Jesus' use of the Old Testament

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Thesis

JESUS' USE OF THE OLD TESTAMENT

by

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OUTLINE

Introduction
I. Values of the Study. page 2
   A. To determine what was Jesus' regard for, and attitude toward, the Old Testament. page 2
   B. To determine how Jesus' teaching, and message, root in the Old Testament. page 2
   C. To have a more adequate understanding of the "mind" of Jesus. page 3
   D. To throw light on what should be the modern Christian regard for and attitude toward the Old Testament.

II. Statement of the Problem. page 3
   A. To determine what was Jesus' use of Old Testament material. page 3
   B. To determine whether Jesus had a critical knowledge, or only a general grasp of the spirit of the scriptures. page 3
   C. To determine whether Jesus placed evaluation on scriptural writings or not. page 3

III. Difficulties in way of drawing conclusions. page 4
   A. Question in regard to the language Jesus used. page 4
   B. Difficulty of distinguishing between Jesus' words and the editor's additions. page 5

Body
IV. Jesus and the Bible. page 7
   A. The extent of Jesus' Bible training. page 7
   B. Jewish educational requirements. page 8
   C. The contents of Jesus' Bible. page 10

V. Jesus' use of the Law. page 14
   A. The content and origin of the Law. page 14
B. The Jewish view and regard for the Law. page 17

C. The detailed study of each quotation from the Law. page 18

1. Matt. 4:4; Luke 4:4 page 18
3. Matt. 4:10; Luke 4:8 19
4. Matt. 5:21 20
5. Matt. 5:27 20
6. Matt. 5:31 21
7. Matt. 5:33 21
8. Matt. 15:4; Mark 7:10 22
9. Matt. 18:16 23
10. Matt. 19:4-6; Mark 10:6-8 23

D. Summary of Jesus' use of, and attitude toward, the Law. page 27

VI. Jesus' use of the Prophets. page 29

A. The content and origin of the Prophets. page 29

B. The detailed study of each quotation from the Prophets. page 31

1. Matt. 9:13; 12:7 page 31
3. Matt. 11:10; Mark 1:2; Luke 7:27 32
5. Luke 8:10; Matt. 13:14-5; Mark 4:12 34
7. Matt. 15:8-9; Mark 7:6-7 35
12. Matt. 26:31; Mark 14:27 41

C. Jesus' main points of contact with the Prophetic message. page 44

D. Summary of Jesus' use, of and attitude toward, the Prophets. page 45
VII. Jesus' use of the Writings.  page 47

A. The contents and origin of the Writings.  page 47

B. The detailed study of each quotation from the Writings.  page 48

3. Matt. 16:27  page 51
4. Matt. 21:16  page 52
5. Matt. 18:2  page 53
10. Matt. 27:46; Mark 15:34  page 56

C. Summary of Jesus' use of, and attitude toward, the Writings.  page 58

VIII. Jesus' attitude toward his Bible was one of "establishment".  page 59

IX. Conclusion.  page 61

A. Jesus' use of the Old Testament.  page 61
1. As a source of authority for his teaching.  page 61
2. To illustrate the historical fulfillment of prophecy.  page 62
3. Homiletically.
   a. As text.  page 63
   b. As illustration.  page 63
   c. As a source of material that was equally familiar to the speaker and to the auditors.  page 63
   d. To expand and illuminate the portions which he selected.  page 64
4. For personal religious nurture.  page 64

B. Jesus' knowledge of the Old Testament.  page 65
1. Jesus' acceptance of tradition.  page 65
2. Jesus critical attitude toward the writings of the Old Testament.  page 66

C. Jesus' evaluation of the Old Testament  page 67
1. Acceptance of the Law.  page 67
2. Extensive use of the Prophets.  page 67
3. Use of the Writings.  page 68

X. Digest of the Thesis  page 69
In carrying forth an understanding study of the religious literature of the Christian Church it is essential that one have a thorough understanding of the stream of thought and the heritage out of which it grew. There have been scholars who have attempted to divorce Jesus completely from his Jewish background, and in their attempt to paint a true portrait of the great leader of men, they have failed. H. L. Willett, in his illuminating work entitled, Our Bible, Its Origin, Character and Value, states, "...the two testaments are linked together in an indissoluble unity. One cannot know the one without the other. As the cord to the bow, or the hand to the harp, these collections of religious documents are essential to each other. Tertullian phrased the idea in the lines familiar to the fathers of the church:

"In the Old Testament the New is concealed; In the New Testament, the Old is revealed!"

The truth of this quotation is illustrated many times in Jesus' own religious life. His Bible was the Old Testament and we have evidence that he used it often. In his moment of temptation he referred to the scriptures. In his contest with the Pharisees he made liberal use of the Old Testament. He seems familiar with Isaiah and Jonah and has steeped his mind with the works of Moses. In Gethsemane and

1 p. 148
on the Cross his mind instinctively is filled with the words of his Bible. "We can multiply the instances almost indefinitely and they are all turns of thought which Jesus took from the inexhaustible treasure-house of the Bible, with which he was so familiar." ¹

It is in the confidence that we cannot understand the teachings of Jesus as isolated utterances, and cannot comprehend his religious genius without a thorough knowledge of the literary heritage out of which it comes that we have carried on this investigation. That this is in keeping with modern critical scholarship is attested by E. F. Scott in his work, The Gospel and Its Tributaries, where he writes, "The scholar who tries to interpret the New Testament from its historical antecedents is taking no liberty, but is only applying in one particular domain a law which is universally valid."²

There are four great values that will come from this study: We will first be able to determine Jesus' regard for, and attitude toward, the Old Testament.

We shall also be able to determine how Jesus' teachings and message root in the moral and ethical commands of the Pentateuch, the preachments of the prophets, and the writings of inspired Jews. This study should also lead to a better understanding of the mind of Christ as he lived and faced

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¹ Otto Borchert, The Original Jesus, p. 229
² p. 6
the problems and situations of his day. Finally, it will throw a light on what the modern attitude toward, and regard for, the Old Testament should be. This will be especially profitable and is one of the great needs of modern religion. W. C. Bower maintains that, "The task of the modern religious community is...to disengage the permanently valid religious values from their concrete, specific and temporary context, of a changing experience in such a way as to free them for use in the living experience of the present."¹

It is hoped that this study will bring us closer to the Christ of history and to the validity of the Old Testament for contemporary living.

In proceeding with the study there are several very definite problems which we will face and attempt to answer:

A. To determine how Jesus used the material from the Old Testament which he quoted and to which he alluded. Was he seeking a basis of authority for his teaching? Was he attempting to illustrate the historical fulfillment of the Old Testament prophecy? Was his use of the Old Testament limited to a homiletical one, or was it the source of his own personal religious nurture?

B. To determine whether Jesus possessed, and used, a critical knowledge of the scriptures, or only had a general grasp of the spirit of the scriptures.

C. To determine whether Jesus placed an evaluation on

¹ The Living Bible, p. 211
the several sections of the Hebrew Bible. The Bible consisted of the Law (Torah), the Prophets (Nebiim), and the Writings (Kethubim). Did he regard all three in the same light, or did he regard one or the other in a higher light and attach more importance to the words found in it?

Even though many volumes have been written on Biblical criticism there still remain great questions which make it difficult to arrive at any definite conclusions in such a study. In the mind of some scholars these difficulties completely block any attempt to draw conclusions and any conclusions which may be arrived at will be discounted on the basis of the scholar's own personal belief. In the first place it is difficult to definitely establish in what language Jesus contacted the Bible. The majority of the quotations which are attributed to him in the synoptic gospels are from the Septuagint. Willett affirms that there was universal employment of the LXX at the time of Jesus instead of the original Hebrew.\(^1\) Concerning this he says, "The LXX was at best an inexact translation, in many places hardly more than a paraphrase."\(^2\) Charles Guignebert, in his scholarly work entitled Jesus, holds that there is great danger of overemphasizing the use of Greek in the time of Jesus.\(^3\) He cannot agree with Gustav Dalman who maintains that Jesus conversed in Hebrew with the scribes, in Aramaic with the

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1 H. L. Willett, Op. cit., p. 151
2 Ibid., p. 151
3 p. 138
disciples, and understood Greek as well.\(^1\) Guignebert does believe that the Greek had a place but he doubts that the place was very large as early as Jesus' time. To substan-
tiate this thesis he points to the fact that the gospel writers place Aramaic in the mouth of Jesus whenever they wish to give the impression of a direct utterance. He likewise points to the fact that Josephus first wrote his **Jewish Wars** in Aramaic. Titus addressed Jerusalem in Aramaic.

Greek may have been known among the traders and the aristocrats, but it is doubtful that Jesus used it for he was neither a trader nor an aristocrat. Guignebert further says concerning this problem, "It is doubtful whether he actually knew Hebrew. He spoke Aramaic, and it was in this language that the Bible was read in his synagogue."\(^2\) It is not possible to determine definitely the source from which Jesus quoted. Scott holds that many of the quotations were not drawn from either language but were a paraphrase of both with little preference shown.\(^3\) "We can form no absolute rule as to source; although a large proportion are based on the Septuagint, probably none are directly from the Hebrew, and some are evidently Aramaic renderings."\(^4\)

This obstacle leads directly into the second major difficulty in dealing with our problem. Since the synoptic


\(^{4}\) C. S. Macfarland, *Jesus and the Prophets*, p. 127
gospels were not written until between thirty and fifty years after the events took place, and considering the very nature of their composition and construction it is exceedingly difficult to be certain that many of the words that have been preserved as coming from the lips of Jesus were not placed there by later gospel editors. "Certainly there is no guarantee," writes R. Bultman, "that all the sayings in the Gospels in which Jesus cites words of scripture were really spoken by him; many were surely put into his mouth by the church, in order to justify its own position."\(^1\)

There is no doubt that Jesus did rely extensively on the Bible of his time. He would not have been a Jew who went regularly to the temple and read in the synagogue if the sacred book had not been the very foundation of his religious belief and action and the stimulus for his moral thinking. "...Although the gospel writers can hardly have failed to exaggerate somewhat the number and accuracy of his references to the text."\(^2\)

These two critical problems, about which many varied opinions have been presented in the hope of clarifying them, render it most difficult to distinguish the exact faithfulness with which Jesus followed the Hebrew Bible when he used scriptural material. However we may be sure of this, that regardless of the additions made by the editors and the

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1 Jesus and the Word, p. 62
2 Ch. Guignebert, Jesus, p. 137
variations in the language of the texts, the recording of Jesus' words were drawn up near enough to the historical Jesus that violence could not have been done to his major teachings. This is the area in which we will deal. While we will not ignore the critical attitude which questions the authenticity of the words of Jesus, only in the case of dependable scholastic agreement will the recorded word of Jesus be ignored. In this study we shall not attempt to catalogue each quotation and classify all of his references, but shall attempt to get behind the individual case and see how the mind of Christ was working, to determine what really was his attitude toward the Bible of his time.

