the demon, the messianic promises refer not the earthly kingdom but to the spiritual one. Every expulsion of a demon and the rejection of his temptation was a victory of Christ in the combat for the liberation of a man. Thus in the light of the Exodus typology the victories of Jesus over the demon were a very important theme in the Gospel of Matthew.

As for the mountains, the opinion that they have a great theological significance in Mt is getting more and more common. Such significance is attributed to them by for example D. Durken⁴. According to T. L. Donaldson⁵ they show Jesus as the God’s Son full of power. A. Salas⁶ and J. B. Livio⁷ assume that they realize typological functions: they help to define Jesus as the new Moses. These scholars claim that numerous important redemption events described in the Old Testament and almost all key events of the Exodus are connected with a mountain.

The manna and the quails are the characteristic miracles for the Exodus. The author of the above mentioned Psalm 78, 19-31 also refers to them. At the time of the new Exodus the Jews contemporary to Jesus expected God to give His people food from heaven. A clear evidence of this belief is the question asked to Jesus in Capernaum after the miraculous multiplying of the loaves: “what sign are you going to perform for us to see? What is the ‘work’ you do? Our ancestors had manna to eat in the desert; according to Scripture, ‘He gave them bread from the heavens to eat.’” (6, 30-31). The

⁴ D. Durken, *Mountain and Matthew*, BiTod 28 (1990) p. 304-307.

⁵ T. L. Donaldson, *Jesus on the mountain. A Study in Matthean Theology*, [in] JSNT Supplement, Series 8, Sheffield 1985.

⁶ A. Salas, *El tema de la Montana en el primer evangelio. Preción geográfica o motivation teológica?* Ciudad Dios 188 (1975) p. 317.

⁷ J. B. Livio, *La signification théologique de la montagne dans premiere Evangile*, BCPE 30 (1978) p. 13-20.

similar question could be raised by the Jews to young Christian communities. That's why the miraculous multiplying of the loaves was of great significance for the Mosaic typology.

In the cycle of the conquest of the Promised Land Matthew subjects two events to some numbers: miracles and battles. However the battles are no longer the expelling of demons, but the polemics with the Jews. The expelling of demons is not mentioned by Matthew in the section about the conquest of Promised Land as it is in the history of the Exodus. Why are there so many miraculous events here? It is so, because it is possible to define the number of battles and miracles in the history of the Promised Land conquest. In contrast victorious battles against pagans are the main work of Joshua.

Hence we ascertain that numerical resemblances in Matthew are certainly not accidental. They refer only to those events which have a special significance from the typological point of view.

Thirdly – the typological character of numerical resemblances is also testified by the fact that the amount of episodes in parallel sections in the Gospels of Mark and Luke is similar and sometimes even identical. Considering each numerical similarity we also compared the number of episodes in Mk and Lk. They prove that the number of topographical episodes in Mk is the same as in Mt, i.e. 42. However in Lk there is one more episode. There also exists the same number of cases of opposition in Mt and Mk – 12, in Lk there are 18. There are 7 episodes of victory in Mt, 8 in Mk and 9 in Lk. As for episodes with a mountain there are 5 of them in Mt, 3 in Mk and 2 in Lk.

In the section about the conquest of the Promised Land Matthew has five thaumaturgical episodes; Mark and Luke have for four of them each. The exceptionally great difference in numbers occurs in battle episodes: Matthew has twelve episodes, Mark eight, Luke seven. Both Matthew and Mark have ten episodes of the passion; Luke has one more. The similar number of episodes is striking; after all the synoptic Gospels substantially differ from each other both with respect to the volume and to the composition. One can assume that not only Matthew, but also Mark and Luke knew the meaning of numbers of eight kinds of episodes mentioned above. And although they did not surrender to the requirements of the typology to such a degree as Matthew, they were reluctant to depart from it. It is necessary to underline here that Mark, in compliance with the typology of the Exodus, also writes only about one travel of Jesus to Jerusalem. Luke pays even more attention to this theme in his Gospel than Matthew, he mentions the journey five times: “As the time approached when he was to be taken from this world, he firmly resolved to proceed toward Jerusalem” (9, 51); “He went through cities and towns teaching – all the while making his way toward Jerusalem” (13, 22);

“On his journey to Jerusalem he passed along the borders of Samaria and Galilee” (17, 11); “Taking the Twelve aside, he said to them: «We must now go up to Jerusalem»” (18, 31); “Having spoken thus he went ahead with his ascent to Jerusalem” (19, 28). However Luke mentions that before His journey to Jerusalem which ended with his death on the cross and with the Resurrection Jesus preached in Judea; cf. Lk 4, 44 “And he continued to preach in the synagogues of Judea”.

In the section about the conquest of the Promised Land in Mt and Mk the passion of Jesus is shown, as we already remember, in ten episodes. We associate this number with the number of Egyptian plagues. In our opinion there is a distinct parallelism. Plagues fall on the Pharaoh and his subjects, because due to the obduracy of his heart he does not want to meet the demands of the God of Israel (cf. Ex 5, 1-11, 10). The episodes of the passion are the plagues preceding the liberation of people from the slavery of the sin. This time the chosen people and the sinful man in general claim the plagues. The Israelites reject “the prophet as Moses” who has been sent to them by God, break the covenant with God; and for this reason they run into the curse attached to the Law, the following one among others: “I will again afflict you with all the diseases of Egypt which you dread, and they will persist among you” (Dt 28, 60). These curses were taken on by Christ. Matthew says: “It was our infirmities he bore, our sufferings he endured” (Mt 8, 17). The passion of Christ is, according to Matthew, the ten plagues which fall on Christ for the disobedience of Israel first, and then all men whose hearts are as obdurate as once the heart of Pharaoh (cf. Mt 13, 15).

CHAPTER III

The influence of Pentateuch and the Book of Joshua on the themes of the pericopes, their structure and order

1. The Gospel of Matthew as the new Torah – the idea of the new Torah in the Jewish tradition and in the early Church

Since the times of B. W. Bacon¹ who advanced a thesis that Matthew had written his work as a new Torah, and tried to show Jesus as the new lawgiver after the example of Moses, many scholars link the Gospel of Matthew with the idea of the new Torah, among the others G. D. Kilpatrick², and also the author of one of the largest works on the Sermon on the Mount – W. D. Davies³. J. Łach⁴ claims that the speeches of Jesus are the new Torah in the Gospel of Matthew.

The term “a new Torah” does not appear in the Jewish tradition. Instead we read in the Book of Jeremiah (31, 31-34) that God will enter into a new covenant with Israelites and his law will be written out in their hearts. In the First Song about the Servant of Yahweh we find out that he will be a great teacher of the Law:

“Here is my servant whom I uphold,
my chosen one with whom I am
pleased,

¹ B. W. Bacon, *Jesus and the Law*, JBL (1928) p. 223.

² G. D. Kilpatrick, *The Origin of the Gospel according to Matthew*, Oxford 1950, p. 107.

³ W. D. Davies, *The Setting of the Sermon on the Mount*, Cambridge 1966, p. 188.

⁴ J. Łach, *Ze studiów nad teologią Ewangelii dzieciństwa*, [in:] *Studia z biblistyki*, t. I, Warszawa 1978, p. 167.

Upon whom I have put my spirit;
he shall bring forth justice to the
nations,
Not crying out, not shouting,
not making his voice heard in the
street.
A bruised reed he shall not break,
and a smoldering wick he shall not
quench,
Until he establishes justice on the earth;
the coastlands will wait for his
teaching” (Is 42, 1-4).

Only Matthew refers this text to Jesus (cf. 12, 17-21). From texts I Mach 4, 41-46 and 14, 25-49 one can deduce that the Jews expected the coming of some extraordinary and authoritative interpreters of the law. The author of the Book of Henoch (49, 1-2; 51, 8) thinks that in Messianic times the knowledge of law will be improved. We can see similar expectations also among the Qumrans: Messianic times were to bring them new prescriptions regulating the community life (cf. 1 QS 4, 18-26) and the explanation of the difficult precepts of the law. Rabbinic sources do not develop the idea of a new Torah, but as W. D. Davies⁵ notices rightly, it is necessary to remember that the Judaism of the first age after Christ was not uniform, and rabbinic sources deliver only one direction – the pharisaical – and it is possible that the idea of the new Torah which could be used by the disciples of Christ in the dialogue with the Jews, was passed over in silence on purpose. However even in these sources we meet certain suggestions about the new interpretation of the law, and even about the change of some precepts.

In the collection of Simon (Yalqut) on the Book of Proverbs 9, 2 there is a remark about the suspension of some holidays in the future, and in the midrash Tehillim about the Psalm 146, 7 – there appears an opinion that in Messianic times the precept about unclean food will be changed. The distinct allusion to a new Torah is noticed by some scholars, among others by W. D. Davies⁶, in the targum about the Book of Isaiah 12, 3, in the following verse: “And you will receive exultantly the new instruction from the elect of the justice”. This verse goes back to 200 A.D.

Authors of the New Testament do not call Jesus the giver of a new Torah, but it does not seem, that the idea was unknown to the early Church. We

⁵ W. D. Davies, *Pour comprendre le Sermon sur la Montagne*, Paris 1970, p. 62-63.

⁶ As belowe, p. 72.

remind that Matthew refers to Jesus the text about the new Legislator from the First Song about the Servant of Yahweh (Is 42, 1-4), and that there exists the distinct parallelism in Mt between the Sermon on the Mount and the revelation of the law on Mount Sinai. Let us note that St. Paul writes about the “law of Christ” in the Epistle to Galatians 6, 2 and John the Apostle mentions “the new commandment” (cf. Jn 13, 34; 24, 15; 1 Jn 2, 7-8).

We are convinced that B. W. Bacon’s opinion is right. The parallelisms between the Gospel of Matthew and the Pentateuch prove that the evangelist wanted to give the Church, that is to say the new God’s people – the new Torah. We are convinced that Pentateuch influenced not only the number of sermons in the Gospel, but also the selection of themes and the order of pericopes, in a word the whole structure of the Gospel.

2. Examples of the influence of the OT on the redaction of pericopes in the infancy narrative in Lk

The interest in the influence of the OT on the redaction of sections and pericopes in the synoptic Gospels became visible already in the first half of XX-th century. In 1940 E. Burrows⁷ pointed to similarities between the narrative of Jesus’ infancy in the Gospel of Luke and the narrative of Samuel’ infancy in the first Book of Samuel. A dozen or so years later S. Munoz Iglesias⁸ on the basis of literary analyses conducted by him also came to the conclusion that in the redaction of the Gospel Luke harked back to certain themes, expressions and schemata in 1 S 1-3. Here are some similarities they point to:

Lk 1, 5-7:”In the days of Herod, king of Judea, there was the priest named Zechariah of the priestly class of Abijah; his wife was a descendant of Aaron named Elizabeth. Both were just in the eyes of God, blamelessly following all the commandments and ordinances of the Lord. They were childless, for Elizabeth was sterile; moreover, both were advanced in years”.

1 S 1-2:”There was a certain man from Ramathaim, Elkanah by name, a Zuphite from the hill country of Ephraim. He was the son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephraimite. He had two wives, one

⁷ E. Burrows, *The Gospel of the Infancy and others Essays*, London 1940, p. 1-58.

⁸ S. Munoz Iglesias, *Generos literarios en Los Evangelios*, [in:] *Los generos literarios de la Sagrada Escritura*, Barcelona 1957, p. 228-244.

named Hannah, the other Peninnah; Peninnah had children, but Hannah was childless”.

Lk 2, 52: “Jesus, for his part, progressed steadily in wisdom and age and grace before God and men”.

1 S 2, 26:”Meanwhile, young Samuel was growing in stature and in worth in the estimation of the Lord and of men”.

Lk 2, 34: ”Simeon blessed them and said to Mary his mother...”

1 S 2, 20:”And Eli would bless Elkanah and his wife, as they were leaving for home...”

Lk 2, 40: ”The child grew in size and strength, filled with wisdom, and the grace of God was upon him”.

1 S 3, 19: “Samuel grew up, and the Lord was with him, not permitting any word of his to be without effect”.

Like Hannah, the mother of Samuel, Mary sings a thankful hymn, wherein we find many similar elements; cf. Lk 1, 46-55; 1 S 2, 1-10. Eli receives a sign from God; cf. 1 S 2, 34. In the infancy narrative a sign is mentioned several times; cf. Lk 1, 20.36; 2, 12. Mary presents her child Jesus to God in the temple; cf. Lk 2, 22-32. Hannah offers her child Samuel for the service of God; cf. 1 S 2, 18.

R. Laurentin⁹, examining the influence of the OT on Lk 1-2, discovers connections between the infancy narrative and Dn 9, MI 3, Zp 3, 14-17, Jl 2, 21-24 and Ze 9, 9-10. It seems that for Luke Dn 9 and MI 3 were the basis for the redaction of this section. In the infancy narrative and in the above mentioned chapter of the Book of Daniel angel Gabriel appears as the messenger of God. Besides we can find the same number there. If we add the number of days between the announcement of John’s birth and the presentation of Jesus in the temple, we will receive number 490, that is to say 70 weeks, and exactly seventy weeks of expecting extraordinary eschatological events are mentioned in Dn 9, 24. The Book of Malachi is linked with the infancy narrative through the story of John’s birth, the presentation of Jesus in the temple and the remark about the resemblance of John to Elijah:

Lk 1, 16-17: “Many of sons of Israel will he bring back to the Lord their God. God himself will go before him, in the spirit and power of Elijah, to

⁹ R. Laurentin, *Structure et théologie de Luc I-II*, Paris 1957, p. 43-61.

turn the hearts of fathers to their children and the rebellious to the wisdom of the just, and to prepare for the Lord a people well-disposed”.

MI 3, 1a: “Lo, I am sending my messenger to prepare the way before me”. MI 3, 23-24: “Lo, I will send you Elijah, the prophet, before the day of the Lord comes, the great and terrible day, to turn the hearts of the fathers to their children, and the hearts of children to their fathers, lest I come and strike the land with doom.”

Lk 2, 22: “When the day came to purify them according to the law of Moses, the couple brought him up to Jerusalem so that he could be presented to the Lord...”

MI 3, 1b: “And suddenly there will come there will come to the temple the Lord whom you seek...”

The thematic resemblances in question go a long way to prove that Luke associates Daniel’s prophecy about seventy weeks and Malachi’s prophecies about the coming of Lord with messianic events and so he arranges the plan of infancy narrative in their perspective. As it has already been mentioned he also takes into consideration other texts, for example: the scene of announcement to Mary is probably redacted in relation to three prophecies which include the call for joy directed to “the daughter Zion” (Zp 3, 14-17; Jl 2, 21-27; Ze 9, 9-10). Let us see what similarities exists between the first of these prophecies – which undoubtedly is also an example for two remaining prophets – and with words of angel Gabriel in Lk 1, 28-33:

Zp 3, 14-17	Lk 1, 28-33
14. Chaire sfodra, thugater Siōn kērusse, thugater Ierousalēm.	28. Chaire, kecharitōmenē
15b. basielus Israēl kurios en mesō sou,	ho kurios meta sou
16. Siōn, mē pareistōsan hai cheiros sou	30. Mē fobou, Mariam
17. kurios ho theos sou en soi,	31. kai idou sullēmpsē en gastri kai teksē huion, kai kaleseis to onoma autou Iēsoun.

The occurrence of certain themes in the same order can be noticed both in the pericope of Jesus’ birth in Lk 2, 1-14 as well as in the prophecy of Micah 5, 1-5. Here are the parallel fragments according to J. Wilk¹⁰:

¹⁰ J. Wilk, *Teologia Łukaszej Ewangelii Dzieciństwa*, [In:] F. Gryglewicz, *Studia z teologii św. Łukasza*, Poznań 1973, p. 112-113.

Mi 5, 1-5	Lk 2, 4-9. 14
1. But you, Bethlehem-Ephrathah Too small to be among the clans of Judah, 2. ...until the time when she who is to give birth has born 3a. He shall stand firm and shepherd his flock by strength of the Lord 3b. in the majestic name of the Lord, his God... 4. he shall be peace...	4. And so Joseph went from the town of Nazareth in Galilee to Judea, to David' s town of Betlehem 6. ...the days of her confinement were completed. She gave birth... 8. There were shepherds in that locality... 14. "Glory to God high heaven, peace on earth..."

Further research on the connections between Lucan infancy narrative and the OT extended considerably the list of texts which Luke used as an example: Gn 17-18 (the promise of the birth of Isaac), Jg 13, 1-25 (the promise of the birth of Samson), Ex 3, 1-22 (the call of Moses) and Jg 6, 11-24 (the call of Gideon)¹¹.

Not all biblicists are unanimous regarding the quantity of parallelisms and the range of influence that the OT texts mentioned above had on the redaction of Lucan infancy narrative, but in general some influence is never denied. The thesis about such impact is supported by the following Polish Biblicist among others: J. Wilk¹², J. Łach¹³, H. Ordon¹⁴, M. Wolniewicz¹⁵.

3. Attempts to explain the structure of Matthew's Gospel on the base of parallelisms with the Pentateuch or the Heksateuch in the contemporary biblical literature

The influence of Pentateuch and even the Book of Joshua on the structure of Matthew's Gospel has already been taken into consideration by the scholars. One ought to mention at least four hypotheses here.

¹¹ Cf. J. Redl, *Die Vorgeschichte Jesu. Die Heilsbotschaft von Mt 1-2 und Lk 1-2*. Stuttgart 1968; H. Ordon, *Zwiastowanie Zachariaszowi i Maryi* (Łk 1, 5-39) na tle starotestamentalnych schematów literackich, RTK 1 (1980), p. 73-80.

¹² J. Wilk, *Teologia Łukaszczej Ewangelii Dzieciństwa*, p. 112-113.

¹³ J. Łach, *Egzegetyczne problemy Łukaszczej ewangelii dziecięctwa Jezusa*, Studia Theologica Varsaviensia 2 (1978) p. 3-15.

¹⁴ H. Ordon, *Zwiastowanie Zachariaszowi i Maryi* (Łk 1, 5-39), p. 73-80.

¹⁵ M. Wolniewicz, *W kręgu Nowego Przymierza*, Poznań 1985, p. 45-53.

A. Farrer¹⁶ supposes that the Gospel of Matthew is in the following relation to Heksateuch:

- The Book of Genesis – Mt 1, 1 and follow.
- The Book of Exodus – Mt 2, 16 and follow.
- The Book of Leviticus – Mt 10
- The Book of Numbers – Mt 13
- The Book Deuteronomy – Mt 18
- The Book of Joshua – Mt 20, 29 and follow.

According to J. C. Fenton¹⁷ Matthew redacts the Gospel in a manner parallel to the Pentateuch simultaneously using the rule of symmetry; as a result two parts of the Gospel – one from the first and the second from second half of it are subordinate to each of the Books of Pentateuch:

	Mt	Mt
Gn	1, 23	28, 20
Ex	4, 18-7, 29	26-28
Lv	8, 1-9, 34	19-22
Nm	9, 35-10, 42	18
Dt	11-12	13, 53-17, 27
	(v. 1-35) 13 (v. 36-52)	

Also H. C. B. Green¹⁸ perceives in the structure of Matthew's Gospel the parallelism of all its parts with the Pentateuch and the symmetrical scheme. In the first section embracing chapters 1-10 Matthew shows how Jesus fulfills the expectations of Israel, in the second section embracing chapters 12-28 he shows the rejection of Jesus by Israel. The first and second chapters of Matthew's Gospel are parallel to the Books of Genesis. The further two chapters in which Matthew writes about the activity of John the Baptizer in the desert, the baptism of Jesus and the temptation of Jesus are, according to Green, a new Book of Exodus. The Sermon on the Mount is parallel to the Book of Leviticus, because a large part of this Book focuses on the rules of law. The eighth and the ninth chapters devoted almost en bloc to the miracles of Jesus are parallel to the Book of Numbers which also contains many miraculous events. In the missionary sermon (chapter 10) Christ alludes to the situation of apostles after his departure to his Father and thus it resembles the Book of Deuteronomy in which Moses announces events

¹⁶ A. Farmer, *St. Matthew and St. Mark*, London 1954, p. 179.

¹⁷ J. C. Fenton, *Inclusio and Chiasmus in Matthew*, StEv 1 (1959), p. 177-179.

¹⁸ H. C. B. Green, *The Structure of St. Matthew's Gospel*, StEv 4 (1968) p. 45-59; BTBull 2 (1972) p. 155-176.

which are to succeed his death. Schematically one can present these relations as follows:

	Mt	Mt
Gn	1-2	26-28
Ex	3-4	24-25
Lv	5-7	19-23
Nm	8-9	14-18
Dt	10	12-13
	11	

Philippe Rolland¹⁹ divides the Matthew Gospel into a prolog and five parts:

- Prolog (From OT to NT)
- 1) The infancy narrative (1, 1-2, 23)
- 2) John the Baptizer and Jesus (3, 1-4, 16)
 - The first part (the kingdom of heaven is at hand)
- 1) Introduction and a sermon (4, 17-7, 29)
- 2) The narrative section (8, 1-9, 34)
 - The second part (The sheep lost from the Israel house)
- 1) Introduction and a sermon (9, 35-10, 42)
- 2) The narrative section (11, 1-12, 50)
 - The third part (I will build my Church)
- 1) The sermon (13, 1-58)
- 2) The narrative section (14, 1-17, 27)
 - The fourth part (True Israel)
- 1) The sermon (18, 1-35)
- 2) The narrative section (19, 1-23, 29)
 - The fifth part (Definitive victory)
- 1) The sermon (24, 1-25, 46)
- 2) The narrative section (26, 1-28, 20)

In all these parts he notices the unity of the content, the form and the development of the drama. Besides Rolland suggests that the Prolog can be divided in five parts too, each of them being in relation to one of the Books of Pentateuch. Yet five sermons of Jesus can be subordinated to the books of Pentateuch in the reverse order:

- 1) Gn – Mt 1, 1-2, 15
- 2) Ex – Mt 2, 16-3, 12

¹⁹ Ph. Rolland, *From the Genesis to the End of the Word. The Plan of Matthew's Gospel*, BTBull 2 (1972), p. 155-176.

- 3) Lv – Mt 3, 13-17
- 4) Nm – Mt 4, 1-4
- 5) Dt – Mt 4, 8-16

The Inauguration speech	
(The Sermon on the Mount)	– the new Book of Deuteronomy
The missionary sermon	– the new Book of Number
The sermon on the kingdom of heaven	– the new Book of Leviticus
The sermon on the Church	– the new Book of Exodus
The eschatological sermon	– the new Book Genesis

Here are the particulars of the parallelisms between the Prolog and the Pentateuch:

Ad 1) The revelation given to Joseph in a dream resembles the story about the wonderful birth of Isaac – the first story about the wonderful birth in the Bible (Mt 1, 21 and Gn 17, 19). The homage of Astrologers fulfills the predictions of Jacob (Gn 49, 10). The flight into Egypt can be associated with Gn 37.

Ad 2) The massacre of the innocents and the return to Nazareth can be without any difficulty referred to the Book of Exodus. Matthew quotes the text from the Ho 11, 1 “out of Egypt I called my son” and so he let us to know that he is conscious of such relation. The speech of John against the Pharisees and the Sadducees (3, 7-12) is probably linked by Matthew with the apostasy of Israel described in Ex 32.

Ad 3) The baptism of Jesus is to be seen as an ordination of the angel of the Covenant and the highest priest. The ordination of Aaron as the highest priest was also united with a wash with water (Lv 8, 6). The doctrine of Christ as the highest priest appears in the Epistle to the Hebrews and is linked with words “You are my son” (5, 5).

Ad 4) The Book of Numbers is not quoted by Matthew, but he harks back to events described here by the means of the Book of Deuteronomy. The following elements are common: the desert and the temptation, forty days (cf. Mt 4, 2 and Dt 9, 9. 18; Nm 11; Ex 17 and Nm 20), the hunger (cf. Mt 4, 4 and Nm 11, 34; 21, 5; Dt 8, 16). The words of Jesus: “You shall not put the Lord your God to the test” (Dt 6, 16) can be referred either to Ex 17, 7 or to Nm 20, 13. I believe they refer to the latter text because in Nm 20 there are the same three elements: the temple, the angel and a mention of putting God to a test (cf. Nm 20, 24; 20, 16 and 20, 12).

Ad 5) The third temptation resembles the Book of Deuteronomy for two reasons: firstly because Jesus answers Satan with the words from Dt 6, 13,

secondly, because of the analogy between Jesus looking at all kingdoms of the world from the mountain and God showing Moses all the Promised Land from the mountain (Dt 34, 1).

As for speeches Ph. Rolland believes that the Sermon on the Mount being a collection of the law can be referred to Dt and Ex, but Dt is closer to the Sermon on the Mount, because the latter is presented as the new law. Besides blessings are in relation to blessings in Dt 28, 1-14, and the parable about two houses calls to mind the speech about two roads in Dt 30, 15-20. The missionary sermon can be regarded as the new Book of Numbers, because it begins with the call of Twelve (the counting of new Israel – Mt 10, 2); the Book of Numbers also begins with counting Israel (Nm 1, 5). In Nm 20, 10 Israelites are named “rebels”; in Mt 10-12 we read a lot about the hostile attitude of Jews towards Jesus. The theme “sheep without the shepherd” appears in Mt 9, 36 and in Nm 27, 17. The separation of disciples from the crowd in the speech in parables (cf. Mt 13, 11) makes it a counterpart of the Book of Leviticus whose central theme is the sanctity of the chosen people (Lv 20, 26). In the speech about the Church Jesus gives the new chosen people new precepts: that of love and forgiveness (cf. Mt 18, 1-35). The law which people receive after the Exodus from Egypt is present in the Book of Exodus. The eschatological speech resembles the Book of Genesis, because the new earth and the new sky there are among others the themes of this sermon.

The narrative sections of Matthew’s Gospel are connected, according to Ph. Rolland, with historic and prophetic books of the Old Testament: the first section (chapters 8-9) with the story of Elijah and Elisha, the second section with songs about the Servant of Yahweh, the third with prophet Jeremiah, the fourth with the prophecies of Zachariah, the fifth harks back to the prophecies of Daniel about the Son of Man (Dn 7, 13).

Attempts to define the influence of the Pentateuch or the Hexateuch on Mt which have been undertaken by Biblicist so far are not convincing en bloc, but the idea itself seems to be right. The comparison of the Gospel of Matthew with the Pentateuch shows striking resemblances in the sequence of certain themes. Let me now analyze these similarities in detail, a pericope after a pericope.

4. The Book of Genesis and the Book of Exodus 1-2 as a source of the infancy narrative structure in Mt 1-2

A. Parallelisms

1) The Genealogy (Mt 1, 1-17 and the Book of Genesis)

The story of Jesus – the second Moses – is preceded with the genealogy of Jesus presented in the descending form from Abraham on. The evangelist wants to show that Jesus is a heir of messianic promises given to Abraham and David. Yet it is also necessary to remember that the genealogy of Jesus similarly to other biblical ones is a way of presenting the history²⁰. Hence it is, in this case, a shortening of the whole history of the God's Covenant with Abraham and his descendents up to Jesus. The Book of Genesis which precedes the story of Mose, is also in a way the history of salvation from Adam and the creation of the world. It can also be called the genealogy of the chosen people lengthened with narrative fragments. Genealogies not only loom large in the Book of Genesis, but they are its core.

2) The providential role of Joseph, the son of Jacob – dreams (Mt 1, 18-2, 23 and Gn 37-50)

A leading person in Matthew's narrative of infancy is Joseph, the husband of Mary. From the genealogy of Jesus in Mt we know that Joseph's father was named Jacob. God revealed His plans to Joseph through dreams. Due to God's will he was a protector and a saviour of the Child in the moments of threat. To fulfil the God's order he flights to Egypt with Jesus and Mary.

The last patriarch before Moses whose story is described in Pentateuch is Joseph, the son of Jacob. God revealed plans to him through dreams as well. Thanks to God's Providence Joseph became a saviour and a protector of the whole tribe of Jacob. As a young boy he was taken away to Egypt.

The motive of a dream in Matthew's Gospel of the infancy and its unity with the Old Testament was adverted by R. Gnuse²¹, who, however, compared it not in to the dreams of Egyptian Joseph, but to other ones, namely: to the dream of Abimelek (Gn 20, 3-8), Jacob (Gn 28, 12-16; 31, 10-13; 46, 2-4), Laban (Gn 31, 24), Balaam (Nm 22, 8-13.20-21) and Solomon (1 K 3, 5-15).

²⁰ Cf. J. Łach, *Ze studiów nad teologią Ewangelii dzieciństwa Jezusa*, [w:] *Studia z biblistyki*, t. I, Warszawa 1978, p. 162.

²¹ R. Gnuse, *Dream Genre in Matthean Infancy Narratives*, *NovTest* 2 (1990), p. 97-120.

3) The persecution in infant's age (Mt 2, 1-23 and Ex 1, 8-2, 10)

Child Jesus is persecuted by Herod and threatened with death, but he is wonderfully saved. Also Moses – the type of Jesus – is, as a baby, persecuted by Pharaoh and threatened with death, but thanks to God's Providence remains alive.

B. Conclusions from the analysis of parallelisms

In the first two chapters of Mt there are three elements which in the same order appear in the Pentateuch, to be more exact in the Book of Genesis and Ex 1-2. Let us advert that the descending genealogy form, used by Matthew, is characteristic for the Book of Genesis. The ascending form is common in other books, for example: in the genealogy in the Book of Ezra (7, 1 and foll.), in the genealogy of Elkanah, father of Samuel (1 S 1, 1) and in that of Kish, father of Saul (1 S 9, 1). Jesus genealogy in the Gospel of Luke has the same form too. Matthew's genealogy of Jesus' is linked with the Book of Genesis also through the term "biblos geneoseōs" (cf. Mt 1, 1 and Gn 2, 4; 5, 1). Matthew includes the genealogy to show the adherence of Jesus to the chosen people and to the house of David, but its form (descending) and its place in the Gospel originate from the Book of Genesis and its place in the structure of the Pentateuch. In the Gospel of Luke the genealogy appears after the infancy narrative. The genealogy in Matthew's work fulfils the same function as the Book of Genesis in the Pentateuch: it is the history of the covenant preceding the story of the Exodus. It cannot be excluded that the emphasis on three fourteens in the genealogy of Jesus is connected with the fact that the genealogy of the descendants of Seth from Adam to Noah (Gn 5, 1-32) and the genealogy of Semites from Noah to Abraham (Gn 11, 10-26) contain ten generations. The equal number of generations in these genealogies could turn Matthew's attentions to the number of generations in the genealogy of Jesus.

The stress put on the person of Joseph, the husband of Mary, is also the influence of the Pentateuch. Matthew finds in the Pentateuch the type of Mary's husband in the person of Joseph the Egyptian. The story of Joseph the Egyptian directly precedes the description of the Exodus and therefore the evangelist considers it proper to describe Jesus' activity which is the second Exodus after the infancy narrative, wherein Joseph occupies the main place.

The infancy narrative in Mt is to same extent based also on the description of the infancy of Moses in the Book of Exodus. Hereof common themes like the persecution, the danger of death, and the salvage due to God's Providence prove it.

5. The influence of the story of the Exodus on the inclusion of the pericope of Jesus' baptism in the structure of Mt and on the composition of the temptation narrative

The pericope about the baptism of Jesus (Mt 3, 13-17) and the narrative about the crossing of the Red Sea have two elements in common (Ex 13, 17-14, 31): 1) the crossing of water; 2) the apparition of God. Both the crossing of the Red Sea and the baptism in the Jordan constitute new, important stages: the Israelites under the command of Moses get off the slavery and begin a journey through the desert, while Jesus begins the public activity.

In the description of the first halts in the desert there are mentions of people's grumbling because of the lack of water or food. The sacred author says that God put the people to test (*peirasen*) (Ex 15, 25b). Hence Matthew has a good reason to mention the temptation of Jesus which took place after the baptism; cf. Mt 4, 1-11.

Relations of the temptation narrative (Mt 4, 1-11) with the Old Testament both in Mt and Lk are exceptionally numerous and distinct. Jesus, and even Satan, quote the Old Testament and – what must be stressed – most of these verses are taken from contexts which refer to the test of the people in the desert and to putting God to the test; namely verse 4 “Not on bread alone is man to live” (cf. Dt 8, 3) and verse 7 “You shall not put the Lord your God to the test” (cf. Dt 6, 16).

The motive of the temptation of God appears several times in the Old Testament: in Ex 17, 2.7; Nm 14, 22; Dt 6, 16 and in Psalms: 78, 17.41.56; 95, 9; 106, 4. The verb *nasah* (to tempt) is expressed in the Septuagint by “*peiradzein*”, the same word which is used by the synoptics. In the descriptions of the temptation in the Gospel of Matthew and that of Luke there are certain material resemblances to the story of the Exodus²²: the Israelites are in the desert for forty years – Christ for forty days; they are led there by God to be tested whether they are obedient to Him (cf. Dt 8, 3) – Christ is led into the desert by the Spirit to be tempted (cf. Mt 4, 1); the temptation on the high mountain from which Christ can see all kingdoms of the world reminds the episode about Moses' vision of the whole Promised Land in Dt 34, 1. One

²² Cf. O. da Spinetoli, *Matteo. Commento al. “Vangelo Della Chiesa”*, Assisi 1973, p. 91.

cannot doubt that Matthew deliberately places the description of the temptation on the biblical background. He wants to show that Jesus, whose God's filiation heavenly Father revealed after the baptism in the Jordan, was put to test in the desert just like "the son Israel" (cf. Ex 4, 22 and the Ho 11, 1). In the baptism and in the temptation Jesus is identified with the people and repeats the story of the Exodus²³, the crossing of the Red Sea, the stay and tests in the desert. However, whereas Israel falls refusing to confide in God, Jesus gets over every test victoriously.

J. A. T. Robinson²⁴ supposes that in the temptation narrative there are allusions to two events of the Exodus: to the grumbles of the people due to the lack of water in Ex 17, 1-7 (he unites this event with the first and the second temptation) and to the dialogue of God with

Moses in Ex 34, 11-17 (the relation with the third the temptation). J. Kurichianil²⁵ on the other hand assigns the temptations to three events: (1) to the grumbles of the people due to the lack of bread in Ex 16, (2) to the grumbles of the people due to the lack of water in Ex 17, (3) to the cult of a golden calf at the foot of Mount Sinai in Ex 32. B. Rey²⁶ agrees with him with regard to the problem of the first two temptations; however in the third one he sees the allusion to the vision of Moses on Mount Nebo in Dt 34, 1-4. According to B. Gerhardsson²⁷ the temptation narrative in Mt is a haggadic midrash based on the Dt 6-8.

As for the order of temptations it seems to us that Matthew indeed takes into account three temptations of the people at the time of Exodus, but we differ from the previous hypotheses with regard to the problem of the second and the third temptations. The previous can be connected with the grumbles of the people on account of the lack of bread, meat and water in Ex 16, 1-3 and 17, 1-7; but the latter is connected with the revolt of the Israelites after the return of scouts in Nm 14, 1-45. When scouts relate how numerous and strong the tribes in the Land of Canaan are, people refuse to believe in God, they begin to grumble against Moses, and even want to stone him to death. For this God orders the Israelites to back off from the border of Canaan and to spend forty years in the desert, till the whole rebelling generation dies

²³ B. Przybylski, *The Role of Mt 3, 13-4, 11 in the Structure and Theology of the Gospel of Matthew*, BTBull 4 (1974), p. 232-234.

²⁴ J. A. T. Robinson, *The Temptation*, in: *Twelve New Testament Studies*, London 1965, p. 53-60.

²⁵ J. Kurichianil, *The Temptation of Christ. Their Meaning*, BB 1 (1975), p. 106-125.

²⁶ B. Rey, *Les Tentation et le choix de Jésus*, Paris 1986, p. 163.

²⁷ B. Gerhardsson, *The Testing of God's Son (Matt 4, 1-11). An Analysis of earlier Christian Midrash*, CBNTS 3, Lund 1966, p. 7-8.

out. And here now the people commit the second sin: instead of obeying Yahweh, they set out to the battle against Amalekites and Canaanites – in spite of the warning of Moses who foresees a defeat, because Yahweh has another plan. The Israelites leave for the battle and are hammered. The people in the Paran desert first show the mistrust to God and afterwards reject the way of expiation and set out to the battle believing in God's help, against God's will. Matthew can see that his generation is about to prepare a similar fate: they refuse Jesus' call to reform their lives, and against God's plans link with Messiah the idea of the revolt against the Roman occupant. The war against Rome is a temptation, the chosen people want to put God to test, because without His special help they cannot gain a victory. Yet this help, just as in the Paran desert, will not be given. It is characteristic that in the narrative of Jesus' arrest in Gethsemane only Matthew includes a clearly pacifist sentence of Jesus: "Put back your sword where it belongs. Those who use the sword are sooner or later destroyed by it" (Mt 26, 52).

The third temptation, according to us, is connected with idolatry in Shittim mentioned by the sacred author in Nm 25, 1-18. We can read there that the Israelites worshiped Baal of Peor, and that this sin was linked with some undefined concordance with Moabite princes (cf. Nm 25, 17-18). In the description of the third test of Jesus and in the story of the people's sin in Shittim we find similarities: Satan wants Jesus to prostrate himself in homage before him (cf. Mt 4, 10) – people degraded by having illicit relations with the Moabite women worship their god (cf. Nm 25, 2); Satan promises to give Jesus all kingdoms of the world – the Midianites propose some advantages to the Israelites (cf. Nm 25, 18). In the light of the Books of Numbers the third temptation is to be regarded as a very distinct accusation of those circles in the Jewish society which wanted to save the nation ignoring justice.

6. The influence of Ex 19-23 on the redaction of Mt 4, 23-7, 29

A. Parallel themes in Mt 4, 23-7, 29 and Ex 19-23

1) The mention of thaumaturgical activity (Mt 4, 23-25 and Ex 19, 4)

Matthew precedes the Sermon on the Mount with the recapitulation of thaumaturgical activity of Jesus in Galilee (4, 23-25). God before the proclamation of the law on the Mount Sinai, also reminds miracles performed

in Egypt and during the journey in the desert: “You have seen for yourselves how I treated the Egyptians and how I bore you up on eagle wings and brought you here to myself” (Ex 19, 4). In both events the mention of miracles denominates the Legislator and confirms his authority.

2) Conditions of possessing the reign, privileges and tasks of the chosen people (Mt 5, 3-12.13-16; Ex 19, 5-6)

At the beginning of the Sermon on the Mount Matthew places eight beatitudes (5, 3-12). They contain promises of kingdom connected with certain conditions, and namely: that of poverty in spirit, humility, mercy, single-hearted etc. The Decalogue and the Book of the Covenant are also preceded by promises with certain conditions: Ex 19, 5 “Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession...”; Ex 19, 6 “You shall be to me a kingdom of priests, a holy nation...”

After the eight beatitudes there follows a pericope about the tasks of disciples: they have to be the salt for the earth, the light of the world and a city on a hill (Mt 5, 13-16). Three promises preceding the Decalogue also denominate the tasks of the chosen people: they have to be “a kingdom of priests, a holy nation”. Therefore the evangelist begins the Sermon on the Mount with the same themes as the author of the Book of Exodus who begins the first collection of the law in the Pentateuch with God’s promises and tasks of the chosen people.

Special attention should be paid to the fact that the text Ex 19, 5-6 is used by Peter the apostle to determine privileges and tasks of the people of the new covenant: “You, however, are «a chosen race, a royal priesthood, a holy nation...»” (1 P 2, 9).

3) The declaration about the fulfillment of the law (Mt 5, 17 and Ex 19, 8)

In the pericope following that of the “tasks of disciples” Jesus talks among others about his own relation to the law: he does not come to abolish it but to fill it (cf. 5, 17). In the Book of Exodus after the text about the tasks of the chosen people we can read the declaration of the people: “Everything the Lord has said, we will do” (19, 8).

4) Commandments: the fifth, the sixth and the eighth (Mt 5, 21-37 and Ex 20, 13-16)

In the Sermon on the Mount there are comments on two commandments of the Decalogue: “You shall not kill” (Ex 20, 13) and “You shall not commit adultery” (Ex 20, 14), and directly after them the comment on precepts about the oath in Lv 19, 12; Nm 30, 3 and Dt 23, 20, that is to say upon precepts

thematically connected with the commandment of the Decalogue “You shall not bear false witness against your neighbor” (Ex 20, 16; cf. Mt 5, 21-37). These comments follow the declaration about the fulfillment of the law, similarly to the commandments of the Decalogue in Ex.

5) The retaliation (Mt 5, 38-41 and Ex 21, 23-25)

After the comment on the precept of the oath in the Sermon on the Mount there is a commentary upon a precept of retaliation which is found in the Book of the Covenant, i.e. in the collection of the law directly following the Decalogue; cf. Mt 5, 38-41 and Ex 21, 23-25.

6) The loan (Mt 5, 42 and Ex 22, 24-26)

With the prohibition of the retaliation Matthew links among other things the logion of the loan: “Give to the man who begs from you. Do not turn back on the borrower” (5, 42). In the Book of the Covenant after the precept of retaliation there is a precept referring to the loan: “If you lend money to one of your poor neighbors among my people, you shall not act like an extortioner toward him by demanding interest from him (Ex 22, 24).

7) Religious duties (Mt 6, 1-18 and Ex 20, 22-26)

In the Sermon on the Mount Christ warns people against performing religious duties for one’s human esteem. Among others He mentions the alms, prayer and fast (cf. Mt 6, 5-18). Religious duties, especially the worship of God, are the theme of the first collection of precepts in the Book of the Covenant (cf. Ex 20, 22-26).

8) True riches (Mt 6, 19-23 and Ex 21, 33-22, 14)

The next theme in the Sermon on the Mount is that of true riches. Christ warns us against their accumulation while ignoring spiritual ones (cf. Mt 6, 19-21). Material riches are the subject of the whole collection of precepts in the Book of the Covenant after the first collection of precepts about the worship (regulations about the recompense) (cf. Ex 21, 33-22, 14).

9) One ought to serve true God only (Mt 6, 24 and Ex 22, 19)

The theme of true riches in the Sermon on the Mount is joined with the logion “No man can serve two masters... You cannot give yourself to God and money” (Mt 6, 24). In the Book of Covenant, after the above-mentioned collection devoted to material riches, there are various precepts, e.g. the following one: “Whoever sacrifices to any god, except to the Lord alone, shall be doomed” (Ex 22, 19).

