

Jesus Against The Scribal Elite The Origins Of The

This volume surfaces distinct historical claims, nuanced theological conclusions, and a mutual respect in an area where disagreement often results in consignment to hell.

This study examines educational motifs in 1 Corinthians 1-4 in order to answer a question fundamental to the interpretation of 1 Corinthians: Do the opening chapters of 1 Corinthians contain a Pauline apology or a Pauline censure? The author argues that Paul characterizes the Corinthian community as an ancient school, a characterization Paul exploits both to defend himself as a good teacher and to censure the Corinthians as poor students.

Margaret Froelich examines the Gospel of Mark using political and empire-critical methodologies, following postcolonial thinkers in perceiving a far more ambivalent message than previous pacifistic interpretations of the text. She argues that Mark does not represent an entirely new way of thinking about empire or cosmic structures, but rather exhibits concepts and structures with which the author and his audience are already familiar in order to promote the Kingdom of God as a better version of the encroaching Roman Empire. Froelich consequently understands Mark as a response to the physical, ideological, and cultural displacement of the first Roman/Judean War. By looking to Greek, Roman, and Jewish texts to determine how first-century authors thought of conquest and expansion, Froelich situates the Gospel directly in a historical and socio-political context, rather than treating that context as a mere backdrop; concluding that the Gospel portrays the Kingdom of God as a conquering empire with Jesus as its victorious general and client king.

This fresh look at the Gospel of Matthew highlights the unique contribution that Matthew’s rich and multilayered portrait of Jesus makes to understanding the connection between the Old and New Testaments. Patrick Schreiner argues that Matthew obeyed the Great Commission by acting as scribe to his teacher Jesus in order to share Jesus’s life and work with the world, thereby making disciples of future generations. The First Gospel presents Jesus’s life as the fulfillment of the Old Testament story of Israel and shows how Jesus brings new life in the New Testament.

Lazarus and the Rich Man (Luke 16:19-31) in the Context of Luke-Acts

Mark, Manuscripts, and Monotheism

Failure and Prospect

Essays in Honor of Stanley E. Porter ’ s 60th Birthday

Memory, History, and the Reliability of the Gospels

Jesus among Friends and Enemies

Essays in Honor of Larry W. Hurtado

In Revelations of Ideology, G. Anthony Keddie critically investigates the social motivations and implications of apocalyptic class rhetoric in late Second Temple Judaism, including the Jesus movement.

How did the controversy between Jesus and the scribal elite begin? We know that it ended on a cross, but what put Jesus on the radar of established religious and political leaders in the first place? Chris Keith argues that an answer to these questions must go beyond typical explanations such as Jesus's alternative views on Torah or his miracle working and consider his status as a teacher. Keith examines Jesus' own likely educational background, and situates Jesus within his first-century context, showing readers that some of the tensions between Jesus and the scribal authorities may have originated in Jesus' own lack of formal education. Keith builds on his earlier work on Jesus' literacy and uses insights from memory theory and ancient media studies to consider how Jesus' actions and teachings may have specifically been seen to challenge an elitist scribal culture. This introductory textbook approaches the study of intercultural communication from the field of international studies, focusing on issues of power, conflict, cooperation, and diplomacy.

The Sermon on the Mount, one of the most influential portions of the Bible, is the most studied and commented upon portion of the Christian Scriptures. Every Christian generation turns to it for insight and guidance. In this volume, a recognized expert on the Gospels shows that the Sermon on the Mount offers a clear window into understanding God's work in Christ. Jonathan Pennington provides a historical, theological, and literary commentary on the Sermon and explains how this text offers insight into God's plan for human flourishing. As Pennington explores the literary dimensions and theological themes of this famous passage, he situates the Sermon in dialogue with the Jewish and Greek virtue traditions and the philosophical-theological question of human flourishing. He also relates the Sermon's theological themes to contemporary issues such as ethics, philosophy, and economics.

