# MOROGORO BIBLE COLLEGE

# Overview of Matthew

## Setting the scene

### Gospel genre and its implications

#### Gospels as books about Jesus (Richard Burridge)

### Gospel audience and its implications

#### Ricahrd Bauckham Gospels written for Chrsitian communites around the Mediterranean: three key arguments

##### literary dependence among the Gospels

##### the early churches were networks with regular communication, e.g. 1 Corinthians 16:1-4; 2 Corinthians 8–9; Romans 15:25-28; 1 Peter 5:9

###### travel of Christian leaders: Peter, Barnabas, Silas, Apollos, Philip, Priscilla and Aquila, Phoebe (the deliverer of Romans)

###### letters sent from one church to another 1 Peter 5:13; 1 Clement

##### conflict and some diversity among the early Christian communities, see e.g. Acts and Galatians, 1 Corinthians

#### implications for older ideas of ‘Gospel communities’

## Structure

### beginning and end

#### 1:1 ‘The book of the *genesis* of Jesus the Messiah, son of David, son of Abraham’

##### genealogy 1:2-17 —in 3 x 14 generations = 6 x 7

##### Emmanuel = God is with us 1:23

#### 28:20 ‘I am with you always, to the end of the age’

### a key phrase which marks transitions: apo tote = ‘from that time on’

#### 4:17 ; 16:21 (with 16:16)

#### three major parts

##### preparation 1:1–4:16

##### Jesus’ life and ministry in Galilee 4:17–16:20

##### from Galilee south to Jerusalem and the cross and resurrection 16:21–28:20

###### note also transition at 26:16 ‘From that time on (*apo tote*) [Judas] began seeking an opportunity to betrary [Jesus]’

### five blocks of teaching

#### each ends with some variation on ‘when Jesus had finished (teaching, etc.)’ 7:28; 11:1; 13:53; 19:1; 26:1

#### 5–7 the ‘sermon on the mount’—the kingdom of heaven’s manifesto

#### 10 mission discourse as Jesus sends disciples out

#### 13 cluster of parables

#### 18 life in the community of Jesus-followers

#### 24–25 the fall of Jerusalem and future judgement

#### B. W. Bacon (1918) suggested that Jesus is presented as a new Moses, with five blocks of teaching like the Pentateuch

## The OT in Matthew

### Richard Hays: ‘reading backwards’

#### *figural interpretation*—reading the OT retrospectively, and seeing it through the evangelists’ eyes ‘...a connection between two events or persons in such a way that the first signifies not only itself but also the second, while the second involves or fulfils the first.’ (Eric Auerbach, quoted Hays, *Reading Backwards*, 2)

##### so we learn to read the OT by reading backwards from the Gospels and letting them teach us how to read the OT

##### and we learn to read the Gospels by reading forwards from the OT

#### metalepsis: seeing brief quotations as frequently inviting us to read whole OT passages and sometimes whole OT patterns (e.g. the exodus) in the light of Jesus—an idea introduced by C. H. Dodd in his work in the 1950s

### Matthew providing an ‘annotated study Bible’ (Hays)

#### Mark 2:17 —> Matthew 9:12-13, note quotation from Hosea 6:6

#### Mark 2:25-28 —> Matthew 12:4-8, note quotation from Hosea 6:6 (v 7) and the comment about something greater than the temple (v 6)

##### Hosea 6:6 introduces mercy as a ‘hermeneutical lens’ (Hays) for reading the requirements of the law. cf. 23:23 the ‘weightier matters’ are ‘justice and *mercy* and faith’

#### Mark 11:3-6 —> Matthew 21:3-6, note quotation from Zechariah 9:9 (v 5)

#### Mark 13:14a —> Matthew 24:15 adds that the abomination is standing ‘in the holy place’ (i.e. the temple) and clarifies that the prophet is Daniel

### Jesus as Emmanuel 1:23 (Isaiah 7:14); 28:20 (saw before)—and 18:20 ‘where two or three are gathered, I am there’, which reflects situation after Jesus’ return to heaven

### use of ‘authorial voiceovers’ (Hays) in formula quotations

#### ‘This took place to fulfill that which was spoken through the prophet...’ 1:22-23; 2:15, 17-18, 23; 4:14-16; 8:17; 12:17-21; 13:35; 21:4-5; 27:9 (cf. also 2:5-6; 3:3; 13:14-15)

#### e.g. out of Egypt 2:13-15 (Hosea 11:1; cf. Exodus 4:22-23)

##### Hosea 11:9-11

## Matthew and the Jewish people

### Matthew is steeped in Judaism

#### Jesus is interpreted by Matthew through Jewish categories

##### ‘the kingdom of the heavens’

##### 18:17 ‘let him be to you as a gentile’

##### 10:5-6 the mission of Jesus’ disciples only to ‘the lost sheep of the house of Israel’

#### use of (OT) Scripture

##### strong statement about validity of the law 5:17-19

##### formula quotations

##### Jesus’ obedience to the law

###### he fasts 4:2

###### he has ‘fringes’ on his outer garment 14:36

###### he pays the temple tax 17:24-27

#### Jesus as the climax of Israel’s history

##### genealogy, etc. 1:2-17

#### ‘righteousness’ as ethical 3:15; 5:20; 6:1; 21:32; 23:29, 35

#### this suggests to most that Matthew is a Jewish believer

### yet Matthew has some of the strongest anti-Jewish language in the NT

#### criticism of the scribes and the Pharisees Matthew 23

#### the uniqely Matthean saying of the crowds ‘His blood be on us and our children’ 27:25, which has been misused by Christians to identify the Jews as a race as ‘Christ killers’

#### Matthew speaks of ‘*their* synagogues’ 4:23; 9:35; 10:17

#### ‘the Jews’ believed the story that Jesus’ body was stolen 28:15

#### vineyard will be given to ‘a nation which will produce the fruits of the kingdom’ 21:43

### tension of Judaism vs being outside Judaism

#### much of critique of Jewish leaders is no stronger than that of the prophets, e.g. Ezekiel 34 re shepherds of Israel; Jeremiah 7 re temple

#### many scholars see this as fitting Syria, perhaps Antioch, where first mixed Jew-Gentile church existed Acts 11:20-26—first argued by B. H. Streeter

##### but could equally be in Palestine

#### tensions outlined would be true well before AD 70, not only after