

Midrash and Lection in Matthew

M. D. GOULDER

οπαραδίδομεν καὶ πάντα
λαλούντος καὶ οὐδεὶς οὐτῶν
λιπέσκαν δοξαν καὶ μεταύτην
οὐδεσπούδα μεταλλάχαιρειν
καί ξύλον ἀποκρινάρχεσθαι
κατηρρεσεύτερα ποτούλον
(Δειπνοφαίλησθε γόνατοις οικείοις
λύγοις εσπικτοντεσπερτοῖς
φίλησθε γούσσετιν κρητικά
τελυτον καί ξύδοσσεπροστά^σ
οδοντωτήσισην καὶ ρεράβοι
κατηρρεφταίσεντον
Οὐεισπενηγύταστηρεσθε
παρει τοιεπιροσελιοντεσθε
βαλοντασχειρασιπονικαν
εκρυπτοναγυτον καταλογει
τεσινμετηνυσκτεινκετηπηνχει
ραχισσπασητηνκαλιρανη
τού καταταχαστοναουλοντού
αρχιερεσαιαφοιλενηγυτοντο
ευθιον τοιοδεστιχυτηκοιένη
επερετυνούτηνκαλιρανει
τοντοιοναυτοιο
ταντεσιχροιλοντεσκαλιρα

Midrash And Lection In Matthew

Alan Kirk

Midrash And Lection In Matthew:

Midrash and Lection in Matthew M.D. Goulder, 2004-09-16 This challenging and original book questions the accepted conclusions of synoptic research. It argues first that Matthew is an adaptation and expansion of Mark by midrash that is by standard Jewish expository techniques depending on no written source other than Mark and only to a very small extent on oral tradition and secondly that Matthew was written to be read in Christian worship round the year as a cycle of lessons following the Jewish festal lectionary. Part I establishes the characteristics of the Matthaean manner: his vocabulary, his rhythms and images, the form and mode of his parables. With so much typical of Matthew as a gospel sources other than Mark become progressively less plausible. Part II is a commentary on the gospel from this base. It finds a basic Marcan text for each new unit and a reason for its development and works out in detail the correspondence between the five teaching sections of Matthew and the five Jewish festal seasons of Pentecost, New Year, Atonement, Tabernacles, Dedication and Passover. A striking piece of corroborative evidence is found in the section numbers of the old Greek manuscript tradition. Michael Goulder believes that lectionary schemes also underlie Mark and Luke and that at least one major part of the Old Testament, the work of the Chronicler, has a similar character. A gospel in fact is not a literary genre at all but a liturgical one. Matthew himself comes into focus as a converted Jewish scribe who possessed the substance of the Pauline teaching and who has been the dominant influence in forming the Church's image of Jesus in his adaptation of Mark by midrash and through lection.

Midrash and Lection in Matthew ... the Speaker's Lectures in Biblical Studies ; 1969-71 M.D. Goulder, 1977 **Midrash and Lection in Matthew** M. D. Goulder, 1974 **Midrash and Lection in Matthew** Michael Douglas Goulder, 1974

Midrash and lection in Matthew Michael Douglas Goulder, 1977 **Midrash and Lection in Matthew** Michael D. Goulder, 1977 **Translation Theory and the Old Testament in Matthew** Woojin Chung, 2017-09-04 In Translation Theory and the Old Testament in Matthew Woojin Chung employs a rigorous method of Skopos theory to examine Matthew's citation technique in his infancy narrative and locates the specific purpose of his use of Scripture. He argues that the complex nature of the formulaic quotations and allusion in Matthew 1-2 can be understood in light of new methodological insights. The way Matthew cites the Old Testament for his communicative purpose is congruent to the approach of a Skopos translator who is motivated by a specific purpose of translation. The theory of interpretation of his use of Scripture therefore can be informed by the theory and method of translation.

Matthew's Parable of the Royal Wedding Feast Ruth Christa Mathieson, 2023-06-02 Ruth Christa Mathieson's unique reading of Matthew's parable of the royal wedding feast (Matt 22:1-14) which concludes with the king's demand that one of the guests be bound and cast out into the outer darkness, focuses on the means of the underdressed guest's expulsion. Using sociorhetorical interpretation, Mathieson draws the parable into conversation with early Jewish narratives of the angel Raphael binding hands and feet (1 Enoch, Tobit) and the protocol for expelling individuals from the community in Matt 18. She asserts that readers are invited to consider if the person who is

bound and cast out is a danger to the little ones of the community of faith unless removed and restrained **Rhetoric and the Synoptic Problem** Mike Duncan,2022-05-16 Mike Duncan argues that the Farrer Hypothesis is the best working solution to the Synoptic Problem in New Testament studies by way of rhetorical theory as he sees the Synoptic Problem as less about source and textual criticism and more as a writing problem that concerns how and why they were composed The book s six chapters feature case studies of different aspects of gospel rhetoric such as how the different post resurrection accounts interact with each other and how the apostles are portrayed from gospel to gospel These chapters form a collective argument that the synoptic gospels are competing rhetorical narratives about Jesus with the authors of Luke and Matthew reacting to previous gospels with the goal of superseding the previously composed versions of Jesus s life However Duncan acknowledges that the Farrer Hypothesis has special difficulties and cannot be pushed beyond an educated guess that the Synoptic Problem remains an unsolvable problem due to a lack of evidence and lost original context and that it is only a philosophical acceptance of the inaccessibility of a solution that paradoxically allows a frank and unsentimental view of the alternatives

