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Course Outline

Seminar	
Week Seven	Stanton, G. N. (1992) <i>A Gospel for a New People</i> (Edinburgh: T&T Clark), chapter 7
Week Nine	Aune, D. ed., (2001) <i>The Gospel of Matthew in Current Study</i> (Grand Rapids: Eerdmans), pp96-126

If you would like to read through Matthew alongside this module, I would suggest the following plan: week six, 1-7, week seven 8-13, week eight 14-18, week nine 19-25, week ten 26-28.

As you'll see the commentary choice for Matthew is even wider than Isaiah. Conservative choices would be Gundry or Hagner. Davies and Allison's commentary is exhaustive but expensive as is Nolland's commentary. France's two commentaries are often praised and Garland's gives an interesting literary perspective. Carter's commentary would be interesting on social issues.

Chris Moore

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Sanders, E. P. (1992) *Judaism: Practice and Belief* (London: SCM)
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On Matthew in General

Allison, Dale C. (1993) *The New Moses: A Matthean Typology* (Minneapolis: Fortress Press)
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Carter, Warren (1996) *Matthew: Storyteller, Interpreter, Evangelist* (Peabody: Hendrickson)
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Schnackenburg, Rudolf (2005) *The Gospel of Matthew* (Grand Rapids: Eerdmans)

What is a gospel?

Barton, Stephen, ed., (2006) *The Cambridge Companion to the Gospels* (Cambridge: CUP)

Not a unique genre

Modernistic Interpretation

Biography: 1800s

1st century biography genre

In the first place there is a distinction to be made as regards time between the period in which the objects of our praise lived and the time preceding their birth; and further, in the case of the dead, we must also distinguish the period following their death. With regard to things preceding a man's birth, there are his country, his parents and his ancestors, a theme which may be handled in two ways. For either it will be creditable to the objects of our praise not to have fallen short of the fair fame of their country and of their sires or to have ennobled a humble origin by the glory of their achievements. 11 Other topics to be drawn from the period preceding their birth will have reference to omens or prophecies foretelling their future greatness, such as the oracle which is said to have foretold that the son of Thetis would be greater than his father. 12 The praise of the individual himself will be based on his character, his physical endowments and external circumstances. Physical and accidental advantages provide a comparatively unimportant theme, which requires variety of treatment.

Quintilian, Institutio Oratoria, Book III, 7:10-12a

Proclamation: 1900s

Myth: 1930s

Anthology (pericopae): Recent

Narrative: Contemporary

A "Jewish" Gospel?

Dunn, J. D. G. (2006) *The Parting of the Ways* (London: SCM)
Ferguson, Everett (1993) *Backgrounds of Early Christianity, 3rd ed.* (Grand Rapids: Eerdmans)
Sanders, E. P. (1992) *Judaism: Practice and Belief* (London: SCM)
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Introduction

Character

Unique Sayings

Matthew 10:5-7, 15:24

Hostility towards the Jews

Matthew 21:43, 23:32-35, 27:25

A desire to see gentiles

Matthew 8:11-12, 28:19

What is Judaism?

Late Judaism

Formative Judaism (Neusner et al)

Covenantal nomism (Sanders et al)

“The ‘pattern’ or ‘structure’ of covenantal nomism is this: (1) God has chosen Israel and (2) given the law. The law implies both (3) God’s promise to maintain the election and (4) the requirement to obey. (5) God rewards obedience and punished transgression. (6) The law provides for means of atonement, and atonement results in (7) maintenance or re-establishment of the covenantal relationship. (8) All those who are maintained in the covenant by obedience, atonement and God’s mercy belong to the group which will be saved. An important interpretation of the first and last points is that election and ultimately salvation are considered to be by God’s mercy rather than human achievement.”

Sanders (1977) *Paul and Palestinian Judaism: A Comparison of Patterns of Religion* (Philadelphia: Fortress), p422.

Common Judaism (Sanders)

Emic v Etic

Jewish Christianity

Structure

Threefold Structure

(Kingsbury - Matthew as Story)

