

The Gospel According to **MATTHEW**

The Gospel of Jesus Christ

1 The genealogy of Jesus Christ the Son of David, the Son of Abraham.

Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers.

Judah begot Perez and Zerah by Thamar, Perez begot Hezron, and Hezron begot Ram.

Ram begot Ammon, and Ammon begot Nahshon, and Nahshon begot Salmon.

Salmon begot Boaz, and Boaz begot Obed, and Obed begot David the king.

David the king begot Solomon by Bathsheba, and Solomon begot Roboam, Roboam begot Abijah, and Abijah begot Asa.

Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Ozias.

Ozias begot Joash, and Joash begot Amaziah, and Amaziah begot Uzziah, and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Manasse, and Manasse begot Simeon, and Simeon begot Josiah, and Josiah begot Jechonias, and Jechonias begot Zedekias, and Zedekias begot the Lord Jesus Christ.

man, and not wanting to be an example, was minded to die.

20 But while he was saying these things, behold, an angel appeared to him in a dream, saying, Thou son of David, do not be afraid: for thou art with me. I am with thee, and will keep thee from all them that would hurt thee: for many are the enemies that will hate thee. Arise, and go into Galilee: for there shalt thou see the Son of man sitting on the right hand of the Father.

21 And when he was risen from the dead, he appeared unto her, saying, Touch me not: for I am not yet risen from the dead. But she said, My Lord, my Lord. And he said unto her, Peace be unto thee. Then she went and told them all that she had done and said.

24 Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him, and went and took Mary his wife, and knew her, and she bare a son, and he called his name Jesus.

Reading To Matthew

Thomas Marshall



Reading To Matthew:

Reading Matthew David E. Garland, 2001 Reading Matthew provides thorough guidance through Matthew's story of Jesus. Garland's commentary reveals the movement of the story's plot while also highlighting the theology of Matthew. Reading Matthew is an essential book for students and ministers studying the first Gospel. *Reading Matthew* David E. Garland, 2014-05-14 Reading Matthew provides thorough guidance through Matthew's story of Jesus. Garland's commentary reveals the movement of the story's plot while also highlighting the theology of Matthew. Reading Matthew is an essential book for students and ministers studying the first Gospel. **Reading Matthew as the Climactic Fulfillment of the Hebrew Story** Martin Spadaro, 2015-09-09 This book is a reading of Matthew's Gospel as though it were written to integrate with and conclude the existing body of Scriptures. Matthew is read as though John was the last prophet of God and Israel's last chance for repentance and that Jesus was YHWH who had come to judge the Temple priesthood and covenant nation according to the terms of the covenant God made with Moses at Sinai. Through this lens, new interpretations are given to the infancy narrative, the Sermon on the Mount, the mission, the parables, and Jesus' arrival in Jerusalem along with the events that followed. By reading Matthew this way, a greater appreciation can be gained for its necessary place in the canon, and many of Matthew's well-known conundrums can be meaningfully addressed. As a Hebrew document, Matthew understood the necessity to record the crimes against YHWH, Jesus in Israel and Jerusalem, as the ultimate cause for the termination of the ethnically and geographically bound covenant which could then be replaced by the cross-cultural and international covenant that Christians now enjoy. **Reading Matthew for the First Time** Wilfrid J. Harrington, 2014 Following in the same insightful and popular style as *Reading Mark for the First Time*, noted scripture scholar and teacher Wilfrid Harrington provides a useful road map to guide us through the Gospel of Matthew. He explains the context for Matthew's writing and community and his focus on Jesus' teaching, which is gathered into five major discourses. *Reading Matthew for the First Time* is a valuable and indispensable guide to understanding the gospel. Back cover. Reading Through Matthew, Encountering God William Burch, 2010-11 *Reading Through Matthew: Encountering God* is the first book by William Burch. He was born in North Hollywood, California, in 1971, the second of two sons born to James and Rosa Burch. In 1977, the Burch family moved to Daleville, Alabama, where the author grew up and later attended Auburn University in Auburn, Alabama. William served in the United States Army before moving to Texas and completing his Bachelor's Degree at the University of North Texas in Denton, Texas. The author went on to attend Southwestern Baptist Theological Seminary in Fort Worth, Texas, completing a Master of Divinity Degree. William has served in a number of churches as a teacher, lay leader, and staff member. This book fulfills his long-held desire and passion for writing. In the future, the author envisions continuing his ministry in both writing and church ministry. God teaches and speaks to people through the Bible. This book will teach and inspire Christians to read the Bible and respond with their lives. In *Reading Through Matthew: Encountering God*, I demonstrate my method of Bible reading.

journaling and prayer This Dynamic Bible Reading as I call it involves reading a small Bible passage and journaling the believer's interaction with that passage through three distinct sections 1 Scripture Insight the meaning of the passage 2 Application how to apply the meaning to life and 3 Prayer seeking God's guidance in living out what the passage teaches To best draw the meaning of Scripture into our lives we must read it work through its meaning and begin to practice it in life This book helps to develop these skills Once gained I hope each reader will pass this book on to someone else who might benefit from it

