

## 7. The Old Testament and the 'Q Source'

The numbering that follows corresponds to the chapters and verses cited. If you're not interested in the individual detail of the Old Testament references I record in Matthew's Gospel, but are happy to know it is a double-digit percentage of all the verses, you can skip to the closing narrative of this chapter. If you have time, however, I do suggest a slow read with a Bible close at hand, so you can look up the references and reflect upon whether you agree.

### Matthew

I believe that Matthew was aware that only a few readers would recognise that Jesus was the Messiah from the ancient prophecies with which his Jewish audience would have been familiar. Isaiah 53:1 had predicted this. To me, this explains why Matthew may well have commenced his genealogy of Jesus in his Gospel testimony in the way that he did.

**1.1.** Opens with the lines, 'The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham'. This phrase is used in Genesis 5:1. 'Christ' is a direct translation from the Hebrew for the word 'Messiah', as spelled out in Daniel 9:25. 'Son of Abraham' tags Christ to the Abrahamic Covenant of Genesis 12:1-3, 21:12 and 22:18.

**1.2.** Abraham begot Isaac, Genesis 21:3; Isaac begot Jacob, Genesis 25:26; and Jacob begot Judah and his brothers, Genesis 29:35.

**1.3.** Tamar is the lady seducer in Genesis 38:13-30. Perez begot Hezron, Ruth 4:18, and Hezron begot Ram, Ruth 4:19.

**1.4.** Ram begot Amminadab, Ruth 4:19 and Chronicles 2:10; Amminadab begot Nahshon, Ruth 4:20, 1 Chronicles 2:10; and Nahshon begot Salmon, Ruth 4:20.

**1.5.** Salmon begot Boaz, Ruth 4:21; Boaz begot Obed, Ruth 4:21 and 1 Chronicles 2:12; Obed begot Jesse, Ruth 4:22 and 1 Chronicles 2:12.

**1.6.** Jesse begot David, Ruth 4:22; David begot Solomon, 2 Samuel 5:14.

**1.7.** Solomon begot Rehoboam; 1 Kings 11:43 first mentions the latter. Rehoboam begot Abijah, mentioned in 1 Chronicles 3:10, and Abijah begot Asa, mentioned in 1 Kings 15:8.

**1.8.** Asa begot Jehoshaphat, mentioned in 1 Kings 15:24; Jehoshaphat begot Joram, 2 Kings 8:16; and Joram begot Uzziah, 2 Chronicles 26.

**1.9.** Uzziah begot Jotham, 2 Kings 15:30; Ahaz begot Hezekiah, 2 Kings 16:20.

**1.10.** Amon begot Josiah, 2 Kings 21:24.

**1.11.** Josiah begot Jeconiah, 2 Kings 24:6. Here it is important to state that Matthew has skipped a few generations to get to Jeconiah. He wants to emphasise clearly that there is a known curse on this individual to prevent his direct heirs inheriting the throne of David. As explained in Jeremiah 22:30, Jesus was heir legally via his father, but not by blood, as that was via Mary only.

**1.12.** And they were brought to Babylon, 1 Chronicles 3:17-19.

**1:16.** We get to Joseph, the husband of Mary. There is no begetting here — the only time in this section when this word is absent. Daniel 2:45 says the Messiah will not be of human origin, just Mary giving virgin birth to Jesus, as in Isaiah 7:14, Isaiah 8:10, Isaiah 9:6, Isaiah 11:1, and Isaiah 49:1. His legal claim to the throne is maintained and his blood claim is via Mary (see Luke's genealogy). The above genealogy is not accurate, in that it misses generations and keeps to a rhythm of 14 groupings, possibly as an aid to learning. The final part declares: 'Mary, of whom was born Jesus who is called Christ'. Genesis 3:15 begins the whole Messianic prediction with the son of a woman being hurt by Satan then crushing him. The other passages in the Old Testament saying Christ or Messiah will come from this genealogy. They are to be found in Genesis 17:19, Genesis 26:2-5, Genesis 28:10-17, Genesis 49:10, Numbers 24:8, Numbers 24:17, 1 Samuel 2:10, 2 Samuel 7:1-17, 2 Samuel 22:51, 2 Samuel 23:5, 1 Chronicles 5:2, 2 Chronicles 23:3, Psalm 18:50, Jeremiah 23:5, Jeremiah 30:9, Jeremiah 33:15, Ezekiel 17:23-23, Ezekiel 17:24, Ezekiel 37:22-25, Zechariah 3:8.

