

Mr. Matthew

How Accurate are your Torah quotes?

A study of the Torah quotes

from

the Gospel According to Matthew

by

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<http://www.studyingtorah.com>

Introduction

The New Testament writers quote numerous times from the Tanach (Torah, Prophets, and the Writings)¹. This series of articles examines these quotes. I decided to only include Matthew as opposed to all the Gospels, preventing repetition.

As opposed to approaching this subject from a chronological list of Matthew's first quote and examining each subsequent reference, this approach will be just the opposite. We will be looking at the Torah reference first and then examine where and how the writer of Matthew approaches the respective quote. I am using this approach as an effort to hopefully prevent any preconceived perception of the intent given in the Torah. Notice he does not give any quotes from Numbers.

All Scripture can have deeper messages than the face, but even when examining a deeper meaning we are not to lose the face of what the Scripture brings to us.

In Judaism there are four levels of understanding the Scriptures. These four levels are known by a Hebrew acronym PRDS (pronounced PaRaDiSe, more commonly Pardes). The Hebrew word Pardes refers to a park or a garden, such as "the Garden of Eden" (Gan Edon). Pardes is an acronym:

1. **P**ashat –
 - a) Simple,
 - b) Obvious,
 - c) Literal
2. **R**emez –
 - a) Hint
3. **D**rash –
 - a) Search
4. **S**od –
 - a) Hidden,
 - b) Secret,
 - c) Mystical

Each is a different level of study. Most of us do well at the Simple or Pashat level.

A deeper teaching is available on this topic [here](#).

1 Tanach - is an acronym for the Jewish Bible: Torah (the Law/Teachings), Neviim (Prophets), Chesuvim (Writings).

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Chapter 1

Matthew's Torah Quotes

Genesis

Topic: Divorce

Genesis 1:27

God created mankind (Hebrew – adam, - translates as mankind) both male (Hebrew - zacar – translates as male) and female (Hebrew – nkavah – translates as a female).

Genesis 2:24 begins with a “Therefore” so we must begin with verse 23.

Genesis 2:23

This is a quote of Adam saying,

“This is now bone of my bone,
and flesh of my flesh;

She shall be called woman (Hebrew -Ishshah – translates as woman),
because she was taken out of man (Hebrew – Ish – translates as man).”

When Adam says, “she shall be called woman”, he then named the last of all the living beings, and thus completed his assignment giving everything a name. Ish was created from the earth, but Ishshah was created from Ish. There are a couple of different views on this topic. One view is that God created Ishshah out of Ish, meaning that when God caused Ish to sleep He took a something (usually referred to as a rib) from him and created Ishshah. The other view is that Ish and Ishshah were both present in the same body, meaning that the first human consisted of both Ish and Ishahah, and God separated them forming both Ish and Ishshah. The actual Hebrew says that Ishshah was taken from Ish. In either case we end up in the same place.

Therefore or because of this, (verse 24) a man (ish) shall leave his father and mother and be joined to his wife (Hebrew – beshto – translated as wife), and they shall become one flesh. Verse 25 tells us that they were naked before each other and were not ashamed, they were very comfortable with each other. So how do two separate people become one flesh? They become one flesh when they create another human. When the seed from the man joins the egg of his wife, the two are then are joined together forming one. Keep in mind a couple can not procreate if they joined together, they need to be separated. Some traditions symbolize this in the marriage ceremony under the chupah with the mixing and drinking of the wine portion.

In Matthew 19:4 and 5 Jesus has been asked a question and he quotes from these two verses to answer. The question is from an Orthodox (Pharisee) Jew from verse 23, “Is it lawful for a man to divorce his

wife for any reason?”² Jesus quotes from these two Scriptures in Torah to point out that originally we were one separated by God into male and female, and then we become one again in marriage. He implies that this is God’s design for the marriage relationship from the beginning. The two were originally joined together, then separated, so that they could be joined together again. Because this is what God had designed we are not to put the relationship aside by divorcing. He is challenged on this by the questioner, and he address’s it in a later verse, but that is beyond the scope of this article.

Topic: Marriage in the afterlife

Genesis 17:7

God establishes His covenant with Abram and his descendants in their generations for an everlasting covenant, “...to be God (Hebrew; Eloheim – translates: the true God³) to you and your descendants after you....”.

A side topic here, would be a discussion on, who were Abram’s descendants? Where they only Issac and his offspring, or were they all of Abram’s descendant’s including Ishmael. This verse doesn’t say only the descendent’s from you and Sari, it says “your descendant’s”. In Genesis 25:1-6 the Torah tells us that Abraham married Keturah after the death of Sarah. Abraham and Keturah had 6 children. All we know is that they went off to the “Land of the East”, and it is assumed that over time they assimilated into the Ishmaelites. However later in the same chapter God explained the covenant in more detail with Abraham and He says that Abram and Sari will have a son and he is to be named Issac and this covenant be through him and his descendants. However Ishmael will be blessed and will have 12 sons, and he will be a great nation.

In Exodus 3:15 is where the actual next quote comes from but this verse is established from Genesis 17:7. When God is speaking to Moses and assigning him to lead the Israelites out of bondage and Egypt, Moses presents the question to God, “...and they say to me, ‘What is His name?’ what shall I say to them?”. God answers him that **“I Am Who I Am”**,“tell them that ‘I Am’ has sent me to you.” Then He goes on and says, “This is what I want you to tell them, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.” God is referring back to the covenant He had established many years before with Abram (Abraham), and His commitment to be the God of each descendant following.

The writer of Matthew 22:32⁴ says that Jesus uses this verse to state that God is not the God of the dead but the God of the living. However the question is about marriage relationship after the resurrection, if you were widowed during this lifetime.

To gain insight into this question you need to go to the actual question presented to him by a Sadducee. Sadducee’s were made up primarily of Levites thus they were mostly Priests. They did not accept the Prophets and Writings, only the Torah. Their entire life was centered around the Temple worship. A major difference between the Sadducee’s and Pharisee’s (Orthodox) was the resurrection. The Pharisee’s belief is that there will be a resurrection and the Sadducee’s belief was that there will not be.

The question is presented by a Sadducee, pertaining to the “resurrection” worded in a way to try and trap the one who would answer.

2 Some translations include the word “just”, between ‘for’ and ‘any’, but it isn’t in the original text.

3 Especially with the article mem at the end.

4 I say the writer of Matthew because we don’t know who the author of Matthew is.

The question rests on a foundation from the Torah (Deu. 25:5) presenting the Levirate marriage, where the brother marries the deceased brothers widow for her to give birth and raise the child as a descendant of the deceased brother.

The next part he presents a scenario of a married couple that does not have children and the husband dies. His brother marries the widow so she can conceive and have children in the deceased brothers name. But he dies and a total of seven subsequent brothers die and the widow dies also. The Sadducee asks, “Therefore in the resurrection, whose wife of the seven will she be? For they all had her.”