Jesus

Theories and Applications

Revelations of Ideology: Apocalyptic Class Politics in Early Roman Palestine

Jesus' Literacy

The First World War and the Mobilization of Biblical Scholarship

Uneducated Early Christians and the Literates Who Loved Them

Royal Language and Imperial Ideology in the Gospel of Mark

This fascinating collection of essays charts, for the first time, the range of responses by scholars on both sides of the conflict to the outbreak of war in August 1914. The volume examines how biblical scholars, like their compatriots from every walk of life, responded to the great crisis they faced, and, with relatively few exceptions, were keen to contribute to the war effort. Some joined up as soldiers. More commonly, however, biblical scholars and theologians put pen to paper as part of the torrent of patriotic publication that arose both in the United Kingdom and in Germany. The contributors reveal that, in many cases, scholars were repeating or refining common arguments about the responsibility for the war. In Germany and Britain, where the Bible was still central to a Protestant national culture, we also find numerous more specialized works, where biblical scholars brought their own disciplinary expertise to bear on the matter of war in general, and this war in particular. The volume's contributors thus offer new insights into the place of both the Bible and biblical scholarship in early 20th-century culture.

In The Multilingual Jesus and the Sociolinguistic World of the New Testament, Hughson Ong provides a comprehensive study of the sociolinguistic dynamics that compose the speech community of ancient Palestine, including its historical linguistic shifts and geographical linguistic landscape.

The complete guide to debunking right-wing misinterpretations of the Bible—from economics and immigration to gender and sexuality. Jesus loves borders, guns, unborn babies, and economic prosperity and hates homosexuality, taxes, welfare, and universal healthcare—or so say many Republican politicians, pundits, and preachers. Through outrageous misreadings of the New Testament gospels that started almost a century ago, conservative influencers have conjured a version of Jesus who speaks to their fears, desires, and resentments. In Republican Jesus, Tony Keddie explains not only where this right-wing Christ came from and what he stands for but also why this version of Jesus is a fraud. By restoring Republicans’ cherry-picked gospel texts to their original literary and historical contexts, Keddie dismantles the biblical basis for Republican positions on hot-button issues like Big Government, taxation, abortion, immigration, and climate change. At the same time, he introduces readers to an ancient Jesus whose life experiences and ethics were totally unlike those of modern Americans, conservatives and liberals alike.

Leading New Testament scholar Craig Keener, one of the most trusted exegetes working today, is widely respected for his thorough research, sound judgments, and knowledge of ancient sources. His four-volume magnum opus on Acts has received high praise from all quarters. This commentary on 1 Peter features Keener's meticulous and comprehensive research and offers a wealth of fresh insights. It will benefit students, pastors, and church leaders alike.

Republican Jesus

The First Gospel and Its Portrait of Jesus

Wise Church

The Origins of the Conflict

The Historical Reliability of the New Testament

Doing Theology in the Era of World Christianity

Countering the Challenges to Evangelical Christian Beliefs

Tucker S. Ferda examines the theory of the Galilean crisis: the notion that the historical Jesus himself had grappled with the failure of his mission to Israel. While this theory has been neglected since the 19th century, due to research moving to consider the response of the early church to the rejection of the gospel, Ferda now provides fresh insight on Jesus' own potential crisis of faith. Ferda begins by reconstructing the origin of the crisis theory, expanding upon histories of New Testament research and considering the contributions made before Hermann Samuel Reimarus. He shows how the crisis theory was shaped by earlier and so-called “pre-critical” gospel interpretation and examines how, despite the claims of modern scholarship, the logic of the crisis theory is still a part of current debate. Finally, Ferda argues that while the crisis theory is a failed hypothesis, its suggestions on early success and growing opposition in the ministry, as well as its claim that Jesus met and responded to disappointing cases of rejection, should be revisited. This book resurrects key historical aspects of the crisis theory for contemporary scholarship.

In The Language and Literature of the New Testament, a team of international scholars assemble to honour the academic career of New Testament scholar, Stanley E. Porter.