It would be most helpful if we could pierce the veil of ignorance which surrounds the first thirty years of Jesus life. Many have tried and the results have been extremely varied. The only limitations to such work are the confines of human imagination and fancy. We must face the fact that it is impossible to be sure of the extent of the training which Jesus did receive in the scriptures. In attempting to reconstruct this area of his life, we are forced to fall back on "more or less probable conjecture." ¹

However we are able to get some light on the problem by looking into the custom of the time to see what the average Jewish youth was required to do and to see what con-

¹ Ibid., p. 134
stituted the training in the Hebrew home. George Holley Gilbert says, "In a home like that of Joseph and Mary a child began to learn the law as soon as it began to speak."\(^1\) Battenhouse tells us that, "The religious life of every Jewish child was nurtured by a well ordered plan of education. He was taught the scriptures and instructed in the faith of his fathers."\(^2\) The words of the Pentateuch commanded the Jews saying, "Therefore shall ye lay up these words in your heart and in your soul;...And ye shall teach them to your children, talking of them, when thou sittest in thy house, and when thou risest up..."\(^3\) To all who obeyed these words great things were promised. Victory, power and prosperity would come to that people who would teach their children the commandments of the Lord.

The only scriptural reference that we have to the early life of Jesus would seem to indicate that Jesus was nurtured as a Jewish youth should be nurtured. In Luke 2:52 it tells that "Jesus advanced in wisdom and stature, and in favor with God and man." "The incident shows clearly that in the home, the school, and the synagogue at Nazareth he had been carefully instructed in the scriptures and the history of his race."\(^4\)

There is no doubt that the commandments of the Law were

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1 The Students Life of Jesus, p. 38
2 H. M. Battenhouse, The Bible Unlocked, p. 319
3 Deuteronomy 11:18 ff; also see Deuteronomy 4:9; 6:20 ff
4 James Mackinnon, The Historic Jesus, p. 36
carried out in the home. However there is uncertainty as to how much further they were in practice. Josephus gives the idea that in his time there was a regular curriculum.¹ This included the home, elementary school, synagogue, and the school of the rabbi. When these elementary schools were organized is uncertain. Josephus and Philo say that it was about the beginning of the first century A.D. However the Jerusalem Talmud attributes the organization of these schools to Simon ben-Shetach, between 78 and 69 B.C. On the other hand the Babylonian Talmud attributes their organization to Joshua ben-Gamba, who was high priest from 63-65 A.D. Concerning this Gilbert refers to "Keim (Jesus of Nazareth II, 151) who thinks that the first were established about 64 A.D. while Schürer (Geschichte des jüdischen Volkes II, 424) is of the opinion that they may have existed in the time of Christ."²

The majority of scholars feel that each of the villages, the size of Nazareth, had a synagogue at the time of Jesus and that the Jewish children went there at the age of seven years. It would not be hard for us to believe that Jesus did attend such a school, for it would be easier to understand his unusual mastery of the Scriptures if he did have such an early training.³

¹ Ch. Guignebert, Op. cit., p. 135
³ See H. W. Battenhouse, Op. cit., p. 319. Also see W. R. Bowie, The Master, p. 40, "In the synagogue school Jesus gained that mastery of the Old Testament which was to become so significant for his later life and work."
It is doubtful that Jesus had any training beyond the possibility of the synagogue school. But he was thoroughly steeped in Scripture. It was the very heart and life of the young man and his mind continually thought in terms of it. "The real source of the teaching of Jesus was the teaching of the Old Testament. Jesus had read it, and had read it deeply, and he has shown an extraordinary instinct, if we may put it so, in drawing out from it its most spiritual lessons." Even though scholars cannot definitely establish the exact extent of Jesus training there is one fact that they cannot refute—that Jesus was a thorough student of the Bible; that he had so schooled himself in the religious literature of his people that they were astonished at his mastery of it.

When we speak of the Bible of Jesus we cannot think of it in terms of our Bible of today. For it was not incorporated in one finely printed and bound volume, but was contained on scrolls, which were awkward and expensive. They were not available to all and were difficult to study. The manner of study, if we may rely on the accounts of the schools, was oral; the scriptures being read and the pupils committing the passages to memory. There were many para-

1 A. C. Headlam, Jesus Christ in History and in Faith, p. 80
2 See G. H. Gilbert, Op. cit., p. 39. "Certain it is that his accurate and comprehensive knowledge of the law implies that he studied it long and patiently for himself."
phrases of the scriptures which were more current among the people than the actual words of the Testament.

The Bible of Jesus' day was divided into three sections. The oldest of these sections was known to the Jews as the Torah, or the Law, and was ascribed by Jewish tradition to the pen of Moses. The second section contained the writings of the prophets and was known as the Nevi'im in the Hebrew scriptures. The final section was that which was last added to the canon and it contained the writings of men who had been inspired. This section, which was known as the Writings, or the Ketubim, contained the work of men as late as 120 B.C. We should not think of these books as forming a single unity. The Jews did not regard them as a single canon but as three separate canons, each canon being evaluated separately.1 Concerning this Newton Mann has said: "The fact is not to be overlooked, in the Jewish accounting, the canon always remained tripartite, having three degrees of holiness. The highest degree belongs to the first part, the Law; the second degree to the prophets (and old histories); the third and lowest degree to the books of the last added scriptures."2

W. H. Green, in explaining this variance in the evaluation placed on the separate sections of the early canon, maintains that it was due to the status of the authors.3 The Law

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1 See Newton Mann, The Evolution of a Great Literature, p. 211 ff
2 Ibid, p. 221
3 General Introduction to the Old Testament, p. 80 ff
held its central position because its authorship was attributed to Moses who held a preeminent place in the hearts of all the Jews. It was natural that anything which came from him would hold a sacred and authoritative place in their estimation. The prophets were "a distinct order of men, universally recognized as such, the immediate messengers of God to the people to declare his will and purposes to them for their guidance, instruction and admonition." The books contained in the section of the Writings were the work of inspired men who were not prophets in the technical and accepted sense of the word. Their work was regarded as from God but they did not have the close relationship to God that would give their work the esteem and authority which the other two sections shared.

The actual canon was not closed until after the time of Christ, when the Council of Jewish rabbis held at Jamnia, closed the question. However "we have in our Protestant bibles precisely the same documents that Jewish authorities had practically decided on before the Christian era." Even though the Jewish bible contained the same documents they were not arranged in the same manner nor broken up into the same divisions. The Jewish bible had twenty-four books instead of the thirty-nine of the Protestant bible. The

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3 Newton Mann, *The Evolution of a Great Literature*, p. 209
work of the twelve prophets was placed in one book entitled "The Twelve". Samuel, Kings and Chronicles had not been divided into two books, and Nehemiah and Ezra were included in the same book. 1

With this brief survey of Jesus' bible let us proceed with our study of his use of the bible of his time. As we advance we shall make a more detailed study of the contents of the Law, the Prophets and the Writings, and shall estimate Jesus' regard for the writings found in each.

1 Newton Mann, Op. cit., p. 208 ff
THE LAW OF THE TORAH

The oldest portion of the Bible which Jesus knew was the section which contained the Law and was known as the Torah. This included Genesis, Exodus, Leviticus, Numbers and Deuteronomy of our present canon of the Old Testament and is often known as the Pentateuch. Concerning this section J. Paterson Smyth says, "The first Jewish Bible was a quite small one, only the Pentateuch. With the Jews this has always been par excellence 'The Bible'. No other books have ever won quite the same position in Judaism."¹

"That the Torah came from Moses was the unquestioned belief of every Jew. It,...however...had been given to him by the God of Israel."² This tradition of the Jews had at its foundation a bit of fact for some portions of the five books of the Pentateuch were the work of their great leader, Moses. Today practically all scholars are agreed that the Pentateuch, or Torah, is not the work of a single author but is a compilation which represents the evolution of the codes of Israel's laws and the statement of their early history. There is included in this compilation work that goes back to the time of Moses but the compilation did not appear until a thousand years later.³

There is no record of divine records being in existence

¹ The Bible in the Making, p. 113
² H. B. Eranscomb, Jesus and the Law of Moses, p. 21
prior to the early seventh century B. C. The prophets do not refer to each other and there is no indication that they had in their possession any sacred canon of scriptures.¹

In II Kings chapter twenty-two we have the account of the Deuteronomic reform under Josiah. At this time the kernel of our present book of Deuteronomy was "found". Scholars agree that at this time, 621 B. C., Deuteronomy 12 to 26 was first introduced to the Jews. "On the whole the book was accepted as a revelation of the Law of Moses, and became at once sacrosanct. For nearly two hundred years it was the sole writing so regarded. ...It constituted the sum total of the word of God to Israel, and it was only the substance of our present book of Deuteronomy."²

The collected works of the Pentateuch made their first appearance in the Bible, record in Nehemiah, chapter eight, when Ezra went up from Babylon to Jerusalem about 458 B. C.³ When the walls of the ruined town had been rebuilt Ezra brought forth the compilation near the year 444 B. C.⁴ Scholars have been able to detect four strands in the Pentateuch. They have been able to distinguish between the various strands by the name used to designate the supreme deity, and by the language and ideas which are set forth.

One strand is known as the Yahwistic (or Jehovistic) document.

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1. Newton Mann, The Evolution of a Great Literature, p. 209
3. See Newton Mann, Op. cit., p. 211; also J. Warschauer, What is the Bible, p. 80
and is so called because it uses the name Yahweh for God. This source is indicated by the letter J. This source belongs to the ninth century and scholars feel that it comes out of the southern kingdom of Judah. The second strand is the Elohistic document, so called because it uses the name Elohim. This is referred to as the E document. Since the writing which is included in this strand gives prominence to the Northern kingdom of Israel, or Ephraim, it is considered that this strand of the Pentateuch came from that section of Palestine. The third strand is that which is designated by the letter D and is known as the Deuteronomic document. This represents the greater part of Deuteronomy. The final section of the Pentateuch is known as the P, or Priestly document, and is considered to be the last of the sections of the Pentateuch to be added. This constitutes the framework into which the J, E, and D documents are set. The following diagram will show at a glance how the Pentateuch came into being through a gradual process of evolution:

![Diagram of Pentateuch sections]

1 For a detailed discussion of these documents see J. Warschauer, *What is the Bible*, chapter III, pp. 64 to 96. Also, C. F. Kent, *The Growth and Content of the Old Testament*, pp. 159 to 199.

