

An Examination of the Use of Old Testament Scriptures in the Temptation Narrative in Matthew 4:1–11

Abyot S. Gashute
Email: abyotsagoya3@gmail.com

Abstract

This study examines the Old Testament quotations in the Temptation of Jesus narrative (Matt 4:1–11). The narrative contains four direct quotations from the Old Testament: Deuteronomy 6:13, 6:16, 8:3, and Psalm 91:11–12. Scholars believe Gospel authors may have used the Masoretic or the Septuagint text for their Old Testament quotations. The sources of Old Testament quotations, their historical context, and appropriation in the temptation narrative of the Gospel according to Matthew have not been adequately explored. This study employs a six-step analysis as a methodological approach to determine the sources of Old Testament quotations and examine how and why the author of the Gospel incorporated them in the way they appear in his account. According to the Matthew account, the paper argues that the Septuagint (LXX) text was the primary source of the Old Testament quotations in the temptation narrative. In using and appropriating the Old Testament quotations, the author freely made omissions, additions, changes, and modifications of the Septuagint texts to suit his narrative purpose.

Keywords: New Testament Use of Old Testament, Jesus' Temptation, Septuagint, Masoretic Text, Synoptic Problem

Introduction

The writers of the New Testament (NT) books often explicitly quoted and sometimes implicitly alluded to the Old Testament (OT) texts, events, and characters. It is noted that identifying a direct OT quotation in the NT is easier than identifying allusions or typologies¹ However, determining the exact sources of a particular OT quotation in the NT is often difficult. It has been

¹ G. K. Beale, *Handbook on the New Testament Use of the Old Testament : Exegesis and Interpretation* (Grand Rapids, MI: Baker Academic, 2012), 29.



acknowledged that the authors of the NT used the Masoretic Text, which is “the standard text of the Hebrew Old Testament,”² the Septuagint (LXX) text, which is the Greek translation of the Hebrew Old Testament,³ or other sacred texts as their sources of quotations. Moreover, they tended to rely on their memory to cite the texts, sometimes resulting in variation in the quotations from their original form in the sources. Archer and Chirichigno contend that “a certain number of Old Testament passages used in the New Testament are not quoted with literal exactness.”⁴ Pao observes that the Gospel of Matthew “contains by far more explicit quotation than do any other canonical Gospels, and many of these quotations are framed by one of two set formulae.”⁵ He is convinced that “the significance of OT in Matthew needs no demonstration.”⁶ Likewise, Blomberg concludes that “The Hebrew Scriptures—or Christian OT—permeate Mathew’s Gospel.”⁷ However, there is an issue with determining the exact source of the quotations. Admitting this issue, Pao writes, “The textual traditions of the quotations in Matthew are more difficult to determine.”⁸

This article examines the sources of the four direct OT quotations in Matthew’s account of Jesus’ temptation narrative (Matt 4:1–11). In his version of the narrative, Matthew quotes from Deuteronomy 8:3, 6:16, 6:13, and Psalm 91:11–12.⁹ This article examines the contexts and sources of these Old Testament quotations to determine whether the Gospel of Matthew’s author relied on the Masoretic Text or the Septuagint. It also discusses the author’s possible reason for choosing the sources and how he incorporated the quotations into his account.

² W. Randolph Tate, *Handbook for Biblical Interpretation: An Essential Guide to Methods, Terms, and Concepts*, Second edition (Grand Rapids, MI: Baker Academic, 2012), 225.

³ The Septuagint translation was made by Jewish scholars in Alexandria, Egypt. The Torah/Pentateuch (the first five books of the Hebrew Bible) were the first to be translated in the 3rd century B.C. The remaining books of the Hebrew Bible were translated in the late 2nd century B.C. The word Septuagint (LXX) comes from the Latin word *Septuaginta*, a reference to the traditional story that the men who translated the Hebrew Old Testament into Koine Greek were seventy or seventy-two in number. For a full and more detailed discussion about the history of the Septuagint (LXX), see *Invitation to the Septuagint* by Karen H. Jobes and Moises Silva.

⁴ Gleason L. Archer and Gregory Chirichigno, *Old Testament Quotations in the New Testament*, ed. Evangelical Theological Society (Chicago: Moody Press, 1983), ix.

⁵ David W. Pao, “Old Testament in the Gospels,” in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, Second edition, IVP Bible Dictionary Series (Downers Grove, Illinois: IVP Academic, 2013), 683.

⁶ Pao, 684.

⁷ Craig L. Blomberg, “Matthew,” in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids, Michigan, Nottingham, England: Baker Academic ; Apollos, 2007), 1.

⁸ Pao, “Old Testament in the Gospels,” 84.

⁹ There is a slight difference in how the quotation from Psalm appears in Matthew. The quotation is found in Psalm 91:11–12 in both the Masoretic Text and the Greek New Testament, including in its English translations (see ESV). However, it is found in Psalm 90:11–12 in the Septuagint (LXX).



Guiding Questions

The following three questions have guided the examination and exploration of the subject matter under discussion.

1. What sources does Matthew rely on for his OT quotations in his temptation narrative account?
2. What are the differences between the Masoretic Text and the Septuagint versions of the OT texts, and how might these differences have influenced Mathew’s use of quotations in his temptation narrative?
3. In what ways does the historical context behind the specific OT quotations in Matthew’s temptation narrative shed light on Matthew’s intentions in using these quotations?

Method

Six steps were followed to conduct the analysis. First, considering their historical contexts, the study carefully analyzed the temptation narrative account in the Synoptic Gospels (Matthew 4:1–11; Mark 1:13–4; Luke 4:1–13). Second, the study carefully examined the Old Testament texts in the Masoretic, Septuagint, and Greek New Testament versions. Third, the Septuagint version was compared with the Masoretic version, analyzing their meanings and noting their similarities and differences. Fourth, the New Testament version was compared with the Septuagint and Masoretic texts, identifying similarities and differences. Fifth, the reasons behind any changes, differences, omissions, or additions were investigated. Sixth, a conclusion was drawn based on the findings.