Matthew and the Margins Warren Carter, 2000 A controversial take on the Gospel of Matthew applies the text to history and discusses its implications for political power and spirituality Original

Life Lessons from Matthew Max Lucado, 2018-02-13 OVER 2 MILLION SOLD IN THE LIFE LESSONS SERIES Matthew accepted Christ's invitation to follow him and never turned back He spent the rest of his life convincing folks that this carpenter was the King Jesus gave the call and never took it back The relationship Jesus had with Matthew can serve to convince us that if Jesus had a place for Matthew a tax collector he just might have a place for us too Join beloved author Max Lucado as he enters Matthew's Gospel to find out what it looks like to be chosen by the Carpenter King and what it looks like to accept his invitation As you read study journal and discuss the book of Matthew watch for these key themes that Max will unpack throughout the book God kept his promise of a deliverer for his people God's ideas about his kingdom are often different from his people's ideas of the same kingdom Jesus lived fully as a human and as God Jesus ministry and sacrifice changed the world forever The Life Lessons with Max Lucado series brings the Bible to life in twelve lessons filled with intriguing questions inspirational stories and poignant reflections to take you deeper into God's Word Each lesson includes An opening reflection on the Bible book you're studying Background information to deepen your understanding of the cultural and historical setting An excerpt of the text from the NIV and the NKJV Exploration questions with plenty of room to write your own thoughts and notes Inspirational thoughts from Max as well as a closing takeaway for further reflection The Life Lessons series is ideal for use in both a small group setting or for individual study

Experiencing the Kingdom Thomas Ray Wolhuis, 1989

A Transformative Reading of the Bible Yung Suk Kim, 2013-04-17 In A Transformative Reading of the Bible Yung Suk Kim raises critical questions about human transformation in biblical studies What is transformation How are we transformed when we read biblical stories Are all transformative aspects equally valid What kind of relationships exists between self neighbor and God if transformation is involved in these three Who or what is being changed or who or what are we changing What degree of change might be considered transformative Kim explores a dynamic cyclical process of human transformation and argues that healthy transformation involves three kinds of transformation psycho-theological ontological theological and political theological transformation With insights gained from phenomenological studies political theology and psychotheology Kim proposes a new model for how to read the Bible transformatively as he dares to read Hannah Psalm 13 the Gospel of Mark and Paul as stories of transformation The author invites Christian readers theological educators and scholars to reexamine the idea of

transformation and to engage biblical stories from the perspective of holistic human transformation **God of All Comfort** Scott Harrower, 2019-04-24 How does God respond to trauma in a world full of horrors Beyond their physical and emotional toll the horrors of this world raise difficult theological and existential questions Where is God in the darkest moments of the human experience Is there any hope for recovery from the trauma generated by these horrors There are no easy answers to these questions In *God of All Comfort* Scott Harrower addresses these questions head on Using the Gospel of Matthew as a backdrop he argues for a Trinitarian approach to horrors showing how God in his triune nature reveals himself to those who have experienced trauma He explores the many ways God relates restoratively with humanity showing how God's light shines through the darkness of trauma *The Lord's Prayer and the Sermon on the Mount in Matthew's Gospel* Charles Nathan Ridlehoover, 2019-12-26 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 **Unexpected New Life** Matthew J. Marohl, 2012-01-18 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

How to Read the Gospels Yung Suk Kim, 2024-05-29 This accessible introduction to the Gospels examines the distinctive messages offered by the texts giving students a better understanding of methods and interpretations It explores a close reading of each Gospel and encourages students to approach texts from their own perspectives from postcolonialism to environmentalism The discussion questions included will help students focus their reflections on the gospel narrative its theology and methods of reading it How to Read the Gospels is an ideal textbook for undergraduate and seminary classrooms The book aims to reach seminary and graduate students who study the Gospels critically and comprehensively It provides user friendly summaries such as the basics of each Gospel authorship history important parables etc the Jesus of each Gospel and notable interpretation and translation issues Without reading the entire story readers often focus on only specific passages This book aims to foster close reading of each entire text sensitizing students to historical and literary issues that commonly arise and helping them better understand various ways to interpret these formative stories What makes this book unique is that it also engages various readings of the Gospels from traditional to deconstruction approaches including womanist interpretation disability interpretation ecological interpretation and many more For example how can readers understand the story of Jesus surprising conversation with the Samaritan woman in John 4 through the lens of feminism Or postcolonial criticism By providing alternative ways to think about these stories and various methods of approaching texts that may be new to the student the book opens up how such passages can be interpreted and appreciated