Thus, having its origin far back in Jewish history, and being so closely associated with the religious and social history of the land, the Jews were taught to reverence it, and were impressed with the fact that their progress and national prosperity were dependent upon their strict adherence to its dictates.

Surrounding the Torah was a wall of dogma as old as the books themselves, which prevented their change, forced respect and required a type of obedience which haunted all devout Jews. It was taught that the books had been verbally inspired by God; that they were eternally valid and universally cogent; and that they were exhaustive of divine revelation. The result was a studied worship of the precepts of the law, a morality of obedience which had so gripped the minds of the Jews that the heart had dropped completely out of their religion. It was an external and formal obedience which used the Torah for every phase of their life and which lifted words and precepts out of their context and expanded them to every phase of human life. It would be difficult to place too much emphasis on the fact that at Jesus' time the religious life had become an external and formal worship of the Laws which were included in the Torah. "There is a constant concession that no word of God can be spoken to compare for a moment with the Law."  

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1 D. R. Bultman, Jesus and the Word, p. 67  
2 H. B. Branscomb, Op. cit., p. 31  
With this fact before us it will not seem strange that a great portion of his quotations come from the books which were included in the Law...from Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Let us look at these references in detail. In following the quotations of Jesus we shall use the order of Matthew for his gospel has preserved for us more of Jesus' direct quotations than has either of the other two. In most of the cases the text of Matthew will be cited unless recognized authorities agree that the text of Mark or Luke is nearer the words which Jesus used. In Matthew 4:1-11 (Luke 4:1-13) is given the account of Jesus' encounter with the devil in the wilderness. In each of the altercations Jesus' rejoinder is taken from Deuteronomy which has caused Plummer to observe that it would seem to indicate that Jesus had recently read that book.\(^1\) The devil tempts Jesus to turn the stones into bread, "but he answered him and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Here Jesus is quoting Deuteronomy 8:3, "man doth not live by bread only, but by everything that proceedeth out of the mouth of Jehovah doth man live." The author of Deuteronomy was refering to the forty years in the wilderness and the hardship there. God had tested the Jews and taught them that spiritual food could give sustenance when physical strength

\(^1\) A. Plummer, *Gospel of Luke; I. C. C.*, p. 110
was lacking. Jesus is also distinguishing between material food and spiritual food with which God sustains life. C. K. Toy maintains that the meaning of the passage in Deuteronomy and of Jesus' use of the Old Testament passage are the same.¹

Jesus was then transported to the temple pinnacle and was tempted to throw himself down. In reply to the devil's taunt, "Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God." Here Jesus was quoting Deuteronomy 6:16 where the reference is to the lack of faith of the Israelites at Massah where they were without water and tried the Lord with their doubting. Jesus was giving the same meaning. Trying and testing the Lord shows lack of faith.

In response to the invitation of Satan to bow down and worship him Jesus again goes to Deuteronomy and replies "it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."² All of these temptations are but the record of a personal experience. No one knew what went on in the mind of Christ. Some scholars would tell us that there never was such a period of concentrated temptation in Jesus' life. There is small doubt that all these altercations are but the figurative expression of a psychological experience of the master. Jesus was here turning to familiar literature to help solve the problems that were confronting him. He was

¹ Quotation in the New Testament, p. 20
² Deuteronomy 6:13 - Matthew 4:10; Luke 4:8
a Jew, and was seeking help, as any Jew would when he was in trouble, from the Law. "Jesus reveals to us very clearly that the Old Testament belongs to the very nerve and fiber of his religious life...and that it is in the light and terms of the purest piety of the Old Testament that he makes critical choices and lasting decisions and that he solves his most pressing problems."¹

In the fifth chapter of Matthew we come to a series of utterances where Jesus is referring to the Law of the Torah, only to extend its meaning further into the lives of men.

In 5:21 Jesus said, "Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you..." and he proceeded to tell his auditors that anger against a brother was just as serious as murder. Jesus does not make an exact quotation but does manage a good summary of the old Israelitic law found in Exodus 20:13 and Deuteronomy 5:17 where it is recorded in both the catalogues of the ten commandments. In expounding this command Jesus shows that it must be applied spiritually as well as externally.

In 5:27 Jesus recalls the precept of the decalogue prohibiting adultery² and extends that precept to include all lustful thoughts. Here he does what Walter Bundy terms, "inwardize religion" or make it a subjective force that

¹ Walter E. Bundy, The Religion of Jesus, p. 20
² Exodus 20:14 and Deuteronomy 5:18
prompts clean action through clean thinking.

In Matthew 5:31 Jesus goes on: "It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you..."¹ Two verses later he adds: "Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you..."² In Matthew 5:38 he seizes on the age old Lex taliones:³ "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you..." Here he has taken the words from Exodus 21:24 while Deuteronomy 19:21 and Leviticus 24:20 also contain the same. This must have been familiar to the Jews for Jesus to have referred to it so casually.

In the forty-third verse Jesus says "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

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¹ Deuteronomy 24:1,3
² Numbers 30:2; Exodus 20:7; Leviticus 19:12; Deuteronomy 23:21
³ See Philip Van Ness Myers, History As Past Ethics, p. 21 f. "Closely related to the punishment of homicide in primitive society is punishment of lesser offenses, especially the infliction of bodily injury, within the social group. Here primitive vengeance rules. The person wronged or injured inflicts such punishment upon the offender as passion or resentment may dictate. As time passes, however, and the sense of justice grows more discriminating, there are limits set to this primitive vengeance. There is established what is called the rule of equivalence. The avenger is not allowed to wreak upon the offender indiscriminate and unmeasured punishment, but is restricted to the infliction upon him of exactly such injury and pain as he has inflicted upon his victim. Hence arose the Lex taliones, limb for limb, eye for eye, and tooth for tooth."

This is the same law which was written in the Jewish Law.
but I say unto you..." The first half of this reference is to Leviticus 19:18 but the latter half is a general reference to the Old Testament attitude of narrow nationalism which is so characteristic of certain of the Psalms. Here Jesus is doing away with the narrow conception of neighbor and is advocating brotherhood on a wider scale than the Law had permitted with its close distinction between Jew and Gentile. Jesus was accepting the authority of the Law, but he was asking the Jews to go beyond it, to be critical when they obeyed it, and to try to gear their inner lives up to a higher level of obedience than mere external conformity to the formal dictates of age old custom. He was not revolting, but was appealing for what D. R. Bultman has termed "radical obedience" which is questioning and believes that "It is the content which determines whether a word of scripture is God's command or not." 1

The Pharisee came to Jesus accusing his disciples of having transgressed the Law of the Sabbath. With keen insight into the scriptures Jesus picked out parts that would confound them in their own manner. "He answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? For God said, Honor thy father and thy mother: and he that speaketh evil of father or mother, let him die the death. But ye say..." 2 Jesus continued to

1 D. R. Bultman, Op. cit., p. 75
2 Matthew 15:4 and Mark 7:10
show them that in accepted practices they were going against the law as set forth in Exodus 20:12 and Deuteronomy 5:16; and Exodus 21:17 and Leviticus 20:9. Jesus was here engaged in a polemic. He was trying to demonstrate the inconsistency of the Pharisees and the scribes who had come to criticize him. Jesus acted in a prophetic manner. He went back to the law of Moses and rejected practice and ceremony. He is not going against the Law. In fact he is agreeing with the spirit of it. Jesus was here trying to seek authority for his action.

In Matthew 18:16 we have a quotation from Deuteronomy 19:15, "...that at the mouth of two or three witnesses everything may be established." This seems to have been a byword that was current in Palestine. Jesus' use here was a homiletic use. Words that were familiar to the audience were found in Deuteronomy and seemed to fit the situation.

The Pharisees came to him another time trying him, asking him his opinion about divorce. Jesus turned to Exodus and quoted from three passages, 1:27; 5:2; and 2:24: "And he answered and said, Have ye not heard, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh." This account is recorded in Matthew 19:4-6 and is paralleled in Mark 10:6-8. The thought that Jesus is advancing is that man and woman
are made for each other and as a married couple are a unity that should not seek divorce. He is not abrogating the Law but is using the Law to give authority to a teaching which he personally holds. He feels that divorcement is against the will of God and looks to the Law to find support for his belief.

A rich young man appeared to Jesus asking him what he must do to inherit eternal life. To the young man Jesus recited the fundamentals of the Jewish Law: "And Jesus said, thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, Honour thy father and thy mother; and thou shalt love thy neighbor as thyself." Here Jesus used the fundamental tenets of Jewish morality which were familiar to every Jew. It was found often in the Law. Exodus 20:12-16; Deuteronomy 5:16-20; Leviticus 19:18 and Deuteronomy 17:20 all had these commandments. However he holds a little in reserve for the young man. Jesus tells the man that obeying the letter of the Law is not sufficient. He must get beyond the letter to the spirit. He has more than he needs. Go sell it and feed the poor. Righteousness is not found by mere formal obedience. Here Jesus is fulfilling the Law and the Prophets.

Jesus often uses some small familiar quotation into his talks with people. He was talking with his disciples

Matthew 19:18-19; Mark 10:19; Luke 18:20
about the difficulty of getting into heaven. He had painted
the picture so black that his disciples wondered who would
be able to get in. Jesus answered them with a phrase with
which they were all familiar: "With men this is impossible,
but with God all things are possible."¹ This is found often
in the Old Testament. Exodus 7:16 has it; it is found also
in Exodus 7:44; Exodus 20:16; Daniel 2:10. Concerning this
C. H. Toy has said, "This word of Jesus is perhaps a familiar
or proverbial saying, derived in general from the Old Testa-
ment, rather than a direct quotation."²

In Matthew 22:32 Jesus replies to the Sadducees as they
were trying to spin a dilemma that would trap him. They
asked him which of a man's several wives would be his in the
day of resurrection. In reply Jesus said, "Have ye not read
that which was spoken unto you by God, saying, I am the God
of Abraham, and the God of Isaac, and the God of Jacob? God
is not the God of the dead but the living."³ These words are
taken from Exodus 3:6 and 15. In the context of Exodus it is
used as an historical reference but Jesus uses it as a proof
of immortality. They have been speaking of God as the God
of the dead but Jesus changes it and sets God up as the God
of the living. Jesus here has picked out a bit of familiar
Old Testament teaching to support his own teaching. He has
used the Old Testament in a homiletical manner and also to

¹ Matthew 19:26; Mark 10:27; Luke 1:37
³ Also in Mark 12:26 and 7; Luke 20:37
gain authority for his own teaching.

