

## Matthew The Gospel Of Identity Biblical Imagination Michael Card

Terence L. Donaldson's scholarship in the field of New Testament studies is vital, as he has pressed scholars to pay closer attention to the complex relations between early Christ-followers—who were mostly non-Jews—and the Jewish matrix from which the narrative of the Christian proclamation comes from. This volume allows prominent New Testament scholars to engage Donaldson's contributions, both to sharpen some of his conclusions and to honour him for his work. These essays are located at the intersections of three bodies of literature—Matthew, Paul and Second Temple Jewish Literature—and themes and questions that have been central to Donaldson's work: Christian Judaism and the Parting of the Ways; Gentiles in Judaism and early Christianity; Anti-Judaism in early Christianity. With contributions ranging from remapping Paul within Jewish ideologies, and Paul among friends and enemies, to socio-cultural readings of Matthew, and construction of Christian Identity through stereotypes of the Scribes and Pharisees, this book provides a multi-scholar tribute to Donaldson's accomplishments.

Louise Lawrence provides a reading of Matthew's Gospel from an ethnographic perspective. By investigating various character interactions in the Gospel, the diversity inherent within cultural characteristics and values such as honour and shame are revealed.

Invites readers to enter the narrative world and the historical context of Matthew's Gospel.

The author concentrates on Matthew's explicit references and allusions to the prophet Jeremiah, and as a result sheds fresh light upon an important and distinctive theme in Matthew's Gospel. Taking a theme never examined in detail before, and using the varied resources of sociological criticism and Jewish studies, Knowles makes an original and substantial contribution to Matthaean scholarship.

Jir? ?Dvor???k examines the usage of the messianic title Son of David in Matthew's Gospel against the background of contemporary Jewish ideas, focusing especially on how the Solomon as exorcist tradition shaped Matthew's final portrait of Jesus as the healing Messiah.

Back cover: Why do the Gospels depict the risen Jesus as touchable and able to eat? J. D. Atkins challenges the common view that Luke 24 and John 20 are apologetic responses to docetism by re-examining the redaction of the appearance stories in light of their reception among early docetists and church fathers.

". . . from expected death comes unexpected new life!" The Gospel of Matthew does not shy away from the realities of struggle, suffering, doubt, and death. Yet, from the first names in the genealogy to the last words spoken by Jesus, the Gospel testifies to the promise that from expected death comes unexpected new life. Through the actions of Tamar,

Rahab, Ruth, and Bathsheba, we experience the expectation of death and the promise of unexpected new life. In the birth story of Jesus, Joseph suspects Mary of committing adultery. It is this dilemma that is the focus of the narrative. If he reveals her pregnancy, she could be killed. If he conceals her pregnancy, he will be going against the law of the Lord. What is a righteous man to do? In Joseph's dilemma, this experience of expected death, the Gospel of Matthew proclaims the promise of unexpected new life. The promise of unexpected new life is a theme that continues throughout Matthew's Gospel in the life and ministry of Jesus. The call of his disciples is a call from death to new life. The teaching of Jesus focuses on the experience of death and the promise of new life. In both healing and curing, Jesus brings unexpected new life to those who face death. But it is the death and resurrection of Jesus that is the climax of unexpected new life in the Gospel of Matthew. Even as Jesus experiences a most horrific and humiliating death in the crucifixion, death and the grave do not have the final say. In bearing witness to Jesus' resurrection, the Gospel of Matthew proclaims the magnificent promise of unexpected new life. Matthew J. Marohl invites you in these pages to read the Gospel of Matthew in a new way, from a fresh perspective. Integrating insights from the study of Mediterranean anthropology, Marohl makes the cultural world of the Gospel come alive, so that as you read Matthew again (or perhaps for the first time) you will certainly experience the powerful promise that from expected death comes unexpected new life! In what sense does Matthew's Gospel reflect the colonial situation in which the community found itself after the fall of Jerusalem and the subsequent humiliation of Jews across the Roman Empire? To what extent was Matthew seeking to oppose Rome's claims to authority and sovereignty over the whole world, to set up alternative systems of power and society, to forge new senses of identity? If Matthew's community felt itself to be living on the margins of society, where did it see the centre as lying? In Judaism or in Rome? And how did Matthew's approach to such problems compare with that of Jews who were not followers of Jesus Christ and with that of others, Jews and Gentiles, who were followers? This is volume 276 in the Journal for the Study of the New Testament Supplement series and is also part of the Early Christianity in Context series.

