

not forget about commitment to the poor: orphans and widows (1.17). and those who are in immediate need (2.15).

The Letter of James is relevant especially today, when the gap between the rich and poor is broadening. The solutions proposed are usually located on the horizontal plane and are expressed in terms of help of the rich for the poor, or of helping the poor to help themselves in eradicating poverty. Without the renewal of religion, faith in eternal life and the consciousness of the limits of one's own existence, it is difficult to find a sufficient motive for wealthy people to distance themselves from their wealth. Faith is the ultimate sphere which is capable of radically changing a person's attitude towards wealth and of opening him up to the needs of the poor.

ANDRZEJ KOWALCZYK
Gdańsk-Oliwa Seminary

THE GENRE OF THE GOSPEL OF MATTHEW

The genre of the Gospel of Matthew as of the other Gospels has been an object of discussion for nearly a hundred years. There are many opinions on this subject. Two of them are the most widespread: the opinion of Wendland (1912), according to which the Gospels are popular narratives, and the opinion of Votaw (1912), that the Gospels belong to the genre of biography. The first one was taken over by K.L. Schmidt (1923), who likens the Gospels to "Kleinliteratur". Schmidt calls the evangelists "naive popular narrators". A similar opinion was proclaimed by M. Dibelius (1933) and R. Bultmann (1972). According to Bultmann the Gospels are not biographies because we do not find in them interesting historical and biographical themes such as, the human personality of Jesus, His family, education, development, appearance and character.

In the second half of the twentieth century many scholars have taken the side of Votaw, modifying his opinion a little. We can list here: M. Hadas and M. Smith (1965), J.M. Robinson and H. Koester (1971), Talbert (1977), L. Schuler (1982), and K. Berger (1984). Dormier and Frankmölle (1984) are a little cautious about including the Gospels among the biographies known in antiquity.

But, there still are scholars who disagree with the opinion of Votaw and similar opinions. At the meeting in Tübingen in 1982 R. Guelich denied the thesis of Schuler and stated that the Gospels had no parallels in Jewish and Greco-Roman literature. This opinion is shared by A. Dihle (1983), F.G. Downing (1985), and P. Stuhlmacher (1985).

It seems certain to us that neither the opinion of Wendland - Schmidt nor that of Votaw, with various modifications, is correct. First of all it is wrong to assume that Matthew read some biographies of Greek philosophers, and even more to believe that he wanted to follow them. Matthew does not want to know anything outside of the Judaic tradition; the Greco-Roman world is

alien to him. Let us take into consideration that he does not recall in his Gospel the chronology used in the empire: Jesus was born "during the reign of King Herod" (2,1). The division of Jesus' genealogy into three parts of fourteen generations was more important for him than the name of Caesar.

Matthew, who was writing about Messiah for the Jews, must have looked for models for his work not in the classical, but in the biblical literature. The Bible of the Old Testament prophesied Messiah; it was known that his activity would be similar to the activity of Moses. The people were expecting a new Moses and a new exodus. There is no doubt that the Christian community in Jerusalem considered Jesus a new Moses. If the sermons of Peter and the sermon of Stephen in the Acts 1-7 well reflect the earliest teaching of the Jerusalem community, we may say that the Moses typology plays a very important role in it. Of the several texts of the Old Testament quoted in these sermons only one is quoted twice, namely the one on the "prophet as Moses" from Deuteronomy 18,15: "A prophet like me will the Lord, your God, raise up for you among your own kinsmen; to him you shall listen" (cf. Acts 3,22-23 and 7,37). Jesus is not called the second Moses in the Gospels; nevertheless, according to R. Bloch, the Gospels are a very distinct witness of the vitality of the idea of a second Moses and a new exodus in the time of Jesus. Elements of the Moses typology in Matthew are supported by so many scholars that we can name only a few of them, for example: J. Danielou (1950), A. Descamps (1955), R. Bloch (1955), J. Dupont (1956), G.H. Thompson (1960), J.C. Fenton (1963), A. Heising (1966), R.N. Longenecker (1970), W.D. Davies (1970), W.R. Stegner (1990).

But Christians of Judaic origin were convinced that Jesus was not only a new Moses - but also a new Joshua, and his activity was a new conquest of the promised Land. We have a trace of this idea in the Epistle to the Hebrews 4,8-9 and 4,14.

