

DRAFT of an abstract

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Matthew's Calendar: Goulder's Lectionary Hypothesis Revisited

My basic idea is to apply Goulder's hypothesis in its latest form (2002) to my understanding of the late Jewish 364-day calendars and early Christian data. I think that the calendar in question must have much in common with, on the one hand, other contemporaneous Jewish calendars (which were still unknown to Goulder) and, on the other hand, archaic Christian liturgical traditions (which are normally unknown to Biblical scholars). In the calendar of the Passion Narrative, I follow my own recension of Annie Jaubert's views (cf. Lourié in *Mémorial Annie Jaubert* 2008).

Pericopes (with two exceptions; s. Notes for Nrs 19-20 and 49-50) are divided according to Goulder 2002 (which is different from Goulder 1974); moreover, I add three more verses to the pericope 17 (without affecting the calendar structure and without breaking Goulder's rules of text's subdivision) because, in this case, these verses have an evident liturgical meaning (cf. moreover, Note to Nr 18). The need to subdivide further an ultra-long Goulder unite which corresponds to my Nrs 49 and 50 is rather evident. The need to subdivide his another unit which corresponds to my Nrs 19-20 is not so obvious because one of the two resulting units, Nr 20, turns out to be ultra-short (6 verses). It is possible, however, on Goulder's own textological grounds and is confirmed with liturgical data: if Nr 20 marks a separate Sabbath, then, the verse "Neither do men put new wine into old bottles" (9:17) belongs to the festival of New Wine.

Pericopes' break marks (s. Goulder 2002): q – citation, o – clear opening sentence, c – closing sentence, t – three subunits, i – inclusion. Summaries of the topics of pericopes are mostly of Goulder but sometimes my own.

Nature of the calendar: The days are counted from sunrise to sunrise. All liturgical days (with the only exception for the Passion Week) are Sabbaths but presuming that the night from Saturday to Sunday belongs to Saturday; therefore, weekly vigils took place on the Saturdays (which are, however, Sundays according to the day counting from sunset to sunset). The calendar is 364DY-W (1.I = Wednesday) with "broken Nisan" (14.I is Tuesday, then follow four "days of interval", μέσσω ἡμέρας, and, finally, 15.I falls on Sunday) and containing seven Pentecontad cycles (cf. *The Songs of the Sabbath Sacrifice*, Beta Israel's *The Liturgy of the 49th Sabbath*, and various remnants in the early Christian calendars, especially in the Nestorian Syrian rite).

Disclaimer: This calendar study has nothing to do with the problem of the sources of Matthew (although Goulder's own interest to the calendar emerged from such studies). It is not pertinent to such problems as origin of particular episodes. It is only pertinent to the composition of Matthew as a whole (cf. also Bruce Chilton's 2002 reaction to Goulder's work). It is also unclear whether (and in what extent) this calendar represents that of the community of Jesus.

Pericope	Reference	Topic	Break	Verses	Date	Liturgical contents	Notes
1	1:1-25	The genesis of Jesus Christ	otiq	25	21.I	7 th day of Azyma	Start of the count of seven weeks on Sunday 22.I (exactly acc. Lev)
2	2:1-12	The magi	oqic	12	28.I		
3	2:13-23	Escape from Herod	oqqqtic	11	5.II		
4	3:1-17	John baptizes Jesus	oqic	17	12.II	Midpentecost Sabbath	Water rituals as traditional for the Midpentecost; Epiphany near the Midpentecost: 2 Bar, RevJohn, Barsabas of Jerusalem
5	4:1-11	The temptations	oqqqtic	11	19.II		
6	4:12-25	Galilee mission with disciples	oqtic	14	26.II		
7	5:1-16	The Beatitudes	oic	16	3.III	Pre-Pentecost festal week	Leading to development of the Ascension feast within the pre-Pentecost week

