

本文作者認為瑪竇福音在三方面增補了馬爾谷福音的敘述。

試簡述其中兩方面。

請以中文作答。時限：90 分鐘

## Why Did Matthew Write a Gospel?

Daniel J. Harrington, SJ

Most New Testament scholars today regard Matthew's gospel as a revised and expanded version of Mark. They also recognize that Mark's gospel was a pioneering literary and theological achievement in its own right. Nevertheless, it seems that while leaving Mark's basic geographical-theological outline in place, both Matthew and Luke independently felt the need to improve on Mark. In doing so they most obviously added material—infancy narratives, teaching materials (parables, aphorisms, beatitudes, etc.), and appearances of the risen Jesus—to which Mark apparently did not have access. As a careful editor, Matthew also felt the need to improve Mark's Greek, to omit what he considered some unnecessary details, and to introduce a more logical order into some of Mark's narratives.

This essay explores three major reasons why Matthew revised Mark: to expand the corpus of Jesus' wise teachings, to root Jesus more firmly in the Jewish tradition, and to locate his community in its current historical situation. Even those who do not accept the "Two Source" solution to the

④ Synoptic Problem—Matthew and Luke independently used Mark and the ⑤ Sayings Source Q, along with their own special traditions designated as M and L, respectively—can at least affirm that these three elements are prominent in and characteristic of Matthew's gospel as it now stands.

### To Expand the Corpus of Jesus' Wise Teachings

Mark portrayed Jesus as a powerful healer and miracle worker as well as a wise teacher. However, he also insisted that Jesus cannot be fully understood without confronting the mystery of the cross. Early in Mark's narrative the people in the synagogue at Capernaum proclaim Jesus as bringing "a new teaching—with authority" (Mark 1:27). The Markan Jesus teaches

① 瑪竇

② 馬爾谷

③ 路加

④ 對觀福音問題

⑤ 言論集"Q"

⑥ 舊法科

by means of short debates or controversy stories (Mark 2:1-3:6; 11:27-12:44), parables about the kingdom of God (4:1-34), instructions for disciples on the way to Jerusalem (8:22-10:52), and the eschatological discourse (13:1-37).

In revising Mark's narrative about Jesus, Matthew greatly expanded the content of Jesus' teaching. He did so by including what was available to him from the Sayings Source Q and from the special material usually designated as "M." Q seems to have been an anthology of Jesus' teachings used independently by Matthew and Luke. It is hard to know whether the special M material constituted one source or several, and whether it existed in oral or in written form. However, it is clear that Matthew used both Q and M material to add substantially to Mark's portrayal of Jesus as a wise teacher.

The most obvious example of Matthew's program of expanding the content of Jesus' teaching comes with the Sermon on the Mount in chapters 5-7. The sermon is Jesus' first great public action in Matthew's narrative. The evangelist seems to have assembled the sermon largely out of traditions he found in Q and M, and to have

given it the form of a wisdom instruction like those in Proverbs (especially chaps. 1-9 and 22-24) and the book of Sirach. After declaring "happy" or "fortunate" some unlikely persons (the poor in spirit, those who mourn, the meek, etc.), the Matthean Jesus

challenges his followers to strive for a righteousness superior to that of the scribes and Pharisees (5:20). Next, in the so-called Antitheses (5:21-48), he urges his followers to go beyond the letter of the Old Testament Law and get to its spiritual roots. Then in 6:1-18 he insists that his disciples must perform their acts of piety—almsgiving, prayer, and fasting—without public display and with the intention of worshiping God rather than gaining a reputation for holiness. Finally, in 6:19-7:12 the Matthean Jesus treats various topics, including not serving God and mammon (6:24), not giving in to anxiety (6:25-34), and living by the Golden Rule by treating others as you wish them to treat you (7:12). The sermon ends with instructions about putting Jesus' wise teachings into practice (7:13-27). By introducing his account of Jesus' public ministry with this very substantial sample of the wisdom of Jesus, Matthew has greatly expanded and enriched Mark's portrayal of Jesus as a wise teacher.

*Matthew portrays Jesus especially as a teacher of wisdom.*

① 山中聖訓

② 箴言篇

③ 德訓篇

④ 法利塞人

St. Matthew beside a desk copying the beginning of his gospel. Greek Gospels and Praxapostolos, Constantinople, 12th century.

