

# The Gospel of Matthew in its Roman Imperial Context

*Edited by  
John Riches and David C. Sim*

# Gospel Of Matthew In Its Roman Imperial Context

**John K. Riches, David C. Sim**



## **Gospel Of Matthew In Its Roman Imperial Context:**

*The Gospel of Matthew in its Roman Imperial Context* John K. Riches, David C. Sim, 2005-09-14 In what sense does Matthew's Gospel reflect the colonial situation in which the community found itself after the fall of Jerusalem and the subsequent humiliation of Jews across the Roman Empire To what extent was Matthew seeking to oppose Rome's claims to authority and sovereignty over the whole world to set up alternative systems of power and society to forge new senses of identity If Matthew's community felt itself to be living on the margins of society where did it see the centre as lying In Judaism or in Rome And how did Matthew's approach to such problems compare with that of Jews who were not followers of Jesus Christ and with that of others Jews and Gentiles who were followers This is volume 276 in the Journal for the Study of the New Testament Supplement series and is also part of the Early Christianity in Context series

**The Gospel of Matthew in Its Roman Imperial Context** John Kenneth Riches, David C. Sim, 2005 In what sense does Matthew's Gospel reflect the colonial situation in which the community found itself after the fall of Jerusalem and the subsequent humiliation of Jews across the Roman Empire To what extent was Matthew seeking to oppose Rome's claims to authority and sovereignty over the whole world to set up alternative systems of power and society to forge new senses of identity If Matthew's community felt itself to be living on the margins of society where did it see the centre as lying In Judaism or in Rome And how did Matthew's approach to such problems compare with that of Jews who were not followers of Jesus Christ and with that of others Jews and Gentiles who were followers

**Jesus, Matthew's Gospel and Early Christianity** Daniel M. Gurtner, Joel Willits, Richard A. Burridge, 2011-10-27 The passing of Professor Graham Stanton former Lady Margaret chair of divinity at Cambridge University in 2009 marked the passing of an era in Matthean scholarship and studies of early Christianity Stanton's 15 books and dozens of articles span thirty four years and centre largely on questions pertaining to the gospel of Matthew and early Christianity The present volume pays tribute to Stanton by engaging with the principal areas of his research and contributions the Gospel of Matthew and Early Christianity Contributors to the volume each engage a research question which intersects the contribution of Stanton in his various spheres of scholarly influence and enquiry The distinguished contributors include Richard Burridge David Catchpole James D G Dunn Craig A Evans Don Hagner Peter Head Anders Runesson and Christopher Tuckett

**A Theology of Matthew's Gospel** Michael J. Wilkins, 2025-10-07 A Theology of Matthew's Gospel develops the perspective that Matthew wrote his Gospel to identify defend and proclaim Jesus Immanuel God with us as the Davidic Messiah who fulfilled the OT expectations of humanity's redemption Matthew's Gospel establishes Jesus's identity as the heir to the promises of Israel's throne through King David and heir to the promises of blessing to all the nations through the patriarch Abraham 1 1 So this first Gospel offers evangelistic hope in Jesus's message of the gospel to Jews contending that they should turn to Jesus as their long awaited Messiah Matt 11 2 6 But strikingly Matthew's Gospel also offers evangelistic hope to Gentiles emphasizing that salvation through Jesus Messiah is available to all the nations 28 19