Discussion

The Temptation Narrative in the Synoptic Gospels

The word synoptic is from the Greek word σύνοψις (synopsis), which means ‘seeing together.’¹⁰ In the NT canon, the Gospels of Matthew, Mark, and Luke were first identified as the synoptic Gospels by a biblical scholar, J. J. Griesbach, in the 19th century.¹¹ The reason for calling these accounts the Synoptic Gospels was “because they can be viewed side by side (— ‘syn-optically’) and compared very easily by means of a synopsis.”¹² These three Gospels have much material in

¹⁰ D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, 2nd ed (Grand Rapids, Mich.: Zondervan, 2005), 77.

¹¹ Carson and Moo, 77.

¹² C. M. Tuckett, “Synoptic Problem,” in *The Anchor Bible Dictionary: Volume 6 :Si-Z*, ed. David Noel Freedman, 1st ed (New York: Doubleday, 1992), 263.



common and virtually present their material in the same order.¹³ All the synoptic gospels record Jesus' temptation story with major and minor variations (See Matt 4:1–11, Mark 1:12–13, and Luke 4:1–13). All of them locate the temptation narrative after the baptism and before the public ministry of Jesus. Matthew and Luke agree on almost all information with minor differences. Mark's account is brief and lacks the dialogue between Jesus and the tempter. In closing the temptation narrative, Mark uniquely mentions "the wild animals" being with Jesus (Mark 1:13). At the end of the temptation narrative, the angels minister to Jesus in Matthew and Mark, a detail not recorded in Luke.

The Temptation Narrative in Matthew and Luke (Matt 4:1–11 and Luke 4:1–13)

Matthew and Luke report similar versions of Jesus' temptation account, except for fewer differences in the presentation of the account. The differences between Matthew and Luke begin in the opening statement, where Matthew says Jesus became hungry due to "fasting for forty days and nights" (See Matt 4:2). In Luke, there is no mention of fasting and hunger (See Luke 4:2). Luke only mentions that Jesus had not eaten for forty days and nights. The other difference is the order of the dialogues between the devil and Jesus in the form of questions and answers. There are three dialogues in both accounts that occur in a specific sequence. In the temptation narrative account of Matthew, the first dialogue (Matt 4:3–4) is about the devil demanding Jesus to command the stones to become loaves of bread. To this demand, Jesus responds in refusal, quoting from Deuteronomy 8:3 that bread alone is not what sustains humans but the word that God provides. The second dialogue (Matt 4:5–7) is about the devil asking Jesus to throw himself from the top of the temple, promising him that God will send his angels to rescue him. This time, the devil himself quotes from Psalm 91:11–12 with misapplication. To this question, Jesus refuses, quoting from Deuteronomy 6:16 that he will not violate God's commands. The third and final dialogue (Matt 4:8–10) is about the devil offering all the kingdoms of the world and their glory and asking Jesus to fall and worship him to receive them. Jesus rebukes the devil, quoting Deuteronomy 6:13, affirming that only God is to be worshiped.

There is a notable difference in the sequence of the dialogues between Matthew's and Luke's accounts of the temptation narrative. Despite the similarity in the first dialogue (Matt 4:3–4 and Luke 4:3–4), the order of the subsequent dialogues differs. The second dialogue in Matthew 4:5–7 appears as the final dialogue in Luke 4:9–12. Conversely, the third dialogue in

¹³ Tuckett, 263.



Matthew 4:8–10 occurs as the second dialogue in Luke 4:5–8. According to France, the different order of the dialogues could be attributed to each author’s distinct emphasis. While Luke emphasized Jerusalem and wanted the temptation story to conclude there, Matthew preferred it to end at the mountain.¹⁴ Historically, several attempts have been made to harmonize the order of the temptation narratives; that is, to rearrange verses 6–8 in Luke to follow verses 9–13, aligning with Matthew’s sequence of events.¹⁵

The synoptic Gospels also differ in their use of the names διάβολος “devil” and Σατᾶν “Satan.” Luke uses διάβολος “devil” throughout the story (see Luke 4:2, 3, 6, and 13), and Matthew uses both the name διάβολος “devil” (see Matt 4:1, 5, 8, and 11) and Σατᾶν “Satan” (Matt 4:10). Mark uses the name Σατᾶν “Satan” (Mark 1:13). The Greek word διάβολος means “one who engages in slander.”¹⁶ In biblical literature, it is used as “a title of the principal transcendent evil being the adversary/devil, already current in the LXX as transl. of שָׂטָן.”¹⁷

Regarding location references, Matthew and Luke use different names for the same site. In Matthew, the devil takes Jesus to the “holy city,” while in Luke, he takes him to “Jerusalem.” In Matthew, the devil takes Jesus to a “very high mountain” to show him the entire world, but there is no reference to a specific site in Luke. Again, in Luke, the devil only shows Christ “all the kingdoms of the world,” whereas in Matthew, he shows him “all the kingdoms of the world and their glory.” In Luke, the devil only asks Christ to worship him, but in Matthew, he asks him to “fall down and worship.” In Luke, the devil promises to give “all this authority and their glory,” while in Matthew, the devil says, “All these I will give you.” In the closing remark, Matthew has the devil leaving Christ and angels coming to minister to him, but in Luke, the devil departs from Christ “until an opportune time.”

¹⁴ R. T. France, *The Gospel of Matthew*, New International Commentary on the New Testament (Grand Rapids, MI: William B. Eerdmans, 2007), 126.

¹⁵ Bruce M. Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies’ Greek New Testament (Fourth Revised Edition)*, 2nd ed (Stuttgart, U.S.A.: Deutsche Bibelgesellschaft; United Bible Societies, 1994), 137.

¹⁶ William F. Arndt, Walter Bauer, and Frederick W. Danker, eds., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed (Chicago: University of Chicago Press, 2000), 226.

¹⁷ Arndt, Bauer, and Danker, 226.