My reply would be, “this is a real **loaded** question”, because it starts off with, a statement that Sadducee’s don’t even believe in, “Therefore in the resurrection... but you don’t believe in the resurrection – so what resurrection? But Jesus handles this another way. He probably either knows the gentleman is a Sadducee or presumes it, **He choses to quote from the Torah**, the only part of the Tanach the Sadducee will accept. It appears that he is quoting from Exodus 3:15 where God is stating to Moses that He is the God of Abraham, Issac, and Jacob has sent him. Earlier in the Torah in Gen. 17 God establishes His covenant with Abraham as the God of Abraham and his decedents forever. He continues to be the God of each generation following Abraham. When Abraham died He didn’t stop be their God – He continued with the next generation. He will do this for ever. Thus Jesus makes the statement that God is the God of the living!

This aligns with the Jewish belief to not worry ourselves with what happens after death. But rather be diligent with your life today. This can be accomplished by studying and keeping Torah.

Chapter 2

Matthew's Torah Quotes

Exodus

Topic: The ten commandments

The first verse of chapter 20 of Matthew says that God spoke these words. The following verses are what we refer to as the ten commandments, beginning with verses 2 through 14 (Jewish Bible) or 17 (in the Christian Bible). These are repeated again in Deuteronomy.

I will use the Scripture from the Jewish Bible, and make reference in the footnotes as necessary. We will only review the commandments that Jesus refers to in Matthew. These commandments are the second six, and not referring to the four. The first four commandments typically are our relationship with God⁵, and the remaining six is our relationship with our fellow man.

“Honor your father and your mother, so that your days will be lengthened upon the land that the Lord your God gives you”

Exodus 20:12

When I investigate a verse from the Bible, I like to break it down and ask the question; what is the subject? In this verse the subject is, to kabad (in Hebrew) translated as honor. Alternately kabad can be translated as glory, honor, or heavy. Who is to be, “gloried, honored, or to have a heavier weight”? The answer is, your father and mother. In this commandment we are given the why. The answer to this important question is if those who keep this commandment and glorify, honor, or give their parents the heavier weight, they will have a lengthy time in the land. What land is being referred to? It's the land that God is giving them (Israel).

So, if you don't live in Israel, does this commandment apply? What does lengthened days in the land have to do with honoring your father and mother? Rabbi Nachmanides⁶, a Torah scholar, commented on “kabad” (to glorify, honor, to give the heavier weight to). He sees the parents as co-partners with God in creation. By coming together and giving birth to their children. They are to be “kabad” the same as our Creator is. He goes on with stating that they will not only live to an old age in this world, but his days will also be long in the world to come. If this commandment is viewed into the first portion of honoring our parents and then the second portion reflecting the “why”, the question pertaining to the relevancy for today can be answered. We are instructed to “kabad” (honor) our parents, but many of us don't live in the “land” (Israel). However we can keep the first part, as commanded. If we apply Nachmanides commentary, we will have a long life in the world to come.

5 **1.** vs. 2 belief in God; **2.** vs. 3 – 6 prohibition of idolatry; **3.** vs. 7 prohibition of vain oaths; **4.** vs. 8 -11 keep the Sabbath; **5.** vs. 12 honoring parents; **6.** vs. 13a prohibition against murder; **7.** 13b prohibition against adultery; **8.** 13c prohibition against kidnapping; **9.** 13d prohibition against bearing false witness; **10.** 14 prohibition against coveting.

6 Rabbi Nachmanides – b.1194 – d.1270; born in Spain and later moved to Israel. His primary work was related to the Torah.

“You shall not kill”
Exodus 20:13a

This commandment is a prohibition to not kill. Actually the Hebrew says, “Lo teratzach” or “no will-murder”. The Hebrew word translated includes, kill as well as murder, but the word “kill” is in the sense of homicidal killing (ratzach). We are not to intentionally take another persons life, without justifiable cause. Justifiable cause would include protection of self and or family, or in battle during a war.

“You shall not commit adultery”
Exodus 20:13b

We are to be faithful in our marriage relationship. The Hebrew is: “Lo tena'afe”, or “no will-adultery”. Nachamides⁷ and Rashi⁸ have stated that this law applies only to intercourse with a married woman. Other commentators state that it applies to illicit relations between the sexes. Nachamides states that the adulterer robs the child that may come from this act, from the knowledge of his or her father’s identity and prevents him from paying him filial honor. We are to be faithful to the person we are married to. To not be faithful has consequences that reach beyond just yourself. They reach your spouse, the spouse of the other person, and and children that could be a result result from this act of adultery.

“You shall not steal”
Exodus 20:13c

We are not to take what is not ours, or use without the owners permission. Rashi includes kidnapping as stealing. To take another person without their permission is stealing. Also taking ***any*** property that is not mine is considered stealing. To take home a pencil or paper clip that is not mine would be stealing.

“You shall not bear false witness against your fellow”
Exodus 20:13d

To bear false witness is literally “answer false witness”. This phrase means, do not answer if you are giving a ***false*** witness. If what you have to say is not true, then do not say it. This also includes telling a tale about someone, and slander. To repeat something that ***“may or may not”*** be true, you don’t know for sure. If your not sure about the truthfulness about something, it could be a “false witness” if you say it. Ask the question, “who will benefit by telling this information?”. If it’s just gossip, it’s best not repeated.

- “You shall not covet your fellow’s house;***
- ***you shall not covet your fellow’s wife,***
 - ***his manservant,***
 - ***his maidservant,***

7 Ibid.

8 Rabbi Rashi b. 1040 - d. 1105; He was born in France and lived most of his life in the Rhineland. He is one of the foremost authorities on the Torah, and the Tanach as a whole.

- *his ox,*
- *his donkey,*
- *nor anything that belongs to your fellow.”*

Exodus 20:14

You shall not covet. The actual text is: No will covet (or: lo tachmood). To desire something in a bad way, like to covet. We are not to desire in a bad way anything that our fellow person has! His home, wife, people that work for him, his animals or anything he has. This is to desire in a bad way, it doesn't say that we are not to desire things. If I am contemplating the possibilities of purchasing a motor home, and my friend has one. After seeing his and notice how nice it is, and feel that it is the type and style that we would enjoy. This is followed by purchasing one like theirs. This would not be coveting. However, if I saw his motor home and desired *it*, then I would be coveting.

What Jesus said about these commandments -

These six commandments are all mentioned by Jesus with the exception of one⁹, in various portions of Matthew. Two of the ten commandments he uses for a short instruction. Some of the Pharisee's (Orthodox) Jews noted disciples of Jesus not washing before eating bread. This is a tradition followed today as well. Prior to doing the Bruka (blessing) over the bread, you are to wash your hands along with the hand washing blessing¹⁰. Their complaint was about not following "tradition". Jesus *not* being an advocate about following tradition, comes back with an observance and complaint. He doesn't disagree with them about washing before eating the bread but he says, look at what tradition is doing to the fifth commandment, "**honoring your parents**". He states, "*Why do you **also** transgress the commandment of God because of **your** tradition?*" He goes on to say, "*For God commanded saying, 'Honor your father and your mother' (Exodus 20:12), coupled with, 'he who curses father or mother, let him be put to death'. (Exodus 21:17)*" He continues his rebuttal by stating the tradition that these accusers follow, "but you say, 'whoever says to his father or mother,

*'whatever profit you might have received from me has been dedicated to the temple
- is released from honoring his father or mother.'*

He then states, "*Thus you have made the commandment of God of no effect by **tradition***".