In addition to the Sermon on the Mount, Matthew includes four more major speeches by Jesus. In the Missionary Discourse (10:5–11:1) Matthew blends material from various sources to provide instructions for disciples about how to carry out their mission of proclaiming God’s kingdom and what they might expect by way of opposition. In the Parables Discourse (13:1-52) Matthew takes over most of Mark 4:1-34 and enriches it greatly with several more parables about the kingdom of heaven. In the Community Discourse (18:1-35) he highlights the importance of being humble, avoiding scandal, and being willing to forgive others as key virtues in a Christian community. And in the Eschatological Discourse (24:1–25:46) Matthew greatly expands Mark 13:1-37 with several parables emphasizing the need for constant vigilance in the face of the coming kingdom and with the great judgment scene at which the glorious Son of Man<sup>①</sup> presides. These five great speeches enable Matthew to display the wisdom of Jesus in depth and to provide the most obvious structural marker in his gospel, reminiscent of the five books of Moses in the Torah.<sup>②</sup>

### To Root Jesus More Firmly in the Jewish Tradition

Matthew roots Jesus most firmly in the Jewish tradition by opening his gospel with a genealogy (1:1-17) that identifies him<sup>③</sup> as the messiah and links him directly not only with Abraham<sup>④</sup> and David<sup>⑤</sup> but also with the exilic generation. By including four “unusual” women—Tamar<sup>⑥</sup>, Rahab<sup>⑦</sup>, Ruth, and Bathsheba<sup>⑧</sup>—Matthew also prepares for the even more unusual (virginal) conception of Jesus and eventually the mission to “all nations” (28:19). Matthew’s infancy narrative is also remarkable for its many “fulfillment” quotations from the Old Testament (1:23; 2:6, 15, 18, 23). Throughout the rest of the gospel and again especially in the passion<sup>⑨</sup> narrative Matthew supplies more Old Testament quotations to remind his readers that Jesus fulfills the will of God as it has been revealed in the Jewish Scriptures.<sup>⑩</sup>

In describing the infant Jesus’ narrow escape from King Herod in chapter 2, Matthew surely evokes the figure of Moses and the perils of his birth and infancy in the early chapters of Exodus<sup>⑪</sup>. This in turn prepares for Jesus’ role in the Sermon on the Mount as the authoritative interpreter of the Law of Moses. Just as Moses received the Torah on Mount Sinai<sup>⑫</sup>, so Jesus delivers his commentary on it on a mountain in Galilee. The Matthean Jesus claims that he has come “not to abolish but to fulfill” the Law and the prophets (5:17-19). He then proceeds to illustrate his program with six antitheses (5:21-48) in which he shows how to go to the roots of the Torah’s teachings and avoid infringing its laws. In describing the miracles of Jesus in chapters 8–9, Matthew very likely was reminding his first readers of other great biblical miracle workers—Moses, Elijah, and Elisha.<sup>⑬</sup>

In sending out his twelve apostles to continue his mission, Jesus restricts them to “the lost sheep of the house of Israel” (10:6). In his encounter with

① 人子

② 妥拉 (即法律書)

③ 彌巴郎

④ 達味

⑤ 塔瑪爾

⑥ 辣哈布

⑦ 盧德

⑧ 巴特舍巴

⑨ 苦難敘述

⑩ 黑落德王

⑪ 出谷紀

⑫ 西乃山

⑬ 加里肋亞

⑭ 厄里垂

⑮ 厄里叟

the <sup>①</sup>Canaanite woman Jesus affirms again that he was sent “only to the lost sheep of the house of Israel” (15:24), though he comes to learn from their conversation that he also has obligations to those outside Israel. And, as the climax of the gospel, the risen Jesus entrusts his disciples with the mission to all the nations of the world (28:16-20).