- A. Introducing Jesus the Messiah, the Son of God (Matthew 1:1—4:16)
 - i. The Birth of the Messiah: The Fulfillment of God's Promises (1:1-25)
 - ii. From Judea of David to the Galilee of the Gentiles (2:1-23)
 - iii. Getting Ready: God's Son in the Wilderness (3:1—4:11)
 - iv. Dispelling the Darkness in Galilee (4:12-16)
- B. Jesus' Ministry to Israel Pt 1 Teaching, Healing, & Calling Lost Sheep (Matthew 4:17-10:42)
 - i. Jesus' Debut: Authority and Compassion. Dawn in Galilee (4:17-25)
 - ii. The Sermon on the Mount: Magisterial Teaching, A Charter for Discipleship (5:1—8:1)
 - a. Jesus ascends the mountain (5:1-2)
 - b. The Beatitudes (5:3-12)
 - c. The mission of disciples of Jesus to change the world (5:13-16)
 - d. The fulfillment of law by Jesus: greater righteousness demanded of disciples (5:17-48)
 - Murder, Adultery, Divorce
 - Oaths, Retaliation, Love of Enemies
 - e. Directions on piety (6:1-18)
 - f. Directions on money (6:19-34)
 - g. Directions on social relationships (7:1-12)
 - h. Warnings (7:13-27)
 - i. Reaction of the crowds; descent from the mountain (7:28—8:1)
 - iii. Restoring Life to Others: Jesus the Healer (8:2—9:35)
 - iv. Great Harvest and Great Dangers: The Mission Discourse (9:36—10:42)
- C. Jesus' Ministry to Israel Pt 2. Rejection and Confession (Matthew 11:2—16:20)
 - i. Doubt, Indifference, and Dissent (11:2—12:45)
 - ii. The Parable Discourse: the Mysteries of the Kingdom Revealed (12:46—13:54)
 - iii. The Mission Resumes (13:54—16:12)
 - a. Rejection in Nazareth (13:54-58)
 - b. The Death of John (14:1-12)
 - c. Two Great Signs (14:13-36)
 - d. A Dispute with Israel; An Opening to the Gentiles (15:1-28)
 - e. Healing and Feeding the Multitudes; Demand for a Sign (15:29—16:12)
- D. Jesus' Passion and Resurrection (Matthew 16:21-28:20)
 - i. The Journey to Jerusalem (16:13—20:34)
 - a. Confession at Caesarea Philippi (16:13-28)
 - b. Transfiguration (17:1-21)
 - c. Living Together as Family of God: Life Within Community of Kingdom (17:22-18:35)
 - d. Teachings on the Journey (19:1—20:16)
 - e. The Conclusion of the Journey (20:17-34)
 - ii. In the Holy City: Conflict, Death, and Resurrection (21:1—28:15)
 - a. The Messiah in the Temple (21:1-17)
 - b. The Teacher and His Opponents (21:18—22:46)
 - c. False Teachers Lead Others to Ruin: Condemnation of Scribes & Pharisees (23:1-39)
 - d. The Coming of the Son of Man and the Judgment of the World (24:1—25:46)
 - e. The Passion and Resurrection of Jesus. Finale (26:1—28:15)

Five Books

(Benjamin Bacon et al)

A. Book 1: Sermon on the Mount

- i. 1-4: Narrative
- ii. 5-7 Discourse

B. Book 2: Missionary Discourse

- i. 8-9: Narrative
- ii. 10: Discourse
- iii. 11:1 - "and when Jesus had finished"

C. Book 3: Teaching in Parables

- i. 11-12: Narrative
- ii. 13: Discourse
- iii. 13:53 - "And when Jesus had finished"

D. Book 4: Community Regulations

- i. 14-17: Narrative
- ii. 18: Discourse
- iii. 19:1 - "Now when Jesus had finished"

E. Book 5: Apocalyptic Discourse

- i. 19-24: Narrative
- ii. 24-25: Discourse
- iii. 26:1 - "When Jesus had finished all these sayings"

F. Conclusion: Passion and Resurrection Narrative (26-28)

The Genealogy

The Forebears

Son of David

2 Samuel 7:12-16. See also 1 Chronicles 17:11-14; Psalm 89:3; Psalm 132:11, Isaiah 11:1-5,10; Jeremiah 23:5-6; Jeremiah 30:9; Jeremiah 33:14-18; Ezekiel 34:23-24, Ezekiel 37:24; Sirach 47:11; 1 Maccabees 2:57

Son of Abraham:

Genesis 22:17-18: I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice.

