

### **I. Course Description**

This course examines the gospel of Matthew within the perspective of the developments within Second Temple Judaism. It also encompasses the variety of modern methods of biblical study which have been employed in the evaluation of the meaning and significance of this gospel. Major commentaries on the first gospel are examined and evaluated. Particular attention is paid to the methods of sociological analysis and social history. The construction of exegetical papers is explored.

### **II. Course Objectives**

- a. To describe the particular literary features and nature of the Gospel of Matthew
- b. To utilize the accepted methods of biblical studies to analyze the text of Matthew
- d. To evaluate various methodological approaches to the study of Matthew
- e. To describe the major themes of the late Second Temple Jewish world
- f. To analyze the gospel of Matthew within the context of the late Second Temple Jewish world
- g. To create an exegetical paper on selected passages within this composition

### **III. Contribution to MTSO's Educational Mission and Degree Outcomes**

*Mission.* Methodist Theological School in Ohio provides theological education and leadership in pursuit of a just, sustainable and generative world.

*Vision and Purpose.* MTSO is a vibrant, diverse, inclusive community that faithfully engages the intersections of church, society and academy to prepare leaders for ministry and service in pursuit of a transformed world. Celebrating and appropriating the scriptures, traditions and myriad experiences of Christian faith in an open and challenging formational community, we cultivate learning for ministry and service.

The value of this course for MTSO follows from the presupposition that the use of Scripture by “a vibrant, diverse, inclusive community that faithfully engages the intersections of church, society and academy” is only possible if that same community understands and appreciates the people and the worlds around which those Scriptures were formed. This course provides a case study in the analysis of a Scriptural text within a specific historical context. In so doing it provides the basis for the treatment of this text for purposes of building inclusive and equitable communities, combatting antisemitism, and developing theological messages of peace, social justice, and liberation.

#### **Specific Degree Goals**

This vision and purpose finds expression in the stated goals of specific degree program:

MDiv: Graduates will be able to understand, appreciate and respectfully interpret our Christian heritage so it becomes a compelling and transformative vision for the present.

MTS: Graduates will be able to read the literature of the discipline with master's level understanding

Graduates will be able to intelligently discuss the major topics of that discipline

Graduates will be able to conduct relevant research in this discipline for competent nonprofessional writing and teaching

MAPT, MACM, and MASJ: To the extent that the use of Scripture is important to the objectives of any of these degree programs, this course contributes to an approach to that body of literature compatible with MTSO's stated vision and purpose.

#### **Connections the course has to other MTSO courses**

This is an NT 700-level course so it is presumed to reflect advanced work at a senior level. An HB/NT 600-level course is recommended as a prerequisite.

#### **IV. Textbooks**

Boxall, Ian. *Discovering Matthew: Context, Interpretation, Reception*. Discovering Biblical Texts. Grand Rapids: Eerdmans, 2015. 9780802872388

Evans, Craig A. *Matthew*. New Cambridge Bible Commentary. Cambridge: Cambridge University Press, 2012. 9780521011068

Schwartz, Seth. *The Ancient Jews from Alexander to Muhammad*. Key Themes in Ancient History. Cambridge: Cambridge University Press, 2014. 9781107669291

NRSV Study Bible such as the *Harper Collins Study Bible* or *The Oxford Annotated Bible* or *The Jewish Annotated New Testament*.

#### **Optional Texts**

Kampen, John. *Matthew within Sectarian Judaism*. Anchor Bible Reference Library. New Haven: Yale University Press, 2019 (e-copy posted of MASTER file)

*Gospel Parallels* by Burton H. Throckmorton or *New Gospel Parallels* by Robert Funk or *Synopsis Quattor Evangeliorum* by Kurt Aland or *Synopsis of the Four Gospels: English Edition*, UBS

#### **V. Course Requirements and Assessment of Student Learning**

a. This class is offered in the hybrid format so it is expected that you will have additional requirements in order to cover the material expected for a 3 credit hour course. Adequate discussion of all of the selected readings is impossible within the time constraints of the class format.

b. One way of defining a class is to view it as a collective reading experience. There are readings assigned for each class session. These readings cover a variety of issues related to the topic of each class. This means that students need to prepare questions for discussion based upon the readings. You will be divided into groups of two or three. For each session your group will be required to post at least four questions of the following types:

1. Content oriented: What do you not understand? Or, What do you disagree with?

2. Implications oriented: As you started to think about the implications of what you were reading, what questions came to mind that you think warrant further discussion?