I have done a short search of the Talmud for this tradition Jesus is referring to, and concluded that it must have faded away over time, because it does not appear in the Oral Law.

A Oral Tradition will not direct you away from Torah. If a teacher is teaching contrary to Torah, be careful, because Oral Tradition walks side by side with the Written Torah.

Take special note that Jesus did not disagree with them about what they approached him about. He even says, "Why do you *also* transgress.....", he is admitting their transgression against tradition. But he is pointing out that they also transgress against Torah with their tradition. Washing before eating is taken from sanctifying ourselves¹¹. The kohanim (priests) are to wash before eating the bread from grain, and so the sages, to not differentiate the Israeli from the Kohanim are declared both to wash, thus we have the tradition of washing before eating the bread.

9 Matthew 19:18 Jesus mentions not murdering; not committing adultery; not stealing; not bear false witnesses; to honor father and mother. He does not mention to not covet you fellow neighbor's possessions.

10 Typically in the Orthodox circles after the hand washing you do not speak until the blessing for the bread is said and the portion of bread is eaten. The reason is to not be distracted and touch something before eating the bread.

11 Taken from the verse in Leviticus 20:7 "You shall sanctify yourselves and be holy, for I am the Lord, your God". The Sages expound that "you shall sanctify yourselves" refers to washing before eating. From www.Chabad.org; Learning and Values; O&A; Ask Rabbi Y; "Why No Talking After Washing for Bread?"

“You have heard that it was said, ‘You shall not murder’, and whoever murders will be in danger of the judgment”. “Also I say to you:

- *that whoever is angry with his brother without a cause (a reason) **shall be in danger of the judgment.***
- *And whoever says to his brother, **reca**¹² **shall be in danger of the council.***
- *Also whoever says, “you fool (stupid)”, **shall be in danger of gehenna’s fire.***

Matt 5:21, 22

Jesus presents the commandment that we are not to kill, followed by presenting a “fence”. Placing a fence around a commandment is a common Jewish practice. The fence is to help us keep from breaking the commandment. It’s like having a safety fence close to a dangerous cliff, to help us stop at the fence preventing an accident of falling over the cliff. He teaches us first to refrain from getting angry without a legitimate reason. Our attitude needs to be in check. People that have a different view are allowed to, they are not empty headed, or senseless, because they disagree. With this kind of attitude you will be challenged by those in leadership. He also talks about those that see other people as “stupid” or “foolish”, will be in danger of “gehenna’s fire”. As opposed to Christianity’s teaching on “hell”, Judaism is different. Souls need to be righteous to enter into Hashem’s presence. The Jewish belief is that upon death, our soul transitions to Gan Eden (heaven). This transition is a period of time, that varies upon our righteousness while our soul was on earth. It can vary anywhere from immediately entering Gan Eden to spending the equivalent of several months in Gehenna. The time in Gehenna is a purging of anything that is not righteous that we may be carrying with us. This “purging” process can be painful because we may have become quite attached to some areas of unrighteousness. In Judaism when that purging is painful it is referred to as “Gehenna’s fire”. Hashem doesn’t send His created souls to a place to burn forever. An attitude of, “submit to me or burn!”

Matt 5:27, 28

“You have heard that it was said to those of old, ‘You shall not commit adultery’. But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart.” What is Jesus saying here? Perhaps, if you have studied Torah then you know that you are not to commit adultery. By stating what is already known by those receiving the instruction, is referred in Judaism as the “Pashat” of the text. The text being Exod 20:13b. But what is the “Remez” of the text? In Judaism Jesus is implementing what is known as “PaRDeS”. Pardes is an acronym for, PRDS P = Pashat; R = Remez; D = Derash; S = Sod. Parshat (the surface) is the literal meaning of the Scripture. Remez (hints) is a deeper meaning, beyond the literal. Derash (inquire or seek) is the midrashic understanding of the Scripture. Perhaps comparing it with other similar Scriptures. Sod (secret or mystery) is a mystical meaning that may come from inspiration or revelation. According to what is recorded by the writer of Matthew Jesus is giving a Derash of “You shall not commit adultery”, by instructing to not look at a married woman with lust, because in your heart you are desiring to commit adultery. A deeper meaning of keeping our heart in a righteous place, by not lusting for the wife of another man, staying sexually pure. This again can be seen as placing a fence around the commandment of not committing adultery. If a man guards himself from lusting after the wife of another, then he will be preventing himself from violating the commandment itself. How do you do

12 Recca translates to English as a vain fellow, empty; senseless, empty headed

this? One way is, when you find yourself being tempted, start reflecting on a Scripture of particular interest, and allow yourself to venture into it. You may find that the temptation of lust will diminish.

Topic: Rendering Fare Judgment

Throughout the Torah God issues a variety of laws for us to live our lives by. They are a standard that He desires for us as a way of life. This alone could be a topic, but the focus is on rendering a fare judgment when a law is broken. Anytime we break a law there is a consequence, whether the law is civil, criminal, environmental, against society, or anti social. There is a consequence for our actions, but God states that consequence needs to be fare.

***“But if any, then you shall give harm follow life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.”
(Exodus 21:23 – 25)***

This Scripture begins with “**but**” so we need to look at the previous passage to bring it into context. Verse 22 is talking about a woman that is pregnant and is struck by a man causing her to loose the baby. If no further harm is caused to the woman, the man is fined according to the amount decided by the the womans husband. But if he did harm the pregnant woman, then he is to receive a similar consequence for his action, not **greater or less** than he inflicted on her. This same concept is given again in Leviticus, referring to a man that maims his fellow. A different situation but the same principle.

“And if a man inflicts a wound in his fellow; as he has done, so shall it be done to him: break for break, eye for eye, tooth for tooth, as he has inflicted a wound on a person, so shall it be inflicted unto him” (Leviticus 24:19 – 20)

If a person attacks another and harms him, then the punishment for the attacker is to not be greater or less than what he did to the victim. God is declaring this attitude of punishment as fare.

Another reference to this topic is in Deuteronomy 19:15 - 21. If a person has broken the law there must be at least two or three witnesses before the Judges. If someone testifies falsely then the punishment that would have been rendered to the defendant is given to the false witness. Verse 19 states that, “...and you shall destroy the evil from your midst”.

“And those that remain shall hearken and fear; and they shall not continue again to do such an evil thing in your midst. Your eye shall not pity; life for life, eye for eye, tooth for tooth, hand for hand foot for foot.” (Deuteronomy 19:20 – 21)

To bear false witness against a fellow is evil, and when the punishment is given, we are not to feel bad or be taken with pity. We are commanded to rid ourselves of this evil, and render the punishment necessary. The punishment rendered to the assailant is to not be greater or less than what the victim received. However if this is a false claim, and the accused is falsely being charged, than we are not to have pity on a person that is a false witness, and render the punishment that would have been given to the accused unto the accuser.