With a comprehensive sweep of the relevant literature--including classical and Hellenistic sources, the Septuagint, and the New Testament--the author defines disciple and related terms as they were used in the ancient world. Pertinent Semitic words from the Hebrew Bible, Rabbinic literature, and Qumran documents provide additional background for the term. A special emphasis is Matthew's use of mathetes and the role of Simon Peter as a model disciple. The study first appeared in 1988 in the prestigious *Novum Testamentum Supplements* under the title *The Concept of Disciple in Matthew's Gospel: As Reflected in the Use of the Term Mathetes*. In this second edition, the author includes a new chapter outlining advances in the field since the book was first published.

In this collection of essays, leading New Testament scholars reassess the reciprocal relationship between Matthew and Second Temple Judaism. Some contributions focus on the relationship of the Matthean Jesus to torah, temple, and synagogue, while others explore theological issues of Jewish and gentile ethnicity and universalism within and behind the text.

In John's Gospel Jesus enters as an adult and issues an invitation: "Follow me." Those who accept the call find themselves on the journey of a lifetime. Disciples complain about not knowing the destination; they fret about finding the way. But place and path come together in a person, who identifies himself in a series of sayings distinctive to this gospel. Over time and in community, disciples take on the identity of the one whom they follow. "I AM" becomes "YOU ARE." Called to Follow examines the gospel's argument for discipleship by exploring how an attention to time, vivid encounters, probing questions, matters of identity, and practices sustain the journey and keep fellow travelers on track.

Current reception histories emphasize the world of Biblical readers, their socio-historical contexts, and the myriad effects of Biblical exegesis. This reception history studies interpretations of Jesus' encounter with a Canaanite woman (Matt 15:21–28) as normative "scripts" that exhort specific types of compliance in a broad range of historical and cultural settings, revealing remarkably diverse understandings of Christian identity and community.

"Isaac Mbabazi makes a major contribution to the field of New Testament by arguing that the relevant Matthean theme of interpersonal forgiveness is quite central to the first Gospel. In *The Significance of Interpersonal Forgiveness in the Gospel of Matthew*, he delineates five sets of evidence in support of his argument. Beginning with a survey of all Matthean forgiveness and forgiveness-related texts, he then carries out an in-depth exegesis of two key Matthean texts in which the idea of interpersonal forgiveness is explicit. Discourse analysis informs his discussion, offering valuable insight into Matthew's point of view. Mbabazi notes that the forgiveness pattern that emerges from contemporary Greco-Roman literature differs remarkably from the pattern found in Matthew, where granting forgiveness appears not only as a reasonable act, but reluctance or failure to grant it makes the unforgiving person accountable to God."

In this study, Brian Carrier provides a comprehensive analysis of the role that seismic language plays within the Matthean Gospel narrative. After reconstructing what connotations seismic language likely carried in Matthew's cultural context, the author utilizes an historically informed author-oriented narrative criticism that is complemented with redaction criticism to analyze the relationships that Matthew's seismic references display with regards to each other and to the overall narrative. This analysis leads to the conclusion that Matthew's seismic references collectively indicate that the life, death, and resurrection of Jesus together represent the partial fulfillment of the Old Testament eschatological Day of the Lord. In this careful analysis, Matthew Skinner explores the trial narratives of Jesus, Paul, Stephen, and others in the Gospels and Acts who found

themselves brought before powerful individuals and groups, often with deadly consequences. His close study of these texts is essential for those interested in the early church's relationship to the sociopolitical structures in which Christian belief emerged. He shows how the narratives helped shape early Christian identity as these communities sought to understand both the political implications of the emerging Christian gospel as well as the dangers and opportunities their sociopolitical context presented. He also reflects on the theological resources and paradigms these texts offer to Christians today.