The questions then should be drawn from at least two readings, or for longer readings from two different chapters. Each group will also have to determine which reading or chapter they would like the class session to focus upon.

**These questions will provide the basis for a portion of the class session and must be posted by 5:00 PM on the Monday evening prior to the Tuesday class session.**

c. Each student will choose two pericopes from Matthew and write an exegetical paper on each of them. These papers will focus on the setting and meaning of the text within a Jewish setting. The first one should be 10-15 pages (2500-3750 words) in length. The second paper will be 12-18 pages (3000-4500 words). They should also reflect your own developing sense of the historical setting and meaning of the book as a whole. Papers will be due at the time of presentation.

Pericopes for these papers can be chosen from any portion of Matthew, except for Matt 5; 11:25-30; 23; 27:1-30; 28:16-20. These pericopes will be the focus of some of our class sessions.

These papers will be discussed in class. To facilitate this process, the papers must be posted on Populi by Monday at 12:00 Noon prior to the class session in which they are being discussed. Failures to post by this time will be considered a late paper. Guidelines for writing an exegetical paper will be distributed in class.

d. It is assumed that the papers are based upon the *SBL Handbook of Style* (Second edition) and *The Chicago Manual of Style* (17th ed.). You may find helpful the volume of Kate L. Turabian, revised by Wayne C. Booth, Gregory G. Colomb, Joseph M. Williams, and University of Chicago Press editorial staff, *A Manual*

for Writers of Term Papers, Theses and Dissertations: Chicago Style for Students and Researchers (8th ed.; Chicago: University of Chicago Press, 2013). You will be expected to use the footnote option.

e. Anyone who has studied Greek can do only one paper of at least 20 pages (5000 words) that would include an analysis of the Greek text and the identification of any significant textual and translation issues. You will also be expected to have worked through the Biblical Greek text for 4 papers submitted by other students and bring the insights from that analysis into the class discussion as well as hand in your own translation of each of the texts.

f. This means that a good deal of the content concerning the individual passages in Matthew will be gained from your papers and the discussion of them. Each student will be expected to have read the exegesis papers in advance of the class session and the section in the textbook commentary concerning the pericopes to be presented. On the basis of your readings you will come to class having prepared at least two questions in advance for each paper. The questions should be of the same nature as those listed in b. above and **posted by 8:00 AM on the morning of the class session in which they will be discussed.** The entire class period will be a discussion of the paper and not a presentation of the material.

g. Consistent late weekly postings will result in a 5-10% penalty on final grade.

h. More than one absence may result in the loss of one letter grade. Late papers may and very late papers will result in the loss of one letter grade. By seminary policy more than 3 absences results in a grade of "F."

i. Auditors are expected to read the assignments and come prepared to discuss them in the same manner as those enrolled for credit. They are also expected to read the exegetical papers and come to class prepared to discuss them.

k. Grading:

Paper #1	30%
Paper #2	50%
Posted questions and participation in class discussion	20%

## VI. Course Schedule and Format

8/30 Introduction  
Syllabus

9/6 Introduction to Jewish history in the Greek and Roman periods  
Readings:  
*The Ancient Jews from Alexander to Muhammad, 19-97*

9/13 Introduction to the Study of Matthew  
Readings:  
*Discovering Matthew, 1-75*  
**Select first passage for exegesis**  
Optional: *Matthew within Sectarian Judaism, 6-37*