**1.18.** Found with child of the Holy Spirit, 2 Samuel 7:1-17, Psalm 2:7, Proverbs 30:4, Isaiah 4:2, Isaiah 41:4, Ezekiel 1:26, Daniel 2:45, Daniel 3:25

**1.23.** Here, Luke directly quotes from Isaiah 7:14 regarding the Virgin birth.

**2.1.** Using the words from Micah 5:2, we have Christ's birth at Bethlehem confirmed.

**2.2.** That his star is in the East was a prediction of the controversial false prophet Balaam in Numbers 24:15-19.

- 2.6.** The 700-year-old prophecy of Micah 5:2 is repeated again. In addition, there is 'a ruler who will shepherd my people Israel'. Jeremiah 23:24, Ezekiel 34:11, and Ezekiel 37:22-25 are all cases where the shepherd as chief guide to His people is used.
- 2.11.** Gifts suitable for a King are presented to the Holy Family as foretold in Isaiah 60:6 and Psalms 72:10.
- 2.15.** 'Out of Egypt I called My Son' is from the prophecy of Hosea 11:1.
- 2.17.** He lines up the prophetic words of Jeremiah here.
- 2.18.** Jeremiah 31:15 is repeated.
- 2.23.** 'He shall be called a Nazarene' was spoken by the prophets. I can find nothing in the Old Testament to link this back to.
- 3.3.** The prophecy that John the Baptist would come in the wilderness: Isaiah 40:3-5 and Malachi 4:5.
- 3.17** 'This is my beloved Son, in whom I am well pleased' echoes the language of Psalm 2:7 and Isaiah 42:1.
- 4.2.** During forty days and forty nights Jesus was out in the desert, like Moses in Deuteronomy 9:9 and like Elijah fasting for the same period in 1 Kings 19:8. The correspondence with Old Testament passages is very clear.
- 4.4.** The replies Jesus gave to Satan are all taken from Deuteronomy 8:3.
- 4.6.** This answer to a question from Satan is found in Psalm 91:11-12.
- 4.7.** This answer to a question from Satan is found in Deuteronomy 6:16, and Exodus 17:2-7 is the actual event referred to.
- 4:10.** Christ paraphrases Deuteronomy 6:13-14.
- 4:11.** Matthew uses Psalm 91:11-12 to show how the angels did administer to Christ, despite Satan's tempting otherwise.
- 4.15.** Isaiah's prediction of His coming to the Gentiles is listed here. In Isaiah 42:6-7 and also in Isaiah 9:1-2, the start point of Christ's Ministry is referenced, at Nephtali, Zebulun, and Galilee. Also, see Jeremiah 23:8.
- 5.5.** 'The meek' referenced by Jesus is a direct quote from Psalm 37:11.
- 5.18.** 'Till all is fulfilled' – whilst this does not relate to any specific Old Testament passage, Christ does reflect the absolute authority of the whole Old Testament.
- 5.20.** 'You must have perfect righteousness to get into heaven' - which is, of course, impossible, as suggested in Isaiah 64:6.

**5.22.** Jesus recalls an element of the Decalogue: see Exodus 20:13 and Deuteronomy 5:17

**5:27.** ... and here, from Exodus 20:14 and Deuteronomy 5:18.

**5:31.** Jesus corrects the erroneous views of the Jewish authorities on divorce and reminds them what Deuteronomy 24:1-4 meant.

**5.32.** Concerning oaths, he teaches as per Leviticus 19:12, Numbers 30:2 and Deuteronomy 23:21-23.

**5.38.** Christ clarifies the 'eye for an eye' references in the Old Testament (Exodus 21:24, Leviticus 24:20, Deuteronomy 19:21) by suggesting this is more about proportional punishment. He also prays for his enemies (see Psalm 109:4).

