The Gospels in First-Century Judaea

Background becomes foreground in Moyer Hubbard's creative introduction to the social and historical setting for the letters of the Apostle Paul to churches in Asia Minor and Europe. Hubbard begins each major section with a brief narrative featuring a fictional character in one of the great cities of that era. Then he elaborates on various aspects of the cultural setting related to each particular vignette, discussing the implications of those venues for understanding Paul's letters and applying their message to our lives today. Addressing a wide array of cultural and traditional issues, Hubbard discusses: • religion and superstition • education, philosophy, and oratory • urban society • households and family life in the Greco-Roman world This work is based on the premise that the better one understands the historical and social context in which the New Testament (and Paul's letters) was written, the better one will understand the writings of the New Testament themselves. Passages become clearer, metaphors deciphered, and images sharpened. Teachers, students, and laypeople alike will appreciate Hubbard's unique, illuminating, and well-researched approach to the world of the early church.

Johannine Perspectives on the Death of Jesus

Reading the New Testament is an excellent introduction to the New Testament by a prominent scholar who is able to communicate its main structure of the book, has been rewritten extensively, updating the information and incorporating the results of new biblical approaches and research.
Conservation

"Edited anthology of 73 previously published texts on the theory and practice of the conservation and management of archaeological sites"--Provided by publisher.

Christianity in the Greco-Roman World

In Christian Origins and Hellenistic Judaism, Stanley E. Porter and Andrew W. Pitts assemble an international team of scholars whose work has focused on reconstructing the social matrix for earliest Christianity through reference to Hellenistic Judaism and its literary forms.

Christian Origins and Hellenistic Judaism

"But the Bible says" is a common enough refrain in many conversations about Christianity. The written verses of the four canonical Gospels are sometimes volleyed back and forth and taken as fact while the apocryphal and oral accounts of the life of Jesus are taken as mere oddities. Early thinkers inside and outside the community of Jesus-followers similarly described a contentious relationship between the oral and the written, though they often focused on the challenges of trusting the written word over the spoken-Socrates described the written word an illegitimate "bastard" compared to the spoken word of a teacher. Nevertheless, the written accounts of the Jesus tradition in the Gospels have taken a far superior position in the Christian faith to any oral tradition. In The Gospel as Manuscript, Chris Keith offers a new material history of the Jesus tradition's journey from voice to page, showing that the introduction of manuscripts played an underappreciated, but crucial, role in the reception history of the gospel. From the textualization of Mark in the first century CE until the eventual usage of liturgical readings as a marker of authoritative status in the second and third centuries, early followers of Jesus placed the gospel-as-manuscript on display by drawing attention to the written nature of their tradition. Many authors of Gospels saw themselves in competition with other evangelists, working to establish their texts as the quintessential Gospel. Reading the texts aloud in liturgical settings and further established the literary tradition in material culture. Revealing a vibrant period of competitive development of the Jesus tradition, wherein the material status of the tradition frequently played as important a role as the ideas that it contained, Keith offers a thorough consideration of the competitive textualization and public reading of the Gospels.

Galilee in the Late Second Temple and Mishnaic Periods, Volume 1

In Waters of the Exodus, Nathalie LaCoste examines the Diasporic Jewish community in Ptolemaic and Roman Egypt and their relationship to the hydric environment through a close study of four rewritings of the exodus narrative.

Jesus' Literacy
The theme of divine speech appears at the opening of the Hebrews (1.1-2) and recurs throughout the book, often in contexts suggesting connections to other areas of scholarly interest (christology, soteriology, cosmology, and the writer’s understanding of the nature of his discourse). Griffiths begins with a consideration of the genre and structure of Hebrews (offering a new structural outline), concluding that Hebrews constitutes the earliest extant complete Christian sermon and consists of a series of Scriptural expositions. Griffiths then turns to consider Hebrews' theology of divine speech through an exegetical analysis of eight key passages (with particular attention to the writer's use of the terms logos and rhema), and finds that, for the writer, God's speech is the means by which the place of divine rest is accessed, and is supremely expressed in the person of his Son. Griffiths concludes that the writer presents his sermon as communicating the divine word and effecting an encounter between his hearers and the God who speaks. Analysis of the exegetical data shows that Hebrews presents God's word, which finds full expression in the incarnate Christ, as the central means by which salvation is made available and the place of divine rest is accessed. The study finds that the terms logos and rhema are used with a high degree of consistency to signify forms of divine speech, logos usually signifying verbal revelation (and three times specifically identifying the author's own discourse) and rhema typically signifying non-verbal revelation in the cosmos. The investigation leads to the ultimate conclusion that the author believes that, through his discourse, he himself communicates that divine word and effects an encounter between his hearers and the God who speaks.

