

THE
ANCHOR
BIBLE

MATTHEW

W. F. ALBRIGHT
and
C. S. MANN

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THE ANCHOR BIBLE

MATTHEW

a new translation with
an introduction and notes by

W. F. ALBRIGHT and C. S. MANN



DOUBLEDAY

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Matthew Anchor Bible:

The Anchor Bible W. F. ; Mann Albright (C. S.),1971 **Matthew , Anchor Bible** W . F . Albright (Mann, C. S.),1971

Matthew William Foxwell Albright,Christopher Stephen Mann,1995-03 This is volume twenty six of The Anchor Bible a new translation done book by book with accompanying introduction notes and comments Matthew is the most familiar of the gospels best known for its parables miracle narratives and the long Sermon on the Mount Recognized by the early Church as the most fitting introduction to the New Testament its special concern is to announce Jesus as the fulfillment of the Old Testament Hence its emphasis on the Law on ethics based on the traditional theology of the Covenant and on the centrality of Messianic hope This commentary sets the understanding of Matthew in the context of its author s own religious and secular background Believing that the text should be approached directly the writers of the commentary make constant use of the recently discovered historical and linguistic evidence now available to elucidate it This approach results in placing Jesus firmly within the framework of ascertainable Jewish tradition in first century Palestine The writers hold that the claim of Jesus to fulfill the Law and not to abolish it must be taken seriously They have therefore taken a fresh look at the legal discussions in Matthew In the light of their examination there emerges first a revaluation of the meaning attached to such key words as parables and hypocrite and then a new and vital significance for such words The result is a new respect for Matthew a highly reliable early source for the ministry of Jesus and an examination of that ministry uncluttered by the presuppositions of various forms of modern Platonism Matthew; Anchor bible vol. 26 C. S. (Christopher) Mann (ed),1971

The Anchor Bible Bible,1977 *The Anchor Bible: Matthew* ,1964 **The Anchor Bible** Christopher Stephen Mann,1971 Matthew W. F. Albright,C. S. Mann,1978 *The Anchor Bible : Matthew* W.F. Albright,1964 Matthew's Missionary Discourse Dorothy Jean Weaver,1990-04-01 This book offers a distinctive solution to the interpretative difficulties surrounding Matthew s Missionary Discourse While the discourse proper lies within a narrative framework designating the setting of its delivery the outlined mission does not at all points agree with the designated setting Weaver shifts attention from historical critical to literary critical concerns Rather than focusing on the historical setting s of the disciples mission s she analyses the role of Mt 9 35 11 1 within its literary setting in the Gospel and assesses the impact of this text on the reader of the Gospel **Matthew** R. T. France,2004-10-08 This work by R T France is not intended to be a guide to all that has been written in recent years about Matthew Rather it is an extended introduction to Matthew designed for a non specialist readership France concentrates on those areas he finds most interesting and important for the appreciation of Matthew but he does touch on most major areas of discussion in Matthean studies Among other things France covers Matthew s place in the life of the church the order of the Gospels Matthew in the post apostolic church reasons for Matthew s preeminence Matthew in the modern church and literary relationships and the order of composition of the Gospels

Matthew's Theological Grammar Joshua E. Leim,2015-10-19 Are the identity of God and Jesus Christ inseparably

related in Matthew's Gospel Joshua E. Leim argues for this relationship in Matthew's narrative by attending to two linguistic patterns woven deeply into the entire narrative's presentation of Jesus. Matthew's christological use of worship language and his paternal filial idiom. Back cover Teaching All Nations Mitzi Jane Smith, Jayachitra Lalitha, 2014. That Christian missionary efforts have long gone hand in hand with European colonization and American imperialist expansion. The role played in those efforts by the Great Commission, the risen Christ's command to teach all nations, has more often been observed than analyzed. With the rise of European colonialism, the Great Commission was suddenly taken up with an eschatological urgency often explicit in the founding statements of missionary societies: the differentiation of teachers and nations waiting to be taught proved a ready-made sacred sanction for the racialized and androcentric logics of conquest and civilization.

