Within Judaism? Interpretive Trajectories in Judaism, Christianity, and Islam from the First to the Twenty-First Century

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LEXINGTON BOOKS/FORTRESS ACADEMIC
Lanham • Boulder • New York • London

Published by Lexington Books/Fortress Academic
Lexington Books is an imprint of The Rowman & Littlefield Publishing Group, Inc.
4501 Forbes Boulevard, Suite 200, Lanham, Maryland 20706
www.rowman.com

86-90 Paul Street, London EC2A 4NE, United Kingdom

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British Library Cataloguing in Publication Information Available

Library of Congress Cataloging-in-Publication Data

Names: Zetterholm, Karin, editor. | Runesson, Anders, editor.
Title: Within Judaism? : interpretive trajectories in Judaism, Christianity, and Islam from the first to the twenty-first century / edited by Karin Hedner Zetterholm, Anders Runesson.
Description: Lanham, Maryland : Lexington Books/Fortress Academic, [2024] | Includes bibliographical references and index. | Summary: "The volume charts the shifting boundaries of Judaism from antiquity to the modern period to bring clarity to what scholars mean when they claim that ancient texts or groups are "within Judaism" as well as exploring how rabbinic Jews, Christians, and Muslims have constructed Judaism to form their own identities"— Provided by publisher.
Identifiers: LCCN 2023038022 (print) | LCCN 2023038023 (ebook) | ISBN 9781978715066 (cloth) | ISBN 9781978715073 (epub)
Subjects: LCSH: Judaism—History. | Bible—Criticism, interpretation, etc. | Christianity and other religions—Judaism—History. | Judaism—Relations—Christianity—History. | Islam—Relations—Judaism—History. | Judaism—Relations—Islam—History.
Classification: LCC BM155.3 .W58 2024 (print) | LCC BM155.3 (ebook) | DDC 296.09—dc23/eng/20230914
LC record available at https://lccn.loc.gov/2023038022
LC ebook record available at https://lccn.loc.gov/2023038023

Chapter 9

Matthew Within Judaism

Matthias Konradt

Since the "Matthew within Judaism" perspective has been well established in Matthean research for a couple of decades, a reflection on what it will fundamentally change risks carrying coals to Newcastle. The fundamental premise for locating Matthew within Judaism is the insight of the diversity of Judaism in the first century CE, because this offers the option and nourishes the plausibility of regarding Matthean characteristics not as alternatives to Judaism, but as peculiarities or as a special profile within Judaism. A lot of exegetical work has been done in this regard, and it does not seem to be exaggerated that the "Matthew within Judaism" perspective has established itself as one of the main areas of Matthean research in recent decades.[1] Nevertheless, there is still much disputed terrain and some controversy among different positions within the "Matthew within Judaism" perspective. To put it differently: The "Jewishness" of Matthew is constructed in different ways. The most important point of disagreement is the place of the nations in Matthew's conceptual world and the related questions of the significance of the mission to the nations for the community and the role of people from the nations within the community. In particular, there is controversy concerning the circumcision of Gentile believers. The present chapter is thus divided into two main sections. First, I will illustrate, with representative examples, the strong and manifold evidence that the evangelist can be heard as a Jewish voice and that his social world, insofar as it is mirrored in the way he narrates the story of Jesus, is Jewish in character. Secondly, I will turn to the role of Gentile believers.[2]

MATTHEW'S JEWISH VOICE

In this chapter, I confine myself to four exemplary illustrations of the Jewish world of thought that determines Matthew's theological reasoning: (1) Matthew's Christology, (2) the fundamental role of the Scriptures of Israel in the Matthean Jesus story, (3) Matthew's positive attitude towards the Torah, and, finally, (4) Matthew's nonsupersessionist ecclesiological perspective.