In Matthew the Pharisees ask Jesus what the great commandment is, while in Mark and Luke the interrogator is one of the scribes. In reply to them Jesus turns to the Law and selects two separate passages: Deuteronomy 6:5 and Leviticus 19:18. "And he said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the great and the first commandment. And a second like unto it is this, thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets."¹ Here they were again testing Jesus. In Matthew and Luke the question was unfriendly, but Mark has presented a friendly scene between Christ and the scribe. Jesus here is showing his agreement with the Law. He has chosen this out of all the rest. It is a type of law that had not been much emphasized among the Jews. It was designed to make the inner life more God-like. When approached he did not need to hesitate. He had the answer ready. Such a passage as this leaves little doubt that Jesus had thoroughly schooled himself in the sacred literature of his people so that he had learned it by heart. This represents the type of use that one would make of the Law in one's personal religious life.

From this quick survey of the use that Jesus made of the Law of the Torah we can see that he approached the Law as any

¹ Matthew 22:37-9; Mark 12:29-31; Luke 10:27
Jew would have done. He "agreed with the scribes of his time in accepting without question the authority of the Law," but when we say that he agreed that the Law had authority over human life we have not said that he was a slave to the Law as many of the scribes of his time had become. While "Jesus asserted the authority of the Law, his characteristic attitude toward it can be found only by asking how he understood it." The main point concerning any teacher is not what he accepts, but how he handles the material which he does accept.

The substance of Jesus' attitude is best illustrated in his words on the Law in chapter 5 of Matthew. Repeatedly he cited the Law and affirmed that it was binding but went deeper into life and declared that the heart must be right as well as the actions in order for a man to be truly righteous. He felt that people had been following the Law in its formal precepts so long that they had forgotten the spirit of it. "There is no doubt that he regarded his message as being thoroughly in accord with the spirit and meaning of the Torah." However it was his habit of interpreting the Law so that the spirit would be best fulfilled that caused many to feel that he was denying the requirement of obedience to the Law. In the cases which we have cited Jesus used the Law for personal religious nurture, he used it

2 Ibid., p. 65
3 H. B. Branscomb, *Jesus and the Law of Moses*, p. 20
on several occasions because of the familiarity of people with its contents as an homiletical help. On several other occasions he appealed to the Law for support in authority but the surprising fact is that he did not use it in this manner more often. The majority of the times that he quoted the Law was to interpret it so that people could live true to the spirit of the Law as well as the letter. It is evident that Jesus' attitude toward the Law of the Torah was the same as any devout, intelligent and sincere Jew.
THE PROPHETS

The second major division of the Jewish scriptures is the Prophets, or the Nebiim. This section is divided "into the Earlier Prophets and the Latter Prophets. The former are our books of Joshua, Judges, 1, 2 Samuel, 1, 2 Kings. ...The Latter Prophets are prophets as we understand the term: Isaiah, Jeremiah, Ezekiel and the Twelve: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi."¹ The Former Prophets are historical books which trace the hand of God in his dealings with the children of Israel. The books of the so called "Latter Prophets" deliver their prophetic messages which have been given to them by God.

There has been a vast amount of speculation that has arisen as to the exact date at which the Prophets became canonical for we have no detailed information which can definitely fix the date. However modern scholars have been able to limit the possibilities to a definite period of time. Concerning this G. R. Driver writes: "The terminus a quo, for recognition of the 'Prophets' as canonical will be certainly after 300 B. C. and probably not long, if at all, before 250 B. C."² To substantiate this conclusion Driver points to the fact that the last six chapters of Zechariah

¹ D. B. Macdonald, The Hebrew Literary Genius, p. 221
² G. R. Driver, Formation of the Old Testament, the Abingdon Bible Commentary, p. 94
were written by a different author than the earlier portion of the book. He maintains that it would be impossible for an editor to have added these chapters to the work of Zephaniah (330-300 B.C.) while the author was yet alive. He feels that the Minor Prophets could not have been compiled until the middle of the third century B.C. In regard to the final date for their acceptance it is possible to be more definite. Newton Mann says, "In Ecclesiasticus, which was written 180 B.C. or a few years earlier, the works of the prophets are referred to in such a way as to leave no doubt at all that they had come to be considered canonical."¹ Concerning this G. R. Driver also points out that Jesus, son of Sirach, in 180 B.C. clearly recognizes the Prophets in their present order. The author of Daniel, about 165 B.C., refers to a group of books which contain words of the prophet Jeremiah. Near 132 B.C., the grandson of Jesus the son of Sirach, three times mentions the Prophets as forming the second section of the three-fold canon. In view of these facts Driver concludes that the canon of the Prophets was fully organized between 180 and 130 B.C.²

From the very prolific use which Jesus made of the prophetic works it is obvious that "all scriptures did not have the same value for him, for...his predilection was for the prophetic writers."³

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1 Newton Mann, The Evolution of a Great Literature, p. 216
3 C. S. Macfarland, Jesus and the Prophets, p. 235
Jesus had eaten with publicans and sinners and was reprimanded by the Pharisees for his act. He rebuked the Pharisees and ended by saying "But go ye and learn what this meaneth, I desire mercy and not sacrifice; for I came not to call the righteous but the sinners." Here Jesus had dipped into the prophecy of Hosea (6:6) to emphasize the moral aspect of the Old Testament revelation. The scribes and the Pharisees laid emphasis on obedience to the law and the sacrifices. In this instance Jesus is using the Old Testament in a polemic manner to refute the allegations of his opponents. He used this, however, in the same manner in which Hosea had intended it. The people of the time of Hosea had a false idea of what constituted religion as had those to whom Jesus addressed this quotation.

Jesus, in picturing the results of preaching his gospel, quoted from Micah 7:6, and used a rather free rendering of the Septuagint form. Micah, in his context, had been picturing the city of Jerusalem as a center of greed and from this picture Jesus quoted: "For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law; and a man's foes shall be they of his own household." This is preserved for us in Matthew 10:35 and 36; Mark 13:12; and Luke 12:52 and 53. Luke gives only the substance of the

1 Matthew 9:13; Matthew 12:7
quotation as does Mark. Concerning this Macfarland has said that we do not need to feel that Jesus was consciously quoting from the prophet but his familiarity with the writing of the prophet called this forth because of the similarity of ideas that he was trying to convey to his auditors. "Jesus merely borrows this striking Old Testament language in describing the extent to which these divisions will extend. It is free use and adaptation of prophetic language." 

Jesus, in praising John the Baptist, quotes from Malachi 3:1: "This is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way for thee." This is a very free translation and because of its lack of accurate agreement with the LXX form of Malachi both W. C. Allen and Alfred Plummer feel that this was stereotyped prior to the evangelist's use of it and that it is impossible to determine the exact form in which Jesus used it. This is an excellent illustration of the difficulties encountered when we attempt to determine the language of the Old Testament which Jesus used or how far he deviated from the Old Testament texts in quoting from it. There has been some suspicion of the genuineness of this passage. However the majority of the scholars today agree that this is in perfect keeping with the character of Jesus. D. M. Turpie in his

1 C. S. Macfarland, Op. cit., p. 57
2 Ibid., p. 53
3 Matthew 11:10; Mark 1:2; Luke 7:27
5 Alfred Plummer, Op. cit., p. 204
work, The New Testament View of the Old, holds that "He (Jesus) says plainly that the prophecy in Malachi 3:1 was written of John." 1 Jesus was an admirer of John and referred to this passage in an affectionate description of his friend. Jesus was using the prophecy as a homiletical agent in describing John.

In Matthew 11:23 and Luke 10:15 Jesus uses a phrase that is found several times in the scriptures. "And thou Capernaum, shalt thou be exalted unto heaven? thou shalt go down into Hades:" Jesus here is delivering a tirade against Capernaum and is using phrases that were applied to Sodom in Isaiah 14:13-15 and were also used in Ezekiel 31:16. Toy feels that this probably came from the Aramaic while Macfarland feels that it is closer to the Septuagint. We cannot hold that this is Jesus' appeal to the fulfillment of a prophecy for the situations are not the same and the words of the prophets were specific and limited. It is a scriptural figure of speech with which Jesus was familiar, and for which he must have had a liking. He no doubt realized that the people listening to him would be familiar with the words. In the words of C. S. Macfarland, Jesus was "borrowing a scriptural description." 2 The use here is purely homiletical.

As Jesus' ministry advanced the people were reluctant

1 p. 25
to listen to him and more reluctant to follow his teaching. The great teacher was gravely disappointed by the lack of enthusiasm which he encountered. He was teaching through the use of parables one day when his disciples questioned him as to his meaning. He answered them explaining why he used parables: "That seeing they may not see, and hearing they may not understand."¹ This form is the one that is preserved for us by Luke 8:10 and the one which the majority of the scholars feel is nearest the words of Jesus.² The elaborate form of Matthew must be an expansion of the simple words that Jesus used. The quotation is taken from Isaiah 6:9-10 and the situation which Jesus faced is a surprising parallel to the one which caused the passage to be written in Isaiah. In the work of the prophet we have a picture of the call and commission of Isaiah, in the light of the results from his work. It is called forth by the bitter disappointment which followed. Jesus is facing the same situation. He is now in an advanced stage of his ministry and the disappointment which attended the hard unspirituality which he found brought on these harsh words, which in reality was but a frank facing of the facts as they really were. "Jesus uses the prophet's words to state a truth and not at all to verify a prediction."³ Again Jesus is turning to the Old Testament for homiletical material.

¹ Matthew 13:14b-15; Mark 4:12; Luke 8:10
We find that many times Jesus does borrow illustrations and figures of speech from the familiar material contained in the stories and writings of the prophets. This is true of the quotation contained in his analogy between the kingdom of God and a mustard seed. The mustard seed is pictured as growing until "The birds of the heaven come and lodge in the branches thereof." This quotation, contained in Matthew 13:32, is also contained in Mark 4:32 and Luke 13:19. There are many such references in the Old Testament from which Jesus might have drawn this: Daniel 4:12; Psalm 104:12; Ezekiel 17:23; 36:6. In each of these cases the author is attempting to create the impression of growth in size. Here Jesus is not so much attempting to prophesy future greatness as he is forecasting development in spite of humble beginnings. Here again Jesus "merely borrows Old Testament figures of speech by way of illustration." This is but one of the sayings which Jesus used that came from the Old Testament figures which must have been familiar with auditors and speakers at Jesus' time.