10) Avoiding judgment (Mt 7, 1-5 and Ex 22, 27)

To a pericope in which Jesus encourages to care more about heavenly kingdom than about temporal things (6, 25-34) and a pericope starting with words: “If you want to avoid judgment, stop passing judgment” (7, 1-7) Matthew adds the logion about God and money. After forbidding offerings to pagan gods in the Book of the Covenant there appear various prescripts, among other one against the oppression of a poor man (Ex 22, 20-26), and a junction not to curse a prince of the people: “You shall not revile God (in LXX is “gods”, i. e. judges), not curse a prince of your people” (Ex 22, 27). Christ forbids to judge a neighbour, the Old Testament legislator forbids to judge princes of the people. In both cases we have the same topic: Do not condemn!

11) To protect the holiness (Mt 7, 6 and Ex 22, 30)

In the nearest context of the pericope about avoiding judgment there is a logion: “Do not give what is holy to dogs or toss your pearls before swine. They will trample them under foot, at best, and perhaps even tear you to shreds” (Mt 7, 6). We have here a warning against men who cannot understand holy things. In a close context of the injunction not to curse in the Book of the Covenant there appears a reference to the call of the people to holiness as well as a warning against unclean food: “You shall be men sacred to me. Flesh torn to pieces in the field you shall not eat; throw it to the dogs” (Ex 22, 30). In both texts we have the common theme “to protect the holiness” and the mention of a dog.

12) Religious duties (Mt 7, 7-11 and Ex 23, 14-19)

After the logion “Do not give what is holy to dogs” Matthew includes a pericope of the power of prayer (7, 7-11). After forbidding unclean food the author of the Book of Exodus places – though not directly – a collection of prescripts with regard to three feasts: the Unleavened Bread, the grain harvest and the fruit harvest. To celebrate these holidays one is obliged to arrive at the sanctuary. A pilgrimage is associated with “seeking God” and in Matthew’s pericope seeking is also mentioned: “Ask, and you will receive. Seek, and you will find” (Mt 7, 7). Furthermore the harvest feast was connected with prayers for abundance. A similar supplication appears in the Matthew’s pericope.

13) The way and the God’s Messenger (Mt 7, 13-20 and Ex 23, 20)

After the pericope of a prayer and of the golden rule there are in the Sermon on the Mount the admonition against choosing a wide way in the

life (Mt 7, 13-14) and the warning against false prophets (7, 15-20). In the Book of the Covenant after prescription about feasts there are the following promises of God: “See, I am sending an angel before you, to guard you on the way and bring you to the place I have prepared” (Ex 23, 20). In Jesus’ admonitions and in the Old Testament promises there appear the same two themes: the way and the God’s messenger (the prophet – the angel).

14) The God’s Messenger will execute the judgment (Mt 7, 21-23 and Ex 23, 21)

Further in the Sermon on the Mount Christ presents himself as the Judge: the entry to the kingdom of heaven will depend on his sentence (7, 21-23). In the Book of the Covenant the following caution is linked with the promise of sending the angel: “Be attentive to him and heed his voice. Do not rebel against him, for he will not forgive your sin. My authority resides in him” (Ex 23, 21). Thus God’s messenger is shown as a judge here, and there also appears here a caution against judgment.

15) The encouragement to observe the law (Mt 7, 24-27 and Ex 23, 22-31)

The Sermon on the Mount ends with a pericope about building on the rock (Mt 7, 24-27) in which Christ encourages us to observe a new law presented in the sermon. He assures that every man who listens to his words builds the house on the rock, while the one who does not listen to Him builds on sand. Similarly the collection of the law in the Book of the Covenant ends with encouragement to observe the law: “If you heed his voice and carry out all I tell you, I will be an enemy to your enemies and a foe to your foes” (Ex 23, 22-31).

B. Ex 19-23 as a source of the structure of the Sermon on the Mount

The parallelism of themes in the Sermon on the Mount (Mt 5-7) and in the Book of Exodus 19-23 proves that Matthew made allowance for certain themes in these chapters and in relation to them included pericopes into the sermon. Five chapters mentioned above contain the description of the revelation of God on Mount Sinai, the announcement of the Decalogue and the first collection of law in the Pentateuch (the Book of the Covenant). In the presumptions of the evangelist the Sermon on the Mount was to be a new revelation of the law of God and a new Book of the Covenant. For this reason he writes: “When he [Jesus] saw the crowds, he went up on the

mountainside” (Mt 5, 1a) . Luke placed this sermon on a lowland (cf. Lk 6, 17). The mention of disciples – “After he had sat down his disciples gathered around him” (5, 1b) – is also connected with the typology: before the revelation of the Decalogue God calls Moses and Aaron upwards Mount Sinai (cf. Ex 19, 24). The Sermon on the Mount is preceded by the recapitulation of the thaumaturgical activity of Jesus (4, 23-25). It serves the same purpose as the reminder of miracles in

Egypt and in the desert (cf. Ex 19, 4) in the introduction to the revelation of the Decalogue, namely: it emphasizes the authority of the Lawgiver.

Before God revealed Ten Commandments on Mount Horeb, He gave Israelites some promises with the condition: if they observe His commandments they will be a property of God, a kingdom of priests and a holy people (cf. Ex 19, 5-6). At the end of the Book of the Covenant there are new promises, their topic is mostly the help of God in the conquest of Canaan (cf. Ex 23, 22-31). Therefore at the beginning and at the end of the sermon Matthew also places promises; at the beginning – eight beatitudes, and at the end – the parable of the house on the rock (7, 24-27). The promise preceding Ten Commandments contains not only privileges, but also tasks of the people of the Old Covenant – Israel will be a kingdom of priests. Hence after eight beatitudes Matthew includes a pericope about tasks of the new chosen people: they have to be the salt of the earth, the light of the world and a city on a hill (cf. 5, 13-16).

Israel solemnly declares to observe the law before God reveals it (cf. Ex 19, 8). Matthew, remembering that Jesus also expressed his opinion about the observance of the law, includes this very statement immediately before the commentary to the Decalogue (cf. 5, 17). One can also assume that the logion about the law was written independently of the Pentateuch; the attitude of Jesus to the law was a very important problem in the polemics with the Jews, still its position in Mt was determined by the relation with Ex 19, 8.

The section of six pericopes beginning with the words: “You have heard the commandment imposed on your forefathers” or similar (5, 21-48) is built by Matthew in relation to the Decalogue and to the Book of the Covenant. The first four antitheses are in relation to the Decalogue (5, 21-32). The first two quote forbiddances of the Decalogue: in the first – “do not kill”, in the second – “do not commit adultery”. The third and the fourth antitheses are only thematically linked with the Decalogue, as in the third the prescript about the divorce from Dt 24, 1 is quoted but there is also a prescript about adultery in it. In the fourth a prescription about the oath to confirm the truth from Lv 19, 12, and the prescript about the oath-the promise from Nm 30, 3, are quoted, both of which can be included in the eighth commandment of

the Decalogue. The fifth pericope (5, 38-42) is redacted in relation to two prescripts from the Book of the Covenant: about the retaliation (Ex 21, 23-25) and about the loan (Ex 22, 24-26). In this pericope the excerpt from the prescript about the retaliation is quoted.

Having closed the section of antitheses Matthew returns to the first collection of prescription in the Book of the Covenant theme of which is the worship of God (Ex 20, 22-26) and in relation to it he includes into the sermon the precept about the purity of intentions and three pericopes: about the alms, the prayer and the fast (6, 1-18). It is easy to explain why the evangelist initially omits the collection about the worship and then returns to it: he wants to gather all antitheses and logions connected with the topic in one section.

Pericopes: “Do not lay up for yourselves an earthly treasure” (6, 19-21) and “The eye is the body’s lamp” (6, 22-23) in which Christ warns people against greed, are included in the sermon in relation to the collection of precepts about the recompense (Ex 21, 33-22, 14). In both case there is a common theme – material riches.

The pericope “No man can serve two masters” (6, 24) is thematically associated with the two preceding ones, if we accept that the mammon means the riches; thus it could be added to them due to the common theme. However it is also possible that Matthew was inspired to include the pericope in that very place by the prohibition of serving pagan gods in Ex 22, 19.

The admonition “If you want to avoid judgment, stop passing judgment” (7, 1-5) is thematically linked neither with the preceding pericope nor with the next one. Its place in the sermon can be explained only by the relation with the precept “You shall not revile God, nor curse a prince of your people” (Ex 22, 27). Perhaps that ban was quoted by the Jews in the polemics with Christians to accuse them of the blasphemy against God and legal authority, i.e. high-priests. Matthew replies to the accusation with the words of Christ: “If you want”. The parable about the beam in the eye can also be understood as an answer to the Jews: you appeal to the prescriptions of law, you accuse us of the sin, and you do not observe the law yourselves. The next logion “Do not give what is holy to dogs” (7, 6) can also be easily associated with the polemics of the ancient commune with the Jews. This logion could serve as an explanation of the failure of these polemics. In the Gospel of Luke the admonition of judgment is accompanied by the logion “Do not judge, and you will be not judged” (Lk 6, 37), and among other logions, before the parable about the beam in the eye, there appears the parable about the two blind: “Can a blind man act as guide to a blind man? Will they not both fall into a ditch?” (Lk 6, 39). These additions perfectly fit to the polemics with the Jews.

If a logion “Do not give what is holy to dogs” (7, 6) is not added to the pericope “If you want” for the common context of the polemics with the Jews, then a reason for inserting it just here is the theme common with a precept: “You shall be men sacred to me. Flesh torn to pieces in the field you shall not eat; throw it to the dogs” (Ex 22, 30).

Why does Matthew undertake the theme of the prayer in this sermon for the second time? Does the pericope “Ask, and you will receive” (7, 7-11) not fit in the context of the prayer “Our Father”? Although the main subject of the section is the purity of intentions not all of its parts are subordinate to the theme, for example: the fragment beginning with words “In your prayer do not rattle on like the pagans” (6, 7-15). The evangelist comes back to the theme of prayer probably because of the recurrence of the collection of prescriptions about the worship in the Book of the Covenant (Ex 23, 14-19).

If we were to choose a place for the pericope “Enter through the narrow gate” (7, 13-14) in the Gospel, we would certainly choose the missionary sermon, after the words: “He who will not take up his cross and come after me is not worthy of me. He who seeks only himself brings himself to ruin, whereas he who brings himself to nought for me discovers who he is” (Mt 10, 38-39). Both texts cover the same topic: the necessity of renouncing oneself to have life. Christ refers to renouncing oneself with almost the same words again after the first announcement of His passion: “If a man wishes to come after me, he must deny his very self, take up his cross, and begin to follow in my footsteps. Whoever would save his life will lose it” (Mt 16, 24-25). The pericope in question could also be included here. It would fit in the Sermon on the Mount as well after the pericope “None of those who cry out, «Lord, Lord», will enter the kingdom of God” (7, 21-23). However Matthew chooses a completely different context for it: the golden rule (7, 12) and the warning against false prophets (7, 15-20). His choice becomes clear if we make allowance for the Book of the Covenant. There, after the collection of prescripts about the worship, we have a text which mentions the way: “See, I am sending an angel before you, to guard you on the way and bring you to the place I have prepared” (Ex 23, 20). The evangelist interprets this way as the way of life and with the words of Jesus he explains that it should be a narrow one, marked by abnegation. Further Matthew harks back to mentions of the angel. Who is the angel? This is Jesus Christ. He brings us “to the place God has prepared”, that is to say to the kingdom of heaven. Anybody who rejects Him and considers himself to be a guide is a false prophet. And that is why after the pericope about the way Matthew includes the warning against false prophets (7, 15-20). Some polemics of Jesus with the Pharisees, for example: in Mt 12, 22-37 would be a much

more proper context for this pericope. Only the relation with the Pentateuch motivates its inclusion in this sermon.

The pericope “None of those who cry out, «Lord, Lord», will enter the kingdom of God” (7, 21-23) would perfectly fit after words: “I tell you, unless your holiness surpasses that of the scribes and Pharisees you shall not enter the kingdom of God” (5, 20). Matthew places it after the warning against false prophets, because it is to be in a way an interpretation of the next verse in the Book of Covenant, where the angel is said to be the judge of the people: “Be attentive to him and heed his voice. Do not rebel against him, for he will not forgive your sin” (Ex 23, 21). Both in the evangelical pericope and in the verse from the Book of the Covenant there appears the same idea of the activity in “the name of God”.

The Sermon on the Mount ends with the parable about good building. It contains a promise of success to those who will live in accordance with the announced law. Matthew places it, as we have already mentioned, in relation to the promise of God’s help to the obedient to the law and with it he finishes the collection of prescriptions in the Book of the Covenant (Ex 23, 22-31).

7. The influence of Ex 24, 2-40, 38 on the redaction of the section Mt 8, 1-9, 34

A. Parallel themes

1) The sacrifice and the testimony (Mt 8, 1-4 and Ex 24, 1-11)

In the first narrative pericope following the Sermon on the Mount and devoted to the cure of leprosy (8, 1-4) we can read that Christ orders a healed man to show himself to the priest and offer the gift prescribed by Moses for the proof. The same two elements: the gift and the testimony can be found in the first narrative pericope after the Code of the Covenant (Ex 24, 1-11); Moses erected the altar and twelve pillars, ordered people to offer holocaust, took the blood of calves and sprinkled it on the people – all that, one should conjecture, as the testimony of the covenant ratification. In the precept about the purification after leprosy in Lv 14, 2-32 there does not appear a word “the testimony”. The alimentary sacrifice (verse 10), the guilt offering (verses 11-12), and atonement for a man being purified (verse 18) are mentioned. Hence the words of Jesus “That should be the proof they need” (Mt 8, 4) are not connected with any legal precept.

2) The people of the covenant – the feast of the covenant (Mt 8, 5-13 and Ex 24, 1-11)

In the second pericope after the sermon Matthew writes about Christ's admiration of the centurion's faith. Christ announces that many will come from the east and the west and will find a place at the banquet with Abraham, Isaac and Jacob in the kingdom of God, that is to say they will become the new people of the covenant whereas "sons of the kingdom", that is to say people who made the covenant with God on Sinai, will be cast off. The pericope mentioned above Ex 24, 1-11 refers not only to the ratification of the covenant between God and the Israelites, but also to the feast of the elders of the people on Mount Sinai who, so to say, face God appearing to them. We have two common themes in these two texts: the people of the covenant and the feast of the covenant.

3) The dwelling-place of God (Mt 8, 18-20 and Ex 25-27)

Jesus answers a certain scribe: "Foxes have lairs, the birds in the sky have nests, but the Son of Man has nowhere to lay his head" (8, 20). Almost directly after the pericope about the feast of the covenant in the Book of Exodus there are three chapters about the Dwelling and its furnishing (Ex 25-27).

4) The call to serve God (Mt 8, 21-22 and Ex 28-29)

After the answer given to a scribe Christ calls a certain man to be His disciple using such words: "Follow me, and let the dead bury their dead" (8, 22). In the Book of Exodus after the fragment about the building of the Dwelling there are two chapters dedicated to the call of Aaron and his sons to the priestly service (28-29).

5) Lord is coming along in the company of the people (Mt 8, 23-9, 8 and Ex 34, 9a)

In three succeeding pericopes: about the storm on the lake (8, 23-27), about two possessed men (8, 28-34) and about the cure of the paralytic (9, 1-8) the same theme appears – the dignity of Jesus. Matthew shows Jesus as full of superhuman power, the one whose word quiets down the storm, expels demons and cures the paralytic. He describes those miracles with a clear intention to lead a reader to the reflection and to bring him to the conclusion that Jesus is the Son of God. The question of the dignity of Jesus is included in the first of these pericope by the evangelist himself: he says that after the calming of the storm people asked amazedly: "What sort of man is this», ... «That even the wind and the sea obey him?»" (Mt 8,27). In

the second pericope Jesus is called “Son of God” by demons (8, 29). In the third one Jesus proves that He has power to forgive sins and so He is equal to God (9, 6-8). Each of the three miracles shows an other symptom of Jesus’ power whereat a certain gradation is visible: first Matthew reveals to his readers that Jesus is the Lord of nature, then that He is the Lord of the world of spirits, finally that he is the Lord of man – his soul and his body, he is his Judge and Legislator, and so he is God. The evangelist wants to convince the reader that in Jesus God stands up among His people.

And now let us go back to the Book of Exodus. During the mysterious vision of God on Mount Sinai described in Ex 34, 5-28, after the apostasy of Israel and the renovation of the Covenant, Moses asks God to do three things: (1) to go in the midst of the people; (2) to forgive their sins; (3) to take them as His heritage (Ex 34, 9). In response God gives Moses three promises: (1) that He will make the covenant; (2) that He will do marvels that have never been wrought in any nation; (3) that He will allow the people to see terrible works. We can see that the object of the first request overlaps with the basic theme of three Matthean pericopes discussed above “God among his people”.

6) The absolution of sins (Mt 9, 1-13 and Ex 34, 9b)

The narrative about the cure of a paralytic (9, 1-8) is linked with the next narrative, that of the call of Matthew (9, 9-13) due to the common topic “the absolution of sins”. In the first one Christ forgives the paralytic his sins, in the second one he is at dinner with tax collectors and sinners, he teaches about the need of mercy and claims that he did not come to call self-righteous, but sinners. The absolution of sins is also mentioned in Ex 34, 9b.

7) The people as the heritage of God. Making of the Covenant (Mt 9, 14-17 and Ex 34, 9c-10a)

The answer which Jesus gives the disciples of John the Baptizer to the question “Why is that while we and the Pharisees fast, your disciples do not?”, namely: “How can wedding guests go in mourning so long as the groom is with them?”, leads to the conclusion that the activity of Jesus is the time of wedding. Jesus is the groom, the chosen people the bride. What does the picture of wedding symbolize? The new Covenant. In the Old Testament marriage is a well-known symbol of the Covenant of God with Israel. In the Book of Hosea an announcement of a new marriage of God with Israel is found in the context of a prophecy about a new covenant:

„I will make a covenant for them on that day,
with the beasts of the field,

With the birds of the air,
and with the things that crawl on the ground.
Bow and sword and war
I will destroy from the land,
and I will let them take their rest in security.
I will espouse you to me forever:
I will espouse you in right and in justice,
in love and in mercy;
I will espouse you in fidelity,
and you shall know the Lord” (Hos 2, 20-22).

Heritage is connected with the covenant. In the Old Testament it was the Promised Land, in the New Testament – the kingdom of Heaven. We emphasize the theme of the covenant and the theme of the heritage connected with it in the pericope about a fast, because they also appear in Ex 34, 9c-10a (the third request of Moses and the first promise of God).

8) Lord permits people to see marvels and extraordinary works (Mt 9, 18- 34 and Ex 34, 10b)

The subject of three stories following the pericope about the fast i.e. narratives: about the daughter of Jair and a woman with hemorrhage (9, 18-26), about the cure of two blind men (9, 27-31) and about the cure of a possessed mute (9, 32-34) are again wonderworks of Jesus exclusively. A characteristic feature of the first two narratives is the remark that news about the miracles circulated throughout the district. Matthew probably wanted to emphasise that wonderworks of Jesus were performed publicly, before the eyes of many witnesses who were later spreading news about them among people. Let’s pay attention to an opinion of crowds in the last narrative: “Nothing like this has ever been seen in Israel!” (9, 33). Such an enthusiastic estimation of the thaumaturgy activity of Jesus is not present in any of the preceding narratives, although the miracle is not exceptional: Jesus cures the possessed mute. It is to be understood that with this opinion the evangelist sums up the whole series of wonderful narrations and wants to suggest that wonderworks of Jesus were great events arousing admiration and amazement. Such wonderworks are the topic of the last two promises of God in Ex 34, 10: “I will work such marvels, as have never been wrought in any nation anywhere on earth, so that this people among whom you live may see how awe-inspiring are the deeds which I, the Lord, will do at your side”.

B. The redaction of the section

The analysis of parallel themes in Mt 8, 1-9, 34 and Ex 24, 4-40, 15 proves that they appear – with one exception – in groups, i.e. they are found in texts or fragments of texts directly following one another both in the Gospel and in the Book of Exodus. The first such group is constituted by the first two themes, the second one – the second two, the third – themes from the fifth to the eighth ones. It is possible that these parallelisms are accidental? Is it only a coincidence that Matthew chose three groups of themes which in the Book of Exodus also appear in groups and, what's more, they follow the same order in these groups?

The narrative about the cure of leper is placed by Matthew directly after the Sermon on the Mount because of the event that took place after the law announcement on Mount Sinai, i.e. the sacrifice for the testimony of the covenant. The command given by Christ to a healed man: “Go and show yourself to the priest and offer the gift Moses prescribed. That should be the proof they need” (8, 4) can be interpreted not only as an order to appear to a priest, so that the latter can ascertain the cure and so that the previous can return to the community of healthy people, but also as a command to appear to a priest and offer a gift for one's healing, so that people will believe that the kingdom of heaven is at hand (cf. 4, 17). The official ascertainment of the cure was to become the official testimony of God's power acting in Jesus, and the gift offered by a cured man became in a way a sacrifice similar to the one, offered for the testimony by Moses.

After the description of sacrifices in the Book of Exodus there is a mention about the feast of the covenant on Mount Sinai, during which Moses and the elder of Israel saw God. Thereby Matthew includes the story of healing the centurion's servant in which Jesus speaks about a feast in the kingdom of heaven after the pericope about the cure of a leper²⁸.

The next group of parallel themes in the Gospel of Matthew embraces texts following directly the texts of the first group, while in the Book of Exodus the texts of the first thematic group are separated from the second one with a short pericope about the tables of the law and about Moses' prayer on Mount Sinai (Ex 24, 12-18). Here Matthew subordinates short pericopes to long texts, first a pericope of three verses – to three chapters, then

²⁸ J. Moser all the section of Mt 8-9 based on a plan of the Sermon on the Mount: first three miracles illustrate Jesus proposition of new teaching, the second three ones – Jesus teaching of a prayer, third group of the miracles – Jesus invitation to trust in God; cf. *The Structure of Matthew 8-9: A Suggestion*, Zenit NTWiss 1-2 (1985), p. 117-118.

a pericope of two verses – to two chapters. The lack of proportion between relative texts is of no importance, only the theme matters. Prescriptions regarding the Dwelling and its furnishing, and so the ones regarding the domicile of God among His people (cf. Ex 25, 8), are associated by Matthew with the logion of Jesus about the lack of a domicile: “...but the Son of Man has nowhere to lay his head” (8, 20). Two chapters devoted to the call of Aaron and his sons to the priestly service are associated by the evangelist with the logion of Jesus about the call of a certain man to be a disciple (8, 21-22).

In the third group of parallel themes the situation is just the opposite: here to some sentences from the short fragment of Moses’ dialogue with God Matthew subordinates consecutive pericopes or even groups of pericopes. Why does he subordinate them? Because he interprets Moses’ prayers and promises of God from this dialogue in the light of activities of Jesus and he perceives them as perfectly filled out by Jesus. The text bears upon miracles of the Exodus from Egypt. But what is the Exodus from Egypt? It is: a type of a new Exodus. God gratifies the prayers of Moses during the journey through the desert, yet He fulfills them more perfectly during the new Exodus. The requests and promises included in the dialogue inspire Matthew to compose the collection of pericopes (8, 23-34) illustrating how Jesus realized what was contained in the dialogue, what evidence He gave to prove that He was really God amidst his people forgiving their sins and working great miracles.

The evangelist especially extended the theme of the first request of Moses: “If I find favor with you, O Lord, do come along in our company” (Ex 34, 9a), since he shows Jesus as the Lord in three consecutive pericopes: first as the Lord of the nature, then as the Lord of the world of spirits – the Son of God and finally as the Judge of man, equal to God. The second request of Moses: “yet pardon our wickedness and sins” (Ex 34, 9b) is in a way answered by Jesus himself in the pericope about the cure of the paralytic with words: “Have courage, son, your sins are forgiven” (Mt 9, 2), and also in the pericope about the call of Matthew: “It is mercy I desire and not sacrifice. I have come to call, not the self-righteous, but sinners” (Mt 9, 13). The last request of Moses: “and receive us as your own” (Ex 34, 9c) and the first promise of God – “«Here, then,» said the Lord, «is the covenant I will make»” (Ex 34, 10a) are treated as one theme by Matthew and for this reason they are linked with the pericope about the fast including the mention of wedding guests. Similarly the last two promises of God: “Before the eyes of all your people I will work such marvels as have never been seen wrought in any nation anywhere on earth, so that this people among whom you live may see how awe-inspiring are the deeds which I, the Lord, will do at your

side” (Ex 34, 10b) are treated by Matthew as one theme, which is developed by him in three narratives about miracles.

To conclude all pericopes in Mt 8, 1-9, 34 – but one: “Peter’s Mother-in-law” (8, 14-16) – are included in the Gospel in relation to some text of the Book of Exodus in the suitable order.

8. The influence of the Book of Leviticus on the redaction of Mt 9, 35-10, 42

The fragment Mt 9, 35-10, 4 is divided in the following parts:

- 1) Summary 9, 35-36
- 2) Logion “The harvest is good” 9, 37-38
- 3) The choice of Twelve Disciples 10, 1-4
- 4) The missionary speech 10, 5-42

In all of them there appears a theme of religious service. In the summary Jesus speaks about sheep without a shepherd, in logion “The harvest is good” He mentions the need of labourers to do the work of salvation. In the choice of the Twelve Jesus gives His disciples authority to heal every disease and to cast out unclean spirits, in the missionary speech He defines the tasks of apostles and gives them detailed instructions how to realize their mission.

The theme of religious service is the main topic of the Book of Leviticus. Here are the themes of the book:

1-7 Offerings

8-9 Ordination of Aaron and his sons

10 Nadab and Abihu sons of Aaron offer profane fire. Additional prescriptions

11-15 Laws regarding legal purity

16 The day of atonement

17-18 Sacredness of blood and sex

19 Various rules of conduct

20 Penalties for various sins

21 Sanctity of the priesthood

22 Sacrificial banquets

23 Holy days

24 The sanctuary light

25 The sabbatical year

26 The final monitions – blessings and curses

27 Redemption of votive offerings

It should be assumed that Matthew included the fragment 9, 35-10, 42 in the Gospel in relation to the Book of Leviticus. Indeed in Ex 40, 12-15 there are prescriptions referring to the priesthood, but only in Lv 8, 6-36 there is a description of the ordination of Aaron and his sons to priestly functions.

Matthew stops referring to the Book of Exodus and passes on to the Book of Leviticus. The transition to the new book is signaled by a summary. The key topic of this book is, as we have already said – the priestly service, i.e. the religious service. For this very service Jesus chose twelve apostles, although he did not call them priests. Jesus did not give them authority to offer sacrifices, but He gave them authority to expel unclean spirits and to heal every disease.

After the summary Matthew includes logions about sheep without a shepherd and workers for good harvest which constitute a logical introduction to the entire block. Then, parallelly to chapters 8-9 of the Book of Leviticus the subject of which is the ordination of Aaron and his sons, Matthew includes the pericope about choosing the apostles and giving them authority to expel unclean spirits and to heal diseases. The missionary speech constitutes the rest of the block. One should pay attention to the fact that in verse 10, 1 Matthew does not include an order to preach the Gospel. In the parallel place Mark says: “He named twelve as his companions whom he would send to preach the good news; they were likewise to have authority to expel demons” (Mk 3, 14-15). The limitation of the order only to expelling unclean spirits and healing disease is probably connected with the fact that in chapters 8-9 of the Book of Leviticus nothing is said about teaching by priests.

9. Relations of the missionary speech to the Book of Numbers

A. Resemblances in the structure of the missionary speech and in the speech of Moses to scouts

The missionary speech (Mt 10, 5-10, 42) contains – not to count the introduction and the end – six main parts:

- 1) The definition of the mission place; cf. 10, 5b-6 “Do not visit pagan territory... Go instead after the lost sheep of the house of Israel”.
- 2) The definition of the mission aim; cf. 10, 7-8a “As you go, make this announcement: «The reign of God is at hand»” (10, 7).

- 3) Detailed instructions; cf. 10, 8b-23 “The give you have received, give as a gift... (10, 8b)”
- 4) The call to be courageous; cf. 10, 24-31 “No pupil outranks his teacher, no slave his master...so do not be afraid of anything (10, 24)”.
- 5) Cautions; cf. 10, 32-39 “Whoever acknowledges me before men I will acknowledge before my Father in heaven. Whoever disowns me before men I will disown before my Father in heaven (10, 32)”.
- 6) The promise of a reward for welcoming an Apostle or a disciple; cf. 10, 40-42 “He who welcomes you welcomes me. He who welcomes me welcomes him who sent me. He who welcomes a prophet because he bears the name of prophet receives a prophet’s reward...”

If we now examine the speech of Moses to scouts (Nm 13, 17-20), we will ascertain that it consists of four parts corresponding to the first four parts of the missionary sermon though not in quite the same order. There are in it:

- a) The definition of the mission place; cf. Nm 13, 17b “Go up here in the Negeb, up into the highlands”.
- b) The definition of the aim of the mission; cf. 13, 18-20a “and see what kind of land it is...”
- c) The call to be courageous; cf. Nm 13, 20b “And do your best”.
- d) The detailed instruction; cf. Nm 13, 20c “to get some of the fruit of the land”.

B. Parallel themes in the missionary speech and in the description of events connected with the mission of scouts

- 1) The reward for fidelity – the penalty for infidelity (Mt 10, 32-33 and Nm 13, 30-14, 32)

After the call to courage Christ promises to acknowledge before His Father who is in heaven everyone who when endangered acknowledges Him before men, but: He also threatens to deny before His Father those who deny Him before men (10, 32-33). The themes of courage in performing God’s will, of faithfulness and unfaithfulness to God, of reward and penalties are found in the description of events connected with the mission of scouts; cf. Nm 13, 30-14, 32. The Israelites in anxiety about their life renounce the conquest of Canaan, they oppose the will of God, only Caleb and Joshua are ready to fulfill it. God rewards the faithfulness of Caleb and Joshua – only they will enter the Promised Land, whereas mean-spirited and rebellious people will die in the desert during the forty year-journey.

2) Hatred toward the nearest (Mt 10, 34-36 and Nm 13, 30-14, 4)

Christ says that He did not come to bring peace. His activity will lead to partitions in society, even in families, the nearest will become enemies (10, 34-36). The hatred towards the nearest is also mentioned in the description of events after the return of the scouts (Nm 13, 30-14, 4). The Israelites revolted by the scouts rebel against Moses, his own nation wants to stone him to death.

3) Love to God and love to one's family (Mt 10, 37 and Nm 14, 3-31)

Christ demands priority for Himself over all people: "Whoever loves father or mother, son or daughter, more than me is not worthy of me" (10, 37). The Israelites are faithless to God due to the love of the nearest: they do not want to fight in Canaan, because it seems to them they will be defeated – men will be killed, and their wives and children will become slaves. God reproaches Israelites for improper fear about the destiny of children in Nm 14, 31: "Your little ones, however, who you said would be taken as booty, I will bring in, and they shall appreciate the land you spurned".

4) Sustaining atonement (Mt 10, 38 and Nm 14, 33-45)

After the logion about love in Jesus' missionary speech there follows the logion about the need to renounce oneself (10, 38). In the speech of God after the rebellion of the Israelites, directly after the mention of children in verse 31 we can read about the punishment of the sons of the rebellious Israelites: "here where your children must wander for forty years, suffering for your faithlessness, till the last of you lies dead in the desert" (Nm 14, 33).

5) Anxiety about life brings to ruin, the thrust in God brings to life (Mt 10, 39 and Nm 14, 36-39)

According to Christ caring for life does not lead to maintaining it, whereas the readiness to lose life for Christ – is what saves it (10, 39). The same motion can be drawn from the story of perfidious scouts (Nm 14, 36-39). They feared about their lives, they did not believe God could protect them even from the greatest dangers and finally they lost their lives. In contrast those who were ready to lose life to fulfill the will of God – Caleb and Joshua – survived.

The same order of parallelisms in Nm and in the missionary speech in Mt clearly appears in the following table:

Nm	Mt
<p>13, 30-14, 32 14, 11 "And the Lord said to Moses, "How long will this people spurn me? How long will they refuse to believe in me, despite all the signs I have performed among them? 12 I will strike them with pestilence and wipe them out. Then I will make of you a nation greater and mightier than they".</p>	<p>10, 32-33 32 "Whoever acknowledges me before men I will acknowledge before my Father in heaven. 33 Whoever disowns me before men I will disown before my Father in heaven".</p>
<p>13, 30-14, 4 14, 3 "Why is the Lord bringing us into this land only to have us fall by the sword? Our wives and little ones will be taken as booty. Would it not be better for us to return to Egypt?"</p>	<p>10, 37 "Whoever loves father or mother, son or daughter, more than me is not worthy of me".</p>
<p>14, 33-45 33 "here where your children must wander for forty years, suffering fir your faithlessness, till the last of you lies dead in the desert".</p>	<p>10, 38 "He who will not take up his cross and come after me is not worthy of me".</p>
<p>14, 36-38 36 "And so it happened to the men whom Moses had sent to reconnoiter the land and who on returning had set the whole community grumbling against him by spreading discouraging reports about the land; 37 these men who given out the bad report about the land were struck down by the Lord and died. 38 Of all the men who had gone to reconnoiter the land, only Joshua, son of Nun, and Caleb, son of Jephunneh, survived.</p>	<p>10, 39 "He who seeks only himself brings himself to ruin, whereas he who brings himself to nought for me discovers who he is.</p>

C. Three pairs of parallelisms

In the missionary speech there are three "non-typical" parallelisms with the Book of Numbers. Their exceptionality is connected with the following factors: (1) they partly overlap with other parallelisms (discussed above); (2) they do not appear in the proper order. If so, why do we qualify them as parallelisms? Since each of them consists of pairs of similar themes presented in the same order in Mt and Nm.

1) Commissioning – a speech (Mt 10, 5 and Lb 13, 17)

The missionary speech in the Gospel of Matthew precedes not only the mention about the call of the Twelve, but also about their commissioning: “Jesus sent (apsteilen) these men on mission as the Twelve, after giving them the following instructions: «Do not visit pagan territory...»” (10, 5). In fact it seems that the order should be inverse: first the speech, then the mention of the mission. This very detail should be underlined, because exactly the same order (the mention about the mission of scouts and the speech) appears in Nm 13, 17: “In sending (apstei) them to reconnoiter the land of Canaan, Moses said to them, «Go up...»”.

2) Worldly goods – the gift of the peace (Mt 10, 8b-15 and Nm 5, 9-10; 6, 22- 27)

Having sent the apostles Christ ordered them: “The gift you have received, give as a gift. Provide yourselves with neither gold nor silver nor copper in your belts” (10, 8b-9). And a little further he says: “As you enter his home bless it. If the home is deserving, your blessing will descend on it” (10, 12-13). The themes of “worldly goods” and “the gift of the peace” are found in the same order in the Book of Numbers, in the precept referring to the priestly service. God permits priests to keep all gifts offered to God by the Israelites (cf. Nm 5, 9-10). In the next verse which is a formula of the blessing the priests must use one of the objects is peace (cf. Nm 6, 22-27).

3) Welcoming – water (Mt 10, 40-42 and Nm 20, 14-21)

Christ ends the missionary speech with the promise of a reward for welcoming His apostles or helping His disciples in any way, even giving them a mug of water (10, 42). Welcoming the apostle is welcoming Jesus himself, as well as Father who sends Jesus. In Nm 20, 14-21 we can read that Moses sent men from Kadesh to the king of Edom with the petition to let the Israelites pass through his country. Moses assured they would not drink any well water, and if they did it – they would pay. The king however did not agree. We have here three elements common with the missionary sermon: themes – “welcoming” and “water”, and the speech to legates.

**D. The influence of the speech of Moses to scouts
and the influence of other texts from Nm on the redaction
of the missionary speech**

The presented above resemblances between the missionary speech and the speech of Moses to scouts as well as parallelisms with other texts of the

Book of Numbers show that as far as Matthew is concerned we deal with imitating and choosing themes in relation to definite texts in Nm. Such a lot of common elements cannot be accidental. The speech of Jesus not only begins, similarly to that of Moses, with the definition of a mission place, but contains all its principle parts. Five themes brought up by Jesus appear in the nearest context of the speech of Moses in the same order. And finally there are three pairs of parallelisms, the last two of which are especially convincing, because in each of them the second theme follows directly the first one both in the Gospel of Matthew and in the Book of Numbers.

Matthew uses the schema of the speech of Moses to scouts due to analogy, which he sees between the tragedy of Israel connected with the mission of scouts and the tragic for Israel refusal of Jesus' proclamation of God's kingdom preached by apostles and the early community. According to the evangelist the history is repeated: Israel rebels against the will of God. The evangelist may also consider the events connected with the mission of scouts on the background of the Church activity that he can observe and interprets them as a caution for the Church. Did Church not receive from God a mission similar in a way to the one the Israelites received on the border of the Promised Land? Christ founded the Church and sent it to conquer the world. And the Church envisaged similar threats and difficulties as the Israelites. The conquest of the world for Christ could seem to many Christians as improbable as the conquest of Canaan to rebellious scouts and to the Israelites terrified by their account. The persecution for preaching the Gospel was a reality; it was easy to lose courage. With the words of Jesus Matthew warns the Christians against the temptation the Israelites yielded to at the time of Exodus.

The schemata of speeches however are not identical. The order of the parts devoted to "detailed instructions" and "the call to the courage" is in the speech of Jesus inverse in comparison to the speech of Moses. It can be explained due to the different subject matter of the instructions. The instruction of Moses bears upon the return of scouts („to get some of the fruit of the land"), whereas the instructions of Jesus are connected with setting out on a mission and its prosecution. For this very reason they precede the call to be brave.

The part embracing instructions is considerably widened by Matthew in comparison to that of Moses. Their themes are partly arranged with reference to two prescriptions bearing upon the priestly service: the prescript about gifts offered to priests, and the prescript about the blessing. Matthew associates these prescriptions with instructions given to the apostles by Jesus. Perhaps he wants to underline that similarly to the priests of the Old

Testament the apostles have the right to be maintained by God's people and possess the authority of blessing. Matthew extends the plan of the speech of Moses with two parts: "cautions" and "promises of a reward". It is not necessary to finish the sermon with the promise of a reward. It begins with the instruction: "He who welcomes you welcomes me" (10, 40) which fits well after the instructions in verses from 8b to 15. The 14-th verse is about welcoming the apostles: "If anyone does not receive you". The fact that it appears just at the end, confirms its connection with Nm 14, 20-22²⁹.

It is worthwhile to advert that in Mt 10, 32-39 we find five promises and five threats. Similarly five threats can be found in Lv 26, in texts beginning with "If".

Let us read the logion Mt 10, 34-36: "Do not suppose that my mission on earth is to spread peace. My mission is to spread, not peace, but division. I have come to set a man at odds with his father, a daughter with her mother, a daughter-in-law with her mother-in-law: in short, to make a man's enemies those of his own household." We can see here, among others, the following words: "the peace", "the sword" and "enemies". The same words appear in the same order in Lv 26, 6-7: "I will establish peace in the land, that you may lie down to rest without anxiety. I will rid the country of ravenous beasts, and keep the sword of war from sweeping across your land. You will rout your enemies and lay them low with your sword".

The inclusion of the texts bearing upon the Book of Numbers into the New Book of Leviticus can raise doubts. Should the New Book of Numbers not begin with the missionary speech whose schema is common with the speech of Moses to scouts in Lb 13, 17-20? In this situation the New Book of Leviticus overlaps partly with the Book of Numbers. There is, however, a powerful argument in favour of such an idea. Let us notice that the third and the fourth chapters of the Book of Numbers refer to priests and Levites, the seventh chapter is about sacrifices in the Dwell, the text Lb 8, 1-4 discusses the worship in the Dwell, and Lb 8, 5-28 the preparation of Levites to the service in the Dwell. Thus we can see that the theme of the service to God surpasses the frames of the Book of Leviticus and overlaps with the Book of Numbers (it already appeared in the Book of Exodus). Considering Matthew's tendency to systematize we can assume that he put the thematic relation between the books above the detailed theme relations. Every topic

²⁹ Also R. M. Morosco thinks, that section Mt 9, 35-11, 1 has been redacted on base of the Old Testament, but he links it with other text, namely with the narrative of apparition of Yahweh in the burning bush and call of Moses (Ex 3, 1-4, 17); cf. *Matthew's Formation of Commissioning Type-Scene Out of the Story of Jesus' Commissioning of the Twelve*, JBL 4 (1984), p. 539-556.

from the Book of Numbers connected with his New Book of Leviticus is included into it by Matthew.

10. The connection of narrative parts in Mt 11, 1-12, 50 with the Book of Numbers

The main theme of the narrative block Mt 11, 1-12, 50 is the lack of faith in Jesus as Messiah among the Jews and the polemics of Jesus with Pharisees and scribes. The main topic of the Book of Numbers are the rebellions of the Israelites against Moses. Thus we can see that the narrative block of Matthew and the Book of Numbers have a similar subject matter. However these are not the only similarities. Subsequent texts of Matthew possess some details which also occur in the texts of the Book of Leviticus.

Lb	Mt
1-2 The census of men and the arrangement of the tribes.	
3-4 The tribe of Levi.	
5-6 The laws.	
7 The offerings of princes.	
8 The lamps and the purification of the Levites.	
9, 1-14 The second Passover.	
9, 15-23 The fiery cloud.	Mt 11, 2-6 The Baptizer's deputation. Jesus indicates healings as signs of His dignity as Messiah.
10. Prescriptions. Departure. Hobab.	
11. Taberah. The discontent of the people. People recall to mind the food of Egypt. Punishment. The quail. Lb 11, 1 "Now the people complained in the hearing of the Lord..."	Mt 11, 16-19 Jesus criticizes the Jews for their lack of faith. The Jews repudiate both rigorous John and benign Jesus. Mt 11, 20-24 Jesus announces a punishment for rejecting his call to a conversion.
12 The jealousy of Aaron and Miriam. Lb 12, 1-16 The humility of Moses. God appears to Moses in a particular way.	Mt 11, 25-30 The Son knows the Father in a special way. Jesus is gentle and humble of heart.
13 The twelve scouts	
14 The revolt of the Israelites.	
15, 1-31 Prescriptions.	
Nm 15, 32-36 The Sabbath-breaker.	Mt 12, 1-8 The Disciples and the Sabbath. Mt 12, 9-14 Jesus cures on the Sabbath and interprets the Sabbath prescription.

15, 37-41 Tassels on a cloak	
16-17 The rebellion of Korah. Punishment. The proof of blasphemy (16, 30). Aaron's staff – a sign of call.	Mt 12, 22-30 Blasphemy of the Pharisees (verse 30: "He who is not with me..."). Mt 12, 31-37 Blasphemy against the Spirit. Mt 12, 38-42 The sign of Jonah.
18-19 The prescription about priests and purifications.	
20 Waters at Meribah. The sin of Moses and Aaron. Edom's refusal. The death of Aaron.	
21 Battles. The bronze serpent.	
22-24 Balaam and Balak.	
25 The worship of Baal in Peor.	Mt 12, 43-50 The return to the sin.
26-32 Prescriptions. The extermination of the Midianites.	
33 Stages of the journey.	
34 The boundaries. Supervisors of the allotment.	
35-36 Laws.	