The Routledge Encyclopedia of the Historical Jesus

"This book focuses on recent Roman Catholic engagement with other religious traditions in the United States, and the significance of this experience of religious pluralism for Christian theology"--

The Earliest Christian Meeting Places

Edward Adams challenges a strong consensus in New Testament and Early Christian studies: that the early Christians met ‘almost exclusively’ in houses. This assumption has been foundational for research on the social formation of the early churches, the origins and early development of church architecture, and early Christian worship. Recent years have witnessed increased scholarly interest in the early ‘house church’. Adams re-examines the New Testament and other literary data, as well as archaeological and comparative evidence, showing that explicit evidence for assembling in houses is not nearly as extensive as is usually thought. He also shows that there is literary and archaeological evidence for meeting in non-house settings. Adams makes the case that during the first two centuries, the alleged period of the ‘house church', it is plausible to imagine the early Christians gathering in a range of venues rather than almost entirely in private houses. His thesis has wide-ranging implications.

The Letter of James

How do Jews pray and why? What do the prayers mean? From where did this liturgy come and what challenges does it face today? Such
questions and many more, spanning the centuries and continents, have driven the study of Jewish liturgy. But just as the liturgy has changed over time, so too have the questions asked, the people asking them, and the methods used to address them. Jewish Liturgy: A Guide to Research enables the reader to access the rich bibliography now available in English. In this volume, Ruth Langer, an expert on Jewish liturgy, provides an annotated description of the most important books and articles on topics ranging historically from the liturgy of the Second Temple period and the Dead Sea Scrolls to today, addressing the synagogue itself and those gathered in it; the daily, weekly, and festival liturgies and their components; home rituals and the life cycle; as well as questions of liturgical performance and theology. Introductions to every section orient the reader and provide necessary background. Christians seeking to understand Jewish liturgy, either that of Jesus and the early church or that of their Jewish contemporaries, will find this volume invaluable. It’s also an important reference for anyone seeking to understand how Jews worship God and how that worship has evolved over time.

Hebrews and Divine Speech

Scot McKnight here explains the Letter of James both in its own context and as it may be seen in light of ancient Judaism, the Graeco-Roman world, and emerging earliest Christianity. From beginning to end, the book is shaped for pastors, teachers, and scholars. McKnight is less interested in shedding new light on James than on providing a commentary for those who want to explain the letter and its significance to congregations and classes. This commentary is accessible to a broad readership, at once full of insight and of good sense and wit that makes for good reading. The Letter of James is an especially helpful source for consultation as to what James is about.

Jesus and the Gospels (2nd Edition)

This Encyclopedia brings together the vast array of historical research into the reality of the man, the teachings, the acts, and the events ascribed to him that have served as the foundational story of one of the world's central religions. This kind of historiography is not biography. The historical study of the Jesus stories and the transmission of these stories through time have been of seminal importance to historians of religion. Critical historical examination has provided a way for scholars of Christianity for centuries to analyze the roots of legend and religion in a way that allows scholars an escape from the confines of dogma, belief, and theological interpretation. In recent years, historical Jesus studies have opened up important discussions concerning anti-Semitism and early Christianity and the political and ideological filtering of the Jesus story of early Christianity through the Roman empire and beyond. Entries will cover the classical studies that initiated the new historiography, the theoretical discussions about authenticating the historical record, the examination of sources that have led to the western understanding of Jesus' teachings and disseminated myth of the events concerning Jesus' birth and death. Subject areas include: the history of the historical study of the New Testament: major contributors and their works theoretical issues and concepts methodologies and criteria historical genres and rhetorical styles in the story of Jesus historical and rhetorical context of martyrdom and messianism historical teachings of Jesus teachings within historical context of ethics titles of Jesus historical events in the life of Jesus historical figures in the life of Jesus historical use of Biblical figures referenced in the Gospels places and regions institutions the history of the New Testament within the culture,
politics, and law of the Roman Empire.