Jesus teaches to not resist a evil person

In Matthew 5:38 – 39 Jesus quotes this reference from the Torah.

“You have heard that it was said, ‘an eye for an eye and a tooth for a tooth.’ But I tell you not to resist a evil person. But whoever slaps you on your right cheek, turn the other to him also.”

The three references I presented from the Torah are all referring to rendering a judgment from breaking a law. In this reference of Jesus stating not to resist an evil person, is not referring to a judgment. But he is talking about if a evil person attacks you to not fight back.

In verses 40 – 42 he continues: “If anyone wants to sue you and take away your tunic, let him have your cloak also. And whoever compels you to go one mile, go with him two. Give to him who asks you, and from him who wants to borrow from you do not turn away.”

Is he teaching towards passivity as opposed to asserting what is right in our eyes? If a person strikes you, you have every right to file charges that you were assaulted, especially if you have the proper number of witnesses. And you have the right to strike them back! He didn’t say that doing this is wrong, but he is saying, “***let it go***”, to prevent the situation from escalating.

He uses the phrase “***eye for an eye and tooth for a tooth***”, which is used in the Torah as examples in issuing punishment after judgment is given. This does not apply to what he is talking about. But he says “You have heard it said,” which infers that he is talking about the Torah.

In this case perhaps this reference from the Torah was used to justify fairness. Whatever is being imposed on me, then I am justified to be the same with them – *an eye for an eye and a tooth for a tooth*. To many of us; this is a normal way of retaliating. If someone strikes me I have every right to hit him back. It’s a fair judgment of the situation!

Perhaps in this case, Jesus is saying that this is not what the Torah is teaching, and that it’s better to ***just let it go***, and not seek revenge. If these Torah passages are talking about the Judges rendering a punishment to the accused, then take up our case before the Judge, and not outside the court.

To some this is just being passive, and not defending yourself, and to others it’s being well with yourself and not having anything to prove. I think both have their positive and both have some negative points. Perhaps the circumstance at hand would determine the action to be taken. There are times we need to defend ourselves, or our love ones. And then other times it better to walk away.

Chapter 3

Matthew's Torah Quotes

Leviticus

Topic: To not swear falsely using the Lords name

Leviticus teaches us:

And you shall not swear by My name falsely, so that you profane the name of your God: I am the Lord. Leviticus 19:12

Both Rashi and Nachmanides agree that this commandment is referring to the tetragrammaton¹³ as the “name of your God”. However Rashi states that a person is not to swear using any of the Divine designations of God. Some Sages believe that this commandment is deduced from the commandment to ***“not take the name of the Lord your God in vain, for the Lord will not hold him guiltless....”***¹⁴. The commandment from Exodus 20:7 is instructing us to not misuse the Lords name, and the commandment in Leviticus 9:12 instructs us that if you swear to something upon the Lords name, be sure that what you say is exactly accurate, and totally the truth. If what you are to swear could possibly have any error, it would be better to not swear upon the Lords name.

The writer of Mathew states that Jesus quotes from this commandment as follows:

“Again you have heard that it was said to those of old, ‘you shall not swear falsely, but shall perform your oaths to the Lord’. But I say to you, do not swear at all: neither by heaven, for it is Gods throne; nor by earth, for it is Gods footstool; nor by Jerusalem, for it is the city of the great king; nor shall you swear by your head, because you cannot make one hair white or black; but let your yes be yes, and your no, no. For whatever is more than these is from the evil one.” Mathew 5: 33 - 37

Jesus quoting, “you shall not swear falsely,” is quoted from Leviticus 19:12, but the remainder, “but shall perform your oaths to the Lord”, is not from Leviticus. Jesus making this statement infers that this statement was probably a teaching in that day. This portion of what he is saying is not a quote, but rather inferring possibly to Deuteronomy 23:24 (23).

“That which has gone out from your lips you shall observe and do; according as you have vowed freely unto the Lord your God, even that which you have promised with your mouth.” Deuteronomy 23:24 (23)

Jesus is saying that its better to not to swear at all, but rather just let your yes be yes and your not be no. This way if there is any error in what you say, you are not breaking a commandment. He also uses the logic that to swear on something other that God is of no avail because everything leads back to the

13 Tetragrammaton - Is the term used to describe how The Lords name is recorded in print. In Hebrew it appears using the Hebrew characters as yod – hay – vav – hay.

14 Exodus 20:7

Lord, and we are commanded not to swear in the name of the Lord falsely. Jesus is again promoting establishing a fence around this commandment so to prevent its disobedience.

Topic: Love your neighbor (fellow person)

The second greatest commandment is -

“You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord. Leviticus 19:18

This is probably one of the hardest commandments to live by. To “...not take vengeance...” would be extremely difficult for me, when faced with particular circumstances. It doesn't say to not defend yourself or your loved ones, but to seek vengeance is another matter. We can defend ourselves and those we love, then it stops.

When it comes to vengeance the Lord says, “Vengeance is mine, and recompense...”. We are to leave vengeance to the Lord! The commandment goes on to say, “...nor bear any grudge against the children...”. We could say, they were not fair, he treated me wrong, or I was cheated, and several other examples could be listed justifying our desire to hold a grudge. I think back of how many times during my life I have wasted energy while holding a grudge. When we hold a grudge we are allowing another person to control our emotions. Because of the actions of another person towards us, is controlling our anger, and in turn we hold a grudge. As opposed to taking control of those emotions and deciding to be free of that anger, and let the grudge go. A decision to be free of it.

He then says, “But” or we could say “Instead, you are to love your neighbor (fellow) as yourself!” I am to love them? But he cheated me. I think at this point it depends on how we view ourselves. If I see myself totally independent and separate from God as an individual, then yes **I** was cheated, and perhaps I would desire to seek revenge. But if I see myself as a light or beacon that is representative of God, a soul that is desiring to draw closer to its Creator, then I have to ask the question, was it **I** that was cheated, or ultimately did they cheat God? This isn't promoting passivity, but it is about promoting the concept of seeing ourselves in the correct perspective. Who are we? What is our purpose? I am a soul that God placed into this particular flesh. I am here to accomplish a particular purpose that God has placed within me. This is so much bigger than bearing a grudge because my feelings got hurt. We have to let these things go and stay focused on why are here. God loves them and how much more we need to love them.

The writer of Mathew says.....

Jesus quotes part of this commandment as recorded by the writer of Mathew.