The narrative block Mt 11, 1-12, 50 can be divided into the following sections parallel to the texts of the Book of Numbers:

Section 1. Mt 11, 2-15 Deputation of John the Baptizer, God's signs. Christ's witness of John.

(parallel to the sign of cloud in Nm 9, 15-35)

Section 2. Mt 11, 16-24 Jesus criticizes the Jews for their lack of faith.

(parallel to the grumbling of the Israelites at Taberah in Nm 11, 1-35)

Section 3. Mt 11, 25-30 Jesus and His Father. Call to all who are weary.

(parallel to the text about Moses in Nm 12, 1-6)

Section 4. Mt 12, 1-21 The Sabbath law.

(parallel to the Sabbath-breaker in Nm 15, 32-36)

Section 5. Mt 12, 22-42 Polemics with the Pharisees. Blasphemy. The sign of Jonah.

(parallel to the rebellion of Korah and Aaron's staff in Nm 16-17)

Section 6. Mt 12, 43-50 The return to the sin. The family of Jesus.

(parallel to the worship of Baal of Peor in Nm 25)

How did the narrative block Mt 11, 1-12, 50 come into being? After redacting the missionary discourse Matthew made allowance for the further part of the Book of Numbers, that is to say the part which did not bear upon Levites (from Nm 9, 1) and fixed the theme of the whole block – the disbelief

of the Jews contemporary to Jesus and the attacks of the Pharisees and scribes against Jesus. His attention was attracted by the text about the cloud, as the sign of the presence of God in Nm 9, 15-23. In relation to it Matthew includes the pericope about the deputation of John in which there appears the theme of Messianic signs of Jesus. (Mt 11, 2-15). Then he adds Jesus' eulogies about John's strength of religious convictions – Matthew does not want John to be reckoned as dubitative.

The discontent of the people at Taberah, their recalling the food of Egypt and the punishment of the people (Nm 11, 1-35) makes the evangelist include in his Gospel the pericope in which Jesus' criticizes His Jewish contemporaries for the lack of faith (11, 16-19) as well as the announcement of the punishment for the rejection of Jesus teaching (11, 20-24). Due the sweat the people were not satisfied in Egypt, and later they were not satisfied in the desert because of the food shortage. Matthew realizes that the same situation is in a way repeated again at the times of Jesus: the Jews reject both John who leads an austere life, and Jesus who "eats and drinks".

The next section – the Revelation of Father and Son as well as the call to those who are weary (Mt 11, 25-30) – is included in the Gospel of Matthew in relation to the text Nm 12, 1-16, where there appears the speech about the murmur of Miriam and Aaron against Moses, as well as the words of God in defence of Moses. Matthew first quotes Jesus' prayer of thanks to the Father for His revealing Himself to the "merest children" and then, at the end of the pericope, the call of Jesus to follow His humility. At the end of the first part of the pericope Jesus says that nobody knows Father the way He does. The author of Book of Number says that Moses himself "was by far the meekest man on the face of the earth" (Nm 12, 3)" and that God appeared to him "face to face" as to no other man (cf. Nm 12, 7-8).

In the fifteenth chapter of the Books of Numbers Matthew comes across a pericope about the Sabbath-breaker (Nm 15, 32- 36) which he associates with the contestations of the Pharisees against Jesus on the topic of Sabbath. In relation to this pericope Matthew includes into his Gospel two narrations: that about the shelling of ears on Sabbath (Mt 12, 1-8) and that about the cure on Sabbath (Mt 12, 9-14). The latter story finishes with the mention of the plot of the Pharisees: "When the Pharisees were outside they began to plot against him to find a way to destroy him" (12, 14). Matthew adds this mention in relation to the story about the rebellion against Moses (Nm 16, 1-35) which in the Book of Numbers appears in the close context of the pericope about the Sabbath-breaking. Matthew returns to two themes from the story of rebellion later on, first however he explains why Jesus, contrary to Moses, does not put conspirators to death. The fact that on learning about the plot Jesus walks away

could lead to surprise among the readers of the Gospel. For this very reason directly after the mention of the plot Matthew places a pericope “The Mercy of Jesus” (12, 16-21) in which he explains, referring to the text from the Book of Isaiah, that humble behavior of Jesus was God’s intention.

Then Matthew comes back to the objections of the Pharisees against Jesus describing two events which he associates with certain details from the pericope about the rebellion of Korah, namely: the branding of Korah’s offence as a blasphemy by Moses (Nm 16, 30) and the announcement of a sign – the ground will open its mouth and swallow rebels down (also Nm 16, 30). In relation to the mention of the blasphemy Matthew speaks about the blasphemy of the Pharisees reproaching Jesus for working miracles with the help of Beelzebub (12, 22-30) and he quotes Jesus who in turn blames them for blasphemy (12, 31-37). In relation to the remark about the sign Matthew includes a pericope about the sign of Jonah (12, 38-42). It is worth emphasising that we have here not only the same general theme – the sign – but also a similar type of the sign. In the story about Korah’s rebellion the sign of Moses’ call is the death of rebels in the womb of the earth; in the Gospel the sign of the Messianic dignity of Jesus is the sign of Jonah, i.e. the three day and three night stay in the womb of the earth. In the parable of a man, whom the unclean spirit leaves and to whom it then returns with other more evil spirits making the condition of the man worse than before (Mt 12, 43-45), Jesus refers to Israel. It is proved by the last sentence of verse 45: “And that is how it will be with this evil generation”. Israel chosen by God from among nations rejects Messiah and it becomes outdistanced by pagans on the way to the kingdom. This situation, which Matthew’s contemporaries found difficult to understand resembles a certain event from the times of the Exodus, namely the idolatry of the people at Shittim described in Nm 25, 1-18. By making sacrifices to Baal-Peor the people broke the Sinaitic covenant and committed a sin worse than pagans who were not chosen.

Matthew probably associates the idolatry at Shittim with the parable mentioned above and therefore places it after the pericope about the sign of Jonah in accordance with the order of parallelisms in the Book of Numbers.

The last pericope of the narrative section Mt 11, 1-12, 50: about true relatives of Jesus (12, 46-50) has a common theme with the fragment of Moses’ blessing to Levi’s sons which goes as follows:

“He said of his father, ‘I regard him not’;
his brothers he would not acknowledge,
and his own children he refused to recognize.
Thus the Levites keep your words,
and your covenant they uphold” (Dt 33, 9)

Moses recalls the fidelity of the tribe of Levi shown at Shittim, where Levites following the order of Moses cut out all the Israelites performing the idolatry – even their own relatives. Such conclusion can be drawn from the words of Moses. The common topic is indifference to family bonds – for the sake of faithfulness to God. Let us see, what similarity exists between the words of Moses quoted above and the words of Jesus: “Who is my mother? Who are my brothers? Then extending his hand toward his disciples, he said, ‘There are my mother and my brothers. Whoever does the will of my heavenly Father is my brother and sister and mother to me’” (12, 48-50).

As the text Dt 33, 9 bears upon events at Shittim, Matthew adds a pericope related to them directly after a pericope related to the description of the idolatry at Shittim in the Book of Numbers, i.e. after a pericope about the return to the sin (12, 43-45).

11. The connection of the speech in parables with the Book of Numbers

A. Parallel themes in the discourse in parables and in Nm 33-36

The main theme of the discourse in parables (Mt 13, 1-53) is the kingdom of heaven. Out of seven parables in the discourse only the first does not clearly refer to the kingdom of heaven. The analysis of the last part of the Books of Numbers, chapters 33-36, proves that there exist some parallelisms between it and the discourse in parables. A theme of principle of this part is the Promised Land, its description and its partition. Considering that the Promised Land is a type of the kingdom of heaven, the thematic similarity cannot be denied. Besides the general parallelism we can see that the discourse in parables and Nm 33-36 have several detailed themes in common.

Nm	Mt
33, 1-49 Stages of the Exodus.	13, 1-9.18-23 The parable of the seed. The picture of the new exodus.
33, 50-56 God gives the Israelites Canaan. God's order regarding the partition of Canaan. 33, 55-56 The order to expel pagans.	10, 13-17 Jesus lets His disciples see the secrets of the kingdom. 13, 24-30.36-43 The parable of the weeds.
34, 1-15 The boundary of Canaan	13, 31-35 The parable of the mustard seed and the leaven. Largeness of the kingdom.

34, 16-29 Supervisors of the allotment.	
35, 1-8 Property of the Levites.	13, 44-46 The parable of the treasure and the pearl.
35, 1-8 Cities of asylum.	13, 44-46 The parable of the net.
36 Property of heiresses. Conclusion.	

1) The history of the Exodus (Mt 13, 1-9.18-23 and Nm 33, 1-49)

The first parable of the discourse in parables begins with the following words: “One day a farmer went out sowing”. Among others it shows briefly the Messianic activity of Jesus, the attitude of people to God’s Word, the difficulty the Word meets in developing and its fruitfulness. Thus we have in this parable a symbolic though not general formulation of the work of salvation realized by Jesus, i.e. the new Exodus. The mention of the farmer’s setting out at the beginning of the parables already makes it in a way a picture of the history “of the setting out” of Jesus-Farmer.

Let us pass now to the Book of Numbers. We can find in it, in 33, 1-49 a table of stages of the Exodus in which there is also some information about events that take place in each stage. The table can be considered to be the shortened history of the first Exodus.

2) God’s gift (Mt 13, 10-17 and Nm 33, 53)

The parable of the farmer is followed by the pericope about the aim of the parable and simultaneously about the fact that the disciples of Jesus received the secrets of the kingdom not given to others. The topic of “God’s gift” appears clearly in two logions: “To you has been given a knowledge of the mysteries of the reign of God, but it has not been given to the others” (13, 11), and: “To the man who has, more will be given until he grows rich; the man who has not, will lose what little he has” (13, 12). The theme of “God’s gift” appears also in the Book of Numbers, in the pericope following the table of the Exodus stages. A gift in this case is the Promised Land: “You shall take possession of the land and settle in it, for I have given you the land as your property” (33, 53).

3) Not a holy one among holy ones (Mt 13, 24-30.36-43 and Nm 33, 55-56)

After the explanation of the parable of the farmer Matthew includes the parable of the weed (13, 24-30). The weed symbolizes evil which slips to the reign established by Christ. A similar theme: the coexistence of what is holy with what is not holy appears in Nm almost directly after the text about “the gift”. The holy thing here is the chosen people; the not holy one is pagan tribes. God commands people to expel pagan tribes from the Promised Land

so that they can not threaten Israel: “But if you do not drive out the inhabitants of the land before you, those whom you allow to remain will become as barbs in your eyes and thorns in your sides, and they will harass you in the country where you live” (Nm 33, 55).

4) The size of the kingdom (Mt 13, 31-35 and Nm 34, 1-12)

After the parable of the weed there appears a parable of a grain of mustard seed and leaven. In the previous (13, 32-33) Christ teaches that the reign of God – initially small- will grow into a big tree. In the latter (13, 33) Jesus compares the reign of God to leaven which leavens the whole flour. In the Book of Numbers the designation of borders of the Promised Land follows the order of the expulsion of pagans. In both cases there is the same theme: in the Gospel we read about the size of the reign (small, great, all), in the Book of Numbers – about the size of the Promised Land.

5) The property of the chosen (Mt 13, 44-46 and Nm 34, 13-15)

These are the further parables in the Gospel of Matthew: the parable of the treasure (13, 44) and the parable of the pearl (13, 45-46). They contain the lesson that the reign of God is the greatest treasure and the ones chosen to the reign are ready to give away everything they possess in return for it. The next pericope in the Book of Numbers is the one about the cities of Levites (35, 1-8), where the inspired author mentions the property of the ones chosen to the God’s service. Unlike other Israelites Levites did not receive any hereditary property. Instead they received 48 cities with pasture lands around them. Consequently there is a common theme in these texts: the property of those chosen by God.

6) The separation of the evil from among the people (Mt 13, 47-50 and Nm 35, 9-34)

In the last parable of the reign in chapter 13, the reign of God is compared to the net collecting all sorts of fish (13, 47-50). Fish is the symbol of men. The separation of good fish from the useless ones means God’s judgment at the end of the world. In the Book of Numbers the pericope about the cities of Levites is followed by the text about the cities of asylum (35, 9-34). Here the right of the avenger of blood is formulated. According to this right the relative of a murdered person could kill a man guilty of the crime anywhere they met except the cities of asylum. The right of the avenger of blood was argued in this way: “You shall not desecrate the land where you live. Since bloodshed desecrates the land, the land can have no atonement for the blood shed on it except through the blood of him who shed it” (35, 33). Again thus

a similar topic appears in the parable of the net and in the Book of Numbers, the previous deals with the separation the evil from among the good at the end of the world, and the latter deals with the immediate elimination of a killer to maintain the sacredness of the land.

B. The discourse in parables in the light of parallelisms with the Book of Numbers 33, 1-35, 34

Matthew ends the third narrative part of the main stem of the Gospel with the parallelism to the story about the idolatry of the people at Shittim in Nm 25, 1-18. Reading the Book of Numbers the evangelist comes across a table of stages of the Exodus in chapter 33 and a description of the borders of Canaan in the next chapter. The stages of the Exodus are associated by him with the picture of the new Exodus given by Jesus in the parable of a farmer. The definition of the borders of Canaan makes the evangelist include Jesus' words about the reign of God. The Promised Land is after all a type of the reign of God. Matthew decides to redact the third discourse so that it contains the parable of a farmer and the teaching of Jesus about the reign. The relation between the parable of a farmer and the stages of Exodus is confirmed by the fact that the previous is the only parable in the whole discourse – except a short parable of disciples at the end which Matthew does not refer to the reign of God. The lack of an initial formula: “hō ōmoiōsthē hē basileia tōn ouranōn” or any other similar one is well-founded in the light of parallelisms with the Book of Numbers since the parable of a farmer is not a parable of the kingdom, but of the new Exodus.

After the parable of the farmer parallel to the text about the gift of the land in Nm 33, 53 Matthew places the logion about the gift of the secrets of Kingdom of Heaven delivered to the disciples of Christ (Mt 13, 11). The disciples are new God's people, the secrets of the kingdom are an earnest of the new Promised Land. Then the logion about the secrets is supplemented by Matthew with a logion about the possession (13, 12) which one ought to interpret in the context of the kingdom of heaven. Matthew wishes to contrast the reception of the gift of God's kingdom secrets and consequently coming into possession of the kingdom of heaven with the conquest of the Promised Land.

The theme of the first parable of the kingdom – the one about the weed – was suggested to Matthew by the text about the expulsion of pagans from Canaan (Nm 33, 55-56) following directly the gift and the partition of the land. Matthew remembers that Jesus also mentions the strange element inside the kingdom of heaven, but His approach to the problem is different: He

requires patience and tolerance; the weed has to grow until the time of harvest. The description of the borders of Canaan (Nm 34, 1-15) makes Matthew include in his Gospel two parables referring to the development of the kingdom proclaimed by Christ, about its initial littleness and its final magnitude (Mt 13, 31-33). The evangelist teaches the reader with the words of Christ that the Kingdom of Heaven will not only surpass others, but embrace “everything”. The pericope about the cities for the Levites (Nm 35, 1-8) is associated by the evangelist with the parables of the treasure and the pearl. After the Exodus from Egypt the people received the land, the Levites received cities with adjacent pastures, but the people of the Messianic Exodus receive a lot more. According to Christ the Kingdom of Heaven surpasses all values. The last pericope in the Book of Numbers in which the evangelist can see theme common with the instruction of Jesus about the Kingdom of Heaven is a pericope following that of the cities for the Levites, namely the pericope about the cities of asylum (Lb 35, 9-34). It contains prescriptions to protect a killer by accident, and also the rule about the death penalty for a murder on purpose (cf. Nm 35, 16-34). The Old Testament legislator instructs that only the death of a culprit can purify the earth tarnished with murder. These prescriptions remind the evangelist of the parable of Jesus about the net, the conclusion of which is that in the Messianic kingdom there will be good and bad people, and that the bad will be tolerated by Christ until the last judgment. The Kingdom of God will be cleared on the final day.

Let us advert to the theme of evil in the Kingdom of Heaven, which appears twice in the speech in parables: at the beginning – in the parable of the corn cockle and at the end – in the parable of the net. It is a case similar to the Sermon on the Mount, where the theme of prayer is repeated. This repetition is related to the Pentateuch.

12. Relations of the narrative section Mt 13, 53-17, 27 with the Book of Deuteronomy

A. Common themes occurring in the same order

1) People misinterpret facts and reject the prophet (Mt 13, 53-58 and Dt 1, 22-46)

Although the inhabitants of Nazareth have heard about the miracle of Jesus, they are doubtful about His messianic dignity, because they know Him well. They misinterpret His life among them. Jesus accuses them: “No

prophet is without honor except in his native place, indeed in his own house” (13, 57). The Israelites at Kadesh misinterpret the reports of scouts about the power of the inhabitants of Canaan, despair of the power of God and His promises despite the miracles worked by God at the time of Exodus. Moses accuses the people: “But you refused to go up, and after defying the command of the Lord, your God” (Dt 1, 26). One ought to add that in the description of the rebellion at Kadesh in Nm 13, 1-14, 45 we can read that the Israelites wanted to elect an other commander to replace Moses (cf. Nm 14, 4). To conclude they disregarded the prophet.

Due to the lack of belief among the inhabitants of Nazareth Jesus makes few miracles in their city. Due to the despair of the Israelites at Kadesh God does not help them in the battle against the Amorites.

2) The commander of the people does not enter the kingdom (Mt 14, 1-12 and Dt 1, 37)

The pericope about the arrival of Jesus to Nazareth follows the narrative about the death of the Baptizer. The one proclaiming the imminence of the kingdom (cf. Mt 3, 2) does not enter it himself. In the narrative about the events at Kadesh in Dt Moses speaks about his death before the entry to the Promised Land: “The Lord was angered against me also on your account, and said, ‘Not even you shall enter there’” (1, 37).

3) The miraculous food (Mt 14, 13-21 and Dt 8, 3.16)

Jesus miraculously multiplies loaves of bread and fish. Moses mentions miraculous manna twice.

4) The miraculous crossing of the water (Mt 14, 22-33 and Dt 9, 1-3)

Walking on water Jesus accompanies the Apostles crossing the lake by boat. Through the power of Jesus Peter also walks on water. Moses mentions crossing the Jordan which will be connected – as we know from the Book of Joshua – with the miraculous stopping of river waters.

5) The false devotion (Mt 15, 1-20 and Dt 9, 7-21)

In reply to the accusation of the Pharisees and scribes that Apostles act contrary to the tradition of their ancestors, because they do not wash their hands before a meal, Jesus criticizes the Pharisees and scribes for breaking the commandments of God, while at the same time they require the observation of their own ones for the sake of misinterpreted devotion. Moses reminds people how they irritated God worshiping a golden calf under mount Horeb, i.e. through false worship.

6) Attitude towards aliens (Mt 15, 21-28 and Dt 10, 18-19)

Christ says that He is sent only to the Israelites, but shows mercy to the Canaanite woman and heals her daughter. Moses instructs that God loves the aliens and orders to love them.

7) A brief summary of miracles (Mt 15, 29-31 and Dt 11, 1-7)

Matthew mentions a lot of diseases which Jesus cured on Galilean Lake. Moses mentions a great number of magnificent works of God at the time of Exodus. Whereas Matthew recalls how people responded to the cures, Moses stresses the fact that people listening to him, have seen these signs. Matthew mentions Galilean Lake, Moses – the Red Sea; the evangelist enumerates four kinds of diseases; Moses enumerates four works of God.

8) Miracles in the desert (Mt 15, 32-39 and Dt 11, 5)

Christ multiplies seven loaves and a couple of fish in the desert. Cf. Mt 15, 33 “His disciples said to him, ‘How could ever get enough bred in this deserted spot to satisfy such a crowd?’” Moses reminds the Israelites that they saw great wonderwork in the desert: “...what he did for you in the desert until you arrived in this place”.

9) The sign (Mt 16, 1-4 and Dt 11, 6)

The only sign to be received by the Jews, is, according to Jesus, the sign of Jonah, i.e. in compliance with a text Mt 12, 40 the three-day stay of Jesus in the womb of the earth. Moses in Dt 11, 6 reminds the Israelites the swallowing of Datan and Abiram by the earth which, according to the words of Moses in Nm 16, 28-33, was to be the sign of his mission.

10) People do not understand God’s signs (Mt 16, 5-12 and Dt 29, 1-7)

Jesus criticizes Apostles for being the people of small faith, for not understanding what they can see and for being unable to draw conclusions from two wonderful multiplications of the loaves. Moses criticizes the people for not understanding God’s signs: “But not even at the present day has the Lord yet given you a mind to understand, or eyes to see, or ears to hear” (Dt 29, 3).

11) The appointment of the successor (Mt 16, 13-20 and Dt 31, 1-8)

Jesus promises Peter that He will build His Church on him and give him keys to the Kingdom of Heaven. Moses announces that Joshua will be his successor after his death.

12) The announcement of death (Mt 16, 21-23 and Dt 31, 14)

Jesus for the first time tells Apostles about His death. God announces the approach of death to Moses.

13) God conceals Himself from the people (Mt 17, 1-13 and Dt 31, 16-18)

Three Apostles can see Jesus in His glory of God's Son – "His face became as dazzling as the sun" (17, 2). Jesus not only does not appear to people in such a transfigured form, but even forbids witnesses to talk about it before His death and resurrection. In Dt 31, 16-18 God announces that after the death of Moses the people will break the alliance and He will conceal His face from them.

B. Motives behind the inclusion of subsequent pericopes in Mt 13, 53-17, 27

Thirteen common themes occurring in the same order in Mt 13, 54-17, 27 and in the Book of Deuteronomy suggest that Matthew redacted the fragment of the Gospel mentioned above in relation to Dt. The sermon in parables was based on the Book of Numbers. Having finished the Sermon Matthew, in accordance with his general editorial assumptions, starts to compose the narrative section taking into account the subject matter of the next Book of the Pentateuch, that is to say the Book of Deuteronomy and the number of subsequent episodes. The Book of Deuteronomy contains a large collection of prescriptions including the Decalogue, numerous warnings against breaking the Covenant, encouragement to observe the Law, two stories about the events of the Exodus (cf. Dt 1, 6-3, 29; 9, 7-10, 11), summaries of great works of the Exodus (cf. Dt 7, 19; 8, 2-4.15-16; 11, 2-7; 29, 1-7), and also narratives about the last deeds of Moses, his death and the mourning of the people (cf. Dt 31, 1-34, 12).

Dt

- | | |
|--------------|---|
| 1-3 | The first discourse of Moses. The recapitulation of the history of Exodus, mostly the events at Kadesh. |
| 4, 1-43 | The statutes and orders of Moses. |
| 4, 44-11, 32 | The second discourse of Moses. The recapitulation of the events of Exodus. Statutes and orders. |
| 7, 19 | Summary. |
| 8, 2-4.15-16 | Summary. |
| 11, 2-7 | Summary. |

- 12-26 The Deuteronomy Codex.
- 27-28 The curses and the blessings.
- 29-30 The encouragement to obey the law.
- 29, 1-7 Summary.
- 31-34 Last recommendations of Moses and his death

Writing the narrative section Matthew seeks themes among the texts referring to events and finally he harks back to four out of five summaries present in Dt, to stories about the Exodus, and to stories about the last deeds of Moses presented at the end of the Book.

The first two pericopes: about Jesus at Nazareth and about the death of John the Baptizer are redacted by Matthew on the basis of the third in turn narrative fragment in Nm, whose theme is the sending and the return of scouts to Kadesh as well as the rebellion of people and the God's punishment in Dt 1, 22-46. The cause of the rebellion was the scouts' account of the Land of Canaan. The people did not understand the God's plan and came to the conclusion that they would not conquer the Land of Canaan. It was a human interpretation of facts. The rebellion is the first which menaced the leadership of Moses: the Israelites disregarded Moses and decided to elect an other commander. The events at Kadesh after the return of the scouts are associated by Matthew with the pronouncement of Jesus at Nazareth. The inhabitants of Nazareth interpret the hidden life of Jesus in their city like human beings and do not want to recognise Him as a prophet. It is chronologically the first rejection of Jesus by the Jews. Due to the fact that in the narrative about the events at Kadesh Moses mentions that he will not enter the Promised Land, Matthew writes about the death of John the Baptizer who was guiding people to the kingdom, but did not enter it himself (he did not become a disciple of Jesus) after the pericope about the pronouncement of Jesus at Nazareth.

At this point the question arises why Matthew does not include the pericope about the death of John earlier, in relation to the mention of the death of Moses before the entry to the Promised Land in Nm 20, 12 or Nm 27, 12-14.

In relation to Nm 20, 1-12 Matthew talks about the deputation of John the Baptizer (11, 2-6), which is followed by the testimony of Jesus about John (11, 7-15). The pericope about the death of John did not fit in this context.

As for the relation to Nm 27, 12-14, it is necessary to say that in such a case the pericope about the death of John would appear at the end of the narrative section Mt 11, 2-12, 50, the same one which begins with the story about the deputation of John the Baptizer. Beginning and ending the section

with quite long pericopes about John was not suitable from the point of view of the composition. Therefore Matthew preferred to transfer this theme to the next narrative section.

After the mention about the expedition finished with the defeat (1, 41-46) the author of Dt skips almost forty year – period of the stay of the Israelites in the desert and passes to the route north and the conquest the land beyond the Jordan (Dt 2, 1-3, 29). Then he places the caution of Moses (Dt 4, 1- 40), the pericope about cities of the asylum (Dt 4, 41-43) and the second discourse of Moses (Dt 4, 44-11, 32). The second discourse – apart from a short introduction – begins with the reminiscence of making the covenant on Mount Horeb and the Decalogue (Dt 5, 1-33). It also contains the instructions of Moses and his warnings with two summaries (Dt 6, 1-9, 6), the reminiscence of the idolatry on Sinai, events in Tabeera, Massa etc., the construction of the Ark of the Covenant, the choice of Levi (Dt 9, 7-10, 11) and again instructions and cautions (Dt 10, 12-11, 32).

The evangelist skips the story about the route north and the conquest of the Land beyond the Jordan and stops at the summary of works of the Exodus (Dt 8, 2-4), wherein the wonderful manna is mentioned. In relation to the text about manna Matthew places the pericope about the multiplying of the loaves (Mt 14, 13-21). The parallelism is clear and intelligible here, we can only raise a question why the evangelist does not write about the wonderful multiplication of the loaves earlier, in relation to the mentions of the quail and manna in Ex 16, 13 or in Nm 11, 7-32. It seems possible to answer that question. If it was related to the text in the Book of Exodus: the story about the multiplying of the loaves would have to follow almost directly the story about the temptation, wherein, as we know, Christ rejects the temptation to turn stones into bread. Words “Not on bread alone is man to live” demand a different context than the multiplying of the loaves.

The inclusion of the above mentioned pericope in relation to the text in the Book of Numbers was not suitable either. It would have to appear in the section Mt 11, 2-30 whose theme is the response of people to the teaching of John the Baptizer and Jesus. Jesus here reproaches people for not believing in Him: “What comparison can I use to describe this breed? They are like children squatting in the town squares, calling to their playmate” (11, 16). “He began to reproach the towns where most of his miracles had been worked, with their failure to reform: «It will go ill with you, Chorozain! And just as ill with you, Bethsaida!..»”(11, 20-21). Did the story about crowds listening to Jesus for three days in the desert, not caring for food so as not to lose anything from His sermons fit in the context mentioned above? This story had to be transferred into another context.

The pericope chronologically united with the multiplying of the loaves is, according to Matthew (and also Mark and John), the walking of Jesus on the lake. It does not mean however that this very pericope had to be included here, for example Luke does not have it. It can be assumed that one of the motifs of the inclusion in question is the parallelism with Dt 9, 1-3, the text almost directly following the summary where the manna is mentioned. Referring to the oncoming decisive moment – crossing the Jordan – Moses assures that God will precede the Israelites: “Understand, then, today that it is the Lord, your God, who will cross over before you as a consuming fire...” (Dt 9, 3). Crossing the Jordan is associated by Matthew with the wonderful walking of Jesus on the lake. To enable the Israelites to cross the Jordan, God stopped the waters of the river. Jesus also proved to be the Sovereign of waters: He walked on the lake. Jahveh was preceding Israel and destroying their enemies. Jesus accompanies the Apostles and calms the elements: water and the wind for the sake of their safety.

The next pericope in the Book of Deuteronomy, that about the idolatry on Sinai (9, 7-21), is connected by Matthew with the polemic between Jesus and the Pharisees and scribes on the observation of the tradition of ancestors with regard to the issues of marriage, washing hands and dirty foods. In fact both events are associated with misinterpreted devotion. The Israelites on Sinai did not follow the commandment of God. They wanted to worship God but not in accordance with God’s will. The Pharisees and scribes do not obey God’s commandments so as to fulfill their own vows.

The parallelism between the themes of four consecutive pericopes (15, 21-39) in the Gospel of Matthew and four vicinal texts in Dt (10, 18-11, 7) suggests that in case of Matthew we deal with the conscious selection of themes in relation to Dt. The first text in Dt which, after the idolatry on the Sinai, arouses the evangelist’s interest is the order to love the alien in Dt 10, 18-19: “...who executes justice for the orphan and the widow, and befriends the alien, feeding and clothing him. So you too must befriend the alien, for you were once aliens yourselves in the land of Egypt”. The order makes Matthew face the problem of the attitude of Jesus to the aliens: did He treat the pagans like the Jews? The approach of the Pharisees and scribes to pagans was definitely negative, they considered them to be impure men whose touch caused impurity. The attitude towards pagans was undoubtedly very controversial in the dialogue between the Christians and the Jews. We know that even in the Jerusalem community it gave rise to serious misunderstandings: “...when Peter went up to Jerusalem some among the circumcised took issue with him, saying, «You entered the house of uncircumcised men and ate with them»” (Acts 11, 2-3). Matthew decides to show some event from the life

of Jesus presenting the attitude of Jesus to pagans. Thus the pericope about the healing of the daughter of a Canaan woman (Mt 15, 21-28) comes into being.

In fact Matthew tackles the problem of pagans earlier in the narrative about the cure of the centurion's servant (cf. 8, 5-13). Christ announces there that "many will come from the east and the west and will find the place at the banquet in the kingdom of God..." (Mt 8, 11). Yet there is a certain difference between the way a pagan is treated in these two tales. Christ immediately expresses His will to go and cure the servant at the request of the centurion. In contrast He does not respond to the crying of a Canaan woman, and when His disciples interfere He answers: "My mission is only to the lost sheep of the house of Israel" (15, 24). At last however He hears the request of a women, and even praises her strong faith. Christ did not address His teaching to pagans, He charged His disciples with the work of the evangelization of pagans. However why does Matthew emphasize so much – with the words of Jesus – the privilege of the Jews in this pericope? It is probably connected with the words of Moses from the context of the order to love the aliens. Three verses before that order Moses says: "Yet in his love for your fathers the Lord was so attached to them as to choose you, their descendants, in preference to all other peoples, as indeed he has now done" (Dt 10, 15). Showing the charity of Jesus to a pagan, which was in accordance with the Old Testament order of loving them, Matthew simultaneously points out that Jesus in His activity accepted the God's plan of choosing the Jews.

The next three themes are derived by the evangelist from the next pericope in Dt: the summary of the works of the Exodus (11, 1-7).

First, in relation to the whole summary, he writes about cures along Lake of Galilee (Mt 15, 29-31). Being probably influenced by Is 35,5-6 he enumerates here four weaknesses and diseases here:

„Then will the eyes of the blind be opened,
The ears of the deaf be cleared;
Then will the lame leap like a stage,
Then the tongue of the dumb will sing”.

Then in relation to Dt 11, 5 "what he did for you in the desert until you arrived in this place" he includes the second story about the multiplying of the loaves in the desert (Mt 15, 32-39).

The next verse also becomes a source of inspiration for Matthew. It contains the speech about the swallowing of Datan and his advocates by the earth, which was the sign of his mission for Moses (Dt 11, 6; cf. Nm 16, 30). Matthew associated the narrative about this event in Nm 16, 1-35 with

Jesus' answer to the request of the scribes and Pharisees for a sign from the sky (cf. Mt 12, 38-42). The subject of the rebellion of Datan in Dt induces Matthew to continue the theme of a sign. Thus a pericope about a new request for a sign (Mt 16, 1-4) comes into being. The answer of Jesus is not the same as previously, but there appears an identical sentence, which in the first case is at the beginning, and in second at the end of the statement: "An evil, faithless age is eager for a sign, but no sign will be given it except that of Jonah" (Mt 16, 4).

In appeals for faithfulness, in the further part of the second great speech of Moses, the evangelist does not see topics he might refer to. Neither does he find them in the Deuteronomy Codex (Dt 12, 1-26, 19), in the pericope about writing down the Law (Dt 27, 1-10), nor in curses and blessings attached to the Law (Dt 27, 11-28, 69). Still he will return to these texts while redacting the last great discourse of Jesus. Now he stops only at the reproaches of Moses towards people in Dt 29, 1-3: "You have seen all that the Lord did in the land of Egypt before your very eyes to Pharaoh and all his servants and to all his land; the great testings your own eyes have seen, and those great signs and wonders. But not even at the present day has the Lord yet given you a mind to understand, or eyes to see, or ears to hear". They resemble the reproaches pleaded by Jesus to His Jewish contemporaries; they were similarly blind to all wonderworks and signs of God. A particular similarity to the above mentioned objection appeared in a logion about the aim of a parable: "I use parables when I speak to them because they look but do not see, they listen but do not hear or understand" (Mt 13, 13). Why should Matthew undertake the topic of blindness for the second time? Because Jesus contrasts the Apostles with the Jews there: "But blest are your eyes because they see, and

blast are your ears because they hear" (Mt 13, 16). And did the Apostles really understand all that? Matthew considers it necessary to add to what one can read about the Apostles a pericope that the Apostles, despite having witnessed lot of the miracles also found it difficult to understand fully the meaning of the events they participated in, as well as the secret of Jesus. The pericope about the leaven of the Pharisees and Sadducees (Mt 16, 9-12) fulfils this very aim.

However it is also possible that Matthew added the above-mentioned pericope to the previous one simply for the sake of the common topic: the Pharisees and Sadducees. Christ first gets into disputes with them, afterwards he warns the Apostles of them. The order is logical. Yet also in this case the parallelism with Dt 29, 1-3 can explain something to us: namely the emphasis put in the pericope on the lack of understanding Jesus' miracles among the

Apostles. The warning against the Pharisees and Sadducees does not require the critique of the Apostles, especially so strong – Christ reproaches the Apostle: “How weak your faith is! Do you still not understand?” (Mt 16, 8). The lack of understanding among the Apostles is the second theme here and it can possess its own literary justification.

The next text in the Book of Deuteronomy which attracts Matthew’s attention is the pericope about the designation of Joshua to be the successor of Moses in 31, 1-8. Matthew remembers that Jesus also designated His successor. That’s why he includes here the story about Peter’s confession and Jesus’ promise to build His Church upon him (Mt 16, 13-20). Let us advert that in both texts there is an assurance that God’s people will defeat enemies. Moses tells Joshua: “Be brave and steadfast, for you must bring this people into the land which the Lord swore to their fathers he would give them; you must put them in possession of their heritage. It is the Lord who marches before you; he will be with you and will never fail you or forsake you. So do not fear or be dismayed” (Dt 31, 7-8). Christ says to Peter: “I for my part declare you, you are ‘Rock’, and on this rock I will build my church, and the jaws of death shall not prevail against it. I will entrust to you the keys of the kingdom of heaven. Whatever you declare bound on earth shall be bound in heaven; whatever you declare loosed on earth shall be loosed in heaven” (Mt 16, 18-19).

However one problem should be explained: the pericope about the designation of Joshua for the successor of Moses in Dt 31, 1-8 is not the first one devoted to this theme, the first appears in Nm 27, 15-23. Why does Matthew not write about the promise given to Peter in relation to the text in Nm 27, 15-23? Let us focus our attention on the fact that the promise is connected with the confession of Peter’s faith: “You are the Messiah... the Son of the living God!” (Mt 16, 16). Matthew probably wanted to sum up the series of wonderful events in the second section of the miracles (13, 54-17, 27) with this confession. The whole section is redacted in the perspective of the theme of God’s dignity of Jesus. The relation with Nm 27, 15-23 would have to appear at the end of the narrative section Mt 11, 2-12, 50, where there is only one narrative about a miracle.

Another explanation is also possible: the confession of Peter is compositionally linked with the testimony of heavenly Father on the mount of transfiguration („This is my beloved Son”)(Mt 17, 5) and they create together a culminant point of the revelation of the dignity of Jesus. If Matthew’s intention was really to create such a culminant point, then it becomes self-evident that a pericope containing the testimony of Peter could not be included in the structure of the Gospel earlier.

Several verses further in the Book of Deuteronomy Matthew comes across the announcement of the death of Moses: “The Lord said to Moses, «The time is now approaching for you to die. Summon Joshua, and present yourselves at the meeting tent that I may give him his commission»” (31, 14). In parallel to it the evangelist places the first prophecy of the Passion and the Resurrection of Jesus: “From then on Jesus [the Messiah] started to indicate to his disciples that he must go to Jerusalem and suffer greatly there at the hands of the elders, the chief priests, and the scribes, and to be put to death, and raised up on the third day” (16, 21).

Another problem arising here name is why Matthew does not include the first prophecy of the Passion and the Resurrection in relation to previous mentions of the death of Moses, i.e. in Nm 20, 12 or Nm 27, 12-14. The displacement of the theme is probably caused by the necessity of connecting Peter’s confession with it, what’s more the confession must anticipate the prophecy of the Passion. Such a sequence is required by psychology and such is the chronology of events. Jesus first demands the confession of faith from the Apostles – “«And you,» he said to them, «who do you say that I am?»” (Mt 16, 15), and later He reveals the shocking truth about His Passion to them.

After the announcement of the death of Moses the author of Dt places the prophecy about the infidelity of the Israel as well as the announcement of the punishment for breaking the Covenant: God will forsake His people, He will hide his face from them and befall them with trouble (Dt 31, 16-18). The hiding of face is mentioned twice in this short text: in the verse 17: “I forsake them and hide my face from them”, and in verse 18: “Yet I will be hiding my face from them at that time”. The hiding of God’s face is associated by Matthew with the transfiguration of Jesus, as it is a testimony that Jesus hid His true face full of the God’s Son’s glory from people.

13. Relations of the ecclesiological discourse with the Book of Deuteronomy

A. Parallel themes

1) The great in the kingdom of God (Mt 18, 1-5 and Dt 1, 9-15)

The Apostles ask Jesus: “Who is of greatest importance in the kingdom of God?” (Mt 18, 1) Jesus orders them to become like children. Moses chooses leaders as officials over thousands, over hundreds, over fifties and

over tens (he makes them “great” amidst the people). The terms: “small” (the micron) and “great” (megan) are used a little further on, in Dt 1, 17.

2) The way of conduct in case of controversy (Mt 18, 15-17 and Dt 1, 16-17)

Both Christ and Moses instruct how one ought to administer true justice. Christ says: “If your brother should commit some wrong against you, go and point out his fault, but keep it between the two of you. If he listens to you, you have won your brother over. If he does not listen, summon another, so that every case may stand on the word of two or three witnesses. If he ignores them, refer it to the church” (Mt 18, 16-17). Moses orders the judges to: “Listen to complaints among your kinsmen, and administer true justice to both parties even if one of them is an alien” (Dt 1, 16). It is noteworthy that in both texts the same word “brother” (adelfos) is used.

3) The God’s judgment (Mt 18, 18 and Dt 1, 17)

Christ gave the Apostles the judicial authority which in some sense is divine: “I assure you, whatever you declare bound on earth shall be held bound in heaven, and whatever you declare loosed on earth shall be held loosed in heaven” (Mt 18, 18). Moses calls the administration of justice by judges he appointed a “God’s judgment” (krisis tou theou) (Dt 1, 17).

4) The scandal (Mt 18, 6-9 and Dt 1, 27-28)

Christ warns against the scandal. Moses reminds the Israelites that they rebelled under the influence of scouts who did not believe in the possibility of the conquest of the Promised Land. Cf. Dt 1, 28b: “Our kinsmen have made us fainthearted by reporting that the people are stronger and taller than we, and their cities are large and fortified to the sky; besides, they saw the Anakim there”. In the description of the rebellion at Kadesh in the Book of Numbers the perfidious activity of scouts is shown in this way: “But the men who had gone up with him said, «We cannot attack these people; they are too strong for us». So they spread discouraging reports among the Israelites about the land they had scouted” (Nm 13, 31-32).

5) One ought to trust God; God is present among His people (Mt 18, 19-20 and Dt 1, 30-33)

Christ assures that God will hear the prayer of those who gather in the name of Jesus – He will be among them: “Again I tell you, if two of you join your voices on earth to pray for anything whatever, it shall be granted you by my Father in heaven. Where two or three are gathered in my name,

there am I in their midst” (Mt 18, 19-20). Moses reminds people that after the scouts’ return the people lost their faith in God’s assistance, though they experienced His presence at the time of the Exodus from Egypt and during the journey in the desert: “Despite this, you would not trust the Lord, your God, who journeys before you to find you a resting place – by day in the cloud, and by night in the fire, to show the way you must go” (Dt 1, 32-33). Moreover a little further in Dt 1, 45 Moses reminds the Israelites that God did not hear their request for help in the battle against Amorites: “On your return you wept before the Lord, but he did not listen to your cry or give ear to you”.

6) Proceeding with a culprit (Mt 18, 21-35 and Dt 19, 1-21)

Jesus orders us to forgive even seventy-seven times. According to the Mosaic law a murderer by accident may take refuge in cities of refuge, whereas an intentional one must suffer death: “Do not look on him with pity, but purge from Israel the stain of shedding innocent blood, that you may prosper” (Dt 19, 13). The false witness must also be punished: “Do not look on such a man with pity. Life for life, eye for eye, tooth for tooth, hand for hand, and foot for foot!” (Dt 19, 21).

B. Motives of the inclusion of consecutive pericopes into the ecclesiological discourse

All the above-mentioned themes appear in Dt and in the ecclesiological discourse in the same order. Furthermore in Dt the first five of them appear in the first chapter, that is to say in the near context, and themes 1-2-3 even in the same pericope about the institution of judges. It leads to the conclusion that we deal with a literary influence.