Where did Matthew have to look for a model for his work on Jesus? Obviously in the Pentateuch or in the Hexateuch. Yet there is a problem: the Gospel does not parallel the Hexateuch either with regard to its extent or with regard to its style. We have in the Pentateuch and Hexateuch long narratives and vast collections of laws, while in Matthew the narratives are short and the same can be said about its collection of Jesus' ethical teaching. Still, does he not repeat some literary structures of the Pentateuch in his work? The accurate analysis of Matthew and the Pentateuch points out very interesting similarities relating to the order of themes and composition.

However, before we present the clearest similarities, we will try to show that typology is the best way to explain some very difficult literary problems of the Gospel of Matthew.

(1) Omission of the youth of Jesus. Matthew omits nearly thirty years of the life of Jesus - from birth to the baptism in Jordan. Such a gap is hard to understand if the Gospel is a biography. Yet, it becomes understandable when we accept that Matthew follows the story of Moses in the book of Exodus. There, the youth of Moses is also omitted.

(2) One journey to Jerusalem. John in his Gospel writes about three feasts of Passover and about the preaching of Jesus during three other feasts. In the Synoptic Gospels the activity of Jesus is showed as one journey through Galilee to Jerusalem and we read only about one feast of Passover. That is not a mistake. Such a presentation of the activity of Jesus results from typology. Galilee is called "heathen Galilee" by Matthew (4,15). Jesus gathers his people in Galilee and leads them to Jerusalem, the symbol of the new promised Land. His teaching on a mountainside, in the desert, along the Sea of Galilee resembles the first exodus.

(3) Division of the activity of Jesus into two parts. Matthew divides Jesus' activity into two parts: Galilee and Jerusalem. Such a division does not fit the Gospel of John, or history. Yet it fits the typology. First of all Matthew shows Jesus as a new Moses (the activity in Galilee), next as a new Joshua (the activity in Judea). Matthew marks these two parts very clearly. Beginning the narrative of Jesus' teaching, he writes, "When Jesus heard that John had been arrested, he withdrew to Galilee" (4,12); after the ecclesiological sermon and the parable of the merciless official he writes, "When Jesus had finished this discourse, he left Galilee and came to the district of Judea across the Jordan" (19,1). Every attempt to define the composition of the Gospel of Matthew without taking into consideration its division into two parts as an essential element will be wrong.

(4) Doublets of themes. It is correctly maintained that Matthew has a tendency to arrange the texts of his Gospel according to their themes. As we know, blocks of themes are a feature of his Gospel. But this affirmation is not always true. There are doublets of some themes in Matthew. Very often these doublets are explained as due to the influence of sources which Matthew had at his disposal. But I would like to emphasize a certain literary fact, namely that, with one exception, all the explicit doublets of themes in Matthew (five cases) are found in places parallel to the same themes in the Pentateuch:

(1) In the Sermon on the Mount there is a text on prayer which occurs twice (6,5-15 and 7,7-11). And in the Book of the Covenant in Exodus there is a collection of cultic laws which occurs twice (20,22-26 and 23,14-19).

(2) In the Sermon on the Mount there is a logion on rejecting an occasion for sin (5,29-30) and it is next repeated in the ecclesiological sermon (18,8-9).

Matthew uses this logion the second time in parallel to the warning about idolatry (Deut 13,2-9). (3) Matthew writes on the divorce twice: first in the Sermon on the Mount (5,32) in relation to the commandment "You shall not commit adultery!" and then again in 19,1-9 as a commentary on, the precept about divorce in Deut 24,1-4. (4) In the Sermon of the Mission Jesus predicts the persecution of His disciples (10,17-22) and He talks about the persecution also in the Eschatological Sermon (24,9-13). Matthew includes the same theme for the second time in relation to the text on persecution of the saints in the passage of the Book of Daniel 11,14-35 which he follows in writing this sermon. (5) Pharisees ask Jesus for a sign from heaven twice (12,38-42 and 16,1-4). These two controversies are related to the texts on the rebellion of Korah, where we find the theme of the sign, too (Numbers 16 and Deuteronomy 11,6).

Why does Matthew write twice on the same theme? He does it because of the typology: the Pentateuch is for him the type of the work that he is writing; he is fitting his themes and their order to it.

Now we may turn to the similarities in composition between the Gospel of Matthew and the Pentateuch.