9/20 Social-Scientific Approaches and Sectarian Theory  
Readings:  
The Gospel of Matthew in its entirety  
Petri Luomanen, "The 'Sociology of Sectarianism' in Matthew: Modeling the Genesis of Early Jewish and Christian Communities," in *Fair Play*, 109-30 (e-copy)  
John Kampen, "Jewish Sectarianism and the Synoptic Gospels" (e-copy)  
Optional: *Matthew within Sectarian Judaism, 38-67*

- 9/27            The Sermon on the Mount (Matt 5:1-20)  
Readings:  
*Discovering Matthew*, 91-105, 118-33  
Jordan Ryan, "The Sermon on the Mount as Synagogue Teaching," in *Matthew within Judasim*, 53-73  
Evans, *Matthew*, 96-119  
Optional: *Matthew within Sectarian Judaism*, 68-92
- 10/4            The Sermon on the Mount (Cont.) (Matt 5:21-48)  
Readings:  
Leif E. Vaage, "The Economy, Stupid! The Teaching of Jesus in the Gospel of Matthew," in *Borderline Exegesis*, 55-91  
Serge Ruzer, "Antitheses in Matthew 5: Midrashic Aspects of Exegetical Techniques," in *The Sermon on the Mount and its Jewish Setting*, 89-116 (e-copy)  
Evans, *Matthew*, 120-37  
Optional: *Matthew within Sectarian Judaism*, 92-112
- 10/11            Wisdom in Matthew (Matt 11:25-30)  
Readings:  
Carter, *Matthew and Empire*, 108-29 (e-copy)  
Cecilia Deutsch, "Jesus as Wisdom: A Feminist Reading of Matthew's Wisdom Christology," in *Feminist Companion to Matthew*, 88-113 (e-copy)  
Kampen, *Matthew within Sectarian Judaism*, 113-30  
**Select second passage for exegesis**
- 10/25            Paper #1 Presentations
- 11/1            Paper #1 Presentations
- 11/8            The Pharisees (Matt 23)  
Readings:  
*The Ancient Jews from Alexander to Muhammad*, 98-123  
Adela Yarbro Collins, "Polemic Against the Pharisees in Matthew 23," in *The Pharisees*, 148-69  
Culpepper, *Matthew*, 437-62  
Optional: *Matthew within Sectarian Judaism*, 156-73
- 11/15            The Trial and Execution (Matt 27:1-31)  
Readings:  
Matthew Skinner, *The Trial Narratives*, 1-32, 53-67 (e-copy)  
John Kampen, "The Problem of Christian Anti-Semitism and a Sectarian Reading of the Gospel of Matthew: The Trial of Jesus," in *Matthew with Judaism*, 371-97  
Optional: *Matthew within Sectarian Judaism*, 173-83
- 11/29            The Commissioning (Matt 28:16-20)  
Readings:  
Musa Dube, "'Go Therefore and Make Disciples of All Nations' (Matt 28:19A): A Postcolonial Perspective on Biblical Criticism and Pedagogy," in *Teaching the Bible*, 224-46 (e-copy)

Levine, Amy-Jill, "'To all the Gentiles': A Jewish Perspective on the Great Commission," *RevExp* 103 (2006): 139-58 (e-copy)

Evans, *Matthew*, 482-87

Culpepper, *Matthew*, 579-85

Optional: *Matthew within Sectarian Judaism*, 184-202

12/6 Paper #2 Presentations

12/13 Paper #2 Presentations

**References for Readings:**

Becker, Hans-Jürgen, ed. *The Sermon on the Mount and its Jewish Setting*. Paris: Gabalda, 2005.

Carter, Warren. *Matthew and Empire: Initial Explorations*. Harrisburg: Trinity, 2001.

