

Matthew Chapter

Jesus Teaches In Parables:

13

The Four Soils

The Hidden Treasure

The Weeds

The Pearl Merchant

The Mustard seed

The Fishing Net

The Yeast

Matthews Parables

Martin Spadaro



Matthews Parables:

Matthew's Parables Warren Carter, John Paul Heil, 1998 This book presents a comprehensive treatment of all of the parables in the Gospel of Matthew It discusses the significance of each parable as it is heard within the progression of the narrative Rather than focusing on the intent of Jesus the parable teller or of Matthew their redactor it is concerned with what happens as the authorial audience interacts with the parables

Matthew's Parables Warren Carter, John Paul Heil, 2023-11-16 This book presents a comprehensive treatment of all of the parables in the Gospel of Matthew It discusses the significance of each parable as it is heard within the progression of the narrative Rather than focusing on the intent of Jesus the parable teller or of Matthew their redactor it is concerned with what happens as the authorial audience interacts with the parables

Matthew's Trilogy of Parables Wesley G. Olmstead, 2003-11-27 Wesley Olmstead examines the parables of the Two Sons the Tenants and the Wedding Feast against the backdrop of the wider Matthean narrative He explores Matthew's characterization of the Jewish leaders the people and the nations and assesses the respective roles of Israel and the nations in the plot of Matthew's Gospel Against the current of contemporary Matthean scholarship Olmstead argues both that the judgement this trilogy announces falls upon Israel and not only her leaders and that these parables point to the future inclusion of the nations in the nation that God had promised to raise up from Abraham Bringing both literary critical and redaction critical tools to bear on the texts at hand Olmstead not only elucidates the intended meanings of this parabolic trilogy but also attempts to determine the responses they elicited from their first readers Transcending Matthean scholarship this book has implications for all Gospel studies

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

The Gospel in Parable John R. Donahue, 1988-01-01 Professor Donahue here argues that the parables of Jesus offer a Gospel in miniature while at the same time giving shape direction and meaning to the Gospels in which they appear To study the parables of the Gospels is to study the gospel in parable After surveying recent discussions of parable metaphor and narrative Donahue examines and interprets the parables of Mark Matthew and Luke as texts in the context of the theology of each of these Gospels Finally he outlines what The Gospel in Parable looks like and offers suggestions for the proclamation of parables today

Speaking Parables David Buttrick, 2000-01-01 David Buttrick provides an introduction to the parables with a discussion of particular homiletical issues preachers face in interpreting parables Speaking Parables includes commentary on

thirty three different parables with suggestions for preaching each one **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 *Matthean Sets of Parables* Peter Yaw Oppong-Kumi,2013 Revised thesis doctoral Universit at T ubingen 2010 **Parables of the Kingdom** Mary Ann Getty-Sullivan,2017-06-15 Do you not understand this parable is a question Jesus posed to his disciples Mark 4 13 Just as the first disciples often did not understand Jesus many parables so it is for listeners and readers nearly two thousand years later In *Parables of the Kingdom* Mary Ann Getty Sullivan helps readers to hear and see and understand the parables of Jesus She offers a general introduction to the use of parables in the life and ministry of Jesus and the early church In addition Getty Sullivan helps readers learn to interpret parables to enter into what the parables can reveal about Jesus and his audience about the evangelists and their communities and about how we are to understand the Kingdom of God today *Parables of the Kingdom* helps us hear and see Jesus parables with new eyes and renewed hearts thereby allowing the parables to transform our lives and help us respond with new conviction to the gospel s power in our world Mary Ann Getty Sullivan holds an S T D from the Catholic University of Louvain in Belgium She has been teaching New Testament courses in colleges and seminaries for more than thirty years and has recently retired from teaching full time to devote more time to writing and lecturing Mary Ann has written several commentaries on the Letters of Saint Paul Her recent books include *Women in the New Testament* published by Liturgical Press **Matthew and the Margins** Warren Carter,2005-02-15 This detailed commentary presents the gospel of matthew as a counter narrative showing that it is a work of resistance written from and for a minority community of disciples committed to Jesus the agent of God s saving presence It was written and functions to shape the identity and lifestyle of the early community of jesus followers as an alternative community that can resist the dominant authorities both in rome and in the synagogue The Gospel anticipates the time when Jesus will return and establish God s reign over all including the powers in Rome *The Matthew Commentary Collection* Michael J. Wilkins,Grant R. Osborne,Scot McKnight,2016-06-07 This all in one commentary bundle on the book of Matthew features volumes from the NIV Application Commentary Series Zondervan Exegetical Commentary Series and Story of God Bible Commentary Series Each volume provides new and unique insights from leading biblical scholars Michael Wilkins Grant Osborne and Scot McKnight The unique features from each volume along with the diverse insights provided by the authors gives you all the tools you need to study and master the book of Matthew *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