“You have heard that it was said, ‘you are to love your neighbor, 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. That you may be sons of your Father in heaven, for He makes the sun rise on the evil and on the good, and sends rain on the just and on the unjust. For if you love those who love you, what reward have you? Do not even the tax collectors do the same? And if you greet your brothers only, what do you do more than others? Do not even the tax collectors do so? Therefore you shall be perfect, just as your Father in heaven is perfect.” Mathew 5:43 – 48

The portion that he states, **“you are to love you neighbor,”** is a quote from Leviticus as stated above. However the portion following, **“and hate your enemy”** is not a quote from the Torah, the Talmud, or any other Jewish writing that is viable today. But it was a teaching, in the time of Jesus. It was a teaching from the **Qumran Community by the Essenes.**¹⁵

15 In the Essenes “Manuel of Discipline”, it is stated at the beginning of the preamble:and in order to love all that He has chosen and to hate all that He has rejected. (1QS 1:3-4)

The Essenes were a Jewish sect that did not agree with how the Priests managed the Temple, and various other denominational disagreements. The Essenes had a variety of beliefs different from the Pharisee's and Sadducee's. One of these beliefs was about "son's of light" and "son's of darkness". The Essenes were the "son's of light", and the Gentiles and other Jewish sects were the "son's of darkness". They taught that a war was coming between the son's of light and the son's of darkness. They spent much of their time preparing for this war.

Their belief was based on Lev 19 to love your brother – meaning another Essene Jew and coupled with Nahum 1:2 expressing Gods vengeance toward His enemies.

“Hasham is a jealous and vengeful God; Hasham is vengeful and full of wrath; Hasham is vengeful to His adversaries and reserves hostility for His enemies.” Nahum 1:2

To investigate Jesus's teaching a littler further we need to ask a couple questions?

- Who is he talking to,
- what neighbor is the Tanach talking about,
- and what enemies?

As noted above the writer's recording of what Jesus taught is in Matthew chapter 5. At the beginning of the chapter in verse 1, it says,

“he went up on a mountain, and when he was seated his disciples came to him. Then he opened his mouth and taught them saying:”

This teaching continues to the end of chapter 7. On one of our visits to the Galilee my wife and I had the opportunity to visit the popular site that is believed to be where this teaching was given. However there are other locations in that general area that would probably be more likely the place for giving the teaching so his voice would carry for everyone to hear him plainly.

The writer of Mathew is the only one to record this teaching, and his recording of it is dated around 85 ACE, about 15 years after Mark was written. Some believe that Mathew was originally written in Hebrew and then translated to Greek, but this theory has not been substantiated. If Jesus was crucified at 33 years old and assuming he was born in 4 BCE, that would put his crucifixion in 31 ACE. With Mathew being written in 85 ACE and Jesus's crucifixion in 31 ACE that gives us Mathew being written about 54 years after his death.¹⁶ We do not know who the author of Mathew was, nor do we know where he gathered his information for the recording's outside of Mark. Given this, we have to make a variety of assumptions. One assumption is that the teaching took place, and it was in the Galilee. I believe it would be safe that his primary audience would be made up of Jewish residence from that area. His topic for the teaching is expounding on the Torah, something that would be of interest to Jews, but probably not of such great interest to a person of another religion. His topics from the Torah are taken from the Mosaic Covenant¹⁷. This covenant is with the descendants of Jacob, and not with anyone that is not one of his descendents.

When Jesus quotes from the covenant to these people of that day, who are people of the covenant, the passage to, ***“love your neighbor, as yourself”***, a few questions arise. Keeping mind, we (today) are reading this in English, and not from the actual text. What is the context of the verse? The first portion of this verse is:

16 In the Hebrew year of 3791 (31 ACE) the day of Passover was on a Tuesday. With Passover on a Tuesday it aligns all the events recorded for that week pertaining to Jesus' Crucifixion and burial to align up. Counting back 33 years places Jesus' birth in the Hebrew year of 3758 (4 BCE). 4 BCE is a one of the more popular dates viewed as his birth. 85 ACE – 31 ACE is 54 years.

17 The Mosaic Covenant is referred to as the covenant given by Hasham to the Israelite's at Mount Sinai.

“Do not take vengeance, nor bear any grudge against the children of your people,”. Note the last two words of this passage; *“your people”*. The sentence is speaking to *“your people”*. The sentence goes on to say: **“but you shall love your neighbor as yourself.”** Instead of taking vengeance or holding a grudge against *“your people”* they were to love them as they love them-self.

What is the Hebrew word that was translated to neighbor in English? The Hebrew word *“ray’ah”* is translated as *“neighbor”* in most translations. The actual word means a friend, a fellow citizen, a fellow, a friend. This is the same word used in Exodus 20:17, speaking about the prohibition to not covet, usually translated as *“neighbor”*. Today when we think of a neighbor, this person may or may not have any relationship to us other than living in a close proximity. The word *ray’-ah* is beyond that meaning. *Rah’-ah* was a person that was a fellow Israelite, and possibly a friend. Being a fellow Israelite would mean being part of the *“covenant”*.

The previous verse in Leviticus says:

“You shall not hate your brother in your heart; you shall surely rebuke your neighbor and not bear sin because of him.” Leviticus 19:17

Reading this verse would seem like a prelude to verse 18, and it is in some ways. However the translation for the word *“brother”* is a literal brother. A sibling from the same parents, or a half brother. The word translated as *“neighbor”* is different than in verse 18. The word is *“aw-meeth”* it is someone that is a neighbor, an associate, a fellow, a comrade. It does not have to be an Israeli, or person of the covenant.

It appears that the Essenes were teaching something quite contrary to what Jesus was teaching. The Essenes were teaching that *“to love a fellow Israelite (person of the covenant) as yourself”*, *was a fellow Essene only*. Jesus was using the literal meaning of the Scripture, to love your fellow Israelite as yourself. Also the Essene’s believed that the Torah promoted *“hating your enemies”* based on Leviticus 19:2 coupled with Nahum 1:2. They believed that to be holy as Hashem is holy includes being vengeful, full of wrath, and hostility toward your enemies, like it is stated in Nahum 1:2. They believed this was part of being righteous. They also believed that other sects (denominations) of Judaism were not really Jewish.

Jesus did not see this as the intent of Torah, the writings, and prophets. He not only taught that it is wrong to hate your enemies but builds a fence around what his teaching, and says to go the extra mile. **This is not Torah**, probably not really promoting being passive either, but maybe going a little toward the ridiculous. It can be seen as: instead of coming back at someone who is being nasty toward you, instead respond back in a kind way. I have had this break barriers that would have only been reinforced if I had responded in the way expected by the opposition. This isn’t **always** the best approach, sometimes its required to be aggressive, or assertive. But there are those times that are best to be in control with our speech, our actions, and to maintain our righteous demeanor. My dad would sometimes say, **“you can be right and loose the customer”**. Sometimes we have to sit back and look at the situation, evaluate it and decide, whats really important here. While in management, there were times I would take a loss on a particular collection situation, but I would gain by keeping the customer and many future sales. It didn’t matter if I was right, we both won in the long run. Each situation requires its own evaluation to determine the appropriate approach.

Chapter 4

Matthew's Torah Quotes

Deuteronomy

The writer of Matthew quotes from Deuteronomy 6:5, 6:16, 8:3, and 10:20. These four quotes cover topics on:
the greatest of all the commandments (6:5), not tempting God (6:16), man does not live by bread alone (8:3), fear “the Lord” your God (Matthew says worship in place of fear) (10:20) .

