

Lapocalittica Giudaica 200 A C 100 D C

"A revision and expansion of the first chapter in Louis Finkelstein's *The Jews: their history, culture and religion.*" Includes bibliographical references.

In this thoroughly revised edition of his classic work, James A. Sanders introduces the reader to canonical criticism. Tracking the various developments of biblical literature and their acceptance by the communities of faith, Sanders tackles the tough questions. He discusses the differences between the parts of the canon, the editing of the texts by later generations, the diversity of canons used in different communities, how the Dead Sea Scrolls raise new questions for canonicity, and the differences between how Jews and Christians have interacted with their canons. In addition to all the updates and revisions, Sanders provides a new introduction and bibliography.

The contributors to this symposium are scholars of high distinction: Thorleif Boman, Paul S. Minear, Amos N. Wilder, Markus Barth, Frederick C. Grant, James M. Robinson, Floyd V. Filson, N. A. Dahl, Rudolf Bultmann, Eduard Schweizer, K. H. Rengstorf, Leonhard Coppel, C. K. Barrett, Johannes Munck and Krister Stendahi. The book was planned in honour of Dr Otto Piper, who was driven by the Nazis from his chair at Munster and has been a Professor at Princeton Theological Seminary since 1937. His writings are listed. Explaining the wide range of subjects covered (from Ontology to Gnosticism), Dr James McCord writes that Dr Piper 'has lived in an age that has been forced to rediscover the living centre of the Christian faith, Jesus Christ, and that has begun to move out from this centre to engage the various issues confronting modern man.' Thus this book provides the student of theology, the preacher or the

interested layman with an opportunity to survey the world of New Testament scholarship in action today.

This volume includes almost one hundred ancient documents from the ancient Near East that have relevance for the study of ancient Israel and the Hebrew Bible. It includes more than twenty photos of these documents, a newly updated bibliography, and a new foreword. The aim throughout the volume has been to relate each document as closely as possible to the Old Testament, and to bring out relevant points of interest touching history, chronology, archaeology, religion, literature, geography, and so on, in illustration of the Old Testament. Not all Israel's story is told in the Old Testament. It has to be supplemented by the evidence of ancient documents discovered by archaeologists--inscriptions on clay, stone, seals and coins, and writings on potsherds, papyrus and leather. Some part of this story it is the purpose of this volume to tell. . . . While Israel is not without her testimony to herself, it is for the most part the witness of her neighbours which is met with in the pages of this volume. --from the Preface

Thirteen foremost scholars describe the views of death, life after death, resurrection, and the world-to-come set forth in Scripture as a whole; distinct parts of Scripture such as Psalms and the Wisdom literature; apocalyptic and the non-apocalyptic pseudepigraphic literature, Philo; Josephus; the Dead Sea Scrolls; earliest Christianity (the Gospels in particular); the Rabbinic sources; the Palestinian Targums to the Pentateuch; and the inscriptional evidence.

'... there is a striking difference between Kasemann and most of his theologian compatriots. He is a radical to his fingertips. Nothing is sacrosanct--apart from his beloved Paul. He can always be relied on to produce something desperately

honest, deeply searching, highly uncomfortable, and absolutely brilliant. It is not surprising that his lectures have drawn such crowds over the years ... Kasemann provides us with a gale of bracing air which will toughen robust Christian spirits but cause the anaemic to catch pneumonia and die.' Church of England Newspaper . when he is really on the track of the truth about the Gospel and Christ, he writes moving and stimulating pages... The vigour of these utterances is well conveyed in the English translation by Canon W. J. Montague.' New Blackfriars * .. a learned, lively and hardhitting volume which will give English readers an insight into the questions that are exercising radical German Protestantism today.' Scottish Journal of Theology

The role that Mary plays in God's plan of salvation is an issue that over the centuries has divided Christians and their churches. In part, these differences stem from disagreements about what the New Testament says about the mother of Jesus. This book should go a long way toward solving the disputes. It is not a collection of essays but rather a collaborative statement prepared by a team of Protestant, Anglican, and Roman Catholic scholars who have reached substantial agreement on how Mary was pictured by Christians of the first two centuries. This book follows the same methodology as an earlier volume, Peter in the New Testament, produced by the same research group. The status of that

first book as an ecumenical achievement of American biblical scholarship is attested to by the welcome it received and by its translation into five foreign languages. In light of the difficulty of the subject matter, *Mary in the New Testament* may be an even greater achievement. If Roman Catholic and Protestant scholars can agree on what the oldest Christian sources said, is the way open for the churches to agree on a fundamental Christian attitude toward Mary? This book is written by scholars, but it is not meant only for scholars. The authors have taken pains to make the work intelligible to students, clergy, and the knowledgeable laity of their churches. It combines scientific research with a respect for Christian sensibilities.