A Revised and Expanded Edition of *What Are They Saying About Matthew?* The sheer volume of scholarship on Matthew has grown even larger recently because of renewed interest in the Jewish background of Jesus and the New Testament. Donald Senior, distinguished biblical scholar, writer, and teacher, surveys a list of nearly one hundred new articles and books published in North America and internationally within the last decade. In a clear and readable fashion, Senior investigates and then explains the major issues that dominate the study of Matthew today: the background of the evangelist and his community, the structure and the purpose of the gospel, the relationship of the gospel to Judaism, and the gospel's portrayal of Jesus, discipleship, and church. *What Are They Saying About Matthew?* is a welcome resource for those who wish to benefit from this most comprehensive and reliable exploration of modern biblical scholarship. +

The purpose of *Traveling with Matthew* is to revisit the power of a great story to shape our lives, both in church and society. Unstoried, we lose our way home. In a sermonesque style of engaging with our deep concerns and more common questions, the author seeks to draw us closer to Matthew. We may hear Jesus forwarding the story of Israel as a light to the world. We may see Jesus walking among the least of these with a passion for healing and justice. We may follow as Jesus takes upon himself the crosses borne by the world and in anguish gathers our cries to God. Only then do we walk with the women on those "two legs of fear and great joy" and live by their message "as apostles to the apostles" (John Donne). Perhaps Matthew may rise on our favorites list of Gospels. Its demands are challenging but not legalistic. Its message is centered in Jesus Christ and related to Israel. Written in a first-century context of conflict and chaos, Jesus in Matthew delivers an urgent call for our lives to matter as blessed by God. With hope to endure, Matthew offers the presence of God for the harassed and helpless of earth. With power as Scripture, "God with Us, Emmanuel" continues to encounter the poor in spirit and creates a worldwide community of healing and hope, light, and joy. Deserving of a fresh hearing, Matthew is truly good news, though not always easy news, for our day.

In this third volume of the *Biblical Imagination Series*, Michael Card leads us to see the unique purpose of Matthew's Gospel both in the lives of the early Christians and for us today. Using the language of fulfillment, Matthew calls his readers to see their former identity confirmed even as it is recast in the dazzling image of Christ.

The priesthood of all believers is a pillar undergirding Protestant ecclesiology. Yet the doctrine has often been used to serve diverse agendas. This book examines the doctrine's canonical, catholic, and contextual dimensions. It first identifies the priesthood of all believers as a canonical doctrine based upon the royal priesthood of Christ and closely related to the believer's eschatological temple-service and offering of spiritual sacrifices (chapters 1-3). It secondly describes its catholic development by examining three paradigmatic shifts, shifts especially associated with Christendom (chapters 4-6) and a suppression of the doctrine's missional component. Finally, the book argues that a Christian doctrine of the priesthood of all believers should be developed with a Christocentric-Trinitarian understanding of the *missio Dei*. This suggests there are especially appropriate ways for the royal priesthood to relate to the Father, to the Son, and to the Holy Spirit. A canonically and catholically informed priesthood of all believers leads contextually to particular ecclesial practices. These seven practices are 1) Baptism

as public ordination to the royal priesthood; 2) Prayer; 3) Lectio Divina; 4) Ministry; 5) Church Discipline; 6) Proclamation; and 7) the Lord's Supper as the renewal of the royal priesthood.

Matthew wrote his Gospel from his perspective as a Jew. It is with sensitivity to this perspective that Father Harrington undertakes this commentary on the Gospel of Matthew. After an introduction, he provides a literal translation of each section in Matthew's Gospel and explains the textual problems, philological difficulties, and other matters in the notes. He then presents a literary analysis of each text (content, form, use of sources, structure). Bibliographies direct the reader to other important modern studies.