							(40 days were counted from 22.I, not from 15.I)
8	5:17-32	Three commandments fulfilled	otqqq	16	10.III	Pentecost, main service	“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil” (5:17)
9	5:33-48	Three Levitical laws fulfilled	qqqtc	16	10.III	Pentecost, vespers	Genuflection service has pre-Christian Jewish roots; cf. <i>The Liturgy of the 49th Sabbath</i>
10	6:1-18	Three duties	ti	18	17.III	Closure of the Pentecost	
11	6:19-34	Detachment from mammon	io	16	24.III		
12	7:1-12	The Law and the Prophets	ic	12	1.IV	2nd Midpentecost Sabbath	
13	7:13-29	Hearing and doing	tc	17	8.IV		
14	8:1-17	The healing ministry	otcq	17	15.IV		
15	8:18-34	Across the sea	otc	17	22.IV		
16	9:1-17	Three controversies with forgiving of sins	oqt	17	29.IV	New Wine festival	“Neither do men put new wine into old bottles” (9:17); forgiving of sins (cf. New Wine in 3 Bar, ApocAbr); “I will have mercy, and not sacrifice” (9:13 = 12:7) is a link to the New Oil festival (pericope 23)
17	9:18-38	Three healing stories	tc	21	6.V	Closure of the New Wine festival	9:36-38 should be added to this pericope (“Lord of the harvest” alludes to a harvest festival, such as the New Wine one)
18	10:1-16	Mission discourse	ic	16	13.V		Goulder has “oic”. Probably 10:16 is the opening sentence of Nr 19.
19	10:17-36	“Sheep in the midst of wolves”, Mich 7:6, etc.	oqc	20	20.V		“And a man's foes <i>shall be</i> they of his own household” (10:36) as the closing sentence. Goulder takes Nrs 19 and 20 for one (oqti).
20	10:37-42	How to save one's soul.	otc	6 – too short, but...	27.V		10:37-38 opens the pericope with t.
21	11:1-19	Jesus vs John the Baptist	otiqc	19	4.VI		
22	11:20-30	The cities and the babes	oqqc	11	11.VI		
23	12:1-14	Sabbath and Law controversies	oqc	14	18.VI	New Oil festival	“Mercy” as the main topic: “I will have mercy, and not sacrifice” (9:13 = 12:7). Cf. “mercy/oil”

							wordplay in 3 Bar, 49 th Sabbath etc.
24	12:15-37	Judgment on the Pharisees	oqic	23	25.VI	Closure of the New Oil festival	
25	12:38-50	Evil generations/true family; Jonas, Nineveh, and Queen of Shebah	oqc	13	2.VII	Yom Kippur's preparation week	Cf. Gedaliah fast (3.VII) and the fast of the Ninevites.
26	13:1-23	Sower; hardening	oqti	23	9.VII	Sabbath before Yom Kippur	Falling on the Midpentecost of the 4 th Pentecost (cf. Yom Kippur as "Sabbath").
27	13:24-43	The tares etc.; riddles	qtic	20	16.VII	Sabbath of the Tabernacles	
28	13:44-58	Three parables; Nazareth	tc	15	23.VII		
29	14:1-12	Death of the Baptist	oc	12	30.VII	Preparation week of the 4 th Pentecost	Liturgical data related to this commemoration of the decapitation of John are preserved in the Coptic sermon on the Enthronisation Michael; cf. next pericope.
30	14:13-22	Feeding of the five thousand	oc	12	7.VIII	4 th Pentecost	Cf. later 8 Nov. commemoration of Michael in all Christian rites. Obviously, Michael here was at first a name of Christ
31	14:23-36	Walking on the water	otc	14	14.VIII		
32	15:1-20	Traditions of the elders	oqti	20	21.VIII		
33	15:21-39	Healing of a woman of Canaan; feeding of four thousand	otic	19	28.VIII		
34	16:1-12	Leaven of the Pharisees and Sadducees	oic	12	5.IX		
35	16:13-28	Peter's confession	oc	16	12.IX		
36	17:1-21	Transfiguration	oqtc	21	19.IX	Preparation week of the 5 th Pentecost, overlapping with the Hanukkah (25.IX)	Cf. Riesenfeld/Fletcher-Louis' analysis of the Transfiguration account: Sukkot symbolism is completely applicable to this (fifth) Pentecost dedicated to the Temple (cf. next pericope). Probably, an alternative to the Hanukkah octave 25.IX-2.X in the Maccabean/Hasmonean Jewish rite