After the narrative part the evangelist starts the redaction of the fourth discourse. We know that the alternation of narrative blocks and long discourses of Jesus is a characteristic feature of his Gospel. Each of the preceding sermons possessed a general theme; the theme of this one was to be the instruction of Jesus about the life in the Church, parallel to the collection of prescripts in the Book of Deuteronomy. The ethics of the Messianic kingdom was the contents of the Sermon on the Mount. Why then is ethics referred to for the second time? It is because the collections of ethical prescripts are also repeated in the Pentateuch. Also the Book of Deuteronomy, as its title suggests, is largely a collection of laws well-known from the preceding Books. It seems that the theme of the sermon is determined

by the words of Moses from the fourth chapter of Dt: “Now, Israel, hear the statutes and decrees which I am teaching you to observe, that you may live, and may enter in and take possession of the land which the Lord, the God of your fathers, is giving you” (Dt 4, 1). Yet contrary to the authors of Dt Matthew does not include in the sermon instructions we are already familiar with, except the logion about an outrage (cf. Mt 5, 29-30 and 18, 8-9).

The contents of the first chapter of Dt, similarly to the next two ones, is the story of the Exodus. We can read here, among others, about the institution of leaders by Moses and empowering them with judicial authority (1, 9-18). Five other texts also refer to judicial authority in Dt: in 16, 18-20; 17, 8-13; 19, 15-21; 21, 1-9; 25, 1-3. Matthew remembers that Jesus also referred to judging controversies and gave the judicial power to the Apostles. For this very reason this issue cannot be skipped. The evangelist begins the discourse with the Apostles’ question “Who is of greatest importance in the kingdom of God?” (Mt 18, 1) parallelly to the recommendation of Moses: “Choose wise, intelligent and experienced men from each of your tribes, that I may appoint them as your leaders” (Dt 1, 13). Wise, intelligent and experienced leaders are “of great importance” among the old God’s people. Christ himself defines who is of great importance among the new people. It is also proper to add that the question of the “little and great” is considered in the same pericope of Dt (1, 17). It is not the first time that the issue of “the small” and “the great” appears in the Gospel. It has already been mentioned in the Sermon on the Mount; there the great one was someone who followed ethical commands given by Jesus: “That is why whoever breaks the least significant of these commands and teaches others to do so shall be called least in the kingdom of God. Whoever fulfills and teaches these commands shall be great in the kingdom of God” (Mt 5, 19). Now Matthew supplements the teaching with the following words of Jesus: “I assure you, unless you change and become like little children, you will not enter the kingdom of God. Whoever makes himself lowly, becoming like this child, is of greatest importance in that heavenly reign” (Mt 18, 3-4). The next logion is devoted to welcoming a child (Mt 18, 5) and contains a warning against outraging the “little ones which believe in Jesus” (Mt 18, 6-14).

The subject of appointing leaders and judges by Moses is also touched in Ex 18, 13-27. Why does Matthew not undertake it earlier? He could not do it earlier i.e. parallelly to Ex 18, 13-27 because the pericope about the judicial power in the Church to which the logions about the great and the little are an introduction, would have to precede both the pericope about the call of the Apostles (Mt 10, 1-4) and the mention of the Church foundation (Mt 16, 18).

The pericope about the outrage (Mt 18, 6-9) contains the speech about the “little”; cf. 18, 6: “On the other hand, it would be better for anyone who leads astray one of these little ones who believe in me, to be drowned by a millstone around his neck, in the depths of the sea”. Undoubtedly this pericope is included here in relation to the remark of Moses about the perfidious activity of the scouts which brought about the rebellion of the people; see Dt 1, 28. With the words of Jesus Matthew warns the enemies of the Gospel contemporary to him against a similar activity and a similar sin.

Then, parallelly to the recommendation of Moses about settling controversies (Dt 1, 16-17), the evangelist includes Jesus’ teaching about the conduct in case of a controversy with a brother (Mt 18, 15-17). Parallelly to the statement of Moses that the decisions of leaders are “God’s judgment” (Dt 1, 17) Matthew places a logion about the authority of the Apostles, which leads to the conclusions that their decision will be confirmed by God as if they were His own ones (Mt 18, 18). Matthew instructs the Church that judgments of the superiors appointed by Jesus are “God’s judgment” in a much more perfect way than in the Old Covenant.

An utterly new theme appears in Mt 18, 19-20. It is the hearing of a prayer and the presence of God. The appearance of this subject can be explained by the influence of an excerpt from the first chapter of Dt – verses 30-33, wherein Moses reminds the Israelites that God neither heard the prayers nor assisted them when they stopped trusting in Him and opposed Him. They committed a great sin, because God had given them ample evidence of His presence and help at the time of the Exodus from Egypt as well as during their stay in the desert. Matthew delivers to the people of the new Covenant the assertion of Jesus that God will hear them out and that Jesus will accompany them if they gather in His name.

Matthew finishes the discourse with the pericopes about the necessity to forgive (18, 21-22) and about a merciless official (18, 23-35). Although they can be connected with the pericope about a fraternal correction (Mt 18, 15-18), it must be stressed that they directly follow not that very pericope, but the one referring to the power of a united prayer. Matthew seems to place it just there probably in relation to the law of retaliation in Dt 19, 1-13 and in Dt 19, 15-21. Matthew drops a hint to the prescript from the latter pericope in the pericope about the fraternal correction: “so that every case may stand on the word of two or three witnesses” (Mt 18, 16); cf. Dt 19, 15 “One witness alone shall not take the stand against a man in regard to any crime or any offense of which he may be guilty...”. The evangelist wants to contrast the Old Testament law “an eye for an eye” with a new law – that of

forgiveness and charity. Let us add that Christ already quotes the law of retaliation in the Sermon on the Mount (cf. Mt 5, 38).

The ecclesiological discourse fulfilled in the number of episodes of the Exodus cycle. In 19, 1 Matthew says: “When Jesus has finished this discourse, he left Galilee and came to the district of Judea across the Jordan”. With 19, 1 Matthew begins the cycle of the conquest of the Promised Land. Now Jesus will be a new Joshua and the Book of Joshua will become the main, though not unique source of themes.

14. The relation of the narrative part Mt 19-23 with the Book of Deuteronomy and with the Book of Joshua

A. Common themes appearing in the same order in the section Mt 19, 1-21, 22 and Dt or Jos

1) A divorce (Mt 19, 1-9 and Dt 24, 1-4)

Christ forbids divorces. The author of Dt permits divorces and defines their consequences.

2) The obedience to commandments is the condition of life (Mt 19, 16-22 and Dt 30, 15-20)

A young man asks Christ what he should do to achieve eternal life. Christ answers that he should follow the commandments. In the end of his discourse (Dt 30, 15-20) Moses calls the Israelites to obey God and instructs that obedience means life: “Here, then, I have today set before you life and prosperity, death and doom. If you obey the commandments of the Lord, your God, which I enjoin on you today; loving him, and walking in his ways, and keeping his commandments, statutes and decrees...” The noun “life” (hē dzōē) appears four times in this discourse, and the verb “to live” twice (dzaō). What’s more both texts share the same theme: one ought to follow the commandments in order to live (22).

3) Proper understanding of leadership (Mt 20, 24-28 and Jos 1, 16-18)

Jesus puts Himself as a model of a superior: he has come not to be served, “but to serve, to give his own life as a ransom for the many” (Mt 20, 28). The Israelites accept the authority of Joshua: “If anybody rebels against your orders and does not obey every command you give him, he shall be put to death” (Jos 1, 18). There are two different attitudes to a leadership here: according to Jesus a superior serves, he is even ready to sacrifice his life;

according to the Israelites a superior gives orders and can put the disobedient to death.

4) God leads the Israelites along the road which they have not known before (Mt 20, 29-34 and Jos 3, 1-6; cf. Is 42, 16).

Christ is followed by two blind men whom he has healed; they are walking down a road which they have not known before. The Israelites, according to the words of their superiors, will follow the Ark of the Covenant down the road which they have not known before; cf. Jos 3, 4 "...that you may know the way to take, for you have not gone over this road before". One ought to add that the First Song of the Servant of Jahveh referring to the activity of Messiah, contains the following text:

"I will lead the blind on they journey;
by path unknown I will guide them,
I will turn darkness into light before them,
and make crooked ways straight.
This things I do for them,
and I will not forsake them". (Is 42, 16).

5) The Captain of the hosts of the Lord demands the cult for the holy place (Mt 21, 12-13 and Jos 5, 15).

Jesus ejects vendors from the Temple, He says to the Israelites: "Scripture has it: 'My house shall be called a house of prayer', but you are turning it into a den of thieves." The commander of the host of Jahveh orders Joshua: "Remove your sandals from your feet, for the place on which you are standing is holy".

6) The Curse (Mt 21, 18-22 and Jos 6, 26)

Jesus curses a fig tree symbolizing the Israel. Joshua curses Jericho.

B. The influence of Dt and Jos on the composition of Mt 19, 1-21, 22

The ecclesiological discourse is followed by a narrative part. Although both in the discourse and in the preceding narrative part Matthew harked back to the texts from the Book of Deuteronomy and referred to its last chapter, he still borrows themes from it. Two topics are involved here: the marriage (Dt 24, 1-4) and the obedience to commandments as the condition of life (Dt 30, 15-20). The evangelist could not touch them in the narrative

part 13, 54-17, 27, because it was to be the section about wonderworks leading to the conclusion that Jesus was Messiah, a God's Son; cf. Mt 16, 13-20; 17, 1-8; 17, 24-27. Two themes mentioned above absolutely did not match this section. They fitted with the ecclesiological discourse, but the form in which the evangelist wanted to develop them i.e. that of a dialogue, did not correspond to the discourse in question. The dialogue presents not only the teaching of Jesus, but also the opinion of His contemporaries. It is a perfect way of expanding the theme, it introduces to the Gospel the elements of a drama and affects imagination. So as not to resign of the form of a dialogue Matthew decided to place the two themes from Dt mentioned above in the narrative section just after the ecclesiological discourse.

Thus in relation to the precepts about divorce in Dt 24, 1-4 the evangelist includes the dialogue between Jesus and the Pharisees about the indissolubility of marriage (19, 1-9) and the dialogue between Jesus and His disciples about marriage and celibacy (19, 10-12). One ought to underline that to contradict the teaching of Jesus about the indissolubility of marriage the Pharisees quote the precept about divorce from Dt 24, 1.

Then in relation to incredibly suggestive pronouncements of Moses (Dt 30, 15-20), wherein he tells the Israelites to obey the Law as it is the condition of life in the Promised Land, Matthew redacts the pericope about a rich young man. The conclusion the pericope leads to is that Jesus also demanded the obedience to commandments as it was the condition of life – in this case however – the eternal one.

The dialogue with the young man enables Matthew to develop also other themes: the danger of riches (19, 23-26) and the reward for a voluntary poverty (19, 27-30). Since the second theme is associated with the one “the last shall be first”, later on Matthew includes the parable of the laborers in a vineyard which ends with the following words: “Thus the last shall be first and the first shall be last” (Mt 20, 16).

In Jos 1, 16-18 Matthew encounters a text on the authority of Joshua and can see the contrast between, what Jesus says about leadership and the way the Israelites perceive the leadership of Joshua. Jesus comes to serve, till giving His life; Joshua reigns, the disobedience to him is punished with death. Parallely to the text of Jos 1, 16-18 Matthew redacts two pericopes: about Zebedee's sons (Mt 20, 20-24) (the introduction to the second one) and about the leadership (Mt 20, 25-28).

The text from the book of Joshua 3, 4 “that you may know the way to take, for you have not gone over this road before” reminds Matthew of the words from the First Song of the Servant of Jahveh: “I will lead the blind on their journey; by paths unknown I will guide them. I will turn darkness

into light before them, and make crooked ways straight.” (Is 42, 16). Matthew hints at this song in 3, 17. It belonged to the testimony of the Messianic dignity of Jesus, Luke quotes it in the story about the discourse of Jesus in Nazareth; cf. Lk 4, 18-19. To conclude in relation to Jos 3, 4 Matthew includes the story about the healing of two blind men at Jericho, because this miracle not only testifies the fulfillment of the prophecy from Is 42, 16, but is also in a way foretold by the text from the book of Joshua.

Such an interpretation of the story about the healing of two blind men is also suggested by the following literary data: (1) the episode happens at Jericho, i.e. the area where crossing the Jordan by the Israelites under the command of Joshua took place, (2) there were two blind people, (3) this is the unique case in the Gospel of Matthew, where the healed follow Jesus (they are going as the people under the command Joshua).

The next text which attracts Matthew’s attention is the description of the mysterious vision of Joshua in the fields of Jericho (Jos 5, 13-15). Matthew associates this description with the triumphant entry of Jesus to Jerusalem, the arrival to the Temple and the expulsion of vendors from the Temple. Jesus is greeted in the holy city as “He who comes (ho erchomenos) in the name of the Lord” (Mt 21, 9); the Captain of the host of the Lord refers to himself: “I am the captain of the host of the Lord and I have just arrived (nuni peragegona)” (Jos 5, 14) Jesus demands respect to the Temple, the Captain of the host – respect to the place, whereon he stands. Contrary to Matthew and the other synoptics evangelist John does not connect the triumphant entry of Jesus to Jerusalem with the cleaning of the Temple; the latter event appears at the beginning of his Gospel, in 2, 13-22.

After the Captain of Jahveh’s host reveals himself, after the conquest of Jericho and the mention of Rachab there follows in the Book of Joshua the remark about the curse cast by Joshua against Jericho (6, 26-27). It might have made Matthew think of the curse cast by Jesus on the fig tree (Mt 21, 18-22).

15. The influence of the last speeches of Moses and Joshua on the redaction of the eschatological discourse

In last speeches of Moses and Joshua and in the eschatological discourse there are some common themes –very general however – which suggest some degree of literary dependence. Let us examine the contents of the speeches.

The last but one speech of Moses (Dt 27, 11-28, 69):

- 1) Curses for different offences (27, 11-26).
- 2) Blessings for faithfulness (28, 1-14).
- 3) Curses for breaking the covenant (28, 15-69).

The last speech of Moses (Dt 29, 1-30, 20):

- 1) The reminder of great works of the Exodus (29, 1-7).
- 2) The call to observe the covenant (29, 8-17).
- 3) Warnings (29, 18-28).
- 4) The promise of God's blessing after the conversion of Israel (30, 1-14).
- 5) The call to love God and to observe the law prescriptions (30, 15- 20).

The last but one speech of Joshua (Jos 23, 1-16):

- 1) The call to be faithful to the law (Jos 23, 1-11).
- 2) Warnings (23, 12-16).

The last speech of Joshua (Jos 24, 1-15):

- 1) The reminder of God's Acts of kindness at the time of the Exodus and the conquest of the Promised Land (24, 1-13).
- 2) The call to serve God (24, 14-15).

The eschatological discourse (Mt 24-25):

- 1) Warnings against false rumours about parusia and prophecies about the destruction of Jerusalem and the end of the world (24, 1-41).
- 2) The call to be watchful and the parable of the encounter with Jesus – the Judge (24, 42-25, 30).
- 3) The picture of the Last Judgment (25, 31-46).

We can see that in all the speeches of Moses except the last but one (Dt 27, 11-69) one of the main themes is the call to be faithful to the recognized rules of life. In the last speech of Moses there are five such calls: 1) "Keep the terms of this covenant" (Dt 29, 8); 2) "Let there be, then, no man or woman...who would now turn away their hearts from the Lord, our God" (Dt 29, 17a); 3) "Let there be no root that would bear such poison and wormwood among you!" (Dt 29, 17b); 4) "If you obey the commandments of the Lord, your God" (Dt 30, 16); 5) "Choose life" (Dt 30, 19)³⁰. In the last but one speech of Joshua

³⁰ J. Schmidt associates the call to the observance of the law in Dt 30, 15-20 rather with Mt 7, 21-27. But he is dealing with the similarity only not with the literary dependence; cf. *L' Evangelo secondo Matteo*, Brescia 1957, p. 192; cf. A. Schulz, *Modelli di paronesi*

there appear three calls to be faithful: 1) “Therefore strive hard to observe and carry out that is written in the book of the law of Moses” (Jos 23, 6); 2) “but you must remain loyal to the Lord, your God” (Jos 23, 8); 3) “Take great care, however, to love the Lord, your God” (Jos 23, 11). In the last speech of Joshua there is one call to observe the law: “Now, therefore, fear the Lord and serve him completely and sincerely” (Jos 24, 14). In the eschatological discourse the call to be watchful appears three times: 1) “Stay awake, therefore! You cannot know the day your Lord is coming” (Mt 24, 42); 2) “You must be prepared in the same way. The Son of Man is coming at the time you least expect” (Mt 24, 44); 3) “The moral is: keep your eyes open, for you know not the day or the hour” (Mt 25, 13).

Furthermore in the third part of the eschatological discourse Christ refers to the condemned and enumerates their wrongdoings (Mt 25, 41-46).

It resembles the collection of twelve curses in the last but one speech of Moses (Dt 27, 11-26). The award for the blessed in Mt 25, 34-40 can be associated in turn with blessings for the faithful to God’s law in this speech (Dt 28, 1-14).

The thematic similarities mentioned above show that while redacting the last great discourse of Jesus, and more exactly the second and the third parts of it Matthew made allowance for the contents of the last speeches of Moses and Joshua. However the influence of the Old Testament example does not go beyond the choice of the general theme: the call to be watchful and the Last Judgment.

16. Formulas and schemata of small texts adopted from the Pentateuch

Matthew takes advantage of the Old Testament not only to select themes and to compose the Gospel. Sometimes the evangelist derives from it certain formulas and schemata for smaller fragments. A formula is a collocation of the same three words in the same order, or a set of a bigger number of words, but not fully identical, which is repeated in two Gospels yet not included in the text as a quotation. Talking about the borrowing of the schema I mean the repetition of certain words or ideas in the same or inverse order. Matthew

cristiana, [in:] J. Schreiner, G. Dautzenberg and others, *Forma and esegesi del Nuovo Testamento*, Bari 1973, p. 413.

adopts the formula from the Pentateuch in 2, 20; 3, 1 and 13, 3 and the schema in 2, 22-23a.

1) Mt 2, 20/Ex 4, 19

The formula in 2, 20 “Tethnēkasin gar hoi dzētountes tēn psuchēn tou paidiou” is taken by Matthew from the fragment about the return of Moses to Egypt; cf., “tethnēkasin gar pantes hoi dzētountes sou ten psuchēn” (Ex 4, 19).

2) Mt 3, 1/Ex 2, 11

Matthew begins the pericope about the activity of John the Baptizer almost in same manner in which the author of the Books of Exodus begins the story about the adult life of Moses:

Ex 2, 11	Mt 3, 1
egeneto	
de en tais hēmerais	en de tais hēmerais
tais pollais	
ekeinai	ekeinai
	paraginetai

3) Mt 13, 3/Ex 20, 1

The following sentence: “kai elalēsen autois polla en parabolais legōn” (13, 3) appears in the introduction to the parable of the seed which is also the introduction to the whole discourse in parables. The evangelist probably redacts it under the influence of the sentence from the introduction to the Decalogue in Ex 20, 1: “kai elalēsen kurios pantas tous logous toutous legōn”. The expression “kai elalēsen... legōn” is repeated later in Dt 25, 1, which could additionally attract the attention of the evangelist.

In fact the incomplete formula in question should be placed at the beginning of the Sermon on the Mount – it originates from the introduction to the Decalogue. Here, in the introduction to the discourse in parables, one might expect the formula used in the Sermon on the Mount “kai anoiksas to stoma autou” (Mt 5, 2), because it is adopted from Ps 78, 2, where the author refers to the teaching in parables – “anoikso en parabolais to stoma mou”. Matthew probably makes changes so as not to use it twice in the discourse in parables, where he quotes Ps 78, 2 in the verse 35: “Anoikso en parabolais to stoma mou”.

4) Mt 2, 22-23a/ Ex 2, 14c-15

In the redaction of Mt 2, 22-23a the evangelist takes advantage of the schema of Ex 2, 14c-15 using inversion twice.

– Mt 2, 22-23a: akousas de hoti Archelaos basileuei tēs loudaias anti tou pathros autou Herodou efobēthē ekei apelthein chrēmatistheis de kat'onar anechōrēsen eis ta merē tēs Galilaias, kai elthōn katōkēsen eis polin legomenēn Nadzaret...

– Ex 2, 14c-15: ...efobēthē de Mōusēs kai eipen Ei houtōs emfanēs gegonen

to hrēma touto; ēkousen de Faraō to hrēma touto kai edzētei anelein Mōusēn aechōrēsen de Mōusēs apo prosōpou Faraō kai ōkēsen en gē Madiam elthōn de eis gēn Madiamn ekathisen epī tou freatos.

The following words are repeated:

Ex	Mt
2, 14 efobēthē	2,22 akousas
2, 15 ēkousen	efobēthē
anechōrēsen	anechōrēsen
ōkesen	2,23 elthōn
elthōn	katōkese

CHAPTER IV

The influence of texts other than the Hexateuch on the redaction of sections and pericopes

The order of themes in the Gospel of Matthew is parallel not only to Hexateuch, but also to fragments of other Books of the Old Testament, which undoubtedly points to literary dependence. However, the influence in question is generally limited to short pericopes. The eschatological discourse is an exception since here parallelisms with the Book of Daniel appear in a bigger fragment.

1. The role of the Book of Daniel 11-12 in the redaction of the eschatological discourse

There is no doubt that the statements of Jesus about the destruction of Jerusalem and the end of the world are considered by Matthew in the light of eschatological prophecies of the Old Testament, especially the Book of Daniel, where Jerusalem and the temple at final times are referred to in chapters 9-12. Jesus himself refers his listeners to this very book: “When you see the abominable and destructive thing which the prophet Daniel foretold...” (Mt 24, 15)¹. Chapters 9-12 form two sections, both of which

¹ C. H. Dodd enumerates the chapters 7 and 12 of the Book of Daniel to the sources of testimonies of the primitive Church; Cf. *Secondo le Scritture. Struttura fondamentale della teologia del Nuovo Testamento*, Brescia 1972, p. 73.

begin with chronological information followed by the mention of the prophet's prayers, the description of the vision and the instruction of the angel about future. The first section embraces the ninth chapter,

the second section – chapters 10-12. Both in the second section and in the eschatological discourse there are many common themes.

A. Parallel themes in Mt 24, 1-14 and Dn 11, 14-35

1) False messiahs (Mt 24, 5 and Dn 11, 14)

Jesus announces that many will come attempting to impersonate Him and they will deceive a lot of people. Angel reveals to Daniel that “In those times many shall resist the king of the south, and outlaws of your people shall rise up in fulfillment of vision, but they shall fail”. The name “outlaws of your people” can mean Jewish leaders exhorting to an uprising against Rome. They were repeatedly thought to have been sent by God.

2) The persecution of the faithful (Mt 24, 9 and Dn 11, 28-30)

The disciples of Jesus will be persecuted and even killed. The text of Daniel describes rulers who “shall turn back toward his land with great riches, his mind set against the holy covenant” (11, 28), and who “shall lose heart and retreat. Then he shall direct his rage and energy against the holy covenant” (11, 30).

3) Apostasy in the ranks of the faithful (Mt 24, 10 and Dn 11, 30b-32)

Persecutions will bring many disciples of Jesus to apostasy. According to the words of the angel many people will renounce the holy covenant. One ought to advert that in Mt 24, 10 there appears the formula “skandalisthēnai polloi” which is also found in Dn 11, 41.

4) False prophets (Mt 24, 11 and Dn 11, 34)

Christ refers to the activity of false prophets. The angel reveals that at the time of persecution “many shall join” the faithful so as to deceive.

B. The influence of Dn 11, 14-35 on Mt 24, 1-14

The occurrence of four common themes in the same order and in the same context of prophecies about final times shows literary dependence. Matthew begins the composition of the eschatological discourse in relation to Dn 11,

14-15. The text belongs to the second section of the already mentioned chapters 9-12 of the Book of Daniel. Matthew probably interprets it in the following manner: “outlaws of your people” are both false messiahs and their partisans who are to stir people to fight against Rome with a view to the “fulfillment of vision” of prophets about the victory of Israel over pagans. However they will be defeated. The seizure of “the fortified city” (11, 15) is for Matthew the destruction of Jerusalem. False messiahs were already active at the time of Jesus – Gamaliel made a mention of them in the Sanhedrin (cf. Ac 5, 36) – and a political cliffhanger in the Jewish nation was likely to create others, which actually became a reality later. Since in Matthew’s estimation the prophecy about false messiahs had already been partly realized, he placed the caution of Jesus against false messiah at the beginning of the eschatological discourse (cf. Mt 24, 4). Daniel refers to wars at the beginning of the second section of his text. However the evangelist begins with the mention of false messiahs not wars, because, as we have said, in his opinion their activity was already a fact. In Mt 24, 9-14 the evangelist deploys mostly the theme of the persecution of disciples which is parallel to the theme of the persecution “of the holy covenant” in the further part of the analysed section of the Book of Daniel (cf. Dn 11, 28 and 30). The prophecies in Dn 11 bear upon wars in Palestine in the Hellenic period, exactly to the wars at the time of Antiochus IV. However this does not mean that Matthew could not refer them to the eschatological times since he was authorized to do it by verse 14 from chapter 10 of the Book of Daniel: “and came to make you understand what shall happen to your people in the days to come”, and the prophecy about the “horrible abomination” in the temple mentioned by Christ (cf. Dn 11, 31). Thus “rage and energy against the holy covenant” in the text quoted above is linked by the evangelist with Christ’s prophecies about the persecution of disciples (cf. Mt 24, 9).

Then in relation to two mentions of apostasy (Dn 11, 30b and 32) Matthew includes the prophecy of Jesus about apostasy among disciples (cf. Mt 24, 10), and in relation to the prophecy about many people joining the wise men out of treachery (Dn 11, 34) he includes the words of Jesus about the activity of false prophets (Mt 24, 11). According to the evangelist “the wise men” are Christians, as Jesus uses such words to call his disciples in the speech against the scribes and Pharisees: “For this reason I shall send you prophets and wise men and scribes” (Mt 23, 34). The fact that the early Church referred the above-mentioned prophecy of Daniel to eschatological times is testified by 2 Th 2, 3-4, where Apostle Paul ordered us to expect parusia after the apostasy and the revelation of the man of lawlessness. Here are his words: “Let no one seduce you, no matter how. Since the mass apostasy has not yet

occurred nor the man of lawlessness been revealed – that son of perdition and proposed for worship, he who seats himself in God”. Apostasy is mentioned in the analysed verses of Dn 11, 30-35, whereas the characterization of the man of lawlessness – “adversary who exalts himself above every so-called god” – perfectly fits Daniel’s prediction of the king who is a persecutor in the verse 36: “The king shall do as he pleases, exalting himself and making himself greater than any god; he shall utter dreadful blasphemies against the God of gods. He shall prosper only till divine wrath is ready, for what is determined must take place”.

In verses 24, 13-14 Matthew probably refers to Dn 11, 32. The first part of it mentions the apostasy from the covenant: “By his deceit he shall make some who were disloyal to the covenant apostatize”, whereas in the second part the angel prophesies: “but those who remain loyal to their God shall take strong action”. According to Matthew “Those who remain loyal to their God” are the disciples of Christ. The announcement about their loyalty is connected by the evangelist with Christ’s encouragement to hold out to the end in persecutions. In the structure of the discourse it is not included in a place parallel to the structure of the Book of Daniel, but it is transferred to further position, so that it could close, not divide, the logions about persecutions and apostasies. Verse 14 is placed by Matthew in relation to the second part of Dn 11, 32: “but those who remain loyal to their God shall take strong action”, and in relation to the first part of the next verse: “The nation’s wise men shall instruct the many; though for a time they will become victims of the sword, of flames, exile, and plunder”. The teaching activity of wise men is associated by Matthew with the activity of the Apostles who will “make disciples of all the nations” (cf. Mt 28, 19).

C. Parallel themes in Mt 24, 15-22 and Dn 11, 31-12, 1

1) The abominable and destructive thing (Mt 24, 15-20 and Dn 11, 31)

Jesus prophesies that the sign of approaching calamity will be the abominable and destructive thing (to bdelugma tēs erēmōseōs) foretold by Daniel. The prophecy appears in Dn 11, 31: “Armed forces shall move at his command and defile the sanctuary stronghold, abolishing the daily sacrifice and setting up the horrible abomination (to bdelugma tēs erēmōseōs).

2) The greatest anguish that has ever been (Mt 24, 21-22 and Dn 12, 1)

In the context of the abominable and destructive thing and the great calamity Christ says that those days will be filled with more anguish, “than

any from the beginning of the world until now or in all ages to come”. He probably refers to the text of Dn 12, 1: “At that time there shall arise Michael, the great prince, guardian of your people; it shall be a time unsurpassed in distress since nations began until that time. At that time your people shall escape, everyone who is found written in the book

D. The influence of Dn 11, 31-12, 1 on Mt 24, 15-22

In fragment 24, 15-22 Matthew undertakes the theme of “the abominable and destructive thing” which occurs in Dn 11, 31. Why did the evangelist omit this theme in the first section? Probably because all events mentioned there were to happen in some indefinite future, while the “abominable and destructive thing” was joined in the logion of Jesus with the destruction of Jerusalem, i.e. with the fact quite accurately defined by Jesus from the chronological point of view. Another reason for the omission is that: due to its relationship with the temple and the destruction of it the theme of “the abominable and destructive thing” is worth developing into a separate section. Here it was necessary to take into account other prophets and Matthew did it. Moreover the first section shows mainly the future of the Church, while the second – though the cautions presented here are also directed to the disciples – refers rather to the future of the temple and the judgement on the Jewish nation.

In the redaction of this fragment Matthew goes beyond the Book of Daniel, he harks back to Is 13, 16 and 18, where the prophet mentions the punishment afflicting even babies – cf. Mt 24, 19: “It will be hard on pregnant or nursing mothers in those days” – and to the prophecies of Zechariah about the judgment on Jerusalem and the final fight of God with the powers of evil – cf. Ze 14, 1-6 and Mt 24, 20. In both latter texts there appears the same theme: the escape from Jerusalem. Let us pay attention to the fact that Zechariah mentions cold and frost – “On that day there shall no longer be cold or frost.” (v. 6), and Jesus mentions winter: “Keep praying that you will not have to flee in winter or on a sabbath” (v. 20). Since in Zechariah the theme of escape is united not only with the destruction of Jerusalem, but also with the Judgment Day, one can suppose that Matthew in some sense referred the order to escape also to the eschatology and parusia, and he was inclined to reckon even the destruction of Jerusalem as an event directly preceding the parusia. Probably under the influence of Zachariah the evangelist ends the fragment about the destruction of Jerusalem in relation to the text of Daniel 12, 1 about the great oppression which is closely connected there with the Judgment Day.

E. Parallel themes in Mt 24, 23-25, 46 and Dn 12, 4-13

1) The time of the end is to be kept secret (Mt 24, 36 and Dn 12, 4-9)

According to Jesus the time of the Judgment Day is known only to the Father and will not be revealed to people. The angel orders Daniel “to hide words” referring to the end of the world and when the latter asks: “How long shall it be to the end of these appalling things” the angel answers enigmatically – “for a year, two years, a half-year..., when Daniel repeats the question: “My lord, what follows this?”, the angel says “the words are to be kept secret and sealed until the end time”(v. 9).

2) The wise and the perfidious (Mt 24, 45-25, 30 and Dn 12, 8, 10)

Three parables: about the faithful and unfaithful servants, about the ten virgins and about the silver pieces show examples of wise and perfidious practices. Jesus also refers to an award and a punishment. Answering the question of Daniel 12, 8: “My lord, what follows this?” – the angel, as we have mentioned above, does not define the end of the world but says that words are hidden and adds: “Many shall be refined, purified, and tested, but the wicked shall prove wicked; none of them shall have understanding, but the wise shall have it” (Dn 12, 10). Thus the text of Daniel also refers to the wise and the wicked – to the strive for perfection of the previous and the incorrectness of the latter.

F. The influence of Dn 12, 4-13 on Mt 24, 23-25, 46

The fact that the same two themes appear in the same order again raises the problem of literary dependence, all the more that in his fragment Matthew makes allusions to the text of Daniel belonging to the above mentioned fragment, namely: “Then the sign of the Son of Man will appear in the sky, and ‘all the clans of earth will strike their breasts’ as they see ‘the Son of Man coming on the clouds of heaven’ with power and great glory” (Mt 24, 30; cf. Dn 7, 13). A certain thematic resemblance also appears in Mt 24, 40 („Two men will be out in the field; one will be taken and one will be left”) and Dn 12, 2 („Many of those who sleep in the dust of the earth shall awake; Some shall live forever, others shall be an everlasting horror and disgrace”). Yet this resemblance is not parallel.

Under influence of Ze 13, 2-6 the evangelist returns to the theme of false messiahs in fragment 24, 23-28, where there appears a speech about the extermination of false prophets. In Zechariah it appears just after the prophecy

about the mourning in Jerusalem and in the whole nation (Ze 12, 10-14), and after the short prophecy about a fountain to purify from sins in Jerusalem (Ze 13, 1), so it can easily be referred both to the destruction of Jerusalem and to the time of parusia. The motive of mourning is found in Mt in the next section – the one about parusia. Christ warns that in future one ought not to believe rumours about His coming, as parusia will be visible and self-evident for all.

The coming of Christ is shown by Matthew in 24, 29-31. Here we have an allusion to several texts of the OT: Is 13, 10; Jl 2, 10.4, 14 and 3, 3; Ze 12, 10-12; Dn 7, 13; Ze 14, 5; Is 27, 12-13; Jl 4, 2. In 24, 32-35 Matthew places the logions about the end of the world and the destruction of Jerusalem which couldn't be connected with eschatological prophecies from the Book of Daniel. On the other hand in fragment 24, 36-41 Matthew, under the influence of the twelfth chapter of the Book of Daniel, focuses on the theme of "the unknown time of parusia". It should be stressed that Matthew repeats the themes of this chapter: the great distress (Dn 12, 1) in 24, 15-22, and the resurrection (Dn 12, 2) in 24, 29-31. In Dn 12, 3 there appears the speech about the glory of wise men, but Matthew omits it. Fragment Mt 24, 32-35 is redacted irrespective of the Book of Daniel. Starting the redaction of 24, 36-41 the evangelist returns to the subject matter of the 12-th chapter of the Book of Daniel, where the prevailing theme from verse 4 on is the concealment of the end time of the world (cf. Dn 12, 4-9). Parts 24, 42-25, 30 and 25, 31-46 of the eschatological discourse are clearly a literary unit. The first one contains three invitations to vigilance (24, 42. 44; 25, 13) and three parables: of a faithful and unfaithful servants, of ten Virgins and of the silver pieces. All parables are united by the following themes: the wise and the foolish, and: when Lord comes, He will reward people for good acts and punish for bad acts. The call to be watchful is related to the call to be faithful to the covenant in the Book of Deuteronomy 29, 8-28, whereas the next verse from chapter 12 of the Book of Daniel, i.e. verse 8 („I heard, but I did not understand; so I asked «My lord, what follows this?»”) suggested a theme of the parable to Matthew. By means of the parables of Christ Matthew answers the question of Daniel and also supplements the answer of the angel.

2. The influence of Isaiah 61-66 on the redaction of eight blessings (Mt 5, 3-12)

In the third chapter we have claimed that eight blessings were included in the Sermon on the Mount in relation to the promises of God in Ex 19, 5-6 which precede the Decalogue. However the contents of the blessings

and their order are probably connected with prophecies in chapters 61-66 of the Book of Isaiah². Matthew had a good reason to advert to these prophecies when he started to redact the Sermon on the Mount as these are mostly the promises of God's blessing and the announcements of a happy future for the faithful to the covenant, so they are prophecies in a way associated with the Sinai promises. The connection is still strengthened by a distinct harking back to them repeated twice: in Is 61, 6 *humeis de hiereis kuriou klēthēseste* and in Is 62, 12 *kai kalesei auton laon hagian*; cf. Ex 19, 6 *humeis de eseste moi basileion hierateuma kai ethnos hagian*. The repetition of the Sinai promises in Is 61-66 made the evangelist consider the teaching of Jesus not only in the light of Ex 19, 5-6, but also in the perspective of Isaiah context. Another important factor here was also the content of the first prophecy:

„The spirit of the Lord God is upon me,
because the Lord has anointed me;
He has sent me to bring glad tidings to
the lowly” (Is 61, 1).

Matthew had no doubt that these words referred to Jesus. The allusion to this text is present in his Gospel in 11, 5. In the NT this very fragment is also quoted in Lk 4, 18-19 and in Ac 10, 38. If so, however, the messages of the prophet about future happiness of the chosen appearing in Is 61-66 should somehow be associated with the promises of Jesus and His good news, which is best expressed in the blessings – the good news par excellence. Thus Matthew sets Jesus blessings in order in the light of these prophecies.

One ought to add that some contemporary Biblicists analyse the relations of certain verses of Is 61 to the Sermon on the Mount. According to J. Dupont the blessings are an expression of the good news which is referred to in Is 61, 1³. He claims that verses Is 61, 1-3 undoubtedly exerted influence on the form of the first two blessings⁴. O. da Spinetoli does not exclude the possibility that the Sermon on the Mount in its primary form had a more distinct character of a Messianic proclamation based on the prophecy of Is 61, 1-3⁵. Besides he affirms that the second blessing is linked with Is 61, 1-6⁶. W. Manson is convinced that there exist relations between Is 61, 1-11 and the following fragments of the Sermon on the Mount:

² According to C. H. Dodd, the chapter 61 of the Book of Isaiah has been using in the primitive Church as the one of the most important texts to legitimate the dignity and mission of Jesus; cf. *Secondo le Scritture*, p. 98.

³ J. Dupont, *Le Beatitudini*, Roma 1972, p. 687.

⁴ J. Dupont, *Le Beatitudini*, p. 557.

⁵ Cf. O. da Spinetoli, *Matteo. Commento al Vangelo della Chiesa*, Assisi 1973, p. 110.

⁶ O. da Spinetoli, *Mateo*, p. 117.

Is	Mt
61, 1-3 "... He sent me to bring glad tidings to the lowly... to comfort all who mourn..."	5, 3-4 "How blest are the poor in spirit... Blest too are the sorrowing..."
61, 6 "... You yourselves shall be named priests of the Lord, ministers of our Gods you shall be called".	5, 13-14 "You are the salt of the earth... You are the light of the world".
61, 8 "...For I, the Lord, love what is right..."	5, 20 "I tell you, unless your holiness surpasses..."
61, 9 "Their descendants shall be renowned among the nations, and their offspring among the peoples; All who see them shall acknowledge them as a race the Lord has blessed".	6, 33 "Seek first his kingship over you, his way of holiness..."
61, 11b "So will the Lord God justice and praise spring up before all the nations".	5, 45 "This will prove that you are sons of your heavenly Father..."
	5, 47 "Do not pagans do as much?" (Christ contrasts the children of God with pagans).
	5, 45 "...for his sun rises on the bad and the good, he rains on the just and unjust".
61, 3b "They will be called oaks of justice, planted by the Lord to show his glory".	7, 17-20 (logion of tree bears good fruit and tree bears bad fruit).

We believe that there exist relations between Is 61-66 and all the blessings, but not between Is 61 and other texts of the Sermon on the Mount. Here are the parallelisms between the six chapters of the Book of Isaiah mentioned above and eight blessings:

Is	Mt
The good news for: the poor (61, 1 euaggelisasthai ptōchois apestalken me – captives and prisoners)	5, 3 "How blest are the poor..." (Makarioi hoi ptōchoi).
the sorrowing (61, 2c parakalesai pantas tous penthoutas) (images of the future happiness 61, 4-6)	5, 4 "Blest too are the sorrowing..." (makarioi hoi penthoutes)
the humiliated and abused (61,7 houtōs ek deuteras klēronomēsousin tēn gēn) (the promise of a blessing 61, 8-9) (God will give salvation and justice 61, 10-62, 12) (61, 11b houtōs anateleī kurios dikaiosunēn...) (62, 1 For Zion's sake I will not be silent, for Jerusalem's sake I will not be quiet, until her vindication [dikaiosunē] shines forth like the dawn...)	5,5 "Best are the lowly..." (makarioi hoi praeis, hoti autoi klēronomēsousin tēn gēn) 5, 6 "Blest are they who hunger and thirst for holiness (dikaiosunēn)..."

(The poem about God's punishment 63, 1-6)	
(the prayer of thanksgiving and the prayer for mercy 63, 7-64, 11)	5, 7 "Blest are they who show mercy..."
(against idolaters and the promise of the blessing for the chosen 65, 1-14)	5, 8 "Blest are the single-hearted"
(the promise of perfect happiness and peace 65, 15-25)	5, 9 "Blest too the peacemakers"
(the declaration of punishment for idolaters and a reward for those who are persecuted because of God's name 66, 1-9)	5, 10-11 Blest are those persecuted for holiness' sake..."
(calling for joy 66, 10-16) (66, 10 Rejoice with Jerusalem and be glad) (66, 10b charēte chara)	5, 12 "Be glad (chairete) and rejoice..."
(against pagan practices and a prophecy of the future things 66, 17-24)	

The purpose of arranging eight blessings parallel to promises and other prophecies in Is 61-66 was probably to facilitate their Christian interpretation. It is because the Jews united messianic times with images of prosperity, happiness and peace presented in these chapters, which after all did not become a reality in Jesus' days. Through the composition of eight blessings Matthew explains that these images should be referred to the reign of God proclaimed by Jesus which transcends the reality of this world. Such an interpretation is suggested by some expressions in promises, for example Is 61, 7d: "everlasting joy shall be theirs", and Is 65, 17 "Lo, I am about to create new heavens and a new earth".

3. The borrowings of formulas and schemata of small texts from the Pentateuch

In his redaction of pericopes Matthew borrows some formulas and schemata not only from the Pentateuch, but also from other Books of the Old Testament.

1) Mt 1, 18/Is 7, 14

The formula "en gastri echusa" (1, 18) is taken by Matthew from Is 7, 14 quoted in verse 23 (en gastri eksei).

2) Mt 1, 21/Is 7, 14

From the same text Is 7, 14 the evangelist also borrows the formula “teksetai de huion kaleseis to onoma autou” (Mt 1, 21); cf. Mt 1, 23: *Idou hē parthenos en gastri eksei kai teksetai huion, kai kalesousin to onoma autou Emmanuēl*. This formula is also found in texts devoted to the birth of Samuel in S 1, 19 as well as the birth of Salomon in 2 S 12, 24.

3) Mt 3, 4/2 Kings 1, 8

A formula similar to “kai dzōnēn dermatinēn peri tēn osfun autou” (Mt 3, 4) appears in 2 Kings 1, 8: *kai dzōnēn dermatinēn periedzōsmenos tēn osfun autou*. In this way the author of the Book of Kings describes the appearance of prophet Elisha. It is the only place in the Gospel of Matthew, where someone’s attire is described.

