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INTRODUCING MATTHEW

1

INTRODUCING MATTHEW

WHERE WE'RE GOING

- ▶ A few key books
- ▶ Setting the scene: Gospel genre and audience
- ▶ Structure: How Matthew is organised
- ▶ The Old Testament in Matthew
- ▶ Matthew and the Jewish people

2

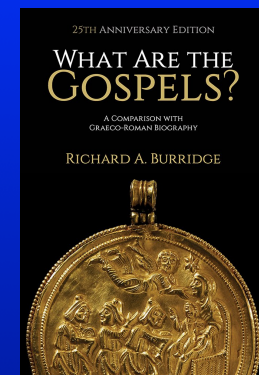
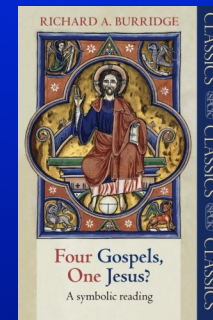
WHAT KIND OF BOOK AND WHAT AUDIENCE?

3

INTRODUCING MATTHEW

SETTING THE SCENE

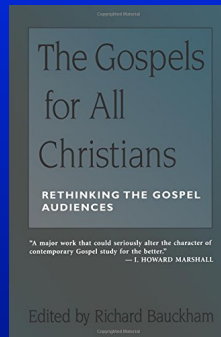
- ▶ Gospel genre
 - ▶ Richard Burridge: the Gospels as ancient biographies βίοι *bioi*
 - ▶ the Gospels are books about **Jesus**



4

SETTING THE SCENE

- ▶ Gospel audience(s)
 - ▶ redaction criticism: reconstructing 'Gospel communities'
- ▶ Richard Bauckham: the Gospels written for a wide audience in the Mediterranean basin
 - ▶ literary dependence among the Gospels
 - ▶ early churches as part of a network with regular communication
 - ▶ conflict and some diversity among believers within a community and between communities



5

HOW IS MATTHEW ORGANISED?

6

STRUCTURE: HOW MATTHEW IS ORGANISED

- ▶ Beginning and end
 - ▶ 1:1 'The book of the genesis of Jesus the Messiah, son of David, son of Abraham'
 - ▶ genealogy 1:2-17 – 3 x 14 generations = 6 x 7
 - ▶ Emmanuel = God is with us 1:23
 - ▶ 28:20 'I am with you always, until the end of the age'

7

STRUCTURE: HOW MATTHEW IS ORGANISED

- ▶ Key transitions marked by 'from that time on' ἀπὸ τότε 4:17; 16:21
 - ▶ Preparation 1:1-4:16
 - ▶ Jesus' life and ministry in Galilee 4:17-16:20
 - ▶ Peter's recognition of Jesus' messianic identity 16:16 (cf. Mark)
 - ▶ from Galilee to the cross and resurrection and the end of the age 16:21-28:20
 - ▶ note also 26:16 'From that time on (ἀπὸ τότε) [Judas] began seeking an opportunity to betray [Jesus].'

8

STRUCTURE: HOW MATTHEW IS ORGANISED

- ▶ five blocks of teaching
 - ▶ 'when Jesus had finished...' ὅτε ἐτέλεσεν ὁ Ἰησοῦς
7:28; 11:1; 13:53; 19:1; 26:1
 - ▶ 5-7 the 'sermon on the mount'
 - the 'manifesto' of the kingdom of heaven
 - ▶ 10 mission discourse
 - ▶ 13 parables
 - ▶ 18 life in the community of Jesus-followers
 - ▶ 24-25 the fall of Jerusalem and future judgement
- ▶ B. W. Bacon (1918): Jesus as the new Moses
 - five blocks of teaching like the Pentateuch

9

MATTHEW'S READING OF SCRIPTURE

10

MATTHEW'S READING OF SCRIPTURE

- ▶ Richard Hays 'reading backwards'
 - ▶ figural interpretation

11

“

...a connection between two events or persons in such a way that the first signifies not only itself, but also the second, which the second involves or fulfils the first

