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*the Power of the Gospel:
lection to the Pauline Letters*

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Structural Exegesis?

A STRUCTURAL COMMENTARY ON MATTHEW'S FAITH

THE GOSPEL ACCORDING TO MATTHEW

Daniel Patte

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The Gospel According To Matthew A Structural Commentary On Matthews Faith

James A. Kelhoffer



The Gospel According To Matthew A Structural Commentary On Matthews Faith:

The Gospel According to Matthew Daniel Patte, 1987 **O Woman, Great is Your Faith!** Douglas Sean

O'Donnell, 2021-08-26 The concept of faith holds a central position in New Testament and early Christian thought yet this concept has not received the careful attention it deserves in the Synoptic Gospels The present study offers a comprehensive analysis of faith as a key motif in the Gospel of Matthew where it plays a major role in communicating this Gospel's vision for how readers should respond to the person and message of Jesus The argument propounded is that Matthew's unique narrative portrayal of the Canaanite woman's faith 15 21 28 is used for pedagogical purposes namely that by comparing and contrasting her great faith with those characters expressing no faith and little faith Matthew uses Jesus's quantitative terms to teach on the nature of true faith She embodies Matthew's theological vision of faith Even though she is a gentile outsider enemy she comprehends the universal scope and abundant blessings of Jesus's mission Moreover she acknowledges Jesus's messianic identity correctly perceiving him to be both David's royal heir and David's Lord Finally based on who she perceives Jesus to be and the purpose of his mission she demonstrates faith as trust manifested in action *The Gospel of Matthew, Volume 1* George Wesley Buchanan, 2006-08-01 Prof George Wesley Buchanan PhD Litt D D S L Recognized in academic circles for being the first for the following 1 use of insights from the Dead Sea Scrolls to solve biblical problems 2 discover midrash commentary on Scripture in the First Testament 3 publish intertextual commentaries both in the First Testament and in the New Testament 4 discover the northern boundaries of the Promised Land 5 discover independently as one of two scholars the true location of the temple at Zion 6 discover the method for distinguishing the teachings of Jesus from the additions of the later church Other scholars have followed Schweitzer in declaring that this could not be done Other Biographical Data for Prof Buchanan Ordained elder in the United Methodist Church pastor of churches for fourteen years Horowitz Fellow Scheuer Fellow Rosenstiel Fellow Association of Theological Schools Fellow Claremont Society of Biblical Literature Fellow Recipient of the Alumni Achievement Award Simpson College Recipient of Numerous Research Grants

Mercer Commentary on the New Testament Watson E. Mills, Richard F. Wilson, 2004 This one volume commentary on the Old Testament including the Deuterocanonical literature is taken from the Mercer Commentary on the Bible Every book of the Old Testament receives full commentary treatment complete with an introduction and outline to each book followed by a commentary on each book This volume is the perfect tool for students and teachers in that it provides the essential information in understanding the text and its meaning As such it is ideal for introductory courses on the Old Testament Hebrew Bible or for individual or group study *Earthquakes and Eschatology in the Gospel According to Matthew* Brian Carrier, 2020-11-09 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.

Towards a Feminist Critical Reading of the Gospel according to Matthew Elaine M. Wainwright, 2010-10-13. No detailed description available for *Towards a Feminist Critical Reading of the Gospel according to Matthew*. Metanoia (Repentance): A Major Theme of the Gospel of Matthew ChoongJae Lee, 2020-04-13. Matthew describes the beginning of Jesus's ministry with the summary words: "repent, turn for the kingdom of heaven is at hand" (3:2, 4:17). Why does Matthew use this command at the beginning of his ministry and how does it relate to the rest of the Gospel? What does it mean? Scholars have stated that 4:17 has critical value for understanding Matthew because the verse functions as a summary statement or key phrase of Jesus's public ministry and teaching. This book argues the thematic significance of turning/repentance in the Gospel of Matthew. The lexical idea of "turn" involves a turning of mind or heart, will, thinking, and behavior, and so in turn of one's whole being and life. This opening commandment of turning, especially the concept, the essence, and the contents, is fully revealed throughout the body of Matthew in various ways: Discipleship, the language of righteousness, doing the will of God, changing one's heart and mind, the Great Commission, and Matthean soteriological theme convey the essence of and the contents of the fruit worthy of 3:2, 8:4, 17. The five major teaching blocks (5:7-10, 13, 18, 23, 25) teach the theme and the content of *John the Baptist and the Jewish Setting of Matthew* Brian C. Dennert, 2015-09-11. Although recent discussions on Matthew have emphasized the document's setting within Judaism, these studies have not analyzed how the Jewish figure of John the Baptist functions within this setting. Brian Dennert steps into this gap, arguing that Matthew presents Jesus to be the continuation and culmination of John's ministry in order to strengthen the claims of Matthew's group and to vilify the opponents of his group. By doing this, he encourages Jews yet to align with Matthew's group, particularly those who esteem the Baptist and to gravitate away from its opponents. The author examines texts roughly contemporaneous with Matthew which reveal respect given to John the Baptist at the time of Matthew's composition. The examination of Matthew shows that the first Evangelist more closely connects the Baptist to Jesus while highlighting his rejection by Jewish authorities. **Not the Righteous But Sinners** John Barnet, 2003-01-01. When critics study reader-character interaction in Matthew's Gospel, they tend to reach similar conclusions. The disciples are viewed as the link between Jesus and the readers. The supplicants and Pharisees serve as foils complementing the true meaning of discipleship. This study reconceptualises the reader's role on the basis of M. M. Bakhtin's analysis of the author-hero relationship. The outcome of this reading strategy is that the readers must also interact with Jesus through the limited perspective of the major character groups momentarily suspending the post-resurrection knowledge that all authority is granted to him. By encouraging the readers to identify with the Pharisees, the Gospel is able to constitute the readers as sinners, thereby establishing them in the supplicant's condition of need and thus as