Topic: The Greatest of all commandments

The “Shama” as this Scripture is known in Judaism, is considered by many as the greatest of all the commandments. It is recited several times during prayers on Shabbot.

***Shama Israel Adoni Eloanoo Adoni Echad.
Hear Israel The Lord God The Lord is One
Deuteronomy 6:4***

And then it continues with:

***You shall love the Lord your God with all all your heart,
with all your soul, and with all your might.
Deuteronomy 6:5***

Shama or “Hear” is a cry out to all of Israel, not Israel the land but Israel the people. This cry is saying “Listen” I am about to give you a description of who I am.

It says that “**Yod Hay Vav Hay**” or the tetagramation of Gods name, we translate as “Adoni”. He is identifying Himself, to leave no doubt about to who is. No other god, this is YHVH. The next word is “God”. It’s interesting to note that at this point, it depends on who is reading this and the lens they are reading it through provides their understanding. It is important to keep in mind that when God created us, we were created in His image.¹⁸ But He does not have flesh and bones like we do.¹⁹ So the image that is spoken of is not that of a body of flesh. We as humans consist of a body and a soul. God created our flesh from the earth, and then placed the soul into it.²⁰ The soul can not be seen by our eye made of flesh. The body without the soul cannot function. Our true self is our soul, it is who we are. Our soul was made in the image of God.²¹ We cannot see God with the human eye.²² He created us (humans) from the earth to have flesh and bones bodies to reside in while we are here, until our human body dies, and then we return to Gen Eden (heaven). God did not create a flesh and bone body for Himself. He did not and does not need one.

18 Genesis 1:27

19 Numbers 23:19, 1 Samuel 15:29

20 Genesis 2:7

21 Genesis 1:27

22 Exodus 33:20

The word “God” is a term we use to describe YHVH, or Adoni. He is what He is, or as He described it “I am who I am”.²³ He is without description – we do not have the capability to describe Him. He is outside our understanding. He could be seen as a “force”, or an “energy”, yet these terms fall short of who He is.

With all this He gave us the Torah to provide us with a guide for living our lives here on this earth. But it is also a guide on how to draw close to Him. What does He desire, is contained in this guide called the Torah.

The next two words of the Shema states His name again YHVH is Echad. The Hebrew word echad is similar to the word “one” in English. It can mean one in the sense of a single unit or one in the sense of one set. This can be described as, I want to buy **one dining room table** consisting of only a table, or I want to buy **one dining room table set**, consisting of a table and chairs. Each is purchased as “one”. The difference is a single unit verses a composite. This difference has been the subject of many debates for many decades between Judaism and Christianity. The position taken by Judaism is that echad (one) is referring to God as being “one”, and there is no other.

Both the Hebrew *echad* and the English *one* have the same meaning. It’s interesting to note that God used the word echad here and not some other numerical word to describe Himself. He could have said that He is a composite consisting of several components.²⁴ Or that He is “sh’na’yim” (two) or “sh’lo’shah” (three), but He didn’t. He also did not elaborate any further, describing how He may manifest Himself, from what the Israelites have already seen. He would communicate with Moses one on one, at the fiery bush that didn’t burn, and on Mount Siani. He communicated with the Prophets in dreams, and visions. He would also communicate with Prophets, with messengers (angels) that He would send. Everything points to the meaning of echad in this instance as meaning a single unit.

It’s interesting to note that God is commanding us to love Him, and to what extent. We are not to just “love” Him, but to love Him with all of our, heat, soul, and might. What does this mean?

To break the verse down, the Hebrew text says that, we must love. Then following the Hebrew “*et*”, it goes on to tell us we must love, the Lord (YHVH) our God.

The next part of the verse describes how He wants us to love Him. First we are to love him with all of our “**lebab**” the heart, (in a physical sense), or for life. Its like when we tell someone that we love them with all of our heart, we are expressing that we love them unconditionally. Unconditionally would also express **for life**.

We are to love Him with all of our “**nephesh**” soul. Our “soul” is who we are, it is our being, that was created in the image of God. Our soul lives on after our physical body dies and returns back to the earth. Our body is merely the vessel that our soul dwells in while we are here. It is our soul that will be judged at the end of time. Our love for God is to **come from our soul** and not our flesh.

The third expression of love God is asking from us is, “**me’od**” much, exceed, abundance. I interpret this expression as giving Him our love freely, and openly. An abundance of love may be seen as willing to lay down your life for another because of our love for that one. **Abundance of love for God** places my love for Him before anybody or anything else.

23 Exodus 3:14

24 Exodus 34:6-7

If I were to summarize this verse it may be something like: *God desires our life long love from our soul, commanding us to love Him with of all that we have.*

The writer of Matthew records Jesus being tested with a question from a orthodox (Pharisee) Jewish lawyer about what is the greatest of all the commandments in the Torah. The reply from Jesus is as follows:

Jesus said to him, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind.”
Matthew 22:37 NKJ

Take note that his quote is not the same as it is written in the Torah. Jesus ends the with “all of your mind”. I researched this to see why the difference. Is this difference in translation related? No they are not related. The Hebrew is translated as “might” and is not related in any way to mind. The Greek word in Matthews text is translated as “mind” and is not related to might. The LXX translates this text from Deuteronomy as “might”. The Hebrew spelling for the word might could not be mistaken for mind, as they are totally different in their respective spelling. The only conclusion I can draw is three fold.

1. Either the writer of Matthew made a mistake quoting Jesus.
2. Another possibility is the difference between the two Greek words for mind and might. The Greek word for mind is “dianoia” (pronounced dee-an’-oy-ah), and the Greek word for Might (powerful) is “dunamis” (pronounced doo’-nam-is). Both of these Greek words begin with the same letter, but it pretty much ends there. The remaining spelling of the two words only has a couple of other common letters, and they are in a different order.
3. The third possibility that I see is that Jesus made a mistake. However Jesus being a Torah teacher, and very knowledgeable in Torah, isn’t likely to make such a mistake as this.

This same quote recorded by the writer in Mark, is also in error. Mark says:

“And you shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.”
Mark 12:30 NKJ

The word “strength” for might is understandable for the translator to use, however the Greek word here is “ischus” meaning ability, force, strength, and might. It doesn’t have quite the same meaning as the Hebrew word “me’od” as described above. But the writer of Mark also adds “with all your mind”. It appears that when the writer of Matthew was working from Mark, he left out, “with all your strength”.

The writer of Luke in chapter 10 verse 27 makes reference to this commandment but it is not referring to this incident. It is not a quote that Jesus is making. However it is a quote from the Tanach. In this case the writer of Luke adds the same phrase, “with all your mind”.

“With all your mind” is not in the text of Deuteronomy 6:5. It is adding to the Torah, which we are commanded not to do.²⁵ Why didn't God command us to love Him with all of our “mind”? It is my opinion that God left out a command to love Him with all our mind, for a good reason. I think He wants our love for Him to be much deeper than that! Perhaps the difference could be seen as a Hebrew

25 Deuteronomy 4:2

vs. Greek way of approaching love. I do not believe that Jesus was Hellenistic, however I believe the writers of these three books were coming from a Greek perspective.