37	17:22-18:20	Caring for the Church	oqtc	26	26.IX	5 th Pentecost: "Church"	Cf. "Church Sundays" in Syrian rites; cf. "49 th Sabbath".
38	18:21-35	Forgiving one's brother	ic	15	3.X		
39	19:1-15	Marriage; children	oqqt	15	10.X		
40	19:16-30	Rich young man	oqic	15	17.X		
41	20:1-16	Labourers in the vineyard	ic	16	24.X		
42	20:17-28	Mother of Zebedee's sons	oic	12	1.XI		
43	20:29-21:11	Entry into Jerusalem	oqqtic	17	8.XI	Preparatory week of the 6 th Pentecost	Cf. obvious preparatory meaning of the entry.
44	21:12-27	Cleansing of the Temple	oqqti	16	15.XI	6 th Pentecost: (cleansing of the) Temple	Cf. Dormition feast on 16 January in the Coptic rite and 18 January in some early Latin rites, not only the Gallican one (Virgin as the Temple?)
45	21:28-46	Vineyard parables	qqtc	18	22.XI		
46	22:1-14	Royal wedding parable	oc	14	29.XI		
47	22:15-33	Tribute and resurrection	oqqc	19	6.XII		
48	22:34-46	"The greatest commandment in the Law" and Christ as David's son	oqc	13	13.XII	"Great Sabbath": some important feast (corroborated with both contents of reading and liturgical parallels) in the middle of the last (8-week) period of the year before the Passover	No Purim contents, <i>pace</i> Goulder, but cf. "Great Sabbath" in the <i>Martyrium Polycarpi</i> and the <i>Martyrium Pionii</i> ; cf. "Easter in Amshir" in the Coptic rite
49	23:1-14	First woe discourse	oc	14	20.XII		With the variant reading "therefore ye shall receive the greater damnation" (23:14), apparently rejected by Goulder after Nestle-Aland, as the closing sentence. Goulder considers Nrs 49 and 50 as a unique ultra-long pericope.
50	23:15-39	Second woe discourse	c	25	27.XII		
51	24:1-14	First signs of the end	oc	14	4.I	7 th Pentecost	End of the World (beginning). Cf. 2 pre-

							Lenten Sundays in the Byzantine rite
52	24:15-28	“Abomination of desolation” and other signs of the end	oqc	14	11.I	Closure of the 7 th Pentecost	End of the World. Cf. the same.
53	24:29-41	The coming of the Son of Man	oqc	13	14.I sunrise (6 a.m.)	Passover; the first of the eight all-day services	Tuesday, the sermon on the Mt of Olives – and expectations of the second coming to the Mt of Olives (ApPetri? EpistApost).
54	24:42-25:13	“Watch!” parables	tic	23	14.I 3 th hour (9 a.m.)	Passover; 2 nd service	Goulder provides an analogous scheme of the eight services for 15.I.
55	25:14-30	Talents parable	tc	17	14.I 6 th hour (midday)	Passover; 3 rd service	I follow Jaubert’s “long” chronology of the events of the Passion Week
56	25:31-46	Last judgment	oc	16	14.I 9 th hour (3 p.m.)	Passover; 4 th service	
57	26:1-16	Supper in Bethany	otic	16	14.I 12 th hour (6 p.m.)	Passover; 5 th service	
58	26:17-30	Last Supper	otc	14	14.I 3 rd hour of night (9 p.m.)	Passover; 6 th service	
59	26:31-46	Gethsemane	otc	16	14.I 6 th hour of night (12 p.m.)	Passover; 7 th service	
60	26:47-56	Arrest	oc	10	14.I 9 th hour of night (3 a.m.)	Passover; 8 th service	
61	26:57-75	Sanhedrin and denial of Peter	otic	19	First day of interval, Wed		
62	27:1-26	Trial before Pilate	oqc	26	Second day of interval, Thu		
63	27:27-44	Crucifixion	oti	18	Third day of interval, Fri, 6 th hour (midday)		27:45 mentions only “6 th hour” (when the darkness begins) but not the exact time of the Crucifixion; the liturgical reasons are rather obvious
64	27:45-56	Jesus’ death	oqc	12	Third day of interval, Fri, 9 th hour (3 p.m.)		9 th hour is specified in 27:46 (and mentioned as well in 27:45)
65	27:57-66	Jesus’ burial	oc	10	Fourth day of		

					interval, Sat		
66	28:1-20	Resurrection	oc	20	Fourth day of interval, night of Sabbath	Night of Easter, σαββατισμός in the Epistle to the Hebrews	The night of the resurrection belongs to Saturday (cf. σαββατισμός in Heb and my art. in RB 2008). Cf. Raising of the Sheaf (Lev 23:5, 11) on 15.I