



McMaster Divinity  
College

# MATTHEW

## NT 3P1050 (BS/CC/PS)

## NT 3P1060 (GREEK EXEGESIS)

McMaster Divinity College  
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Fall 2024 (In Person)  
Friday 11:00am–12:50pm

## COURSE DESCRIPTION

This course is an exegetical study of the Gospel of Matthew that relies on either contemporary English translations (for the biblical studies, church and culture, or pastoral studies specializations) or the original Greek (for students doing Greek exegesis). We will consider the ancient cultural context of Matthew, the canonical context in which Matthew is one Gospel among many, and various contemporary cultural contexts in which Matthew is read today. We will pay close attention to the text of Matthew and the messages it conveys. Finally, we will draw these things together into a frank, open dialogue about what Matthew means for readers today.

All class meetings will be on campus. These face-to-face meetings will include brief overview lectures, but you should come prepared for directed class discussions. In place of a major “final paper,” you will complete smaller tasks throughout the semester. Students in NT 3P1050 will prepare for each class meeting by completing assigned reading, locating useful academic resources, and/or supplying informed (i.e. well-researched) answers to specific interpretive questions about Matthew’s Gospel. Students in 3P1060 will further their knowledge of the Greek language and then apply their knowledge of Greek to the study of Matthew’s Gospel.

## SPECIALIZATIONS

NT 3P1050 is available for three different specializations:

- ≈ Students taking this as a *Biblical Studies (BS)* course will benefit from exploring the historical and cultural setting of Matthew’s Gospel, as well as scholarly debates concerning the interpretation of its contents.
- ≈ Students taking this as a *Church & Culture (CC)* course will benefit from reflecting upon the complexities of Matthew’s culture and the complexities that emerge when the Christian tradition engages with contemporary cultures today.
- ≈ Students taking this as a *Pastoral Studies (PS)* course will benefit from exploring how the ideas and exhortations in Matthew’s Gospel are relevant for Christian faith and practice in the 21<sup>st</sup> century.

## COURSE OBJECTIVES

Through their active participation in this course, students will:

### KNOWING

- Know the basic narrative structure of Matthew's Gospel;
- Be familiar with contemporary scholarship as regards the origin of Matthew's Gospel;
- Know the main theological and ethical teachings of Matthew's Gospel;
- Better understand how Greek grammar enables the creation of coherent Greek texts (NT 3P1060);

### BEING

- Assume a receptive and diligent posture towards the Bible;
- Become self-aware as a modern reader of the Bible, recognizing both the antiquity of the texts and the various ways in which contemporary life influences our understanding of it;
- Dispense with over-confidence (or lack of confidence) concerning knowledge of the Bible, adopting instead an attitude of life-long learning;

### DOING

- Have the ability to quickly locate reliable scholarly resources that discuss a particular NT passage;
- Have the ability to ask key questions in order to explore the meaning of a text;
- Have the ability to reflect canonically, theologically, and contextually so as to explore how people can/should understand the New Testament today;
- Have the ability to exegete a Greek text in a way that responsibly relates its grammar to all of the other things that are significant for interpretation (NT 3P1060).

## COURSE REQUIREMENTS

*Note: Students are required to attempt all of the course assignments. Failure to attempt an assignment could serve as grounds for failure of the course. Written assignments must be uploaded to Avenue to Learn either as Word documents (.doc, .docx) or in Rich Text Format (.rtf). Unless alternative arrangements are made in advance, a penalty of 2% per day will be applied to all late assignments. Late assignments (even ones with an extension) will not receive detailed comments from the professor and may not be returned as quickly. Assignments cannot be submitted after December 13th without written permission from the Office of the Registrar ([mdcreg@mcmaster.ca](mailto:mdcreg@mcmaster.ca)).*

### WEEKLY MEETING PARTICIPATION (10%)

Attendance at weekly meetings is expected, because class discussions are a significant part of the overall learning experience. Each week, we will have discussions in which we will take up the readings and/or assignments. Greek exegesis students should come prepared to discuss the Greek text either with the professor or with his graduate assistant. Grading will consider attendance, attentiveness, and thoughtfulness. Personality is not a factor (i.e. shyness and introversion will not be penalized).

## WEEKLY READING & ASSIGNMENTS (90%)

### All Students

Each week, you must complete assigned reading prior to attending class and then report your completion of the reading on A2L. If you do not complete the reading, a 5% penalty will be applied to your weekly assignment.

### Students in NT 3P1050

Each week, you will submit a written assignment prior to attending class. These will involve important exegetical tasks, which you will repeat five times for five different passages from Matthew's Gospel.