4) Mt 5, 2/Dn 3, 25 and Ps 78, 2

Matthew ends a short introduction to the Sermon on the Mount with the following sentence “kai anoiksas to stoma autou edidasken autois legōn” (5, 2). The same formula “kai anoiksas to stoma autou” is present in the very narration about three men in a fiery furnace in Dn 3, 25. The evangelist probably made use of this narration while redacting the pericope about Jesus’ temptation and he may have taken the phrases in question from there. However it is much more plausible to discern here the influence of Ps 78, 2 where a similar formula “anoiksō en parabolais to stoma mou” appears. The second verse of Ps 78 is quoted by the evangelist in the discourse in parables; cf. 13, 35. It should be added that in LXX the first verse of the Psalm mentions the predication of “ton nomon”: “Prosechete, laos mou, ton nomon mou”.

5) Mt 1,1-17/1 Ch 1, 34

The biblical sources of genealogies are for the evangelist: 1 Ch 1, 34 and Rt 4, 18-22. He takes from them some names and the manner of describing descent: *X egenesen Y*. However it must be added that, contrary to the Book of Ruth, where this manner of referring to descent is the only one, the author of 1 Ch also uses six other ways, for example: “kai huiōi Isaak Esau kai Iakōb” (1, 34); “tauta ta onomata tōn huiōn Israēl Roubēn” (2, 1); “kai huiōi Esērōn hoi etechthēsan autō ho Irameēl” (2, 9) etc. Matthew borrows “*X egenesen Y*” schemata because it is characteristic for the genealogies in the Book of Genesis (5, 1-32 and 11, 10-26).

6) Mt 2, 24-25/1 S 1, 19 and 2 S 12, 24

The texts of 1 S 1, 19 and 2 S 12, 24 not only contain the formula “teksetai de huion kaleseis to onoma autou”, which, as we have already mentioned,

also appears in Mt 1, 21, but they bear some similarity to the end of the pericope Mt 2, 24-25 too.

1 S	Mt 1
19 kai eisēlthen Elkana eis ten oikon autou Armathaim	24 egertheis de ho lōsēf... kai parelaben
kai egnē tēn Anna gunaika autou,	tēn gunaika autou 25 kai ouk eginōske autēn
kai emnēsthē... 20 kai eteken huion kai ekaleson to onoma autou	heōs hou eteken huion kai ekalesen to onoma autou

2 S 12	Mt 1
24 kai parekalesen Dauid Betsabee tēn gunaika autou	24 egertheis de ho lōsēf... kai parelaben tēn gunaika autou
kai eisēlthen pros autēn kai ekomēthē met' autēs, kai sunelaben	25 kai ouk eginōske autēn
kai eteken huion, kai ekelasen to onoma autou	heōs hou eteken huion. kai ekalesen to onoma autou

The above Old Testament texts consist of four parts: 1) a mention of a husband; 2) a mention of matrimonial cohabitation; 3) a mention of conception; 4) a woman delivers a child and gives it a name. Matthew omits the third part from the schemata, he does not mention the conception because he has referred to it earlier and he adapts the second part to the situation of Joseph and Mary writing that there was no matrimonial cohabitation between them.

7) Mt 3, 7-12/Si 27, 4-7

In 3, 7-12 Matthew places the cautions of John the Baptist against the Pharisees and Sadducees. John reproaches them for the wrong way of thinking: "...Do not pride yourselves on the claim..." (3, 9). Then in three symbolical pictures he shows the work of the Messiah to come. These are: cutting down fruitless trees, the baptism in the Holy Spirit and fire, a sift of the grain. Ben Sira also mentions three tests of error in 27, 4-7:

27, 4 When a sieve is shaken, the husks
appear;

so do a man's faults when he speaks.

5 As the test of what the potter molds is in

the furnace,
 so in his conversation is the test of a
 man.
 6 The fruit of a tree shows the care it has
 had;
 so too does a man's speech disclose the
 Bent of his mind.

One can notice that three metaphors in the Sira text are the same as the ones used by John the Baptist, though their order is inverse. Thus it is possible, that the discourse of John is based on the schemata of Sira 27, 4-7. It does not mean, however, that John the Baptist could not use these metaphors.

8) Mt 3, 16-17/Es 1,1-25

The description of theophany over the Jordan (3, 16-17) has some features in common with the description of theophany over the Chebar river in the Book of Ezekiel 1, 1-25.

Es 1	Mt 3
1 kai ēnoichthēsan hoi ouranoi, kai eidon horaseis theou ...	16 kai idou ēnēochthesan (autō) hoi ouranoi kai eiden (to) pneuma (tou) theou katabainon hōsei peristeran (kai) erchomenon
4 kai idou pneuma eksairon ercheto ...	ep' auton
25 kai idou fōnē	17 kai idou fōnē

9) Mt 4, 1-5/Dn 3, 13-19

The structure of the fragment containing an introduction to the pericope about the temptation as well as the structure of the first dialogue of Jesus with Satan (Mt 4, 1-5) are very similar to the structure of the dialogue of king Nebuchadnezzar with three men in the Book of Daniel 3, 13-19.

Dn 3	Mt 4
13 tote hoi anthrōpoi ēchthēsen ...	1 tote ho lēsous anēchthē ...
14 hous kai sunidōn Nabuchodonosor ho basileus eipen autois	3 kai proselthōn ho peiradzōn eipen autō
15...	...
16 apokritentes de ... eipen ...	4 ho de apokritheis eipen ...
19 tote Nabuchodonosor eplēsthē	5 tote paralambanei auton ho diabolos

Besides in the narrative about three men in the Book of Daniel 3, 1-97 and in the pericope of the temptation in Mt 4, 1-11 there are two similar formulas: “pesontēs proskunēsai” (Dn 3, 15) – “pesōn proskunēsēs” (Mt 4, 9) and “polin su tēn hagian (dn 3, 28) – “hagian polin” (Mt 4, 5). The formula “hagia polis” appears in Mt only in this periscope and in 27, 35.

10) Mt 4, 23-25/Is 52, 7-12

Matthew writes the summary in 4, 23-25 not only in relation to Ex 19, 4, but also to the song in Is 52, 7-12 which announces Messianic events. Every verse of the song has its own theme. These are the subjects of consecutive verses: the seventh verse – the herald of joyful news announces the reign of God; the eighth verse – watchmen observe the return of Lord with their own eyes; the ninth verse – a call to the joy; the tenth verse – Lord executes the salutary work under the eyes of all nations; the eleventh verse – a call to the exit; the twelfth verse – Lord will go before the people. Matthew is convinced that the song bears upon Jesus and for this very reason in his first summary he harks back to verses describing the activity of Lord and of the herald of good news, namely to verses no.: seven, eight, ten and twelve.

Is 52	Mt 4
<p>7 How beautiful upon the mountains are the feet of him who brings glad tidings, Announcing peace, bearing good news, announcing salvation, and saying to Zion, “Your God is King!” 8 Hark! Your watchmen raise a cry... For they see directly, before their eyes, the Lord restoring Zion. ... 10 The Lord has bared his holy arm in the sight of all the nations; All the ends of the earth will behold The salvation of our God. ... 12 ...For the Lord comes before you, And your rear guard is the God of Israel.</p>	<p>23a Jesus toured all of Galilee. He taught in their synagogues, proclaimed the good news of the kingdom... 23b-24 ...and cured the people of every disease and illness. As a consequence of this, his reputation traveled the length of Syria. 25 The great crowds that followed him...</p>

In Is 52, 7 there appears twice the participle of the verb euaggelidzō. Matthew uses the noun euaggelion in 4, 23. This is the first mention of healing by Jesus in the Gospel and He is already shown as reputable and famous.

The lack of any stages in the development of Jesus' fame in Mt can only be explained by the fact that the evangelist does not describe the activity of Jesus in a chronological order, but adapts his description to the texts of the Old Testament. In the first summary Jesus is presented as a healer well-known also to pagan nations, because the summary is written by Matthew in relation to the Messianic song in Is 52, 7-12.

11) Mt 12, 31-37/Sirach 27, 6-7

Pericope Mt 12, 31-37 consists of three parts: 1) the threat that the sin against the Holy Spirit will not be remitted (12, 31- 33); 2) indications as to the reason of incorrect and blasphemous judgement of the works of Jesus by the Pharisees (12, 34-35); 3) the digression on the responsibility for the word (12, 36-37). It seems that the second and the third parts are redacted by Matthew on the basis of the text from the Book of Sirach 27, 6-7 about "a speech" as a test of a man. The same pericope of Sirach, and exactly verses 4-6, are used by the evangelist as the basis for redacting the discourse of John the Baptist against the Pharisees and Sadducees in 3, 7-12. The influence of the text of Sirach is testified by the same three elements appearing in the same order: fruit – a heart – a word as a test.

Sira 27	Mt 12
6...so too does a man's speech disclose the bent of his mind.	34 How can you utter anything good, you brood of vipers, when you are so evil? The mouth speaks whatever fills the mind.
7 Praise no man before he speaks, for it is then men are tested.	35 A good man produces good from his store of goodness; an evil man produces evil from his evil store. 36 I assure you, on judgment day people will be held accountable for every unguarded word they speak. 37 By your words you will be acquitted, and by your words you will be condemned.

Why did Matthew have to seek the example for the polemics of Jesus with the Pharisees in Sirach 27, 4-7? The answer is the following: first of all Jesus probably harked back to some expressions from this text himself. Sirach put forward persuasive arguments to denounce the perfidy of the Pharisees. What's more in the dialogue with the Jews it was of utmost importance to use instructions and rules they knew well from the Bible. Writing for the Jews Matthew was without doubt sensitive to such a kind of argumentation in the teaching of Jesus.

4. The influence of Jr 16, 16 on the inclusion of the pericope of the call of the first disciples

Matthew mentions the circumstances of the call of only five disciples: first Simon, Andrew, Jacob and John (4, 8-22), and then his own call (9, 9-13). The question which comes into being here: is why the evangelist directs the reader's attention only to these cases. Matthew links the pericope about his own call with the quotation from the Ho 6, 6 about the need of charity and in this way he explains to some extent its inclusion in the Gospel. Yet the call of the first disciples is not associated with any quotation. We remember that Christ first met Simon, Andrew and John at John the Baptizer over the Jordan in Judea (cf. J 1, 35-51), whereas their call for apostles is referred to in 10, 1-5. And so it seems that the location of this pericope was influenced by the Old Testament text: "Look! I will send many fishermen, says the Lord, to catch them. After that, I will send many hunters to hunt them out from every mountain and hill and from the clefts of the rocks" (Jr 16, 16). Emphasising that the first disciples who later became apostles, i.e. the "Sent ones", were fishermen (cf. Mt 4, 18 "They were fishermen") Matthew wants to suggest that the first part of Jeremiah's prophecies quoted above is made a reality. As for hunters from the second part, one can easily associate them with those who, according to the announcements of Christ in the eschatological discourse, will destroy Jerusalem (cf. Mt 24, 2.28). It is worthwhile to note that Luke, who does not refer to the meeting of Jesus with his first disciples over the lake of Galilee, includes in his Gospel a pericope about a wonderful fishing – which is not present in Matthew or Mark – with the following utterance of Christ directed to Peter: "Do not be afraid. From now on you will be catching men (Lk 5, 10). This sentence can be considered to be a more distinct allusion to Jr 16, 16 than the story about the calling of the first disciples.

CHAPTER V

The Quotations from the Old Testament

1. The influence of quotations on the composition of the Gospel

A characteristic feature of the Gospel of Matthew are numerous quotations from the Old Testament. Some of them are introduced by means of a special formula, for example: “All this happened to fulfill what the Lord had said through the prophet,, (Mt 1, 22); or: “What was said through Jeremiah the prophet was then fulfilled,, (Mt 2, 17). Sometimes however quotations appear without any formula, for example in Mt 9, 13; 18, 16. There are 41 distinct quotations in the Gospel of Matthew. Apart from that there are in the Gospel many allusions to the texts of the OT¹. Matthew uses these texts to convince a reader that Jesus is both the promised Messiah, the God’s Son, the Son of Man whom the Scripture foretells, as well as the second Moses². The fulfillment of the Scriptures in Jesus was a strong argument in a dialogue with the Jews. The discourses of Saint Peter in the Acts of the Apostles prove how strongly the Jerusalem community based preaching on the Old Testament.

¹ In the Greek New Testament edited by K. Aland, M. Black, C. M. Martini, B. M. Metzger, and A. Wikgren in 1975 the index of quotation from the OT in the Gospel of Matthew contains 61 quotations, but I reckon many of them to the allusions.

² Cf. J. Homerski, *Starotestamentalne cytaty w Ewangelii Mateusza*, RTK 1 (1977), p. 36.

In connection with these numerous quotations there arises the question whether Matthew added them to the already existing pericopes, or whether he created pericopes for the already existing quotations to include them into the structure of the Gospel. In general it is believed that Matthew added quotation to pericopes which he had taken from the sources he used, for example from the Gospel of Mark. However it seems to us that for Matthew quotations were rather an inspiration in the choice of themes and in the redaction of pericopes. The existence of certain collections of quotations-testimonies before the Gospels which the Church used in its preaching is more probable than the existence of some collections of narratives about Jesus. The events of Jesus' life were well-known to the Jews whom the apostles turned to in Jerusalem and other cities of Judea and Galilee, it was only necessary to show that the Scriptures were fulfilled in them. The preaching of the early commune in Jerusalem was focused not on Jesus' miracles, but on the interpretation of the OT texts. Let us recall what Saint Peter tells his listeners in his discourse on the day of the Holy Spirit's descent: "Men of Israel, listen to me! Jesus the Nazorean was a man whom God sent to you with miracles, wonders, and signs as his credentials. These God worked through him in your midst, as you well know" (Ac 2, 22). Even in the house of Cornelius in Caesarea Peter does not begin the preaching of the Word with the narrative about Jesus's life, he assumes that it is well-known: "I take it you know what has been reported all over Judea about Jesus of Nazareth, beginning in Galilee with the baptism John preached" (Ac 10, 37). The exception here was the paschal mystery. J. Szlaga rightly notices that the starting point of the New Testament kerygma was the resurrection of Jesus: the apostles developed the theme of exaltation of Jesus beginning with the paschal mystery "through the explanation of Christological titles which were recapitulations of the secular theology of the OT – in a completely new light"³.

Not excluding the possibility of adding some quotations to already existing texts one ought to accept that Matthew adds pericopes to quotations and due to this quotations strongly influenced the redaction of his Gospel. In the composition of the Gospel Matthew simultaneously made allowance for typological similarities, the themes in the Hexateuch and quotations. The themes of the Hexateuch together with a related pericope defined the place of a given quotation in the structure of the Gospel. For example the narrative of the infancy of Jesus is redacted by Matthew in relation to the narrative about the infancy of Moses in the Book of Exodus and in relation to five quotations which prove that the

³ J. Szlaga, *Problematyka historyczno-literacka i teologiczna Dziejów Apostolskich*, [in:] *Materiały pomocnicze do wykładów z biblistyki*, t. V, Lublin 1982, p. 103.

infancy of Jesus fulfills the Scriptures. It is proper to add that the narrative of the infancy in Mt consists of a genealogy and five pericopes, each of which is connected with a given quotation. It leads to the conclusion that the quotations were here an element of the structure equally important to the typology.

2. The problem of differences

Quotations in Mt create certain problems. First of all in many cases they are consistent neither with the Hebrew text nor with the Septuagint. Here is the list of all distinct quotations in Mt marked according to their consistency with LXX (L) and TM (M). The quotation with asterisks only is consistent neither with LXX, nor with TM.

Mt 1, 23 * * * * Is 4, 14; 8, 8	Mt 13, 35 * * * * Ps 78 (77), 2
2, 6 * * * * Mi 5, 1; 2 S 5, 2	15, 4a * LM * Ex 20, 12
2, 15 * * M * Ho 11, 1	15, 4b * * * * Ex 21, 17
2, 18 * * * * Jr 31, 15	15, 8-9 * * * * Is 29, 13
3, 3 * * * * Jr 40, 30	18, 16 * * * * Dt 19, 15
4, 3 * LM * Dt 8, 3	19, 4 * LM * Gn 1, 27
4, 6 * * * * Ps 91 (90), 11-12	19, 5 * * * * Gn 2, 24
4, 7 * L * * Dt 6, 16	19, 18-19 * * Ex 20, 12; Lv 19, 18
4, 10 * * * * Dt 3, 13	21, 5 * * * * Is 62, 11; Ze 9, 9
4, 15-16 * * Is 8, 23-9, 1	21, 9 * LM * Ps 118 (117), 26
5, 21 * LM * Ex 20, 13	21, 13 * LM * Is 56, 7
5, 27 * LM * Ex 20, 24	21, 16 * LM * Ps 8, 3
5, 33 * * * * Lv 19, 12	21, 42 * LM * Ps 118 (117), 22
5, 38 * LM * Ex 21, 24	22, 32 * * * * Ex 3, 6
5, 43 * LM * Lv 19, 18	22, 37 * * M * Dt 6, 5
8, 17 * * M * Is 53, 4	22, 39 * LM * Lv 19, 18
9, 13 * LM * Ho 6, 6	22, 44 * * * * Ps 110 (109), 1
11, 10 * * * * Ex 23, 20; Mi 3, 1	23, 39 * LM * Ps 118 (117), 26
12, 7 * LM * Ho 6, 6	26, 31 * * * * Ze 13, 7
12, 18-21 * * Is 42, 1-4	27, 46 * * M * Ps 21, 2

The list of distinct allusions to the OT in Mt

Mt 5, 31 = Dt 24, 1	Mt 22, 4 = Dt 25, 5
5, 33b = Nb 30, 3; Dt 23, 22	22, 37 = Js 22, 5

5, 43b = Ps 139 (138), 21-22	24, 30 = Dn 7, 13
10, 35-36 = Mi 7, 6	26, 64 = PS 110, 1; Dn 7, 13
12, 40 = Jon 1, 17	27, 9-10 = Ze 11, 12; Jr 32, 6-9
19, 7 = Dt 24, 1	
21, 33 = Is 5, 2	

It is proper to advert that out of 40 quotations mentioned above as many as 16 are taken from the Pentateuch. Out of 12 allusions – 4 bear upon the Pentateuch.

We can see that out of 40 distinct quotations 20 differ both from the Septuagint and the Hebrew text. How can these differences be explained assuming that Matthew was writing his pericopes having the texts of the OT before his eyes? Do these differences derive from errors in his sources? Probably till the year 70 after Christ texts differing from the masoretic version were in use in the Synagogue. It is testified by the Qumran texts and the works of the targumists. Yet the comparison of Matthew's quotations with accessible sources does not dissolve the problem. R. H. Gundry in his extensive work "The Use of the Old Testament In St. Matthew's Gospel" makes such comparisons and he ascertains that the quotations in all synoptics and especially in Matthew show relations with the Hebrew text, the targums, the Septuagint, the Peshitta, the translation of Theodocion (in quotations from the Book of Daniel), the rabbinic tradition and the apocryphal literature, but in many cases there appear differences connected with editorial changes, since quotations differ from all the known texts of the OT⁴. It was already St. Jerome who claimed that Matthew had worked out the quotations so that they would better fit with the situation of Jesus. The opinion about the fundamentally editorial character of changes in quotations in Mt is widely accepted by the scholars nowadays⁵.

I think that all differences in Matthew's quotations result from editorial intervention. Another question is whether Matthew is their author in each case. Let us analyse all quotations in Matthew's Gospel differing both from the Hebrew text and from the Septuagint.

⁴ Cf. R. H. Gundry, *The Use of the Old Testament in St. Matthew's Gospel*, Leiden 1967, p. XI and 2.

⁵ Cf. K. Stendahl, *The School of St. Matthew and its Use of the Old Testament* (ASNU 20), Lund 1954, p. 182-202; B. Lindars, *New Testament Apologetic. The Doctrinal Significance of the Old Testament Quotations*, Philadelphia 1961, p. 148-159; J. A. Fitzmyer, *The Languages of Palestine in the First Century A. D.*, CBQ 32 (1970), p. 501-531; J. M. van Cangh, *La Bible de Matthieu: les citations d'accomplissement*, Rev. Theol. Louv. 2 (1975), p. 205-211.

1) *Idou hē parthenos en gastri heksei kai teksetai huion, kai kaleusosin to onoma autou Emmanuēl, ho estin methermēneuomenon Meth' hēmōn ho theos (Mt 1, 23).*

The first two verses are taken from Is 7, 14b. In the LXX they have the following form:

idou hē parthenos en gastri heksei kai teksetai huion, kai kaleseis to onoma autou Emmanuēl.

The explanation of the name Emmanuel is taken from Is 8, 9 without any changes. The quotation is nearly identical with LXX and TM. The only difference is the form of the word “kaleō” (to name): in the LXX it is in the third second person singular form, in TM it is in the third person singular form, while in Mt it is in third person plural form. Matthew adapts this text to Jesus’ situation, because it was not Joseph who named Jesus Emmanuel, but the Church which acknowledged “God with us” in Jesus.

2) *Kai su, Bēthleem gē Iouda, oudamōs elachistē ei en tois hegemosin Iouda, ek sou gar ekseleusetai hēgoumenos, hostis poimanei ton laon mou ton Israēl (Mt 2, 6).*

The quotation consists of two texts: Mi 5, 1 and 2 S 5, 2. In LXX they are in the following form:

kai su, Bēthleem oikos tou Efratha oligostos ei tou einai en chiliasin Iouda ek sou moi ekseleusetai tou einai eis archonta en to Israēl, kai hai eksodai autou ap' archēs eks hēmerōn aiōnos (Mi 5, 1).

Su poimanei ton laon mou ton Israēl, kai su esei eis hēgoumenon epi ton Israēl (2 S 5, 2).

In both texts there are some changes with reference to LXX and to TM. In the LXX Bethlehem is designated as “oikos tou Efratha” (the house of Efratha), in TM as “Bethleem of Efratha”, while in Mt after “Bethleem” there are words “the land of Judah” (gē Iouda). This change makes the quotation fit better the context in which Bethlehem is mentioned twice as the city in Judea; cf. Mt 2, 1 and 2, 5. A little unclear formula from LXX “oligostos ei tou einai en chiliasin Iouda” is replaced by Matthew with another formula “oudamōs elachistē ei en tois hēgemosin Iouda”. In this way he associates the prophecy of Micah with the words of Saul in 1 S 9,

21: “kai tēs fulēs tēs elachistēs eks holou skēptrou Benjamin” (and is not my clan the least among the clans of the tribe of Benjamin?). What is the purpose which Matthew links these two texts for? Matthew may have expected a reader to have some doubts whether the Messiah could have descended from an unknown family of Joseph of Nazareth. For this very reason he stressed that Saul had similar doubts with regard to his being chosen a king. Matthew changes the title “archōn” (judge) used in LXX into “hēgoumenon” (commander) probably because the latter one is used in 2 S 5, 2: “su poimaneis ton laon mou ton Israēl kai su esei eis hēgoumenon epi ton Israēl”. Matthew joins the previous sentence with the quotation from Micah to underline that the speech is about the descendant of David. The use of the title “hēgoumenos” aims at identifying the commander born in Bethlehem and predicted by Micah with the Messiah who is the descendant of the clan of David.

3) Fōnē en Rama ōkoustē,
klauthmos kai oudamos polus.
Rachēl klaiousa ta tekna autēs,
kai ouk ēthelen paraklēthēnai,
hoti ouk eisin (Mt 2, 18).

The quotation from Jr 31, 15 (LXX 38, 15). Here is the text of Septuagint:

Fōnē en Rama ēkousthē
thrēnou kai klauthmou kai odourmou.
Rachēl apoklaiomenē ouk ēthelen pausasthai
epi tois autēs, hoti ouk eisin (Jr 38, 15).

In the second verse Matthew omits “threnou kai” to avoid the repetition of the conjunction “kai”. A similar omission of the repeated conjunction also takes place in two other quotations: in Mt 4, 15 and 18, 16. The purpose of adding the adjective “polus” (great) is probably the rhythm correction, yet it must be stated that it is in accord with the TM. In the third verse replacing “apoklaiomenē” with “klaiousa” as well as the inclusion of “ta tekna autēs” in the place of “ouk ēthelen pausasthai” exert positive influence on style and rhythm.

The omitted expression “ouk ēthelen pausasthai” is replaced by Matthew with the expression included in the fourth verse – “ouk ēthelen paraklēthēnai”, which sounds much better.

Due to the inclusion of “ta tekna autēs” in the third verse the phrase “epi tēs huios autēs” had to be eliminated from the fourth verse. The above mentioned modifications improved the rhythm. In LXX the syllables in

subsequent verses are arranged in the following manner: 8-9-15-12. whereas in Mt: 8-8-10-15.

4) Fōnē boōntos en tē erēmō
 Hetoimasate tēn hodon kuriou,
 eutheias poieite tas tribous autou (Mt 3, 3).
 The text is taken from Is 40, 3. The text in LXX:
 fōnē boōntos en tē erēmō
 Hetoimasate tēn hodon kuriou,
 eutheias poieite tas tribous tou theou hēmōn

The difference appears in the third verse. In LXX we have “tas tribous tou theou hēmōn” (the ways of our God), while in TM there is “[prepare] the way of the God”. Matthew changes that phrase into “his paths”, i.e. “of the Lord” because the prophecy refers to Jesus – the Leader of the new Exodus, who was given the divine title “the Lord”. by the early community. Matthew sticks to this very title.

The parallel quotation in Mk 1, 2b has an identical form as in Mt, but in Mk it is preceded with the text of Ml 3, 1. The parallel quotation in Lk 3, 4b also has an identical form, but it is supplemented by the text of Is 40, 4-5.

5) Tois aggelois autou entelai peri sou
 kai epi cheirōn arousing se,
 mēpote proskopsēs pros lithon ton poda sou (Mt 4, 6).
 Matthew quotes here Ps 91 (90), 11-12. The text in the LXX:
 hoti tois aggelois autou enteleitai peri sou tou
 diafulaksai se en pasais tais hodois sou, epi
 cheirōn arousing se, mēpote proskopēs pros
 lithon ton poda sou,

In TM the sentence – “For to his angels he has given command about You” – is followed by “that they guard you in all your ways”. The second sentence also appears in LXX, but Matthew omits it, probably because in the context of the Gospel the quotation refers to the second temptation.

In the parallel quotation Luke (4, 10-11) keeps the word “tou diafulaksai se” from the sentence eliminated by Matthew. He also includes “hoti” before “epi cheirōn” in contrast to the Hebrew text and that of LXX.

6) Kurion ton theon sou proskunēseis
 kai autō monō latreuseis (Mt 4, 10).

Quotation from Dt 6, 13. Text in LXX:

kurion ton theon sou fobēthēsē
kai autō latreuseis

In the first verse of the Septuagint there appears: “kurion ton theon sou fobēthēsē”. It is in accord with the TM. Matthew replaces the last word with another one “proskuneseis”, because in the previous verse Satan tempts Christ to prostrate himself in homage before him: “Tauta soi panta dōsō ean pesōn proskunēsēs moi”. In the second verse Matthew, in contrast to the LXX and TM, adds “monō” after “kai autō”. According to R. H. Gundry⁶ this addition is in relation to 1 S 7, 3. “kai douleusate autō monō”, but it is not impossible, that its aim is to improve the rhythm. In the first verse there are 11 syllables, the addition of “monō” increases the number of syllables in the second verse to 9.

In the parallel quotation Luke (4, 8b) has, similarly to Matthew, “proskuneseis” as well as “monō” but unlike Matthew, LXX and TM he inverts the order of the words.

7) Gē Zaboulōn kai gē Nefthalim,
hodon thalassēs, peran tou Iordanou,
Galileia tōn ethnōn, ho laos ho
kathēmenos en skotei fōs eiden mega,
kai tois kathēmenois en chōra kai skia thanatou fōs
aneteilen autois (Mt 4, 15-16).

The quotation from Is 8, 23-9, 1. Text in LXX:

chōra Zaboulōn, hē gē Nephthalim hodon thalassēs
kai hoi loipoi hoi tēn paralian katoikountes
kai peran tou Iordanou, Galilaia tōn ethnōn,
ta merē tēs Ioudaias.
ho laos ho poreuomenos en skotei,
idete fōs mega,
hoi katoikountes en chōra kai skia thanatou,
fōs lampsei ef’ humas.

Some of these numerous changes are of a Christological character, some aim at improving the style, and some link this quotation with another text of the OT. The following changes belong to the first group: the participle “poreuomenos” which is in accord with TM replaced by “kathēmenos”. The participle “kathēmenos” better fits the situation of Jesus: the people of

⁶ Cf. R. H. Gundry, *The Use of the Old Testament in St. Matthew's Gospel*, p. 68.

Galilee are not on the way, it is Jesus who comes to them. After the word “thalassēs” the Septuagint has, in contrast to the Hebrew text, the phrase “kai hoi loipoi hoi tēn paralian katoikountes”, and after “Galilaia tōn ethnōn”, also unlike the Hebrew text there are words: “ta merē tēs Ioudaias”. Both fragments are omitted by Matthew because they do not serve his purpose of pointing out that beginning his activity in Galilee Jesus fulfills the prophecies. However, in accord with the LXX and in contrast to TM Matthew omits the mention of the future humiliation of the land of Naphtali and Zebulun and covering the way to the sea with glory. In this case Matthew follows the LXX because the mention of the humiliation of Galilee does not concord with the narrative of the activity of Jesus.

Let us now describe the changes referring to the style improvement: the first verse sounds better with the word “gē” than with the word “chōra”, the conjunction “kai” after “Zaboulōn” ameliorates the style; whereas the omission of “kai” before “peran” ameliorates the rhythm. In the first verse in Mt there are 9 syllables, and in the second – in spite of eliminating “kai” – 11.

Let us move now to the third kind of changes. In verse 16 Matthew uses the participle “kathemai” (from “to sit”) twice although in the text quoted in LXX there appears the participle “katoikountes” (from “to inhabit”), which fits even better than the one used by Matthew. The aim of it is probably to link the quotation with Ps 107 (106), which refers to the mighty deeds of the Lord for his people, among them about the grace shown to people sitting in darkness and gloom; cf. verse 10: “kathēmenous en skotei kai skia thanatou”. Matthew thought that the verse, similarly to the text of Isaiah quoted by him, describes the activity of Jesus and in some way completes the text of Isaiah. In LXX verse Is 9, 1 ends with the following words: “fōs lampsei ef’ humas” (the light will shine over you). Matthew changes it into: “fōs aneteilen autois”. The word “aneteilen” is an aorist of “anatellō” (to shine). In Mt it appears three times, i.e. the same number as in case of the word “lampō”. The change of this word was probably done under the influence of two texts of the OT, which refer to the light: the first is Is 60, 1-2; and the second is Nm 24, 17. Here is the LXX version of the texts:
 Fōtidzou fōtidzou, Ierousalēm, hēkei gar sou to fōs,
 kai hē doksa kuriou epi se anetetalken.
 idou skotos kai gnofos kalupsei gēn ep’ ethnē.
 epi de se fanēsetai kurios,
 kai ē doksa autou epi se ofthēsetai (Is 60, 1-2).

anatelei astron eks Iakōb (Nm 24, 17c).

Both texts presented above were referred to Jesus by the early Church and for this very reason Matthew links them through the verb “*anatellō*” with the quotation of Is 9, 1. Let us advert to the great similarity between the content of Is 9, 1 and 60, 1-2. In both cases not only the light but also the darkness over the land of pagans are mentioned. Here are the same words appearing in them: “*fōs, skotos, and ethnos*”.

8) *Idou egō apostellō ton aggelon mou pro prosōpou sou, hos kataskeusasei tēn hodon sou emprosthen sou (Mt 11, 10).*

The first sentence is taken from Ex 23, 20 and is identical with both LXX and the Hebrew text. The second sentence derives from Mt 3, 1. Here is text from LXX:

Idou egō eksapostellō ton aggelon mou, kai epiblepsetai hodon pro prosōpou mou

The equivalent of the verb “*fanah*” appearing in TM in the Piel form is in the LXX the verb “*epiblepein*” (to look, to observe). “*Fanah*” in the Piel form means “to prepare”, while in the Qal form means “to look”. Using the verb “*kataskenadzein*” (to prepare) Matthew is in accord with TM here but not with LXX. He does not follow the Septuagint here because a better translation of the Hebrew text helps in its Christological interpretation. In order to achieve the same purpose Matthew, in contrast to the LXX and TM, adds “*pro prosōpou sou*” (before you) in the first sentence and the pronoun “*sou*” after the noun “*hodos*” (the way) in the second sentence, finally at the end he puts the pronoun not in the first but in the second person. In TM and LXX God refers to his way, while in Mt God turns to Messiah and refers to the preparation of the way for Him.

In the parallel quotation both Mark (1, 2) and Luke in 16, 27b omit “*egō*” in contrast to Mt, LXX and the Hebrew text, but, in accord with Mt and Hebrew text and unlike LXX, they have the word “*kataskeuasei*”.

9) *Idou ho pais hon hēretisa,
ho agapētos mou eis hon eudokēsen hē psuchē mou.
thēsō to pneuma mou ep’ auton,
kai krisin tois ethnesin epaggelei.
ouk erisei oude kraugasei,
oude akousei tis en tais plateiais tēn fōnēn autou.
kalamon suntetrimmenon ou kateaksei
kai linon tufomenon ou sbesei,
heōs an ekbalē eis nikos tēn krisin.*

kai tō onomati autou ethnē elpiousin (Mt 12, 18-21).

Quotation Is 42, 1-4. Text in LXX:

Iakōb ho pais mou, antilēpsomai autou.

Israēl ho eklektos mou, prosedeksato auton hē psuchē mou.

edōka to pneuma mou ep' auton,

krisin tois ethnēsin eksoisei.

ou kekraksetai oude anēsei,

oude akousthēsetai eksō hē fōnē autou.

kalamon tethlasmenon ou sbesei,

alla eis alētheian eksoisei krisin.

analampsei kai ou thrauthēsetai,

heōs an thē epi tēs gēs krisin.

Contrary to TM Matthew removes the following words from the text of LXX: “antilēpsomai autou” (I hold him up), because they could dim the truth of the divine power of Jesus. He omits the name “Israel”, which is not present in the TM. Contrary to the Hebrew text and the Septuagint he replaces the word “eklektos” (chosen) with the expression “hon hēretisa” (whom I have chosen) and adds “ho agapētos” (beloved). By adding “agapētos” the evangelist harks back to the words of heavenly Father from the pericope about the baptism; cf. Mt 3, 17. Instead of “prosedeksato” Matthew uses the word of a similar meaning from the pericope about the baptism – “eudokeō” (take delight in). The descent of the Holy Spirit on the Servant of Jahveh is expressed by the author of LXX in the text Is 42, 1 by means of the word “didomi” (give) in the aorist, whereas the author of the Hebrew text uses in this context the verb “ntn” also in the past tense form (Qal perf). However Matthew uses the future tense (“thēsō” – I will put) to emphasise that the prophecy announces the descent of the Holy Spirit on Jesus. The change of the verb “didomi” into “tithēmi” (put) probably aims at avoiding the suggestion, that Jesus received the Holy Spirit only during the baptism. In the pericope of the baptism Matthew does not write about “giving” the Holy Spirit to Jesus, but about His “descent” (katabainō) and His “coming” (erchomai). The verb “ntn” used in TM can mean both “give” and “put”.

The sentence “heōs an thō epi tēs gēs krisin” (Is 42, 4: until he establishes justice on the earth) in LXX which is in accord with TM is replaced by the evangelist with the sentence “heōs an ekbalē eis nikos tēn krisin” (Mt 12, 20: until judgment is made victorious). In this way he adapts the text to the situation of Jesus who through the preaching of the Gospel, through his death and resurrection made the judgment on the world. However, Matthew may also point to the revelation of Jesus as the Judge at the end of the world. One

ought to underline that he also removes the word “gē” (earth) from the sentence in question, wherethrough “the victory” is not necessarily associated with the earth. Actually the reader of the Gospel might have some doubts whether the above mentioned quotation refers to Jesus. After all Jesus became crucified and did not make the judgment on the earth. The alteration made by Matthew makes the Christological interpretation of this quotation easier.

The text of Is 61, 1: “Pneuma kuriou ap’ eme, ou heineken echrisen me. euaggelisasthai ptochois apestalken me, iasasthai tous suntrimmenous tē kardia” probably influenced two changes in the analysed quotation. Both the quotation in question and the text mentioned above refer to the descent of the Holy Spirit on the Servant chosen by the God and to His call. To stress the unity of these texts Matthew uses two words from Is 61, 1: in the quotation in verse 18 he uses “apaggellō” (tell, proclaim), instead of “ekferō” (carry) and in verse 20 “tethlasmenon” (broken slightly) is replaced by another word of the same meaning – “suntrimmenon”.

The replacement of “ho eklektos mou” (my chosen) present in LXX with the expression “hon hēretisa” (which I have chosen), undoubtedly aims at the improving the style, because it eliminates the rhyming of two words standing side by side, which would be created by the usage of “ho agapētos”. To improve the rhythm Matthew shortens the sixth verse by using “akouthesetai” in place of the word “akousei”. Since “akousei” sounds similar to “anesei”, he replaces it with the word “kraugasei”. The form “oude anesei” in the NT is not well-known. In turn “kraugasei” does not harmonise with “kekraksetai”, so he changes “kekraksetai” into “erisei”. The verb “kekradzō” does not appear in NT and “eridzō” appears only in this place. The third and the fourth verses are linked by Matthew with the conjunction “kai” which is not present in LXX; the use of the conjunction improves the style. The quotation in Mt lacks two last but one verses “alla... thrausthēsetai”, which are also in TM. Matthew removes the third verse from the end, because it repeats the idea already expressed in the first verse, while the last but one verse referring to the chosen Servant who “will not become discouraged nor will bend” could be omitted as superfluous for the image of Jesus presented by Matthew in his Gospel.

10) Akoē akousate kai ou mē sunēte,
 kai blepontes blepsete kai su mē idēte.
 epachunthē gar hē kardia tou laou toutou,
 kai tois ōsin bareōs ēkousan,
 kai tous ofthalmous autōn ekamusan

mēpote idōsin tois ofthalmois
 kai tois ōsin akousōsin
 kai tē kardia sunōsin kai epistrepsōsin,
 kai iasomai autous (Mt 13, 14-15).

The quotation is from Is 6, 9-10. In the second sentence in verse 10 Matthew omits, in contrast to LXX and TM, the pronoun “auton”. Parallel quotations in Mk 4, 12 and Lk 8, 10 possess completely different forms, Matthew’s changes are not present in them.

11) Anoiksō en parabolais to stoma mou,
 ereuksomai kekrummena apo katabolēs (kosmou) (Mt 13, 35).

Quotation from Ps 78, 2. In LXX (Ps 77, 2):
 anoiksō en parolasi to stoma mou,
 fthegsomai problēmata ap’ arche.

The motives behind the replacement of “ftheggomai” (speak) by “ereugomai” (speak out, I express, I announce, I vomit) are not very clear, it may be connected with the improvement of style. The previous word appears in the NT three times (Ac 4, 18 and 2 P 2, 16. 18), while the latter is present only here. Matthew might have wanted to use a word whose sound would resemble “ekporeuomai” (I go out) which appears in the fragment of Dt 8, 3 quoted by him in 4, 4: “Not on bread alone is man to live but on every utterance that comes (ekporeuomenō) from the mouth of God”. Matthew identifies “every utterance (hrēmati) that comes from the mouth of God” with the parables of Jesus. The word “problēmata” (in NT it does not appear) is replaced by Matthew with “kekrummena” in order to connect the quotation with the logion of Christ: “Father, Lord of heaven and earth, to you I offer praise; for what you have hidden (ekrupsas) from the learned and the clever you have revealed to the merest children” (Mt 11, 25); as well as with the parable of the treasure in a field: “The reign of God is like a buried (kekrummeno) treasure which a man found in a field. He hid (ekrupsen) it again” (Mt 13, 44). The common word is a link between the texts which ought to be interpreted in relation to each other. The secrets which God hid from the wise and revealed to the mere are contained in parables; these are the mysteries bearing upon the Kingdom of Heaven. They are more precious than all other goods.

Matthew replaces the expression “ap’ archēs” (from the beginning) with the expression “apo kataboles (kosmou)”. The previous appears in Mt 19,

4. 8; 24, 21, the latter in 25, 34. To understand why Matthew makes the change one ought to make allowance for the context of the quotation in Ps 78 and the situation of Jesus. The psalmist refers to the history of the Exodus on the ground of the fathers' tradition. In the Psalm, in verses directly following the quoted sentence, we can read: "What we have heard and know, and what our fathers have declared to us, we will not hide from their sons; we will declare to the generation to come..." (Ps 78, 3-4). Jesus does not remind the wonders of the Exodus. He reveals completely new things not known even to fathers. The change of the formula aims at underlining a novelty of mysteries revealed by Jesus.

12) tima ton patera kai tēn mētera (Mt 15, 4a)

The quotation comes from Dt 20, 12. Matthew, inconsistently with LXX and with the Hebrew text, omits the pronoun "of its own" after the words "Honor your father and your mother". In contrast to the Hebrew text and in compliance with LXX he omits the pronoun after the word "the mother". Mark (7, 10), unlike LXX and Mt, includes both pronouns in this sentence.

13) Ho kakologōn patera ē mētera thanatō teleutatō (Mt 15, 4b).

The quotation from Ex 21, 17. Here is the text in LXX (Ex 21, 16):
ho kakologōn patera ē mētera autou teleutēsei thanatō

Here Matthew also omits a pronoun after "patera" in contrast to LXX and the Hebrew text. Matthew and Mark have the same version of this quotation.

14) Ho laos houtos tois cheilesin me tima,
hē de kardia autōn porrō apechei ap' emou.
matēn de sebontai me,

didaskontas didaskalias entalmata anthrōpōn (Mt 15, 8-9).

The quotation from Is 29, 13. In LXX it is in the following form:

Eggidzei moi

ho laos houtos tois cheilesin autōn timōsin me,

hē de kardia autōn porrō apechei ap' emou,

matēn de sebontai me

didaskontes entalmata anthrōpōn kai didaskalias.

LXX omits "ki" (because) and "of its mouth" since the sentence "this people draws near with its mouth" could be seen as a linguistic error by the

Greek. In connection with this change the pronoun “moi” (to me) is added after “eggidzei” (draw near) in LXX. As a result we have the following sentence in LXX: “This people draws near to me, with its lips honors me”. Matthew follows the LXX, but not completely, he omits “eggidzei”, and the pronoun “auton”, he changes the plural of the verb “timaō” into the singular, he also changes the order of the last four consecutive words and omits the conjunction which is present in the last sentence in the LXX. The number of syllables in consecutive verses in LXX is the following: 15-15-7-7; while in Mt: 12-15-7-15. It is obvious then that in Mt the rhythm is better than in LXX.

15) epi stomatos duo marturōn ē triōn stathē pan hrēma (Mt 18,16).