Matthew's Christology

The most conspicuous aspect of Matthew's Christology that points to his Jewish milieu is his emphasis on Jesus's Davidic sonship, which Matthew develops into a primary feature of his portrayal of Jesus, whereas this motif is somewhat marginalized in Mark (see Mark 12:35–37) and, as far as this can be said, not extant in the Sayings Source. Indeed, among the New Testament writings it is only the Gospel of Matthew, in which the christologoumenon of Jesus's Davidic messiahship advances to the center of the leading ideas in the author's Christological reflection. The relevance of this motif manifests itself already in the heading of Matthew's Gospel in 1:1, where Jesus Christ is programmatically presented with the titles "Son of David" and "Son of Abraham," whereby "Son of David" is related to Matthew's emphasis on God's commitment to Israel (cf. 2:6; 15:24 and elsewhere) and "Son of Abraham" combines Abraham's position as the progenitor of Israel with his role as the bearer of the promise of universal blessings to all peoples (Gen 12:3; 18:18; 22:18; 26:4). Matthew 1:18–25 explains why Jesus is in fact a descendant of David, even though Joseph is not his biological father. In 2:1–12, Matthew continues to reflect Jesus's Davidic messiahship in the Magi's talk of "the king of the Jews, who has been born" and in the mixed quotation from Mic 5:1 and 2 Sam 5:2 in Matt 2:6, which introduces the shepherd metaphor as a leitmotif to characterize Jesus's ministry in Israel. With his focus on Jesus as the healing Son of David,[3] Matthew gives his notion of the royal Davidic Messiah a unique character within Early Jewish royal messianic expectations (cf. Pss. Sol. 17; 18; 4Q161 Frags. 8–10 11–25; 4Q174 Frags. 1i+21+2 10–13; 4Q252 5:3–5), but at the same time, Matthew's portrayal of Jesus as the messianic Son of David is marked by continuity insofar as this motif is connected with salvation *for Israel*. Moreover, Matthew draws from the Scriptures of Israel in his presentation of Jesus as the healing Davidic Messiah, as for example the allusions to Isa 29:18–19; 35:5–6; 61:1 in Matt 11:4–5; 15:30–31; and the quotation of Isa 53:4 in Matt 8:17 demonstrate. Thus, Matthew does not claim to go beyond the scope of established Jewish expectations, but he emphasizes continuity with the Scriptures of Israel.

Reading Matthew within Judaism entails not setting Matthew's Davidic Christology against Jewish royal messianic expectations, but rather hearing Matthew as an—admittedly—specific voice in the Jewish polyphony. In this sense, one can add that there is some evidence in Early Jewish texts for the hope that the elimination of sickness is a sign of messianic salvation (4Q521 2 2; 2 Bar. 29:7; 73:2). Furthermore, there is a fitting context for Matthew's Davidic Christology in Jewish history of the time of writing. With the failure of the Jewish revolt against Rome in 70 CE, the hope for a messianic king that would liberate Israel from foreign rule became less plausible. Against this background, Matthew's presentation of Jesus as the Davidic Messiah who heals points to an alternative within the Jewish messianic debates.

The Fundamental Role of the Scriptures of Israel

Matthew narrates his Jesus story with constant reference to the Scriptures of Israel. In a survey article, I concluded that the density of the marked and unmarked citations and (conceptual) allusions can only be sufficiently explained with the assumption that "the final form of the Gospel is the result of a long process of reflection by a Jewish-Christian group centered around or in any case with the evangelist—a group that, on the one hand, articulated in their gatherings the Jesus tradition that had been passed down to them (already containing scriptural quotations and allusions) and, on the other, intensively and independently read and reflected upon the Scripture."[4] Thus, the numerous references to the Scriptures of Israel are a clear indicator for the localization of Matthew within Judaism.

Thematically, Israel's Scriptures are relevant not only for undergirding and fleshing out Matthew's Christology and for demonstrating that Jesus's ministry is in accordance with Scripture. References to Scripture also play an important role, for example, in justifying the universality of salvation[5] and in interpreting the conflict between Jesus and the authorities and the situation of the crowds because of the failure of the authorities. Matthew depicts this conflict as prefigured in texts such as Ezek 34 and Jer 23:1–6, thereby delegitimizing the authorities by presenting them as bad shepherds who were repudiated by God. The manifold references to the authorities' insufficient knowledge of Scripture (9:13; 12:3–7; 19:4; 21:16, 42; 22:31) fit seamlessly here. In terms of textual pragmatics, these and other references have to be seen as an important part of the evangelist's communicative strategy that reflects the conflict with the Pharisee-dominated synagogues and thus, again, points to a localization of Matthew within Judaism: In this conflict, the appeals to Scripture reassure the addressees that the Christ-believing *ekklēsia* is the true custodian of the theological traditions of Israel.