Culpepper, R. Alan. *Matthew: A Commentary*. New Testament Library. 2022. E-book

Dundenberg, Ismo, Christopher Tuckett, and Kari Syreeni., ed. *Fair Play: Diversity and Conflicts in Early Christianity: Essays in Honor of Heikke Räisänen*. NTSup 103. Leiden: Brill, 2002.

Kampen, John. "Jewish Sectarianism and the Synoptic Gospels." Forthcoming in *The Oxford Handbook of the Synoptic Gospels*, ed. Stephen Ahearne-Kroll.

Levine, Amy Jill. "'To all the Gentiles': A Jewish Perspective on the Great Commission," *RevExp* 103 (2006): 139-58

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Runesson, Anders, and Daniel M. Gurtner, eds. *Matthew within Judaism: Israel and the Nations in the First Gospel*. ECL 27. Atlanta: SBL, 2020. E-book

Sievers, Joseph, and Amy-Jill Levine, eds. *The Pharisees*. Grand Rapids: Eerdmans, 2021. E-book

Skinner, Matthew L. *The Trial Narratives: Conflict, Power, and Identity in the New Testament*. Louisville: Westminster John Knox, 2010.

Tolbert, Mary Ann, and Fernando F. Segovia, eds. *Teaching the Bible: The Discourses and Ethics of Biblical Pedagogy*. Maryknoll: Orbis, 1998.

Vaage, Leif E. *Borderline Exegesis*. University Park: Pennsylvania State University Press, 2014. E-book

**Jewish History of the Period (Introductory Bibliography)**

Fiensy, David A., and James Riley Strange, eds. *Galilee in the Late Second Temple and Mishnaic Periods*. 2 vols. Minneapolis: Fortress, 2014-15.

Lapin, Hayim. *The Rabbis as Romans: The Rabbinic Movement in Palestine, 100-400 CE*. New York: Oxford University Press, 2012.

Magness, Jodi. *The Archaeology of the Holy Land: From the Destruction of Solomon's Temple to the Muslim Conquest*. Cambridge: Cambridge University Press, 2012.

———. *Stone and Dung, Oil and Spit: Jewish Daily Life in the Time of Jesus*. Grand Rapids: Eerdmans, 2012.

Meyers, Eric M., and Mark A. Chancey. *From Alexander to Constantine: Archaeology of the Land of the Bible*. AYBRL 3. New Haven: Yale University Press, 2012.

Schwartz, Seth. *Imperialism and Jewish Society, 200 B.C.E. to 640 C.E.* Princeton: Princeton University Press, 2001.

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(orig. 1917, 1924)