It is a quotation from Dt 19, 15. Text in LXX:

Epi stomatos duo marturōn kai epi stomatos triōn marturōn stathēsetai pan hrēma

In contrast to LXX and TM the evangelist omits the repetition “kai epi stomatos” after the word “marturōn” and the repetition “marturōn” after the word “triōn”. These repetitions are also omitted by saint Paul in 1 Co 13, 1.

16) Heneka toutou kataleipsai anthrōpos ton patera

kai tēn mētera

kai kollēthēsetai tē gunaika autou,

kai esontai hoi duo eis sarka mian (Mt 19, 5).

The quotation from Gn 2, 24. Text in LXX:

Heneken toutou kataleipsei anthrōpos ton patera autou kai tēn mētera autou kai

proskollēthēsetai pros tēn gunaika autou,

kai esontai hoi duo eis sarka mian.

Matthew, in contrast to the Septuagint and the Hebrew text, omits pronouns after the words “father” and “mather”, and uses “kollēthēsetai” instead of “proskollēthēsetai pros”. The word “proskollaomai” (unite in matrimony) appears in the NT only in Mk 10, 7 and in Ef 5, 31 exclusively in the quotation from Gn 2, 24. The word “kollaomai” (unite) appears only in this case in Mt, in Lk 10, 11 and 15, 15, as well as 9 times in other books of the NT. The change in question could have been motivated by the improvement of style – the elimination of the repetition “pros” and by the improvement of rhythm. The numbers of syllables in consecutive verses are: 25-14-12 in LXX; and: 21-12-12 in the Gospel of Matthew.

In the parallel quotation in Mk 10, 7 there is neither “proskollēthēsetai pros tēn gunaika autou” (as in LXX) nor “kollēthēsetai tē gunaika autou” (as in Mt). Mark, unlike the LXX and TM, omits a pronoun after the word “mother”, but in contrast to Mt and in accord with LXX, has “heneken” at the beginning.

17) Ou foneuseis, Ou moicheuseis, Ou klepseis, Ou pseudomarturēseis, Tima ton patera kai tēn mētera (Mt 19, 18-19a).

The quotation from Ex 20, 12-16 (cf. Dt 5, 16-20). In comparison to the Septuagint and the Hebrew text the quotation in Mt is different due to the omission of “your” after the words “honor your father”, as well as due to the inversion of the commandment to honor the parents from the first to the last position.

In the parallel quotation in Mk 10, 19 and Lk 18, 20 the order of the commandment to honor parents is also replaced. In contrast to Mt both quotations possess a pronoun after the words “honor your father”. Mk, in contrast to the Hebrew text, LXX and Mt adds one commandment – “me aposterēsēs” (do not deceive). Luke has a different order of commandments than both Mt and Mk and does not have Mark’s addition.

18) Eipate tē thugatri Siōn,
Idou ho basileus sou erchetai soi,
praus kai epibebēkōs epi onon,
kai epi pōlon huion hupodzugiou (Mt 21, 5).

The first verse is taken from Is 62, 11 and it does not differ from LXX and TM. The next one derives from Ze 9, 9 and there appear some differences in them. Let us see how Zechariah’s text is presented in LXX:

idou ho basileus sou erchetai soi, dikaios
kai sōdzōn autos, praus kai epibebēkōs
epi hupodzugion kai pōlon neon.

We can see that Matthew omitted the whole second verse and lengthened the last one with two words. The changes improve the style and rhythm. The same text in LXX has the following number of syllables in consecutive verses: 12-8-13-5. Mathew in the fragment from Ze has three verses of 11 syllables each.

19) Egō eimi ho theos Abraam kai ho theos Isaak kai ho theos Iakōb (Mt 22, 32).

In the Septuagint (Ex 2,6) as well as in the Hebrew text after the words “I am God” there are words: : “of your father”. The omission of them aimed

at improving the style. The number of syllables in LXX is: 11-5-6-5; and in Mt: 10-7-6.

Mark (12, 26) and Luke (20, 37) use neither “eimi” before the first “theos” nor the pronoun before the next “theos”.

20) Agapēseis kurion ton theon sou en holē tē kardia sou
kai en holē psuchē sou
kai en holē tē dianois sou (Mt 22, 37).

The first two verses are taken from Dt 6, 5. Text in LXX:
kai agapēseis kurion ton theon sou holēs tēs kardias sou
kai eks holēs tēs psuchēs sou
kai eks holēs tēs dunameōs sou.

Instead of the last sentence in Dt 6, 5 Matthew includes a formula from the commandment about the love of God from Js 22, 5 as the third verse. Here is the text from the Book of Joshua: “agapan kurion ton theon humōn, poreuesthai pasais tais hodois autou, fulaksasthai tas entolas autou kai proskeithai autō kai latreuein autō eks holēs tēs dianoias humōn kai eks holēs tēs psychēs humōn”. The purpose of the change is to show the knowledge of the Bible texts. Apart from that Matthew uses “en” instead of “eks”. Mark (12, 30) in accord with LXX has “eks”, but – in concordance with Mt – he also uses the word “dianoia”. Unlike Mt he includes an additional sentence from Dt 6, 5 changing however one word. Luke (10, 27) uses “eks” once and “en” three times, he also possesses the word “dianoia” and, similarly to Mark, includes an additional sentence.

21) Eipen kurios tō kurō mou,
Kathou ek deksiōn mou heōs an thō
tous echtrous sou hupokatō tōn
podōn sou (Mt 22, 44).

The quotation from Ps 110 (109), 1. The text in LXX:
Eipen ho kurios tō kuriō mou
Kathou ek deksiōn mou,
heōs an thō tous echtrous sou
hupopodion tōn podōn sou.

Differences appear only in the last verse. In contrast to the Hebrew text Matthew includes “hupokatō” (under) in place of “hupopodion” (footstool). In this way he harks back to Ps 8, 7, where this word appears in a similar context: “You have given him rule over the works of your hands, putting all

things under (hupokatō) his feet”. It must be underlined that Jesus refers the words of Ps 8, 3: “Out of the mouth of babes and suckling you have fashioned praise because of your foes” to himself; cf. Mt 21, 16.

Mk (12, 36) is identical to Mt. Luke in accordance with Mt and Mk, but in contrast to the LXX omits an article before “kurios”, but unlike Mt and Mk, and in accordance with LXX, he has the word “hupopodion”.

22) Pataksō ton poimena, kai diaskorpisthēsontai ta probate tēs poimnēs (Mt 26, 31).

The quotation comes from Ze 13, 7. The change refers only to the grammar form of the verb “patassō” (strike). In LXX, in accordance with the Hebrew text, it appears in the imperative mood in the second person singular form. Matthew uses it in the indicative mood in the first person of the future tense. This change aims at adaptating the text to Jesus’ situation. Jesus is a shepherd and allowing for the passion of Jesus heavenly Father in some sense strikes the shepherd.

Mark (14, 27) in contrast to LXX and in accordance with Mt, uses the verb “patassō” in the indicative mood, and in the second sentence he transposes the order of words in relation to LXX and Mt.

Let us examine now the redaction of at least one allusion to the OT, for example in Mt 5, 33: Ouk epiorkēseis, apodōseis de tō kuriō tous horkous sou.

The interdiction “ouk epiorkēseis” (you shall not swear falsely) is an allusion to the interdiction to swear falsely by God’s name to ascertain a lie in Lv 19, 12: “kai ouk omeisthe tō onomati mou ep’ adikō”. The commandment “apodōseis” de tō kuriō tous horkous sou” is an allusion to prescriptions which refer to an oath taken to ascertain a promise to God in Nm 30, 3: “anthrōpos, hos an euksētei euchēn kuriō ē omosē horkon ē horisētai horismō peri tēs psuchēs autou, ou bebēlōsei to hrēma auto” as well as in Dt 23, 22: “ean de euksē euchēn kuriō tō theō sou, ou chronieis apodounai autēn”. In the interdiction Matthew uses the word “epiorkeō” in place of “omnuō”. The word “omnuō” appears in Mt in the next verse – 34, as well as in 36, and also in Mt 23, 16. 18. 20. 21. 22; 26, 74. The verb “epiorkeō” appears in the NT only in this case, the noun “epiorkos” appears in 1 Tm 1, 10. Matthew changes the word in this interdicton under the influence of the prescription about an oath in Ex 22, 10, where the noun “horkos” (an oath) is used. According to this very prescription each controversy is to be solved by means of an oath. Since Jesus is against such oaths – which is obvious from the context of the allusion in discussion – Matthew harks back to the prescription through the replacement of the word.

Out of twenty one quotations in Mt which differ both from the LXX and the TM only seven appear in the other two synoptics (these are: Mt 3, 3; 11, 10; 13, 14-15; 19, 18-19a; 22, 32. 37. 44) and eight in one of them (in Mk – five parallel ones to Mt 15, 4a. 4b. 8-9; 19, 5; 26, 31; in Lk – three parallel ones to Mt 4, 4. 6. 10). Only in three cases Matthew's "double difference" appears in the other synoptics (cf. parallel quotations to Mt 3, 3; 11, 10; 22, 37), in five cases such a difference appears in one of the other synoptics (cf. Mt 4, 10 = Lk 4, 8b; Mt 15, 4b = Mk 7, 10; Mt 15, 8-9 = Mk 7, 6-7; Mt 22, 44 = Mk 12, 36; Mt 26, 31 = Mk 14, 27), in seven cases Matthew's difference is not repeated by the other synoptics (cf. Mt 4, 4. 6; 13, 14-15; 15, 4a; 19, 5; 22, 32). Consequently at least in thirteen cases ($21 - \{7+8\} = 6$, then $6 + 7 = 13$) out of twenty one we can be certain that the author of these changes – if we accept their redactional character – is Matthew himself. In the remaining cases their author may theoretically be one of the other synoptics or the differences might have been adopted by Mt from some unknown source, for example source Q. Theoretically it is possible, yet it is also possible, that all these differences derive from Matthew and that the other synoptics adopted them from him.

3. Matthew's method of redaction in the light of quotations

From the analysis of quotations we can draw very important conclusions with regard to the problem of the use of the Old Testament by Matthew. First of all we ascertain that the evangelist perfectly knew the Old Testament, he could unite texts from different books in one quotation. We also ascertain that he worked out the quotation very carefully. Differences appearing in them in relation to the Hebrew text and to the Septuagint are not accidental, all of them can be explained by editorial work: the adaptation to the situation of Jesus, joining a quotation with other text about a similar issue and the tendency to improve style and rhythm. The analysis of quotations suggests that writing the Gospel Matthew expected his readers to have a good knowledge of the OT. It even seems that some complex quotations and complicated allusions to the OT were addressed to scribes who knew well the content of each holy book, especially all the content of legal rules in the Pentateuch. It is a very important observation constituting another argument in favour of the hypothesis about close relations between Mt and the Pentateuch. It justifies the role of numbers in the structure of the work, a typological conception of the Gospel and a fine construction of its pericopes.

CHAPTER VI

Difficult problems of the Gospel of Matthew in the new perspective

The comparative analysis of the Gospel of Matthew has proved multiple and almost everywhere present literary relationships of the Gospel with the books of the Old Testament, especially with the Hexateuch. These very relationships allow us to look at some difficult literary problems of Matthew's Gospel from another perspective; the editorial work of the evangelist is presented to us in a different light and we understand better what the Gospel was to be according to the assumptions of its author.

1. The problem of the composition of the Gospel

It is enough to look over several commentaries to the Gospel of Matthew in order to see how difficult it is to explain the composition of this Gospel; each commentary will probably present another hypothesis with regard to its composition. Considering the criterion of the division of the Gospel we may even talk about different types of a composition.

The most officious and traditional criterion for defining the structure is geographical data. It is used by, among others, W. Trilling¹ who divides the Gospel in the following manner: 1) chapter 1-2; 2) in Galilee: chapter 3-18;

¹ W. Trilling, *Das Wahre Israel. Studien zur Theologie des Matthäusevangelium*, Leipzig 1959, p. 217.

3) in Judea: chapter 19-25; 4) chapter 26-28. The geographical structure is also supported by A. Wikenhauser², W. G. Kümmel³ and R. T. France⁴. The last scholar divides the activity of Jesus in Galilee in two parts: public and private. According to him the structure is the following:

1. The birth and preparation (1, 1-4, 16)
2. The public activity in Galilee (4, 17-16, 21)
3. The private activity in Galilee – the preparation of disciples (16, 21-18, 35)
4. The activity in Judea (19, 1-25, 46)
5. The death and the Resurrection (26, 1-28, 20)

B. R. Doyle⁵ claims that Matthew composed the order of pericopes in the perspective of an ecclesiological theme, however the structure proposed by him is to a great degree in accord with geographical ones:

1. Prologue – the Person of Jesus (1, 1-4, 16)
2. The activity in Galilee – the period of educating disciples (4, 17-18, 35)
3. The activity in Judea and Jerusalem – confirming disciples in their apostolic service (19, 1-25, 46)
4. The Passion, death and Resurrection – the fall of disciples (26, 1-28, 15)
5. Commission of the disciples in spite of their fall (28, 16-20)

For A. Schlatter⁶ and B.W. Bacon⁷ the criterion for the division is the formula “When Jesus finished this discourse” which is repeated five times (7, 28; 11, 1; 13, 53; 19, 1; 26, 1). They affirm that the Gospel consists of five parts as well as the introduction and the end. The first two chapters are the introduction, while the story about the Passion and Resurrection – make the end. Each of five parts contains a descriptive section and a discourse. The concept of five books in the Gospel of Matthew was later supported by G. D. Kilpatrick⁸, L. Cerfaux⁹ and P. Benoit¹⁰. According to the last scholar

² A. Wikenhauser, *Introduzione al Nuovo Testamento*, Brescia 1966, p. 159-163.

³ W. G. Kümmel, *Introduction to the New Testament*, New York 1966, p. 73-74.

⁴ R. T. France, *The Gospel According to the Matthew. An Introduction and Commentary*, Grand Rapids 1985.

⁵ B. R. Doyle, *Matthew's Intention as Discerned by His Structure*, *RevBib* 95 (1988), p. 34-35.

⁶ A. Schlatter, *Die Kirche des Matthäus*, Stuttgart 1923.

⁷ B. W. Bacon, *Studies in Matthew*, New York 1930.

⁸ G. D. Kilpatrick, *The Origins of the Gospel according to St. Matthew*, Oxford 1950, p. 99, 135-136.

⁹ L. Cerfaux, *La voix d'Évangile au début de l'Église*, Tournai-Paris 1946, p. 44.

¹⁰ P. Benoit, *L'Église selon Saint Matthieu*, Paris 1950.

descriptive sections are united thematically with discourses following them, and subsequent books may be entitled in the following way:

1. The promulgation of the reign of God (3-7)
2. Preaching the reign of God (8-10)
3. Mystery of the reign of God (11, 1-13, 52)
4. The Church – the first-fruits of the reign of God (13, 53-18, 39)
5. The future revelation of the reign of God (19-25)

The plan of P. Benoit is accepted, among others, by K. Stendahl¹¹ and L. Vaganay¹². J. Homerski¹³ accepts caesuras of the composition but defines the content of the books in a different manner:

Book I: 3-7 – Promulgation of the programme of the reign of God (a narrative part 3-4 and a programmatic discourse 5-7).

Book II: 8-10 – Preaching the reign of God (a narrative part 8-9 and a missionary discourse 10).

Book III: 11-13 – Difficulties in the realization of the reign of God (a narrative part 11-12 and a discourse in parables 13, 1=53).

Book IV: 14-18 – The initial stage of the reign of God in the forming Church (a narrative part 13, 54-17, 27 and an ecclesiological discourse 18).

Book V: 19-25 – The rejection of unfaithful Jews, the acceptance of pagans to the reign of God (a narrative part 19-23 and an eschatological disc. 24-25).

J. Kudasiewicz¹⁴ divides the books defined above by P. Benoit into the following parts:

The first book: The programme of the Kingdom (3-7):

- a) The narrative part: the preparation and the beginning of the activity in Gal. (3-4).
- b) The didactic part: The Sermon on the Mount (5-7).

The second book: Preaching the reign (8-10)

- a) The narrative part: Thaumaturgy-missionary journeys of Jesus (8-9).
- b) The didactic part: The missionary discourse (10).

The third book: Mystery of the reign (11, 1-3, 52)

- a) The narrat. part: The faith and the infidelity with relat. to Jes. (11-12).
- b) The didactic part: The discourse in parables (13, 1-13, 52).

¹¹ K. Stendahl, *The School of St Matthew and Use of the Old Testament*, Philadelphia 1968, p. 21-22, 24-27.

¹² L. Vaganay, *Le probleme synoptique*, Paris 1969, p. 57.

¹³ J. Homerski, *Ewangelia według św. Mateusza. Wstęp. Przekład z oryginału. Komentarz*, Poznań-Warszawa 1979, p. 41.

¹⁴ J. Kudasiewicz, *Ewangelie synoptyczne dzisiaj*, Warszawa 1986, p. 204-205.

The fourth book: The Church as the first-fruits of the Kingdom (13, 53-18, 35):

- a) The narrative part: Polemics with Israel and the preparation of future collaborators (13, 53-17, 27).
- b) The didactic part: The ecclesiological discourse (18).

The fifth book: The fulfillment of the reign (19-25):

- a) The narrative part: Messianic journey of Jesus to Jerusalem and His last conflict with Judaism (19-23).
- b) The didactic part: The eschatological discourse (24-25).

Although the structure based on five books still has the greatest number of supporters it is necessary to add that an increasing number of scholars reject it.

W. D. Davies¹⁵ accepts the concept of five books but does not connect narrative sections with discourses thematically.

The structure suggested by P. Benoit has been decidedly rejected by X. Léon-Dufour¹⁶. First of all he denies that there exist relationships between narrative parts and discourses – except the third book (11-13). Moreover such a structure does not reflect, according to him, the dramatic element of the Gospel. A similarly critical attitude has been adopted by B. Rigeaux¹⁷, N. B. Stonhouse¹⁸, E. Lohmeyer¹⁹ and E. Krentz²⁰. J. P. Kingsbury²¹ and L. Sabourin²² pay attention to the formula which appears twice in the Gospel of Matthew, namely: “From that time on Jesus began” (4, 17; 16, 21). According to the scholars it states the principle element of the structure. On the basis of this formula E. Lohmeyer divides the Gospel into seven parts:

- I. Beginnings: 1, 1 – 4, 16
- II. Master and His work: 4, 17 – 9, 34
- III. Master and His disciple: 9, 35 -12, 50
- IV. Master and the people; 13, 1-16, 20
- V. The way to the Passion: 16, 21 – 20, 34
- VI. Master and His adversaries: 21, 1 – 23, 39
- VII. The end and the fulfillment: 24, 1 – 28, 20

¹⁵ W. D. Davies, *The Sermon on the Mount*, London 1966.

¹⁶ X. Léon-Dufour, *Les Evangiles synoptiques*, [in:] A. Robert et A. Feuillet, Introduction à la Bible, 2, Tournai 1959, p. 172.

¹⁷ B. Rigeaux, *Témoigne de l’Evangile de Matthieu*, Bruges 1967.

¹⁸ N. B. Stonhaus, *The Witness of Matthew and Mark to Christ*, Philadelphia 1944, p. 130.

¹⁹ E. Lohmeyer – W. Schmaus, *Das Evangelium des Matthäus*, Göttingen 1956, p. 7-10, 65.

²⁰ E. Krentz, *The Extent of Matthew’s Prologue. Towards the Structure of the First Gospel*, JBL 83 (1964), p. 409-414.

²¹ J. D. Kingsbury, *Matthew. Christology. Kingdom*, Philadelphia 1975.

²² L. Sabourin, *Il Vangelo di Matteo. Teologia e esegesi*, I, Marino 1975, p. 50.

J. D. Kingsbury on the other hand opts for the trimembral partition:

I. The person of Jesus the Messiah: 1, 1 – 4, 16

II. The preaching of Jesus the Messiah: 4, 17 -16, 20

III. The Passion, the death and the Resurrection of Jesus the Messiah: 16, 21 – 28, 20

A similar trimembral structure is also accepted by already mentioned L. Sabourin and D. R. Bauer²³.

The Gospel of Matthew has been divided into three parts by D. J. Clark and J. de Waard²⁴. However they follow other principles: chapters 1-9 belong to the first part, chapters 10-18 to the second part and chapters 19-28 to the third part.

X. Léon-Dufour²⁵ in the reconstruction of the plan of Matthew's Gospel makes allowance for such literary elements as: summaries, groups of logions and descriptions of miracles, geographical data or their lack, auditorium changes. He attributes a great role in the structure to the mentions of Saint John the Baptizer (3, 1-17; 11, 2-19; 14, 1-12; 17, 12; 21, 23-27). Here are the main points of the plan proposed by him:

The prologue (1-2)

I. The Jewish people do not want to believe in Jesus (3-13)

The introduction (3, 1-4, 11). The triptych: John the Baptizer, the Baptism, the Temptation.

A. Jesus omnipotent in deeds and words (4, 12-9, 34)

The introduction (4, 12-25). John arrested, Jesus in Galilee.

B. Disciples commissioned by the Master (9, 35-10, 42)

C. For and against Jesus (11, 1-13, 52)

II. The Passion and the glory (14-28)

A. On the way to Jerusalem: The Passion and the glory (14-20)

B. In Jerusalem: The Passion and the glory (21-28)

M. Làconi²⁶ also divides the core part of the Gospel (3-25) into two parts with the parting after the thirteenth chapter.

²³ D. R. Bauer, *The Structure of Matthew's Gospel. A Study in Literary Design*, [in:] JSNT Supplement Series 31, Sheffield 1988, p. 182.

²⁴ D. J. Clark – J. de Waard, *Discourse Structure in Matthew's Gospel*, Scriptura Special 1 (1978) p. 1-97.

²⁵ X. Léon-Dufour, *Les Evangiles synoptiques*, p. 172.

²⁶ M. Làconi, *La vita pubblica*, [in:] Il Messaggio Della Salvezza a cura di P. Carlo M. Martini S. J. and others, 4, Torino-Leumann 1969, p. 255.

A more complicated plan is proposed by C. H. Lohr²⁷. According to him the Gospel of Matthew is structured on a concentric principle:

- 1-4 The story: The birth and the beginnings
- 5-7 The discourse: Blessings, the coming of kingdom
- 8-9 The story: The authority and the call
- 10 The discourse: A Missionary discourse
- 11-12 The story: The rejection of Jesus by His contemporaries
- 13 The discourse: Parables about the kingdom
- 14-17 The story: The Recognition by disciples
- 18 The discourse: An ecclesiological discourse
- 19-22 The story: Authority and the call
- 23-25 The discourse: Woe, the coming of the reign of God
- 26-28 The story: The death and the renewed birth

As one can see Lohr underlines the interleaving of stories and discourses and places the parables about the reign in the central place of the Gospel.

The concentric plan is also accepted by P. Gaechter²⁸ and H. J. Combrink²⁹. The latter divides the Gospel into the following parts: A (1, 1-4, 17) – B (4, 18-7, 29) – C (8, 1-9, 35) – D (9, 36-11, 1) – E (11, 2-12, 50) – F (13, 1-53) – E' (13, 54-16, 20) – D' (16, 21-20, 34) – C' (21, 1-22, 46) – B' (23, 1-25, 46) – And' (26, 1-28, 20).

The same principle of concentricity and additionally parallelisms with the Pentateuch in the definition of the structure of Matthew's Gospel are accepted by: J. C. Fenton, H. B. Green and Ph. Rolland.

Having examined different types of structures J. C. Ingelare³⁰ puts forward the following hypothesis: the Gospel of Matthew consists of four parts:

1. The coming of the Messiah (1, 1 -4, 16)
2. The promulgation of the reign (4, 17 -16, 20)
3. The necessity of the Passion (16, 21-25, 46)
4. The Passion and the Resurrection (26, 1-28, 20)

R. Schnackenburg³¹ divides the Gospel of Matthew into similar four parts, however the first part is, according to him, an introduction to the Gospel. Schnackenburg stresses the influence of the structure of Mk on Mt, he thinks that in both cases a decisive point is the confession of Peter at Caesarea

²⁷ C. H. Lohr, *Oral techniques in the Gospel of Matthew*, CBQ 23 (1961), p. 427.

²⁸ P. Gaechter, *Das Malthus Evangelium*, Innsbruck 1963, p. 14-18.

²⁹ H. J. Combrink, *The Structure of the Gospel of Matthew as Narrative*, TyB 34 (1983), p. 61-90.

³⁰ I. C. Ingelare, *Structure de Matthieu et histoire du Salut. Etat de la question*, FoiVie 78 (1979), p. 10-33.

³¹ R. Schnackenburg, *Matthäusevangelium*, NEB, I, 1/Wurzburg 1985.

Philippi (Mt 16, 13-20 and paral.). J. Gnilka³² also claims that the structure of Mk played a great role in the composition of Mt. The principle caesuras of the Gospel of Matthew are, according to him, 4, 17 and 16, 21. The division into four parts defined by Ingelare is in his opinion the most likely one.

J. Mateos and F. Camacho³³ isolate six parts in the Gospel of Matthew:

1. The genealogy and the infancy of Jesus (1, 1 – 2, 23).
2. The preparation (3, 1 – 4, 11).
3. The preaching of the kingdom and the revelation of Messiah (4, 12 - 16,20).
4. The resistance of disciples towards the Messianic dignity of Jesus (16, 21 – 20, 34).
5. In Jerusalem – Jesus and Jewish leaders (21, 1 – 25, 46).
6. The passion, the death and the Resurrection (26, 1 – 28, 20).

W. Wilkens³⁴ defines the structure of the Gospel in the double manner: first from the point of view of words and deeds of Jesus, and then considering four aspects of His Messianic activity.

The first structure:

1. The choice and the call (1, 1-4, 22).
2. Teaching and healing (4, 23-9, 34)
3. Giving authority and commissioning (9, 35-11, 24)
4. Hiding and revealing (11, 25-16, 12)
5. Humiliation and exaltation (16, 13-21, 46)
6. The separation and the decision (22, 1-28, 20)

The second structure

The Messianic activity

1. The beginning (1, 1-4, 22)
2. Building (4, 23-11, 24)

Building the Church

1. The actualization (11, 25-21, 46)
2. The aim (22, 1-28, 20)

According to R. A. Edwards³⁵ the work of Matthew consists of five basic sections which can be entitled in the following manner:

1. The introduction to the story of Jesus (1, 1-4, 22)
2. The requirements of the kingdom (4, 23-7, 29)
3. An answer to the oncoming reign (11, 2-18, 35)
4. The proclamation of the kingdom in Judea (19, 1-25, 46)

³² J. Gnilka, *Das Matthäusevangelium*, (HTK ½), Freiburg 1988, p. 520-526.

³³ J. Mateos – F. Camacho, *El Evangelio de Mateo. Lektura Comendada*, Madrid 1981.

³⁴ W. Wilkens, *Die Komposition des Matthäus-Evangeliums*, NTS 1 (1985), p. 24-38.

³⁵ R. A. Edwards, *Matthew's Story of Jesus*, Philadelphia 1985.

5. The conflict (26, 1-28, 20)

F. J. Matera³⁶ divides the structure of the Gospel into six parts: 1) 1, 1-4, 11; 2) 4, 12-11, 1; 3) 11, 2-16, 12; 4) 16, 13-20, 34; 5) 21, 1-28, 15; 6) 28, 16-20.

M. Limbeck³⁷ by comparing the Gospel of Matthew with the Gospel of Mark and with the hypothetical source Q isolates eight parts in Mt: 1, 1 – 2, 23; 3, 1 – 4, 11; 4, 12 – 9, 34; 9, 35 – 12, 50; 13, 1 – 16, 12; 16, 13 – 20, 34; 21, 1 – 25, 46; 26, 1 – 28, 20.

According to T. Hergesel³⁸ the composition of the Gospel of Matthew is associated with the conception of the history of salvation. W. Walker³⁹, among others, mentions the existence of such an idea. The fact that the story of Jesus is included between the genealogy beginning with Abraham – the father of the chosen people – and the mention of the end of the world in the commission of the apostles (cf. Mt 28, 20) is claimed to prove it. Due to this Jesus becomes “a centre of the centre of the time”. Hergesel notices the following parallelisms in the structure of Mt and in the history of Israel:

Abraham Moses	Genealogy
Joshua	The infancy Gospel
King David	The Egypt motive (Ho 11, 1)
Proclamation of the major prophets	The Sermon on the Mount (5-7)
The Babylonian exile	The Galilee mission (10)
(Ezra – Nehemiah)	The Discourse in parables (13)
Apocalyptic literature	The Discourse to the disciples (18)
(Dn, Enoch, Jubilees)	Woe to the scribes (23)
	The Eschatological discourse (24-25)
	The Passion, death and Resurrection of Jesus Christ Son of David,
	Son of God as an eschatological event

Some scholars, for example C. Martini⁴⁰ and P. Bonnard⁴¹, claim that it is impossible to understand the general structure of the Gospel of Matthew on the basis of such literary data as: groups of pericopes, formulas, chronological and topographical definitions. And we agree with this opinion. Yet, there remains the possibility of parallelisms with the Old Testament. As we know the attempts to determine the structure on the basis of parallelisms

³⁶ F. J. Matera, *The Plot of Matthew's Gospel*, CBQ 49 (1987), p. 233-235.

³⁷ M. Limbeck, *Matthäus-Evangelium* (SKKNT, 1), Stuttgart 1986.

³⁸ T. Hergesel, *Historia zbawienia według św. Mateusza*, RBL 1-3 (1991), p. 25-36.

³⁹ R. Walker, *Die Heilsgeschichte im erstet Evangelium* (FRLANT, 91), Göttingen 1967.

⁴⁰ C. Martini, *Introduzione ai Vangeli sinottici*, [in:] *Il Messaggio Della Salvezza*, p. 47.

⁴¹ P. Bonnard, *L'Évangile selon Saint Matthieu*, Nauchatel 1963, p. 7.

with the Pentateuch or the Hexateuch have already been made by A. Farrer, J. C. Fenton, H. C. Green and Ph. Rolland.

The comparative analysis of the Gospel of Matthew with the Hexateuch shows that the evangelist made allowance for several elements in the composition of his work.

a. The parallelism of particular parts of the Gospel
to particular books of the Hexateuch

First of all we ascertain that Matthew wrote his work in relation to the subject matter of particular books of the Hexateuch. However one ought to consider that the subject matter of these books is not completely univocal. The typology influenced such editorial foundations. Matthew is convinced that the new people of God, i.e. the Church established by Christ needs a new Torah and a book about the conquest of the new Promised Land, but if it is to be a new Torah – it should be to some degree similar to the old one. Thus the Pentateuch becomes for him an inspiration for his editorial work and, in some respects, an example. The counterpart of the Book of Genesis is in Mt the genealogy of Jesus (1, 1-17), the counterpart of the Book of Exodus – is the fragment containing the story of the birth of Jesus, the story about John the Baptizer, the description of the beginning of the activity in Galilee, the Sermon on the Mount and almost the whole of the second narrative section (1, 18-9, 34). In relation to the Book of Leviticus there appears in the Gospel of Matthew the summary with the logion “The harvest is good” (9, 37), the choice of the apostles (9, 35-10, 4) and the missionary discourse (10, 5-42). The third narrative section with the sermon in parables (10, 5-13, 53) is related to the Book of Numbers. The fourth narrative section with the ecclesiastical sermon (13, 54-18, 35). is a new book of Deuteronomy. The fifth narrative section with the eschatological discourse and the story of Passion (19, 1-27, 56) is a new book of Joshua. However it is necessary to add that though the Book of Genesis has its equivalent in the Gospel – the genealogy – it is not in the form of a “book” composed of a narrative part and a discourse. The Gospel is the history of a new Exodus and a new conquest of the Promised Land. The narrative about the Resurrection (chapter 28) does not belong to a new book of Joshua, because it goes beyond the typology of the conquest of the Promised Land. To achieve five “books” composed of a narrative part and a discourse Matthew sometimes had to skip some themes from the Hexateuch which were interesting for him and then return to them in the further part of the Gospel.

All the above mentioned parts of the Gospel equivalent to the Hexateuch are, from the literary point of view, clearly marked by the evangelist. The

summary: “Jesus continued his tour of all the towns and villages. He taught in their synagogues, he proclaimed the good news of God’s reign, and he cured every sickness and disease” (9, 35) follows the new book of Exodus. The formula ending the discourse “When Jesus had finished instructing his twelve disciples, he left that locality to teach and preach in their towns” (Mt 11, 1) follows the new Deuteronomy. The final formula of the discourse: “When Jesus had finished these parables, he moved on from that district” (Mt 13, 53) follows the new Book of Numbers. The formula ending the discourse: “When Jesus had finished these discourse, he left Galilee and came to the district of Judea across the Jordan” (Mt 19, 1) follows the new book of Deuteronomy.

Parts from the second (Mt 1, 18-9, 34) to the sixth (Mt 19, 1-27, 66) consist of a narrative block and a discourse, whereat the third, the fourth and the fifth parts finish with Jesus’ discourses.

Particular parts of Mt in relation to particular Books of Hexateuch

1. The genealogy Mt 1, 1-17 – the Book of Genesis
 2. Mt 1, 18-9, 34 – the Book of Exodus
 3. Mt 9, 35-10, 42 – the Book of Leviticus
 4. Mt 11, 1-13, 53 – the Book of Numbers
 5. Mt 13, 54-18, 35 – the Book of Deuteronomy
 6. Mt 19, 1-27, 56 – the Book of Joshua
- [The Resurrection and commissioning of the apostles Mt 28, 1-28, 20].

b. The alternation of the collections of instructions and descriptive sections after the example of most books in the Pentateuch

The Books of Exodus, Numbers and Deuteronomy consist alternately of the narrative sections and collections of law prescriptions and instructions. In the Book of Exodus for example we have: 1) the narrative part (1, 1-20, 21); 2) the legal and didactic part (20, 22-23, 33); 3) the narrative part (24, 1-18); 4) the legal and didactic part (25, 1-31, 18); 5) the narrative part (32, 1-40, 38). Such a general schema of composition is also adopted by Matthew⁴². In his Gospel spacious collections of Christ’s instructions alternate with narrative sections.

⁴² Cf. J. Caba, *Dai Vangeli al Gesù storico*, Roma 1974, p. 281.

c. The creation of five distinct collections of instructions of Jesus

Although there are six long discourses in the Gospel of Matthew, only five finish with a similar formula: the Sermon on the Mount (chapters 5-7), the missionary discourse (chapter 10), the discourse in parables (chapter 13), the ecclesiological discourse (chapter 18) and the eschatological discourse (chapters 24-25). The discourse against the scribes and the Pharisees (chapter 23) not only does not finish with this formula, but also has almost en bloc a polemic character and cannot be called a collection of instructions. Thus while redacting the pericopes in relation to different themes in the Pentateuch Matthew planned in advance that there would be only five collections of instructions since there are five Books of Torah. W. Trilling⁴³ rightly calls the five discourses in question the columns on which the whole building is based.

The first four discourses appear in the cycle of Moses and are connected with the content of the four consecutive Books of Pentateuch beginning with the Book of Exodus, whereas the last discourse (eschatological), although it appears in the cycle of Joshua, stands in relation to the Book of Deuteronomy. The shift of the last discourse to the new book of Joshua results from the fact that it was appropriate to redact it on the groundwork of the last speech of Moses rather than the speech of Joshua – before his Passion Jesus had not been a conqueror of the Promised Land yet.

d. Small literary units in relation to certain themes in the Hexateuch

There is no doubt that Matthew was writing pericopes in close relation to the Hexateuch, i.e. to themes he found in subsequent Books and their parts. We have proved that the vast majority of the evangelical pericopes are closely connected with some texts of the Hexateuch; the relationship in question is testified not only by the unity of the theme, but also by the parallel order. One can say that Matthew redacted the pericopes in a way parenthetically to the Pentateuch.

Our thesis is also confirmed by the analysis of the repetition of themes in the Gospel of Matthew. Except the repetitions of certain formulas and logions of Jesus while other themes are touched (cf. Mt 7, 16-18 and 12, 33-35; 10, 15 and 11, 24; 10, 38-39 and 16, 24-25; 13, 12 and 25, 29; 17, 20

⁴³ W. Trilling, *Mateo, l'Evangelo ecclesiastico*, [in:] J. Schreiner, G. Dautzenberg and others, *Forma ed esigenza del Nuovo Testamento*, Bari 1973, p. 302.

and 21, 21; 19, 30 and 20, 16) there are several thematic doublets in this Gospel.

a) In the Sermon on the Mount the subject of a prayer is mentioned twice (5, 5-15 and 7, 7-11), in the first case the text about the prayer is in relation to cult prescriptions in Ex 20, 21-26, in the second case to the same kind of regulations in Ex 23, 10-19.

b) In the Sermon on the Mount there appears a logion about the elimination of the cause of a sin (5, 29-30) and then it is repeated in the ecclesiological sermon (18, 8-9). Matthew uses the logion for the second time, because it is a perfect parallelism with the caution against idolatry in Dt 13, 2-19. As we know the ecclesiological discourse is redacted just on the basis of the Book of Deuteronomy. Obviously it is not the theme of idolatry which is common here but ruthlessness in eliminating a threat.

c) In the Gospel of Matthew the subject of divorce appears twice, for the first time in the Sermon on the Mount (5, 32) in relation to the commandment “do not commit adultery!”, where the prescription from Dt 24, 1-4 is quoted, and for the second time in 19, 1-9. Matthew comes back to the theme of divorce in connection with the redaction of pericopes parallel to the themes of the Dt. The pericope Mt 19, 1-9 is a comment on the rule of divorce in Dt 24, 1-4.

d) In the missionary discourse Jesus announces the persecution of disciples and encourages them to persevere (10, 17-22). The persecution of disciples is also the theme of the eschatological discourse (24, 9-13). In this case Matthew also repeats the theme in relation to the Old Testament text which serves him as a kind of “guidelines” for redacting the eschatological discourse, namely in relation to Dn 11, 14-35. This text refers to the persecution “of the saint alliance” (11, 28-30).

e) The enemies of Jesus demand a sign from the sky of Him twice. Each time Jesus answers that they will not be given any sign but the one of Jonah the prophet (Mt 12, 38-42 and 16, 1-4). Both controversies are in relation to the texts about the rebellion of Korah in the Pentateuch in which the swallowing of rebels by the earth is a sign of the mission of Moses (Nm 16 and Dt 11, 6).

f) Finally we have two very similar narratives of the feeding (Mt 14, 13-21 and 15, 32-39). The two texts about the miraculous feeding of the people in the desert are the motive of their inclusion into the Gospel: Ex 16, 13 and Nm 11, 31-32. Let us see the order in which these themes appear in Mt and in Pentateuch:

Mt	Pentateuch
	1) Ex 16, 13- (f)
1) 6, 5-15 (a)	2) Ex 20, 22-26) (a)
2) 5, 29-30 (b)	
3) 5, 32 (c)	
4) 7, 7-11 (a')	3) Ex 23, 14-19 (a')
5) 12, 38-42 (e)	
6) 14, 13-21 (f)	
7) 15, 32-39 (f')	4) Nm 11, 31-32 (f')
8) 16, 1-4 (e')	6) Dt 11, 6 (e')
9) 18, 8-9 (b')	7) Dt 13, 2-19 (b)
10) 19, 1-9 (c')	8) Dt 24, 1-4) (c)

It turns out, that the repetitions of themes in the Gospel of Matthew and the repetitions in the Pentateuch appear in the same order: first the a' theme, next the f' theme and finally the e' them. The last two repetitions in Mt maintain the order of the parallel themes in Dt (b' c' – b c). It is unlikely to be accidental.

Another argument in favour of the relations between the evangelical pericopes and the Pentateuch is given by the analysis of a symmetry, which is to be seen in some sections of the Gospel of Matthew. Some examples of such a symmetrical method in the redaction of the section are presented by P. Gaechter⁴⁴ and C. H. Lohr⁴⁵.

Section Mt 8-9. The schema according to P. Gaechter⁴⁶:

Mt	Relations with the OT
1. Miracle: The healing of the leper 8, 1-4.	Ex 24, 4-8
2. Miracle: The healing of the centurion's servant 8, 5-13. Allusion to faith (verse 10), to trust (verse 13).	Ex 24, 9-11
3. Miracle: The healing of Peter's mother-in-law . Other healings 8, 14-17.	-
1. Demands for permission to follow Jesus 8, 18-20.	Ex 25-27
2. Demand for permission to follow Jesus 8, 21-22.	Ex 28-29
4. Miracle: The appeasement of storm on the lake 8, 23-27.	Ex 34, 9a
5. Miracle: The healing of two possessed 8, 28-34.	Ex 34, 9a

⁴⁴ P. Gaechter, *Die Literarische Kunst in Matthäus Evangelium*, SBB, Stuttgart 1965, p. 21.

⁴⁵ C. H. Lohr, *Oral techniques in the Gospel of Matthew*, CBQ 23 (1961), p. 427.

⁴⁶ P. Gaechter, *Die Literarische Kunst in Matthäus Evangelium*, p. 195.

6. Miracle: The healing of the paralytic 9, 1-8.	Ex 34, 9ab
1. A question about the relation to sinners 9, 9-13.	Ex 34, 9b
2. A question about the fasting of disciples 9, 14-17.	Ex 34, 9c-10a
7. Miracle: The healing of a woman with a hemorrhage and the resuscitation of Jair's daughter 9, 18-26.	Ex 34, 10b
8. Miracle: The healing of two blind men 9, 27-31.	Ex 34, 10b
Allusion to faith (verse 28), faith (verse 29).	
9. Miracle: Healing of a mute 9, 32-34.	Ex 34, 10b

Except for the problem of correctness of this structure one can ask whether Matthew could create such a large section based on symmetry being connected with the Pentateuch by parallelisms. The answer to this question is positive. Although almost all pericopes are in relation to some texts in the Book of Exodus, many of them are secondary parallelisms added to already existing pericopes devoted to a given theme. One secondary parallelism appears in Ex 34, 9a, two appear in Ex 34, 10b. The multiplication of pericopes on the same theme could have resulted from numerical similarities and also from the requirements of a symmetrical structure. Anyway the concurrence of the use of symmetry with a greater freedom in the use of the rule of parallelisms with the OT would confirm the usage of the latter one.

Section Mt 16, 13-17, 27. The schema according to P. Gaechter⁴⁷:

Mt	Relations with the OT
Peter, the rock and the foundation 16, 13-12 (Son of God, verse 16).	Dt 31, 1-8
The first prophecy of the Passion 16, 21.	
The reprimand of Peter 16, 22-23.	
The conditions of following Jesus 16, 24-28 (cross, verse 24).	
Jesus Transfigured 17, 1-9 (the beloved Son, verse 5).	Dt 34, 1-12
The coming of Elijah 17, 10-13 (the Passion of the Son of man, verse 12).	
The reprimand of the disciples after the healing of an epileptic 17, 14-21.	
The second prophecy of the Passion 17, 22-23.	
Peter and a temple tax 17, 24-27 (The freedom of the disciples, verse 26).	