the potential recipients of good news *Interpreting the Sermon on the Mount in the Light of Jewish Tradition as Evidenced in the Palestinian Targums of the Pentateuch* Isabel Ann Massey, 1991 An elucidation of selected themes in Matthew's Sermon on the Mount including father be ye perfect measure for measure word's vacuous and the fruit metaphor

Transformative Encounters Ingrid R Kitzberger, 2021-10-01 This composite post colonial and multi dimensional volume contains sixteen original essays by distinguished Jewish and Christian Scripture scholars on a wide range of perspectives on the relation between Jesus and women as portrayed in the New Testament Gospels as historically re constructed in the context of Second Temple Judaism and of Mediterranean society as well as in present actualizations The contributions reflect the different social locations of interpreters from all continents and testify to the richness of methods employed in biblical interpretation at the end of the 20th century ranging from literary approaches narrative criticism reader response criticism intertextuality historical critical methods archaeology and social scientific interpretation to cultural studies and film theory By addressing new questions and searching for answers on untrodden paths the vital scholarship on Jesus and women will be re viewed enriched and challenged **A Structural Commentary on the So-Called Antilegomena** Kalina Wojciechowska, Mariusz Rosik, 2024-06-17 The structural approach facilitates exposure of the elements of eschatological teaching characteristic of 2 Peter's author with its correct or incorrect interpretation Narratives drawn from Jewish tradition aim to show two attitudes towards the announcement of destruction a positive attitude signifying salvation and a negative attitude signifying annihilation This pattern is transferred to the attitude towards prophetic and apostolic eschatological teaching Part 1 of the commentary 2 Pet 1 2 focuses on the misinterpretation of this teaching by false teachers and their followers Their eschatological scepticism is ridiculed and their grim fate described As the starting point for this description and Peter's whole line of argumentation 2 Pet 2 3b is taken the thesis is that God's inaction is only apparent while judgment and punishment are inevitable although only God knows when they will be executed Part 2 of the commentary 2 Pet 3 focuses on the proper interpretation of this teaching and on laying out the principles of the letter author's hermeneutics This hermeneutic construes texts from Jewish tradition as foreshadowing and typologies of eschatological events In explaining the principles of his hermeneutic the letter's author drew on the creation story which Jewish apocalypticism read inversely to mark that the eschatological hermeneutics is rooted in tradition The starting point of Peter's line of argumentation was taken to be 2 Pet 3 5 7 with its thesis of God's creative and destructive word and God's sovereign will regarding the preservation of creation and the appointment of the time of judgement This thesis explains the apparent lack of divine action which was also a major concern in Part 1 of the commentary 2 Pet 1 2 **Jesus as Philosopher** Runar M. Thorsteinsson, 2018 Jesus as Philosopher The Philosophical Sage in the Synoptic Gospels examines the possible ways in which the authors of the Synoptic Gospels Mark Matthew and Luke were inspired by contemporary philosophical traditions about the ideal philosophical sage in their description of their ideal human being Jesus Christ Runar M Thorsteinsson considers the following questions How

