

two great covenants of promise in Israel's history--Abraham's promise of a seed and the land, and David's promise of a perpetual dynasty. This is an early sign of Matthew's preoccupation with Jesus as the fulfillment of the Old Testament; this Gospel explicitly links the two testaments more than any other. (In discussing the Gospels, especially the Synoptics, differentiation between their emphases is the main approach to individual studies of the history of redemption.)

Many points could be added. For example, comparing Matthew 11:28-30 with Proverbs 8:1-11 illustrates Jesus as the Wisdom of God; he is the new Lawgiver or Teacher handing down his law from the mountain (the Sermon on the Mount, Matt. 5-7) as Moses did from Sinai. Matthew also shows a constant tension between Jesus' particularism (it is the only Gospel to include the saying in 15:24) and the universalism (likewise cf. 2:1ff and 28:20). Although he was sent to the lost sheep of Israel his death would cause the creation of a new Israel drawing its members from all nations. Matthew emphasizes Jesus' future role as returning Judge which should cause all people to repent (3:2; 25:31-46). Many of the parables unique to Matthew stress this concern (13:24-30, 36-43; 47-50; 18:23-25; 20:1-16; 24:42-51; 25:1-13, 31-46). Jesus' return as Judge, though certain, is not immediately future but preceded by a period of time (28:20).

Questions:

What does the term "gospel" mean as a description of a type of literature? What about the synoptic question? What was the purpose of this gospel (cf. Luke 1:1-4)? Are Matthew's methods of using the Old Testament valid for us today? How did he understand the relationship between the Old Testament and the New? If, as seems probably, Jesus preached in Hebrew or Aramaic, are modern exegetes justified in basing points of interpretation on nuances of Greek grammar and vocabulary?

Archaeology:

Archaeology has assisted New Testament studies by its illumination of many points of historical detail and explanation of vocabulary. The denarius (Matt. 22:19-21) was a coin worth a day's wage, probably imprinted in the time of Christ with the image of either Tiberius or Caesar Augustus. Chorazin or Korazin was a small town northwest of Capernaum, itself on the northwest shore of the Sea of Galilee (cf. Mt. 11:20-21). A "seat of Moses," used by the chief official of the synagogue, has been found in the remains of a second or third century synagogue there. The Sadducees were members of the wealthy ruling class in the first-century Judah. Excavations of the upper city of Jerusalem (today's Jewish Quarter) reveals