**The Origin and Meaning of Εκκλησία in the Early Jesus Movement**

An exploration of literary and archaeological primary materials and evidence available to draw conclusions on the forms and functions of the 'synagogue' in the first century CE.

**Reading the New Testament**

A master historian traces the flourishing of organized religion in Manhattan between the 1880s and the 1960s, revealing how faith adapted and thrived in the supposed capital of American secularism. In Gilded Age Manhattan, Catholic, Jewish, and Protestant leaders agonized over the fate of traditional religious practice amid chaotic and multiplying pluralism. Massive immigration, the anonymity of urban life, and modernity's rationalism, bureaucratization, and professionalization seemingly eviscerated the sense of religious community. Yet fears of religion's demise were dramatically overblown. Jon Butler finds a spiritual hothouse in the supposed capital of American secularism. By the 1950s Manhattan was full of the sacred. Catholics, Jews, and Protestants peppered the borough with sanctuaries great and small. Manhattan became a center of religious publishing and broadcasting and was home to august spiritual reformers from Reinhold Niebuhr to Abraham Heschel, Dorothy Day, and Norman Vincent Peale. A host of white nontraditional groups met in midtown hotels, while black worshippers gathered in Harlem's storefront churches. Though denied the ministry almost everywhere, women shaped the lived religion of congregations, founded missionary societies, and, in organizations such as the Zionist Hadassah, fused spirituality and political activism. And after 1945, when Manhattan's young families rushed to New Jersey and Long Island's booming suburbs, they recreated the religious institutions that had shaped their youth. God in Gotham portrays a city where people of faith engaged modernity rather than floundered in it. Far from the world of "disenchantment" that sociologist Max Weber bemoaned, modern Manhattan actually birthed an urban spiritual landscape of unparalleled breadth, suggesting that modernity enabled rather than crippled religion in America well into the 1960s.

**John and Judaism**

Papers presented at the Thirteenth International Conference on Patristic Studies held in Oxford 1999 (see also Studia Patristica 34, 36, 37 and 38). The successive sets of Studia Patristica contain papers delivered at the International Conferences on Patristic Studies, which meet for a week once every four years in Oxford; they are held under the aegis of the Theology Faculty of the University. Members of these conferences come from all over the world and most offer papers. These range over the whole field, both East and West, from the second century to a section on the Nachleben of the Fathers. The majority are short papers dealing with some small and manageable point; they raise and sometimes resolve questions about the authenticity of documents, dates of events, and such like, and some unveil new texts. The smaller number of longer papers put such matters into context and indicate wider trends. The whole reflects the state of Patristic scholarship
and demonstrates the vigour and popularity of the subject.

**Church for Every Context**

In approaching the debate surrounding the opponents in Colossians from a methodological standpoint, Copenhaver contends that Paul was not actually confronting active opponents when he wrote the letter. Rather, Copenhaver takes the view that Paul's letter was written to the churches in the Lycus Valley, in a desire to develop their identity as a new people in Christ and to appeal to them to live a new kind of life. His warnings in Colossians 2 function as oppositional rhetoric, contrasting the religious practices of the Lycus Valley with this new belief. Paul's warnings are therefore broadly representative of the ancient world, while at the same time focused especially on two threads of historical referents, Judaism and pagan religions. Development of the above argument demonstrates that the challenge of reconstructing a singular opponent arises not only from the limitations of textual and historical evidence, but also from the assumptions and methodologies inherent in historical approaches to the text. By modifying these assumptions and adjusting the methodology, Copenhaver can show how Paul's letter takes on a new relationship to its historical context.

**Reconstructing the Historical Background of Paul’s Rhetoric in the Letter to the Colossians**

This volume gathers for the first time all of the primary source material on the early synagogues up through the Second Century C. E. Each entry contains bibliographic citations and interpretative comments. An Introduction frames the current state of synagogue research, while extensive indices allow for easy location of specific allusions.

**Ancient Synagogue Seating Capacities**

A contemporary of both Jesus and the apostle Paul, Philo was a prolific Jewish theologian, philosopher, and politician -- a fascinating, somewhat enigmatic figure -- who lived his entire life in Alexandria, Egypt. His many books are important sources for our understanding of ancient Judaism, early Christianity, and the philosophical currents of that time. Reading Philo is an excellent introductory guide to Philo's work and significance. The contributors -- all well-known experts on Philo of Alexandria -- discuss Philo in context, offer methodological considerations (how best to study Philo), and explore Philo's ongoing relevance and value (why reading him is important). This practical volume will be an indispensable resource for anyone delving into Philo and his world.