Table 1: Order of Dialogues in Matthew and Luke

Matthew 4:1–11		Luke 4:1–13
Vv3–4 Dialogue (1)		(1) Dialogue Vv3–4
The devil	V3 “If you are the Son of God, command these stones to become loaves of bread.”	V3 “If you are the Son of God, command this stone to become bread.”
Jesus	V4 “It is written, ““Man shall not live by bread alone, but by every word that comes from the mouth of God.””	V4 “It is written, Man shall not live by bread alone.””
Vv6–7 Dialogue (2)		(2) Dialogue Vv6–8
The devil	V6 “If you are the Son of God, throw yourself down, for it is written, ““He will command his angels concerning you,’ and ““On their hands they will bear you up, lest you strike your foot against a stone.””	Vv6–7 “To you I will give all this authority and their glory, for it has been delivered to me, and I give it to whom I will. 7 If you, then, will worship me, it will all be yours.”
Jesus	V7 “Again it is written, You shall not put the Lord your God to the test.””	V8 “It is written, ““You shall worship the Lord your God, and him only shall you serve.””
Vv8–10 Dialogue (3)		(3) Dialogue Vv9–13
The devil	V9 “All these I will give you, if you will fall down and worship me.”	Vv9–11 “If you are the Son of God, throw yourself down from here, 10 for it is written, ““He will command his angels concerning you, to guard you,’ 11 and ““On their hands they will bear you up, lest you strike your foot against a stone.””
Jesus	V10 “Be gone, Satan! For it is written, ““You shall worship the Lord your God and him only shall you serve.””	V12 “It is said, You shall not put the Lord your God to the test.””



Similarities and Differences in the Temptation Narratives of Matthew and Luke

The similarities and differences between Matthew’s and Luke’s accounts of Jesus’ temptation can best be explained by the synoptic problem. The Synoptic Problem studies the similarities and differences among the three Gospel accounts: Matthew, Mark, and Luke.¹⁸ It aims to clarify and understand the relationship between these three Gospel accounts.¹⁹ It is primarily concerned with determining which Gospel account was written first and how the other Gospel authors utilized it.²⁰

According to the synoptic problem, a hypothetical source called Q is the material Matthew and Luke depended on to write the temptation narrative. As Kloppenborg defines, Q is a shorthand for the German word *Quelle* (meaning ‘source’).²¹ Scholars theorize that the materials present in both Matthew and Luke but absent in Mark originate from the hypothetical Q source. Luz believes that Q is the source of Matthew’s account of the temptation narrative pericope with some changes.²² As stated in this paper, Mark’s account of Jesus’ temptation is brief and lacks the dialogue between Jesus and the devil. Therefore, the similarities and differences in the temptation narratives of Matthew and Luke occurred due to their access to and use of the same source, fitted to their respective purposes for writing. Apart from depending on the Q source, both authors might have depended on each other. There might have been “some kind of borrowing or copying that has taken place.”²³ Scholars cannot tell with certainty if Luke was borrowing, copying, or editing Matthew or vice versa.

The Old Testament Quotations in Matthew and Luke

The temptation account in Matthew and Luke records four OT quotations. Jesus cited three from Deuteronomy 8:3, 6:16, 6:13, and the devil cited one from Psalm 91:11–12. The order of the quotations and their wording are different in Luke.

¹⁸ John S. Kloppenborg, “A New Synoptic Problem: Mark Goodacre and Simon Gathercole on Thomas,” *Journal for the Study of the New Testament* 36, no. 3 (March 2014): 199, <https://doi.org/10.1177/0142064X14520653>.

¹⁹ Stanley E. Porter and Bryan R. Dyer, eds., “The Synoptic Problem: An Introduction to Its Key Terms, Concepts, Figures, and Hypotheses,” in *The Synoptic Problem: Four Views*, by Stanley E. Porter and Bryan R. Dyer (Grand Rapids, Michigan: Baker Academic, 2016), 15, <https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=2471087>.

²⁰ Porter and Dyer, 15.

²¹ John S. Kloppenborg, *Q, The Earliest Gospel: An Introduction to the Original Stories and Sayings of Jesus*, 1st ed (Louisville: Westminster John Knox Press, 2008), 2.

²² Ulrich Luz, *Matthew 1-7: A Commentary*, ed. James E. Crouch and Helmut Koester, [Rev. ed.], Hermeneia-A Critical and Historical Commentary on the Bible (Minneapolis, MN: Fortress Press, 2007), 148.

²³ N. T. Wright and Michael F. Bird, *The New Testament in Its World: An Introduction to the History, Literature, and Theology of the First Christians* (London, Grand Rapids, Michigan: SPCK ; Zondervan Academic, 2019), 351.



Comparison of the Old Testament Quotations in Matthew and Luke with the Septuagint

As shown in the table below, all four quotations in Matthew and Luke follow the LXX text with minor differences. I have used the following indicators to demonstrate the differences:

[Bold] – to indicate words in LXX omitted in Matthew.

Single Underline – to indicate words in Mathew’s reading different from Luke’s

Italics – to indicate words in Luke’s reading omitted in Matthew

Double underline – to indicate the addition of words in Matthew and Luke which are not found in LXX

Table 2: Comparison of Old Testament quotations in Matthew and Luke against the LXX

LXX (Deut 8:3)	Matt 4:4	Luke 4:4
οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ’ ἐπὶ παντὶ ῥήματι [τῷ] ἐκπορευομένῳ διὰ στόματος θεοῦ [ζήσεται ὁ ἄνθρωπος]	οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος <u>ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ</u> <u>διὰ στόματος θεοῦ [.....]</u>	Οὐκ ἐπ’ ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος.
LXX (Ps 90:11–12)	Matt 4:6	Luke 4:10–11
τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ [τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου] ἐπὶ χειρῶν ἀρουσίν σε μήποτε προσκόψης πρὸς λίθον τὸν πόδα σου	τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ [.....] <u>καὶ ἐπὶ χειρῶν ἀρουσίν σε μήποτε προσκόψης πρὸς λίθον τὸν πόδα σου</u>	Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ <i>τοῦ διαφυλάξαι σε</i> Ἐπὶ χειρῶν ἀρουσίν σε μήποτε προσκόψης πρὸς λίθον τὸν πόδα σου.
LXX (Deut 6:16)	Matt 4:7	Luke 4:12
οὐκ ἐκπειράσεις κύριον τὸν θεόν σου [ὄν τρόπον ἐξεπειράσασθε ἐν τῷ Πειρασμῷ]	οὐκ ἐκπειράσεις κύριον τὸν θεόν σου [.....]	Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.