One additional aspect is worth mentioning in this context. Already with the first words of his Gospel, *biblos geneseōs* (*Iēsou Xristou*), Matthew alludes to the Scriptures of Israel, in this case to Gen 2:4 (*biblos geneseōs ouranou kai gēs*) and 5:1 (*biblos geneseōs anthrōpōn*). With this opening, Matthew signals that he wants to give his Jesus story a "biblical-like importance."[6] In Early Judaism, such a claim is not without parallels. One might point, for example, to the authority claims of such writings as Jubilees or 11QTemple. Thus, Matthew's authority claim—the authoritative voice of the Matthean Jesus in the antitheses (Matt 5:21–48) included—does not contrast Matthew with "Judaism." Rather, reading Matthew within Judaism implies the task of comparing the evangelist's authorization strategy and his references to the Scriptures of Israel with the ways that other Early Jewish writings claim authority.

The Role of the Torah in Matthew

The important role of the Torah (and the prophets) in Matthean ethics and the significance of the controversy with the Pharisees about the proper interpretation of the Torah provide a third example for illustrating Matthew's place within Judaism. Matthew's position toward the Torah has been a storm center of Matthean research in the last decades. Taken with a pinch of salt, one can state that the different positions on the relationship of Matthew and his communities to Judaism are reflected in the controversy over this question. On the one side, some Matthean scholars superordinate Jesus's teaching over the Torah and argue that the Torah is marginalized or even overcome by the instruction of the Matthean Jesus.[7] Over against this interpretive approach stands the view—which has currently established itself as the majority position—that Matthew regards himself as standing firmly on the ground of the Torah[8] and seeks to present Jesus as the true interpreter of the Torah in conflict with the Pharisees. If one goes into details, one can distinguish different subvariants of this second interpretive option. Roughly speaking, the first group emphasizes the validity of *all* the commandments.[9] The second group focuses more strongly on the weighting among the commandments (5:18–19; 12:5–7; 22:34–40; 23:23) as a fundamental element of the Matthean Torah hermeneutic. This approach lets mercy (9:13; 12:7; 23:23) and—radically understood—love (5:43–48; 19:19–21; 22:34–40), as well as the—no less radically understood—Decalogue commandments of the second table (5:21–32; 15:19–20; 19:18–19) come to the fore as leading aspects,[10] while suggesting that Sabbath observance (12:1–14; 24:20) and purity stipulations (15:1–20; 23:25–26), although not abrogated in principle, are *de facto* marginalized in favor of the aforementioned fundamental ethical principles. I have argued elsewhere in support of this second subvariant and will not repeat

the arguments here.[11] It has to be emphasized, however, that even if one follows this second subvariant, this in no way provides compelling evidence for positioning Matthew outside of the wide spectrum of Torah understandings in Early Judaism.[12] To illustrate this spectrum with just one example: there is a big difference between the conservative, anti-Hellenistic position in Jubilees, and those who consequently allegorize ritual commandments, and who are even criticized for this approach by Philo in *Migr.* 89–93.

Despite the substantial exegetical endeavor that has already been undertaken on Matthew and the Torah, there is still much work to be done from the "Matthew within Judaism" perspective. As important as it is to examine Matthew's position on individual topics like Sabbath, food laws, or oaths within the halakic discourse in Early Judaism[13] or to analyze the tradition-historical contexts of Matthew's interpretation of certain commandments,[14] there is also a need for studies that compare Matthew's overall understanding of the Torah with other concepts in Early Judaism. It does not suffice to simply declare *that* Matthew's understanding of the Torah strongly indicates his position *within* Judaism. On the basis of the diversity of Judaism around the turn of the era, Matthean research has to determine the exact place of Matthew within the spectrum of concepts of Torah in Early Judaism. A presupposition for successfully accomplishing this task would be in-depth comparisons of Matthew with other Early Jewish writings or authors. To give just a few examples: a comparison of Matthew's approach to the Decalogue with Philo's interpretation of the law in his *expositio legis*,[15] an analysis of how Matthew relates to forms of catechetical Torah instruction as it is attested by writings such as the Testaments of the Twelve Patriarchs,[16] but also studies on convergences and divergences between Matthew and halakic discourses in the Dead Sea Scrolls.[17]