The book emphasizes the three horizons that comprise Matthew's gospel history theology and literature. The first horizon focuses on Jesus's history ministry. Here Matthew provides for us a record of God's activities in history in the arrival of Jesus Messiah and the kingdom of heaven. The second horizon develops Matthew's theological perspective for his audience's. Here we attempt to understand and isolate Matthew's unique theological perspective of God's activities in Jesus Messiah. This is a central focus emphasizing Matthew's theological perspective of the Old Testament Christology, the kingdom of heaven, discipleship, the Church, church, Israel, past, present and future, the death and resurrection of Jesus, mission, commission, and eschatology, eternity. The third horizon emphasizes today's reader's engaging with Matthew's Gospel as literature. Here we attempt to capture the significance of the perspective of today's reader's understanding of Jesus Messiah's activities in history and Matthew's theological perspective for the contemporary church. In this book we view Matthew's perspective of God's activities in Jesus's unfolding earthly ministry. The alternating sections of narrative and discourse provide for his readers Jesus's example to follow and Jesus's words to obey. Therefore Matthew's Gospel is at least in part a manual on discipleship to Jesus Messiah in the kingdom of heaven. In the six Narratives Matthew reveals Jesus's true identity in his deeds and introduces themes that will lead to instructions to Jesus's disciples in the Discourses. The six Narratives provide the example that Jesus's disciples are commanded to obey. In the five Discourses Matthew records Jesus's instructions, commands, parables, directives, and prophecies that will guide his followers in their discipleship to Jesus until the end of the age. Combined, the narratives of Jesus's life provide Jesus's example to follow, and the discourses give Jesus's instructions to obey, and are the basis of our ongoing transformation to become like Jesus. Matthew and Empire Warren

Carter, 2001-10-01. In *Matthew and Empire* Warren Carter argues that Matthew's Gospel protests Roman imperialism by asserting that God's purposes and will are performed not by the empire and emperor but by Jesus and his community of disciples. Carter makes the claim for reading Matthew this way against the almost exclusive emphasis on the relationship with the synagogue that has long characterized Matthean scholarship. He established Matthew's imperial context by examining Roman imperial ideology and material presence in Ananias. The traditional provenance for Matthew, Carter argues, that Matthean Christology, which presents Jesus as God's agent, is shaped by claims and protests against those claims that the emperor and the empire are God's agents. He pays particular attention to the Gospel's central irony, namely that in depicting God's ways and purposes, the Gospel employs the very imperial framework that it resists. *Matthew and Empire* challenges traditional readings of Matthew and encourages fresh perspectives in Matthean scholarship. BOOK JACKET Title Summary field provided by Blackwell North America Inc. All Rights Reserved. *Matthew's Presentation of the Son of David* H. Daniel Zacharias, 2016-12-01. H. Daniel Zacharias presents a literary critical analysis of the Gospel of Matthew and its interaction with Davidic tradition and use of Davidic typology. Throughout the narrative, the evangelist makes pervasive use of Davidic tradition from the Old Testament in his portrayal of Jesus. This begins from the first verse and the declaration that Jesus is the

Son of David and culminates in Jesus usage of Psalm 22's Davidic lament on the cross. Davidic material is present throughout Matthew in allusion in specific citations in thematic material. In addition, Matthew makes use of Davidic typology numerous times with David as type and Jesus as anti-type. Zacharias shows how the use of Davidic material presents to the reader a scripturally grounded redefinition of what it means for Jesus to be the Son of David: not as a violent militant leader as some expected but as a physical descendant of David, a healing shepherd and a humble king. Within the Gospel, Matthew utilizes Davidic typology to show how the Son of David even has similar experiences as his royal predecessor. Even David's own words from the psalms are utilized as testimony to the legitimacy of Jesus as the Davidic Messiah. **The Oxford**

**Handbook of Postcolonial Biblical Criticism** R. S. Sugirtharajah, 2023. The Oxford Handbook of Postcolonial Biblical Criticism is a comprehensive treatment of a relatively new form of scholarship. Generally speaking, postcolonialism aims to critique and dismantle hegemonic worldviews and power structures while giving voice to previously marginalized peoples and systems of thought. This approach has inevitably engaged with the text and reception of the Bible, a scripture that Western colonizers introduced to and often imposed upon their colonial subjects. With a globally diverse list of contributors, the Handbook aims to cover the perspective and context of the authors of the Bible as well as the modern experiences of imperialism, resistance, decolonization, and nationalism. **Jesus Is Lord, Caesar Is Not** Scot McKnight, Joseph B.

Modica, 2013-03-28. This volume brings together respected biblical scholars to evaluate the turn toward empire criticism in recent New Testament scholarship. While praising the movement for its deconstruction of Roman statecraft and ideology, the contributors also provide a salient critique of the anti-imperialist rhetoric pervading much of the current literature.