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 Matthew within Judaism Anders Runesson,Daniel M. Gurtner,2020-07-17 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 **Heavenly Imagery and Symbolism in Matthew's Gospel** Daehoon

Kang,2023-11-21 The present study explores the role of heavenly imagery and symbolism in the Gospel of Matthew Historical background and narrative criticism are my main methods because the Old Testament and Second Temple Jewish texts form the historical backgrounds for the understanding of Matthew s heaven and Matthew uses heavenly imagery and symbolism to highlight his main themes in the gospel as a whole This study investigates Matthew s distinctive materials and important texts having to do with heaven exploring their meanings and establishing their roles in each narrative section Matthew describes heaven as the space where certain events reveal God s plan of salvation Heaven is associated with such key matters as revelation and judgment Each major discourse of Matthew focuses on heavenly imagery with judgment at its end culminating in the parable of the sheep and the goats Matt 25 31 46 **The Parables of Jesus in Matthew 13** Jack Dean Kingsbury,1969 **The Gospel of Matthew** John Nolland,2005-11-01 Having devoted the past ten years of his life to research for this major new work John Nolland gives us a commentary on the Gospel of Matthew that engages with a notable range of Matthean scholarship and offers fresh interpretations of the dominant Gospel in the history of the church Without

neglecting the Gospel's sources or historical background Nolland places his central focus on the content and method of Matthew's story His work explores Matthew's narrative technique and the inner logic of the unfolding text giving full weight to the Jewish character of the book and its differences from Mark's presentation of parallel material While finding it unlikely that the apostle Matthew himself composed the book Nolland does argue that Matthew's Gospel reflects the historical ministry of Jesus with considerable accuracy and he brings to the table new evidence for an early date of composition Including accurate translations based on the latest Greek text detailed verse by verse comments thorough bibliographies for each section and an array of insightful critical approaches Nolland's Gospel of Matthew will stimulate students preachers and scholars seeking to understand more fully Matthew's presentation of the gospel narrative *Matthew Leonard*

Doohan,2016-08-31 *Matthew A Gospel for a Divided Community* is a work of biblical theology with special interest in spirituality There are very few books available today that approach scripture with the specific interests of spirituality Generally Bible commentaries are exegesis of the text without application or interpretation to real life issues Matthew is a work of biblical spirituality In approaching the Gospel of Matthew the author deals with all the usual questions of books on the Bible where it was written by whom why when how However in approaching these topics Dr Doohan focuses on the implications for Christians living today For example when he deals with Matthew he is not so much interested in historical information as he is in Matthew's attitudes and approaches to life which are very relevant and challenging to us today

Proclaiming the Parables Thomas G. Long,2024-03-12 In *Proclaiming the Parables* noted preacher and scholar Thomas G Long moves away from past treatment of the parables primarily as literary devices and moves toward an emphasis on their theological impact as pointers to the kingdom of God While the parables are indeed significant poetic literary creations that have enchanted readers over the centuries their main power he claims lies in their disclosure of the kingdom of God which is not merely an idea nor even just a complex symbol with generative and centrifugal force but an event the inbreaking of the life of God into human history and experience Long sees parables not merely as creative figures of speech but as GPS devices taking hearers to those places where the event of God is happening all around us This book provides two chapters for each synoptic Gospel The first focuses on the Gospel as a whole and the parables place in it and the second provides preachers and teachers with detailed exegetical and homiletical commentary for each major parable in that Gospel Two introductory chapters additionally situate this book in the history and theology of the parables interpretation and address questions that preachers have about preaching the parables Preachers who consult this volume will be informed about each major parable guided through the controversies regarding interpretation and stimulated to preach on the parable in fresh faithful and creative ways **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

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