



NEW
TESTAMENT
ORIGIN

GEORGE M. LAMSA

Origin New Testament Pp 2 140

Timo Eskola



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The Origin of Evil Spirits Archie T. Wright, 2013-11-26 How do we account for the explosion of demonic activity in the New Testament Archie T Wright examines the trajectory of the origin of evil spirits in early Jewish literature His work traces the development of the concept of evil spirits from the Hebrew Bible Genesis 6 through post biblical Jewish literature I would in fact recommend this book not because of the answers it gives but the questions it raises Philip R Davies in *Journal of Semitic Studies* 55 2010 This work is marked by several strengths First Wright shows an impressive command of the primary and secondary literature Second this writer appreciates Wright s tendency to express cautious conclusions regarding historical and source critical matters These qualities are especially helpful in a work dealing with the reception history of a given text Third Wright has an extremely helpful discussion of the identity of the nephilim of Gen 6 4 80 83 Mark D Owens in *Faith Mission* 24 2007 pp 68 70

Qumran and the Origins of Johannine Language and Symbolism Elizabeth W. Mburu, 2010-06-18 This work sets out to demonstrate that the sectarian Qumran document *The Rule of the Community* provides linguistic clues which illuminate our understanding of how the author of the Fourth Gospel used truth terminology and expected it to be understood It establishes that there are significant linguistic similarities shared by these two corpora While these may be attributed to a development of the common tradition shared by both as well as the influence ideology the semantic continuity with the Rule of the Community makes it likely that the author of the Fourth Gospel was familiar with the mode of thought represented in the linguistic matrix of the Qumran literature and that he followed this in articulating his ideas in certain parts of his Gospel

The Bookseller, 1883 Official organ of the book trade of the United Kingdom

Die vier Evangelien und das eine Evangelium von Jesus Christus Martin Hengel, 2008 English summary Why does the church have four different written Gospels although according to Paul there was only one orally proclaimed Gospel from the very beginning Martin Hengel attempts to answer this question by showing how the collection of the four Gospels developed in the 2nd century and by tracing their origins The reading of these four Gospels in addition to the texts of the Old Testament during the church service played a decisive role in the collection and the affirmation of these Gospels as part of the church canon The author also deals with the authors of the Gospels and the time in which they were written He bases his study on the fact that Mark was the first to write a Gospel It is very probable that Matthew who wrote the later Gospel was familiar with the earlier Gospel according to Luke and that he used this The numerous minor agreements between Luke and Matthew against Mark make it reasonable to suppose this hypothesis to be correct This is the substantially enlarged German version of the English book *The Four Gospels and the One Gospel of Jesus Christ* translated by John Bowden published by SCM Press in the year 2000 German description Warum besitzt die Kirche vier verschiedene schriftliche Evangelien obwohl es nach Paulus von Anfang an nur ein mundlich verkundigtes Evangelium gab Martin Hengel beginnt seine Untersuchung mit der Verteidigung der Vierer Sammlung durch Irenaus und die teilweise abweichende Haltung des Clemens Alexandrinus Es

folgen die Zeugnisse des 2. Jhs sowie das Problem der handschriftlichen Überlieferung. Besonders beachtet werden Hinweise auf ihre Autoren, die Reihenfolge ihrer Entstehung, ihre Überschriften und ihr Gebrauch im Gottesdienst. Die Papiasnotizen richten den Blick auf das erste und zweite Evangelium. Ihr ungewöhnlicher Titel geht auf Markus zurück. Er schrieb das Urevangelium und schuf damit eine neue literarische Gattung. Eine entscheidende Rolle bei der Sammlung und Durchsetzung der kanonisch gewordenen Evangelien spielen ihre Lesungen im Gottesdienst neben den Texten des Alten Testaments. Wesentlich war auch die Entstehung vorbildlicher Gemeindebibliotheken in einflussreichen Gemeinden wie Rom und die Verwendung der Codexform, die auf erste kleinere Sammlungen von Jesustradition in eNotizbüchern zurückgehen kann. Alle vier Evangelien sind kerygmatische Geschichtsschreibung; ihr Vorbild ist letztlich die heilsgeschichtliche Erzählung im Alten Testament. Dass die Kirche vier verschiedene Evangelien akzeptierte, drückt theologisch die Einheit in der Vielfalt ihrer Verkündigung aus. In einem Postskriptum behandelt Martin Hengel die Fragwürdigkeit der Q-Hypothese und die partielle Abhängigkeit des späteren Matthäus vom früheren Lukas, die sich auch aus den minor agreements ergibt. Anstatt von einer Q-Quelle sollte man besser von einer vielfältigen Logientradition sprechen, die allen drei Synoptikern vorlag.