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- Allison, Dale C. *The New Moses: A Matthean Typology*. Edinburgh: T & T Clark, 1994
- Balch, David L., ed. *Social History of the Matthean Community: Cross-disciplinary Approaches*. Minneapolis: Fortress, 1991
- +Basser, Herbert W. *The Mind Behind the Gospels: A Commentary to Matthew 1-14*. Brighton: Academic Studies Press, 2009
- +Basser, Herbert W. with Marsha B. Cohen. *The Gospel of Matthew and Judaic Traditions: A Relevance-based Commentary*. Leiden: Brill, 2015
- Bauer, David R. *The Gospel of the Son of God: An Introduction to Matthew*. Downers Grove: IVP Academic, 2019
- Becker, Eve-Marie. *The Birth of Christian History: Memory and Time from Mark to Luke-Acts*. AYBRL. New Haven: Yale University Press, 2017
- Becker, Eve-Marie, and Anders J. Runesson, eds. *Mark and Matthew II. Comparative Readings: Reception History, Cultural Hermeneutics, and Theology*. WUNT 304. Tübingen: Mohr Siebeck, 2013.
- Becker, Eve-Marie, and Anders J. Runesson, eds. *Mark and Matthew I. Comparative Readings: Understanding the Earliest Gospels in Their First Century Settings*. WUNT 271. Tübingen: Mohr Siebeck, 2011
- Betz, Hans Dieter. *The Sermon on the Mount: A Commentary on the Sermon on the Mount, including the Sermon on the Plain*. Nashville: Abingdon, 1995
- Boring, M. Eugene. *Matthew*. NIB 8. Nashville: Abingdon, 1995
- Bornkamm, Günther, Gerhard Barth and Heinz Held. *Tradition and Interpretation in Matthew*. Trans. Percy Scott. Philadelphia: Westminster, 1963
- +Brown, Michael Joseph. "The Gospel of Matthew." In *True to Our Native Land: An African American New Testament Commentary*. Ed. Brian K. Blount. Minneapolis: Fortress, 2007. Pp. 85-120
- Brown, Raymond E. *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke*. Garden City: Doubleday, 1977
- Byrskog, Samuel, Raimo Hakola and Jutta Jokiranta, eds. *Social Memory and Social Identity in the Study of Early Judaism and Early Christianity*. Göttingen: Vandenhoeck & Ruprecht, 2016
- +Carter, Warren. *Matthew and the Margins: A Sociopolitical and Religious Reading*. Maryknoll: Orbis, 2000
- +Cohen, Akiva. *Matthew and the Mishnah: Retaining Identity and Ethos in the Shadow of the Second Temple's Destruction*. WUNT 418. Tübingen: Mohr Siebeck, 2016
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- Garland, David E. *Reading Matthew: A Literary and Theological Commentary on the First Gospel*. New York: Crossroad, 1993
- Gundry, Robert H. *Matthew: A Commentary on His Handbook for a Mixed Church Under Persecution*. 2d ed. Grand Rapids: Eerdmans, 1994
- Gurtner, Daniel, and John Nolland, eds. *Built Upon the Rock: Studies in the Gospel of Matthew*. Grand Rapids: Eerdmans, 2008
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- +Hagner, Donald A. *Matthew*. WBC 33a, b. Dallas: Word, 1993, 1995
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- Keener, Craig S. *The Gospel of Matthew: A Socio-Rhetorical Commentary*. Rev. ed. Grand Rapids: Eerdmans, 2009
- Kingsbury, Jack Dean. *Matthew as Story*. 2d ed. Philadelphia: Fortress, 1988
- +Konradt, Matthias. *The Gospel according to Matthew*. Trans. M. Eugene Boring. Waco: Baylor University Press, 2020
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### **Homiletical and Theological Commentaries**

- Beck, Robert R. *Banished Messiah: Violence and Nonviolence in Matthew's Story of Jesus*. Eugene: Wipf & Stock, 2010.
- Bredin, Mark. *Jesus, Revolutionary of the Poor: Matthew's Subversive Messiah*. Eugene: Wipf & Stock, 2017
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- Bruner, Frederick Dale. *Matthew: A Commentary*. 2 vols. Revised ed. Grand Rapids: Eerdmans, 2004
- Carson, D. A. "Matthew" in *Matthew & Mark*. The Expositor's Bible Commentary. Rev. ed. Grand Rapids: Zondervan, 2010
- Case-Winters, Anna. *Matthew*. Belief: A Theological Commentary on the Bible. Louisville: Westminster John Knox, 2015
- France, R. T. *The Gospel of Matthew*. NICNT. Grand Rapids: Eerdmans, 2007.
- Gardner, Richard B. *Matthew*. Believers Church Bible Commentary. Scottsdale/Kitchener: Herald, 1991
- Hauerwas, Stanley. *Matthew*. Brazos Theological Commentary on the Bible. Grand Rapids: Brazos Press, 2006
- Long, Thomas G. *Matthew*. Westminster Bible Companion. Louisville: Westminster John Knox, 1997
- Lundbom, Jack R. *Jesus' Sermon on the Mount: Mandating a Better Righteousness*. Minneapolis: Fortress, 2015
- Patte, Daniel, with Monya A. Stubbs, Justin Ukpong and Revelation E. Velunta. *The Gospel of Matthew: A Contextual Introduction for Group Study*. Nashville: Abingdon, 2003
- Waetjen, Herman C. *Matthew's Theology of Fulfillment, Its Universality and Its Ethnicity: God's New Israel as the Pioneer of God's New Humanity*. London: Bloomsbury, 2017
- Williams, D. H. *Matthew: Interpreted by Early Christian Commentary*. The Church's Bible. Grand Rapids: Eerdmans, 2018

## VII. MTSO Standard Syllabus Statements

Carefully review these policies and refer to the MTSO Academic Catalog / Student Handbook for additional details.