LXX (Deut 6:13)	Matt 4:10	Luke 4:8
κύριον τὸν θεόν σου [φοβηθήση] καὶ αὐτῷ λατρεύσεις [καὶ πρὸς αὐτὸν κολληθήση καὶ τῷ ὀνόματι αὐτ οὔ ὁμῆ]	κύριον τὸν θεόν σου [.....] <u>προσκυνήσεις</u> καὶ αὐτῷ <u>μόνῳ</u> λα τρεύσεις [...]	Κύριον τὸν θεόν σου <u>προσκυνήσεις</u> καὶ αὐτῷ <u>μόνῳ</u> λατρεύσεις.

The quotation from Deuteronomy 8:3 in Matthew 4:4 and Luke 4:4 is cited differently. Matthew has the longer reading οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ’ ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ [.....] “Man shall not live by bread alone, but by every word that comes from the mouth of God.”²⁴ Luke has a shorter reading Οὐκ ἐπ’ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος “Man shall not live by bread alone.” There are later manuscripts that support the longer reading in Luke. It is suggested that the shortest reading is more original than the longer reading.²⁵ Matthew also omits five words in the LXX.

Matthew 4:6 and Luke 4:10 cite the quotation from Psalm 91:11–12, with some omissions of words. Matthew omits eight words, while Luke omits five. Hence, Luke has a longer reading of the LXX text. The quotation from Deuteronomy 6:16 in Matthew 4:7 and Luke 4:12 is similar, with some omission of words. Both authors have the shortest reading and omit six words from the LXX text. The quotation from Deuteronomy 6:13 in Matthew 4:10 and Luke 4:8 is also similar. Both authors have the shortest reading and add two words not found in the LXX text.

Similarities and Differences in the Quotations Cited from the LXX in Matthew and Luke

It is hard to provide a definitive answer for why there are similarities and differences between Matthew’s and Luke’s quotations from the LXX text. McLay summarizes the suggestions about the reasons behind the differences. He lists “textual corruption, alternative sources, quotation from memory, and the author’s freedom with respect to the use of the sources.”²⁶ Likewise, Jobs

²⁴ English Standard Version (ESV).

²⁵ Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies’ Greek New Testament (Fourth Revised Edition)*, 137.

²⁶ Timothy R. McLay, *The Use of the Septuagint in New Testament Research* (Grand Rapids, Mich.: W.B. Eerdmans, 2003), 36.



and Silva observe that when there are deviations from the LXX text by the NT writers, the reason could be that “the NT authors must have either paraphrased the passage or perhaps used a variant Greek text that has not survived.”²⁷ Thus, some plausible propositions can be offered. The omissions sometimes suggest that the authors left out certain words or phrases they consider unnecessary or redundant for their message. The authors might eliminate, add, or change words to simplify the meaning of the text. They can also make omissions, additions, and changes to readjust, modify, or reinterpret the text to fit their context and purpose. Sometimes, it could also be due to relying on personal memory, causing the authors to forget some words, phrases, or clauses.

Historical Context of the Old Testament Quotations in Matthew 4:1–11

The overall historical context of the OT quotations in Matthew summarizes the Israelites’ history in the wilderness. Craig S. Keener’s assigned topic in his commentary on Matthew for the temptation narrative entitled *Jesus Passes the Test*²⁸ corresponds well with the historical background of the OT quotations. In the wilderness, the Israelites failed the tests of faithfulness to the Lord. However, Matthew’s temptation narrative presents Jesus as a faithful Israel. He passes all the tests of faithfulness to the Lord.

The Biblical Context of Deuteronomy 8:3

The context of Jesus’ temptation in Matthew’s account (Matt 4:1–4) is a direct allusion to the historical context of Deuteronomy 8:3. In Matthew’s context, right after his baptism before his public ministry, Jesus was “led by the Spirit into the wilderness to be tempted by the devil” (Matt 4:1–2). It is a parallel event to the Israelites whom the Lord led to the wilderness to test their obedience (See Exod 16, Num 11 and 21:5). Jesus was fasting for forty days and nights in the wilderness. The Israelites were in the wilderness for forty years with a provision of manna.

In the temptation narrative, Jesus becomes hungry. When the Israelites became hungry, they grumbled against the Lord and failed to pass the test of obedience. The devil tests Jesus to command the stones to become loaves of bread if he is the Son of God. Unlike the Israelites in the wilderness, Jesus refuses the temptation based on a quotation from Deuteronomy 8:3. He passes the test of obedience to the Lord. Hence, Matthew presents Jesus as a faithful Israel.

²⁷ Karen H. Jobs and Moisés. Silva, *Invitation to the Septuagint*, Second edition (Grand Rapids, Michigan: Baker Academic, a division of Baker Publishing, 2015), 139.

²⁸ Craig S. Keener, *The Gospel of Matthew: A Socio-Rhetorical Commentary*, New ed (Grand Rapids, Mich.: William B. Eerdmans, 1999), 136.



Moses' speech in Deuteronomy 8:3 explains why the Lord led the Israelites through the wilderness in hunger. It was to teach them that their life and relationship with the Lord are not solely dependent on food for their physical sustenance but also on obeying the commandments from Him.

The OT Context of Psalm 91:11–12

In Matthew 4:6, the devil takes Jesus "to the holy city and sets him on the pinnacle of the temple." He tests Jesus by challenging Him to throw Himself down from the pinnacle if He is the Son of God. The devil quotes Psalm 91:11–12, suggesting that God would command angels to protect Him from stumbling on the stone. The context of Psalm 91 is a confession of total trust in the Lord. Specifically, verses 11–12 speak about the Lord's protection of those who trust Him. He would send angels to guard them on their rocky path lest they stumble. The devil is testing Jesus' trust in the Lord and simultaneously asking Him to test the Lord by misapplying the Scripture.