Publisher and Bookseller, 1885. Vols for 1871-76, 1913-14 include an extra number. The Christmas bookseller separately paged and not included in the consecutive numbering of the regular series.

Aufgabe und Durchführung einer Theologie des Neuen Testaments Cilliers Breytenbach, Jörg Frey, 2007. English summary: The authority, task, structure and implementation of New Testament theology are the subject of current debates. Some authors look for alternatives in terms of a history of early Christian religion or theology, whereas others search for the unity of New Testament theology within the diversity of early Christian concepts. The articles in this volume focus on these crucial issues. They deal with aspects of the history of scholarship, include ecumenical perspectives and open the debate in the direction of systematic theology. The discussion focuses on the recent two-volume work entitled *New Testament Theology* written by Ferdinand Hahn. German description: Berechtigung, Aufgabe, Aufbau und Durchführung einer Theologie des Neuen Testaments sind auch nach über 200 Jahren der Diskussion heftig umstritten. Während die einen nach religions- oder theologiegeschichtlichen Alternativen einer solchen Gesamtdarstellung der neutestamentlichen Wissenschaft suchen, fragen andere Autoren dezidiert nach der Einheit der neutestamentlichen Theologie in der Vielfalt der Entwürfe. Die Autoren der Beiträge dieses Sammelbandes erörtern die strittigen Fragen in internationaler und ökumenischer Perspektive und im Gespräch mit der Systematischen Theologie. Neben einigen programmatischen Entwürfen steht dabei die 2002 erschienene *Theologie des Neuen Testaments* von Ferdinand Hahn im Brennpunkt der Diskussion.

History of the British and Foreign Bible Society George Browne, 1859.

Jesus, Gnosis and Dogma Riemer Roukema, 2010-04-22. Roukema sets out to investigate and assess the various views of Jesus in early Christianity, basing his approach on a distinction between historical and theological statements about Jesus.

A Narrative Theology of the New Testament Timo Eskola, 2015-07-21. Focusing on the metanarrative of exile and restoration.

Timo Eskola claims that a post liberal narrative New Testament theology is both consistent and explanative Combining a post New Quest perspective on Jesus with an eschatological reading of Paul the author states that Jesus temple criticism aims at restoration eschatology Jesus starts a priestly community that expects God s jubilee to begin with Jesus work and proceed with the preaching of the new gospel The reception of this message in the post Easter church results in resurrection Christology that proclaims Jesus Davidic kingship on God s throne of glory Both Paul and Jewish Christian teachers later present Christ s community as a new temple where believers serve the Lord as priests of the new covenant Furthermore restoration eschatology provides a new basis for understanding Paul s contrast with the words of the law and his teaching of justification

The Critic ,1886 Ferdinand Christian Baur and the History of Early Christianity Martin Bauspiess,Christof Landmesser,David Lincicum,2017-02-10 Ferdinand Christian Baur 1792 1860 has been described as the greatest and at the same time the most controversial theologian in German Protestant theology since Schleiermacher The controversy was epitomized by a nineteenth century British critic who wrote that his theory makes of Christianity a thing of purely natural origin calls in question the authenticity of all but a few of the New Testament books and makes the whole collection contain not a harmonious system of divine truth but a confused mass of merely human and contradictory opinions as to the nature of the Christian religion The contributors to this volume however regard Baur as an epoch making New Testament scholar whose methods and conclusions though superseded have been mostly affirmed during the century and a half since his death This collection focuses on the history of early Christianity although as a historian of the church and theology Baur covered the entire field up to own time He combined the most exacting historical research with a theological interpretation of history influenced by Kant Schelling and Hegel The first three chapters discuss Baur s relation to Strauss M hler and Hegel Then a central core of chapters considers his historical and exegetical perspectives Judaism and Hellenism Gnosticism New Testament introduction and theology the Pauline epistles the Synoptic Gospels John the critique of miracle and the combination of absoluteness and relativity The final chapters view his influence by analyzing the reception of Baur in Britain Baur and Harnack and Baur and practical theology This work offers a multi faceted picture of his thinking which will stimulate contemporary discussion