**To Aliens and Exiles**

This first of two volumes on ancient Galilee provides general surveys of modern studies of Galilee and of Galilean history followed by specialized studies on taxation, ethnicity, religious practices, road system, trade and markets, education, health, village life, houses, and the
urban-rural divide. The volume draws on the expertise of archaeologists, historians, biblical scholars, and social-science interpreters; Christians, Jews, and secular scholars; North Americans, Europeans, and Israelis; and those who have devoted a significant amount of time and energy in this research, especially those who have excavated in Galilee for many years. A key goal of this volume and its companion volume devoted to the archaeological record of towns and villages is to make this information easily accessible to New Testament scholars and Mishnah scholars not familiar with these materials while also usable to the average interested reader. Includes several images, figures, charts, and maps.

Romans

"It is a special pleasure to introduce R. T. (Dick) France's commentary to the pastoral and scholarly community, who should find it a truly exceptional -- and helpful -- volume." So says Gordon Fee in his preface to this work. France's masterful commentary on Matthew focuses on exegesis of Matthew's text as it stands rather than on the prehistory of the material or details of Synoptic comparison. The exegesis of each section is part of a planned literary whole supplemented, rather than controlled, by verse-by-verse commentary, allowing the text as a complete story to come into brilliant focus. Rather than being a "commentary on commentaries," The Gospel of Matthew is concerned throughout with what Matthew himself meant to convey about Jesus and how he set about doing so within the cultural and historical context of first-century Palestine. France frequently draws attention to the distinctive nature of the province of Galilee and the social dynamics involved when a Galilean prophet presents himself in Jerusalem as the Messiah. The English translation at the beginning of each section is France's own, designed to provide the basis for the commentary. This adept translation uses contemporary idioms and, where necessary, gives priority to clarity over literary elegance. Amid the wide array of Matthew commentaries available today, France's world-class stature, his clear focus on Matthew and Jesus, his careful methodology, and his user-friendly style promise to make this volume an enduring standard for years to come.

The Governor and the King

Jesus' Literacy: Education and the Teacher from Galilee provides the first book-length treatment of the literate status of the Historical Jesus Despite many scholars’ assumptions that Jesus was an illiterate peasant or, conversely, even a Pharisee none have critically engaged the evidence to ask 'Could Jesus read or write?' Some studies have attempted to provide a direct answer to the question using the limited primary evidence that exists. However, these previous attempts have not been sufficiently sensitive to the literary environment of Second Temple Judaism, an area that has seen significant scholarly progression in the last ten to fifteen years. They have provided unnuanced classifications of Jesus as either 'literate' or 'illiterate' rather than observing that literacy at this time did not fall into such monolithic categories. An additional contribution of this work will is in the area of criteria of authenticity in Historical Jesus studies. Emphasizing plausibility and the later effects of the Historical Jesus Chris L. Keith argues that the most plausible explanation for why the early Church remembered Jesus simultaneously as a literate Jewish teacher and an illiterate Jewish teacher was that he was able to convince his contemporaries of both
realities. Formerly the Journal for the Study of the New Testament Supplement, a book series that explores the many aspects of New Testament study including historical perspectives, social-scientific and literary theory, and theological, cultural and contextual approaches. The Early Christianity in Context series, a part of JSNTS, examines the birth and development of early Christianity up to the end of the third century CE. The series places Christianity in its social, cultural, political and economic context. European Seminar on Christian Origins and Journal for the Study of the Historical Jesus Supplement are also part of JSNTS.

The Church, Then and Now

This volume invites readers to walk in Israelite sandals, that is, to take a journey of the imagination, and to immerse themselves in the identity, values, and institutions of first-century CE Israelites with the help of contemporary social-scientific studies and theories. What emerges is that the Israelites did not practice a religion. Rather, they were an ethnos, or as this book describes it, an ethnic identity, who lived out a particular way of life and culture the customs of the fathers. It is to belong to a people who obtained their collective identity, honor, and sense of worth from their socialization and membership in Israel and from the social convention of loyalty to their rich cultural tradition. It was to belong to a "world," or having a perspective on the world with its own quality of "knowledge," which, among other things, preferred collectivism over individualism, and orthopraxy over orthodoxy.