**5:39.** The proportionality of punishment/forgiveness in criminal matters, as outlined in 5:38, is qualified to mean forgiveness in personal matters.

**5:43/44.** 'You have heard that it was said, "You shall love your neighbour and hate your enemy". But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you'. If we take both verses together, Jesus reverses the Jewish authorities' uses of Leviticus 19:18 and dispenses with the non-Biblical add-on of 'hate your enemy'.

**6.29.** Concerning wealth, Christ notes the enormity of Solomon's fortune, as recorded in 1 Kings 10:14, 2 Chronicles 1:11, 2 Chronicles 9:1-28.

**7.1.** 'Judge not here' refers to judgment that is fair and proportionate, as per Leviticus 19:15.

**7.12.** 'Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets'. This is a general summation of the spirit and law of the Old Testament prophets, affirmed by Him. The Golden Rule was a thread running through the Old Testament; Christ taught it and is reported by Matthew as doing so.

**8.4.** After a leper is cleansed, Christ tells him to make a gift, as Moses commanded: Leviticus 14:4-7 is the verse He used.

**8.11.** Christ tells all he will have Gentile converts from all over the lands, as prophesied in Isaiah 11:10, Isaiah 49:8-12, Isaiah 60:3, and Malachi 1:11.

**8.17.** Here, He summons the spoken words of the prophet Isaiah directly (Isaiah 53:4).

**8:20.** Jesus uses the title 'Son of Man' 83 times in the Gospels. This is the Messianic title from Daniel 7:13-14, and Psalm 80:17. It should be noted that in the Old Testament,

especially Ezekiel, the 'Son of Man' phrase is used to refer to Ezekiel himself being a deliverer of a divine message (as was Jesus).

**9.13.** Christ quotes from Hosea 6:6.

**9.20.** 'Touched the hem from His garment' is a reference to the tassels worn in accordance with Mosaic Law in Numbers 15:38 and Deuteronomy 22:12.

**9:27.** 'Son of David', as in 8:20, is a Messianic title.

**10.1.** He selects His apostles, as predicted in Isaiah 32:1.

**11.10.** This is a direct quote from Malachi 3:1 concerning sending his messenger in preparation (i.e. John the Baptist).

**11.14.** John the Baptist is presented by Christ as the fulfilment of Malachi 4:5-6.

**11.21.** The total destruction of Tyre and Sidon, as predicted by Ezekiel 26-28, was applied to Chorazin, Bethsaida and Capernaum.

**12.2.** Christ corrects the Pharisees' uses of Deuteronomy 23:25 by pointing out that on the Sabbath it is legitimate to feed yourself.

**12.3.** He reminds people what David did in 1 Samuel 21:4-6 in feeding on the Sabbath with Holy bread, as defined by Leviticus 24:5-9.

**12.4.** Another reference to David doing something on the Sabbath.

**12.5.** Christ points out that the priesthood is commanded to also work on the Sabbath: see 2 Chronicles 23:4.

**12.7.** A direct quote from Hosea 6:6 is used here.

**12.8.** This is a claim to deity by Christ as he proclaims He is Lord of the Sabbath, as established by the God of Exodus 16:29, Exodus 20:10, Leviticus 19:3.

**12:18.** A direct quote from Isaiah 42:1-4, announcing the arrival of the Son of God who will not come as an earthly King, but meekly, and also on behalf of the Gentiles.

**12.40.** The three days and nights of Jonah's time spent in the whale, as recounted in Jonah 1:17, is evoked as a sign to an evil and adulterous generation. It also alludes to the three days of the Passion to come.

**12.41.** The net result of this sign of Jonah was that the men of Nineveh repented: Jonah 3:5-10.

**12.42.** The Queen of the South (Sheba) is mentioned, and her visit to Solomon is recorded in 1 Kings 10:1-13.

**13.3.** That a Christ would come and speak in parables can be read as the fulfilment of Psalm 78:2-4.

**13.13.** Christ uses a passage in Isaiah 6:9 to explain why he needs to use parables.

**13.14.** Here, and in 13.15, is the full Isaiah 6:9-10 quote regarding the need for parables.

**13.32.** The parable of the mustard seed growing well beyond its expected height is His telling of the inclusion of the masses of Gentiles in His plan. The Old Testament allusions to this are probably Ezekiel 17:23 and 31:6 and Daniel 4:21.