Jesus finished rebuking the Pharisees and scribes who had criticised his disciples for neglecting to wash their hands. He had employed the Law to show them how they had used the technicalities of this same law to escape the deeper meanings for which their laws had been intended. He now turned the full force of his wrath upon them: "Ye
hypocrites, well did Isaiah prophesy of you saying, This people honoreth me with their lips; But their heart is far from me. But in vain do they worship me, Teaching as their doctrines the precepts of men." This quotation was taken from Isaiah 29:13 and was also quoted verbatim by Mark. Branscomb feels that they have followed the Septuagint verbatim while Toy holds that the quotation is only close to the Septuagint and may be an Aramaic version of the LXX text. The situation the prophet Isaiah was addressing and that which Jesus was facing are identical. Isaiah attributed the demoralization of the people to a lifeless religion. Jesus sees a parallel in the Jewish leaders of his time. He saw that the high regard attached to the oral tradition and interpretation of the laws had blinded the people to the spirit which the laws were intended to preserve. The Laws were intended to reveal God's will but were being used by men to serve their own ends. Jesus was not pointing to the historical fulfillment of prophecy. He would not have flattered the scribes and Pharisees to the extent of seeing prophecy fulfilled in them. He was merely seeing a parallel, of which there must have been many in each generation, to the type of thing which Isaiah had been facing. Macfarland feels that we burden Jesus by trying to imply that actual prophecy was intended here. What we really have is another case of the sermonic use of the Old Testament by Jesus. Any preacher attempts to give his utterances authority and color by the
liberal use of interesting quotation and illustration. Jesus used the best source of illustration and quotation which he had at his disposal. He shows remarkable choice and familiarity with the vast amount of material at his command.

Jesus was highly indignant at the corrupt practices which he encountered in the temple court on Palm Sunday. Mark tells us that Jesus retired to Bethany after seeing the merchants. After a night of rest and meditation, he returned to drive out the temple racketeers; the favored merchants and money changers who held a monopoly and forced the worshipers to pay exorbitant prices for their temple sacrifice. He scourged them with his braided lash and called to them: "It is written, My house shall be called a house of prayer; but ye have made it a den of thieves." Here Jesus was using words similar to the words which he found written in Jeremiah 7:11. However there is some change from the words of the Prophet. Macfarland feels that Jesus used the words and changed them to meet the exigencies of the occasion. Here Jesus was acting as a prophet against religious abuse. He realized, with a keen understanding of the Jewish mind, that only the words of their own Bible would impress them. Seeking

1 Mark 11:11-17; Matthew 21:10-13; and Luke 19:45-46 would seem to indicate that Jesus cleansed the temple immediately upon entering it on Palm Sunday. However the division of days is not clear in Matthew and Luke, Luke has no divisions during the first three days of the week in Jerusalem.
2 Matthew 21:13; Mark 11:17; Luke 19:46
3 C. S. Macfarland, Op. cit., p. 27
added authority for his action, he struck out against the abuse which he found. With the words of their own prophet ringing in their ears they were driven from the temple.

Jesus was speaking to the chief priests and the elders who had come to question him concerning his authority. He spoke a parable to them and then launched into another parable that had at its core the "Song of the Lord's Vineyard" of Isaiah 5:1-7. Jesus must have had this whole section in mind as he developed his parable but he only makes detailed use of the first two verses. In the prophet the teaching is that although God had long cared for and fostered Israel he would yet abandon it to its destruction, owing to its moral worthlessness. Jesus is telling the leaders that the days of their religious leadership is at an end. The Kingdom of God is for others than Israel. While Jesus is dependent on the form and facts of the story of Isaiah, he is independent of it in his method of development. He does not represent God as the owner of the vineyard and represents the judgment as the deliverance of the vineyard to others rather than being abandoned. However the main teaching is the same for in each the favor of God is pictured as passing from unworthy to worthy recipients. The designation of Israel as a Vineyard is common in the Old Testament, and the Song of the Vineyard was well known to the people of Israel so the

1 Matthew 21:33; Mark 12:2; Luke 20:9
2 Jeremiah 2:21; Ezekiel 15:1-6; 19:10-14; Hosea 10:1; Psalm 80:8-11; Joel 1:7
people who heard Jesus would be immediately interested. We have again an illustration of Jesus' use of prophecy in a sermonic fashion. Here his use seems to rest upon three considerations:

1. Similarity of occasion.
2. Identity with his truth.
3. Familiarity of his hearers with the material.

These same three considerations seem to have influenced many of his choices of the material from the Prophets which he used in his teaching.

Following Jesus' woe on Jerusalem he again gives one of those short quotations from the Old Testament which he used so frequently to give weight to his work and lend the familiar touch to his teachings: "Behold your house is left unto you desolate." This is a paraphrase from Jeremiah 22:5 where it reads "I swear by myself, saith Jehovah, that this house shall become a desolation." Again Jesus uses the prophetic writings in a homiletic manner.

As Jesus was telling of the coming kingdom he employed a quotation that is found many times in the Prophets as well as several times in the Writings. In Matthew 24:29 he quotes: "But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the power of the heavens shall be shaken." The Gospel of Mark (13:24-25) gives

the same words with very few changes while Luke (21:25-26) takes great liberty with these words. There are many scriptural passages which might have given rise to this statement: Isaiah 13:10; 24:23; 34:4; Ezekiel 32:7; Joel 2:10; 2:31; 3:15; Amos 5:20; 8:9; Zephaniah 1:15 as well as Ecclesiastes 12:2 and Daniel 8:10. This passage must have been familiar to all Jews. It was a part of the familiar work of the Apocalypse. "This darkening and fall of the heavenly bodies is so common an accompaniment of Old Testament prophecy, and its place is so definitely and certainly fixed there, as belonging to Apocalyptic imagery of prophecy, and not to the prediction of events, that it presents no difficulty whatsoever, and does not even create a presumption in favor of the view that this is a prophecy of the final catastrophe." 1 Jesus is presenting his conception of the coming of the Kingdom. In this Jesus is characteristically Jewish for it had long been taught that the coming of the Kingdom would be preceded by cosmic catastrophe. Here Jesus is using the familiar words of Old Testament prophecy to color his own picture and give it the weight of Old Testament association.

Following the celebration of the feast of the passover together the disciples and Jesus went out to the Mount of Olives. Jesus had been telling them what he felt sure was ahead; his imminent death. "Then Jesus saith unto them,

All ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad."¹ This word is taken from Zechariah 13:7 and is very likely from an Aramaic rendering of the Septuagint text with only the change of person from the original. The situations are surprisingly similar. The prophet is speaking of the coming death of the king of Judah which will result in scattering of the people. The language of the prophecy terms the king as the shepherd who is smitten and the people, as the sheep who are scattered into exile in order that they might be brought back to God. "Jesus merely borrows the language which was used by the prophet, and uses the figure without any possible predictive application."² The only parallel in the two however is in the situation. Jesus, as the shepherd, is approaching his death and the disciples, as the sheep, will be scattered by the consternation which will follow. Jesus here is using an Old Testament prophecy in a sermonic manner to point out what will lie ahead for all who follow him.

When Jesus had entered the synagogue, as was his custom on the Sabbath day, he was given the book to read. It was the book of the prophet Isaiah. He opened it to the sixty-first chapter and read the first two verses: "The spirit of the Lord is upon me, Because he anointed me to preach good

¹ Matthew 26:31; Mark 14:27
tidings to the poor; He hath sent me to proclaim release to the captives, And recovery of sight to the blind, To set at liberty them that are bruised, To proclaim the acceptable year of the Lord. 1 The prophet Isaiah was speaking to the exiles in Babylon and was telling them that he had come to proclaim the end of the captivity. Jesus selected this passage when he stood up to read. A choice was open to him and he picked this passage which Isaiah had written for the Babylonian exiles. Jesus was careful how much he read. He stopped after he had read but a small portion of the second verse, he omitted the next sentence: "and the day of vengeance of our God." This is an excellent example of the selective manner in which Jesus used the Bible. His God was like a Father and was far removed from the God of vengeance of Isaiah. He may not have been critical as to authorship or origin but he was extremely critical as to content and message. After all that is the only type of criticism that is spiritually valuable. Regardless of origin or authorship the importance for the spirit is the content. Jesus was in the synagogue as a devout Jew, worshiping God on the Sabbath. Scholars feel that those who attempt to see in this a subtle prophetic meaning or attempt to so read the scriptures as to have Jesus preaching a sermon about himself 2 are misinterpreting Jesus' act. Walter Bundy has pointed out that "His use

1 Luke 4:18-19
2 See C. S. Macfarland, Jesus and the Prophets, p. 79 ff
of Isaiah here is purely devotional."

Following the quotation of Jesus from the Psalms: "The stone which the builders rejected, The same was made the head of the corner?" Jesus, in Luke 20:18 adds another quotation: "Everyone that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust." Mark has this same passage but considerable suspicion has arisen in regard to its authenticity. Here Jesus is addressing the crowd in the temple during Passion week. He has just finished giving them a parable based on Isaiah 5:1 and 2. There have been some scholars who feel that this quotation, while being an authentic word of Jesus, is out of place here and was linked up with the preceding verse, by the editor, due to the common use of the word "stone". However, Macfurland in his book, Jesus and the Prophets, gives us the meaning which the majority of scholars feel it should have. The first part of this comes from Isaiah 8:14 and 15 where the Prophet talks of the "stone" of stumbling. The Prophet is appealing to the people during the time of King Ahaz. The country is in a serious condition and Isaiah is attempting to get them to renew their faith. It is the lack of their trust and faith which causes God to be a block of stumbling to many. The "stone" of destruction is taken from Daniel 2:34, 35 (as well as 7:14 and 27) where a mysterious stone is pictured as having broken the kingdoms

1 The Religion of Jesus, p. 17
of earth to destruction. Jesus is not actually borrowing either Old Testament passage, but is borrowing a figure of speech with which he is familiar. He is preaching to the critical skeptics who, because of their skepticism, find him a stumbling block and not a foundation. The second figure of the "rock of destruction" Jesus uses to symbolize his relation to his opponents. He declared that only destruction can come to those who were morally or actually opposed to him. Again we have the homiletical use which Jesus made of the Prophets.

Jesus made great use of the writings found in the Prophets, but he gave little effort to show that his teachings were in accord with "Them of old time". He employed them when he could but did not make a practice of pointing to the fulfillment of prophecy as a basis of his own authority.

Jesus' main message was in direct contact with the prophets showing that he had made thorough study of them and had fed his soul on their deep religious insights. In main he made three major contacts with the prophetic message as found in the Neibuim:

A. Jesus preached judgment on Judaism. In his lamentation over Jerusalem (Luke 13:34-35) he is contacting the prophets Jeremiah (12:7). And in his prediction of destruction to the temple was in keeping with the prophetic spirit
of Micah (3:12), and Jeremiah (26:18, 26:6-9) who many times prophesied the same fate for the temple.