This major new study advances our understanding of the historical Jesus by exploring the model of Jesus the priest. As priest, Jesus claims to reveal God’s unchanging character through his own person; as priest, too, he announces the impending eschatological climax, constituted by the arrival of the heavenly temple on earth. Focusing on critically assured sayings of Jesus, Perrin argues that the two announcements (the kingdom and Jesus’ priesthood) are mutually confirming and mutually authenticating. The nature of the kingdom is derived from his priestly office; his priestly office is given shape and substance through teachings on the kingdom. Jesus saw himself as the unique eschatological high priest and therefore as the local embodiment of Yahweh. He announced the kingdom of God as the space of true worship; he regarded his life as revealing both the identity of God and the true worship of God. Contents Introduction 1. The Prayer of Jesus 2. The Baptism of Jesus 3. The Kingdom of Jesus 4. Jesus Son of David 5. The Identity of the Son of Man 6. A Re-envisioned Priesthood 7. Final Confrontations Conclusion
An interdisciplinary discussion engaging classics, archaeology, religious studies, and the social sciences The Struggle over Class brings together scholars from the fields of New Testament and early Christianity to examine Christian texts in light of the category of class. Historically rigorous and theoretically sophisticated, this collection presents a range of approaches to, and applications of, class in the study of the epistles, the gospels, Acts, apocalyptic texts, and patristic literature. Contributors Alicia J. Batten, Alan H. Cadwallader, Cavan W. Concannon, Zeba Crook, James Crossley, Lorenzo DiTommaso, Philip F. Esler, Michael Flexsenhar III, Steven J. Friesen, Caroline Johnson Hodge, G. Anthony Keddie, Jaelyn Maxwell, Christina Petterson, Jennifer Quigley, Elisabeth Schüssler Fiorenza, Daniëlle Sloopjes, and Emma Wasserman challenge both scholars and students to articulate their own positions in the ongoing scholarly struggle over class as an analytical category.

The Urban World and the First Christians

Illiterate Apostles

Jesus before Pentecost

Memories of Jesus in Place, Pilgrimage, and Early Holy Sites Over the First Three Centuries

Engaging the Doctrine of Israel

Memory and the Jesus Tradition

Forming a Wisdom Culture in Your Local Church

Jesus: A Beginner’s Guide introduces Jesus, the man and his enduring legacy. Separating fact from fiction, Professor Le Donne places Jesus within the context of first-century Judaism, and explores the debate about his status as ‘Son of God’ among the early Christians. He then follows his legacy through medieval Europe, and compares the various cultural Jesuses in enlightenment and post-enlightenment thought.

Allen Hilton examines how pagan critics ridiculed the early Christians for being uneducated, and how a few literate Christians took up pen to defend the illiterate members of their churches. Hilton sheds light on the peculiarity of this “defense[?], in which the authors openly admit that the critics have the facts on their side, noting that the Book of Acts even calls two of its heroes, Peter and John, illiterates. Why did the authors of these biblical texts, intent on presenting Christianity in a positive light, volunteer such a negative detail? The answer to this question reveals a fascinating social exchange that first surrounded education levels in antiquity, and proceeded to make its way into the New Testament. This volume provides context for pagan education as opposed to early Christian illiteracy – touching upon the methods of ancient learning and the relationship between Christian and pagan schools – and analyses the ‘uneducated virtue’ of the Apostles. Hilton provides a useful window onto the social construction of ancient education and ushers readers into the everyday experience of ancient Christians, and those who disdained and defended them.

Alan Kirk argues that memory theory, in its social, cultural, and cognitive dimensions, is able to provide a comprehensive account of the origins and history of the Jesus tradition, one capable of displacing the moribund form-critical model. He shows that memory research gives new leverage on a range of classic problems in gospels, historical Jesus, and Christian origins scholarship. This volume brings together 12 essays published between 2001 and 2016, newly revised for this edition and organized under the rubrics of: ‘Memory and the Formation of the Jesus Tradition’; ‘Memory and Manuscript’; ‘Memory and Historical Jesus Research’; and ‘Memory in 2nd Century Gospel Writing’. The introductory essay, written for this volume, argues that the old form critical model, in marginalizing memory, abandoned the one factor actually capable of accounting for the origins of the gospel tradition, its manifestation in oral and written media, and its historical trajectory.

“This book offers a new material history of the Jesus tradition. Keith shows that the introduction of manuscripts to the transmission of the Jesus tradition played an underappreciated, but crucial, role in the reception history of the tradition that eventuated. He focuses particular attention on the competitive textualization of the Jesus tradition, whereby Gospel authors drew attention to the written nature of their tradition, sometimes in attempts to assert superiority to predecessors, and the public reading of the Jesus tradition. Both these processes reveal effort on the part of early followers of Jesus to place the gospel-as-manuscript on display, whether in the literary tradition or in the assembly. Building upon interdisciplinary work on ancient book cultures, Keith traces an early history of the gospel as artifact from the textualization of Mark in the first century until the eventual usage of liturgical reading as a marker of authoritative status in the second and third centuries, and beyond. Overall, he reveals a vibrant period of the development of the Jesus tradition, wherein the material status of the tradition frequently played as important a role as the ideas about Jesus that it contained”--