Transforming Interreligious Relations

A window into early Judaism and Christianity The Gospel of John was written during the period of the emergence of Christianity and its separation from Judaism and bears witness to their contested relationship. This volume contains eighteen cutting-edge essays written by an international group of scholars who interpret for students and general readers what the book tells us about first-century Judaism, the separation of the church from Judaism, and how John's anti-Jewish references are being interpreted today. Features: A debate over the process that led to the separation of the church from Judaism, and John's place in that process A review of recent interpretations of John's anti-Jewish references An assessment of the current status of Jewish Christian relations

Reconstructing the First-Century Synagogue

The church is one of the most intriguing and significant institutions on earth. Because its essence and character are so widely misunderstood, this is a timely book. The church is not a mere human institution, though it is made up of human beings in community. Its roles and responsibilities are momentous, but all the elements of its organization came about as the church developed and attempted to fulfill its divine mandate, not as forms given at its founding. These papers from a Bingham Colloquium at McMaster Divinity College treat the church "then" in studies of the church in the various parts of the New Testament canon, followed by a historical study of the church under attack in places where it did not survive. The latter part of the book contains essays by several church practitioners from "now" who discuss their insights
about and experiences with postmodern society, home churches, megachurches, and the missional church. Such a combination of biblical theology, history, and practice makes this a valuable book for scholars and practitioners, in fact, for all thinking members of the church founded by Jesus Christ.

**The Gospel of Matthew**

'Conservation: Principles, Dilemmas, and Uncomfortable Truths' presents multi-perspective critical analyses of the ethics and principles that guide the conservation of works of art and design, archaeological artefacts, buildings, monuments, and heritage sites on behalf of society. Contributors from the fields of philosophy, sociology, history, art and design history, museology, conservation, architecture, and planning and public policy address a wide range of conservation principles, practices, and theories from the US, Canada, Europe, Australia and New Zealand, encouraging the reader to make comparisons across subjects and disciplines. By wrestling with and offering ways of disentangling the ethical dilemmas confronting those who maintain and sustain cultural heritage for today and tomorrow, 'Conservation: Principles, Dilemmas, and Uncomfortable Truths' provides an essential reference text for conservation professionals, museum and heritage professionals, art and cultural historians, lecturers and students, and all others invested in cultural heritage theories and practices. Alison Richmond, as a Senior Conservator in the Victoria and Albert Museum and Deputy Head of the Conservation Department at the Royal College of Art, maintains teaching and research roles in conservation theory, principles and ethics, and has developed decision-making tools for conservators. She is an Accredited Conservator-Restorer (ACR), a Fellow of the International Institute for Conservation (FIIC), and a Trustee of the UK’s Institute of Conservation (Icon) since 2005. Alison Bracker received her PhD in the History of Art from the University of Leeds, and manages the Events & Lectures programme at the Royal Academy of Arts in London. As co-founder of Bracker Fiske Consultants, she advises on the presentation, description, documentation, and care of artworks comprising modern media, and lectures and publishes widely on the theoretical and practical issues arising from the conservation of non-traditional and impermanent materials in contemporary works of art.

**Archaeological Sites**

Revised and expanded thesis (Ph.D.) - Duke University, Durham, NC, 2008.

**Jewish Liturgy**

In The Origin and Meaning of Ekkl?sia in the Early Jesus Movement, Ralph J. Korner examines the use of ekkl?sia in the context of Greco-Roman and Jewish associations, Greek Imperial poleis, Roman Imperial ideology, and early Jewish and Christ-follower literary works.

**Jesus against the Scribal Elite**
In the book of Genesis, God bestows a new name upon Abram—Abraham, a father of many nations. With this name and his Covenant, Abraham would become the patriarch of three of the world’s major religions: Judaism, Christianity, and Islam. Connected by their mutual—if differentiated—veneration of the One God proclaimed by Abraham, these traditions share much beyond their origins in the ancient Israel of the Old Testament. This Very Short Introduction explores the intertwined histories of these monotheistic religions, from the emergence of Christianity and Islam to the violence of the Crusades and the cultural exchanges of al-Andalus. Each religion continues to be shaped by this history but has also reacted to the forces of modernity and politics. Movements such as the Reformation and that led by seventh-century Kharijites have emerged, intentioned to reform or restore traditional religious practice but quite different in their goals and effects.