The Church and Israel

The location of Matthew and his communities within Judaism is mirrored in Matthew's ecclesiological concept insofar as he does not regard the church as a replacement of Israel, but as the community of salvation gathered *in* Israel. Church and Israel are not equivalent entities that are on equal footing and therefore potentially in competition with one another. Rather, Jesus and his disciples replace the (old) authorities, who are consistently delegitimized as leaders in the Gospel of Matthew.[18] In short, Matthew does not advocate supersessionism. However, one has to add one aspect: The building of the church on Peter as the rock, which Jesus announces in 16:17–19, begins with the sending of the disciples in 28:16–20. Irrespective of the question about the actual number of converted gentiles in the Matthean communities, this implies conceptually that the church is conceived as a universal entity.

Therefore, I have to specify: The church is the community of salvation gathered in Israel *and among the (other) nations*. This leads me straight to the second section.

MATTHEW'S GENTILES

The place of the gentiles is probably the most controversial point among advocates of the "Matthew within Judaism" perspective. The universalistic dimension of Matthew's Gospel is marginalized and downplayed by many of its advocates. David Sim, for example, has argued that the mission to the Gentiles was accepted only in theory, but played no role in the community's own praxis: "the Matthean community itself did not interpret 28:19 as a command to pursue a mission to the Gentiles."[19] This, however, is a dubious interpretation of the evidence, which, as far as the position of the evangelist himself is concerned, is contradicted by the weight of 28:16–20 as the final chord of the Gospel, and by the careful preparation for it, since the universal significance of the Christ event is already exposed in 1:1–17 in the talk of Jesus as "Son of Abraham" (1:1, see above), and the integration of four non-Jewish women in the Genealogy of Jesus (1:3–6), symbolically anticipated in 8:5–13, 28–34; 15:21–28, presumed *de facto* in some logia, such as 5:13, 14 or 24:14, and signaled on a metanarrative level by the fulfillment quotations in 4:14–16 and 12:17–21.[20] On the other side, the pejorative use of *ethnikos* in 5:47; 6:7; 18:17 and of *ethnē* in 6:32 is not a convincing counterevidence.[21] Certainly, these passages clearly show that Matthew by no means paints an idealized picture of the gentile world, but they do not imply distance from the gentile mission. A simple side glance at Paul's polemic against gentiles in 1 Thess 4:5 shows that reference to such passages in making this argument is not sound.[22] Matthew clearly advocates a gentile mission not only as a theoretical option, but as an actual missionary task for Christ-believers.

The point in time when the community turned to the mission to the gentiles is a different question. It is clear that the task of interrelating the specific turning to Israel with the universality of salvation represents a central concern of the Matthean retelling of the story of Jesus. Matthew makes strong efforts to justify his perspective with respect to the emphasis on the fulfillment of the salvific promises for Israel in the messianic activity of Jesus, as well as with regard to the justification of the mission to the gentiles, especially concerning the anchoring of both aspects in the Scriptures of Israel.[23] All this shows that the question of the mission's scope had great *contemporary* significance for the evangelist and his addressees. This, however, allows for different historical imaginations. It might be that Matthew wants to support or initiate a *new* practice of his communities with his Gospel. But it is at least equally

if not more plausible that Matthew defends an established practice against criticism—for example, by conservative Jewish Christ-believers who have recently fled from Judea to Syria in the wake of the Roman-Jewish war and joined the Matthean communities.[24] Alternatively, one can also imagine that Matthew and his communities saw themselves confronted with Pharisaic criticism concerning their acceptance of non-Jews as full members, which, in turn, (increasingly) affected members of the Matthean Christ-believing communities.