B. Jesus emphasized the importance of the Ethical values in the Prophets as opposed to the ritual holiness which had resulted from excessive worship of the Law. This was the big mission of prophecy. To call back institutionalized and formalized religion to the vital mission that it had in transforming men's lives through transforming their hearts. Concerning this phase of Jesus' ministry A. C. Headlam has said, "The real source of the teaching of Jesus was the teaching of the Old Testament. Jesus had read it and had read it deeply and he has shown an extraordinary instinct in drawing out from it its most spiritual lessons and then transforming it, a transformation which really consisted in understanding its fundamental character."\(^1\)

C. Jesus preaches the universalism of God. He refers to the story of Jonah and his mission to the Ninevites, and refers to Elijah and Elisha and their mission to the Gentiles.

Jesus' "chief use of prophecy was for homiletic purposes. For him it was of value as truth and not as prediction... He does not regard its authority as of such nature as to preclude him from diverging, in his teaching, from the teaching of the prophets... He goes beyond the prophetic view."\(^2\)

It is natural that Jesus would use the Bible extensively

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1 Jesus Christ in History and in Faith, p. 80
2 C. S. MacFarland, Jesus and the Prophets, p. 235
as a source of illustration, reference and text. He was talking to people who had very little literature, and whose life was built around the Scriptures and the synagogue. It was most natural that any religious leader would use it unsparingly when talking to the people about religious matters.

It is interesting to note that Jesus does evaluate the various works of the prophets. There is only one brief reference to the books of Joshua, Judges, Samuel or Kings. The great majority of his words from the Prophets were taken from Isaiah, Jeremiah and Ezekiel. Jesus may not have had critical knowledge as to the origin or authorship of the various books of his Bible, but he did have a deep appreciation for the spiritual values of their contents. He could evaluate them easily and did not hesitate to do so, as was illustrated by his selectivity in his reading from the sixty-first chapter of the book of Isaiah in the synagogue.\(^1\) Such a critical view of any religious material is necessary to preserve the vital and timeless qualities and keep religion constantly forceful for the progressing generations. Jesus was truly a Prophet in thought, teaching and activity.

\(^1\) Luke 4:18-19
THE WRITINGS

There are great gaps in our knowledge of the process by which we got our Bible. Our knowledge as to the exact time when the third section of the Old Testament was added is very sketchy. Some feel that it was not added until early in the Christian era, but Driver feels that little value can be attached to this theory. However it is certain that the canon was not definitely closed until 100 A. D. when the Council of Jewish Rabbis met at Jamnia and settled the issue once and for all. The majority of scholars agree with J. Paterson Smyth when he declares: "We do not know any details. We can only state the result, that about 120 years before Christ, the Old Testament was practically completed by the addition of the 'Kethubim' or 'Writings'."

"The Writings are most miscellaneous. They are:

(a.) Psalms, Proverbs, Job; then

(b.) The Five Rolls: Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther; then

(c.) Daniel, Ezra, Nehemiah, Chronicles." 3

The work which is included in this final section of the Old Testament is material which was held in high esteem but due to its late origin, its later compilation, or its

1 G. R. Driver, Op. cit., p. 95
2 The Bible in the Making, p. 135
3 D. B. Macdonald, The Hebrew Literary Genius, p. 222
subject matter it was not included in the canon of the Prophets. The majority of the work included in this section was not written at the time the earlier canon was recognized and much of it was not compiled at the earlier date. However it was later canonized. There are various reasons why this material, even though recent in origin, was included in the canon: Some of this material was written at the time of Ezra. Other documents were thought to have been written at the time which the material of the book was dealing. Still other material was included because of the Jewish reverence for the name which the author had placed on his work.\footnote{We need to bear in mind that this material, while highly esteemed, did not hold as much authority in the eyes of the Jews as the Law or the Prophets.}

Several scribes and Pharisees came to Jesus asking him for some sign that would verify the fact that he was the Son of God. In reply to them, "he began to say, this generation is an evil generation; it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. For even as Jonah became a sign to the Ninevites, so shall the Son of Man be to this generation."\footnote{This is the form which is preserved for us in Luke. While this utterance is given to us in all three of the gospels the Markan form is very brief, and verse 40 of Matthew inserts an utterance which}
would make this passage a prophecy of Jesus' resurrection. Scholars feel that there is serious doubt as to the authenticity of verse 40 of Matthew. They point to the fact that these words are absent from the parallel in Luke and also to the fact that the events of Jesus' resurrection did not fulfill the events of this prophecy. Even though Jesus may have been in the tomb for three days, according to the Jewish manner or reckoning time, he was not in the tomb for three nights. In regard to this T. H. Robinson writes in the Moffatt New Testament Commentary on Matthew, "We must regard the verse as an explanation offered by the evangelist, who was anxious to use another verse from the Old Testament in proof of his general contention that the whole history of Jesus had previously been written by the prophets."¹ Lonsdale Ragg adds: "St Luke's meaning is more probably the original, and St Matthew's a very early gloss - added perhaps by the evangelist himself."² With these scholars we must conclude that the form of Luke is the one which comes nearest to the actual words of Jesus.

Jesus was opposed to the traditional Messianic hope which the Jews held. According to this hope, which was bred into the Jews, the kingdom would be ushered in by some unusual event. Jesus thought of a kingdom of spiritual force rather than a worldly kingdom of luxury with Israel

as the dominating power. When he was asked for a sign he must have revolted at their ignorance and unspirituality.

His answer is quite simple. "Jonah the prophet was a 'sign' of coming judgment to the Ninevites by the mere fact of his appearance among them. So it is with the Son of Man in his generation." Jonah had been a sign to the Ninevites by preaching to them. They had seen the sign and had repented. Now they have one greater than Jonah preaching to them and making poor progress in converting them.

Jesus, by referring here to the story of Jonah, shows his familiarity with the book of Jonah. He is here using the scriptures as an illustration for his talk to the people. However Jesus must have had in mind the fact that such a quotation, selected with care, would give authority to his utterances. The scribes and Pharisees, as well as the assembled multitude, would be impressed by the analogy between his own work and that of Jonah. Here the use is both homiletical and for authority.

A very few verses later Jesus shows his knowledge of the stories concerning Solomon when he refers to the Queen of Sheba who came out of the South to hear Solomon. This story of the southern Queen is found in I Kings 10:1-10 and II Chronicles 9:1-12. Jesus proceeds to tell his listeners that "a greater than Solomon is here." In both of these

2 Matt. 12:42; Luke 11:31
cases Jesus points the people to the fact that Gentiles have been impressed with the God of the Hebrews and have listened to Jewish teachers but they will not listen to him. Both of these quotations show how Jesus used the stories found in the Writings in a polemic manner, as illustrative material, and to lend authority to his teaching.

The words which Jesus used at the close of his parable concerning the mustard seed were taken from the Writings as well as the Prophets. Jesus is attempting to show the growth of the Kingdom of God. This is used many times in the Old Testament. In Daniel 4:12 Nebuchadrezzar had a dream of a tree which Daniel interpreted for him as representing the Kingdom of Nebuchadrezzar which had extended its power. In Psalm 104:12 a very similar passage is found where the growth of an earthly Kingdom is symbolized. Alfred Plummer says concerning this, "This was a recognized metaphor for a great empire giving protection to the nations." Jesus' use here is sermonic. He used material which was familiar and expressive of the thought he had in mind.

Matthew 16:27 is a description of the time when the Son of Man shall come in his glory and then shall he render unto every man according to his deeds." These words of Jesus seem to come from the sixty-second Psalm and the twelfth verse where it reads: "For thou renderest unto every

1 See page 35
2 Op. cit., p. 345
man according to his works." In Proverbs 24:12 there is a similar thought: "And he that keepeth thy soul, Doth not he know it? And shall not he render to every man according to his work?" In each of the passages from the Writings as well as the words of Jesus the idea is retributive judgment. However the idea of the judgment of God is the only way in which these passages are parallel. Jesus' quotation from the Old Testament concerns the coming of the Son of God while the passages in the Old Testament are concerned with the nature of God's constant judgment. Jesus here was applying the language of the Old Testament to an idea which he held but which was not suggested by the context of the quotation in the Old Testament.

During the Triumphal entry the little children sang Hosannas to Jesus. This display filled the priests and scribes with indignation and they questioned him concerning the action: why had he permitted it to continue? In answering the jealous officials Jesus employed some words taken from Psalm 8:2: "Out of the mouths of babes and sucklings thou hast perfected praise."\(^1\)

Jesus did not intend that this should be seen as the fulfillment of any prediction. He saw how foolish the temple authorities were and chided them for their poor display. He turned to familiar words, taken from the very literature to which they had been turning so often to confuse Jesus, and

\(^1\) Matthew 21:16
through their use silenced his opponents. This is consistent with the teaching of Jesus throughout the synoptic gospels. He told the people that they must become like little children before they could enter the kingdom. He suffered the little children to come unto him and affirmed that the Kingdom of God belonged to little children. Throughout his teaching the little child stood as the spiritual ideal.

Following Jesus' parable based on the Song of the Vineyard he turns to Psalm 117:22 and quotes the symbolism of the cornerstone: "The corner stone which the builders rejected The same was made the head of the corner; This was from the Lord, And it is marvelous in our eyes." The Psalm is a post exilic Psalm and refers to the second temple. Israel has been rejected of nations but God has taken her to be the cornerstone of His kingdom. The teaching of the Psalm was that the judgment of God is often contrary to the judgment of men. Jesus sees in his own life a very similar situation. He is being rejected of men but he is firm in the conviction that he is sent of God and will be supported by God in his work. "Jesus would see in it not a direct reference to himself but only the statement of a principle which was applicable to himself." Its use is didactic and homiletic throughout. Jesus realizes that the scriptures are familiar

1 Matthew 18:2
2 Matthew 19:14; Mark 10:14; Luke 18:16
3 See Matthew 18:2
4 Matthew 21:42; Mark 12:10; Mark 20:17
to the people and turned to them often. We can say that the only similarity here is the principle which is involved.