A list of suitable passages is presented in the table below. For each assignment cycle, you must select one of the listed passages as your focus. As the first step in each cycle, you will undertake important research to inform yourself concerning scholarly discussions of your passage (i.e. a "Retrieval" assignment). As the second step in each cycle, you will practice asking and answering hermeneutically significant questions about your text, both as regards its ancient function/meaning and as regards its function/meaning today (i.e. a "Reflection" assignment).

<b>Cycle 1</b>	Genealogy & Birth (chs. 1–2) John the Baptist (ch. 3) Jesus's Ministry Begins (ch. 4)
<b>Cycle 2</b>	Sermon on the Mount (chs. 5–7) Miracles (chs. 8–9) Sending of the Twelve (ch. 10)
<b>Cycle 3</b>	"This Generation" (chs. 11–12) Parables (ch. 13) "Feeding" (chs. 14–15) The Assembly (chs. 16–18)
<b>Cycle 4</b>	Hardness of Heart (chs. 19–20) Jesus in Jerusalem (chs. 21–23) Olivet Discourse (chs. 24–25)
<b>Cycle 5</b>	Passion (chs. 26–27) Resurrection & Commission (ch. 28)

Assuming that all ten assignments are submitted, your lowest grade will be dropped. Please keep in mind that this weekly work is the entirety of your research and writing for the entire course. It is expected that a significant amount of time will be invested each week.

### Students in NT 3P1060

Each week, you will complete an assignment prior to attending class. Some of these will focus on the Greek language in general. These will involve vocabulary & parsing, to refresh and extend your introductory Greek, as well as readings/videos on topics relevant to Greek exegesis. Other modules will focus on Matthew's Gospel. These will require you to work through an assigned portion of Matthew's Gospel in Greek, to record interpretive observations and questions, and to consult commentaries on the Greek text (see the bibliography below).

## GRADING SUMMARY

Weekly Meeting Participation	10%
Weekly Reading & Assignments	90%
Total	100%

## TEXTBOOKS

All students are required to possess a copy of the Bible in whatever language or translation is easiest for the student to read.

Greek exegesis students are required to possess:

A standard edition of the Greek New Testament, such as the Nestle-Aland *Novum Testamentum Graece* (26th–28th ed.) or the UBS *Greek New Testament* (4th–5th ed.).

A suitable Greek–English lexicon (see list below).

Greek exegesis students are recommended to have access to the following:

Omanson, Roger L. *A Textual Guide to the Greek New Testament: An Adaptation of Bruce M. Metzger's Textual Commentary for the Needs of Translators*. Stuttgart: Deutsche Bibelgesellschaft, 2006.

All required textbooks for this class are available from the Hurlburt Family Bookstore located beside the MDC chapel entrance. For advance purchase, you may contact READ On Bookstore, 5 International Blvd, Etobicoke, ON, M9A 3C3: phone 416.620.2934; mobile 416.668.3434; email [books@readon.ca](mailto:books@readon.ca). Other book services may also carry the texts.

## MEETING SCHEDULE

Date	Reading (Due at Class Time)	Assignments (Due at Class Time)	Discussion Topics
Sept 13	Course Syllabus		Introduction to the Course Resources for Studying the NT Questions Worth Asking
Sept 20	A2L Readings		Introduction to Matthew's Gospel
Sept 27	A2L Readings	Retrieval #1	Rome & Israel
Oct 4	Read Matthew 1–4	Reflection #1	Empire & God's People
Oct 11	A2L Readings	Retrieval #2	Torah & Obedience
<b>Reading Week (No Class)</b>			
Oct 25	Read Matthew 5–10	Reflection #2	The Bible & Discipleship
Nov 1	A2L Readings	Retrieval #3	Justice & Yahweh's Kingdom
Nov 8	Read Matthew 11–18	Reflection #3	Righteousness & Divine Agency
Nov 15	A2L Readings	Retrieval #4	Failure & Judgement
Nov 22 (Professor in San Diego)	Read Matthew 19–25	Reflection #4	Sin & Wrath

<b>Nov 29</b>	A2L Readings	Retrieval #5	Christology & Mission
<b>Dec 6</b>	Read Matthew 26–28	Reflection #5	Jesus & Evangelism
<b>Dec 13</b>			Concluding Reflections Course Evaluations

## SUITABLE GREEK-ENGLISH LEXICONS

[BDAG:] Bauer, Walter, Frederick W. Danker, W. F. Arndt, and F. W. Gingrich. *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000.

Danker, Frederick W. *The Concise Greek-English Lexicon of the New Testament*. Chicago: University of Chicago Press, 2009.