The considerations above, however, would be irrelevant, if the community members from the nations would be proselytes, including circumcision for men, as some advocates of the "Matthew within Judaism" perspective have argued.[25] Insofar as the Gospel of Matthew does not contain an explicit statement on the topic, there cannot be a conclusive answer to this question. The main argument for the position that circumcision of gentiles is presupposed in Matt 28:19–20 is that "teach them to obey everything I have commanded you" in v. 20a includes a reference to the Sermon on the Mount where Jesus confirms *every iota* of the Law (5:18).[26] We can safely assume, that Matthew took it for granted that Jewish believers in Christ should continue to circumcise their male children. But does 5:18 necessarily imply the circumcision of *gentile* converts? Apart from some indications that circumcision does not seem to have been put at the heart of Jewish identity or observed with the same strictness in all branches of Early Judaism,[27] it might here be worth to recall Josephus's story of the conversion of Izates from Adiabene (*A.J.* 20.17–48), in which different positions are juxtaposed. While a Galilean Jew named Eleazar—whose description as someone "who had a reputation for being extremely strict when it came to the ancestral laws" (*A.J.* 20.43) presumably identifies him as a Pharisee—regards Izates's status of Godfearer as unacceptable with reference to the circumcision commandment in Gen 17 (43–45), a Jewish merchant named Ananias, who had originally inspired Izates's turn to Judaism, regards it as possible "to worship God also without circumcision" (41). The existence of Godfearers in diaspora synagogues suggests that Ananias did not advocate a completely unconventional position. Even if the question of whether there were uncircumcised proselytes in ancient Judaism at the turn of the century—which, on the basis of (an isolated reading of) Philo, *QE* 2.2 (on Exod 22:21), appears to be within the realm of possibility[28]—should probably be answered negatively,[29] it must be noted, that with the participation of non-Jewish sympathizers in synagogue life and their (partial) integration therein, the ground was prepared, upon which the idea of a circumcision-free mission to the gentiles could arise and flourish in the Christ-believing movement.

If one turns to the internal evidence in the Gospel of Matthew, there is a bundle of arguments against the assumption that circumcision is presupposed

in Matt 28:19–20. I briefly summarize what I have developed more extensively elsewhere and confine myself to three main arguments:[30]

First, the group that the risen Jesus entrusts with the task of the universal mission is the circle of the Twelve—now reduced by Judas—with Peter as the leader, whom Jesus has designated "the rock," on which Jesus will build his church and to whom he will give the keys of the kingdom of heaven. Thus, in Matthew, a central role is attributed to Peter: He appears as the guarantor of the authentic transmission of Jesus's interpretation of the Law and Jesus's ethical instruction. According to both accounts of the Apostolic council in Jerusalem in ca. 48 CE (Gal 2:1–10; Acts 15), Peter supported the agreement between Jerusalem and Antioch for the gentile mission that did not require circumcision. This renders it implausible that the Matthean universal mission represents a different position.

As a second point, we have to come back to Matthew's understanding of the Law. Matthew does not only confirm the fundamental validity of all commandments, but, as mentioned above, also differentiates between more and less important commandments in his Torah hermeneutics. To this basic element in Matthew's understanding of the Law, we have to add here, that this differentiation is not only a matter of the correct observance of the Law—in cases when commandments conflict with one another (cf., e.g., Matt 12:5–7)—but is also made relevant in soteriological terms, as Matt 19:16–19 shows. In the Matthean version of Jesus's encounter with a rich man, keeping the commandments is explicitly exposed as *the* criterion for entering the kingdom of heaven, and the further question of the rich man, about which commandments Jesus has in mind, is answered with a reference to commandments from the second table of the Decalogue, and the love command. The implication of this is obvious: the fact that these are the commandments, which really matter in soteriological terms,[31] involves the consequence that gentiles do not have to follow all commandments (for a similar approach, cf. Did. 6:2–3).

Third, and most importantly, for Matthew, the death, resurrection and exaltation of Jesus to universal Lord has a universal soteriological significance and brought into being a new situation in salvation history. The church's own rites, baptism and the Eucharist, to which Matthew's Gospel itself testifies (cf. 26:26–28; 28:19), relate believers in Christ to this saving event. The importance which Matthew has placed on the program of active missionary devotion to all nations, based on the salvific death of the Son of God "for the many" (20:28; 26:28), and the universal authority of the exalted Lord, could hardly be understood if the Matthean church had merely continued the Jewish practice of conversion to Judaism. To put it differently: The reference to the universal significance of the death, resurrection, and exaltation of Jesus provides a plausible explanation for the development from the mission solely

CONCLUSION

If one surveys the findings in their entirety, one has to conclude, that the evidence is ambivalent. The Gospel of Matthew entails clear indications that it originated in a social context to which the label "within Judaism" can justifiably be applied. To recall the most essential points:

- Matthew's emphasis on Jesus's Davidic sonship with its clear connection to the fulfillment of the promises of salvation given to Israel,
- the fundamental role of recourses to the Scriptures of Israel in the Matthean Jesus story,
- the important role of the interpretation of the Torah in Matthean ethics,
- Matthew's ecclesiology, which does not regard the church as the substitution of Israel.