The Gospel of Matthew is an oeuvre mouvante (a work in process), and the dynamics of this process are essential to its identity and function. This understanding of the Gospel of Matthew stands in distinction from the long history of research centered on Matthew the author and his design for the gospel. Focused instead on tradition history-the history of composition and transmission-Edwin K. Broadhead's approach keeps open the dialectical engagements and the conflicting voices intrinsic to the Gospel of Matthew. As a result, the consistently Jewish textures of this gospel are emphasized, there is a broader engagement with the landscape of antiquity, and serious attention is given to further developments in the history of transmission. This focus on the developing tradition thus highlights, rather than suppresses, the viability and the generative potential of such discourses.

Richard Jensen's research and insights provide a stimulating resource not only for preachers, but also for any serious student of Matthew's Gospel. Going beyond mere academic commentary, Jensen provides Homiletical Directions at the end of each chapter. These directions help the preacher find a focus and locate themes for preaching the text.

Charles Nathan Ridlehoover examines the Lord's Prayer in Matthew's Gospel, focusing on the prayer's centrality and showing how this centrality affects our reading of the Sermon on the Mount and subsequently, the prayer itself. Ridlehoover argues that the Lord's Prayer is structurally, lexically, and thematically central to the Sermon on the Mount, and the means through which disciples of Jesus are empowered to live out the kingdom righteousness it defines. In turn, the Sermon on the Mount clarifies what the answer to the petitions of the Lord's Prayer might look like in the life of the disciple of Jesus. Whilst the centrality of the Lord's Prayer has been noted by previous commentators, this centrality and its intended purpose has not hitherto been defined or examined in great depth. Ridlehoover fills this gap with a closely argued and in-depth study, ranging from methodology and the structure of the prayer itself to examining the Father, will, forgiveness and evil petitions, and the relevance of word and deed for hearers and doers. Ridlehoover's examination of the relationship between the Sermon and Prayer advances studies in compositional criticism and intratextuality.

In Matthew's passion narrative, the ethnoracial identity of Jesus comes into sharp focus. The repetition of the title "King of the Judeans" foregrounds the politics of race and ethnicity. Despite the explicit use of terminology, previous scholarship has understood the title curiously in non-ethnoracial ways. This book takes the peculiar omission in the history of interpretation as its point of departure. It provides an expanded ethnoracial reading of the text, and poses a fundamental ideological question that interrogates the pattern in the larger context of modern biblical scholarship. Wongi Park issues a critique of the dominant narrative and presents an alternative reading of Matthew's passion narrative. He identifies a critical vocabulary and framework of analysis

to decode the politics of race and ethnicity implicit in the history of interpretation. Ultimately, the book lends itself to a broader research agenda: the destabilization of the dominant narrative of early Christianity's non-ethnoracial origins.

Paul Foster contributes to Matthean scholarship by looking at the issues of the social location of the community, the role of law within that community and its attitude towards the Gentile mission. He shows why these topics have to be treated as interrelated parts of an overarching whole.

Akiva Cohen investigates the general research question: how do the authors of religious texts reconstruct their community identity and ethos in the absence of their central cult? His particular socio-historical focus of this more general question is: how do the respective authors of the Gospel according to Matthew, and the editor(s) of the Mishnah redefine their group identities following the destruction of the Second Temple? Cohen further examines how, after the Destruction, both the Matthean and the Mishnaic communities found and articulated their renewed community bearings and a new sense of vision through each of their respective author/redactor's foundational texts. The context of this study is thus that of an inner-Jewish phenomenon; two Jewish groups seeking to (re-)establish their community identity and ethos without the physical temple that had been the cultic center of their cosmos.

Matthew's Gospel is a witness to conflicting interests. The leaders of Israel are part of the so-called 'retainer class', who pursue their own interests by promoting the interests of the Roman rulers. Jesus (and the Matthaean community), on the contrary, acts on behalf of the marginalized in society. Jesus challenges the underlying values of the leaders who, contrary to what is expected, do not forgive and act mercifully. The leaders try to resolve the conflict negatively by labelling Jesus as possessed by the devil. At the same time, the conflict spirals onward: the Matthaean community is called to act in the interests of the marginalized. It is Vledder's special contribution to Matthaean study that he brings to light the underlying dynamics of this conflict in a stimulating sociological study.