The OT Context of Deuteronomy 6:16

Contrary to the Israelites' experience in the wilderness during the test, Jesus resists the temptation. He grounds His response on a quotation from Deuteronomy 6:16 (see Matt 4:7). In the context of Deuteronomy 6, Moses warns the Israelites to keep the Lord's commandments, fear, serve, and love Him only in the Promised Land. In Deuteronomy 6:16, he warns them not to test the Lord as their forefathers did. Their forefathers tested the Lord in the wilderness at a place called Massah. This is a reminder of a historical event where the people who came out of Egypt grumbled against Moses and the Lord for lack of water. They tested His presence with them and failed to trust Him. However, Jesus refused to test the Lord. Instead, He trusted Him and thus passed the test. Matthew presents Him as a faithful Israel.

The OT Context of Deuteronomy 6:13

In Matthew 4:8–10a, the devil takes Jesus to a very high mountain and shows Him all the kingdoms of the earth and their glory. He then tests Jesus by promising that all the kingdoms of the earth and their glory would be given to Him, but on one condition: Jesus must fall down and worship him. Jesus rejects this condition and rebukes the devil, citing Deuteronomy 6:13. He affirms that only the Lord deserves worship and service. The specific context of Deuteronomy 6:13 is Moses' warning to the Israelites not to forget the Lord. They should not worship other



gods in the Promised Land but should only fear and serve the Lord their God. However, as their history revealed, they immediately forsook the Lord and worshipped and served other gods. Unlike the unfaithful Israelites, Jesus passes the test by being faithful to the Lord.

The OT Quotations in Matthew 4:1–11 in Three Versions: MT, LXX, and NT

I have used the following indicators to demonstrate the different readings of the Old Testament quotations in the three versions:

Single Underline – to indicate agreement between the MT and the LXX disagreeing with the NT

Double Underline – to indicate agreement between the LXX and the NT differing from the MT

[...] – to indicate omissions from the LXX in the NT

Bold – to indicate additions and changes of words in the LXX compared to the MT

Italics – indicate additions and changes of words in the NT compared to the LXX and the MT.

Table 3: Old Testament Quotations in Three Versions

MT (Deut 8:3)	LXX (Deut 8:3)	NT (Matt 4:4)
<p>לֹא עַל־הַלֶּחֶם לִבְדּוֹ יִחְיֶה הָאָדָם כִּי עַל־ כָּל־<u>מוֹצֵא</u> פִּי־ יֵצֵא יְהוָה יִחְיֶה הָאָדָם:</p> <p>Not in bread alone shall live the man but in everything goes out of the mouth of Yahweh <u>shall live the man.</u></p>	<p>οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ' ἐπὶ <u>παντὶ ῥήματι</u> τῷ ἐκπορευομένῳ διὰ στόματος θεοῦ <u>ζήσεται ὁ ἄνθρωπος</u></p> <p>Not in bread alone shall live the man but, in <u>every word</u>, the that comes out through the mouth of God [<u>shall live the man.</u>]</p>	<p>οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος ἀλλ' ἐπὶ <u>παντὶ ῥήματι</u> ἐκπορευομέν διὰ στόματος θεοῦ [...]</p> <p>Not in bread alone shall live the man but, in <u>every word</u>, that comes out through the mouth of God [...]</p>



MT (Ps 91:11–12)	LXX (Ps 90:11–12)	NT (Matt 4:6)
<p>כִּי מִלְאֲכָיו יִצְוֶהוּ לֵךְ לְשֹׁמֵרָה בְּכָל־דְּרָכָיו: עַל־כַּפְּיָם יִשְׂאוּהוּ מִן־ תַּגְּרֵף בְּאֶבְרֹן רִגְלָו:</p> <p>For He will give His angels charge concerning you, <u>to keep you in all your ways.</u></p> <p>They shall bear you upon their hands, lest you dash your foot against a stone.</p>	<p>τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ <u>τοῦ διαφυλάξαι</u> <u>σε ἐν πάσαις ταῖς ὁδοῖς σου</u> ἐπὶ χειρῶν ἀρουσῖν σε μήποτε προσκόμενης πρὸς λίθον τὸν πόδα σου</p> <p>For he will command his angels concerning you, <u>[to guard you in all your ways.]</u></p> <p>Upon their hands they will lift you, lest you strike your feet against a stone.</p>	<p>τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ [.....] <i>καὶ</i> ἐπὶ χειρῶν ἀρουσῖν σε μήποτε προσκόμενης πρὸς λίθον τὸν πόδα σου</p> <p>For He will command his angels concerning you, [.....] <i>and</i> On their hands, they will bear you up, lest you strike your foot against a stone.</p>
<p>MT (Deut 6:16)</p>	<p>LXX (Deut 6:16)</p>	<p>NT (Matt 4:7)</p>
<p>לֹא תִסּוּתֶנּוּ אֶת־יְהוָה אֱלֹהֵיכֶם כַּאֲשֶׁר נִסִּיתֶם בְּמַסָּה: You shall not tempt the LORD your God, <u>as you tempted Him in Massah.</u></p>	<p>οὐκ ἐκπειράσεις <u>κύριον</u> τὸν θεόν σου [ὄν τρόπον <u>ἐξεπειράσασθε ἐν τῷ Πειρασμῷ]</u> 'You shall not tempt the Lord your God <u>as you tempted Him in the Temptation.</u></p>	<p>οὐκ ἐκπειράσεις <u>κύριον</u> τὸν θεόν σου. you shall not test <u>the Lord</u> your God [.....]</p>
<p>MT (Deut 6:13)</p>	<p>LXX (Deut 6:13)</p>	<p>NT (Matt 4:10)</p>
<p>אֶת־יְהוָה אֱלֹהֵינוּ תִירָא וְאֵתוֹ תַעֲבֹד וּבְשֵׁמוֹ תִשְׁבַּע: <u>κύριον</u> τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις [<u>καὶ πρὸς αὐτὸν κολληθήσῃ</u> καὶ τῷ ὀνόματι αὐτοῦ ὁμῶ</p>	<p><u>κύριον</u> τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις [<u>καὶ πρὸς αὐτὸν κολληθήσῃ</u> καὶ τῷ ὀνόματι αὐτοῦ ὁμῶ</p>	<p><u>κύριον</u> τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ</p>