Every periodical mentioned has been indexed completely ... to the end of 1957. Photographs, maps, and diagrams complement scholarly articles treating the geography of Palestinian excavation sites of the past century, archaeological methods and the biblical significance of the artifacts discovered. Bibliogs

Since the second edition of this book appeared in 1954, two major discoveries in the field of Aramaic studies—the Qumran texts and the Neofiti Targum—have been made available to scholars. These, along with some important publications on the subject, have made this third edition necessary. The book has been completely revised and reset and the supplementary notes of the second edition

incorporated in the text; a new chapter has been added to take account of the implications of the new discoveries for previous views about the language of Jesus. Those parts of the book dealing with Acts have been revised and supplemented in the light of Dr. Max Wilcox's important book on the Semitisms of Acts; and an Appendix by Dr. Geza Vermes, Reader in Jewish Studies in Oxford, has been added containing fresh evidence for the use of the expression "son of man" in Palestinian Aramaic.

By thoroughly investigating every aspect of theology to be found in the Old Testament, Father McKenzie offers a total theological statement of this timeless record. "The theology of the Old Testament," he writes, "has to be the study of the reality of Yahweh. The Old Testament is the sole literary witness to that reality as the record of the experience of Israel." Seven categories outline the book: cult, revelation, history, nature, wisdom, political and social institutions, and the future of Israel. Together, these categories provide a pathway to God that is far more complete than that which can be experienced by any individual. For McKenzie, the Hebrew scriptures are to be understood as the independent record of the early Israelite community's experience with God, rather than as a prelude to or forecast of the New Testament.

In this greatly expanded second edition of *To Advance the Gospel*, Joseph A.

Fitzmyer has added eight new studies of important Pauline and Lucan topics not part of his original work. Together these nineteen essays consider a number of major issues in the study of the New Testament as well as in the life of the church today. Readers will find discussions of such themes as the priority of Mark and the "Q" source in Luke, crucifixion in ancient Palestine, the gospel in the theology of Paul, the ascension of Christ and Pentecost, and the resurrection of Christ according to the New Testament.

Vols. for -1960 include Proceedings of the annual meetings of the Society. In this book, first issued in 1977, distinguished Old Testament period from earliest times to the Roman era. The present edition is a testimony to the books enduring value and appeal.

First published in 1966 in only a small edition, and long unavailable, this collection of Professor von Rad's most influential articles has become something of a collector's item. In addition to the study which provides its title other works in it include 'The Theological Problem of the Old Testament Doctrine of Creation', 'Some Aspects of the Old Testament World View', 'The Beginnings of History Writing in Ancient Israel and The Joseph Narrative and Ancient Wisdom'. The Old Testament is a collection of writings which came into being over a period of more than a thousand years in the history of the people of Israel and which

reflect the life of the people in this period. Therefore, there is a reciprocal relationship between the writings or "books" of the Old Testament and the life of Israel in its history. The understanding of the texts presupposes insights into the historical context and the development of the life of Israelite society, while at the same time the texts themselves are the most important, indeed for the most part the only, source for it. This "Introduction" attempts to take account of this reciprocal relationship. The first part deals with the history of Israel. However, its approach differs from most accounts of this history. It takes the Old Testament texts themselves as a starting point and first of all outlines the picture of historical developments and associations which the texts present. An attempt is then made, on this basis, to reconstruct historical developments by introducing material from outside the Bible. This method of working leads to close connections between the second and third parts, because it has to take account of the nature and original purpose of the texts and their function within the biblical books as they are now. The second part attempts to present the texts collected in the Old Testament as expressions of the life of Israel. The third part discusses the books of the Old Testament in their present form.

Wisdom and Yahwism.--Vawter, B. Prophecy and the redactional question.--Wicker, K. O. First century marriage ethics.--Fitzmyer, J. A.

Reconciliation in Pauline theology.--Brown, R. E. Luke's method in the Annunciation narratives of chapter one.--Crossan, J. D. Jesus and pacifism.--Funk, R. W. The significance of discourse structure for the study of the New Testament.--Sloyan, G. S. Postbiblical development of the Petrine Ministry.--Cooke, B. The "war-myth" in 2nd century Christian teaching.--Burkhart, J. E. Authority, candor, and ecumenism.--Baum, G. An ecclesiological principle.--Cahill, P. J. Myth and meaning.--Robinson, J. M. The internal word in history.

This is a collection of essays on Israelite Poetry and Wisdom by Patrick Skehan who was Professor of Semitic Languages at CUA and which have appeared in CBQ over a span of years.

After a thorough survey of the fundamentals of Greek palaeography, the author discusses many of the distinctive features of biblical manuscripts, such as musical neumes, lectionaries, glosses, commentaries and illuminations. Provides a detailed survey of ancient Israeli history from the earliest time through the period of the Judges, drawing upon ancient writings and oral traditions "The Vitality of Old Testament Traditions" offers the best current handling of Pentateuchal traditions as they operated in the past and as they help the church now. Wolff sees Israel's faith tradition as a continuous kerygmatic response to a

variety of cultural challenges. Brueggemann introduces this dynamic view of tradition. Both authors approach the Pentateuch as a treasury of new expressions of faith resulting from conflicts between traditional formulas and changing social conditions. Today's church can remain spiritually alive only if its traditions continue to be as resilient as they were in the Old Testament community. Wolff and Brueggemann affirm that modern crises of faith should be met with fresh articulations in the manner of ancient Israel-- innovative and pertinent if they are strengthened by the relevance of the past.

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