Relationships with states, among them Israel and Saudi Arabia, have also figured importantly in their development. The Abrahamic Religions: A Very Short Introduction brings these traditions together into a common narrative, lending much needed context to the story of Abraham and his descendants. ABOUT THE SERIES: The Very Short Introductions series from Oxford University Press contains hundreds of titles in almost every subject area. These pocket-sized books are the perfect way to get ahead in a new subject quickly. Our expert authors combine facts, analysis, perspective, new ideas, and enthusiasm to make interesting and challenging topics highly readable.

The Abrahamic Religions: a Very Short Introduction

Walking in Their Sandals

Over the space of a generation, Christianity in the Western world has gone from occupying a central place in the wider society to being eyed with increasing suspicion and, in some places, outright hostility. Although the church has always been a minority group, in the past decade or
so it has become reawakened to that reality—and to the similarities it shares with the first followers of Jesus for whom the New Testament was written. In this book, Tim MacBride shows how New Testament texts functioned as rhetoric for the marginalized minority groups they addressed, encouraging hearers to resist the pressure to conform to the majority culture, yet in a way that remained attractively different to outsiders. He offers suggestions for how Christians today—and preachers in particular—can use and apply the New Testament’s minority-group rhetoric to speak into our own increasingly marginalized experience. Such preaching needs to guard against either being shaped by culture or isolating preacher and hearers against culture. It must instead champion the call of New Testament authors to a middle way—a call for communities of “aliens and exiles” to engage with culture by living out an attractive difference.

Paul

This is a comprehensive study of the literary function of prayer in Luke-Acts, employing narrative critical methodology and focusing on the theme’s relation to Luke’s historiographical aims. Holmas asserts that the distribution of strategically-placed prayer notices and prayers throughout Luke-Acts serves a twofold purpose. First, it is integral to Luke’s project of authenticating the Jesus-movement as accredited by Israel’s God. Holmas shows that Luke presents a consistent pattern of divine affirmation and redemption attending the tenacious prayers of the faithful ones throughout every major phase of his narrative - in turn demonstrating continuity with the pious Israel of the past. Secondly, most importantly the ‘ultimate’ purpose of Luke’s emphasis on prayer is didactical. In Luke’s gospel Jesus summons his disciples (and implicitly his readers) to confident and persistent prayer before the Eschaton, assuring them of God's readiness to answer their entreaties. Luke’s historical account as a whole provides narrative reinforcement of this affirmation. Just as God has been consistent in responding to the diligent prayers of his faithful ones in recent history, satisfying and fulfilling Israel's hopes for redemption in the Jesus movement, he will assuredly secure ultimate vindication at the end of time for those who persist in prayer. It was formerly the Journal for the Study of the New Testament Supplement, a book series that explores the many aspects of New Testament study including historical perspectives, social-scientific and literary theory, and theological, cultural and contextual approaches. The Early Christianity in Context series, a part of JSNTS, examines the birth and development of early Christianity up to the end of the third century CE. The series places Christianity in its social, cultural, political and economic context. European Seminar on Christian Origins and Journal for the Study of the Historical Jesus Supplement are also part of JSNTS.

Wisdom Commentary: Luke 1–9

This series is designed for those who know biblical languages. It is written primarily for the pastor and Bible teacher, not for the scholar. That is, the aim is not to review and offer a critique of every possible interpretation that has ever been given to a passage, but to exegete each passage of Scripture succinctly in its grammatical and historical context. Each passage is interpreted in the light of its biblical setting, with a view to grammatical detail, literary context, flow of biblical argument, and historical setting. While the focus will not be on application, it is expected that the authors will offer suggestions as to the direction in which application can flow.
**Jesus and Identity**

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.

**The Ancient Synagogue from Its Origins to 200 C.E.**

The Fourth Gospel is a political document. Although it has often been interpreted primarily as a "spiritual gospel," it has much to offer readers engaged in the difficult task of negotiating life lived under the dominion of empire, whether in the first or twenty-first century. This book gives careful attention to the political dimensions of the Gospel's Passion Narrative, including the arrest scene (18:1-12), the Roman show trial (18:28--19:16), and the crucifixion and burial of Jesus (19:16-40). It employs James C. Scott's model of hidden transcripts and examines the Fourth Gospel's use of irony as it seeks to understand the political dimensions of the Fourth Gospel and its relationship to the Roman Empire. In this book, Wright argues that the Passion Narrative displays part of a Johannine hidden transcript that resists, contests, and at times mimics elements of Roman imperial power. The Gospel mocks the representatives of Rome, including Pilate, the Roman soldiers, and the Jewish authorities, eroding confidence in the empire and its agents. It also subverts Roman imperial claims of dominance, authority, and power. As such, the Fourth Gospel fosters an alternative worldview and community, one centered on faith in the sovereignty of Jesus and Israel's God.