In a "history of religions" perspective, Matthew's Gospel can thus be read as a witness to Jewish religious history. But at the same time, Matthew's interpretation of the Torah and his support of the circumcision-free gentile mission make it understandable, why his version of the Jesus story became a foundational document of a church that gradually developed into a (predominantly) gentile-Christian movement that increasingly defined itself through its distinction from Judaism.

NOTES

1. See, e.g., J. Andrew Overman, *Matthew's Gospel and Formative Judaism: The Social World of the Matthean Community* (Minneapolis: Fortress, 1990); Anthony J. Saldarini, *Matthew's Christian-Jewish Community* (Chicago: University of Chicago Press, 1994); David C. Sim, *The Gospel of Matthew and Christian Judaism: The History and Social Setting of the Matthean Community* (Edinburgh: T&T Clark, 1998); Matthias Konradt, *Israel, Church, and the Gentiles in the Gospel of Matthew*, trans. Kathleen Ess (Waco: Baylor University Press, 2014); Anders Runesson, *Divine Wrath and Salvation in Matthew: The Narrative World of the First Gospel* (Minneapolis: Fortress, 2016); John Kampen, *Matthew Within Sectarian Judaism* (New Haven: Yale University Press, 2019); Anders Runesson and Daniel M. Gurtner (eds.), *Matthew within Judaism. Israel and the Nations in the First Gospel* (Atlanta: SBL Press, 2020). I thank John Van Maaren and Aaron Schmidt for proofreading the text.

2. In this chapter, I take up some previous publications. See esp. Konradt, *Israel*; Matthias Konradt, *The Gospel according to Matthew: A Commentary*, trans. Eugene Boring (Waco: Baylor University Press, 2020), and Matthias Konradt, "Matthew in Context: The Relationship of the Matthean Community to Judaism," in Konradt, *Christology, Torah, and Ethics in the Gospel of Matthew*, trans. Wayne Coppins

(Waco: Baylor University Press, 2022) for a more extensive discussion of the issues dealt with in this chapter.

3. On this concept, see Lidija Novakovic, *Messiah, the Healer of the Sick. A Study of Jesus as the Son of David in the Gospel of Matthew* (Tübingen: Mohr Siebeck, 2003).

4. Matthias Konradt, "Israel's Scripture in Matthew," in *Israel's Scriptures in Early Christian Writings: The Use of the Old Testament in the New*, ed. Matthias Henze and David Lincicum (Grand Rapids: Eerdmans, 2023), 232–33.

5. Cf. Carolin Ziethe, *Auf seinen Namen werden die Völker hoffen: Die matthäische Rezeption der Schriften Israels zur Begründung des universalen Heils* (Berlin: de Gruyter, 2018).

6. Ulrich Luz, *Matthew 1–7: A Commentary*, trans. James E. Crouch (Minneapolis: Fortress, 2007), 70.

7. See, with differences in details, Richard E. Menninger, *Israel and the Church in the Gospel of Matthew* (New York: Lang, 1994), 103–33; Frank Thielman, *The Law and the New Testament. The Question of Continuity* (New York: Crossroad, 1999), 49, 69–72; John Yueh-Han Yieh, *One Teacher: Jesus' Teaching Role in Matthew's Gospel Report* (Berlin: de Gruyter, 2004), 34–35; Paul Foster, *Community, Law and Mission in Matthew's Gospel* (Tübingen: Mohr Siebeck, 2004), 257–58 and elsewhere; Roland Deines, "Not the Law but the Messiah: Law and Righteousness in the Gospel of Matthew—An Ongoing Debate," in *Built upon the Rock. Studies in the Gospel of Matthew*, ed. Daniel M. Gurtner and John Nolland (Grand Rapids: Eerdmans, 2008), 73–80; Charles E. Carlston and Craig A. Evans, *From Synagogue to Ecclesia: Matthew's Community at the Crossroads* (Tübingen: Mohr Siebeck, 2014), 95–241.