Is this an accurate record of what Jesus taught?

- Did Jesus make a mistake?
- Did this not happen and the writer made it up, adding it to his book?
- The writer copied Mark and erred.

Topic: To not tempt God

In Exodus 17:1-7 records an incident that happened just after the exodus. After leaving Egypt the Israelite's were in a wilderness area called Sin, in the desert and without water. They began to complain to Moses and made several remarks causing Moses to approach God for direction. The Lord instructed Moses to take the rod that he had used at the river, and the elders, then go out of the camp to Mt. Horeb. There the Lord would meet them at a rock. Upon reaching the rock Moses was instructed by the Lord to strike the rock before the elders and water would come gushing out of it.

There was a problem with the remarks that were made to Moses by the Israelite's. The people were thirsty and without water. They went to their leader Moses, complained against him with statements like, "is this that you have brought us out of Egypt, to kill us and our children and our cattle with thirst?"²⁶ However they also approached Moses and wanted him to provide water, when there wasn't any saying, "give us water that we may drink"²⁷. It was like OK you did these other miracles now what are you going to do now. And when he didn't do anything, they complained about dieing in the desert. Contrast this against, an approach of asking the Lord for water to drink. The attitude could have been that of recognizing what God had done delivering them from Egypt and knowing that He is the one that provides. Corporately ask Him for water. Instead the attitude was, how are you going to get us out of this predicament that you got us into. ***They were tempting God!*** Moses named this place "Messah" meaning temptation. Because the Israelites tempted the Lord by saying, "Is the Lord among us or not?"²⁸ This is a sharp contrast from the commandment to love the Lord our God with all of our heart, soul and might.

The Lord then gives us a commandment to not tempt Him, as was done at Messah, recorded in Deuteronomy:

***"You shall not tempt the Lord your God as you tempted Him in Massah."
Deuteronomy 6:6***

We are not to tempt the Lord like what was done at Massah. A good example, of what God does not want us to do. We are to come to Him and ask for what we need, but not to come with a challenging or defiant attitude. I have counseled people in the past that God can handle us being upset, using King David as an example. This being true, however we still need to maintain an attitude and demeanor before God of humility and reverence.

The writer of Matthew in telling the story of Jesus being tempted stating that Jesus quoted from this verse.

26 Exodus 17:3

27 Exodus 17:2

28 Exodus 17:7

“Then the devil took him up into the holy city set him on the pinnacle of the temple, and said to him, ‘if you are the son of God, throw yourself down, for it is written: He shall give His angles charge concerning you, and in their hands they shall bear you up, lest you dash your foot against a stone.’ Jesus said to him, ‘it is written again; you shall not tempt the Lord your God.”

Matthew 4:5-7

In this story it says, “then the devil took him”. The Greek text says, “diabolos” (pronounced dee-ab-ol-os), meaning in English a false accuser, or a slanderer. A devil is from Greek mythology. This devil wants Jesus to jump off the top of the temple, to test him. He uses two verses that he makes reference from.²⁹ Jesus then replies to him with the command, *to not tempt God*. What is happening here? A mythological “devil” takes Jesus to a penical on the Temple. The devil then quotes from Psalms:

“For He shall give His angles charge over you, to keep you in all your ways. They shall bear you up in their hands, lest you dash your foot against a stone.”

Psalms 91:11-12

Either the devil got it wrong or the writer or Matthew got it wrong. The verse in Psalms isn't referring to protecting someone jumping off a high building. The actual Scripture says “...in all your ways.” Or we could say that God gives His angles (messengers) charge over us to keep us in all our ways! They watch over us. They are “messengers” from God communicating with us. They warn us if we are listening.

If Jesus were to jump off from a tall building, I'm sure he would be landing on the ground beneath him with some serious injuries.

Because I don't believe in Greek mythology, perhaps this story could have been a vision, a dream, or possibly a parable. I am inclined to believe that the writer added this story to his book.

Topic: Man does not live by bread alone

In chapter 8 of Deuteronomy the first couple verses, begins with Moses reminiscing about their journey over the past 40 years. Moses addresses the people about how God tested them using hunger:

And you shall remember that the Lord your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep the commandments or not. So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the Lord.

Deuteronomy 8:2-3

Deuteronomy reads like a summery of Exodus, Leviticus, and Numbers. Moses is explaining why they went through the test of not having bread. The primary purpose of the test was to see if they would keep the commandments. God wanted to know what was in their heart. To accomplish this test He allowed them to experience hunger, and then provided them with manna to eat satisfying that hunger. But they had some rules (commandments) to follow. Could they follow them, and have fresh manna

29 Psalms 91:11-12

each day, with the exception of the Shabbot.³⁰ When we follow Torah (ie. the mouth of the Lord) and know what pleases Him, He provides all our needs (ie. our bread). Life isn't about the bread (ie. getting ahead, wealth, etc.), God is faithful and provides all of our needs as we draw close to Him by studying/knowing His Torah.

Matthew makes reference to this passage from Deuteronomy in his story of Jesus being tempted by the devil. Jesus goes to the wilderness, possibility the Negev, and fasts for 40 days. At the end of the fast the writer of Matthew says that Jesus was hungry. He says that the "tempter" comes to him and says: "If you are the son of God, command that these stones become bread." "But he answered and said, 'It is written, Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"
Matthew 4:3b-4

I find this statement that Matthew claims the devil says to Jesus, very interesting. He preferences with, "if you are the son of God". Why is he calling him "son of god"? What does this term mean? Because he follows with a challenge, "command that these stones to become bread." He is challenging Jesus to do a miracle; because he understands Jesus to be "the son of God". The term "son of God" has two totally different meanings, depending on if it is being understood from a Jewish or pagan viewpoint. Jesus being a Jew and a Torah teacher, would make the assumption that his references and statements would be in a Jewish context. Using this premise, I will attempt to answer our question from a Jewish perspective, followed by a pagan perspective.