Isaiah's Christ in Matthew's Gospel Richard Beaton, 2002-11-14. Matthew's Jesus is typically described as the humble, compassionate messiah. This 2002 book argues that this is however only half the story. Matthew's theologically rich quotation of Isaiah 42:1-4, traditionally considered one of the four servant songs, underscores that manifest in Jesus' powerful message and deeds, particularly his healings and inclusion of the marginalized, is the justice that was thought to accompany the arrival of the kingdom of God. The study explores modifications to the text form of the Isaianic citations, their relationship to the surrounding context, and the rhetorical force of the final form. It argues that the quotations are bi-referential, functioning on both a narrative and theological level, and also explores the issues surrounding the troublesome extraneous content. It arrives at the conclusion that this citation was central to Matthew's understanding of Jesus' life and mission. All told, this study offers a refreshing exploration of Matthew's high ethical Christology.

The Gospel of Matthew Craig S. Keener, 2009-07-24. This commentary on Matthew offers a unique interpretive approach that focuses on the socio-historical context of the Gospel and the nature of Matthew's exhortation to his first-century Christian audience. By merging a careful study of Matthew's Gospel in relation to the social context of the ancient Mediterranean world with a detailed look at what we know of first-century Jewish-Christian relations, Craig Keener uncovers significant insights into the Gospel not found in any other Matthew commentary. In addition, Keener's commentary is a useful discipleship manual for the church. His approach recaptures the full shock effect of Jesus' teachings in their original context and allows Matthew to make his point with greater narrative artistry. Keener also brings home the total impact of Matthew's message, including its clear portrait of Jesus and its call for discipleship both to the Gospel's ancient readers and to believers today. Thoroughly researched, the book includes a 150-page bibliography of secondary sources and more than 150 pages of indexes.

Matthew's Judaization of Mark Anne M. O'Leary, 2006-09-23. Creative imitation (ekphrasis) was the primary literary convention of the ancient world of the first century CE. In the first part of the book, it is demonstrated that it was the principal means by which classical authors, for example, Virgil, Seneca, Plutarch, and Livy, composed their works. An examination of the use of sources in both Jewish and Christian Sacred Scriptures in the light of this convention provides a

new and fruitful approach to scripture scholarship The Book of Tobit and Paul's First Letter to the Corinthians 1 Cor 8 10 are examined to demonstrate this thesis This sets the context for an examination of Matthew's use of Mark as a literary source in the light of Graeco Roman literary conventions in part two of the book Such a use is entirely plausible when one considers that penned in Greek probably to Diaspora audiences the canonical gospels reflect Greco Roman rather than strictly Palestinian Jewish literary conventions Both the way in which Matthew incorporates his Markan source into his text and the function and effect of this source in its new Matthean context are examined This methodology provides compelling evidence that Matthew's use of Mark as a source was toward the Judaization of his Gospel

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 she 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

Jesus on the Mountain: A Study in Matthew Terence Donaldson, 1987-03-01 Donaldson's book on Jesus on the Mountain assesses the use of the mountain motif in the Gospel of Matthew and argues for its significance in a myriad of ways both as a literary device and a theological symbol He argues that the order of the book may even have been subverted in order that the literary device of the book ending of the mount of temptation and commission may be prominent and bear impact Donaldson's argument is a fascinating and insightful comment on the narrative of Matthew and the use of literary device to complement theological symbol by the author

What are They Saying about Matthew's Sermon on the Mount? Warren Carter, 1994 What Are They Saying About Matthew's Sermon on the Mount is an excellent summary of the contemporary scholarship on the Sermon on the Mount from the past thirty years Author Warren Carter has selected the historical source and redaction critical studies by biblical scholars as well as ethical reflections considered most important over the past three decades He begins most appropriately with the sources of the sermon moves on to its structure and then looks at the situation of Matthew's readers He next analyzes the content of the sermon together with the Lord's Prayer Finally he considers the ethical claims of the sermon especially issues of interpreting the sermon for contemporary faith communities This is an essential resource for everyone interested in understanding the Sermon on the Mount

A Commentary on the Gospel of

Matthew Craig S. Keener, 1999 This excellent commentary on Matthew offers a unique interpretive approach that focuses on the socio historical context of the Gospel and the nature of Matthew's exhortation to his first century Christian audience By merging a careful study of Matthew's Gospel in relation to the social context of the ancient Mediterranean world with a detailed look at what we know of first century Jewish Christian relations Craig Keener uncovers significant insights into the Gospel not found in any other Matthew commentary In addition Keener's commentary is a useful discipleship manual for the church His unique approach recaptures the full shock effect of Jesus' teachings in their original context and allows Matthew to make his point with greater narrative artistry Keener also brings home the total impact of Matthew's message including its clear portrait of Jesus and its call for discipleship both to the Gospel's ancient readers and to believers today

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