⁴⁷ P. Gaechter, *Die Literarische Kunst in Matthäus Evangelium*, p.30; *Das Matthäus Evangelium*, Innsbruck 1963, p. 547.

In this section only three pericopes out of nine are in relation to the OT. Thus Matthew had an exceptionally great possibility of applying symmetry here.

Section Mt 19, 1-22, 46. The schema according to C. H. Lohr⁴⁸:

Mt	Relations with the OT
Four questions 19, 1-30	Dt 24, 1-4; 30, 15-20
Parable of the laborers in the vineyard 20, 1-16.	Js 1, 1-9
The third prophecy of the Passion 20, 17-19.	Js 3, 1-11
The question of the mother of Zebedee's sons 20, 20-28.	Js 3, 1-11
Miracles: The healing of the two blinds 20, 29-34.	Js 5, 13-14
Entry into Jerusalem 21, 1-17.	Js 6, 26-27
Miracle: Jesus curses a fig tree 21, 18-22.	Dt 32, 20
The question of authority – the parable of two sons 21, 23-32.	Dt 32, 21
Parable of the tenants 21, 33-46.	
Parable of the wedding banquet 22, 1-14.	
Four questions 22, 15-46.	Dt 32, 21

According to Lohr the symmetrical structure in this section is created by seventeen elements („four questions” – means four elements). We do not call them pericopes because it is a matter of controversy whether one can recognize them as pericopes. However it is not an essential issue. A much more important matter are omissions of some pericopes in the structure. To be more detailed, there is not a separate pericope about Jesus blessing the children (19, 13-15). The inclusion of this pericope into four questions does not seem proper. Similarly the inclusion of the stories about the expulsion of merchants from the temple and about cures in the temple (21, 12-17) to the pericope about the entry into Jerusalem is not appropriate. Then the question arises why the author included into one pericope the question of authority and the parable of two sons, whereas the parable of the perfidious tenants is included as a separate element into the structure. In fact the structure of this section departs from the symmetry: in the first part of it there is only one parable, while in the second – three; in the first part there is one

⁴⁸ C. H. Lohr, *Oral techniques In the Gospel of Matthew*, p. 431.

story about a miracle, in the second – there are two of them (healings in the temple and a fig tree). Besides it is not well-founded to join pericopes about the request of the mother of Zebedee's sons (20, 20-28) with the question of Pharisees about authority and the parable of two sons (21, 23-32) as symmetrical elements. The most symmetrical parts in this structure are “four questions” – which contain the least number of relations to the Hexateuch, there are only two relations out of eight elements. As for the symmetry in this section it appears only where there are exceptionally few relations with the OT.

Thus the analysis of sections distinguished by the symmetry does not weaken but corroborates our argument about the relations with the OT. It is so, because the symmetry appears where the relations with the OT make them possible.

When talking about relations between evangelical pericopes and the themes of the Hexateuch it must be added that Matthew sometimes departs from the proper order of themes so as to maintain the unity of a theme or the logic sequence of themes in a section.

e. The choice of events from the history of Jesus in the perspective of the typology Jesus-Moses and Jesus-Joshua

Matthew subordinates the story of Jesus to the typology, since he chooses from Jesus' life elements which link Him with Moses, with the Exodus and with the conquest of the Promised Land. It should be stressed that Matthew is not the only author of the New Testament who uses typology in a story; another example of a typological concept of a story is the fragment about Moses in Stephen's discourse (Ac 7, 17-41). Stephen (or Luke) chose from the life of Moses things which joined Moses with Jesus. The typology is also characteristic of the Gospel of Saint John. However Matthew does not use only material similarities. In his story of Jesus he also uses numerical similarities with the story of Moses in the Pentateuch and, to a smaller degree, with the story about the conquest of the Promised Land from the Book of Joshua. Numerical similarities appear in two cycles: that of the Exodus (Mt 3, 13-19, 1) and that of the conquest of the Promised Land (19, 1-27, 56). In the cycle of the Exodus the following episodes are subordinate to numbers from the Pentateuch: the wonderful feeding of the people in the desert (2), topographical episodes (42), opposition episodes (12), victory episodes (7), mountain episodes (5). In the cycle of the conquest of the Promised Land the following episodes are subordinate to numbers from the Book of Joshua: thaumaturgical episodes (5) battle episodes (12), whereas episodes of the

Passion are subordinate to the number of Egyptian calamities from the Book of Exodus.

On the basis of the relations of the Gospel of Matthew with the Hexateuch we can define its structure in the following manner:

1. The genealogy of Jesus – Mt 1, 1-17 (the New Book of Genesis).
2. The birth of Jesus, signs of God in His childhood, the inauguration of a new Exodus, the new law – Mt 1, 18 -9, 34 (New Exodus).
 - a. The fulfillment of prophecies in the childhood of Jesus Mt 1, 18-2, 23.
 - b. The pronouncement of John the Baptizer – Mt 3, 1-12.
 - c. The baptism and the temptation of Jesus – Mt 3, 13-4, 11.
 - d. Jesus appears to the people as the Messiah – Mt 4, 12-25.
 - e. The Sermon on the Mount (the New Book of the Covenant) – Mt 5-7.
 - f. Jesus confirms His dignity of the God's Son with signs (Signs of the presence of God amidst the people) – Mt 8, 1-9, 34.
3. Jesus chooses the Apostles, defines their tasks and gives them special gifts (organizes the new people) – Mt 9, 35-10, 42 (New Leviticus).
 - a. Summary. The logion about sheep without the shepherd – Mt 9, 35-38.
 - b. The choice of the Apostles – Mt 9, 38-10, 4.
 - c. The missionary discourse – Mt 10, 5-42.
4. Israel rejects the mission of Jesus. The description of the New Promised Land – Mt 11, 1-13, 53 (the New Book of Numbers).
 - a. The Baptizer's deputation and Jesus' testimony of John – Mt 11, 1-15.
 - b. The reproach to those who reject the proclamation of Jesus – Mt 11, 16-24.
 - c. The call to accept the Gospel's teaching – Mt 11, 25-30.
 - d. The problem of Sabbath. Objections of Pharisees and scribes – Mt 12, 1-50.
 - e. The discourse in parables about the reign of God (The New Promised Land) – Mt 13, 1-53.
5. Further controversies, signs and instructions – Mt 13, 54-18, 35 (A New Deuteronomy).
 - a. Disregard of Jesus as a prophet and the beheading of His predecessor – Mt 13, 53-14, 12.
 - b. The new manna. The miracles of the New Exodus. The contestation about the tradition – Mt 14, 13-15, 39.
 - c. The problem of signs of the New Exodus – Mt 16, 1-12.
 - d. Jesus as the Messiah, the suffering Servant of Jahveh and the Son of God – Mt 16, 13-27.

- e. The ecclesiological discourse – Mt 18, 1-35.
6. New ethical prescriptions, polemics with enemies, cautions and prophecies, the story of the Passion and death of Jesus – Mt 19, 1-27, 66 (the New Book of Joshua).
 - a. Instructions about the new justice – Mt 19, 1-20, 34.
 - b. Polemics of Jesus in Jerusalem (Battles for the New Promised Land)- Mt 21, 1-23, 39.
 - c. The eschatological discourse (cautions and prophecies) – Mt 24, 1-25, 46.
 - d. The story of the passion and death of Jesus – Mt 26, 1-27, 56 and (without the relation to the Book of Joshua) the burial of Jesus – 27, 57-66.
7. The Resurrection of Jesus and the commissioning of the Apostles (the victory of Messiah and the Son of God)- Mt 28, 1-28, 20.

2. The structure of the Sermon on the Mount (Mt 5-7)

Not only the composition of the whole Gospel, but also many of its sections are difficult to analyze. This can be said about, for example, the Sermon on the Mount. It constitutes a clearly definite literary unit consisting of numerous pericopes which are, unfortunately, not uniform with regard to their literary genre. They are mostly instructions and ethical orders, some of them however are of a different character, for example the pericope about the power of prayer (7, 1-11) or a caution against false prophets (7, 15-20). It is hard to explain why Matthew undertakes the theme of a prayer in two different places in the same sermon: in 6, 5-13 and 7, 7-11, it is hard to understand the main idea of the sermon.

And in this case, just like in case of attempts to define the structure of the whole Gospel, there are many hypotheses. The presentation of them all would take a lot of place, so we will focus only on those which exemplify a certain type of an editorial criterion, and on the ones which are the latest suggestions. Let us start with the hypothesis which is the oldest in our short review, namely with the hypothesis of F. Grawert⁴⁹. He claimed that Matthew had based the structure of the sermon on the rule of symmetry. The sermon consists of

⁴⁹ F. Grawert, *Die Bergpredigt nach Matthäus auf ihre äussere und innere Einheit untersucht*, Marburg 1900, p. 66.

eight sections whose syntheses are particular blessings, with blessings and sections ordered symmetrically:

- 5, 10 5, 11-16
- 5, 9 5, 17-26
- 5, 8 5, 27-37
- 5, 7 5, 38-48
- 5, 6 6, 1-34
- 5, 5 7, 1-2
- 5, 4 7:3-5(6)
- 5, 3 7, 7-11

One of the latest structures – that of Y. Simoens⁵⁰ – is also symmetrical:

A. Blessings, titles, the law-prophets (5, 3-20).

B. The law (5, 21-48).

C. Deeds (6, 1-18).

D. The most important commandment (6, 19-24).

C'. Deeds (6, 25-34).

B'. The law (7, 1-11).

A'. The law-prophets, titles, blessings-threats (7, 12-27).

According to W. C. Allen⁵¹ the Sermon on the Mount consists of seven parts, number three is repeated three times in it:

- 1) Nine blessings (5, 3-12).
- 2) Two metaphors about disciples (5, 13-16).
- 3) Christianity and the Law: the rule (5, 17-20) and five applications (5, 21-48).
- 4) Three illustrations of the Christian justice (6, 1-18).
- 5) Three prohibitions (6, 19-34; 7, 1-15; 7, 6).
- 6) Three commands (7, 7-12. 13-14. 15-23).
- 7) The end: the parable about the house on rock (7, 24-27).

T. Soiron⁵² was convinced that number seven played the principle role in the structure of the sermon. According to him the sermon can be divided into: the introduction, three parts containing seven sections each, and the end.

The introduction (5, 3-15): blessings and logions about salt and the lamp.

⁵⁰ Y. Simens, *The Sermon on the Mount: Light for the Christian Conscience*, LumVit 41 (1986), p. 127-143.

⁵¹ W. C. Allen, *A Critical and Exegetical Commentary on the Gospel according to St. Matthew*, Edinburgh 1912, p. 37.

⁵² T. Soiron, *Die Logia Jesu. Eine literarkritische und literargeschichtliche Untersuchung zum Synoptischen Problem*, Münster i. w. 1916, p. 120.

The first part (5, 17-48): the perfection of the new justice.
seven sections: 5, 17-20. 21-26. 27-30.31-32. 33-37. 38-42. 43-48.
The second part (6, 1-34): the fulfillment of the new justice.
seven sections: 6, 1-4. 5-15. 16-18. 22-23. 24. 25-34.
The third part (7, 1-23): the value and the necessity of the new justice.
seven sections: 7, 1-5. 6. 7-11. 13-14. 15-20. 21- 23.
The end (7, 24-27): the parable of the house on rock.

J.-M. Lagrange⁵³ distinguishes the following parts:

The introduction (5, 3-16).

The first part – Christian justice (5, 17-6, 18):

- a) general statements (5, 17-20),
- b) six improvements (5, 21-48),
- c) three cautions (6, 1-18).

The second part: feelings and works of disciples (6, 19-7, 12):

- a) indifference towards earthly treasure (6, 19-34),
- b) attitude to others (7, 1-6),
- c) the power of prayer (7, 7-11).

The threefold caution (7, 13-23):

- a) to choose a proper way (7, 13-14),
- b) to beware of false prophets (7, 15-20),
- c) not to forget about the necessity of good works (7, 21-23).

The End: to act after hearing (7, 24-27).

X. Léon-Dufour⁵⁴ gives a very general structure:

The introduction (5, 3-16).

The new perfection (5, 17-48).

Greater requirements of the kingdom (6, 1-34).

Cautions and encouragement (7, 1-24).

M. Làconi⁵⁵ considers that through the composition of the Sermon on the Mount Matthew tries to show two main rules on which Christian life should be based. These rules are presented in the first part (love of a neighbor) and in the third part (indifference towards earthly treasures); the second part refers to true devotion. The alms and the fast are presented here as conditions of a good prayer and are in close relation: the alms to the virtue of love, the fast to the indifference towards earthly treasures. In the centre of the whole

⁵³ M.-J. Lagrange, *Evangile selon Saint Matthieu*, Paris 1927, p. 77.

⁵⁴ X. Léon-Dufour, *Les Evangiles synoptiques*, p. 174

⁵⁵ M. Làconi, *La vita pubblica*, p. 281-283.

sermon there is the prayer “our Father”, with the mention of the kingdom of God in it.

1) The introduction (5, 3-12): “Blessings”.

2)... (5, 13-16): “The salt of the earth and the light of the world”.

the core of the sermon

3) Part I (5, 17-48): the new law.

4) Part II (6, 1-18): the new justice.

5) Part III (6, 19-34): the indifference toward the earthly treasures.

6) ... (7, 1-12): “stop passing judgement”.

7) The end (7, 13-27): putting this teaching into action.

J. Dupont⁵⁶ affirms that in order to discover the structure of the sermon it is necessary to omit the fragments added by Matthew to the original form of the sermon. The original structure is presented by Dupont in the following way:

The introduction: blessings (5, 3-12).

The first part: perfect justice:

the general presentation (5, 17. 20),

five specific illustrations (5, 21-24. 27-28. 33-37. 38-42. 43-48).

The second part: good acts:

a general circumlocution (6, 1),

three concrete illustrations (6, 2-4. 5-6. 16-18).

The third part: three commands:

1. Do not judge (7, 1-2),

the illustration: the parable about the speck and the plank (3-5),

2. Beware of false prophets (7, 15),

the illustration: the parable about the tree and its fruit (16-20),

3. Put the teaching into action (7, 21),

the illustration: the parable about the house on rock (24-27)

However it is necessary to underline that invoking the original sermon J. Dupont suggests the impossibility of defining the sermon structure in its present form.

Following W. D. Davies⁵⁷ L. Sabourin⁵⁸ makes an assumption that the Sermon on the Mount in the Gospel of Matthew is to be considered as the Christian answer to doctrinal definitions accomplished by Judaism in the first century after Christ. According to the rabbis authentic devotion should be based on three columns: the study of the Torah, the prayer instead of

⁵⁶ J. Dupont, *Le Beatitudini*, Roma 1972, p. 239-263.

⁵⁷ W. D. Davies, *The Setting of the Sermon on the Mount*, Cambridge 1964.

⁵⁸ L. Sabourin, *Il Vangelo di Matteo*, p. 362.

sacrifices in the temple and good works. These three elements, in the opinion of Sabourin, also determine constructive elements of the sermon:

Indications for disciples.

Life in the reign.

The introduction: The reign and the disciples (5, 3-16).

5, 3-12 The blessing of the kingdom.

5, 13-16 Salt and light (the parable about the disciples).

The central section: to live as sons of heavenly Father (5, 17-7, 12).

5, 7-20 The introduction – the fulfilment of the law and prophets:

a) The higher justice – antitheses (5, 21-48):

5, 21-26 to avoid discord,

5, 27-32 to avoid adultery,

5, 33-37 to avoid oaths,

5, 38-42 not to return evil for evil,,

5, 43-47 to love enemies,

5, 48 (the conclusion) to be perfect.

b) The true worship of Father (6, 1-18):

6, 1 (the Introduction) avoiding ostentation,

6, 2-4 giving the alms,

6, 5-15 saying prayers (+ the prayer of the disciples “our Father”),

6, 16-18 fasting.

c) The fundamental rules (6, 19-7, 12):

6, 19-24 the sincere service to God,

6, 25-34 not to worry about one’s livelihood,

7, 1-5 not to judge,

7, 6 to protect holy things

7, 7-11 ask and you will receive,

7, 12 “the conclusion” (the golden rule).

The end: “Take right decisions” (7, 13-27):

7, 13-14 two roads,

7, 15-20 bear good fruit,

7, 21-23 to do the will of Father,

7, 24-27 to build on rock.

According to D. C. Allison⁵⁹ the law, the worship and good works are also three main themes of the sermon. He distinguishes the following parts:

The introduction. Nine blessings (5, 3-12).

– Summary (5, 13-16).

⁵⁹ D. C. Allison, *The Structure of the Mount*, JBL 106 (1987), p. 423-445.

1. Jesus and the Torah (5, 17-48).
 2. The Christian worship (6, 1-18).
 3. The life in the community (6, 19-7, 12).
- The End. Three cautions (7, 13-7).

J. Kudasiewicz⁶⁰ suggests defining the plan of the sermon on the basis of an utterly different rule, namely on the repeated mention of “Father who is in heaven”. He distinguishes four parts:

1. The catalogue of virtues (5, 1-16),
2. The justice of the disciples (5, 17-48),
3. The practice of the true justice (6, 1-7, 11),
4. The call to perform ethical acts (7, 12-27).

It seems to be a serious difficulty, however, that not in each case the formula in question closes the section. It does not close the section in: 6, 1; 6, 14; 6, 32.

U. Luz⁶¹ limits himself to defining not more than three parts in the sermon:

1. The introduction (5, 1-16).
2. The main part (5, 17-7, 12).
3. The final monition (7, 13-29).

J. Lambrecht⁶² divides the sermon into five parts:

1. Blessings (5, 3-16).
2. Antitheses (5, 17-48).
3. The purity of intention and the prayer (6, 1-18).
4. What to care for (6, 19-7, 12).
5. The way leading to life (7, 13-27).

S. van Tilborg⁶³ claims that one can distinguish six thematic groups in the sermon:

1. The suffering of the people and their salvation (5, 3-16).
2. The law of the new people (5, 17-48).
3. Adherence to the justice (6, 1-18).
4. The problem of riches and its solution (6, 19-34).
5. The law of the new people – the reciprocal relation (7, 1-12).
6. Actions speak louder than words (7, 13-27).

⁶⁰ J. Kudasiewicz, *Kazanie na Górze (Mt 5-7). Problematyka literacka i teologiczna*, “Znak” 250-251 (1975), p. 571.

⁶¹ U. Luz, *Das Evangelium nach Malthus*, 1 Teilband: Mt 1-7, Zurich 1985.

⁶² J. Lambrecht, *The Sermon on the Mount. Proclamation and Exhortation*, Wilmington 1985.

⁶³ S. van Tilborg, *The Sermon on the Mount as ideological Intervention. A Reconstruction of Meaning*, Assen 1986.

I would like to present the structure suggested by J. W. Doeve⁶⁴. Although it is not one of the recent suggestions, it is based on the rule of parallelisms with the Old Testament, i.e. on the rule which, in the light of our comparative analysis, is the most suitable. According to Doeve Matthew subordinates the plan of the sermon to two sections: Ex 20, 13-25 and Lv 18, 1-25, 13:

Ex	Lv	Mt
20, 13	-	5, 21-26
20, 14	18	5, 27-32
20, 16	19, 12	5, 33-37
20, 23b-25	19, 15-18a	5, 38-42
	19, 18b	5, 43-47
	19, 15-18	7, 1-5
	19, 19 or 20	7, 6
	19, 31	7, 7-11
	19, 18	7, 12
	19, 23	7, 13-14
	19, 23-25	7, 15-17. 18-20
	19, 25	7, 21-23
	23, 24	6, 5-15
	23, 27	6, 16-18
	23, 22	6, 19-21
	23, 33 or 24, 1	6, 22-23
	24, 10-23	6, 24 6,
	25, 1-13	25-34

In our opinion the parallelisms between the Sermon on the Mount and the Book of Exodus 19-23, which have already been discussed in the third chapter, clearly show where the explanation of the structure of the sermon is to be sought. Matthew was redacting the Sermon on the Mount as a collection of law and patterned it after the Sinaitic Codex – the first collection of the law of the Old Covenant in the Book of Exodus. Treating the plan of the sermon as built exclusively on the basis of themes of the pericopes has nothing in common with the intentions of the evangelist and does not correspond to the content of the sermon. One should make allowance for the order of themes in Ex 19- 23⁶⁵. Let us see what the content of these very chapters of the Book of Exodus is.

⁶⁴ J. W. Doeve, *Jewish Hermeneutics in the Synoptic Gospel and Acts*, Assen 1953, p. 191-200.

⁶⁵ Cf. A. Kowalczyk, *Niektóre problemy literackie i egzegetyczne Kazania na Górze (Mt 5-7)*, StGd 4 (1981), p. 117-133.

- A. The Covenant at Mount Sinai (19, 1-20, 21).
 - 1. Conditions of the covenant and privileges of the chosen people, the great theophany (19, 1-25).
 - 2. The Decalogue (20, 1-21).
- B. The book of the Covenant – the Sinaitic Codex (20, 22-23, 33).
 - 1. Laws regarding an altar (20, 22-26).
 - 2. Laws regarding slaves and family law (21, 1-11).
 - 3. Penal law – the retaliation, the oath (21, 12-32).
 - 4. Property damage (21, 33-22, 14).
 - 5. Family law (22, 15-16).
 - 6. Penal law – regarding the protection of the sainthood of the people (22, 17-19).
 - 7. Moral prescriptions (22, 20-23, 9).
 - 8. Cult prescriptions – the Sabbath year, feasts (23, 10-19).
 - 9. The encouragement to maintain the law (23, 20-33).

At first sight already we can see some common elements between this plan and the Sermon on the Mount: a) the conditions of the covenant and the privileges of the chosen people; b) the commandments of the Decalogue; c) themes: the family law, the retaliation, the oath, the protection of what is saint; d) the theme of the worship repeated twice (in the sermon – in the texts about the prayer); e) at the end the encouragement to maintain the law. These common elements together with other parallelisms allow us to define the plan of the sermon in the following manner:

- 1. Conditions for possessing the reign – Messianic promises (5, 1-12).
- 2. Privileges and tasks of the new chosen people (5, 13-16).
- 3. The Messianic comment on the Decalogue and the commandment to love the neighbour (5, 17-48).
- 4. Religious duties (6, 1-18).
- 5. Attitude to earthly treasures (6, 19-34).
- 6. Advice and cautions (7, 1-23).
- 7. The encouragement to maintain the new law (7, 24-29).

3. The structure of the eschatological discourse (Mt 24-25)

The problem of the structure of the eschatological discourse is one of brain teasers for the exegesis. According to some scholars the discourse refers exclusively to the end of the world (the eschatological theme). Such an opinion was shared by Church Fathers: St. Irenaeus, Saint Gregory the

Great, and among the contemporary Biblicists by: F. Mussner⁶⁶, J. Lambrecht⁶⁷, J. Homerski⁶⁸ and others.

According to J. Lambrecht the discourse consists of three parts:

Part 1. Information about the end of the world and its signs (24, 4-35).

Part 2. Further information about the end of the world with a special stress on the fact that it will come unexpectedly (24, 36-25, 30).

Part 3. The development of the concept of the judgment (25, 31-46).

J. Homerski distinguishes four parts in the discourse:

1. The introduction to the theme of Parousia (24, 1-2).
2. Parousia of the Son of Man and the fulfilment of the times (24, 3-36).
3. The problem of the time of Parousia, its reality and actuality (24, 37- 25, 30).
4. The coming of the Son of Man for the Last Judgment (25, 31-46).

According to other scholars the eschatological discourse refers exclusively to the fall of Jerusalem (the historic theme). This is what Saint Augustine claimed in the ancient times. Today such an opinion is supported by: F. Spadafora⁶⁹ and O. da Spinetoli⁷⁰ and strongly rejected by P. Bonnard⁷¹. According to the third group of scholars the eschatological discourse regards two themes: eschatological and historic. St Jerome was in favour of such a point of view in the past and nowadays it is supported by, among others, M. -J. Lagrange⁷², K. Staab⁷³, X. Léon-Dufour⁷⁴ and M. Làconi⁷⁵. X. Léon-Dufour presents the structure of the sermon consisting of four parts:

1. The prophecy about the destruction of the temple (24, 1-3).
2. The main body of the discourse (24, 4-26).
3. The need for watchfulness (24, 37-25, 13).
4. The description of the Last Judgment (25, 31-46).

A more detailed plan of the discourse is suggested by M. Làconi:

The first part (24, 4-36): The eschatological doctrine.

1. The eschatology („the end of the world”) verses 4-5: “False messiahs”.

⁶⁶ F. Messner, *Was lehrt Jesus über das Ende der Welt. Eine Auslegung von Markus 13*, Freiburg 1958, p. 23-34.

⁶⁷ J. Lambrecht, *The Paroussia Discourse. Composition and Content in Mt XXIV-XXV*, [In:] *Evangile selon Matthieu. Redaction et theologie*, Gembloux 1972, p. 311.

⁶⁸ J. Homerski, *Ewangelia według św. Mateusza*, p. 309-324.

⁶⁹ F. Spadafora, *Gesù e la fine di Gerusalemme*, Rovigo 1950.

⁷⁰ O. da Spinetoli, *Mateo. Commento al Vangelo della Chiesa*, Assisi 1973, p. 593-605.

⁷¹ P. Bonnard, *L'Evangile selon Matthieu*, p. 351-353, 374.

⁷² M.-J. Lagrange, *L'avènement du Fils de l'homme*, RB 3 (1906), p. 382-411.

⁷³ K. Staab, *Matthäus. Echter Bibel, Würzburg*, 1951, p. 129.

⁷⁴ X. Léon-Dufour, *Les Evangiles synoptiques*, p. 177.

⁷⁵ M. Làconi, *La vita pubblica*, [in:] *Il Messaggio Della Salvezza*, 4, Torino-Leumann 1969, p. 426.

- a) verses 6-8: the signs of the end,
 - b) verses 9-13: the final persecution,
 - c) verses 14-22: the end („the eschatology”).
2. Parousia („the coming of Christ”) verses 23-25: “False messiahs”.
- a) verses 25-28: “Parousia” will be public,
 - b) verses 29-31: “Parousia” (the coming of Christ),
 - c) verses 32-36: the time of “Parousia”.

The second part (24, 37-25, 46): Eschatological instruction.

- 1. 24, 37-41: The near and unexpected coming of Parousia.
- 2. 24, 42-25, 30: Parables of watchfulness.
- 3. 25, 31-46: The Judgment on the day of Parousia.

On the basis of our comparative analysis of the eschatological discourse and the Old Testament we ascertain that the redaction of the discourse was influenced by two final discourses of Moses from Dt 27-30 as well as chapters 11-12 of the Book of Daniel referring to the end of Jerusalem and the end of the world⁷⁶. Without taking into account the

parallelisms with these texts one cannot discover the central idea of the discourse and explain the order of themes particularly in Mt 24, 1-41. Considering the theme and the literary genre of the pericopes, inclusions and repeated words as well as parallelisms with the OT we can divide the eschatological discourse in the following manner:

The part I. The caution against false rumours about the Parousia and prophecies about the destruction of Jerusalem and the end of the world, or in other words: the fulfillment of curses prophesied by Moses and signs preceding the disaster (24, 1-41).

The section 1. Cautions and prophecies concerning the eschatological time (24, 3-14). The section 2. Atrocity of devastation and oppression preceding the destruction of Jerusalem and Parousia (24, 15-22).

The section 3. False messiahs and the true coming of Christ (24, 23-28).

The section 4. Parousia and the end of the world (24, 29-31).

The section 5. Signs of the destruction of Jerusalem and the end of the world (24, 32-35).

The section 6. The unknown time of Parousia (24, 36-41).

The part II. The call for vigilance and the parable of the encounter with Jesus – the Judge (24, 42-25, 30).

⁷⁶ Cf. A. Kowalczyk, *Mowa eschatologiczna w Ewangelii św. Mateusza*, StGd 6 (1986), p. 179-207.

The part III. The picture of the Last Judgment – the gathering of the chosen people and giving the reign to it (25, 31-46).

4. One travel to Jerusalem

Each synoptic writes only about one journey of Jesus to Jerusalem. However it is evident from the Gospel of Saint John that Jesus travelled to Jerusalem to attend the following feasts: the feast of Easter (2, 13.23), the feast of tents (5, 1), again the feast of Easter (6, 4), again the feast of tents (7, 2), the feast of the temple consecration (10, 22) and for the third time the feast of Easter (12, 12; 13, 1). Is it possible that Matthew, the witness of the activity of Jesus, forgot about these journeys, and Mark and Luke did not know about them? This is not possible. Synoptics skipped Jerusalem on purpose, for some theological conception. Luke says: “So the time approached when he was to be taken from this world, he firmly resolved to proceed toward Jerusalem, and sent messengers on ahead of him” (9, 51). It means that Luke wants to associate Jerusalem exclusively with the end of the activity of Jesus. The journey to Jerusalem is given an exceptional and symbolical meaning in his Gospel; in 13, 22 he writes about Jesus: “He went through cities and towns teaching – all the while making his way toward Jerusalem”. Such a strong stress on the journey to Jerusalem in the Gospel of Luke is probably the trace of a certain tradition of writing about Jesus, the tradition marked by the typology of the Exodus; Jesus is going to Jerusalem only once, because all His activity is a new Exodus, a journey from “Galilee of pagans” to Jerusalem – a symbol of the new Promised Land.

The synoptics refer neither to the encounter of Jesus with His future disciples over the Jordan at John the Baptizer’s (cf. J 1, 35-51), nor to the first miracle at Cana in Galilee witnessed by the first disciple. The synoptics prefer to place the first encounter of Jesus with his future disciples in Galilee, as from the point of view of the typology of the Exodus it was appropriate for Jesus to gather His people outside Judea, so that He would not introduce His disciples to Galilee, but lead them out of it.

Let us advert to geographical definitions connected with the activity of Jesus from the baptism in the Jordan to the entrance to Jerusalem appearing in the Gospel of Matthew:

1. “When Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went down to live in Capernaum by the sea...” (4, 12-13).

2. “As he was walking along the Sea of Galilee” (4, 18).
3. “Jesus toured all of Galilee” (4, 23).
4. “As Jesus entered Capernaum” (8, 5).
5. “As he approached the Gadarene boundary” (8, 28).
6. “Then he reentered the boat, made the crossing, and came back to his own town (9, 1).
7. “It will go ill with you, Chorozain! And just as will with you, Bethsaida! ... As for you, Capernaum ‘Are you to be exalted to the skies?...’” (11, 21-23).
8. „Jesus next went to his native place...” (13, 54).
9. “After making the crossing they reached the shore at Gennesaret...” (14, 34).
10. “Then Jesus left that place and withdrew to the district of Tyre and Sidon” (15, 21).
11. „Jesus left that place and passed along the Sea of Galilee” (15, 29).
12. „Then, after he had dismissed crowds, he got into the boat and went to the district of Magadan” (15, 39).
13. „When Jesus came to the neighborhood of Caesarea Philippi” (16, 13).
14. „When they met again in Galilee...” (17, 22).
15. „When they entered Capernaum” (17, 24).
16. „When Jesus had finished this discourse, he left Galilee and came to the district of Judea across the Jordan” (19, 1).
17. „As they were leaving Jericho...” (20, 29).
18. „As they drew near Jerusalem, entering Bethphage on the Mount Olives...” (21, 1).
19. „As he entered Jerusalem...” (21, 10).

The list of geographical definitions in Mark’s Gospel is only slightly different, whereas in the Gospel of Luke it is much shorter. It is interesting that within the framework of the activity of Jesus in Galilee all the synoptics but Luke mention only one locality situated south of lake Gennesaret, namely Nazareth. However when referring to Northern Galilee, Matthew mentions three cities, and in case of areas located further to the north – again – three cities (Tyre, Sidon and Caesarea Philip). All this despite the fact that Jesus acted all over the region of Galilee (cf. Mt 4, 23). It seems that passing over the toponyms located south of Galilean lake in silence is purposeful and aims at associating the activity of Jesus rather with the northern banks of the lake. Why the northern ones? Because the fighting forces of Moses, had already conquered the kingdom of Og which extended southeast, east and north of lake Gennesaret before they crossed the Jordan under the command of Joshua. The author of the Book of Deuteronomy says: “And so at that time we took the two kings of the Amorites beyond the Jordan the territory from the Wadi

Arnon to Mount Hermon” (3, 8). Matthew probably wanted the activity of Jesus in Galilee to be similar to the conquests of Moses in the area east and north of lake Gennesaret. Perhaps for this very reason neither Matthew nor the other synoptics mention the name of the mountain of transfiguration, which – if it was the Tabor – is located in Southern Galilee.

5. The discontinuity in the story of the life of Jesus

Neither Matthew nor the remaining evangelists give us the full picture of the life of Jesus. Mark and John do not even say where and when Jesus was born. Matthew and Luke define the time of his birth very generally, and mention only a few facts from His infancy. None of the evangelists makes the mention of the youth of Jesus or His life in Nazareth before the beginning of His teaching activity. In a word many details are missing from the biography of Jesus in the Gospels and a lot of chronological data or the historic background of events are omitted. These features are, according to R. Bultmann, the result of strong relationships between the Gospels and a tradition existing then and they can be understood when we take into consideration the character of the Christian kerygma, namely the fact that it was a cult legend. Bultmann claims that the human individuality of Jesus, His attributes, His origin, and His education are not referred to in the Gospel, because the evangelists were not interested in history. Their works can be set against “the little literature”, the examples of which can be found in ancient times and later in some Christian life stories of the saints⁷⁷. Our analysis leads to another conclusion. The fragmentariness and the discontinuity of the story simply result from the typology.

The appearance of only a few episodes from the infancy of Jesus in the Gospel and the omission of the youth period is a consequence of accepting the story of Moses in the Pentateuch as a pattern to follow. The author of the Book of Exodus says very little about the infancy of Moses, he only mentions his birth and the rescue from death, then skips the whole youth of Moses and passes to mature years. Yet even details from Moses’ adult life are not presented at length. Only the killing of an Egyptian and the flight of Moses to Midian are mentioned from the period before the revelation of God in the burning bush. The author is simply interested only in those facts from the life of Moses which are connected with his call to be a prophet.

⁷⁷ R. Bultmann, *The History of the Synoptic Tradition*, Oxford 1972, p. 370-372.

We can see the same in the Gospel: the birth of Jesus, the homage of Magi, the massacre of the innocent, the flight to Egypt, the mention of the return from Egypt – are only the episodes from Jesus' infancy presented here. All of them are in relation to the texts of the OT, they point to the fulfillment of certain prophecies in Jesus. After the few episodes in question Matthew passes directly to the baptism in the Jordan, i.e. to the first event of the new Exodus.

The most compact story, giving even the impression of a chronicle report, is the story about the passion (chapters 26-27). However there is discontinuity here too. Contrary to the reader's expectation Matthew does not describe all events of the tragic Great Friday. From the Gospel of John one can find out, for example, that after being arrested in the garden of Gethsemani Jesus was led to Annas (18, 13). Matthew does not mention that and neither does he write about taking Jesus to Herod Antipas, which in turn is mentioned by St. Luke (23, 8-13). Hence it seems evident that in the story of the Passion the evangelists intended not to give an exact account of events, but to realize certain editorial functions. As we already know from our analysis of numerical resemblances numbers are the basic principle of the composition of this story: the story of the Passion was to contain not more than ten "calamities" of Jesus parallel to ten Egyptian calamities.

It is proper to mention the complete lack of the development stages of the activity of Jesus in the Gospel. Matthew does not describe how the fame of Jesus as the prophet was growing among the people. Already in first the summary of Jesus' activity in Galilee, directly after the call of the first disciples, there is a statement: "The great crowds that followed him came from Galilee, the Ten Cities, Jerusalem and Judea, and from across the Jordan" (4, 25). Matthew mentions the call of only five disciples by Jesus and then the choosing of twelve Apostles from among many disciples (10, 1). Such shortenings can be explained by the fact that Matthew-the theologian prevails over Matthew-the historian. The evangelist wants to describe the history of Jesus in the light of the Old Testament and he completely subjects the story to the typology. The relations with the OT seem to be more important to the evangelist than the arrangement of events from the chronological perspective. The discontinuity in the story of Jesus results from the typological concept of the work.

6. Small literary units and schematism

Reading the Gospel of Matthew as well as other synoptic Gospels, it is easy to notice that they consist of small literary units – pericopes constructed

quite schematically and often loosely connected with one another. O’Keefe⁷⁸ describes the narration in the Gospels as “fragmentary, episodic, made up from pieces”. When the synoptic Gospels are compared with one another it becomes clear that some parallel pericopes are not included in particular Gospels in the same place. Evangelists sometimes have a different order of events, for example: the pronouncement of Jesus in Nazareth is placed by Matthew after the Sermon on the Mount, the missionary sermon, the sermon in parables and after many other events (cf. Mt 13, 53-58), whereas in the Gospel of Luke it is found at the beginning of the activity of Jesus, after the baptism, the temptation and the summary of the activity in Galilee (cf. Lk 4, 16-31). The lack of chronological data, the loose relationship of the pericopes with their context, the schematism, the occurrence of the same pericopes in different contexts in the synoptic Gospels gave rise to various hypotheses about the existence of single pericopes or their collections before the Gospel of Matthew which were integrated by the evangelist. In such a case he would not be an author, but rather a compiler. We believe that all the literary data mentioned above can be explained otherwise, namely when we assume that Matthew wrote his Gospel in relation to the Hexateuch. The structure of the Gospel of Matthew which consists of short pericopes is a result of editorial principles according to which the story about the life and activity of Jesus was to be put into frames of a definite number of topographical and other episodes. Such a structure was necessary for continuous harking back to the texts of the Pentateuch and other texts of the OT. A pericope had to be short so as to focus the attention of a reader on the typological sense of events. The time and place of action, circumstances and experiences of heroes were not important; anyway such a manner of redaction was taken over by Matthew from the authors of the Pentateuch.

7. The theme of the kingdom and the term “basileia tōn ouranōn”

One of the most characteristic themes of Matthew is the kingdom of God (reign of God, kingdom of Heaven). Whereas in the Gospel of Mark there are only two parables about the kingdom, and in the Gospel of Luke four, in the Gospel of Matthew there appear eleven of them. Matthew devoted the whole discourse (chapter 13) to it. Let us add that in the Gospel of John the

⁷⁸ V. O’Keefe, *Właściwe pojmowanie Ewangelii*, [in:] *Biblia dzisiaj*, ed. V. O’Keefe, Kraków 1969, p. 80.

term "basileia tōn ouranōn" does not appear, instead is used the term "reign of God" (basileia tou theou) is used in the dialogue of Jesus with Nicodemus (3, 3 and 5). Moreover Jesus refers to "my kingdom" twice (18, 36). In the Acts of Apostles the term "the reign of God" (basileia tou theou) appears six times (1, 3; 8, 12; 14, 22, 19, 8; 28, 23 and 28, 31), and the term "kingdom" once (20, 25). Saint Paul in his Epistles refers to the kingdom twelve times. Paul most often uses the term "reign of God" (basileia tou theou) (1 Co 4, 20; 6, 10 etc.). The reason for the special interest of Matthew in the theme of the kingdom is at least partly the typology of the Exodus. The Kingdom of Heaven (basileia tōn ouranōn)

is the new Promised Land – the destination of the new Exodus. Since Jesus did not want to be a political Messiah and did not want the war against Rome, it was necessary to define clearly what kingdom He led his disciples to, i.e. what the new Exodus was. The Jews associated the activity of Messiah – the new Moses first of all with the restitution of the freedom to Israel, and then with peace and welfare in earthly life. Developing the theme of the kingdom Matthew puts the typology of Moses and that of Exodus in a proper perspective. The connection between the theme of the kingdom and the typology is confirmed by Matthew's preference for the term "kingdom of Heaven" (hē basileia tōn ouranōn). Mark and Luke do not use this term at all, whereas Matthew uses it 33 times. The term "the reign of God" (hē basileia tou theou) appears 14 times in the Gospel of Mark, 32 times in the Gospel of Luke, and 4 times in the Gospel of Matthew. Why does Matthew use the term omitted by Mark and Luke so often? Is it because of the Jewish custom of skipping God's name? However in such a case Matthew would not have used the term at all, and he used it 4 times. The reason seems to be different: the term "kingdom of Heaven" defines the aim of the new Exodus, i.e. the heavenly reality much better. In the writings of the New Testament heaven is sometimes called "a motherland" and "a heritage of believers"; cf. Phm 3, 20 (hēmōn gar to politeuma en ouranois huperchei), 1 P 3, 12 (eis klēronōmian afhtharton kai amianton kai amaranton, tetērēmenēn en ouranois eis humas), He 11, 16 (nun de kreittonos oregontai, toufestin epouranioi).

If Matthew had intended only to omit the God's name, then there would not have been any difference in the usage of both terms, yet there exists a certain difference. Let us examine in what contexts Matthew uses the term basileia tou theou.

- 12, 28 „But if it is by the Spirit of God that I expels, then the reign of God has overtaken you (efthasen)”.
- 19, 23 „I assure you, only with difficulty a rich man enter (eiseleusetai) into the kingdom of God”.

- 19, 24 „I repeat what I said: it is easier for a camel to pass through a needle’s eye than for a rich man to enter the kingdom of God”.
- 21, 31 “Jesus said to them:, «Let me make it clear that tax collectors and prostitutes are entering (proagousin humas) the kingdom of God before you»”.
- 21, 43 “For this reason, I tell you, the kingdom of God will be taken away from you and given to a nation that will yield a rich harvest”.

As one can see the evangelist uses the term *basileia tou theou* with regard to the reality which already exists, which is a property of the Jews, or which is to be achieved already in earthly life, whereas the term *hē basileia tōn ouranōn* is used when he refers to the aim of the earthly life, i.e. the eschatological reality; cf. 5, 20; 7, 21; 8, 11; 18, 3; 19, 23. He never refers to entering to the kingdom of Heaven as to something already accomplished. The term *hē basileia tōn ouranōn* means the aim of the earthly peregrination of a man under the command of Christ – new Moses.

8. The literary genre, the aim and the priority of the Gospel of Matthew

Some of the brain teasers of the Gospel of Matthew which still give rise to animated discussions are: the literary genre⁷⁹, the aims of the Gospel and its priority. As for the literary genre some scholars are inclined to number Mt and the other Gospels among popular biographies well-known in the antiquity. C. W. Votaw⁸⁰, C. Talbert⁸¹ and P. L. Shuler⁸² are some of scholars who support this very point of view. Many, however, believe that due to such features as: the disinterest in chronology, discontinuity and underlining wonderful events in the life of Jesus the Gospels cannot be reckoned as a biography but rather as a genre called “Kleinliterature”, popular literature.

