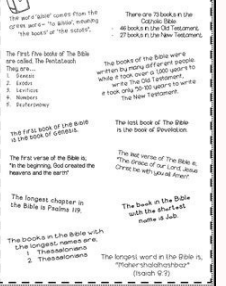


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HYSSOP: THE HOLY HERB AND ITS USES

by
 Denise Alvarado

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INTRODUCTION TO *Mattityahu* (MATTHEW)

Opening with Yeshua's genealogy, the Gospel of Matthew (written between 58 and 68 c.e.) is a smooth transition between the *Tanakh* and the story of Yeshua. Written from a deeply informed Jewish perspective, it draws heavily on the Hebrew Scriptures and on first-century Jewish customs and thought to portray Yeshua as the promised Messiah. Matthew is composed for a Jewish audience with a threefold purpose, united in his presentation of Yeshua the Messiah as Immanuel El, "God is with us," fulfilling the promises and teachings of the *Tanakh*: (1) It is *didactic*, emphasizing Yeshua as teacher and directed primarily to his Jewish followers. Each of the five divisions concludes with a major teaching section ending with "When Yeshua had finished" speaking these things (7:28; 11:1; 13:53; 19:1; 26:1). These divisions reflect the five books of Moshe (Moses), indicating that Yeshua is a teacher who, like Moshe, loves the *Torah* and shows others how to also. (2) It is *apologetic*, presenting Yeshua to the wider Jewish community as the fulfillment of the messianic hope rooted in the *Tanakh* and the *Nevi'im* (Prophets). More than the authors of the other Gospels, Matthew draws upon the *Tanakh* and employs Mosaic imagery (plus some reflections of Daniel in the closing chapters). The apologetic emphasis encourages Yeshua's followers to strengthen their faith amid mounting tension with the wider Jewish community. (3) It is *polemic*, countering the Jewish majority's and authorities' rejection of Yeshua. Throughout the ages, misunderstanding of this aspect of Matthew has led to tragic abuse of the book to vilify the Jewish people. However, if we understand Matthew as written for and among the Jewish people, then we read its criticisms of various Jewish parties not as fuel for anti-Semitism but as a sort of internal debate, the kind of which also appears in the Talmud and other rabbinic writings.

OUTLINE

- I. Arrival of the King 13-3:12
- A. Birth and early years 13-3:12
- B. Immersion and temptation 3:13-4:11
- II. Proclamation of the King 4:12-25
- A. Calling the taxidist 4:12-25
- B. Sermon on the Mount 5:1-7:29
- C. Healing, teaching, miracles 8:1-16:12
- III. Rejection of the King 16:13-28
- A. Preparing the taxidist 17:1-13
- B. The transfiguration 17:1-13
- C. Healing, teaching, miracles 17:14-26:34
- IV. Crucifixion of the King 21:1-26:16
- A. The final week 26:17-36
- B. The Last Supper 26:17-36
- C. Yeshua on trial 26:37-27:25
- D. The crucifixion and burial 27:26-66
- V. Resurrection of the King 28:1-20

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