Luke and Scripture Craig A. Evans,James A. Sanders,2001-05-04 This is a fascinating lucidly presented work offering fresh insights into a number of key passages in the Gospel and showing the fruitfulness of examining Luke s usage in the light of Judaism Whatever their level of expertise students of Luke and of the use of Scripture in Scripture will find useful and challenging material in this comprehensive volume I Howard Marshall King s College Luke and Scripture is an important contribution to the study of comparative midrash and the role and function of authoritative sacred tradition in the life of the early Christian community This book sharpens the definition of midrash criticism in relation to other methods both in theory and practice and in the process sheds further light on Luke s understanding of Jesus the origin of early Christianity and his own experience in terms of Israel s sacred tradition and institutions Mikeal C Parsons Baylor University

Gospel Perspectives: Studies in Midrash and historiography R. T. France,David Wenham,1980 The Understanding Scribe David Orton,2004-12-30 Matthew s sharpening of Jesus attacks on the scribes and Pharisees is an embarrassment to many Christian interpreters and an outrage to some Jewish ones It is commonly alleged that Matthew in fact has no particular knowledge of distinctions between the Jewish leadership groups In a fresh examination of Matthew s treatment of the scribes the author argues that the first Evangelist is actually at pains to protect the esteem in which the office of the Jewish scribe itself was traditionally held reserving Jesus direct criticism for the unenlightened Pharisees The Cradle, the Cross, and the Crown Andreas J. Köstenberger,L. Scott Kellum,Charles L. Quarles,2016-08-15 The Cradle the Cross and the Crown guides serious New Testament students through the historical literary and theological dimensions of the biblical text allowing them to better understand and share God s word of truth 2 Tim 2 15 It offers a thorough introduction to all twenty seven books of the New Testament and closely examines events such as Christ s incarnation and virgin birth his crucifixion and resurrection and triumphant return The second edition features updated bibliographies and footnotes interpretation sections

that cover different literary genres in the New Testament an epilogue that canvasses the entire storyline of Scripture and a variety of maps All of these new features contribute to making this a life long resource for students of Scripture **Studies in Midrash and Historiography** R. T. France, David Wenham, 1983

Jesus Tradition, Early Christian Memory, and Gospel Writing Alan Kirk, 2023-08-15 Breaking a 200 year impasse on the origins of the gospels Biblical scholars want to get

to the roots of the gospels the very earliest memories of Jesus and his world Though scholars know about all the major concepts at work Q the Urgospel priority it seems like a definitive solution to the Synoptic problem is hopelessly unattainable Why the impasse And where do we go from here In Jesus Tradition Early Christian Memory and Gospel Writing Alan Kirk guides us through the history of biblical scholars quest for the authentic source Kirk reveals that outdated assumptions about ancient media realities have caused the past two centuries of academic deadlock Using cutting edge scholarship on orality memory and tradition formation he shows how the origins of the gospels may be found in the memory practices of the earliest Jesus communities Jesus Tradition Early Christian Memory and Gospel Writing is an essential resource for scholars and students looking to better understand this complex and rapidly changing field

The Zechariah Tradition and the Gospel of Matthew Charlene McAfee Moss, 2008 The Zechariah Tradition and the Gospel of Matthew is a comprehensive study of the ways Matthew utilizes Zechariah texts and traditions Against the background of materials from Qumran and apocryphal and deuterocanonical writings Matthew s explicit citations of Zechariah are examined the influence of Zechariah elsewhere in the First Gospel is identified and the extent to which Matthew alludes to characteristic Zechariah themes alone

or in combination with other prophetic traditions is explored Zechariah traditions appear in Matthew s distinctive materials as well as in texts Matthew has transmitted or altered from Mark and Q The impact of Zech 9 14 is not limited to the Passion Narrative but extends through Matthew s Infancy and Galilean healing narratives as well important concepts from Zech 1 8 are also discerned in the Infancy and Passion Narratives Moss works through the canonical order of Matthew this enables readers to appreciate the cumulative effect of Zechariah s influence at each stage of the Gospel story Two appendices one arranged according to Zechariah and the other to Matthew list possible references to Zechariah in Matthew This monograph is useful for Matthean studies and it is an insightful investigation of how one set of Old Testamental traditions are appropriated in one canonical Gospel and in the New Testament

Law and History in Matthew's Gospel John P. Meier, 1976 Originally presented as the author s thesis Biblical Institute 1975 S S L Includes indexes Includes bibliographical references pages 172 192

The Pseudepigraphy and Early Biblical Interpretation James H. Charlesworth, Craig A. Evans, 1993 *Andrews University Seminary Studies* Andrews University. Seventh-Day Adventist Theological Seminary, 1999

Matthew, a Commentary: The Churchbook, Matthew 13-28 Frederick Dale Bruner, 1990

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