*Empire in the New Testament* Stanley E. Porter, Cynthia Long Westfall, 2011-01-01. How does a Christian render unto Caesar what is Caesar's and unto God what is God's? This book is the result of the Bingham Colloquium of 2007 that brought scholars from across North America to examine the New Testament's response to the empires of God and Caesar. Two chapters lay the foundation for that response in the Old Testament's concept of empire, and six others address the response to the notion of empire both human and divine in the various authors of the New Testament. A final chapter investigates how the church fathers regarded the matter. The essays display various methods and positions together; however, they offer a representative sample of the current state of study of the notion of empire in the New Testament. Jesus Left Loose Ends

William R. G. Loader, 2021-11-10. Bill Loader has been one of the leading New Testament scholars not just in Australia but globally for half a century. What is immediately apparent is that the clarity of communication and the exceptional precision in analyzing the details of ancient texts, which are the hallmarks of his scholarship, were present even in the earliest essays. Without exception, every essay in this volume is a contribution of exceptional insight for all who seek to learn from an exemplary scholar. *On Prophets, Warriors, and Kings* George J. Brooke, Ariel Feldman, 2016-05-10. While recent decades have seen a plethora of studies exploring the complex processes that shaped biblical books traditionally designated as

Prophets much remains to be done in order to uncover the rich history of their interpretation throughout the ages This collection of essays aims at filling this gap by exploring different aspects of the exegesis of the Former and Latter Prophets in contexts both ancient and modern Jewish and Christian From the inner biblical interpretation of the Prophets to the Dead Sea Scrolls Apocrypha and Pseudepigrapha the New Testament Patristic writings and contemporary rhetoric this volume sheds light on how key figures in those books were read and understood by both ancient and not so ancient readers

**Matthean Sets of Parables** Peter Yaw Oppong-Kumi, 2013 Revised thesis doctoral Universit at T ubingen 2010

**Soundings in the Religion of Jesus** Bruce Chilton, Anthony Le Donne, 2012 Jesus was a Jew and not a Christian That affirmation may seem obvious but here an international cast of Jewish and Christian scholars spell out its weighty and often complex consequences for contemporary Jewish Christian dialogue Soundings in the Religion of Jesus contextualizes Jesus and the writings about him that set the stage for Jewish Christian relations for the next two thousand years Of equal importance this book considers the reception celebration and too often the neglect of Jesus Jewishness in modern contexts and the impact such responses have had for Jewish Christian relations Topics explored include the ethics of scriptural translation the ideological motives of Nazi theologians and other quests for the Historical Jesus and the ways in which New Testament portraits of Jesus both help and hurt authentic Jewish Christian dialogue

**Abraham in the Old Testament and Early Judaism** John Eifion Morgan-Wynne, 2020-04-23 In this book John Morgan Wynne carefully examines the pivotal figure of Abraham in the Old Testament and Early Judaism Our earliest literary evidence concerning Abraham is the stream of tradition known as J the so called Yahwist source ca tenth century BCE and also the Elohist stream of tradition ninth to eighth century or perhaps earlier The subsequent eclipse of the Abrahamic tradition in the south is probably accounted for by the stress on the Davidic monarchy However Abraham s profile begins to rise again during and after the Babylonian exile when Jewish theologians had to come to terms with the traumatic events of the fall of the northern and southern kingdoms He is frequently discussed in many non canonical early Jewish writings as he became a figure of identification a pre eminently righteous man and an example to imitate as Jews came to terms with being a subject people and with persecution

**T&T Clark Handbook to Social Identity in the New Testament** J. Brian Tucker, Coleman A. Baker, 2014-01-02 Combining the insights of many leading New Testament scholars writing on the use of social identity theory this new reference work provides a comprehensive handbook to the construction of social identity in the New Testament Part one examines key methodological issues and the ways in which scholars have viewed and studied social identity including different theoretical approaches and core areas or topics which may be used in the study of social identity such as food social memory and ancient media culture Part two presents worked examples and in depth textual studies covering core passages from each of the New Testament books as they relate to the construction of social identity Adopting a case study approach in line with sociological methods the volume builds a picture of how identity was structured in the earliest Christ movement