Bibelkritik und Auslegung der Heiligen Schrift Marius Reiser,2007 English summary Around the middle of the 18th century there was a break with tradition in the history of biblical exegesis a break more radical than the previous ones had ever been The result of this is what is now known as the historical critical method In his studies Marius Reiser examines how and why this complete change happened and whether or not it is irreparable The articles focus on the history of exegesis in France Germany and England between the 16th and 19th centuries The articles deal with the relevant questions pertaining to hermeneutics in separate articles in particular the history and nature of allegorical interpretation and questions whether or not this can be revived German description Um die Mitte des 18 Jahrhunderts kam es in der Geschichte der biblischen Exegese zu einem Traditionsbruch der einschneidender war als alle

früheren Zeiten. Daraus ging die sogenannte historisch-kritische Methode hervor. Marius Reiser geht der Frage nach, wie und warum es zu diesem Traditionsbruch kam und ob er wirklich irreparabel ist. Schwerpunkt der Beiträge ist die Geschichte der Bibelwissenschaft in Frankreich, Deutschland und England vom 16. bis 19. Jahrhundert. Aber auch die Väterzeit und das Mittelalter werden berücksichtigt. Einzelne Studien z. B. zu Gen 22, Jes 7, 14, Jes 53, Mk 11, 12, 14 erfassen die gesamte Auslegungsgeschichte. Alle wichtigen Fragen der Hermeneutik kommen zur Sprache. Dabei soll auch das gemeinsame katholisch-protestantische Erbe deutlich werden. Die mit der Aufklärung in Verruf geratene Methode der Allegorese wird gründlich behandelt und als symbolische Auslegungsweise verstanden, die von bleibendem Wert und erneuerbar ist. Bibelkritik und theologisch-symbolische Auslegung der Heiligen Schrift müssen keine Kontrahenten sein. Unter den Exegeten, die eingehender behandelt werden, sind der Jesuit Benito Perera 1535-1610, Richard Simon 1638-1712, J. L. Isenbiehl 1744-1818 und F. von Hummelauer 1842-1914. Marius Reiser zeigt, dass die historisch-kritische Exegese keine Frucht der Hermeneutik und Exegese der Reformatoren ist, sondern vielmehr aus der Verbindung von humanistischer Kritik mit Prämissen der Aufklärung hervorgeht.

Kultische Sprache in den Paulusbriefen Martin Vahrenhorst, 2008. Revision of the author's Habilitationsschrift. Kirchliche Hochschule Wuppertal 2007. The History of Jews and Judaism Alan T. Levenson, 2025-01-23. What are some of the most enduring and pernicious historical misconceptions about Jews and the practice and history of their faith? Examining many of the most widely held forms of anti-Semitic thinking, this addition to the Historical Facts and Fictions series addresses false beliefs about Jews and Judaism among them: that Jews in ancient Israel practiced Judaism, that Judaism opposes Christianity, that Jews are a race, and that Judaism thrived under Islam. Readers will gain an understanding of why a particular misconception rose and spread and the influence of the political, social and economic contexts of the time. Finally, an exploration of the most plausible accounts of what really happened provides readers with an informed understanding of historical facts.

Das Corpus Johanneum bei Irenäus von Lyon Bernhard Mutschler, 2006. English summary. How does the Asian bishop Irenaeus of Lyon respond to the Gnostic challenge? What is the role of Johannine theology in his answer and how does he allude to and explain Johannine verses or words? In giving a theological and philological commentary on the third book of *Adversus Haereses*, the author attempts to find an answer to these questions. In the first Christian approach to a systematic theology, the church father of the second century deals with the questions of the unity of God, Christ, creation, incarnation and salvation. In all these topics, Irenaeus bases his theories substantially on the *Corpus Johanneum* and Johannine theology. It is his opinion that the Gospel according to John, the Apocalypse and the Epistles of John were all written by John of Ephesus, the disciple of the Lord, as he calls him. German description: Im dritten Band seines hauptsächlich gegen valentinianische Erkenntnis (Gnosis) und gegen Markion gerichteten Hauptwerkes, es ist zugleich die erste Dogmatik der Kirche, zeigt der sudgallische Bischof von Lyon um 185 n. Chr. wie mit Hilfe des *Corpus Johanneum* wesentliche theologische Herausforderungen der Gnosis biblisch-theologisch beantwortet werden können.