**13.35.** Is a direct quote from Psalm 78:2 .

**13.43.** 'Believers will shine forth as the sun' is an echo of Daniel 12:3.

**13.55.** Christ predicted His own brothers would reject Him, as foretold in Psalm 69:8, as would His country, as in Isaiah 8:15 and 49:7.

**14:3.** The Law of Moses regarding incest is broken by Herodias: see Leviticus 18:16.

**15.3 and 15.4.** Exodus 20:12, 21:17 and Deuteronomy 5:16 set the scene for Christ's discourses with the Pharisees concerning those who circumvent supporting their parents by claiming their support for the Temple takes precedence. What had become tradition to permit by this time was not the Law.

**15.8 and 15.9.** These are direct quotes from Isaiah 29:13 about empty ritualism.

**16.4.** When a sign for heaven is once again requested, Christ ridicules the Pharisees and refers them again to Jonah 3:5-10.

**16.16.** The Apostles use the phrase 'living God' to describe Christ, as in the following: Deuteronomy 5:26, Joshua 3:10, 1 Samuel 17:36, 2 Kings 19:4 and 16, Psalm 84:2, Isaiah 37:4 and 17, Isaiah 46:1 and Jeremiah 10:10.

**17.4.** Peter wanted to set up Levitical tabernacles, as laid down in Leviticus 23:34-42, to house Christ.

**17.13.** The penny drops for the Apostles when they realise that John the Baptist is the 'new Elijah' of Malachi 4:5-6.

**17.24.** Not to cause offence, Christ pays the temple tax (see Exodus 30:13-14).

**18.16.** The Mosaic Law proclaimed by three witnesses is evoked here (see Deuteronomy 19:15).

**18.21.** Peter cites Amos 1:3 regarding a limit on the times one can sin and be forgiven, making an addition and suggesting seven times; Christ then demonstrates the limited understanding shown by Peter.

**19.4.** Genesis 1:27 and Genesis 5:2 are quoted directly here. Also Malachi 2:15.

**19.5.** Then, a direct quote from Genesis 2:24 is made.

**19.7.** The proper grounds for divorce comes up again and Christ points out the correct teaching of Deuteronomy 24:1-4.

**19.12.** Christ reminds all, as laid down in Genesis 2:18, that man needs company rather than celibacy.

**19:18** and **19.19.** Other parts of the Decalogue are spoken of by Christ, taken from Exodus 20:12-16, Deuteronomy 5:16-10 and Leviticus 19:18.

**20.28.** The blood offering He was about to make at His Passion is laid out, specifically referencing Leviticus 17:11, Leviticus 3:1-17 generally, and Isaiah 53:4-5.

**21.5.** Zechariah 9:9 is directly quoted in the announcement of His arrival into Jerusalem on a donkey/colt, as predicted.

**21.8.** As in 2 Kings 9:13, they spread their robes and welcome Him as a King into Jerusalem.

**21.9.** The hosanna of Psalm 118:25-26 is sung. The date of His entry into Jerusalem is Monday, 10 Nisan, A.D. 30. That's 438 years after the edict of Artaxerxes, as set out in Dan 9:24. The exact date is described differently in Dan 10:2-3.

**21.13.** Christ blends two Old Testament prophecies: Isaiah 56:7 and Jeremiah 7:11 and quotes from both.

**21.16.** Christ responds to the Pharisees by quoting Psalm 8:2, implying his divinity by doing so.

**21.19.** Christ curses a fig tree. The symbolism is that the fig tree in the Old Testament (43 references) is abundant with fruit. The point here is that Israel is not producing spiritually pleasing fruit.

**21.33.** Isaiah 5:2 is alluded to by Christ.

**21.34.** The Old Testament prophets play the role of servants in this parable of the landowner (God) and the vineyard (the Jewish people).

**21.35.** 'Beat one, killed one, and stoned another' is the fate of many of the Old Testament prophets. See 1 Kings 22:24 (Micaiah), 2 Chronicles 24:20-21 (Zechariah) and 36:15-16, Nehemiah 9:26 and Jeremiah 2:30.