(1) Five sermons. According to A. Schlatter (1923) and B.W. Bacon (1930), the five sermons that end with the formula "When Jesus had finished these parables" (13,53) are the basic element of the structure of the Matthew's Gospel. According to them, the Gospel consists of five parts besides the introduction and conclusion. Each of these five parts contains a narrative section and a sermon. Five parts is not coincidental: it is a parallel to the Pentateuch. The idea of five books in Matthew has been accepted by many scholars.

Ph. Rolland (1972) thinks that individual sermons in Matthew correspond to individual books in the Pentateuch: the Sermon on the Mount, to Deuteronomy; the sermon of the Mission to Numbers; the sermon of parables, to Leviticus; the ecclesiological sermon, to Exodus; the eschatological sermon, to Genesis. We must say, however, that this hypothesis is hard to support. Nevertheless, I am convinced that the idea of a relationship between the sermons in Matthew and some parts of the Pentateuch is correct.

Detailed comparative analysis of the Sermon on the Mount leads us to the conclusion that Matthew writes this sermon in relation to the first collection of the law in the book of Exodus, called the Book of the Covenant (Ex 20,23-23,33) including also the narrative on the covenant at Mount Sinai (Ex 19,1-20,21). All the themes in the Sermon on the Mount are related, in the same order (except for some of them), to the themes in these five chapters in the

book of Exodus. I cannot discuss them all, but let us at least see some of them.

At the beginning of Ex 19-23 God defines the duties and privileges of Israel: "you shall be my special possession, dearer to me than all other people... You shall be to me a kingdom of priests, a holy nation" (Ex 19,5-6). At the beginning of the Sermon on the Mount we can hear about the privileges and duties of Jesus' disciples: "How blest are the poor in spirit: the reign of God is theirs." (Matt 5,3), "You are the salt of the earth..." (Matt 5,13). After the definition of the duties of the people, the author of the book of Exodus places the people's declaration that they will keep the covenant with God (Ex 19,8). After the definition of the duties of the disciples Matthew places the explanation of Jesus that He did not come to abolish the law (Matt 5,17). Next in the book of Exodus we have the Decalogue, and in the Sermon on the Mount, seven antitheses which in part relate to the Decalogue. In the book of Exodus after the Decalogue we find laws concerning acts of worship (Ex 20,22-26). In Matthew after the antitheses we find logions about religious duties (Matt 6,1-11). The Book of the Covenant ends with an encouragement to keep the law (Ex 23,22-31). The Sermon on the Mount ends with the parable on building on the rock, with the same theme.

Jesus' next sermon, the sermon of the Mission (Matt 10), has a scheme similar to the sermon of Moses delivered to the twelve scouts (Num 13,17-20). Both contain a statement of the place of mission, of its purpose, an instruction and an encouragement.

The sermon of parables about the Kingdom of Heaven (Matt 13) has many elements in common with Num 33-36, whose substance is orders of Yahweh relating to the conquest and division of the Promised Land and a description of the Promised Land which is unique in the Pentateuch. In relation to the description of the Promised Land Matthew presents a new Promised Land, the Kingdom of Heaven.

The ecclesiological sermon (Matt 18) has many common elements with the fragment of Moses' sermon, the theme of which is the appointment of elders (Deut 1,9-18). In both texts it is said how to settle disputes among the people.

Concerning the eschatological sermon (Matt 24-25), it is probable that in the writing of it Matthew considered the themes of the last sermons of Moses in Deut 27,11-28,69 and 29,3-20 and the last sermons of Joshua (Jos 23,1-16 and 24,1-15). In all of these sermons we find the same elements, that is repeated encouragement to be faithful to God and warnings against infidelity.

Thus not only does Matthew have five sermons to match to the five books of the Torah, but also their content is related to some texts in the Torah.

We see similarities between the Gospel of Matthew and the Pentateuch in the narrative blocks too.

The first narrative block, up to the Sermon on the Mount, begins with genealogy, that is a short history of the covenant from Abraham to Jesus. And in this sense the genealogy corresponds to the first book of the Pentateuch, which contains among others the story of the covenant from Abraham to Joseph.

The narrative block after the Sermon on the Mount is composed of pericopes which we can easily be put in relation to passages succeeding the Book of the Covenant. For example the cleansing of a leper (Matt 8,1-4) and the Ratification of the Covenant (Ex 24,1-8). Jesus orders the cured leper to go to the priests and to make an offering as evidence. Moses offers a sacrifice that is to be a testimony too.

