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| Matthew 1:23     | Isaiah 7:14      |
| Matthew 2:5–6    | Micah 5:2        |
| Matthew 2:14–15  | Hosea 11:1       |
| Matthew 2:16–18  | Jeremiah 31:15   |
| Matthew 3:3      | Isaiah 40:3      |
| Matthew 4:15–16  | Isaiah 9:1–2     |
| Matthew 8:17     | Isaiah 53:4      |
| Matthew 11:10    | Malachi 3:1      |
| Matthew 12:18–21 | Isaiah 42:1–4    |
| Matthew 13:14–15 | Isaiah 6:9–10    |
| Matthew 13:34–35 | Psalms 78:2      |
| Matthew 15:7–9   | Isaiah 29:13     |
| Matthew 21:4–5   | Zechariah 9:9    |
| Matthew 21:42    | Psalms 118:22–23 |
| Matthew 22:44    | Psalms 110:1     |
| Matthew 26:31    | Zechariah 13:7   |
| Matthew 27:9–10  | Zechariah 11:13  |
| Matthew 27:35    | Psalms 22:18     |

## Matthew's Jesus: Fulfillment of Jewish Prophecies

October 9, 2022

"Whoever Thinks that he understands the divine scriptures or any part of them so that it does not build the double love of God and of our neighbor does not understand it at all. Whoever finds a lesson there useful to the building of charity, even though he has not said what the author may be shown to have intended in that place, has not been deceived" [Augustine: *On Christian Doctrine*]

Scripture was identified with the *written* Torah that had once been stored in the temple. But its interpretation (*midrash*) became the *oral* tradition that a rabbinic student received from his mentor, learned by heart and passed on to his own pupils. Interpretation was something you "recited" carefully and accurately from one generation to the next; it was, therefore, a *mishnah* ("repeated tradition") derived not from an inscribed scroll but from an inspired human being. [Armstrong: *The Lost Art of Scripture*]

"a type of literature, oral or written, which stands in direct relationship to a fixed, canonical text, considered to be the authoritative and revealed word of God by the midrashist and his audience, and in which this canonical text is explicitly cited or clearly alluded to" [Gary G. Porton]

While expounding a text one day, he [Ben Azzai (early second century)] was seen caught up in a nimbus of flame. He had been create a *horoz*, he explained, a "chain" that linked together passages of scripture that had no connection in the original text, but which, once "enchained," revealed an integral, dynamic unity:

"I was only linking the words with one another and then with the words of the Prophets, and the Prophets with the Writings, and the words rejoiced, as when they were delivered at Sinai, and they were sweet as at their original utterance" [*Song of Songs Rabbah* as trans. Burns in "Midrash and Allegory"]

"But two who are sitting together and there are words of Torah [spoken] between them, the Divine Presence [*Shekhinah*] rests with them" [*Mishnah tractate Avot (3:2)*]

Blessed Lord, who caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen. [*BCP*]