**21.42.** Psalm 118:22-23 is directly quoted concerning the rejection of the stone of the builders (Christ) and the erection of the cornerstone (Christ's resurrection).

**22.11.** The parable of the wedding feast shows Christ using Isaiah 61:10 to illustrate how all people may be invited to heaven (the wedding), although those who seek to

establish their own righteousness, or hide behind their own garments or use their wedding garments superficially, will be cast into outer darkness.

**22.24.** The Mosaic marriage laws are used again here from Deuteronomy 25:5-10.

**22.32.** The 'I AM' of Exodus 3:6 is used – again claiming Jesus's divinity.

**22.37.** Christ quotes directly from Deuteronomy 6:5 about loving God with all your heart, soul and mind.

**22.39.** Christ quotes directly from Leviticus 19:18, about loving your neighbour as yourself.

**22.40.** All the Old Testament prophets are hailed, and the above two moral imperatives are lauded, extrapolating from the Decalogue and its neat division into four and six commandments focussing on loving God and neighbour.

**22.44.** A direct quote from Psalm 110:1: Jesus again claims His divinity.

**23.2.** Jesus makes a clear distinction between the Mosaic priests and their authority of old, using Deuteronomy 17:9, and the Pharisees, whose additions to the Law did not possess its authority.

**23.23.** Christ laments the excessive and unrequired tithe law of Leviticus 27:30 that the Pharisees were taking to the extreme.

**23.24.** Christ laments some of their more extreme practices, such as prohibiting eating anything 'unclean', and reminds them this is not the purpose of the law of Leviticus 11:23.

**23.25.** Here, Christ alludes to the brilliantly pure whitewashed tombs, untouched and clean, of Numbers 19:16, and points out that the Pharisees are like this but, like the tomb, have rotting decay inside them.

**23.35.** Christ mentions the first and last Old Testament prophets to die, Abel and Zechariah respectively, as martyrs.

**23.37.** Christ laments that he would like to shelter all those unbelieving sinners, but, alas, they have free will, so he has no pleasure in seeing them go astray. This evokes Ezekiel 18:32.

**23.39.** He finishes this section off with a direct quote from Psalm 118:26.

**24.22.** Concerning the three-and-a-half years of Tribulation of Satan's rule, it will be shortened, as Daniel 7:25 predicted.

**24.28.** Christ uses the eagle analogy of Job 39:27-30 to indicate His presence at the Second Coming.

**24.29.** After the Tribulation, the sun will be darkened; see this same imagery in Isaiah 13:10, Ezekiel 32:7-8, Joel 2:10, and Amos 8:9.

**24.30.** The sign of the Son of Man (the Son of Man Himself, no less) is predicted, as in Dan 7:13, to appear in the skies. Israel, as in Zechariah 12:10-12, will mourn its historic rejection of Him whom it pierced.

**24.35.** Christ tells, with reference to Isaiah 24:18-20, of heaven and earth passing away.

**24.37.** Christ tells us this will happen just as predicted in Genesis 6:5.

**25.33.** Christ uses the prophecy in Ezekiel 34:17 to announce how he will separate the believers from the unbelievers.

**25.46.** Christ confirms Daniel's prophecy, in Daniel 12:2, of eternal damnation for unbelievers and eternal righteousness/life for believers.

**26.15.** The 'thirty pieces of silver' for which Jesus was betrayed was the price of a slave (see Exodus 21:32).

**26.26.** The Passover of Christ obviously had its anchorage in the Old Testament tradition of the same name. The bread at the Last Supper symbolises the Body.

**26.28.** The blood symbolises the New Covenant, reminding us of blood sacrifices that are evident in the Old Testament (e.g. Genesis 8:10 and 15:9-10; Exodus 24:8) and that they are being made for the remission of sins, as in Jeremiah 31:31-34.

**26.30.** 'At the end of the Supper, they sung hymns'. 'They' are not named, but it is known that the traditional hymns sung on these occasions were the Hallel: they praise Psalms 113-118.