Jesus and the Chaos of History

The Struggle over Class

A Commentary

Jesus the Priest

1 Peter

Jesus, the Gospels, and the Galilean Crisis

A Christian Israelology in Dialogue with Ongoing Judaism

Gain Insights on Mark's Christology from Today's Leading Scholars The Gospel of Mark, widely assumed to be the earliest narrative of Jesus's life and the least explicit in terms of Christology, has long served as a worktable for the discovery of Christian origins and developing theologies. The past ten years of scholarship have seen an unprecedented shift toward an early, high Christology, the notion that very early in the history of the Jesus movement his followers worshipped him as God. Other studies have challenged this view, arguing that Mark's story is incomplete, intentionally ambiguous, or presents Jesus in entirely human terms. Christology in Mark's Gospel: Four Voices brings together key voices in conversation in order to offer a clear entry point into early Christians' understanding of Jesus's identity: Sandra Huebenthal (Suspended Christology), Larry W. Hurtado (Mark's Presentation of Jesus; with rejoinder by Chris Keith), J. R.

Daniel Kirk (Narrative Christology of a Suffering King), and Adam Winn (Jesus as the YHWH of Israel in the Gospel of Mark). Each author offers a robust presentation of their position, followed by lively interaction with the other contributors and one "last-word" rejoinder. The significance of this discussion is contextualized by the general editor Anthony Le Donne's introduction and summarized in the conclusion. The CriticalPoints Series offers rigorous and nuanced engagement between today's best scholars for advancing the scholarship of tomorrow. Like its older sibling, the CounterPoints Series, it provides a forum for comparison and critique of different positions, focusing on critical issues in today's Christian scholarship: in biblical studies, in theology, and in philosophy.

Jesus before Pentecost studies the history of Jesus' ministry from William P. Atkinson's Pentecostal perspective. This perspective affects both his method and the book's content. In terms of method, Atkinson puts forward a strong argument for looking carefully at John's Gospel, as well as the synoptic gospels, as a reliable historical source for Jesus' life. And in terms of content, his main areas of study follow key Pentecostal interests, summed up in the "foursquare" Pentecostal rubric of Jesus as savior, healer, baptizer in the Spirit, and soon-coming king. The picture that emerges offers fresh insights into Jesus' life: notably, the symbolic meaning Jesus invested in the feeding of the five thousand; the personal cost to Jesus of his approach to healing the sick; the involvement of God's Spirit in his life and in the lives of those around him; and, lastly, his enigmatic predictions of his future coming. Overall, the study is both academically rigorous and warmly engaging. It will appeal to anyone who is seriously interested in Jesus, whether or not they are Pentecostal.

This book surveys the current landscape of New Testament studies, offering readers a concise guide to contemporary discussions. Bringing together a diverse group of experts, it covers research on the most important issues in New Testament studies, including new discipline areas, making it an ideal supplemental textbook for a variety of courses on the New Testament. Michael Bird, David Capes, Greg Carey, Lynn Cohick, Dennis Edwards, Michael Gorman, and Abson Joseph are among the contributors.

In the tradition of The First Urban Christians by Wayne Meeks, this book explores the relationship between the earliest Christians and the city environment. Experts in classics, early Christianity, and human geography analyze the growth, development, and self-understanding of the early Christian movement in urban settings. The book's contributors first look at how the urban physical, cultural, and social environments of the ancient Mediterranean basin affected the ways in which early Christianity progressed. They then turn to how the earliest Christians thought and theologized in their engagement with cities. With a rich variety of expertise and scholarship, The Urban World and the First Christians is an important contribution to the understanding of early Christianity.