werden können Dies betrifft hermeneutische Fragen nach Schrift und Tradition ebenso wie die zentralen Fragen nach Gott und nach Jesus Christus Thematisch wird dies anhand der Einheit Gottes seinem Schöpfersein der Inkarnation und der Soteriologie aufgezeigt Dabei ist Irenäus der erste Autor der mit hoher Wortlautgenauigkeit und unter ausdrücklichem Hinweis auf die Quelle zitiert und so als erster eine biblisch heilsgeschichtliche Theologie entwirft Bernhard Mutschler untersucht Aufbau und Einheit des dritten Buches sowie die verschiedene Reihenfolge der Evangelien bei Irenäus Er kommentiert alle bisher identifizierten sowie neu aufgefundenen Bezugnahmen auf das Evangelium nach Johannes die Johannesbriefe und die Johannesapokalypse *Frühes Christentum im antiken Strahlungsfeld* Wolfgang Speyer, 2007 English summary In this volume Wolfgang Speyer continues his studies of the relationship between antiquity and Christianity His goal is to make the differences as well as the common ground between the ancient polytheistic religions and Judaism and Christianity the monotheistic revealed religions easier to understand He shows the continuities as well as the breaks in the spiritual legacy of antiquity and Christianity since the late Middle Ages and explains why in his opinion separating late Christian antiquity and the early Middle Ages is wrong In philological historical systematic and philosophical essays the author assumes that man is intrinsically a homo religiosus and that religiousness therefore is also the source of philosophy and science German description Mit dem vorliegenden Band setzt Wolfgang Speyer seine Studien zum Verhältnis von Antike und Christentum in Form von Aufsätzen fort Sein Anliegen ist es die Unterschiede aber auch die Gemeinsamkeiten zwischen den polytheistischen Religionen des Altertums und den monotheistischen Offenbarungsreligionen Judentum und Christentum verständlicher zu machen Er zeigt sowohl Kontinuitäten als auch Brüche im geistigen Erbe von Antike und Christentum seit dem Spätmittelalter auf und verdeutlicht warum die Trennung von christlicher Späntike und frühem Mittelalter aus seiner Sicht falsch ist In philologischen historischen religionswissenschaftlichen und philosophischen Studien geht er dabei grundsätzlich davon aus dass der Mensch wesentlich ein homo religiosus die Religiosität also auch der Quellgrund für Philosophie und Wissenschaft ist *New Testament Textual Criticism: The Application of Thoroughgoing Principles* James Keith Elliott, 2010-12-17 J K Elliott has been identified as one of the main exponents of so called thoroughgoing textual criticism In this collection of fifty seven of his essays from the past forty years are articles on methodology as well as on praxis with a selection of important textual variants including some of especial interest for exegesis Also included are several essays on textual criticism which emphasise its relevance for the discussion of the synoptic problem and there are also a number of assessments of printed editions of the Greek New Testament A bibliography of Elliott's writings is appended Those interested in the New Testament text and in Greek manuscripts as well as scholars working on the history of exegesis or the Greek language which thoroughgoing criticism encourages will find this collection of value The selection will enable readers to have an overview of Elliott's contribution to the discipline **Christusbekenntnis und Jesusüberlieferung bei Paulus** Detlef Häusser, 2006 English summary Detlef Häusser examines the relationship between Jesus and Paul focusing on