The Four Women

Tamar, Rahab, Ruth, the wife of Uriah (Bathsheba)

Adoption into David's line

Betrothal

Joseph's actions seen as 'righteous' (1:19)

The birth is the activity of the Spirit

The Virgin Birth

Immanuel

"God with us": Isaiah 8:8 LXX
cf Matthew 17:17, 18:20, 26:29

Christological implications

The New Israel

The Magi

Isaiah 60:3-6

Jesus the New Moses

Allison, Dale C. (1993) *The New Moses: A Matthean Typology* (Minneapolis: Fortress Press)

Biblical Tradition (Brown, *The Birth of the Messiah*, p.113)

- Matthew 2:13-14 & Exodus 2:15
- Matthew 2:16 & Exodus 1:22
- Matthew 2:19 & Exodus 2:23
- Matthew 2:19-20 & Exodus 4:19
- Matthew 2:21 & Exodus 4:20

Later midrashic tradition (Brown, p114 and Davies & Allison pp.192-3)

Narrative Parallels

The Geographical Story

Jesus the Obedient Israel

Baptism

The Temptation

Deuteronomy 8:2-3, Exodus 16, Numbers 13-14, Exodus 32

Echoed in the Passion (27:38-43)

The Role of Prophecy in Matthew 1-2

God is with us – Matthew 1:22-23 & Isaiah 7:14

Egypt: Matthew 2:15 and Hosea 11:1-7

Rachel weeping: Matthew 2:17-18 and Jeremiah 31:15-17

Matthew 2:23 and ??

Matthew's Christology is 'Biblical'

The New Sinai

Allison, Dale C. (1999) *The Sermon on the Mount*, (New York: Herder & Herder)

The Core of Jesus' Kingdom Teaching

A. Matthew 4:23 and Matthew 9:35

Structure

Prologue

- 5:1-11 Beatitudes
- 5:13-16 The need for action (salt, light)

The fulfilled law

- 5:17 - 48 The Antitheses

Attitudes in the Kingdom of Heaven

- 6:1-18 Do not parade holiness (inc Lord's prayer)
- 6:19-34 Do not worry about money, clothes or food
- 7:1-6 Do not judge or give what is holy to dogs

Conclusion

- 7:7-11 Seek and you will find
- 7:12 Do to others as you would have them do to you

Final warnings

- 7:13-23 The path is narrow, do not be led astray
- 7:24-29 Build on the solid rock, not the sand

Issues

To whom is it addressed?

Is it keepable?

The Beatitudes

Luke 6:20–25

"Blessed are you who are poor,
for yours is the kingdom of God.

"Blessed are you who are hungry now,
for you will be filled.

"Blessed are you who weep now,
for you will laugh.

"Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

Matthew 5:3–11

"Blessed are the poor in spirit,
for theirs is the kingdom of heaven.

"Blessed are those who mourn,
for they will be comforted.

"Blessed are the meek,
for they will inherit the earth.

"Blessed are those who hunger and thirst for righteousness,
for they will be filled.

"Blessed are the merciful,
for they will receive mercy.

"Blessed are the pure in heart,
for they will see God.

"Blessed are the peacemakers,
for they will be called children of God.

"Blessed are those who are persecuted for righteousness' sake,
for theirs is the kingdom of heaven.

"Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.

Antitheses and rules of piety

The Judgment

Interpreting Miracles

Interpreting the miracles

The Messiah and True Israel

Matthew 8:1-4 The healed leper

Matthew 8:5-13 The Centurion with faith

Matthew 8:14-17 Peter's mother-in-law

The Nature of True Discipleship

Matthew 8:18-27 The Lord and the Community

Matthew 14:28-31 Discipleship is imitation

The scope of True Israel

Matthew 8:28 The Demoniacs and the Gentile mission

Matthew 9:2-8 The Paralyzed man and the inclusive gospel

Matthew 9:9 The Call of Matthew, the collaborator

Matthew 9:10-13 Eating with tax collectors and sinners

Matthew 9:14-17 Why don't disciples fast?

Faith in the True Israel

Matthew 9:18-26 Synagogue leader's daughter/hemorrhage – faith

Matthew 9:27-31 Healing the blind man

Matthew 9:32-34 Healing the mute

Matthew 9:35 Link to missionary discourse

The Healing of Women

Levine, Amy-Jill ed. (2001) *A Feminist Companion to Matthew* (Sheffield: Sheffield Academic Press)
Aune, David ed., (2001) *The Gospel of Matthew in Current Study* (Grand Rapids: Eerdmans), p88ff

Societal understandings of the healings

The nature of reality

The locations of the healings

The conduct of the healings

Theological/Didactic import of the healings

Peter's mother-in-law

The hemorrhaging woman

The girl

Women written into the story

Discipleship & Mission

Naming the Disciples

Do as Christ does

Instructions: Matthew 10:5–15

Expect suffering: Matthew 10:16–23

Imitate Christ: Matthew 10:24–25

But do not fear: Matthew 10:26-31

Do not deny Christ: Matthew 10:32-33

Christ will cause division: Matthew 10:34-39

Accept the disciples to accept Christ: Matthew 10:40-42

Fast Forward

Rising Opposition to the Kingdom

John's Doubts and Jesus' Response (11:1–19)