does the author in question speak of Jesus in relation to contemporary philosophy Do we see Jesus take on a certain philosophical role in the Gospels either by his statements and reasoning or his way of life In what way are Jesus words and actions analogous to that of leading philosophical figures in Graeco Roman antiquity according to these texts Conversely in what way do his words and actions differ from theirs While Thorsteinsson discusses a number of Graeco Roman sources the emphasis is on the question of how these parallel texts help us better to understand the Gospel authors perception and presentation of the character of Jesus While the fields of theology and ethics are often intertwined in these texts including the philosophical texts Thorsteinsson s main focus is the ethical aspect He argues that the Gospel authors drew in some ways on classical virtue ethics The study concludes that the Gospel authors inherited stories and sayings of Jesus that they wanted to improve upon and recount as truthfully as possible and they did so in part by making use of philosophical traditions about the ideal sage especially that of Stoicism and Cynicism *Jerusalem, Alexandria, Rome* Florentino García Martínez, Gerard P. Luttikhuisen, 2004-03-01 The present volume has been compiled by colleagues and friends as a tribute to Dr A Hilhorst the Secretary of the Journal for the Study of Judaism on the occasion of his 65th birthday Its 23 contributions by renowned international experts reflect the various interests of the honouree his approach to the Classical and Semitic languages and literatures as forming part of a continuum and his attention to the interactions between the different literary corpora Several contributions deal with the interaction of the Old Testament with later Jewish Gnostic or Christian writings others explore the influences of Greek writings within a Jewish context at the levels of philology of theological ideas of realia or of influence of literary compositions Furthermore a number of contributions centers on the interaction of Greek motives in Jewish and Christian literature whereas in several others the focus is on the Martyrium literature or on early Christian texts

Minoritized Women Reading Race and Ethnicity Mitzi J. Smith, Jin Young Choi, 2020-09-24 Nonwhite women primarily appear as marginalized voices if at all in volumes that address constructions of race ethnicity and early Christian texts Employing an intersectional approach the contributors analyze historical cultural literary and ideological constructions of racial ethnic identities which intersect with gender sexuality class religion slavery and or power Given their small numbers in academic biblical studies this book represents a critical mass of nonwhite women scholars and offers a critique of dominant knowledge production Filling a significant epistemological gap this seminal text provides provocative innovative and critical insights into constructions of race ethnicity in ancient and modern texts and contexts Persuasion and Dissuasion in Early Christianity, Ancient Judaism, and Hellenism Pieter Willem van der Horst, 2003 For those of you who like jargon this book is about propaganda protreptics apologetics and polemics For those of you who don t this is a study of ancient religious discourse and the interaction between different religious groups Matthew's Gospel and Judaism in the Late First Century C.E. Anthony Ovayero Ewherido, 2006 Following a thorough examination of the structure language and argument of Matthew s discourse on parables Anthony O Ewherido underscores its primary relevance to the ongoing discussion on the social

context of Matthew's Gospel The convincing analysis of the textual evidence and study of some social and historical trends in Christianity and Judaism in the post 70 C E era inform Ewherido's conclusion that at the time the Gospel was written to its predominantly Jewish Christian community that community had parted ways with Judaism and stood at an ideologically irreconcilable distance from the synagogue across the street

Stories with Intent Klyne Snodgrass, 2008-01-11 Stories with Intent offers pastors and students an accessible and comprehensive guide to Jesus' parables Klyne Snodgrass explores in vivid detail the context in which these stories were told the purpose they had in Jesus' message and the ways they have been interpreted by the church and modern scholarship While holding a consciously evangelical approach Snodgrass deals throughout with a broad spectrum of opinions and interpretations He begins by surveying the primary issues in parables interpretation Offering both a new more functional classification system for Jesus' parables and guidelines for interpreting them he provides an overview of other parables often neglected in the discussion from the Old Testament Jewish writings and the Greco-Roman world The remaining chapters group the longer and more important parables of Jesus thematically and give a comprehensive treatment of each including background and significance for today

The crowds in the Gospel of Matthew [electronic resource] J. R. C. Cousland, 2002 Annotation Arguing that crowds in the Gospel of Matthew serve as a theological entity that represent the people of Israel as opposed to their leaders Cousland classical Near Eastern and religious studies U of British Columbia Canada explores how this representation sheds light on Matthew's relationship to Judaism Although Matthew had broken with Jewish leadership he still had hopes of converting the Jewish people to Christianity and this tension was displayed in the ambivalent manner in which crowds were portrayed in the gospel Annotation copyrighted by Book News Inc Portland OR

The Diet of John the Baptist James A. Kelhoffer, 2005 James A. Kelhoffer offers a comprehensive analysis of Mark 1:6c par Matt 3:4c in its socio-historical context the Synoptic gospels and subsequent Christian interpretation The first chapter surveys various anecdotes about John's food in the Synoptic gospels and notes that there has never been a consensus in scholarship concerning John's locusts and wild honey Chapters 2 and 3 address locusts as human food and assorted kinds of wild honey in antiquity Chapter 4 considers the different meanings of this diet for the historical Baptist Mark and Matthew Contemporary anthropological and nutritional data shed new light on John's experience as a locust gatherer and assess whether these foods could have actually sustained him in the wilderness The last chapter demonstrates that the most prevalent interpretation of the Baptist's diet from the third through the sixteenth centuries hails John's simple wilderness provisions as a model for believers to emulate

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