⁷⁹ Discussion on the literary genre of Mt in contemporary biblical studies is presented by D. R. Bauer, *The Interpretation of Matthew’s Gospel in the Twentieth Century*, Summary of the Proceeding of the American Theological Library Association, 42 (1988), p. 119-145.

⁸⁰ C. W. Votaw, *The Gospel and contemporary biographies in the Graeco-Roman Word*, Philadelphia 1970.

⁸¹ C. Talbert, *What is a Gospel?*, Philadelphia 1977.

⁸² P. L. Schuler, *A Genre for the Gospel: The biographical charakter of Matthew*, Philadelphia 1982.

The supporters of this opinion are, among others: K. L. Schmidt⁸³, M. Dibelius⁸⁴, R. Bultmann⁸⁵, W. G. Kümmel⁸⁶, J. M. Robinson⁸⁷, D. O. Via⁸⁸, and R. H. Gundry⁸⁹. There are also scholars like H. H. Koester⁹⁰, G. N. Stanton⁹¹, D. E. Aune⁹², J. Kudasiewicz⁹³ who neither associate the Gospel with “Kleinliterature” nor number them among biographies. According to L. Cerfaux⁹⁴ they are a solemn proclamation of salvation, according to V. O. Keefe⁹⁵ they are books of religious and cult teaching, according to D. Stanley⁹⁶ they are a history of salvation and a Christological interpretation of the history of Jesus. C. F. D. Moule⁹⁷ calls them apologies, while E. Szymanek⁹⁸ calls them evangelical stories. Taking into consideration the editorial foundations of the Gospel of Matthew it seems justifiable to define it as a unique hermeneutical-typological history: history – because it shows historical events, hermeneutical – because it presents the theological sense of these events, typological – because both events and teaching of Jesus are included into it most often on the basis of typologies and consequently in relation to the Hexateuch. The literary features which avert it from the genre of a historic work result from typological conceptions and as such do not cross out its historical value. The typology in the Gospel of Matthew is only a manner of presenting events, the criterion for their choice and arrangement in the book. With regard to the problem of the aim of the Gospel of Matthew

⁸³ K. L. Schmidt, *Die Stellung der Evangelien in der allgemeinen Literaturgeschichte*, [in:] H. Schmidt, *Eucharisterion: Studien zur Religion und Literatur des Alten und Neuen Testaments*; Hermann Gunkel zum 60 Geburtstag, Göttingen 1923, p. 50-134.

⁸⁴ M. Dibelius, *From Tradition to Gospel*, New York 1966.

⁸⁵ R. Bultmann, *The History of the Synoptic Tradition*, Oxford 1972, p. 371-373.

⁸⁶ W. G. Kümmel, *Introduction to the New Testament*, New York 1966.

⁸⁷ J. M. Robinson, *A New Quest of the Historical Jesus*, London 1963, p. 55.

⁸⁸ D. O. Via, *Kerygmat and Comedy in the New Testament: A Structuralist Approach to Hermeneutic*, Philadelphia 1975.

⁸⁹ R. H. Gundry, *Recent investigations into Literary Genre Gospel*, [in:] R. N. Longenecker and M. C. Tanney, *New Dimensions in New Testament Study*, Grand Rapids 1974, p. 97-114.

⁹⁰ H. H. Koester, *One Jesus and Four Primitive Gospel*, *Harvard Theological Review* 2 (1968), p. 105-204.

⁹¹ G. N. Stanton, *Jesus of Nazareth in New Testament Preaching*, Cambridge 1974, p. 67-136.

⁹² D. E. Aune, *The Problem of the Genre of the Gospel: A Critique of the C. H. Talbert's What is a Gospel*, [in:] R. T. France and D. Wenham, *Gospel Perspectives: Study of History and Tradition in the Four Gospels*, t. II, Sheffield 1980, p. 45.

⁹³ J. Kudasiewicz, *Ewangelie synoptyczne dzisiaj*, Warszawa 1986, p. 75.

⁹⁴ L. Cerfaux, *Evangile selon Saint Luc*, [in:] DBS V, Paris 1957, p. 580.

⁹⁵ O' Keefe, *Właściwe pojmowanie Ewangelii*, [in:] *Biblia dzisiaj*, Kraków 1969, p. 70.

⁹⁶ D. Stanley, *Ewangelie jako historia zbawienia*, [in:] *Biblia dzisiaj*, p. 87 and 91.

⁹⁷ C. F. D. Moule, *Le Origini del Nuovo Testamento*, Brescia 1971, p. 111.

⁹⁸ E. Szymanek, *Wykład Pisma Świętego Nowego Testamentu*, Poznań 1990, p. 26.

there exist several hypotheses. G. D. Kilpatrick⁹⁹ considers it to be redacted for the use of liturgy, K. Stendahl¹⁰⁰ sees it as a manual for missionaries, catechists and superiors of the early Church, C. F. D. Moule¹⁰¹ strongly stresses its use in the dialogue of the early Christian community with the Jews. Generally, however, the aim of the Mt is not limited to one special purpose: for example K. Romaniuk¹⁰² gives the whole range of them assuming that all Gospels were written to meet polemic, apologetic, catechistic, missionary, cult and liturgy demands”. With regard to the Gospel of Matthew it is worth-while adding that-being the New Hexateuch due to its editorial foundations – it was undoubtedly to serve all the aims which the Torah and the Book of Joshua served in Judaism.

Let us now discuss the problem of the priority of the Gospel of Matthew. Our comparative analysis did not aim at solving this problem and has not done it; however one ought to ascertain that in its light the priority of Matthew seems to be well-founded. The Gospel of Matthew has a lot of materials in common with Mark and Luke (432 verses on 1072), with Mark only (107 verses) and with Luke only (203 verses). Moreover there are fragments consistent with these Gospels regarding the structure, for example: Mt 9, 1-17; Mk 2, 1-22; Lk 5, 17-39, also Mt 19, 13-30; Mk 10, 13-31; Lk 18, 15-30. Numerous similarities between the structure of Matthew and that of Mark, for example: Mt 12, 1-16 and Mk 2, 23-3, 12; Mt 13, 1-23 and Mk 4, 1-20; Mt 9, 18-26 and Mk 5, 21-43; Mt 15, 1-28 and Mk 7, 1-30 would point to – if we assumed that Matthew was not the first –redacting the pericopes in relation to the Pentateuch by Mark. However this is of little probability, since Mark has neither the narrative of the infancy nor the Sermon on the Mount which could not be omitted in the structure built in relation to the Pentateuch. And how is it possible to explain the lack of consistency between Mark and the structure of Matthew and, consequently, the structure of Pentateuch? An example of such inconsistency can be the logion about the reward for welcoming Jesus (Mt 10, 40-42) which in Matthew appears in the context of the missionary discourse and is parallel to Lb 20, 14-21, yet in Mark it appears in the context of the fragment from Matthew’s ecclesiological discourse which, in turn, is in relation to Dt 13, 2-19. Thus this logion is not in relation to the Pentateuch in Mark.

⁹⁹ G. D. Kilpatrick, *The Origins of the Gospel according to St. Matthew*, Oxford 1950, p. 99, 135-136.

¹⁰⁰ K. Stendahl, *The School of St. Matthew and its use of the Old Testament*, Philadelphia 1968, p. 21-22, 24-27.

¹⁰¹ F. C. D. Moule, *Le Origini dle Nuovo Testamento*, p. 134.

¹⁰² K. Romaniuk, *Nowy Testament bez problemów*, Warszawa 1983, p. 35.

The relations between the Gospel of Matthew and the Pentateuch are a strong argument in favour of its priority.

9. The location of the flagellation of Jesus in the chronology of the Passion

In the first two synoptic Gospels the flagellation of Jesus follows the end of the trial before Pilate and is the fifth episode of the Passion. Luke does not write that Jesus was chastised, but says that Pilate suggested sentencing Jesus to flagellation to the Jews: “I will therefore chastise him and release him” (23, 22). In the Gospel of John Jesus was chastised before the end of the trial (cf. J 19, 1-3). The narrative of John indicates that Pilate wanted to meet the demand of the Jews sentencing Jesus to flagellation and in this way to finish the whole matter. John is very close to Luke here and his inclusion of the flagellation in the passion narrative seems to be more probable than in case of the first two synoptics. Where does the difference come from? It seems that the hypothesis about the subordination of the Passion narrative in Mt and Mk to the number of Egyptian calamities makes it possible to explain the difference. Matthew and Mark transfer the flagellation to the end so as not to divide the narrative of the trial before Pilate into two parts and so as not to exceed the number of episodes of which there should be only ten.

Conclusion

The idea of the new Exodus which is present in the Old Testament exerted a great influence on Judaism in the times previous to the coming of Jesus. It is testified by the movement of the Essenes and the Qumran community. They waited for “the prophet as Moses” announced in the Dt 18, 15. The analysis of the Qumran texts points out that the Qumrans tried to redact the book resembling the Torah. The structure of the Torah appears in “The roll of the Temple” (11Q19 Temple), the document 4Q 158 and the “Damask Document” which can be called the “Qumran Pentateuch”.

The study of the idea of the second Moses in the New Testament has assured us that it must have been very lively in the community of Jerusalem. It is proved by quotations about “the prophet as Moses” in the second discourse of Saint Peter (Ac 3, 22-23) and in the discourse of Saint Stephen

before the Sanhedrin (Ac 7, 34). The use of the Moses-Jesus typology in the redaction of the fragment of Stephen discourse goes a long way to prove that the typology is a proper way to reveal the central idea of the composition of Matthew's Gospel. If the author of this discourse chooses such events from the life of Moses which make him similar to Jesus, Matthew might have made the same: while writing about Jesus he chose such facts which made Him similar to Moses. Certain resemblances between Jesus and Moses in the Gospel of Matthew have already been mentioned by Biblicists, but we have pointed out that there are a lot more of them. First of all we have found out that Matthew not only chose from the life of Jesus the facts, which made Him similar to Moses or Joshua (such resemblances are called material by us), but also adapted the number of events (episodes) to the number of similar events in the story of the Exodus in the Pentateuch, or to the story of the conquest of the Promised Land in the Book of Joshua. In the Gospel of Matthew there are thirty-two material resemblances Jesus -Moses, while there are only six numerical resemblances "an activity of Jesus – the Exodus", these are: (1) topographical episodes (forty-two places of the activity of Jesus as the second Moses – forty-two camps of the Israelites at the time of the Exodus), (2) cases of the opposition (twelve cases of opposition in the section of the Exodus in Mt – twelve cases of rebellion of the Israelites in the description of the Exodus), (3) victories (seven victories of Jesus over Satan – seven victories of Moses over pagan tribes), (4) episodes with a mountain (Jesus as the second Moses appears on a mountain five times – the activity of Moses is connected with a mountain five times), (5) a wonderful feeding of the people in the desert (Jesus multiplies the loaves and fish twice – the Israelites at the time of the Exodus miraculously receive quails twice), (6) plagues (the story about the passion of Jesus consists of ten episodes – at the time of the Exodus ten plagues come upon the Pharaoh and the Egyptians). There are six material Jesus-Joshua similarities, whereas there are only two numerical ones: (1) thaumaturgical episodes (Jesus as the second Joshua makes five miracles – the same number of miracles take place at the time of the conquest of the Promised Land), (2) battle episodes (Jesus as the second Joshua goes against scribes and Pharisees twelve times – after the crossing of the Jordan Joshua fights twelve victorious battles). Numerical similarities appear in two sections: those belonging to the Moses – Jesus typology, appear (with one exception) in the part from the baptism of Jesus to the mention of the beginning of the journey to Jerusalem, i.e. from 3, 13 to 19, 1. An exception is the number of episodes in the narrative of the Passion which is parallel to the number of the Egyptian plagues. Numerical resemblances Joshua – Jesus appear in the part from 19, 1 to 27, 56. Hence in Mt 3, 13-19, 1 Jesus is the

second Moses, and in the section Mt 19, 1-27, 56 Jesus is the second Joshua. The narratives about the funeral and the Resurrection of Jesus are outside these two sections, which is intelligible as the funeral and the Resurrection cannot be included within the framework of the Mosaic or Joshua typology. Both material and numerical resemblances are too numerous and significant to treat them as accidental only. We have also come to the conclusion that numerical resemblances bear upon events of special importance in the biblical tradition, which confirms their editorial character.

The subordination of the story of Jesus' activity to numbers taken from the Hexateuch does not deny the historical value of the Gospel. Matthew does not affirm that, for example, Jesus in the period between the baptism and the leaving of Galilee for the territory of Judea appeared on a mountain only five times, neither more nor less. Matthew simply mentions the mountain only five times. The same can be said about the victories over the evil spirit and about the polemics with the scribes and the Pharisees. As a very penetrating historian Matthew was not able to write about everything Jesus did and could not mention all places He visited; he had to choose and he did it just in the light of typology – that is to say in the light of resemblances with Moses and Joshua and in consideration of appropriate numbers in the Hexateuch.

The hypothesis about the influence of the typology on the Gospel composition explains why the synoptics write only about one journey of Jesus to Jerusalem: one journey to Jerusalem – the symbol of the new Promised Land – harks back to the idea of the Exodus from Egypt: Jesus leads the new God's people from "Galilee of pagans" to the dwelling-place of God with the people.

If, however, the Gospel of Matthew is so closely connected with the idea of the second Moses, then the question is raised why Jesus is not called with this title and why His activity is not clearly compared to the Exodus from Egypt. There are at least two reasons for it. Firstly, the title "the second Moses" is not used in the OT and was probably used neither in Judaism contemporary to Matthew nor in the early Church. In the Judaism the term was not used, because it could suggest that the Law and the Covenant were of a transient character, whereas in the early Church it was not used since it was too closely united with the Old Covenant. Furthermore it did not rightly express the dignity of Jesus: Jesus was the Lord and infinitely surpassed Moses. Secondly, the main objective of Matthew was not to prove that Jesus was the second Moses and the second Joshua, but that He was the Messiah, the God's Son (cf. Mt 16, 16) and that in Him the Scripture was fulfilled. The typology Jesus-Moses and Jesus-Joshua, although omnipresent, was to be only in the background of

the story of Jesus – on the level of the Gospel structure. Since Jesus turned out to be more than “the prophet as Moses”, the typology could not become a theme to be developed, but only a key to the composition.

Then on the basis of our comparative analysis we have found out that the relationship of the Gospel of Matthew with the Hexateuch is not limited only to material and numerical resemblances of a typological character. It also refers to the order of subsequent pericopes and to the construction and the theme of each section in the Gospel. In the Gospel of Matthew and in the Hexateuch there have been found 87 thematic parallelisms, i.e. 87 cases of the occurrence of the same theme in the same order (with minor exceptions) in the structure of the whole work or in the structure of a certain part of it. Some themes are included in the Gospel in another order than in the Hexateuch for the internal logic of a given section or its subject matter of it. The analysis of parallelisms shows that Matthew was writing the pericopes as if parenthetically of the Pentateuch and, to some extent, of the Books of Joshua as well, in relation to themes which he encountered and associated with the life and the teaching of Jesus. Our argument is confirmed by the fact that some themes in the Gospel of Matthew are duplicated in places in which the same theme is repeated in the parallel place in the Pentateuch. For example in the Sermon on the Mount the theme of a prayer appears twice: in 5, 5-15 and 7, 7-11. In the first case the text about the prayer is placed in relation to cult prescriptions in Ex 20, 21-26, in the second case to prescription of the same kind in Ex 23, 10-19.

The comparison of themes of the pericopes in the Gospel of Matthew and in the Pentateuch has brought us to the motion that Matthew tried to form blocks of texts parallelly to the themes of all the Books in the Hexateuch. Thus one can distinguish in his Gospel: the new Book of Exodus (1, 18-9, 34), the new Book of Leviticus (9, 35-10, 42), the new Book of Numbers (11, 1-13, 53), the new Book of Deuteronomy (13, 54-19, 1) and the new Book of Joshua (19, 1-27, 66). To obtain such five books of Jesus Matthew sometimes had to skip some themes which he found interesting from the Hexateuch and then return to them in the further part of the Gospel. Matthew undoubtedly saw his work as a new Torah, or rather as a new Hexateuch. A text parallel to the Book of Genesis in the structure of the Gospel of Matthew is the Genealogy of Jesus (Mt 1, 1-7).

Since the evangelist wrote pericopes in relation to definite themes, bearing in mind material and numerical resemblances – and not the chronology of events, the pericopes seem to be loosely related to one another and the story is full of lacunas. Matthew does not develop narrative pericopes and limits himself exclusively to essential elements. For him the historic background,

the picturesqueness of the description, and the psychology of a person are of little importance, since the typological sense of an event is what matters. The shortness of pericopes was their advantage in the light of such assumptions.

Our research has shown that Matthew sometimes imitated schemata of certain texts outside the Hexateuch too. We have presented fifteen such cases. The most interesting among them are: the influence of texts from the Book of Daniel (11, 14-35; 11, 31-12, 2; 12, 4-13) on the eschatological discourse and the influence of Is 61-66 on the redaction of eight blessings.

The analysis of quotations from the OT in the Gospel of Matthew which differ both from the Masoretic text and from the Septuagint allows us to understand better, among other things, two things: what a great expert of the OT the author of this Gospel was and how meticulously, sometimes only to prove his knowledge of the Scripture, he worked out his texts in relation to the texts of the OT. It is testified by his ability to join two different texts of the OT in one quotation, and even to a greater degree, by his ability to include in the quotation some words from other texts of the OT referring to a similar theme. Before setting to work each evangelist had to determine what was the most important in the teaching of Jesus and what events were to be shown. For Matthew the themes of the Pentateuch, the prophecies which were fulfilled in Jesus and numbers in stories about the Exodus and the conquest of the Promised Land become the criteria of the choice. The activity of Jesus was foretold by the events of the Exodus and that is why Matthew seeks the examples in the history of the Exodus. The Pentateuch is for him a kind of a hint given by God in his redactional work. It is for him the best source of guidelines with regard to the conception of his work, its structure, its style and contents. Matthew tries to subordinate every possible thing to examples already sanctified by the inspired authors of the Old Testament, and also to the typology.

The use of the typology and relations to the OT make us admire the Gospel of Matthew as a splendid work, in a way a “scientific” one. It is not “a small literature”, everything in it is subordinated to definite theological ideas and editorial assumptions. Features which may seem the sign of incompetence to contemporary readers, i.e.: the lack of chronological data, neglecting the proper order of events, fragmentariness, schematism, shortened descriptions are actually its advantages. This was what the idea of the work demanded.

Themes of the Gospel of Matthew parallel with the Hexateuch and numerical episodes in the Pentateuch

(underlined>

(The Passion narrative is not taken into account)

HEXATEUCH	Mt
	1. THE NEW BOOK OF GENESIS 1, 1-17
Gn. Genealogies and the history of the descendants of Abraham to Moses.	1) Mt 1, 1-17 The genealogy of Jesus.
	2. THE NEW BOOK OF EXODUS 1, 18-9,34
Gn 37-50 The providential role of Joseph the son of Jacob. Dreams.	2) Mt 2, 1-23 The dreams of Joseph (the son of Jacob). The rescue of child Jesus from death
Ex 14, 11-12 The Israelites reproach Moses for putting them in danger (1. episode of the oppos.).	
Ex 14, 1-22 The wonderful crossing of the Red Sea	3) Mt 3, 13-17 The Baptism of Jesus
Ex 15, 25b God tried the people in the desert. Ex 13,17-14, 31 People grumble about the lack of bread. Nb 14, 1-45 The rebellion of the Israelites after the return of the scouts. Nb 25, 1-18 Idolatry at Shittim	4) Mt 4, 1-11 Jesus is tempted (tried) in the desert. 5) Mt 4, 1-4 The first temptation. („command these stones to turn into bread”). 6) Mt 4, 5-7 The second temptation. („throw yourself down”). 7) Mt 4, 8-11 The third temptation. (“prostrate yourself in homage before me”) (1. ep. of victory).

<p>Ex 14, 23-31 The destruction of the Egyptian (1. ep. of the victory). Ex 15, 24 The grumbling of the people at Mara. (2. ep. of the oppos.). Ex 16, 2-12 The grumbling of the people in the desert Sin (3. ep. ff the oppos.). Ex 16, 13 The miraculous feeding of the people with quails (1. ep. of the feeding). Ex 17, 2-7 The grumbling of the people at Rephidim (4 ep. of the oppos.). Ex 17, 8-18 The victory over the Amalek (2. ep. of the victory). Ex 17, 10-13 Moses prays for a victory over the Amalek (1. ep. with the mountain). Ex 19, 3 -34, 4 Moses stays on mount Sinai many times (2. ep. with the mountain).</p>	
<p>Ex 19, 4 "You have seen for yourselves how I treated the Egyptians"</p>	<p>8) Mt 4,23-25 Further activity of Jesus. Summary.</p>
	<p><i>The Sermon on the Mount Mt 5-7.</i></p>
<p>Ex 19,5-6 Conditions for possessing the reign and the tasks of the chosen people.</p>	<p>9) Mt 5,3-12. 13-16 Conditions for possessing the reign and the privileges of the chosen people (eight blessings and the tasks of the disciples).</p>
<p>Ex 19,8 The declaration of the fulfillment of the law.</p>	<p>10) Mt 5, 17 The declaration of the fulfillment of the law. "Do not think that I have come to abolish the law".</p>
<p>Ex 20, 13-16 The fifth, the sixth and the eighth commandments of the Decalogue.</p>	<p>11) Mt 5, 21-27 The commentary to the fifth, the sixth and the eighth commandment of the Decalogue.</p>
<p>Ex 21, 23-25 The law of retaliation.</p>	<p>12) Mt 5, 38-41 The commentary to the law of retaliation.</p>
<p>Ex 22, 24-26 The loan.</p>	<p>13) Mt 5, 42 The loan.</p>
<p>Ex 20, 22-26 Religious acts.</p>	<p>14) Mt 6, 1-18 Religious acts (alms, prayer, fasting)</p>
<p>Ex 22, 19 One ought to serve true God only.</p>	<p>15) Mt 6, 24 "No man can serve two masters"</p>
<p>Ex 22, 27 Avoiding judgment.</p>	<p>16) Mt 7, 1-5 "If you want to avoid judgment, stop passing judgment".</p>
<p>Ex 22, 30 Protecting holiness.</p>	<p>17) Mt 7, 6 "Do not give what is holy to dogs".</p>
<p>Ex 23, 14-19 Religious acts.</p>	<p>18) Mt 7, 7-11 "Ask, and you will receive".</p>
<p>Ex 23, 20 The way and God's Messenger.</p>	<p>19) Mt 7, 13-20 "the road is clear"; "Be on your guard against false prophets!"</p>

Ex 23, 21 God's Messenger will execute the judgment.	20) Mt 7, 21-23 Jesus presents himself as a judge.
Ex 23, 22-31 The encouragement to observe the law.	21) Mt 7, 24-27 The encouragement to observe Jesus' teaching (the parable of the house on rock).
	<i>The narrative block Mt 8, 1-9, 34.</i>
Ex 24, 1-11 The sacrifice and the feast of the Covenant.	22) Mt 8, 1-4 The healing of a leper (the sacrifice for the testimony) 23) Mt 8, 5-13 The Centurion's servant (the feast in the reign of God).
	Mt 8, 14-17 Peter's Mother-in-law. Other miracles (2. ep. of victory).
Ex 25-27 The Dwelling and its furnishing – the place of God.	24) Mt 8, 18-20 The condition for following Jesus (Jesus has no home).
Ex 28-29 The priestly vestments. The consecration of the priests. Ordination sacrifices.	25) Mt 8, 21-22 The call to the service of God.
Ex 34, 9a The prayer of Moses: "O Lord, do come along in our company".	26) Mt 8, 23-27 Calming of the tempest. 27) Mt 8, 28-34 Expulsion of the demons in Gadara (3. ep. of victor).
Ex 34, 9b "yet pardon our wickedness and sins".	28) Mt 9, 1-8 A paralytic in Capharnaum (2. ep. of the oppos.).
Ex 34, 9c-10a The prayer of Moses: "and receive us as your own".	29) Mt 9, 9-13 Call of Matthew. Jesus came to call the sinners (3. ep. of the oppos.).
Ex 34, 10b The promise of God: "I will work such marvels as have never been wrought in any nation anywhere on earth".	30) Mt 9, 14-17 The question of fasting. The time of a wedding.
	31) Mt 9, 18-26 A dead girl and a woman with a hemorrhage (4. ep. of the oppos.). 32) Mt 9, 27-31 Two blind men. 33) Mt 9, 32-34 A possessed mute (4. ep. of the victory) (5. ep. of the oppos.).
	3. THE NEW BOOK OF LEVITICUS 9,35-10, 42.
Lv 8 The ordination of Aaron and his sons.	34) Mt 9, 35-38 Summary. The sheep without a shepherd. 35) Mt 10, 1-4 Choice of the Twelve.
	<i>Missionary discourse Mt 10, 5-10, 42.</i>
Nm 13, 30-14, 32 The reward for faithfulness – the penalty for infidelity. The Israelites rebel against Moses. The Israelites are afraid that their children and wives might be killed in Canaan.	36) Mt 10, 32-33 Jesus will acknowledge those who acknowledge Him. 37) Mt 10,34-36 Jesus does not bring peace. He will spread division even in the family. 38) Mt 10, 37 Jesus is to be loved more than a wife and children.

Nm 14, 33-45 The children of the rebelling fathers will suffer for them. Nm 14, 36-39 Those who did not fear to lose their life – saved it.	39) Mt 10, 38 One must be ready to take up his cross. 40) Mt 10, 39 He who brings himself to nought for Jesus, will save his life.
	4. THE NEW BOOK OF NUMBERS
	<i>Narrative block Mt 11, 2-12, 50.</i>
Nm 9, 15-23 The cloud as the sign of God's presence.	41) Mt 11, 2-6 The baptizer's deputation. The signs of Messianism of Jesus.
<u>Nm 11, 1-3 The discontent of the people at Taberah (5. ep. of the oppos.).</u> <u>Nm 11, 4-35 The lamentation of the people at Kibroth-hattaavah (6. ep. of the oppos.).</u>	42) Mt 11, 16-19 The opinion of Jesus about His contemporaries. The Israelites criticized Jesus. 43) Mt 11, 20-40 The impenitent towns.
Nm 12, 6-8 God revealed Himself to Moses in a special way.	44) Mt 11, 27b "No one knows the Son but the Father, and no one knows Father but the Son".
Nm 12, 3 The humility of Moses.	45) Mt 11, 29-30 Jesus is gentle and humble of heart.
<u>Nm 11, 31-32 The miraculous feeding with the quails (2. ep. of the feeding).</u> <u>Nm 14, 40-44 The Israelites set out for the battle against the Amalekites despite Moses' orders (8. ep. of the oppos.).</u>	
Nm 15, 32-36 The sabbath-breaker.	46) Mt 12, 1 The disciples and the sabbath (6. ep. of the oppos.). 47) Mt 12, 9-14 The healing on the sabbath (7. ep. of the oppos.).
<u>Nm 16, 1-35 The rebellion of Korah (blasphemy and the sign) (9. ep. of the oppos.).</u> <u>Nm 17, 6-15 The grumbling of the people after the death of Korah (10. ep. of the oppos.).</u>	48) Mt 12, 22-30 The healing of a possessed man, the charge of the Pharisees and apology of Jesus (5. ep. of the victory) (8. ep. of the oppos.). 49) Mt 12, 31-37 Blasphemy against the Holy Spirit. 50) Mt 12, 38-42 The sign of Jonah (9. ep. of the oppos.).
<u>Nm 20, 2-13 The people contend with Moses at Meribah (11. ep. of the oppos.).</u>	
Nm 20, 23-29 God talks to Moses and Aaron on the Mount Hor; cf. Dt 10, 10 (3. ep. with the mount). Nm 21, 1-3 Victory over Arad (3. ep. of the victory). Nm 21, 4-5 The grumbling of the people during the journey from Mount Hor to the Red Sea (12. ep. of the oppos.). Nm 21, 21-31 Victory over Sichon (4. ep. of the victory).	

Nm 21, 32 The Israelites captured Jezer (5. ep. of the victory).	
Nm 21, 33-35 Victory over Og (6. ep. of the victory).	
Nm 25, 1-18 Worship of Baal of Peor.	51) Mt 12, 43-45 The return to the sin.
<u>Nm 31, 1-12 Vengeance on the Midianites (7. ep. of the victory).</u>	
	<i>Discourse with the parables Mt 13, 1-53.</i>
Nm 33, 1-49 The stages of the journey.	52) Mt 13, 1-9. 18-23 The story of the new Exodus in the parable of the seed.
Nm 33, 53 "...I have given you the land as your property".	53) Mt 13, 10-17 The knowledge of the mysteries of the reign was given to the apostles.
Nm 33, 55-56 Do not tolerate the inhabitants of the land.	54) Mt 13, 24-30. 36-43 The parable of the weeds.
Nm 34, 1-12 The boundaries of Canaan.	55) Mt 13, 31-35 The parables about the developing of the reign.
Nm 34, 13-15 The apportionment of Canaan.	56) Mt 13, 44-46 The parables of the treasure and the pearl.
Nm 35, 9-34 Cities of asylum. The murderer shall be put to death.	57) Mt 13, 47-50 The parable of the net. The wicked will remain in the reign till the Last Judgment.
	5. The NEW BOOK OF DEUTERONOMY 13, 54-18, 35.
	<i>Narrative block Mt 13, 54-17, 27.</i>
Dt 1, 22-46 The twelve scouts. The people wrongly interpret facts. The revolt against Moses and the punishment (see: Nm 13, 30-14, 44) (7. and 8. ep. of the oppos.).	58) Mt 13, 54-58 The people wrongly interpret facts and reject the prophet (10. ep. of the oppos.).
Dt 1, 37 Moses will not enter the Promised land.	59) Mt 14, 1-12 The leader of the people does not enter the reign (Death of the Baptizer).
<u>Dt 2, 1-2 The Israelites circle around the highlands of Seir (4. ep. with the mountain).</u>	
Dt 8, 3. 16 "He...fed you with manna".	60) Mt 14, 13-21 Jesus feeds five thousand (1. ep. of the feeding).
Dt 9, 1-3 Moses talks about crossing the Jordan.	61) Mt 14, 13-21 Jesus walks on the water.
Dt 9, 7-21 The false devotion (idolatry in the Sinai desert)	62) Mt 15, 1-9 The false devotion (controversy over tradition) (11. ep. of the oppos.). 63) Mt 15, 10-20 Real impurity.
Dt 10, 18-19 The relation with the alien. "Who executes justice for the orphan and the widow, and befriends the alien".	64) Mt 15, 21-28 The relation with the alien (The Canaanite woman) (6. ep. of the victory).

Dt 11, 1-7 A brief summary of the miraculous works.	65) Mt 15, 29-31 A brief summary of the miraculous works (Jesus heals the suffering)
Dt 11, 5 The miracles in the desert. "what he did for you in the desert".	66) Mt 15, 32-39 Jesus feeds four thousand (2. ep. of the feeding).
Dt 11, 6 Moses reminds the Israelites that the earth swallowed Dathan and Abiram (the sign).	67) Mt 16, 1-4 A new demand for a sign. The sign of Jonah (12. ep. of the oppos.).
Dt 29, 3 The people do not understand the signs. "But not even at the present day has the Lord yet given you mind to understand".	68) Mt 16, 5-12 The leaven of the Pharisees. The Apostles do not understand the signs.
Dt 31, 1-8 Joshua will be a successor of Moses.	69) Mt 16, 13-20 Peter's confession. Peter will receive the keys of the reign.
Dt 31, 14 God announces death to Moses.	70) Mt 16, 21-23 The first prophesy of passion and resurrection.
Dt 31, 16-18 God will hide his face from the people.	71) Mt 17, 1-8 Jesus transfigured. He hides His true face from the people (5. ep. with the mount).
<u>Dt 34, 1 Moses on Mount Nebo: cf. Nm 27, 12; Dt 3, 27 (5. ep. with the mount).</u>	
	<i>Ecclesiological discourse Mt 18, 1-35.</i>
Dt 1, 9-15 Moses appoints the elders.	72) Mt 18, 1-5 "Who is of greatest important in the kingdom of God?"
Dt 1, 16-17 How to administer true justice.	73) Mt 18, 15-17 How to administer true justice.
Dt 1, 17 The judgment of God.	74) Mt 18, 18 "whatever you declare bound on earth shall be held bound in heaven".
Dt 1, 17-28 Scandal.	75) Mt 18, 6-9 Avoiding scandal.
Dt 1, 30-33 One must trust in God. He is midst His people.	76) Mt 18, 19-20 The fruit of a common prayer will be the presence of Jesus.
Dt 19, 1-21 The offence should be punished without mercy.	77) Mt 18, 21-35 One should be mercifull.
	6. THE NEW BOOK OF JOSHUA 19, 1-27, 56.
	<i>Narrative block Mt 19-23.</i>
Dt 24, 1-4 Divorce law.	78) Mt 19, 1-12 The question of divorce.
Dt 30, 15-20 The observance of the commandments is the condition of life.	79) Mt 19, 16-22 The observance of the commandments is the condition of life (the rich young man).
Js 1, 16-18 How to understand the leadership.	80) Mt 20, 24-28 To be a leader is to serve.
Js 3, 1-6 God leads the Israelites over the road they did not know before.	81) Mt 20, 29-34 Two blind men cured by Jesus walk over the road they did not know before.

THEMES OF THE GOSPEL OF MATTHEW PARALLEL WITH THE HEXATEUCH AND NUMERICAL EPISODES...

Js 5, 15 The captain of the hosts of the Lord demands veneration for the holy place.	82) Mt 21, 12-13 Cleaning out the Temple.
Js 6, 26 Joshua imposes the oath on Jericho.	83) Mt 21, 18-22 Jesus curses a fig tree.
	<i>The eschatological discourse Mt 24-25.</i>
Dt 29, 8-28 Appeal to obey God.	84) Mt 24, 42-44 The need for watchfulness. 85) Mt 24, 45-51 The parable of the faithful servant. 86) Mt 25, 1-13 The parable of the ten virgins. 87) Mt 25, 14-30 The parable of the silver pieces.
Dt 27, 11-26 Curses and blessings.	88) Mt 25, 31-46 The Last Judgment (the blessed and the condemned).

Summary

The Exodus from Egypt was regarded by the Israelites not only as one of the most important events of the past, but as the announcement of the God's prospective intervention, too. The prophets willingly referred to the theme of Exodus from Egypt and foretold the new Exodus. Among them were: Hosea (2,15-18), Isaiah (10,24-26), Deutero-Isaiah (40,3-4; 43,16-20), Ezekiel (40-48). In the Old Testament we meet the idea of the second Moses, too. First of all one ought to mention here the text of Deuteronomy (18,15-18): "A prophet like me will the Lord, your God, rise up for You among your own kinsmen; to him you shall listen. This is exactly what you requested of the Lord, your God, at Horeb on the day of the assembly, when you said: 'Let us not again hear the voice of the Lord, our God, not see this great fire any more, lest we die'. And the Lord said to me: 'This was well said. I will rise for them a prophet like you from among their kinsmen, and will put my words into his mouth; he shall tell them all that I command him'".

The rabbinic tradition associated with the "prophet like Moses" the mysterious person of Servant of the Lord from the second part of Isaiah (49,6; 53,12; 42,6 etc).

In the period immediately preceding Jesus' coming there was a strong conviction in Israel that the time of the Messiah should be like the Exodus from Egypt. The community of Essens gives evidence of it. It seems that the Qumrans, at least in the first years of their existence, regarded their Teacher of Justice as "the second Moses". The rabbinic literature presented the prospective salvation parallel to the Exodus and compared the Messiah with Moses.

The early Church adopts the idea of the new Exodus and the “second Moses” together with the Old-Testamental conceptions. The evidence of it is: the second Peter’s discourse in the Acts of Apostles (3,22-23) as well as Stephen’s discourse in the Sanhedrin (Acts 7,1-53), where the text about the “prophet like Moses” is quoted. Stephen’s discourse requires our particular attention for Stephen or Luke makes efforts to present Jesus’ life in the way reminding Moses’ story, i.e. in the light of Jesus-Moses typology. In connection with it the question arises whether Matthew not uses the some typology in a different manner than Stephen (or Luke): whether he writes about Jesus’ life against the background of Moses’ life.

The typology appears in all synoptics. It is expressed in resemblances between Jesus and Moses, for instance: Jesus begins his activity with the Baptism in the Jordan, with this fact the theofany is connected. At the beginning of the Israelites’ wandering to Canaan the crossing of the Red Sea and the revelation of God in a column of cloud take place.

We find the idea of a new Exodus in the Epistles of St. Paul (Col 1,14;1 Cor 10,1-13 etc), and in the Epistle to the Hebrews. In the latter we meet some explicit traces of Joshua’s typology, namely in 4,8-9 and 4,14. The Exodus typology seems to be very important in St. John’s Gospel. Some scholars, like H. Sahlin, M.-E. Boismard, J. J. Enz, B. P. S. Hunt and R. H. Smith, think that St. John even creates the structure of his Gospel on the base of the Exodus typology.

In the Gospel of Matthew there are thirty two resemblances Jesus-Moses, i. e. much more than in the other synoptic Gospels. Moreover we find some numerical resemblances here too. So, like in the Exodus story in the Pentateuch in Matthew’s Gospel there are (3,13-19,1): twelve events of objections (in Pentateuch against Moses, in the Gospel against Jesus), seven events of victory (in Pentateuch over pagan tribe, in the Gospel over unclean spirits), five episodes with the mountains, two episodes with the miraculous feeding. Parallel to 42 stages of the Exodus (see Nb 33,1-49) Jesus in Matthew’s Gospel acts in 42 places in the time from His baptism till the entry to Judea. Moreover we find in Matt 19,1-27,56 the same number of miraculous events and mentions of battles (Joshua fights against the pagan tribes, Jesus argues with the Pharisees and Scribes) as in the Book of Joshua (1,1-11,5). On the basis of these numerical resemblances we can define two sections in Matt: The section of the new Exodus (Mt 3,13-19,1) and the section of the new conquest of the Promised Land (Matt 19,1-27,56). In the previous Jesus is the second Moses, in the latter – He is the new Joshua.

Since the typology was so important for Matthew in the redaction of the Gospel, the question arises if the typology influenced the literary genre of

the Gospel and whether according to Matthew the Gospel was to be the new Torah and so the sequences of pericopes are in relation with the texts in the Pentateuch. It should be said that the term “the new Torah” does not exist in the Old Testament but it does not mean that the idea is completely unknown in the Jewish tradition. We can deduce from the text 1 Mach 4,41-46 and 14,25-49 that the Jews were expecting the coming of some extraordinary and authoritative interpreter of Law. According to the Qumrans the messianic times were to bring some new prescriptions of Law. Some scholars see an explicit allusion to new Torah in targum on Is 12,3.

A. Farrer, J. C. Fenton, H. C. B. Green, Ph. Rolland tried to explain the structure of Matthew’s Gospel by means of parallelisms with the Pentateuch and the Hexateuch. We can say that their efforts were undertaken in a right way, but the results were rather difficult to accept.

Our studies of Matthew’s Gospel have led us to the conclusion that there are 87 parallels with the Hexateuch in it. These parallels can not be accidental. Their context and their sequence in the structure of the Gospel prove it. The recurrence of several elements in adequate context in the Gospel and in the Pentateuch can not be accidental.

It follows from the analysis of parallels that Matthew was writing the pericopes as if on the margin of the Pentateuch and that the Gospel till Mt 27,56 can be divided in six parts in relation to the consecutive Books of the Hexateuch.

In the redaction of his Gospel Matthew used some formulas and schemes of small texts from the Old Testament.

Apart from the relation with the Hexateuch one can also see in Matt the relations with other Books of the Old Testament, but they could not have influenced the structure of the Gospel in such an essential way as the Pentateuch. The most important of them are: Dan 11-12, which influenced the Eschatological Sermon and Is 61-66 which influenced the eight Beatitudes.

The discovery of close literary connections between Matthew’s Gospel and the Hexateuch lets us understand many difficult problems of this Gospel. First of all the problem of its composition, next, the composition of the Sermon on the Mount, the mention of only one journey of Jesus to Jerusalem, the casual connection between the pericopes and the lack of interest for chronology. Matthew writes very little about Jesus’ infancy, because the author of the Book of Exodus does not write much about the infancy of Moses, either. Matthew omits Jesus’ youth because he found nothing about Moses youth etc.

St. Matthew’s aim was not to write a biography of Jesus but to demonstrate in a convincing way that in Jesus the Scriptures were fulfilled, as well as to

show that He was the Messiah and God's Son. His aim was also to give the Church a new Torah and a Book about the new conquest of the Promised Land. The relations with the Hexateuch, the structure of the Pentateuch and the resemblances between Jesus-Moses and Jesus-Joshua were more important for the evangelist than the chronology.

The comparative analysis – and not only it – proves that Matthew redacted his work according to the following assumptions: 1) the parallels of respective parts of the Gospel with respective Books of the Hexateuch, 2) the interlacement of the collections of instructions with the descriptive sections, 3) five collections of the instructions of Jesus, 4) small literary units in relation to the selected themes in the Pentateuch, 5) the choice of such events from Jesus' life which make Him resemble Moses and Joshua.

What is Matthew's Gospel then? It is the new Hexateuch, a typological story where none of the pericopes is included in the structure of the Gospel by accident or in an accidental place.

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Gospels – “Geneza Ewangelii Marka” (2004) and “Geneza Ewangelii Lukasza” (2006) as well as numerous articles. He is one of few contemporary Biblicists who defend the traditional teaching about the independence of Matthew’s Gospel from the Gospel of Mark.

The analysis of parallelisms between Matthew’s Gospel and the Hexateuch proves that the evangelist wrote pericopes as if parenthetically to the Pentateuch and, to some degree, also to the Book of Joshua, in relation to themes which he encountered there. Matthew tried to create blocks of texts parallelly to the themes of the whole books in the Hexateuch. Thus one can distinguish in his Gospel: the new Book of Exodus (1, 18-9, 34), the New Book of Leviticus (9, 35-10, 42), the New Book of Numbers (11, 1-15, 35), the New Book of Deuteronomy (13, 54-19, 1) and the New Book of Joshua (19, 1-27, 66).

Matthew is convinced that Jesus was foretold as “the Prophet like Moses” in the Book of Deuteronomy 8, 15, thus His activity in a way calls to mind the events of the Exodus. The Pentateuch becomes for Matthew a guide given by God for the editorial job. The subject matter and the structure of the Gospel is subordinated by Matthew to the typology of Moses and the Exodus. The relations to the Old Testament make us admire his Gospel as a perfectly thought-out typological-hermeneutical history.