Jesus was attempting to expose the Pharisees and asked them whose son Christ was. They replied that he was the Son of David. "He saith unto them, how then doth David in the spirit call him Lord, saying, "The Lord saith unto my Lord, Sit thou on my right hand, Till I put thine enemies underneath thy feet?" Jesus was here quoting a Psalm which tradition attributed to David. He used it as though David was the author. This is a good example of Jesus' "critical" attitude toward the Old Testament. He accepted the theories which were known to him. His knowledge was not a critical knowledge for modern scholarship places this Psalm in the Maccabean period of Jewish History. E. P. Gould, with keen insight, has added concerning this, "Inspiration does not extend to such matters of critical research as authorship." Jesus said to the Pharisees, in substance, "This is a Psalm of David where he calls Christ, Lord". The formal conception of the Messiah had been compressed, by the scribes, into the term "Son of David." For them the Messiah was dependent upon lineage. As Toy says, "By one stroke he overthrew the current theory of the Messiah and substituted a purer conception." Jesus emphasized the difference between actual sonship and spiritual sonship. He was attempting to reveal

1 Psalm 110:1; 107; 8:7; found in Matthew 22:44; Mark 12:36; Luke 20:42
3 C. H. Toy, Quotations in the New Testament, p. 64
the inability of the scribes to interpret the Old Testament teachings. The sonship from God was the important thing to Jesus and not the correspondence with a literalized prophetic announcement. "Jesus strikes the death blow to the whole method of using the scriptures which the Rabbis and scribes followed... For him conformity to scripture meant nothing, except as it concerned the ethical and spiritual." 1

Jesus experienced much persecution and disappointment during his ministry. He was living like a prophet and was being rejected by his people. He was talking with some lawyers, Pharisees, and was chiding them for their minute following of the law while they ignored the spirit of the law. The preservation of the spirit of the Law was the main emphasis of the whole prophetic movement. The prophets had attempted to keep the law in step with the increasing revelation of God and they had been persecuted for it. Jesus called to the blind and indifferent lawyers: "Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute; that the blood of all the prophets, that was shed from the foundations of the world, may be required of this generation: from the blood of Abel unto the blood of Zachariah who perished between the altar and the sanctuary;" 2 The story of Abel is found in Genesis 4 while the story of the murder of

1 C. S. Macfarland, Op. cit., p. 50 ff
2 Luke 11:49-51; also Matthew 23:35
Zachariah comes from 2 Chronicles 24:20 ff. Here Jesus is showing his knowledge of the Old Testament narratives as he uses them to illustrate his charges against the Pharisees. The use here made of them is entirely homiletical.

Another common phrase which Jesus often used was taken from Psalm 118:26; "Blessed be he that cometh in the name of Jehovah." In Matthew 23:39 we find it in the following form: "Blessed is he that cometh in the name of the Lord." It is also used in Matthew 21:9a; Mark 11:9b; Luke 19:38a; Luke 13:35. The Psalm from which this frequent quotation is made was "sung at the passover and at the feast of Tabernacles, and hence was familiar to the people." Jesus is again making homiletic use of a common utterance which had long been associated with the Messianic hope.

As Jesus hung upon the cross dying he "cried with a loud voice, saying Eli, Eli, lama sabachthani? That is, My God, my God, Why hast thou forsaken me?" Here we see Jesus, who had saturated his whole life in the religious literature of his people, turning to its words in his great hour of anguish. The call in Matthew is in the Hebrew language while Mark has Jesus using the Aramaic. There is a division of opinion as to what language Jesus actually did use. A. W. F. Blunt, in the Clarendon Bible Commentary on St. Mark, says, "The cry in Matthew is in the Aramaic form;

1 Alfred Plummer, Op. cit., p. 448
2 Matthew 27:46; Mark 15:34
in Matthew 27:46 Eli, Eli, is the Hebrew form. In the D text of both Matthew and Mark, the whole is in Hebrew Eli, Eli, lema azabthani. The Aramaic Eloï could not be misunderstood for a cry to Elijah; the Hebrew Eli might. Probably therefore our Lord used the Hebrew form. ¹ A. E. J. Rawlinson, in the Westminster Commentary on St. Mark, also believes that Jesus used the Hebrew in his shout from the cross. ² There are many scholars who agree with T. H. Robinson in saying that, "They are in Aramaic, the natural speech which Jesus had used all his life, and are an expression of his own experience." ³ The fact that Jesus lived and moved among those who spoke the Aramaic, and had intercourse through its medium daily, would lend weight to the view that this call from the cross was in Aramaic. He was in agony. In his agony his mind would naturally turn to the language with which he was most familiar.

The words which Jesus called forth from the cross are the opening words of the twenty-second Psalm. While this Psalm opens with these words of despair it is not a Psalm of despair but is the cry of a righteous sufferer who is confident of the love and protection of God in the midst of his suffering. We find here a fine insight into Jesus' personal use of his Bible. "The realm of the Old Testament language

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¹ St. Mark, Clarendon Bible, p. 263
² St. Mark, Westminster Commentaries, p. 237
being one in which he moved, it was most natural that his prayer for strength should be scripturally phrased.¹ Jesus must have spent long hours pondering the pages of scriptures and meditating on its words. He went to it for help in his hours of need. In the temptation experience we find him turning to it, and here again he bursts forth in words from the books which had meant so much to his personal life. It is doubtful that he was conscious of the fact that he was quoting at the time, but he was so filled with the thoughts from the pages of the Bible that he spontaneously burst forth in its words in this moment of great need.

We see that his use of the Writings is very similar to his manner of using the Law and the Prophets. He used it in the majority of the instances as an homiletical agent. Because of the familiarity of people with it he used it frequently to draw them closer to his words. There is one word of Jesus which best summarizes his attitude toward the Old Testament. It is not a quotation, but a simple utterance on the mountain side during his great sermon: "Think not that I came to destroy the Law or the prophets: I came not to destroy, but to fulfill." Here in Matthew 5:17 we get a clear picture of Jesus' attitude toward the religious past which was contained in his Bible. Concerning this W. C. Allen says: "Commentators have exhausted their ingenuity in attempts to explain away this passage, but its meaning is too

clear to be misunderstood. Christ is represented here as speaking in the spirit of Judaism."\(^1\) Bultman holds that these words were added by a later editor about the time of Paul.\(^2\) However this is thoroughly in keeping with our picture of Jesus and the evidence which we have viewed thus far. Jesus is a loyal, devout and conservative Jew who is turning constantly to the Old Testament for illustrative materials and for similar teachings and circumstances to cite in his teaching. He did not break with the Jewish Law and it was not his intention to abrogate any of its commands. When he did speak of the Law it was toward the end of preserving its spirit and ideal. In reading this passage, we shall have a better understanding of it if we shall follow the suggestion of Branscomb and read the word "Fulfill" as "establish." This was the actual work of Jesus, to bring the reign of the spirit of the Law in the hearts of men. A. C. Headlam says concerning this passage: "It has been maintained that this passage is later than our Lord's time, that it was inserted to represent the point of view of the Judaizing party. ...I hold that there is no passage which expresses more frequently the attitude of our Lord toward the Old Testament, and shows greater insight into His purpose, and I should hold that we might say almost quite certainly that it came from Himself. His whole attitude toward the Old Testament,

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1 The Gospel According to Matthew, p. 45
2 See D. R. Bultman, Jesus and the Lord, p. 62-75
and not merely towards the Law, was that he was fulfilling it. It is not only his attitude, but it represents exactly the characteristic of his teaching."\(^1\)

\(^{1}\) A. C. Headlam, *Jesus Christ in History and in Faith*, p. 89
With this survey of the passages in which Jesus quotes from the Old Testament we are now able to see how Jesus did use the Old Testament. It becomes quite evident that "his new teaching owed much to that literature wherein he found words, and forms of public address, as well as ideas and aspirations." However, just what was the manner in which Jesus used the Old Testament?

The first great way in which one could use the Old Testament would be to seek authority for one’s own teaching. The only time that Jesus seems to assume the "I-told-you-so" attitude was when he was engaged in a polemic with his opponents and needed to have the authority of the scriptures to back up his own teaching. This is true of Jesus’ reply to the Pharisees as they criticised him for eating with publicans and sinners. When he was engaged in the altercation with Satan in the wilderness he relies on the authority of the Law for his own answers in each of the three instances. Jesus felt himself to be in thorough keeping with the authority of the scriptures. An example of this is the reply of Jesus to the Pharisees as he was eating with the publicans and sinners. There was never a doubt in Jesus’ mind that his message was entirely in keeping with Law and the Prophets. He realized that his teachings were at variance with the

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1 G. A. Hurst, The Literary Background of the New Testament, p. 5
accepted interpretation to which the Law and the Prophets had been subjected to but he stood like a prophet as he attempted to turn people back to the spirit of the Law, which was the will of God.

Even though Jesus did rely on the authority of the scriptures he did not do it much in an obvious fashion. There are but a few times when you feel that Jesus is standing behind the protection of the Law as he opposes the religious authorities. The major way in which he relied on the scriptures for authority was in the sermonic use he made of scripture. He was constantly choosing passages, and texts, and familiar sayings or events which would impress people with the similarity of occasions and the parallel of need for a return to a similar message of the prophets or to the true spirit of the Law. I feel that this was a conscious finesse with which Jesus used the authority of the Law without brazenly hiding behind its barriers.

Another way in which Jesus used his quotations was to give examples of and point to the historical fulfillment of prophecy. It is true that he often quoted from actual prophecy and found in it a parallel situation to some event of his own lifetime. His entire interest was in building character and transforming life. He was trying to show his way of life to his generation. His biggest job was to convince them that he was right and to that end he quoted the scriptures of his day.
By far the greatest use to which the material of the Old Testament was put by Jesus in quotation was the homiletic use. As text, as illustration, as a supply of familiar material this religious literature of Israel was the most valuable source to Jesus. "To Jesus...the people, places, incidents, and figures of speech of the Old Testament were so well known that they formed the most usable material of common speech."¹ In discussing this same point Marie Louise Hummel has written, "By reason of their love for the Old Testament and their familiarity with its contents, Christ in his discourses to the Jewish people used this sacred text as a common meeting ground, as a basis upon which he established the new truths which he wished to communicate to them."² Jesus found a parallel in the condition to which Micah was preaching in 7:6 and the situation which he was facing himself in Matthew 10:35. The phrase with which Jesus praised John the Baptist was for sermonic strength.

There was no indication that this was to witness the historical fulfillment of prophecy. Many times Jesus uses figures of speech or short sentences which are familiar to the Jews and which will color his sermon and bring the listeners closer to him in a common quest for God.

Another use of Jesus for the Old Testament is to expand

¹ H. L. Willett, Our Bible, p. 149
and illuminate it in accordance with his own emphasis and message. This is different from the use of which we have already spoken. He was constantly seizing upon the essential spiritual content of the ancient laws and messages and setting them in deathless principles of spiritual truths. He was making eternal and universal what had been particular and definite. He did not come to destroy, but he came as a loyal and devout Jew building on the foundation which he had found in Jewish religion. In doing this he separated the real vital principles of action from the formal and transitory. This is the idea which Jesus meant when he said, "I came not to destroy but to fulfill." This is essentially what he was doing in his words on the decalogue found in the fifth chapter of Matthew. "Ye have heard that it was said of you in old times..." "but I say unto you..." not abrogating the old laws and regulations but trying to make this formal regulation penetrate deeper into the well-spring of life, the human heart. He realized that if the man was guiding his actions from his heart then he would be controlled by the highest and best.