Unrepentant Cities (11:20–24)

Rest for the Weary (11:25–30)

A Dispute Over the Sabbath (12:1–14)

The Servant of the LORD (12:15–21)

An Accusation of Allegiance to Beelzebub (12:22–45)

Opposition From Jesus' Own Family (12:46–50)

Interpreting Parables

Purpose of the Parables

'Sandwiching'

Matthew 13:24-43

Batching

Fast Forward

The Authority of Christ

Disputes with Tradition

Peter's Confession

In the Transfiguration

Fourth Discourse: Community Regulations

Teachings on the Journey

Kingdom and Empire

Carter, Warren (2006) *The Roman Empire and the New Testament* (Nashville: Abingdon)
Horsley Richard A. (2002) *Jesus and Empire: The Kingdom of God and the New World Disorder*
(Minneapolis: Fortress Press)

Background Issues

Religion and politics are intertwined

The empire is all pervading

Theological underpinnings of Rome, p83.

Aenied 1:254-82 and 6:851-53

Seneca, De Clementia (56AD). Nero says: "Have I of all mortals found favour with heaven and been chosen to serve on earth as vicar of the gods? I am the arbiter of life and death for the nations"

Josephus, Wars 2:390-91. Agrippa (Rome's puppet monarch of Acts 25) says "without God's aid so vast an empire could never have been built up"

Tacitus, Annals 13:51. A roman governor to a German tribal leader: "all men had to bow to the commands of their betters; it had been decreed by those gods whom they implored that with the Roman people should rest decisions what to give and what to take away"

The Empire is of the Devil

Matthew 4:8-9

Matthew 20:24-28

Palm Sunday Parousia

The Temple

Josephus Antiquities, 15.380-425; 16.154; 17.304-8

Antiquities 18.33-35, 95

Antiquities. 15.403-8; 18.93-95

Clearing the Temple

Matthew 21:12-17

The True King

Matthew 22:1-14

"Father"

Matthew 23:9

When I administered my thirteenth consulate (2 B.C.E.), the senate and Equestrian order and Roman people all called me father of the country, and voted that the same be inscribed in the vestibule of my temple, in the Julian senate-house, and in the forum of Augustus under the chario which had been placed there for me by a decision of the senate. When I wrote this I was seventy-six years old.

Acts of Augustus 35

In other matters he was unassuming and lenient from the very beginning of his reign until its end, never trying to conceal his former lowly condition, but often even parading it. Indeed, when certain men tried to trace the origin of the Flavian family to the founders of Reate and a companion of Hercules whose tomb still stands on the Via Salaria, he laughed at them for their pains. So far was he from a desire for pomp and show, that on the day of his triumph, he did not hesitate to say: "It serves me right for being such a fool as to want a triumph in mythology old age, as if it were due to my ancestors or had ever been among my own ambitions." He did not even assume the tribunician power at once nor the title of Father of his Country until late. As for the custom of searching those who came to pay their morning calls, he gave that up before the civil war was over.

Suetonius, Lives of the Caesars, Vespasian 12

Render unto Caesar

Matthew 22:17-22

Destruction of Rome

Matthew 24:15

Gaius Julius Caesar Augustus Germanicus

Caligula "regarded the Jews with most especial suspicion, as if they were the only persons who cherished wishes opposed to his." (Philo, On the Embassy to Gaius XVI.115)

Matthew 24:27

Matthew 24:28

The reign/kingship of God

Fast Forward

The Sudden Kingdom of Heaven

The ten bridesmaids

The returning master

The separation of sheep and goats

The Passion and Resurrection

Jesus, the Priests and Judas

The Last Supper and Desertion

Exodus 24:8 Moses took the blood and dashed it on the people, and said, "See the blood of the covenant that the LORD has made with you in accordance with all these words."

The singing of the hymn

The disciples accompany to Gethsemane

The Trial

Pilate

Deuteronomy 21:6-9 All the elders of that town nearest the body shall wash their hands over the heifer whose neck was broken in the wadi, and they shall declare: "Our hands did not shed this blood, nor were we witnesses to it. Absolve, O LORD, your people Israel, whom you redeemed; do not let the guilt of innocent blood remain in the midst of your people Israel." Then they will be absolved of bloodguilt. So you shall purge the guilt of innocent blood from your midst, because you must do what is right in the sight of the LORD.

Matthew 23:34-36 Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town, so that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. Truly I tell you, all this will come upon this generation.

The Crucifixion

The Death

Resurrection

The Sending out