The Art of Contextual Theology

The Language and Literature of the New Testament

Jesus' Crucifixion Beatings and the Book of Proverbs

Journal of Greco-Roman Christianity and Judaism, Volume 12

From the Passion to the Church of the Holy Sepulchre

The Gospel of Luke

The Sermon on the Mount and Human Flourishing

This is the twelfth volume of the hard-copy edition of a journal that has been published online (www.jgrchj.net) since 2000. Volume 1 was for 2000, Volume 2 was for 2001–2005, Volume 3 was for 2006, Volume 4 was for 2007, Volume 5 was for 2008, Volume 6 was for 2009, Volume 7 was for 2010, Volume 8 was for 2011–2012, Volume 9 was for 2013, Volume 10 was for 2014, Volume 11 was for 2015 and Volume 12 is for 2016. As they appear, the hard-copy editions will replace the online materials. The scope of JGRChJ is the texts, language and cultures of the Greco-Roman world of early Christianity and Judaism. The papers published in JGRChJ are designed to pay special attention to the ‘larger picture’ of politics, culture, religion and language, engaging as well with modern theoretical approaches. Contents Seth M. Ehorn and Mark Lee The Syntactical Function of ἀλλὰ καί in Phil. 2.4 Matthew Oseka Attentive to the Context: The Generic Name of God in the Classic Jewish Lexica and Grammars of the Middle Ages—A Historical and Theological Perspective David I. Yoon Ancient Letters of Recommendation and 2 Corinthians 3.1-3: A Literary Analysis Stanley E. Porter The Synoptic Problem: The State of the Question Greg Stanton Wealthier Supporters of Jesus of Nazareth Preston T. Massey Women, Talking and Silence: 1 Corinthians 11.5 and 14.34-35 in the Light of Greco-Roman Culture Hughson T. Ong The Language of the New Testament from a Sociolinguistic Perspective Jonathan M. Watt Semitic Language Resources of Ancient Jewish Palestine Stanley E. Porter The Use of Greek in First-Century Palestine: A Diachronic and Synchronic Examination Mark, Manuscripts, and Monotheism is organized into three parts: Mark’s Gospel, Manuscripts and Textual Criticism, and Monotheism and Early Jesus-Devotion. With contributors hailing from several different countries, and including both senior

and junior scholars, this volume contains essays penned in honor of Larry W. Hurtado by engaging and focusing upon these three major emphases in his scholarship. The result is not only a fitting tribute to one of the most influential New Testament scholars of present times, but also a welcome survey of current scholarship.

The T&T Clark Encyclopedia of Second Temple Judaism provides a comprehensive reference resource of over 600 scholarly articles aimed at scholars and students interested in Judaism of the Second Temple Period. The two-volume work is split into four parts. Part One offers a prolegomenon for the contemporary study and appreciation of Second Temple Judaism, locating the discipline in relation to other relevant fields (such as Hebrew Bible, Rabbinics, Christian Origins). Beginning with a discussion of terminology, the discussion suggests ways the Second Temple period may be described, and concludes by noting areas of study that challenge our perception of ancient Judaism. Part Two presents an overview of respective contexts of the discipline set within the broad framework of historical chronology corresponding to a set of full-colour, custom-designed maps. With distinct attention to primary sources, the author traces the development of historical, social, political, and religious developments from the time period following the exile in the late 6th century B.C.E. through to the end of the Bar Kokhba revolt (135 C.E.). Part Three focuses specifically on a wide selection of primary-source literature of Second Temple Judaism, summarizing the content of key texts, and examining their similarities and differences with other texts of the period. Essays here include a brief introduction to the work and a summary of its contents, as well as examination of critical issues such as date, provenance, location, language(s), and interpretative matters. The early reception history of texts is also considered, and followed by a bibliography specific to that essay. Numerous high-resolution manuscript images are utilized to illustrate distinct features of the texts. Part Four addresses topics relevant to the Second Temple Period such as places, practices, historical figures, concepts, and subjects of scholarly discussion. These are often supplemented by images, maps, drawings, or diagrams, some of which appear here for the first time. Copiously illustrated, carefully researched and meticulously referenced, this resource provides a reliable, up-to-date and complete guide for those studying early Judaism in its literary and historical settings.

In Jesus and the Chaos of History, James Crossley looks at the way the earliest traditions about Jesus interacted with a context of social upheaval and the ways in which this historical chaos of the early first century led to a range of ideas which were taken up, modified, ignored, and reinterpreted in the movement that followed. Crossley examines how the earliest Palestinian tradition intersected with social upheaval and historical change and how accidental, purposeful, discontinuous, contradictory, and implicit meanings in the developments of ideas appeared in the movement that followed. He considers the ways seemingly egalitarian and countercultural ideas co-exist with ideas of dominance and power and how human reactions to socio-economic inequalities can end up mimicking dominant power. In this case, the book analyzes how a Galilean "protest" movement laid the foundations for its own brand of imperial rule. This evaluation is carried out in detailed studies on the kingdom of God and "Christology," "sinners" and purity, and gender and revolution.