8. See, e.g., Overman, *Gospel*, 86–90; Saldarini, *Community*, 124–64; Sim, *Gospel*, 123–39; William R. G. Loader, *Jesus' Attitude towards the Law: A Study of the Gospels* (Tübingen: Mohr Siebeck, 1997), 137–272; Martin Vahrenhorst, *"Ihr sollt überhaupt nicht schwören": Matthäus im halachischen Diskurs* (Neukirchen-Vluyn: Neukirchener Verlag, 2002); Matthias Konradt, "The Perfect Fulfillment of the Torah and the Conflict with the Pharisees in the Gospel of Matthew," in Konradt, *Christology, Torah, and Ethics in the Gospel of Matthew*, trans. Wayne Coppins (Waco: Baylor University Press, 2022), 75–100; Kampen, *Matthew*, 85–111; and Boris Repschinski, *Nicht aufzulösen, sondern zu erfüllen: Das jüdische Gesetz in den synoptischen Jesuserzählungen* (Würzburg: Echter, 2009), 70–141, who stresses the connection to the prophetic tradition with respect to the new interpretation of the Law by Jesus.

9. See, e.g., Sim, *Gospel*, esp. 123–39; Runesson, *Wrath*, 61–80.

10. With different emphases in detail, see, e.g., Kun-Chun Wong, *Interkulturelle Theologie und multikulturelle Gemeinde im Matthäusevangelium: Zum Verhältnis von Juden- und Heidenchristen im ersten Evangelium* (Freiburg: Vandenhoeck & Ruprecht, 1992), 36–55; Repschinski, *Nicht aufzulösen*, esp. 138–40; Ziethe, *Namen*, 288–309.

11. See, most recently, Matthias Konradt, *Ethik im Neuen Testament* (Göttingen: Vandenhoeck & Ruprecht, 2022), 267–304, esp. 270–72.

12. For an overview of the various understandings of Torah in Early Judaism, see Karl-Wilhelm Niebuhr, "Die Tora im Alten Testament und im Frühjudentum," in

Niebuhr, *Tora und Weisheit: Studien zur frühjüdischen Literatur* (Tübingen: Mohr Siebeck, 2021), 15–100.

13. On the Sabbath, see Andrea J. Mayer-Haas, *"Geschenk aus Gottes Schatzkammer" (bSchab 10b): Jesus und der Sabbat im Spiegel der neutestamentlichen Schriften* (Münster: Aschendorff, 2003), 411–93. On food laws, see Isaac W. Oliver, *Torah Praxis after 70 CE: Reading Matthew and Luke-Acts as Jewish Texts* (Tübingen: Mohr Siebeck, 2013), 241–93, on oaths, see Vahrenhorst, *"Ihr sollt überhaupt nicht schwören."*

14. On the decalogue commandments not to murder and not to commit adultery (Matt 5:21–30), see Matthias Konradt, "The Reception and Interpretation of the Decalogue in the Gospel of Matthew," in Konradt, *Christology, Torah, and Ethics in the Gospel of Matthew*, trans. Wayne Coppins (Waco: Baylor University Press, 2022), 108–12, 116–19; on the *talio* (Matt 5:38–42), see James F. Davis, *Lex Talionis in Early Judaism and the Exhortation of Jesus in Matthew 5.38–42* (London: T&T Clark, 2005), 55–72. On the love command, see Matthias Konradt, "Das Gebot der Feindesliebe in Mt 5,43–48 und sein frühjüdischer Kontext," in *Ahavah: Die Liebe Gottes im Alten Testament*, ed. Manfred Oeming (Leipzig: Evangelische Verlagsanstalt, 2018), 351–63.

15. On Philo's *expositio legis*, see Matthias Konradt, "Tora und Naturgesetz. Interpretatio graeca und universaler Geltungsanspruch der Mosetora bei Philo von Alexandrien," in *Juden in ihrer Umwelt: Akkulturation des Judentums in Antike und Mittelalter*, ed. Matthias Konradt and Rainer C. Schwinges (Basel: Schwabe Verlag, 2009), 87–112.