<p>the LORD your God <u>you shall fear</u>; and Him shall you serve, and <u>by</u> <u>His name shall you</u> <u>swear</u></p>	<p>ה'] the Lord your God [<u>you shall fear</u>] and Him shall you serve, and you shall cling to him, and [<u>you shall</u> <u>swear by his name.</u>]</p>	<p>λατρεύσεις[.....] <u>the Lord</u> your God you shall <i>worship</i> and him <i>only</i> shall you serve [.....]</p>
-----------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------

Comparison of the LXX with the MT

Deuteronomy 8:3

There is no major difference between the LXX and the MT in Deuteronomy 8:3, except for one word: the MT version does not specify what goes out of the mouth of the Lord, simply stating נִצְיִם “goes out of.” The meaning of the Hebrew word נִצְיִם from its root נצַי is used in the sense of an utterance “bring forth words (out of the mouth), i.e., speak.”²⁹ The emphasis is on the speech that goes out of the mouth. The Greek translation of the Hebrew word נִצְיִם in the LXX is ἐκπορευομένῳ from its root word ἐκπορεύομαι meaning, “to go out of, to depart out of, to leave from within”³⁰ and it implies that which comes from a person’s mouth. The two words are almost identical in their semantic range of meaning. However, in the LXX, the translators added the word ῥήματι, meaning “a word,” from its root ῥῆμα, “a word or saying”³¹ in the sense of “that which has been stated or said, with a primary focus upon the content of the communication – ‘word, saying, message, statement, question.’”³² The meaning of the Greek word ῥῆμα captures the context of Deuteronomy 8:3, which is about the commandment of the Lord that goes forth out of His mouth. The equivalent translation for the Greek word ῥῆμα in Hebrew is דָּבָר. The addition of the Greek word ῥῆμα in the absence of the Hebrew word דָּבָר shows the translators’ effort of either simplifying or clarifying the text when they translated the passage. Hence, in this case, Matthew follows the LXX.

²⁹ Arndt, Bauer, and Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 425.

³⁰ J. P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, Second edition (New York: United Bible Societies, 1989), 187–188.

³¹ Louw and Nida, 390.

³² Louw and Nida, 400.



Deuteronomy 6:16

In Deuteronomy 6:16, two words are translated differently from the Hebrew Scripture to the LXX. The personal name of God יהוה “YAHWEH” in Hebrew is translated κύριον “Lord” from its root κύριος in the LXX. The study shows that the Hellenistic view of deity influenced the translation of deity-related terms from Hebrew Scripture into Greek in the LXX. The Jewish people stopped pronouncing the personal name of God because they considered the name holy. Instead, they used the word אֲדֹנָי “lord” as a substitute for Yahweh.³³ Thus, the LXX translators might have been influenced by the word אֲדֹנָי. Foerster, in *The Dictionary of the New Testament*, states that the word אֲדֹנָי “is the term which underlies κύριος.”³⁴

The second word is the Hebrew locative noun מַסָּה “Massah.” In Exodus 17:7, Deuteronomy 6:16, 9:22, and Psalm 94:8, the word refers to a specific geographical location, Massah. It is a place where the Israelites tested the Lord their God. The Hebrew proper name of the place Massah is translated with the Greek word Πειρασμῶ from its root word πειρασμός, which is derived from the verb πειράζω meaning “to endeavor to discover the nature or character of something by testing, try, make a trial of, put to the test”³⁵ in the sense of temptation. The semantic range of the meaning of the Greek word πειρασμός also includes “a trial of God by humans. Their intent is to put God to the test, to discover whether God really can do a certain thing.”³⁶ The Greek translation of מַסָּה does not capture the literal meaning of the word but captures the historical event that happened in Massah.

The Hebrew word מַסָּה is also used to indicate the act of test or temptation (see Deut 4:34, 7:19, and 29:3). The other Hebrew word for “test, try, tempt” is נִסָּה. There are two probabilities concerning how the Hebrew word מַסָּה translated as πειρασμός into the Greek language in the LXX. It may be due to the translator’s choice to use the second usage of the Hebrew word מַסָּה instead of using it as a locative noun. Perhaps the translator confused or misread the word נִסָּה for the word מַסָּה. He might have confused the Hebrew letter מ for נ. Hence, he read or heard נִסָּה instead of מַסָּה.

³³ Allen P. Ross, *Introducing Biblical Hebrew* (Grand Rapids, Michigan: Baker Academic, 2001), 60.

³⁴ Werner M. Foerster, “‘Lord’ in Later Judaism,” in *Theological dictionary of the New Testament*, Vol 3, ed. Geoffrey William Bromiley, Gerhard Friedrich, and Gerhard Kittel, *Theological Dictionary of the New Testament*; 3 (Grand Rapids, Mich: Wm. B. Eerdmans, 1976), 1082.

³⁵ Arndt, Bauer, and Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 704.

³⁶ Arndt, Bauer, and Danker, 704.



Deuteronomy 6:13

The difference between the MT and the LXX in Deuteronomy 6:13 is the addition of a clause καὶ πρὸς αὐτὸν κολληθήσῃ, “and to him, you shall cling” in the LXX and the translation of the name Yahweh with a Greek word κύριος. The addition of the clause in Deuteronomy 6:13 might be because of later editorial correction to harmonize the text with Deuteronomy 10:20. The text in Deuteronomy 10:20 is rendered word for word in the LXX. Thus, the clause in the LXX in Deuteronomy 6:13 καὶ πρὸς αὐτὸν κολληθήσῃ “and to him you shall cling” could be inserted from the clause in Deuteronomy 10:20, וְבוֹ תִדְבָּק “and to him you shall cling.” Another explanation could be that the traditional understanding of the OT quotation in Matthew 4:10, as from Deuteronomy 6:13, might be incorrect. The version of the OT text in Matthew does not correspond verbatim to either Deuteronomy 6:13 or Deuteronomy 10:20. Therefore, we cannot be certain which text Matthew modified to produce his version.