Contributors include Philip Esler Warren Carter Paul Middleton Rafael Rodriguez and Robert Brawley

**The Politics of Race and Ethnicity in Matthew's Passion Narrative** Wongi Park, 2019-01-21 In Matthew's passion narrative the ethnoracial identity of Jesus comes into sharp focus The repetition of the title King of the Judeans foregrounds the politics of race and ethnicity Despite the explicit use of terminology previous scholarship has understood the title curiously in non ethnoracial ways This book takes the peculiar omission in the history of interpretation as its point of departure It provides an expanded ethnoracial reading of the text and poses a fundamental ideological question that interrogates the pattern in the larger context of modern biblical scholarship Wongi Park issues a critique of the dominant narrative and presents an alternative reading of Matthew's passion narrative He identifies a critical vocabulary and framework of analysis to decode the politics of race and ethnicity implicit in the history of interpretation Ultimately the book lends itself to a broader research agenda the destabilization of the dominant narrative of early Christianity's non ethnoracial origins

**Tribals, Empire and God** Zhodi Angami, 2017-04-06 Tribal biblical interpretation is a developing area of study that is concerned with reading the Bible through the eyes of tribal people While many studies of reading the Bible from the reader's social cultural and historical location have been made in various parts of the world no thorough study that offers a coherent and substantive methodology for tribal biblical interpretation has been made This book is the first comprehensive work that offers a description of tribal biblical interpretation and shows its application by making a lucid reading of Matthew's infancy narrative from a tribal reader's perspective Using reader response criticism as his primary method Zhodi Angami brings his tribal context of North East India into conversation with Matthew's account of the birth of Jesus Since tribal people of North East India see themselves as living under colonial rule a tribal reader sees Matthew's text as a narrative that actively resists and subverts imperial rule Likewise the tribal experience of living at the margins inspires a tribal reader to look at the narrative from the underside from the perspective of those who are sidelined ignored belittled or forgotten Tribal biblical interpretation presented here follows a process of conversation between tribal worldview and Matthew's narrative Such a method animates the text for the tribal reader and makes the biblical narrative not only more intelligible to the tribal reader but allows the text to speak directly to the tribal context

**The Colonizers' Idols** Christina Harker, 2018-02-02 In this work Christina Harker deconstructs the prevailing treatment of the New Testament as anti imperial by contextualizing both New Testament scholarship and the Galatian experience within imperialist discourses that survived the dissolution of conventional empires in the twentieth century She critiques simplistic treatments of empire as post imperial that is replicating patterns of imperialist ideology albeit unwittingly To solve the problem a new interpretation of Galatians is proposed that reworks and complicates the portrait of the Galatians themselves rather than Paul within what then emerges as a diverse social world peopled by complex individuals with heterogeneous social and cultural identities The author is thus able to show how New Testament scholars who rehabilitate the Bible and Paul as anti empire perpetuate the same imperialist

modes of interpretation they seek to repudiate      **Abraham in the New Testament** John Eifion Morgan-Wynne, 2020-05-22  
In this book John Morgan Wynne examines the very different ways in which Paul's epistles Hebrews James Luke Acts John's Gospel and Matthew's Gospel utilize the critical figure of Abraham the father of the people of Israel He explores the question of the extent to which various New Testament authors developed something already present in the tradition and the extent to which they molded their depiction of Abraham to suit their own purposes in novel and creative ways The book also considers how the diverse New Testament depictions and interpretations of the patriarch affect the preaching of the Abrahamic tradition today      **Christian Mission** Stanley E. Porter, Cynthia Long Westfall, 2010-09-01 How did a first generation Jewish messianic movement develop the momentum to become a dominant religious force in the Western world The essays here first investigate the roots of God's mission and the mission of his people in the Old Testament and Second Temple Judaism specifically in the Psalms Isaiah and Daniel The contributions then discuss the mission of Jesus and how it continued into the mission of the Twelve other Jewish believers in the Gospels General Epistles and Revelation and finally into Paul's ministry to the Gentiles documented in the book of Acts and his epistles These essays reach backward into the background of what was to become the Christian mission and forward through the New Testament to the continuing Christian mission and missions today



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