



**Gutenberg College Summer Institute 2015
REUNION: Tanakh and the Gospel of Matthew**

**Talk 1: Introduction
David Crabtree**

Christian culture tends to look at the New Testament in isolation, but it was written in a time and culture saturated with the thought forms forged in the Old Testament writings (*Tanakh*). The intent of the 2015 Summer Reunion was to reunite Matthew with its Old Testament roots. Along with Gutenberg tutors and Rabbi Dr. Carl Kinbar, institute participants explored how Matthew, an Apostle and a Jew, used passages from the *Tanakh* to convey the truth about the Messiah Jesus.

Each morning, short lectures provided background on passages from the *Tanakh* and the passages in which Matthew used them. Participants then discussed each passage in small-group workshops led by Gutenberg tutors and other institute speakers. Each afternoon, two lectures ("reunions") and a question-and-answer session helped clarify Matthew's use of the *Tanakh*.

Below are the texts studied during the institute. It is important to read the verses cited in their contexts given below. (All translations into English are from the NIV.)

1. Isaiah 7:14 and Matthew 1:23

A. Isaiah 7:10-16

Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel. (7:14)

B. Matthew 1:18-23

"The virgin will be with child and will give birth to a son, and they will call him Immanuel"—which means, "God with us." (1:23)

2. Hosea 11:1 and Matthew 2:15

A. Hosea 11:1-11

"When Israel was a child, I loved him,
and out of Egypt I called my son." (11:1)

B. Matthew 2:1-18

...And so was fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son." (2:15)

3. Jeremiah 31:15 and Matthew 2:18

A. Jeremiah 31:10-22

...“A voice is heard in Ramah,
mourning and great weeping,
Rachel weeping for her children
and refusing to be comforted,
because her children are no more.” (31:15)

B. Matthew 2:1-18

“A voice is heard in Ramah,
weeping and great mourning,
Rachel weeping for her children
and refusing to be comforted,
because they are no more.” (2:18)

4. Hosea 6:6 and Matthew 9:13 and 12:7

A. Hosea 6:4-11

For I desire mercy, not sacrifice,
and acknowledgment of God rather than burnt offerings. (6:6)

B. Matthew 9:9-13

But go and learn what this means: ‘I desire mercy, not sacrifice.’ For I have not come to call the righteous, but sinners.” (9:13)

C. Matthew 12:7

If you had known what these words mean, ‘I desire mercy, not sacrifice,’ you would not have condemned the innocent. (12:7)

5. Jonah and Matthew 12:40

A. Jonah

B. Matthew 12:39-42

For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. (12:40)

6. Psalm 118:22-23 and Matthew 21:42

A. Psalm 118:19-29

The stone the builders rejected
has become the capstone;
the LORD has done this,
and it is marvelous in our eyes. (118:22-23)

B. Matthew 21:42-46

Jesus said to them, “Have you never read in the Scriptures:
‘The stone the builders rejected
has become the capstone;
the Lord has done this,
and it is marvelous in our eyes?’” (21:42)

7. Exodus 3:6 and Matthew 22:32

A. Exodus 3:1-10

Then he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” (3:6)

B. Matthew 22:23-33

“‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living.” (22:32)

8. Zechariah 11:12-13 and Matthew 27:9-10

A. Zechariah 11:1-17

I told them, “If you think it best, give me my pay; but if not, keep it.” So they paid me thirty pieces of silver.

And the LORD said to me, “Throw it to the potter”—the handsome price at which they priced me!” So I took the thirty pieces of silver and threw them into the house of the LORD to the potter. (11:12-13)

B. Matthew 27:9-10

Then what was spoken by Jeremiah the prophet was fulfilled: “They took the thirty silver coins, the price set on him by the people of Israel, and they used them to buy the potter’s field, as the Lord commanded me.” (27:9-10)

"Reunion" & Background Speakers

Rabbi Dr. Carl Kinbar has a background in philosophy, Jewish studies, and early rabbinic Judaism. He earned a Doctor of Literature and Philosophy at the University of South Africa and an M.S. in Jewish Studies at Spertus College of Judaica. He is the director of the [New School for Jewish Studies](#), teaches at the [Messianic Jewish Theological Institute](#), and is a member of the [Messianic Jewish Rabbinical Council](#). Rabbi Kinbar has three decades of teaching experience in congregational, conference, seminar, and online settings.



Earle Craig (M.A. theology, Fuller Theological Seminary) is a Bible teacher in southern California and a member of Gutenberg College's board of governors.



David Crabtree (M.A. classical Greek; Ph.D. history) is the president and a tutor at Gutenberg College. He is also a co-author of [The Language of God: A Commonsense Approach to Understanding and Applying the Bible](#).



Jack Crabtree (Ph.D. philosophy) is a tutor at Gutenberg College, the author of [The Most Real Being: A Biblical and Philosophical Defense of Divine Determinism](#), and co-author of [The Language of God: A Commonsense Approach to Understanding and Applying the Bible](#).



Charley Dewberry (M.S. stream ecology; Ph.D. philosophy) is the dean and a tutor at Gutenberg College. He is the author of [Saving Science: A Critique of Science and Its Role in Salmon Recovery](#) and [Intelligent Discourse: Exposing the Fallacious Standoff Between Evolution and Intelligent Design](#).



Ron Julian (M.A. religion) is a tutor at Gutenberg College, the author of [Righteous Sinners](#), and a co-author of [The Language of God: A Commonsense Approach to Understanding and Applying the Bible](#).