Table 4: Old Testament Quotation from Deuteronomy 10:20 in the MT and the LXX

MT (Deut 10:20)	LXX (Deut 10:20)
<p>וְבוֹ תִדְבָּק וְבוֹשַׁמְתָּ עָלָיו וְיָהוָה אֱלֹהֶיךָ יִירָא וְעָבַד וְשָׁמַר וְשָׁבַע בְּשֵׁם יְהוָה</p> <p>Yahweh your God, you shall fear him, you shall serve him, and to him you shall cling, and in his name you shall swear.</p>	<p>κύριον τὸν θεόν σου φοβηθήσῃ καὶ αὐτῷ λατρεύσεις</p> <p>καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὁμῆ</p> <p>Yahweh your God, you shall fear him, you shall serve him, and to him you shall cling, and in his name you shall swear.</p>

Comparison of the NT Texts with the LXX and the MT

Deuteronomy 8:3 in Matthew 4:4

The quotation from Deuteronomy 8:3 in Matthew 4:4 has an omission. The last repeated clause, ζήσεται ὁ ἄνθρωπος “shall live the man,” in Deuteronomy 8:3 is omitted in Matthew 4:4. Both the LXX and the MT include this repeated clause. It can be said with confidence that Matthew relied on the LXX because his quotation agrees with the LXX word for word, except for the omission of the last repeated clause. Another piece of evidence is the Greek word ῥήματι “a word,” which is in the LXX but not in the MT. Matthew’s quotation includes the Greek word ῥήματι. The omission of the repeated clause ζήσεται ὁ ἄνθρωπος “shall live the man” from



Matthew could be intentional, as Matthew might have considered it redundant. Alternatively, it could be accidental, with Matthew relying on his memory and forgetting the last repeated clause.

Psalm 90:11–12 in Matthew 4:6

The quotation from Psalm 91:11–12 in Matthew 4:6 has one omission. Matthew omits the clause τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου “to guard you in all your ways.” Both the LXX and the MT include this clause. The omission of the clause from Matthew could be due to an adjustment, as it does not seem to serve Matthew’s specific purpose. In the context of Psalm, the clause is a promise of protection for those who trust in the Lord. However, the context of Matthew is not about trusting the Lord but about tempting Him. The devil cites the quotation from Psalm 91:11–12. We cannot tell with certainty who is responsible for the omission. Could it be that when Matthew heard the story from Jesus, he didn’t listen to it completely? Or was it communicated to him in the form we have in his version of the quotation? Or was he relying on his memory and forgetting the clause? Hence, the suggestion that Matthew eliminated the clause to make the text fit his agenda seems plausible and has the highest probability.

Deuteronomy 6:16 in Matthew 4:7

In his quotation from Deuteronomy 6:16, Matthew omits the clause ὃν τρόπον ἐξεπειράσασθε ἐν τῷ Πειρασμῷ “as you tempted Him in the temptation.” He includes the Greek word κύριον, the LXX translation of the Hebrew personal name of God יהוה. This is strong evidence suggesting that Matthew was relying on the LXX. The omission of the clause ὃν τρόπον ἐξεπειράσασθε ἐν τῷ Πειρασμῷ “as you tempted him in the temptation” could be intentional. In Deuteronomy 6:16, this clause warns against tempting the Lord by referring to a specific historical location. The location is crucial in the context of Deuteronomy 6:16. However, the final clause is irrelevant for Matthew. Since the initial clause suffices for his purpose, he omits the second clause.

Deuteronomy 6:13 in Matthew 4:10

In the citation from Deuteronomy 6:13, Matthew makes an omission, a change, and an addition. He omits the clauses καὶ πρὸς αὐτὸν κολληθήσῃ καὶ τῷ ὀνόματι αὐτοῦ ὁμῆ “and to him, you shall cling, and you shall swear by his name.” These clauses are found in both the LXX and the MT. As discussed in this paper, Matthew’s omissions appear primarily based on the redundancy of clauses concerning his purpose. He eliminates words, phrases, and clauses to adapt the text to



his version for his specific use. It is also possible that, relying on memory, he might have forgotten the exact wording of the quotation.

Matthew adds the word μόνω “only” to the clause λατρεύσεις “you shall [only]³⁷ serve him.” He changes the word in the LXX and the MT φοβηθήση “you shall fear” to the word προσκυνήσεις “you shall worship.” In changing the clause φοβηθήση “you shall fear,” to the clause προσκυνήσεις “you shall worship,” Matthew might be reinterpreting or readjusting the meaning of the text in Deuteronomy 6:13 for his purpose. He aims to demonstrate that Jesus is a faithful Israelite who performs acts of worship solely to the Lord. The word προσκυνήσεις from its root word προσκυνέω means “to express by attitude and possibly by position one’s allegiance to and regard for a deity.”³⁸ The word has a semantic range of meanings: “to prostrate oneself in worship, to bow down and worship, to worship.”³⁹ Here in Matthew’s context, the devil asks Jesus literally to ἐὰν πεσὼν προσκυνήσῃς μοι “if you will fall down and worship me” (Matt 4:9).

The clause φοβηθήση “you shall fear” in Deuteronomy 6:13, derived from the root word φόβος, conveys fear in the sense of reverence. By replacing the clause φοβηθήση “you shall fear” with the clause προσκυνήσεις “you shall worship,” Matthew reinforces Jesus’ response directly to the devil’s claim πεσὼν προσκυνήσῃς μοι “will worship me by falling down.” The devil is asking Jesus to render him an act of worship. Jesus refuses by citing Deuteronomy 6:13. However, in Deuteronomy 6:13, the clause φοβηθήση “you shall fear,” does not directly correspond to the context of the devil’s claim. Thus, Matthew readjusts the text by changing the word φόβος ‘to fear’ to the word προσκυνέω ‘to do an act of worship.’ Jesus refused to perform an act of worship to the devil, not merely to fear him in a sense of reverence.