Scribal Culture and the Teacher from Galilee

Sibyls, Scriptures, and Scrolls: John Collins at Seventy

Socioeconomic Analysis of Ancient Christian Texts

Jesus against the Scribal Elite

The Multilingual Jesus and the Sociolinguistic World of the New Testament with Special Reference to the Gospel of Matthew

A Beginner's Guide

Jesus and the Empire of God

Questions about the reliability of the New Testament are commonly raised today both by biblical scholars and popular media. Drawing on decades of research, Craig Blomberg addresses all of the major objections to the historicity of the New Testament in one comprehensive volume. Topics addressed include the formation of the Gospels, the transmission of the text, the formation of the canon, alleged contradictions, the relationship between Jesus and Paul, supposed Pauline forgeries, other gospels, miracles, and many more. Historical corroborations of details from all parts of the New Testament are also presented throughout. The Historical Reliability of the New Testament marshals the latest scholarship in responding to New Testament objections, while remaining accessible to non-specialists.

This book introduces sociolinguistic criticism to New Testament studies. It utilizes a wide range of sociolinguistic theories, principles, and concepts in treating the language and sociolinguistic contexts of the New Testament, social memory, orality and literacy, and the oral traditions of the Gospels, and various texts and genres in the New Testament.

Christianity has an inherent capability to assume, as its novel mode of expression, the local idioms, customs, and thought forms of a new cultural frontier that it encounters. As a result, Christianity has become multicultural and multilingual.

What is the role of theology in the imagination and articulation of Christianity's inherent multiculturalism and multi-vernacularity? Victor Ezigbo examines this question by exploring the nature and practice of contextual theology. To accomplish this task, this book engages the main genres of contextual theology, explores echoes of contextual theological thinking in some of Jesus's sayings, and discusses insights into contextual theology that can be discerned in the discourses on theology and caste relations (Dalit theology), theology and primal cultures (African theology), and theology and poverty (Latin American liberation theology).

Demonstrates the reliability of the canonical gospels by exploring the genre of ancient biography The canonical gospels are ancient biographies, narratives of Jesus's life. The authors of these gospels were intentional in how they handled historical information and sources. Building on recent work in the study of ancient biographies, Craig Keener argues that the writers of the canonical gospels followed the literary practices of other biographers in their day. In Christobiography he explores the character of ancient biography and urges students and scholars to appreciate the gospel writers' method and degree of accuracy in recounting the ministry of Jesus. Keener's Christobiography has far-reaching implications for the study of the canonical gospels and historical-Jesus research. Table of Contents: Introduction Part 1. Biographies about Jesus 2. Not a Novel Proposal 3. Examples and Development of Ancient Biography 4. What Sort of Biographies Are the Gospels? 5. What Did First-Century Audiences Expect of Biographies? Part 2 Biographies and History 6. Biographies and Historical Information 7. What Historical Interests Meant in Antiquity 8. Luke-Acts as Biohistory 9. Sources Close to the Events Part 3. Testing the Range of Deviation 10. Case Studies: Biographies of Recent Characters Use Prior Information 11. Flex Room: Literary Techniques in Ancient Biographies Part 4. Two Objections to Gospels as Historical Biographies 12. What about Miracles? 13. What about John? Part 5. Memories about Jesus: Memories before Memoirs 14. Memory Studies 15. Jesus Was a Teacher 16. Oral Tradition, Oral History 17. The Implications of This Study

A Survey of Recent Research

The Jesus Tradition As Material Artifact

Christobiography

Sociolinguistic Analysis of the New Testament

Ancient Educational Traditions and Paul's Argument in 1 Corinthians 1-4

The Gospel As Manuscript

How the Right Has Rewritten the Gospels

This volume, a tribute to John J. Collins by his friends, colleagues, and students, includes essays on the wide range of interests that have occupied John Collins's distinguished career.

Bredenhof analyses the parable of Lazarus and the Rich Man (Luke 16:19-31) by examining its functions as a narrative, considering its persuasiveness as a rhetorical unit, and situating it within a Graeco-Roman and Jewish intertextual conversation on the themes of wealth and poverty, and authoritative revelation.