**26.39.** Christ prays on his last night of freedom that this cup of divine wrath (the punishment of death) that was due to come to pass would pass Him by. The Old Testament is replete with 'cup of divine wrath' imagery: Isaiah 51:12-22, Jeremiah 25:15-17, 27-29, Lamentations 4:21-22, Ezekiel 23:31 and Habakkuk 2:16. Extreme divine wrath will fall on Him as recorded in Isaiah 53:10-11.

**26.52.** Christ admonishes Peter using a reference taken from Genesis 9:6: if you live by the sword, you will die by it.

**26.64.** The trial in front of the Sanhedrin causes Christ to evoke imagery from the Old Testament regarding the Son of Man sitting at the right hand of God. See Daniel 7:13 and Psalms 110:1.

**26.65.** So shocked is Caiaphas he tears his clothes. Leviticus 10:6 and 21:10 forbids the High Priest to do this as a sign of grief, but the Talmud made an exception for blasphemy.

**27.9.** Zechariah 11:12-13 had predicted the selling of the Lord for 30 pieces of silver (with a potter's field being later purchased with the money – which it was) and his words are quoted here, where he is referred to as 'Jeremiah'.

**27.30.** 'They spat on Him', as Isaiah 50.60 had predicted.

**27.35.** They divided His garments, as in the prediction in Psalm 22:18.

**27.46.** Christ's last words on the cross ('Eli, Eli, lama sabachthani') were predicted in Psalm 22:1.

**27.51.** After the death of Christ, it is reported by Matthew, Mark and Luke that the temple veil, described in Exodus 26:33, a barrier between God and man, was fully ripped, signifying there would be a new way to God.

**27.57.** Christ is buried in a brand new tomb (that of Joseph of Arimathea), reflecting the prophecy of Isaiah 53:9.

I don't discount that there may well have been immediate oral traditions developing prior to any writing down of the Gospels. In fact, I think it's inconceivable that there were not. With such an astonishing event as the Resurrection, I don't doubt that for many years people debated how to interpret this. Witnesses to such an event would have been crucial in the shaping of the oral tradition until it was authoritatively documented by witnesses or people who had asked the witnesses for their testimonies. And these are our Gospel authors, no less.

Guthrie (Guthrie, 1970) makes what I see as the most reasonable suggestions as to what may have happened. I summarise his hypothesis as follows:

### **Guthrie's Suggestion**

1. Prominence is given to the Passion material, as this series of events is what the whole account of Jesus Christ's visit on earth really rests on for it to mean anything. However, in isolation it requires more connective narrative. Peter offers this, according to Acts 10:39: 'And we are witnesses of all things which He

did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree’.

2. Catechetical teachings arose around the sayings of Christ to help converts and to minister to the needs of the community at large. Whether these were oral or written (i.e. Q) it is impossible to say. Matthew and his rabbinical turn could well have been prominent here.
3. Matthew may or may not have had an early copy of Mark to supplement his recollections and produce his Gospel.
4. Mark reduces Peter’s teachings to what we understand is his own Gospel.
5. Luke does much the same, but also amasses as much extra witness testimony as he can. His time at Caesarea may have allowed him to absorb some of the now-established catechesis material that could have been absorbed into his work. This may account for the shorter, more clipped approach of Luke.
6. In all of the above points, we can only deal in probabilities.

That said, I have come to favour our first 1,800-year-long understanding, and I am happy to rely on the testimonies of the writers themselves and the early first- and second-century Church fathers. Of them we must ask: What would be their motive in saying otherwise? Who benefits from their saying otherwise? As a Christian preacher, one who asserted such things were almost sure to meet a cruel death. There was certainly no money in it for you — no bonus of wealth or status — so perhaps you just might have really witnessed what you said you had. The 200-year diversion into looking for other sources has been an unproductive time, I believe, for it totally rejects the sourcing in the Old Testament as *the* key authority in favour of other, speculative sources. I hope I have demonstrated, in my analysis of Matthew, that he and other Gospel writers would have had no hesitation *but* to quote from *any other* authoritative source to bolster the credibility of their own writing, but there was *only one* credible authority: this was not a mythical Q source, but the Old Testament itself. There simply are no clues to any other sources to necessitate a wholesale re-writing of our understanding of the formation of the Gospel.