What type of Old Testament text did Matthew use as editor of his Gospel? On the one hand, the editorially inserted fulfilment quotations with their peculiar textual form may be expected to represent Matthew's biblical text. On the other hand, the remaining OT quotations are mainly Septuagintal, and it is often assumed that Matthew reinforced the Septuagintal character of the quotations which he found in his sources. In the first part of this study, the fulfilment quotations are examined. Their textual form is best explained as a Septuagint text that was revised to make it better agree with the Hebrew and to improve the quality of its Greek; the evangelist took these quotations from a continuous text. In the second part, Matthew's remaining OT quotations are investigated. If Matthew borrows quotations from his sources, he does not adjust them to the LXX but he simply copies them or edits them in his usual way; if he inserts quotations into his sources, he makes use of his revised Septuagint. On the whole, this revised Septuagint seems to have been "Matthew's Bible".

This book shows how Irenaeus creatively selects and develops distinctive Matthean material, within his interpretive networks of other biblical texts in order to verbally and conceptually oppose the theses of the heretics and provide helpful

language for his expression of the church's faith. He is attracted to this Matthean material not because it holds an extraordinary place in the canon, but because in his view each gospel makes a distinctive, but equal contribution to the church's canon and polemic. Irenaeus sees some of Matthew's distinctive contributions in terms of language which emphasizes Christ's humanity and virgin birth, explains the theological and economical unity of the two covenants, and opposes the heretics' cosmological, anthropological, Christological, theological, and economical dualism. Although the bishop works within the framework of the church's tradition, the interpretive inter-textual networks he builds, his magnification of particular terms, and his polemic against dualism demonstrate his creative, anti-heretic innovation. Rarely, does he ever merely repeat the thought of a predecessor. Irenaeus exegetes Matthew for the church within a particular milieu, using a methodology of inter-textual connection common to his milieu, and developing theological language which counters the heretics of his milieu.

This book addresses a central issue confronting the reader of the Gospel. Professor Bauer describes the impasse that has been reached in recent investigation of the structure of Matthew and demonstrates that an appreciation of literary design can provide a way forward. After identifying rhetorical features that relate to literary structure, he devotes the major part of his book to a systematic examination of such features as they appear in the Gospel in order to gain a fresh insight into the shape of the work. This study is valuable both for its comprehensive and judicious review of the question of structure in Matthew's Gospel and for the new direction which it establishes.

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A cultural and anthropological interpretation of Mark and Matthew which examines their contribution to the formation of early Christian identity, world-view and ethos. John Riches studies the notions of sacred space and ethnicity in the Gospel narratives. He shows how early Christian group identity emerged through a dynamic process of reshaping traditional Jewish symbols and motifs associated with descent, kinship and territory. Ideas about descent from Abraham and the return from exile to Mount Zion are interwoven into early Christian traditions about Jesus and in the process substantially reshaped to produce different senses of identity. At the same time, he argues, the Evangelists were attempting to set forth a view of the world in a dialogue with the two opposing cosmologies current in Jewish culture of the time: one, cosmic dualist, the other, forensic. Riches shows how these two very different accounts of the origin and final overcoming of evil both inform Mark and Matthew's narratives and contribute to the richness and ambiguity of the texts and of the communities which sprang up around them.

Matthew's Gospel contains material unique to it among the canonical Gospels. What is the background for this material? Why does the writer of Matthew's Gospel tell the story of Jesus in the way he does--including women in his genealogy,

telling the story of the birth of Jesus in his particular way, and including the visit of the magi led by a star? Enoch and the Gospel of Matthew shows that the writer of Matthew was familiar with themes and traditions about the antediluvian patriarch Enoch, including the story of the fall of the angels called "watchers," who transgress their heavenly boundaries to engage in illicit relations with women and teach them forbidden arts. The Gospel writer shows that Jesus brings about the eschatological repair of the consequences of the watchers' fall as told in the Enochic legend. This study focuses on Matthew's genealogy and infancy narrative and also has implications for the study of women in Matthew, since it is often through the stories of women in Matthew that the repair of the watchers' transgression takes place.

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