Jewish:

From: [Kaufmann Kohler, Emil G. Hirsch](#)

"Sons of God" and "children of God" are applied also to Israel as a people (comp. Ex. iv. 22 and Hos. xi.1) and to all members of the human race..... The Hebrew idiom conveys nothing further than a simple expression of godlikeness ([see Godliness](#)). In fact, the term "son of God" is rarely used in Jewish literature in the sense of "Messiah." ³¹

Pagan:

From: Wikipedia

In 42 BC, [Julius Caesar](#) was formally deified as "the divine Julius" (*divus Iulius*) after his [assassination](#). His adopted son, Octavian (better known as [Augustus](#), a title given to him 15 years later, in 27 BC) thus became known as *divi Iuli filius* (son of the divine Julius) or simply *divi filius* (son of the god)..... Later, [Tiberius](#) (emperor from 14–37 AD) came to be accepted as the son of *divus Augustus* and [Hadrian](#) as the son of *divus Trajan*.³²

The Jewish meaning of this term and the pagan meaning are not related in any way. The Jewish meaning of "son of God" just means basically a person.³³ We are children of God, I am a child of God,

³⁰ The Israelites were only to gather enough manna for that day. However on the Sabbath they were not to gather manna. Instead they were to gather twice as much on Fridays to accommodate the Sabbath. Exodus 16:4-5

³¹ <https://jewishencyclopedia.com/articles/13912-son-of-god>

³²https://en.wikipedia.org/wiki/Son_of_God

³³ "son of god" and "son of man" are both found in the Christian Bible (New Testament) and are Jewish idioms. Neither of these idioms imply "messiah" or "anointed one". One referred to as "son of god" is typically thought of a a righteous person, where the one referred to as "son of man" is a person. Both refer to someone that is completely human (not in

or a son of God. The pagan definition adds divinity to the meaning. In the reference above I selected how it was used in the Roman culture because of its relationship with Israel at around the same time as when the Gospels were written. We can see why Matthew has the “devil” asking or tempting Jesus to do a miracle, turning the stones to bread. This insinuates Jesus as being divine, assuming he would have the ability to do this. However the Jewish meaning of this term, has no association to a divine being in any way. The term does not associate with a messiah. However a messiah would be seen as a “son of God”, but a “son of God”, isn’t necessarily a messiah.

Matthew has Jesus replying to the devil with Scripture, that we are not to live by bread alone, but by every word from the Lord our God, associating it with his temptation by the devil.

In verse 7, Jesus says “You shall not tempt the Lord your God”. This can give the impression that the devil by tempting Jesus is tempting God. This coincides with the pagan understanding of the term, “son of God” being divine. It is my opinion this is a case where the writer of Matthew is presenting a story of Jesus that does not line up with the context of the Hebrew Scripture nor Jewish beliefs.

Topic: Fear “the Lord” your God

We are commanded to fear “the Lord” your God. There is only one name in this verse, substituted for the tetragrammaton with the term “the Lord” in English, or Adoni in Hebrew. There are many god’s created by man, however there is only one God, the creator of Heaven and Earth, and all of mankind. He is the God of Abraham, Issac, and Jacob. This is presented to us:

The verse begins with the Hebrew word, et. Et in Hebrew says that what follows in what the writer is talking or referring to. This verse says that YHVH is your God, and we are to fear Him, it is Him that we are to serve, and to Him we hold fast, it is in His name we are to take oaths.
Deuteronomy 10:20

It is translated in the NKJ as:

***You are to fear the Lord your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name.
Deuteronomy 10:20***

The verse begins with who our God is by giving us His name (YHVH). It then continues with how we are to relate to Him, by giving us four respective categories to follow. They are:

- to fear Him,
- serve Him,
- hold fast to Him,
- and only take oaths in His name.

We are to have **a healthy fear for our God**. The verse does not say to be afraid of Him but to fear Him. My fear for Him I think could be seen as a very strong respect for who He is. I had a Rabbi express it to me many years ago as, “to not sit in His seat”. A healthy fear tells me to study Torah so I will know God and know what His desires are, keeping my relationship with Him is on firm ground, so I don’t drift in a direction that I should not go.

any way divine).

I am to serve Him, by knowing what He likes and dislikes. Our question every day needs to be, “*how can I serve You today?*”. He wants to commune with us, He has given us a guide for us to follow. In many ways we are serving Him by caring for our fellow neighbor. He desires for us ***to hold fast to Him***. We are to cling to Him and not let go. In all that I do and all that I say I am to be doing it and saying it while holding on to my Creator. I may be going through great times, or they may be in the valleys of my life, in either case my arms are to be holding fast to my God, who carries me through my life experiences. ***Any oath I take is to be in the name of my God and Creator***. He created everything, nothing is greater than Him. He is my rock and my salvation, so if I take a oath it is to be in His name only.

The writer of Matthew makes reference to this verse in chapter 4 verse 10 as follows:

***“Then Jesus said to him, ‘Away with you Satan!
For it is written, you shall worship the Lord your God, and Him only you shall serve’”.***
Matthew 4:10

What is stated here as being said by Jesus is similar to the Deuteronomy reference, but yet not the same. It is a misquote, and I don’t believe Jesus as a Torah teacher would misquote the Torah. The Hebrew reference says to “fear” God, Matthew says to “worship” God. There is no doubt that we are to worship God, but that is not what this verse says in this case. ***It is telling us to fear God***. The Hebrew word in the original text only means fear and does not translate to English as worship. In verse 9, Matthew has the devil saying to Jesus that he will give him, “***all these things***” if he will worship him. And then Jesus replies back with the above statement. So we can see why Matthew inserts the word “*worship*” in place of “*fear*”. To worship and to fear God are not the same! Therefore they can not be interchanged for the purpose of translating, because they would be giving the reader a mistranslated and the wrong message. It is my belief that these temptations recorded in Matthew chapter 4 of Jesus’ temptations are a story given by Matthew, and not an actual event that took place.

Chapter 5

Conclusion

When drawing a conclusion I like to look at the subject from a variety of angles, depending on the subject at hand. These various angles may consist of; objective, intent, the author, motive of the author, etc. If a subject contains multiple sub topics, those topics may contain a “common thread”, helping in arriving to a conclusion.

The purpose of this review is to look at passages in the book of Matthew, that claim to be quoting from the Torah. To form an opinion of how accurate the writer of Matthew was with his quotes from the Torah, after comparing them with the actual Torah passage.

The Gospel According to Matthew was written after all the letters written by the Apostle Paul, and after the Gospel According to Mark. The estimated date for when Matthew was written is around the 80's ACE. Nowhere in the book does it disclose who the actual author is. The authorship was assigned to it by the Church Fathers. It is not known who wrote the book. When comparing Matthew and Luke to Mark, it appears that Matthew and Luke were written as expansions from Mark. Mark being a base text for Matthew and Luke.

Using the premise that Jesus (Yashua) was a Jew born and raised in the Galilee area. He left home and possibly studied Torah and the Tanach as a disciple under John the Baptist. After several years he left this group and set out on his own, attracting his own disciples. There is evidence of a Synagogue existing in Capernaum along the Sea of Galilee. Assuming that this Synagogue had the Torah Scrolls, and the Scrolls of the Tanach, it may have been possible for the disciples of John the Baptist to study from them. And then Jesus with his disciples later. However it isn't very likely that the disciples were literate. The disciples would be reliant on those who were literate to teach them. We don't know if Jesus and or John the Baptist were literate. How well did they know the Jewish Scripture? We really don't know the answer to this question. We can only guess.

From our study it appears that the writer of Matthew presents a few teachings given by Jesus where he presents a Torah lesson taking it to a level with a fence around the commandment protecting it from being broken. But then toward the end some of the lessons given become questionable because of inaccuracies. Because of these misquotes, and referring to Scripture out of context presents doubt, causing one to wonder if Jesus really did give the particular lesson in question.