Conclusion

There are four direct Old Testament quotations in Matthew’s account of Jesus’ temptation narrative (Matthew 4:1–11). These quotations are cited from Deuteronomy 6:13, 6:16, 8:3, and Psalm 91:11–12. The investigation of the Old Testament quotations in Matthew’s temptation narrative reveals that Matthew relied on the Septuagint (LXX) for his citations rather than the Masoretic Text (MT). The influence of the Septuagint is evident in Matthew’s use of these quotations. Furthermore, Matthew exercises considerable freedom in making omissions,

³⁷ My addition for emphasis.

³⁸ Louw and Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 540.

³⁹ Louw and Nida, 540.



additions, and changes to the OT texts from the Septuagint to fit his purpose in writing the Gospel.

One crucial comment needs to be made regarding the OT quotation from Deuteronomy 6:13 in Matthew 4:10. It is assumed that the quotation in Matthew 4:10 is cited from Deuteronomy 6:13. However, a comparison between the Masoretic Text and the Septuagint in Deuteronomy 6:13 reveals a discrepancy. The quotation from Deuteronomy 6:13 in the Masoretic Text differs from the Septuagint. However, there is complete agreement between the Masoretic Text and the Septuagint in the quotation from Deuteronomy 10:20. Nevertheless, the Matthaean version of the OT quotation in Matthew 4:10 does not correspond to either. This discrepancy could be due to paraphrasing or reinterpreting the text. It could also be due to quoting from memory. However, we cannot precisely determine what happened and only provide probable reasons.

Bibliography

- Archer, Gleason L., and Gregory Chirichigno. *Old Testament Quotations in the New Testament*. Edited by Evangelical Theological Society. Chicago: Moody Press, 1983.
- Arndt, William F., Walter Bauer, and Frederick W. Danker, eds. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000.
- Beale, G. K. *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation*. Grand Rapids, MI: Baker Academic, 2012.
- Blomberg, Craig L. “Matthew.” In *Commentary on the New Testament Use of the Old Testament*, edited by G. K. Beale and D. A. Carson, 1–109. Grand Rapids, Michigan, Nottingham, England: Baker Academic ; Apollos, 2007.
- Carson, D. A., and Douglas J. Moo. *An Introduction to the New Testament*. 2nd ed. Grand Rapids, Mich.: Zondervan, 2005.
- Forster, Werner M. “‘Lord’ in Later Judaism.” In *Theological Dictionary of the New Testament, Vol 3*, edited by Geoffrey William Bromiley, Gerhard Friedrich, and Gerhard Kittel, 1081–98. Theological Dictionary of the New Testament; 3. Grand Rapids, Mich: Wm. B. Eerdmans, 1976.
- France, R. T. *The Gospel of Matthew*. New International Commentary on the New Testament. Grand Rapids, MI: William B. Eerdmans, 2007.
- Jobes, Karen H., and Moisés. Silva. *Invitation to the Septuagint*. Second edition. Grand Rapids, Michigan: Baker Academic, a division of Baker Publishing, 2015.
- Keener, Craig S. *The Gospel of Matthew: A Socio-Rhetorical Commentary*. New ed. Grand Rapids, Mich.: William B. Eerdmans, 1999.



- Kloppenborg, John S. “A New Synoptic Problem: Mark Goodacre and Simon Gathercole on Thomas.” *Journal for the Study of the New Testament* 36, no. 3 (March 2014): 199–239. <https://doi.org/10.1177/0142064X14520653>.
- . *Q, The Earliest Gospel: An Introduction to the Original Stories and Sayings of Jesus*. 1st ed. Louisville: Westminster John Knox Press, 2008.
- Louw, J. P., and Eugene A. Nida. *Greek-English Lexicon of the New Testament: Based on Semantic Domains*. Second edition. New York: United Bible Societies, 1989.
- Luz, Ulrich. *Matthew 1-7: A Commentary*. Edited by James E. Crouch and Helmut Koester. [Rev. ed.]. Hermeneia-A Critical and Historical Commentary on the Bible. Minneapolis, MN: Fortress Press, 2007.
- McLay, Timothy R. *The Use of the Septuagint in New Testament Research*. Grand Rapids, Mich.: W.B. Eerdmans, 2003.
- Metzger, Bruce M. *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament (Fourth Revised Edition)*. 2nd ed. Stuttgart, U.S.A.: Deutsche Bibelgesellschaft ; United Bible Societies, 1994.
- Pao, David W. “Old Testament in the Gospels.” In *Dictionary of Jesus and the Gospels*, edited by Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, Second edition., 680–91. IVP Bible Dictionary Series. Downers Grove, Illinois: IVP Academic, 2013.
- Porter, Stanley E., and Bryan R. Dyer, eds. “The Synoptic Problem: An Introduction to Its Key Terms, Concepts, Figures, and Hypotheses.” In *The Synoptic Problem: Four Views*, 7–23. Grand Rapids, Michigan: Baker Academic, 2016. <https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=2471087>.
- Ross, Allen P. *Introducing Biblical Hebrew*. Grand Rapids, Michigan: Baker Academic, 2001.
- Tate, W. Randolph. *Handbook for Biblical Interpretation: An Essential Guide to Methods, Terms, and Concepts*. Second edition. Grand Rapids, MI: Baker Academic, 2012.
- Tuckett, C. M. “Synoptic Problem.” In *The Anchor Bible Dictionary: Volume 6: Si-Z*, edited by David Noel Freedman, 1st ed., 263–70. New York: Doubleday, 1992.
- Wright, N. T., and Michael F. Bird. *The New Testament in Its World: An Introduction to the History, Literature, and Theology of the First Christians*. London, Grand Rapids, Michigan: SPCK ; Zondervan Academic, 2019.