Eric Auerbach, *Mimesis*, 73

12

MATTHEW'S READING OF SCRIPTURE

- ▶ Richard Hays 'reading backwards'
 - ▶ figural interpretation
 - ▶ learn how to read the OT by reading backwards from the Gospels
 - ▶ learn how to read the Gospels by reading forwards from the OT
 - ▶ metalepsis: seeing brief citations of Scripture as invitations to read the whole passage in the OT or a whole pattern in the OT
 - ▶ C. H. Dodd, *According to the Scriptures*

13

MATTHEW AS 'ANNOTATED STUDY BIBLE'

- ▶ Mark 2:17//Matt 9:12-13

14

But when [Jesus] heard this, he said, "Those who are well have no need of a physician, but those who are sick. **Go and learn what this means, 'I desire mercy, not sacrifice.'**

For I have come to call not the righteous but sinners."

Matt 9:12-13

When Jesus heard this, he said to them, "Those who are well have no need of a physician, but those who are sick;

I have come to call not the righteous but sinners."

Mark 2:17

15

MATTHEW AS 'ANNOTATED STUDY BIBLE'

- ▶ Matt 9:12-13//Mark 2:17 – Hos 6:6
- ▶ Matt 12:4-8//Mark 2:25-28

16

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[David] entered the house of God and ate the bread of the Presence, which it was not lawful for him or his companions to eat, but only for the priests. Or have you not read in the law that on the sabbath the priests in the temple break the sabbath and yet are guiltless? I tell you, something greater than the temple is here. **But if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless.** For the Son of Man is lord of the sabbath."
Matt 12:4-8

[David] entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions."
Then he said to them, "The sabbath was made for humankind, and not humankind for the sabbath; so the Son of Man is lord even of the sabbath."
Mark 2:25-28

17

INTRODUCING MATTHEW

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18

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19

INTRODUCING MATTHEW

"If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." **This took place to fulfill what had been spoken through the prophet, saying, "Tell the daughter of Zion, Look, your king is coming to you, humble, and mounted on a donkey, and on a colt, the foal of a donkey."**

The disciples went and did as Jesus had directed them;
Matt 21:3-6

If anyone says to you, 'Why are you doing this?' just say this, 'The Lord needs it and will send it back here immediately.'"

They went away and found a colt tied near a door, outside in the street. As they were untying it, ⁵ some of the bystanders said to them, "What are you doing, untying the colt?" They told them what Jesus had said; and they allowed them to take it.
Mark 11:3-6

20

MATTHEW AS 'ANNOTATED STUDY BIBLE'

- ▶ Matt 9:12-13//Mark 2:17 – Hos 6:6
- ▶ Matt 12:4-8//Mark 2:25-28 – Hos 6:6
- ▶ Matt 21:3-6//Mark 11:3-6 – Zech 9:9

21

"So when you see the desolating sacrilege standing **in the holy place**, as was spoken of by the prophet Daniel (let the reader understand),
Matt 24:15

"But when you see the desolating sacrilege set up where it ought not to be (let the reader understand),
Mark 13:14a

22

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- ▶ Matt 21:3-6//Mark 11:3-6 – Zech 9:9
- ▶ Matt 24:15//Mark 13:14a – 'holy place', Daniel

24

JESUS AS 'EMMANUEL' = 'GOD WITH US'

- ▶ 'All this took place to fulfill what had been spoken by the Lord through the prophet: "Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel," which means, "**God is with us.**"' 1:23 = Isa 7:14
- ▶ 'And remember, **I am with you always**, to the end of the age.'" 28:20
- ▶ 'For where two or three are gathered in my name, **I am there among them.**' 18:20

25

AUTHORIAL VOICEOVERS—THE 'FORMULA QUOTATIONS'

- ▶ 'This took place to fulfil what was spoken through the prophet...'
- ▶ 'Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him." Then Joseph got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod. **This was to fulfil what had been spoken by the Lord through the prophet, "Out of Egypt I have called my son."**' 2:13-16, quoting Hosea 11:1
 - ▶ Israel's story recapitulated in the story of Jesus

26

“ I will not execute my fierce anger;
I will not again destroy Ephraim;
for I am God and no mortal,
**the Holy One in your midst,
and I will not come in wrath.**

They shall go after the LORD,
who roars like a lion;
when he roars,
his children shall come trembling from the west.