Within Israel, however, the Matthean Jesus has many rivals and opponents. On several issues his debates with them fit well into the context of first-century Jewish controversy: the definition of work on the Sabbath, grounds for divorce, swearing oaths and vows, observing ritual purity, the resurrection of the dead, and

so on. Even where Jesus’ positions on these matters may seem radical or extreme, he appears to share an agenda with his Jewish colleagues and to feel the need to address these matters. Jesus’ chief opponents during his public ministry, according to Matthew, are the Pharisees, the very group with which Jesus probably had the most

*Matthew locates Jesus within Judaism and his community in its contemporary world.*

in common. They are depicted negatively throughout the gospel as controlling “their synagogues” (4:23; 9:35; 10:17; etc.). The Pharisees are on the watch to catch Jesus and his followers violating the Sabbath rest (12:1-14), and they even accuse Jesus of acting out of the power of the prince of demons and so are guilty of the “unforgivable sin” (12:22-32). They maliciously seek to trap Jesus in debates about divorce (19:1-9) and paying taxes to the emperor. And in chapter 23 Matthew ignites the already incendiary material he found in Q (see Luke 11:37-53) into a brutal and devastating denunciation of the Pharisees and scribes for hypocrisy in their claim to provide spiritual leadership for the Jewish people.

### To Locate His Community in Its Current Historical Situation

The Jewish Christian evangelist we call Matthew seems to have written his gospel around 85–90 C.E. (after the destruction of Jerusalem and its temple in 70 C.E.), in a major Greek-speaking city with a large Jewish population (Antioch <sup>②</sup>is a good candidate), for a largely Jewish Christian community.

The current historical situation of this community involved both the crisis facing all Jews after 70 C.E. and the reality of life under the Roman empire. While giving much solid information about Jesus around 30 C.E., the evangelist also had his eye on events in his own time, some sixty years later. Thus Matthew’s gospel should be read on two levels: the time of Jesus and the time of the Matthean community. Here our focus is on the latter.

The three pillars of Judaism in Jesus' time were the land of Israel, the Jerusalem temple, and the Torah (the Law of Moses). After the events of 70 C.E. the temple lay in ruins and the land was even more firmly in Roman hands. Various Jewish groups responded in different ways. The apocalypticists (see 4 Ezra and 2 Baruch) looked for a decisive divine intervention in which God's promises would be fulfilled and Israel and its Messiah would be vindicated. The military insurgents (Zealots, Sicarii, etc.) set about planning a new revolt against the Romans, which turned into the failed Bar Kokhba Revolt of 132-135 C.E. The early rabbis collected the sayings of great teachers of the past and organized a program of Torah observance that might issue in a truly "Holy Israel."

Meanwhile, Jewish Christians like Matthew pointed to Jesus of Nazareth as the embodiment and authoritative interpreter of the Jewish tradition, and the community gathered in his name as the divinely-willed keeper of the best in the Jewish heritage. While eventually open to Gentiles (28:19-20), the Matthean community viewed itself as the answer to the crisis facing all Jews in the late first century. That conviction also helps explain the vehemence of this gospel's harsh critiques of the scribes and Pharisees, since the early rabbis regarded them as their intellectual and spiritual predecessors.

Wherever Matthew's community may have resided, they were part of the Roman empire. So they had to explain how it happened that their hero, Jesus of Nazareth, had been executed under Pontius Pilate. And they also had to distance themselves from the Jewish insurgency of 66-73 C.E. By including in his passion narrative the dream of Pilate's wife (27:19) and having the Jewish crowd take responsibility for Jesus' death ("his blood be on us and on our children," 27:25), Matthew mitigated the official Roman involvement and shifted the blame to the Jewish leaders and those influenced by them. He also noted that Jesus did not prevent his followers from paying taxes (17:24-27; 22:15-22), and his characteristic phrase "the kingdom of heaven" may have suggested that the Christian movement looked for an otherworldly kingdom and so did not threaten the earthly rule of the Romans.

Daniel J. Harrington, SJ, professor of New Testament at the Boston College School of Theology and Ministry, and editor of *New Testament Abstracts*, is the author of *The Gospel of Matthew* in the *Sacra Pagina* commentary series (Liturgical Press, 1991; reprinted with an updated bibliography, 2007).



- ① 厄斯德拉四書 (偽經)
- ② 巴路克二書 (偽經)
- ③ 巴爾哥劍巴叛變

- ④ 納匝肋
- ⑤ 比拉多