The last use to which Jesus put the Old Testament was one that caused it to be such a powerful influence in his life... the use of it in his own personal religious life. We cannot have a true picture of Jesus without the fact that he was a faithful reader of the Bible, one who had much of it laid up in his heart, as a result of his Jewish training. As
Jesus repeated the Psalms by memory, or recalled the narratives of the heroes of Israel he saw before him the God of Israel. He developed a passion to hold this God, His Father, up more clearly before his fellow men. I do not feel that we can over emphasize this use to which Jesus put the Old Testament. He was constantly using it with the insight and fitness of one who had studied it and loved it. In his agony of death he called forth in the words of a Psalm. In the light of these facts we must agree with Walter Bundy when he says: "For Jesus the Old Testament was something more living, something more intimately, and intensely personal... For Jesus the Old Testament writings were devotional documents. They were sources of personal religious light and strength."¹

The second major question, upon which our study has thrown considerable light, is the question concerning the critical knowledge which Jesus possessed concerning the origin and authorship of the various books of his Bible. The majority of scholars agree that Jesus displayed no critical interest in the Bible. He attributed a Psalm to David that did not belong to him and accepted the traditional theories concerning the rest of the writings. A. S. Peake holds that Jesus did not have a critical knowledge of Old Testament origins and "never thought in his references to Moses, David

¹ The Religion of Jesus, p. 18
and Isaiah of giving an authoritative judgment on the history or mode of origin of these books. 1 The only critical attitude with which Jesus approached the Old Testament was a religious criticism. Our study leads us to agree with Borchert that "He did not regard it with the eyes of the modern historical writer. His interest in it was purely religious. For him it was the storehouse of the acts of the living and righteous God." 2 Walter E. Bundy maintains that in the history of modern Biblical criticism it would be difficult to find a more severe critic of the Old Testament than Jesus was. 3 But the type of criticism was a selective religious attitude that would build respect for the Bible and character for life rather than destroy man's faith in this wonderful book. The sole criterion of Jesus acceptance of a passage from the Old Testament was its validity in the light of his revelation of God and his will for men. "The liberty and duty of moral criticism of the Old Testament has been bequeathed to the church by Jesus himself. By his supreme indifference to many observances of the Old Testament, by his deliberate transgression of others, by his criticism of its transitory character, as also by his failure to bequeath about circumcision, sacrifice, or temple-worship, Jesus inaugurated that higher life of spirit to which the Old Testament could serve only as a stepping stone." 4

1 The Bible, p. 106  
2 Otto Borchert, The Original Jesus, p. 229  
3 The Religion of Jesus, p. 28
denial of finality to the Old Testament was combined with an attitude of reverence toward it as the record of a splendid struggle after God which he had come to fulfill.\(^1\)

We have seen that Jesus did have a critical view of the material of the Bible of his day. However we have said that this was a critical consciousness of content rather than of source and origin. This being the case, what was Jesus' opinion of the three sections of his Bible? Did he show preference and did he ignore any portions of it? Jesus did set a fine example of a discriminating use of the written word. He had an open mind to the literary and religious development of the scriptures. He did not feel that all the works were of equal value; nor did he hold that they were infallible, nor exclusive of all later revelation. When we look at the chart of the quotations\(^2\) and their sources, it is interesting to note that he ignores such books as Joshua, Judges, Ecclesiastes, Kings, Ezra, Nehemiah and Esther while I and II Samuel have but one brief excerpt in the quotations. Further examination will reveal that he takes many quotations from such writings as Isaiah, Jeremiah, and Ezekiel and often turns to the pages of the Psalms. With this in mind we must agree with Borchert when he writes: "Who can deny that he had a very clear comprehension of the value to be placed on the different books of the Old Testament."\(^3\) Jesus took many of

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2. See Appendix
his quotations from the Law and attached much value to the first five books of our Old Testament as long as they were observed and the *spirit* of the law kept. We cannot say that any one section of the Hebrew Bible attracted any more of Jesus' interest in quotation than the others for he took about as many from each. However the important portions of his teaching and message were supplemented and illustrated from the Books of the Prophets more than from the Law or the Writings. Jesus showed a decided preference for the literature of the Prophets and particularly for Isaiah.

We have seen how Jesus was a son of his people in his attitude toward his Bible. He was thoroughly at home in its pages, he thrilled to its great characters, and marveled at the depth of their teachings. Above all else he was reverent before the God that he found there revealed to him. Others of his race had forgotten God in their desire to be formally holy. Jesus stood as a Prophet pointing the people back to the essentials of vital religion and faith. In doing this he made intelligent and enthusiastic use of the Law, the Prophets and the Writings. In adopting the Jewish ideas, he at the same time recreated them and charged them with a new quality which made them more living and effectual.
DIGEST OF THE THESIS

The purpose of this study is to answer three questions: (1) What was Jesus' use of the Old Testament; (2) did Jesus show a critical knowledge of the Bible or only a general grasp of its meaning; and (3) what was Jesus' evaluation of the writings of his Bible?

The Bible at the time of Jesus contained three major sections. The five books of the Law or the Torah which was the original scripture traditionally ascribed to Moses. The books of the Former and the Latter prophets known as the Prophets or the Neviim. The books of the final section, known as the Writings or the Ketubim, were added as late as 120 B.C.

The method which was pursued in arriving at the conclusions was to consider each of the quotations separately after which the results were analyzed and the conclusions reached. It was determined that Jesus made three uses of the material he quoted from the scriptures. In the first place he used the Old Testament as a source of quotation for the authority that it would give to his preaching and his teaching. This was not always an apparent appeal for authority but came from the constant use of the scriptures which were so familiar and so revered by the Jews. The second major use to which Jesus put the Old Testament quotations was a sermonic use. The majority of the cases where
he cited a scriptural passage was for a sermonic reason. Due to the familiarity of the audience it made a splendid source for illustrations, references, familiar quotations and texts for sermons. The third way in which the scriptures were referred to by Jesus was for the purpose of fulfilling them. The fulfilling must be thought of in terms of establishing the law and the prophets, of bringing the essence of them into the hearts and lives of men. The final way which Jesus made use of the Bible gave strength and character to his other ways of employing it. That is, Jesus' use of the Bible in his personal devotional life. It would be very difficult to over-emphasize this fact in Jesus' life. He was filled to the brim with the passages which he had memorized and he was in constant contact with it, using it in his hours of need, in his temptation, in the Garden; and in his agony he cried forth with words taken from the Psalms.

Jesus accepted the traditional view of the authorship and origin of the scriptures. He did not have what we can call a critical attitude toward the Bible. However one scholar declares that he doubts if there ever was a more critical student of the Bible than Jesus. The criterion of his critical attitude, however, was an ethical one. He carefully selected the various quotations and portions which he referred to on the basis of content. This is the true type of criticism for the origin and author are of little significance if the contents is inspired.
Jesus did evaluate the various sections of the Bible. Of all the Former Prophets, Joshua, Judges, Samuel, and Kings he only quoted once, while more than a dozen quotations were taken from Isaiah and the other prophets had a large number. The section of the Prophets was the most important in his teaching and preaching. The Law was also held in high esteem by Jesus. He felt that his teaching was in keeping with the spirit of it. He accepted it and set about through his ministry to interpret it to his followers.
APPENDIX
Old Testament passages quoted by Jesus in the Synoptics:

**Genesis- (Law)**
- 1:27 - Matt 19:4-6; Mark 10:6-8
- 2:24 - Matt 19:5; Mark 10:7
- 5:2 - Matt 19:4-6; Mark 10:6-8

**Exodus- (Law)**
- 3:15 - Matt 22:32; Mark 12:36; Luke 20:37
- 20:7 - Matt 5:33
- 20:12-16 - Matt 19:18-19; Mark 10:19; Luke 18:20
- 20:12 - Matt 15:4; Mark 7:10
- 20:14 - Matt 5:33; 19:18; Mark 10:19; Luke 18:20
- 21:17 - Matt 15:46; Mark 7:10
- 21:24 - Matt 5:38

**Leviticus- (Law)**
- 19:12 - Matt 5:33
- 20:9 - Matt 15:4; Mark 7:10
- 24:20 - Matt 5:38
- 29:18 - Matt 5:43

**Numbers- (Law)**
- 30:2 - Matt 5:33

**Deuteronomy- (Law)**
- 5:16 - Matt 15:4; Mark 7:10
- 6:12 - Matt 4:10; Luke 4:8
- 6:16 - Mark 4:7; Luke 4:12
- 8:3 - Matt 4:14; Luke 4:4
- 19:15 - Matt 18:16
- 19:21 - Matt 5:38
- 23:21 - Matt 5:33; 19:18

**I Samuel- (Prophets)**
- 15:22 - Matt 12:7

**II Chronicles- (Writings)**
- 15:6
Psalms—(Writings)
8:2- Matt 21:16
8:7- Matt 22:44; Mark 12:36; Luke 20:42
11:17- Matt 5:7
22:1- Matt 27:46; Mark 15:34
24:4- Matt 5:8
33:26- Matt 5:7
37:1- Matt 5:5
42:6-
55:1-2- Matt 5:6
62:12- Matt 16:27
72:3-7- Matt 5:9
85:11- Matt 5:9
107- Matt 22:44; Mark 12:36; Luke 20:42
117- Matt 21:42; Mark 12:10-11; Luke 20:17
118:22- Matt 21:42; Mark 12:10; Luke 20:17

Proverbs—(Writings)
12:20- Matt 5:9
24:12- Matt 16:27

Isaiah—(Prophets)
5:12- Matt 21:33; Mark 12:2; Luke 20:9
20:12- Matt 5:3; Luke 6:20
29:15- Matt 15:8-9; Luke 7:6-7
56:7- Matt 21:13; Mark 11:17; Luke 19:4
61:13- Matt 5:3; Luke 6:2
66:2- Matt 5:3; Luke 6:20

Jeremiah—(Prophets)
7:11- Matt 21:13; Mark 11:17; Luke 19:4
37:34- Matt 21:13; Mark 11:17; Luke 19:4

Ezekiel—(Prophets)
34:2- Matt 26:31; Mark 14:27
Daniel - (Writings)
7:25-7 - Matt 5:10; Luke 12:32

Hosea - (Prophets)

Jonah - (Prophets)

Micah - (Prophets)

Zechariah - (Prophets)
13:7 - Matt 26:31; Mark 14:27

Malachi - (Prophets)
3:1 - Matt 11:10; Mark 1:2; Luke 7:27
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