All students in every degree program are expected to become familiar with MTSO policies as listed in the most current MTSO Academic Catalog and Student Handbook, connected here. The policies listed below are in the handbook and are highlighted here because of their importance to our academic lives together. [https://www.mtso.edu/site/assets/files/2103/academic\\_catalog\\_-\\_student\\_handbook\\_20-21.pdf](https://www.mtso.edu/site/assets/files/2103/academic_catalog_-_student_handbook_20-21.pdf).

### Class Attendance

Regular attendance is expected in all classes. In campus extend (online and hyflex), you are **REQUIRED** to show your face the entire class time, otherwise you will be considered “absent”. You are expected to attend class as you would in a face-to-face classroom (not driving, cooking, folding clothes etc.). During asynchronous class time, faculty will monitor time used in the posting and responding to colleagues to track your participation. During unavoidable absences, students are responsible for missed work. An excessive number of absences may result in grade reduction or course failure, despite successful completion of all assigned work. In most cases, a student will fail a course if they are absent for 25% of the class sessions (including online meetings).

### Electronic Devices

As an institution dedicated to the advancement of learning, MTSO is firmly committed to a philosophy of mutual respect. When your use of electronic devices violates that respect instructors have the right to impose appropriate grading penalties. **Because of MTSO Campus Extend, a hyflex model, electronic devices are integral to learning.** However, the use of such devices should be restricted to course-related purposes. General browsing of the Internet or engaging in email or social networks during class time is inappropriate. Unless there is an emergency requiring immediate attention, phone calls should be returned during classroom breaks (even if you’re at your home) in an area that is not disruptive to others.

### Title IX/504 ADA Statement

MTSO is committed to providing a workplace and educational environment that are free from discrimination, harassment, and retaliation. To ensure compliance with federal and state civil rights laws and regulations, and to affirm its commitment to promoting the goals of fairness and equity, MTSO has developed internal policies and procedures that provide a prompt, fair, and impartial process for those involved in an allegation of discrimination or harassment on the basis of protected class status, and for allegations of retaliation. More information about the University’s policy and grievance processes can be found at <https://www.mtso.edu/about-mtso/notice-nondiscrimination/>. Reports of misconduct can be made to the Title IX/504/ADA Coordinator, Kathy Dickson, [kdickson@mtso.edu](mailto:kdickson@mtso.edu).

### ADA/Disability Services

MTSO supports all students by encouraging self-advocacy and empowering students to help themselves, while providing a safe environment in which to do so. We commit to an inclusive learning environment and will support reasonable, documented requests for accommodations and learning adaptations. To request a reasonable accommodation, contact the director of student services, Dr. Jeremy Garber at [jgarber@mtso.edu](mailto:jgarber@mtso.edu).

### Documenting written work at MTSO

All written work submitted for courses at MTSO must conform to the Note-Bibliography style in the Chicago Manual of Style (17<sup>th</sup> edition). For a helpful discussion of how to avoid academic misconduct, see the Purdue University Online Writing Lab (OWL) website at <https://owl.english.purdue.edu/owl/resource/589/02>. Students who commit academic misconduct will be subject to penalties up to and including expulsion from the Institution.

**VIII. Supporting Materials** *(optional)*

- Bibliography *(must conform to the Note-Bibliography style in the Chicago Manual of Style (17<sup>th</sup> edition) or, for MACM students, the American Psychological Association (6<sup>th</sup> edition).*
- Additional Guidelines