Pericopes in the narrative block after the sermon of the Mission (Matt 11,2-12,50) have many themes in common with the story of the people's rebellion against Moses (Num 20,1-13). For example, the disciples of John ask Jesus, whether He is the Messiah. Christ warns "Blest is the man who finds no stumbling block in me" (Matt 11,6): in the other words, one must not doubt. In Meribah Moses and Aaron doubted.

In the narrative block after the sermon about the Kingdom of the Heaven (Matt 13,54-17,27) Matthew explicitly recalls the book of Deuteronomy. In Deut 4,34 we can read: "Or did any god venture to go and take a nation for himself from the midst of another nation, by testings, by signs and wonders, by war..." Matthew in this block tries among other things to point out how "testings, signs, wonders and wars" are repeated during the new exodus. We have here four sections almost each of which contains successively a testing, a sign, a wonder and a war. When we talk about the war in the Gospel, we think about Jesus expelling demons.

The narrative block following the ecclesiological sermon (Matt 19-23) has six common themes with the book of Deuteronomy and the book of Joshua in the same order.

Detailed comparative analysis of Matthew and the Hexateuch leads us to the conclusion that Matthew also fitted the number of the events described in the Gospel to similar events in the story of the exodus and the conquest of the Promised Land in the Hexateuch. We remember that Matthew divided the activity of Jesus into two parts: Galilee and Judea. If we count how many times Jesus changes his place of activity in the first part (Matt 3,13-18,35), it will appear that there are forty-two changes, which is the same number as the number of stages in Israel's journey in the desert during the exodus according to the table in Num 33,1-49.

In the first part of the Gospel there are ten cases of people objection against Jesus (9,3-8. 11-13. 34; 12,2-8. 9-14. 24-37. 38-42; 13,57-58; 15,1-14; 16,1-4), which is the same number as that of complaints of Israelites to Moses in the time of the exodus (Ex 14,11-14; 15,24; 16,1-8; 17,1-7; Num 11,1-3. 4,35; 21,4-9; 13,30-14,10; 16,1-17,5; 17,6-26).

In the first part of the Gospel Matthew mentions one time when Jesus cured possessed men (4,23-25) and seven times describes the victory of Jesus over Satan (4,3-11; 8,16. 28-34; 9,32-34; 12,22-24; 15,21-28; 17,14-21). In the story of exodus from the stage at Ramses to the death of Moses we read about the victory of God over the Pharaoh in the Red Sea and about six victories of Moses over the pagans (Ex 14,23-31; 17,8-18; Num 21,1-3. 21-31. 32. 33-35; 31,1-12).

In the story of exodus Moses acts near some mountain five times (Ex 17,10-13; 19,3-34,4; Deut 2,1-4; Num 20,23-29; Deut 34,1) which is the same number of times as Jesus is found on some mountain in the first part of the Gospel (4,8-11; 5-7; 14,23; 15,29; 17-1-8).

Jesus gives bread to the people in the desert twice, and in the story of exodus God gives quails to the people in the desert twice (Ex 16,13; Num 11,31-32).

In the second part of the Gospel of Matthew from 19,1 to the description of the burial of Jesus (27,66) we find, in turn, a number of similarities to the story of wars of Joshua in Canaan (Jos 1,1-11,15).

In this part in Matthew we have a mention of five wonders (20,29-34; 21,14. 18-22; 27,45. 51-53). In the book of Joshua we also have a mention of five wonders (Jos 3,14; 4,18; 5,13-15; 6,20, 10,11; 10,12-24).

Jesus cleaned out the temple and eleven times had a discussion with his adversaries (Matt 19,3-12; 21,12-13. 15-17. 23-27. 28-32. 33-46; 22,1-14. 15-22. 23-33. 34-40. 41-46; 23,1-39). And the author of the book of Joshua writes about twelve battles of Joshua (Jos 6,1-25; 8,9-29; 10,7-15. 16-28. 29-30. 31-32. 33. 34-35. 36-37. 38-39. 11,1-9. 10-15).

On the basis of these literary data we must affirm that Matthew did not want to write a biography of Jesus; he wanted to give the new people of God a new Torah (or a new Hexateuch). He followed to some degree the structure of the Torah, especially the order of the themes and the number of events described. Thus Moses' typology had essential influence on the redaction of the Gospel. We may say that as regards the genre of this Gospel, it is typological history, a genre which is new and unique. It is not *Kleinliteratur*. The lack of interest in chronology, the fragmentary presentation of the Jesus' life are not a sign of naivety; all this is due to redactional assumptions. For Mat-

thew, similarities with the Pentateuch were more important than correct chronology.