16. On the Jewish origin of the Testaments of the Twelve Patriarchs, see David A. DeSilva, "The *Testaments of the Twelve Patriarchs* as Witnesses to Pre-Christian Judaism: A Re-Assessment," *JSP* 22, no. 4 (2013): 21–68; Matthias Konradt, "Die Testamente der zwölf Patriarchen," *RAC* 31 (2023): 1166–75; on Torah instruction in the Testaments of the Twelve Patriarchs, see, e.g., Karl-Wilhelm Niebuhr, *Gesetz und Paränese: Katechismusartige Weisungsreihen in der frühjüdischen Literatur* (Tübingen: Mohr Siebeck, 1987), 73–166.

17. Cf., e.g., Kampen, *Matthew*, 68–112.

18. Cf., e.g., Anthony J. Saldarini, "Delegitimation of Leaders in Matthew 23," *CBQ* 54, no. 4 (1992): 659–80.

19. David Sim, "The Gospel of Matthew and the Gentiles," *JSNT* 57 (1995): 42.

20. Cf. Konradt, *Israel*, 265–81. For a critical discussion of Sim's approach, see Donald Senior, "Between Two Worlds: Gentiles and Jewish Christians in Matthew's Gospel," *CBQ* 61, no. 1 (1999): 8–11.

21. According to Sim, "Gentiles," 25–30, these passages signal that, for Matthew, "the world of the Gentiles is a patently foreign place to be avoided at all costs" (30).

22. Additionally, it may be noted that tax collectors also appear as negative examples in Matt 5:46; 18:17. Nevertheless, they are obviously included in Jesus's merciful turning to the people (9:9–13; 11:19; 21:31–32).

23. On this, see Konradt, *Israel*, 17–87, 265–325.

24. On the option that there were resentments against the universal mission in Matthew's ecclesial context, see, e.g., Michelle Slee, *The Church in Antioch in the*

First Century CE. Communion and Conflict (London: T&T Clark, 2003), 134; Foster, *Community*, 20; Vicky Balabanski, "Mission in Matthew against the Horizon of Matthew 24," *NTS* 54, no. 2 (2008): 170–71; Konradt, *Israel*, 365–66.

25. See, e.g., Amy-Jill Levine, *The Social and Ethnic Dimensions of Matthean Salvation History* (Lewiston: Mellen, 1988), 181–85; Sim, *Gospel*, 251–54; Slee, *Church*, 141–44; Runesson, *Wrath*, 31–36, and most recently R. Alan Culpepper, *Matthew. A Commentary* (Louisville: Westminster John Knox, 2021), 583. See also Saldarini, *Community*, 157 and Wolfgang Kraus, "Zur Ekklesiologie des Matthäusevangeliums," in *The Gospel of Matthew at the Crossroads of Early Christianity*, ed. Donald Senior (Leuven: Peeters, 2011), 208–11.

26. See, e.g., Sim, *Gospel*, 253; Culpepper, *Matthew*, 583.

27. Cf., the references in Saldarini, *Community*, 157–60, and Konradt, "Matthew in Context," 20–21.

28. Here Philo defines the proselyte as someone "who circumcises not his uncircumcision but his desires . . . ." And Philo asks further what the "disposition of the proselyte" is "if not the alienation from the belief in many gods and the familiarity with the worship of the one God."

29. Cf., e.g., Terence L. Donaldson, *Judaism and the Gentiles. Jewish Patterns of Universalisms (to 135 CE)* (Waco: Baylor University Press, 2007), 267–72. A different position is taken, however, by N. J. McEleney, "Conversion, Circumcision, and the Law," *NTS* 20, no. 3 (1974): 328–33.

30. See Konradt, "Context," 19–31.

31. This is confirmed in 5:19: Those who abrogate and do not practice minor commandments will still enter the kingdom of heaven, although they will receive a lesser degree of honor than others.

32. Senior, "Worlds," 20.

33. Cf. on this, Donaldson, *Judaism*, 467–505, who distinguishes four patterns of universalism in Early Judaism, which he labels "sympathization," "conversion," whereby the aspect of circumcision can recede into the background (508), "ethical monotheism," and "participation in eschatological salvation."

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