They shall come trembling like birds from Egypt,
and like doves from the land of Assyria;
and I will return them to their homes, says the LORD.

Hosea 11:9-11

27

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28

MATTHEW AND THE JEWISH PEOPLE

29

INTRODUCING MATTHEW

MATTHEW AND THE JEWISH PEOPLE

- ▶ Matthew is steeped in Judaism
 - ▶ Jewish categories to interpret Jesus
 - ▶ 'the kingdom of **the heavens**'
 - ▶ 'let him be to you as a gentile' 18:17
 - ▶ 'only to the lost sheep of the house of Israel' 10:5-6 (also 15:24)

30

INTRODUCING MATTHEW

MATTHEW AND THE JEWISH PEOPLE

- ▶ Matthew is steeped in Judaism
 - ▶ Jewish categories to interpret Jesus
 - ▶ use of Scripture
 - ▶ validity of the law 5:17-19

31

INTRODUCING MATTHEW

“ 17 Do not think that I have come to abolish the law or the prophets; I have come not to abolish but to fulfill. 18 For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. 19 Therefore, whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of heaven; but whoever does them and teaches them will be called great in the kingdom of heaven.

Matthew 5:17-19

32

MATTHEW AND THE JEWISH PEOPLE

- ▶ Matthew is steeped in Judaism
 - ▶ Jewish categories to interpret Jesus
 - ▶ use of Scripture
 - ▶ validity of the law 5:17-19
 - ▶ the 'formula quotations'
 - ▶ Jesus' own obedience to the law
 - ▶ Jesus fasts 4:2
 - ▶ Jesus wears 'fringes' on his outer garment 14:36
 - ▶ Jesus pays the temple tax 17:24-27

33

MATTHEW AND THE JEWISH PEOPLE

- ▶ Matthew is steeped in Judaism
 - ▶ Jewish categories to interpret Jesus
 - ▶ use of Scripture
 - ▶ Jesus as the climax of Israel's history: genealogy 1:2-17
 - ▶ 'righteousness' as ethical rather than judicial/forensic
 - ▶ 'fulfilling all righteousness' 3:15
 - ▶ 'your righteousness must exceed that of the scribes and Pharisees' 5:20
 - ▶ 'practising your righteousness' 6:1
 - ▶ also 21:32; 23:29, 35

34

MATTHEW AND THE JEWISH PEOPLE

- ▶ Matthew is steeped in Judaism
- ▶ Yet Matthew has strong anti-Jewish language
 - ▶ criticism of the scribes and Pharisees ch. 23
 - ▶ 'his blood be upon us and our children' 27:25
 - ▶ '**their** synagogues' 4:23; 9:35; 10:17
 - ▶ 'the Jews' believe the body of Jesus was stolen 28:15
 - ▶ the vineyard to go to 'a nation which will produce the fruits of the kingdom' 21:43

35

MATTHEW AND THE JEWISH PEOPLE

- ▶ Matthew is steeped in Judaism
- ▶ Yet Matthew has strong anti-Jewish language
- ▶ Tension of being within vs. being outside Judaism
 - ▶ critique of Jewish leaders and temple like prophets, e.g. Ezek 34; Jer 7
 - ▶ perhaps fits a Syrian context – first mixed church in Antioch Acts 11:20-26
 - ▶ tensions identified would be as true pre-AD 70 as after

36

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