Bibliography:

- Aune D.E. "The Gospels. Biography or Theology?" *BibRev* 6 (1990) 14-21.
- Bauer D.R., "The Structure of Matthew's Gospel. A Study in Literary Design", *JSNT Supplement Series* 31, Sheffield 1988.
- Bloch R., "Quelques aspects de la figure de Moïse dans la tradition rabbinique", in *Moïse l'homme de l'Alliance*, Paris 1955, 93-170.
- Burridge R.A., *What are the Gospels? A comparison with Graeco-Roman Biography*, Cambridge 1992.
- Danielou J., *Sacramentum Futuri. Etudes sur les origines de la typologie Biblique*, Paris 1950.
- Davies W.D., *The Setting of the Sermon on the Mount*, Paris 1970.
- Descamps A., "Moïse dans les Evangiles et dans la tradition apostolique" in *Moïse l'homme de l'Alliance*, Paris 1955, 171-180.
- Guelich R., "The Gospel Genre" in *Das Evangelium und die Evangelien: Vorträge vom Tübinger Symposium 1982*, ed. P. Stuhlmacher (WUNT 28), Tübingen 1983, pp. 183-219.
- Gundry R.H., "Recent investigation into the Literary Genre Gospel" in R.N. Longenecker and M.C. Tanney, *New Dimensions in New Testament Study*, Grand Rapids 1974.
- Rolland Ph., *From the Genesis to the End of the World. The Plan of Matthew's Gospel*, *BTBull* 2 (1972) 3-17.
- Sanders E.P.- M. Davies, *Studying the Synoptic Gospels*, London 1989.
- Shuler P.L., *A Genre for the Gospels: The Biographical Character of Matthew*, Philadelphia 1982.
- "The Genre(s) of the Gospels" in *The Interrelations of the Gospels* edited by D.L. Dunkan, Leuven 1990, pp. 459-483.
- Stuhlmacher P., "The Genre(s) of the Gospels: Respons to P.L. Shuler" in *The Interrelations of the Gospels* edited by D.L. Dunkan, Leuven 1990, pp. 484-492.
- Talbert C.H., "Once Again: Gospel Genre", *Semeia* 43 (1988) 53-73.
- Votaw C.W., "The Gospels and contemporary Biographies", *American Journal of Theology* 19 (1915) 47-73.
- *The Gospels and contemporary Biographies in the Graeco-Roman World*, Philadelphia 1970.
- Wieder N., "The idea of a second coming of Moses", *JQR* 44 (1956) 356-366.

FRANCISZEK SIEG, SJ
Bobolanum, Warsaw

THE KINGDOM OF GOD IN LUKE'S GOSPEL AND ACTS AS COMPARED WITH THE REIGN OF GOD AND THE LAMB IN THE REVELATION OF JOHN.

The wording of the topic of my communication, "The Kingdom of God in Luke's Gospel and Acts as compared to the Reign of God and the Lamb in the Revelation of John" points to these remarks falling into two parts:

- I. The Kingdom of God in Luke's Gospel and Acts.
- II. The Reign of God and the Lamb in the Revelation of John.

Then we will proceed to conclusions concerning the relationships between the two parts.

Part I is based on the results of research published by Alexander Prieur in his dissertation entitled *Die Verkündigung der Gottesherrschaft. Exegetische Studien zum lukanischen Verständnis von βασιλεία του θεου*.¹ In order to explain what is understood by Luke in βασιλεία του θεου, A. Prieur explores the texts in which we find distinguishing features of Luke's editing, especially the construction *verba dicendi* + βασιλεία του θεου, which occurs exclusively in Luke's Gospel and the Acts of the Apostles:

In the Gospel:²

4: 43 ...και ταις ετεραις πολεσιν ευαγγελισασθαι μη δει την βασιλειαν του θεου - I must proclaim the Good News of the kingdom of God to the other towns, too.

¹ Wissenschaftliche Untersuchungen zum NT. 2 Reihe, 89. Tübingen 1996.

² Texts are quoted according to: *The Greek New Testament. Ed. K. Aland...* 3ed., Stuttgart 1983; *The New Testament of the Jerusalem Bible*. General Ed. A. Jones, New York 1969.