Christology His work explores the theological and tradition historical relationship between Paul the early Christian tradition of confession and the tradition handed down from Jesus The pre Pauline Christology was especially able to establish a connection to what Jesus taught about himself It is likely that Paul first became familiar with important traditions in Damascus and Jerusalem and not in Antiochia In addition to the Damascus event early church traditions formed part of a strong basis for Pauline Christology Thus in Christology there is a remarkable theological agreement as well as a continuity in the history of tradition from Paul to the Apostles before him and even to Jesus himself German description Detlef Hausser untersucht das Verhältnis von Jesus und Paulus im Hinblick auf die Christologie als ein zentrales Thema der paulinischen Theologie und der Jesusüberlieferung Es geht dabei um die theologische und traditionsgeschichtliche Beziehung von Paulus zur urchristlichen Bekenntnistradition und zur Jesusüberlieferung Der Autor vertritt die These dass über beide Grossen eine Traditionslinie von Jesus zu Paulus besteht Nach einer Reflexion über geeignete Kriterien zur Identifizierung von Tradition innerhalb literarischer Kontexte werden vier christologisch zentrale Texte untersucht 1 Korinther 15 3ff Römer 1 3 4 Philipper 2 6 11 und Galater 4 4 6 Indem Paulus urchristliche Bekenntnisse und katechetische Texte rezipierte die deutlich von Jesusüberlieferung beeinflusst sind besteht eine traditionsgeschichtliche Kontinuität zu Jesus selbst Die vorpaulinische Christologie konnte insbesondere an Jesu Selbstbekenntnisse anknüpfen Entsprechende Traditionen sind sehr früh entstanden und Paulus durfte sie schon in Damaskus und Jerusalem und nicht erst in Antiochien kennengelernt haben Urkirchliche Traditionen bilden neben dem Damaskusereignis eine entscheidende Grundlage der paulinischen Christologie In der Christologie ist deshalb sowohl eine bemerkenswerte theologische Sachkongruenz als auch eine traditionsgeschichtliche Kontinuität von Paulus zu den Aposteln vor ihm und zu Jesus selbst festzustellen *The Origins of Pauline Pneumatology* Finny Philip, 2005 Finny Philip inquires into Paul's initial thoughts on the Holy Spirit Paul's conviction that he was called to be an apostle to the Gentiles and that God bestowed the Spirit upon the Gentiles apart from Torah obedience is the basis for any inquiry on this subject Central to Philip's argument is Paul's conviction that God graciously endowed his Gentile converts with the gift of the Spirit an understanding that is rooted primarily in his conversion experience and secondarily in his experience with and as a missionary of the Hellenistic community in Antioch In examining the range of expectations of the Spirit that were present in both Hebrew scripture and in the wider Jewish literature the author comes to the conclusion that such a concept is rare and that it is usually the covenant community to which the promise of the Spirit is given Furthermore Paul's own pre-Christian convictions about the Spirit a result of his own self-perception as a Pharisee and persecutor of the church display continuity between his thought patterns and those of Second Temple Judaism Paul's Damascus experience was an experience of the Spirit His experience of the glory of God in the face of Jesus Christ 2 Cor 3 1 4 6 provided him with the belief that there was now a new relationship with God which was possible through the sphere of the Spirit In addition Paul was influenced by the Hellenists whose theological beliefs included the perception of the church as the eschatological

temple in which the Spirit of God is the manifest presence of God It is in these notions that one may trace the origins of Paul's thoughts on the Holy Spirit *Lutherische und neue Paulusperspektive* Michael Bachmann, Johannes Woyke, 2005 English summary Recent research on Paul has received new and important stimuli from the Anglo Saxon world influenced above all by K Stendahl E P Sanders and J D G Dunn In this volume Protestant and Catholic exegetes examine three crucial issues Does Paul's rejection of a justification which originates in works of the law indicate a criticism of justification by one's own good works or rather an opening of Judaism whose boundary markers are thus seen as not binding for Christian pagans Is German exegesis influenced too strongly by 16th century concepts leading to a certain amount of anti Judaism Is the controversy around the doctrine of justification really rooted in the New Testament itself German description Die jungere Paulusforschung hat im angelsächsischen Bereich wichtige neue Impulse bekommen E P Sanders bezweifelte dass das Bild des Judentums als einer durch aWerkgerechtigkeit charakterisierbaren Gemeinschaft zutreffend sei behauptete vielmehr eine von ihm durch den Terminus Bundesnomismus zusammengefasste jüdische Religionsstruktur K Stendahl kritisierte dass seit Augustin und Martin Luther die Theologie des Apostels Paulus primär unter der Vorgabe des introspective conscience of the West verstanden worden sei während J D G Dunn die paulinische Ablehnung einer Rechtfertigung aufgrund von Werken des Gesetzes nicht mehr als Angriff auf das Judentum interpretierte sondern als Hinweis auf die Nichtübernahme von jüdischen boundary markers Diese New Perspective on Paul ist im deutschsprachigen Raum wenig rezipiert worden und stösst hier auf erhebliche Skepsis Prominente evangelische und katholische Neutestamentler tragen in diesem Band wichtige Gesichtspunkte zu der Debatte bei J D G Dunn nimmt zu den einzelnen Aufsätzen Stellung Damit ist eine Voraussetzung für eine nüchterne Auseinandersetzung mit relevanten Paulustexten und für die weitere Diskussion um die Rechtfertigungslehre gegeben

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