Diggle, James et al. *The Cambridge Greek Lexicon*. 2 Vols. Cambridge: Cambridge University Press, 2021.

[LSJ:] Liddell, Henry George, Robert Scott, and Henry Stuart Jones. *A Greek-English Lexicon*. 9th ed. Oxford: Clarendon, 1996. [Available @ <http://www.tlg.uci.edu/lsg/>] [8th edition available @ <https://archive.org/details/cu31924012909697>]

Liddell, Henry George, and Robert Scott. *An Intermediate Greek-English Lexicon*. Oxford: Clarendon Press, 1889. [Available @ <https://archive.org/details/intermediategree00lidd>]

Louw, J.P., and E.A. Nida, *Greek–English Lexicon of the New Testament Based on Semantic Domains*. 2 vols. New York: United Bible Societies, 1989.

Thayer, J.H., *A Greek–English Lexicon of the New Testament*. New York: American Book Company, 1897. [Available @ <https://archive.org/details/04508981.1536.emory.edu>]

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### Commentaries

NB: Commentaries that are more likely to discuss the Greek have been noted with an asterisk.

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\*Betz, Hans Dieter. *The Sermon on the Mount: A Commentary on the Sermon on the Mount, Including the Sermon on the Plain (Matthew 5:3–7:27 and Luke 6:20–49)*. Hermeneia. Minneapolis: Fortress, 1995.

Blomberg, Craig L. *Matthew*. NAC. Nashville: Broadman, 1992.

Broadus, J. A. *Commentary on the Gospel of Matthew*. Philadelphia: American Baptist Publication Society, 1886.

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- Byrne, Brendan. *Lifting the Burden: Reading Matthew's Gospel in the Church Today*. Collegeville, MN: Liturgical Press, 2004.
- Calvin, John. *A Harmony of the Gospels: Matthew, Mark, and Luke*. 3 vols. Translated by A. W. Morrison. Edited by David W. and Thomas F. Torrance. Grand Rapids: Eerdmans, 1972.
- Carson, D. A. *The Sermon on the Mount: An Evangelical Exposition of Matthew 5-7*. Grand Rapids: Baker, 1978.
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- Davies, Margaret. *Matthew*. Sheffield: JSOT, 1993.
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- Filson, Floyd V. *A Commentary on the Gospel According to St. Matthew*. London: Black, 1960.
- France, R. T. *Matthew*. TNTC. Grand Rapids: Eerdmans, 1985.
- \*\_\_\_\_\_. *Matthew*. NICNT. Grand Rapids: Eerdmans, 2007.
- Garland, David E. *Reading Matthew: A Literary and Theological Commentary on the First Gospel*. New York: Crossroad, 1993.
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Academic dishonesty is not qualitatively different from other types of dishonesty. It consists of misrepresenting the ownership of written work by deception or by other fraudulent means. In an academic setting this may include any number of forms such as: copying or using unauthorized aids in tests, examinations; plagiarism, i.e., submitting work that is not one’s own (regardless of the means of its production, including AI) but passing it off as if it is; submitting work for credit in a course for which credit is being or has already been given, unless the previously submitted work was presented as such to the instructor of the second course and has been deemed acceptable for credit by the instructor of that course; aiding and abetting another student’s dishonesty; giving false information for the purposes of gaining admission or credit; giving false information for the purposes of obtaining deferred examinations or extension of deadlines; forging or falsifying McMaster University or McMaster Divinity College documents.

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In this course, we will be using a web-based service (Turnitin.com) for plagiarism detection and the student's continuation in the course represents his or her consent to the use of this service. If a student has objections to the use of this service, alternate arrangements for assignment submission must be made with the professor in advance of the assignment deadlines.

**A special note about AI:** You are expected to do your own thinking and to write your own papers, etc., and not to have AI do this work for you. There may be value in using an AI tool to help you locate and collate resources or to help you "tidy up" your English grammar, usage, and mechanics, especially if English is not your native language. However, using AI to create content for you and then submitting that content as if you created it is considered plagiarism (i.e., submitting work that is not one's own as if it is one's own) and is a violation of the academic honesty policy.

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## GENDER INCLUSIVE LANGUAGE

McMaster Divinity College uses inclusive language for human beings in worship services, student written materials, and all its publications. It is expected that inclusive language will be used in chapel services and all MDC assignments. In reference to biblical texts, the integrity of the original expressions and the names of God should be respected, but you will need to use gender-inclusive language for humans, and you will need to quote from a gender-inclusive version such as, for example, the following: NRSVue (2022), TEV/GNB/GNT (1976), CEV (1995), NLT (1996), NIV (2011), and the CEB (2011).

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