**God in Gotham**

How do the Gospel and Epistles of John depict the death of Jesus, and why do they do so in the way that they do? The argument of this study is that there is a diversity of theological perspectives on Jesus' death in the Johannine Corpus and that at least some of that diversity can be elucidated with reference to the changing Sitze im Leben of the Johannine community. This book thus attempts to correlate Johannine theology with Johannine history, building on the earlier labors of Raymond E. Brown and J. Louis Martyn in particular. Part One assesses recent trends in Johannine scholarship and gives a fresh account of the history of Johannine Christianity and of its literary legacy. Part Two then investigates Jesus' death in the Gospel and Epistles of John, attempting to understand and to explain the diversity of Johannine theological perspectives with reference to historical developments and sociological realities. Focal point of discussion and analysis are Johannine passages which relate Jesus' death to the fulfillment of Scripture (e.g. John 12:37-39, 19:24, 36-37), to his departure or going
away (e.g., 14:2-3), to his exaltation and glorification (e.g. 3:14, 8:28, 12:32-34; 13:31), and to the language of flesh, blood and water (John 6:51-56; 13:1-20; 19:34; I John I:7; 4:2; 5:6-8; 2 John 7).

**Reading Philo**

In The Gospels in First Century Judaea experts of Greco-Roman Judaism employ their expertise to offer fresh and innovative interpretations of gospel texts.

**The Gospel as Manuscript**

New Testament scholarship lacks an overall interpretive framework in which to understand Judean identity. This lack of interpretive framework is quite acute in scholarship on the historical Jesus, where the issue of Judeanness ('Jewishness') is most strongly debated. A socio-cultural model of Judean ethnicity is developed, being a synthesis of (1) Sanders' notion of covenantal nomism, (2) Berger and Luckmann's theories on the sociology of knowledge, (3) Dunn's 'four pillars of Second Temple Judaism' and his 'new perspective' on Paul, (4) cultural or social anthropology in the form of modern ethnicity theory, and lastly, (5) Duling's Socio-Cultural Model of Ethnicity. The proposed model is termed Covenantal Nomism. It is a pictorial representation of the Judean 'symbolic universe', which as an ethnic identity, is proposed to be essentially primordialist. The model is given appropriate content by investigating what would have been typical of first-century Judean ethnic identity. It is also argued that there existed a fundamental continuity between Judea and Galilee, as Galileans were ethnic Judeans themselves and they lived on the ancestral land of Israel. Attention is lastly focused on the matter of ethnic identity in Q. The Q people were given an eschatological Judean identity based on their commitment to Jesus and the requirements of the kingdom of God.


Craig Blomberg's award-winning Jesus and the Gospels prepares readers for an intensive study of Matthew, Mark, Luke, John, and the events they narrate. Blomberg considers the historical context of the Gospels and sheds light on the confusing interpretations brought forth over the last two centuries. This second edition incorporates new scholarship, debate, critical methods, and the ongoing quest for the historical Jesus, and ensures the work will remain a valuable tool for exploring the life of Christ through the first four books of the New Testament.

**Ascetica, Gnostica, Liturgica, Orientalia**

Because there are more women in the Gospel of Luke than in any other gospel, feminists have given it much attention. In this commentary, Shelly Matthews and Barbara Reid show that feminist analysis demands much more than counting the number of female characters. Feminist
biblical interpretation examines how the female characters function in the narrative and also scrutinizes the workings of power with respect to empire, to anti-Judaism, and to other forms of othering. Matthews and Reid draw attention to the ambiguities of the text—both the liberative possibilities and the ways that Luke upholds the patriarchal status quo—and guide readers to empowering reading strategies.

**Waters of the Exodus**

The first comprehensive textbook on the theology and methodology of Fresh Expressions, one of the most important developments within the contemporary church.

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