The parable portrays the consequences of the rich man's failure to respond to the suffering of Lazarus. Bredenhof argues that the parable offers its audience a prospect for alternative outcomes, in response both to poverty and to a person who has risen from the dead. This prospect is particularly evident when the parable is read in anticipation of the ethical and theological concerns of Luke's second volume in Acts. Bredenhof asserts that reading within the context of Luke-Acts contributes to the understanding of Luke's purposes with this narrative. It is in Acts that his audience witnesses the parable's message about mercy being applied through charitable initiatives in the community of believers, while the Acts accounts of preaching and teaching demonstrate that a true reading of "Moses and the prophets" is inseparably joined to the believing acceptance of one risen from the dead. Through a re-reading of Luke 16:19-31 in its Luke-Acts context, its message is amplified and commended to the parable's audience for their response.

"Wise Church is about rethinking church cultures so they become more of a wisdom culture. The topics vary as widely as church life itself: letter writing as pastoral care, the work life of congregants, evangelism, music, church economics, spiritual formation as the pursuit of wisdom, racial justice, marriage, learning how to teach like Jesus, gospeling like the apostles, and the wise use of social media. These studies are by pastors and scholars pondering wisdom, but more than that, they are pondering the life we all live in a wise way. We and our churches need wisdom, not simply because we live in an ever-changing world, but because the God we worship is himself wise. Wise church cultures reflect the wisdom of God back into the world, a world looking for wisdom." With contributions from: Jeff Bannman Jeremy Berg Brandon Evans Pete Goodman David Johnston Ernest F. Ledbetter III Julie Murdock Joshua Little John M. Phelps

Ivan Ramirez Bill D. Shiell

Since the early 4th century, Christian pilgrims and visitors to Judea and Galilee have worshipped at and been inspired by monumental churches erected at sites traditionally connected with the life and ministry of Jesus of Nazareth. This book examines the history and archaeology of early Christian holy sites and traditions connected with specific places in order to understand them as interpretations of Jesus and to explore them as instantiations of memories of him. Ryan's overarching aim is to construe these places as instantiations of what historian Pierre Nora has called "lieux de mémoires," sites where memory crystallizes and, where possible, to track the course and development of the traditions underlying them from their genesis in the Gospel narratives to their eventual solidification in the form of pilgrimage sites. So doing will bring rarely considered evidence to the study of early Christian memory, which in turn helps to illuminate the person of Jesus himself in both history and reception.

The State of New Testament Studies

Teacher of the Nations

A Historical and Literary Introduction to Jesus in the Gospels

T&T Clark Encyclopedia of Second Temple Judaism Volume Two

A Theological Commentary

Matthew, Disciple and Scribe

Redirecting the Life of the Historical Jesus

This study takes a Christian perspective on the entire Bible, rather than simply the New Testament. David Wenkel asks: Why did Jesus have to be beaten before his death on the cross?

Christian theology has largely focused on Jesus' death but has given relatively little attention to his sufferings. Wenkel's answer contextualizes Jesus' crucifixion sufferings as informed by the language of Proverbs. He explains that Jesus' sufferings demonstrate the wisdom of God's plan to provide a substitute for foolish sinners. Jesus was beaten as a fool – even though he was no fool, in order to fulfill God's loving plan of salvation. This analysis is then placed within the larger storyline of the whole bible – from the Garden of Eden to the story of Israel and beyond.

This book is the dogmatic sequel to Levering's Engaging the Doctrine of Marriage, in which he argued that God's purpose in creating the cosmos is the eschatological marriage of God and his people.. God sets this marriage into motion through his covenantal election of a particular people, the people of Israel. Central to this people's relationship with the Creator God are their Scriptures, exodus, Torah, Temple, land, and Davidic kingship. As a Christian Israelology, this book devotes a chapter to each of these topics, investigating their theological significance both in light of ongoing Judaism and in light of Christian Scripture (Old and New Testaments) and Christian theology. The book makes a significant contribution to charting a path forward for Jewish-Christian dialogue from the perspective of post-Vatican II Catholicism.

This engaging text offers a fresh alternative to standard introductions to Jesus. Combining literary and sociohistorical approaches and offering a tightly integrated treatment, a team of highly respected scholars examines how Jesus's friends and enemies respond to him in the Gospel narratives. It is the first book to introduce readers to the rich portraits of Jesus in the Gospels by surveying the characters who surround him in those texts--from John the Baptist, the disciples, and the family of Jesus to Satan, Pontius Pilate, and Judas Iscariot (among others). Contributors include Richard J. Bauckham, Warren Carter, and Edith M. Humphrey.

Christology in Mark's Gospel: Four Views