Searching the Scriptures Craig A. Evans, Jeremiah J. Johnston, 2015-11-19 This work critically engages the hermeneutical methods used to analyse the New Testament writings so that the lenses through which studies of the texts have been traditionally viewed can be revised Jeremy Hultin contributes an article on the rhetorical use of the chosen citations by Jewish rabbis in their commentary on scripture while Mark Gignilliat writes on the potential implications for viewing Old Testament Scripture in the manner of the early Church exegetes and theologians With these two contributions providing a frame for the other chapters the essays explore a range of topics including the significance of the number 42 in Matthew the study of Wisdom in Matthew the extent to which the four gospels are underlined by Hebrew material if any the use of Hebrew material in shaping New Testament writings and the uses of Scripture in the letters of Paul and the letters to the Hebrews Read separately these articles provide fascinating insights and revisions to established ideas on intertextuality between the Old Hebrew Bible and the New Testament writings Taken together the collection presents a solid argument for the fundamental revision of our current hermeneutical practice in Biblical Studies

Matthew's Messianic

Shepherd-King Joel Willitts,2008-08-27 In two places in the First Gospel Matt 10 5b 6 15 24 the Messianic mission of Jesus and his disciples is limited to a group called the lost sheep of the house of Israel In light of Matthew s intense interest in Jesus Davidic Messiahship and the Jewish Shepard King traditions surrounding King David it is argued that the lost sheep of the house of Israel refers to remnants of the former northern kingdom of Israel who continued to reside in the northern region of the ideal Land of Israel *Resolving the Tension of Jesus's Mission in Matthew's Ancient Biography* Jerry D. Breen,2024-10-03 Jerry D Breen argues that reading Matthew and all the Gospels as ancient biography is the necessary next step for Gospel studies In particular Breen contends that more specific comparisons should be made between the Gospels and ancient literature Breen stresses that this reading invites narrative critics to place more emphasis on examining the use of sources and the importance of intertextual and historical information that the author introduces to the text Breen places emphasis on the relationship between Jews and non Jews in ancient Galilee and Palestine and challenges the long supported theory that Jesus did not minister to non Jews beyond two or three exceptions Demonstrating that Jesus is inclusive of everyone who comes to him even though he was sent primarily to the Jews Breen argues that the portrait which Matthew creates is one of a Jewish Messiah who is on a mission to restore Israel so that the restored people of God can bless the nations Concluding that rather than two conflicting missions the audience of the gospel is encouraged to view the healing of non Jews during Jesus s ministry as further proof that the Jewish Messiah is bringing restoration to Israel **Assessment of Disorders in Childhood and Adolescence** Eric A. Youngstrom,Mitchell J. Prinstein,Eric J. Mash,Russell A. Barkley,2020-06-25 This leading course text and practitioner reference has been extensively revised with 90% new content covering a broader range of child and adolescent problems in more concise chapters Prominent authorities provide a comprehensive framework for evidence based assessment Presented are methods and tools for developing effective diagnoses and case formulations building strong treatment plans monitoring progress and documenting outcomes Chapters are packed with practical guidance handy tables and sample instruments Illustrative case material is included Prior edition title *Assessment of Childhood Disorders* Fourth Edition edited by Eric J Mash and Russell A Barkley New to This Edition Many new authors and topics reflecting over a decade of research and clinical advances Updated for DSM 5 and ICD 11 Chapters on additional disorders obsessive compulsive disorder persistent complex bereavement and body dysmorphic disorder Chapters on transdiagnostic concerns sleep problems risky behaviors and life stressors Four chapters on the whys and hows of using assessment in each phase of treatment Disorder specific starter kits lists of essential checklists rating scales interviews and progress measures including links to exemplary free measures online See also the editors *Treatment of Disorders in Childhood and Adolescence* Fourth Edition *DAILY DEVOTIONAL* Thomas Marshall,2016-12-17

Matthew's New David at the End of Exile Nicholas G. Piotrowski,2016-09-07 Matthew crowds more Old Testament quotations and allusions into the prologue than anywhere else in his gospel In this volume Nicholas G Piotrowski

demonstrates the narratological and rhetorical effects of such frontloading. Particularly seven formula quotations constellate to establish a redemptive historical setting inside of which the rest of the narrative operates. This setting is defined by Old Testament expectations for David's great son to end Israel's exile and rule the nations. Piotrowski contends that the rhetorical effect of this intertextual storytelling was to provide the Matthean community with an identity in a contentious atmosphere in terms of God's historical design for the ages now fulfilled in Jesus and his followers.

Mothers on the Margin? E. Anne Clements, 2014-05-01. The Gospel of Matthew opens with a patrilineal genealogy of Jesus that intriguingly includes five women: Tamar, Rahab, Ruth, the wife of Uriah, and Mary. In a gospel that has a strongly Jewish and male orientated outlook, why are women incorporated? In particular, why include these four Old Testament women alongside Mary? Rejecting traditional as well as feminist views, Anne Clements undertakes a close literary reading of the narratives to discern how each woman is characterized and presented. All are significant scriptural figures on the margins of Israelite society. From this intertextual world established by Matthew, Clements explores why Matthew may have named these women in the opening genealogy and what implications their inclusion may have for the ongoing gospel narrative. *Mothers on the Margin* argues that Matthew's Gospel contains a counter narrative focused on women. The presence of the five women in the genealogy indicates that the birth of the Messiah will bring about a crisis in Israel's identity in terms of ethnicity, marginality, and gender. The women signal that Matthew's Gospel is concerned with the construal of a new identity for the people of God.

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