HUMA 3422 Interpreting the New Testament II

**Feb. 12: The Gospel of Matthew**
Read for today’s class: Ehrman, ch. 9; The Gospel of Matthew.
Assignment: read the Confession at Caesarea Philippi (Gospel Parallels #122; p. 99–100). Assuming Mark wrote first, and Matthew used Mark as the source for his gospel, what changes did Matthew make to the story? What are the results of these changes (i.e., how does Matthew’s version read compared to Mark’s? What has Matthew done to change the story?).

1. Date and Authorship

* answers will depend on adopted solution to Synoptic Problem; why?
* external evidence:
* two early papyri written about 200 CE (P64/P67 and P77)
* *1 Clement* (ca. 95), Ignatius (ca. 110-117), the *Didache* (ca. 100-130) and *Epistle of Barnabas* (ca. 100) quote sayings but no title given
* *2 Clement* (ca. 120-150?) and Justin Martyr (ca. 155) appear to use harmony of Matthew and Luke; again, no title given
* Papias of Hierapolis (ca. 140): “Matthew composed the sayings in the Hebrew language, and each translated them as best he could” (Eusebius, *Hist. eccl.* 3.39.16)
* Irenaeus of Lyons, *Against Heresies* 3.11.8 (ca. 180): “It is not possible that the Gospels can be either more or fewer in number than they are. For, since there are four zones of the world in which we live, and four principal winds, while the Church is scattered throughout all the world, and the ‘pillar and ground’ of the Church is the Gospel and the spirit of life; it is fitting that she should have four pillars, breathing out immortality on every side, and vivifying men afresh.”; also names four gospels
* internal evidence:
	+ The Parable of the Wicked Tenants (Gospel Parallels #204; p. 158-160;=Matt 21:33-46)
	+ The Parable of the Wedding Banquet (Gospel Parallels #205; p. 160-161;=Matt 22:1-14)
	+ Why “Matthew”? The Call of Levi (Gospel Parallels #53; p. 144; =Matt 9:9-13)

2. Matthean Redaction

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| Mark | Matt |
| * Christology:
* public vs. private:
* portrayal of apostles:
* style:
* structure:
* knowledge of Judaism:
* behaviour of Jesus:
* the “Jewish problem”:
 | * Christology:
* public vs. private:
* portrayal of apostles:
* style:
* structure:
* knowledge of Judaism:
* behaviour of Jesus:
* the “Jewish problem”:
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3. Writing Matthew

* sources for Matthew: Mark, *Q*, and M (=oral or written single tradition)
* parallels with Moses: Infancy Narrative, five sermons, sermon on the mount

“The LORD your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the LORD your God at Horeb on the day of the assembly when you said: ‘If I hear the voice of the LORD my God any more, or ever again see this great fire, I will die.’ Then the LORD replied to me: “They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet who speaks in my name, I myself will hold accountable.” (Deut 18:15-19)

* “fulfillment citations”: e.g. “this occurred in order to fulfill what was spoken of by the prophet” (see also 4:14, 8:17, 12:17, 13:35, 21:4, 27:9)

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| Matthew | “the Prophets” |
| “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.’” (Matt 1:22-23)“This was to fulfill what had been spoken by the Lord through the prophecy, ‘Out of Egypt I have called my son.’” (Matt 2:15) “Then was fulfilled what had been spoken through the prophet Jeremiah: ‘A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more.’” (Matt 2:17-18) “There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, ‘He will be called a Nazorean.’” (Matt 2:23) | “Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel” (Isa. 7:14)“When Israel was a child, I loved him, and out of Egypt I called my son.” (Hosea 11:1)“Thus says the LORD: A voice is heard in Ramah, lamentation and bitter weeping. Rachel is weeping for her children; she refuses to be comforted for her children, because they are no more.” (Jer. 31:15)? |

* did Matthew (and other early Christians) draw upon *testimonia* collections (little books used for preaching to prove to fellow Jews that Jesus was foretold in scripture)?
* examples of late *testimonia*: Ps.-Gregory of Nyssa’s *Testimonia against the Jews* (ca. 400?) Cyprian’s *To Quirinus* (248)
* Jewish *testimonia*: 4Q175
* *Epistle of Barnabas*, Justin’s *First Apology* and *Dialogue with Trypho* may have used *testimonia*
* Ps.Gregory, ch. 3: Concerning his Birth from a Virgin

Isaiah: “Behold the virgin will conceive, and she will give birth to a son, and they will name him ‘Emmanuel’ (Isa 7:14), which means ‘God is with us.’ And before he recognizes his father or his mother, he will capture the power of Damascus, and he will devour the spoils of Samaria (Isa. 8:4).

And Solomon [speaking] prophetically: “I was a clever child, and received a good soul. Even more: since I was good, I came into an undefiled body” (Wis 8:19-20). (Who, then, was good before his birth? And who came into an undefiled body?)

Isaiah: “And they will be willing, even if they were burned with fire. For a child was born to us, and a son was given to us, whose rulership is upon his shoulder, and his name will be called ‘Messenger of great counsel, wonderful counselor, mighty God, powerful ruler of peace, father of the coming age” (Isa 9:5b-6).

And again: “Look! The heifer has given birth, and has not given birth” (uncertain quotation; cf. *Apocr. Ezek.* Frag. 3). This signifies the Virgin.

And again: “Butter and honey he will eat” (Isa 7:15). For when his mother was returning from the registration he was being nourished on this. For later she had plenty of milk.

4. Discussion Session

We will discuss the results of your assignment on Peter’s Confession (Gospel Parallels #122; p. 99-100; Mark 8:27–33 and par.) and also look at The Walking on the Water (Gospel Parallels #113; p. 91;=Matt 14:22-33/Mark 6:45-52).