

Messianic Exegesis Christological Interpretation Of The Old Testament In Early Christianity

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**Biblical Interpretation
in Early Christian
Gospels Volume 1** Thomas
R. Hatina 2006-04-23

This collection of essays is the second volume in a projected series of five volumes that gather together

recent research by leading scholars on the narrative function of embedded Jewish scripture texts (quotations or allusions) in early Christian Gospels. While the contributors employ a diverse range of methods, their research is directed towards considering the function of embedded scripture texts in the context of the Gospels as self-contained narratives written and read/heard in their early Christian settings. The essays are arranged according to their appropriate methodological categories.

From Messiah to Preexistent Son Aquila H. I. Lee 2009-08-01 How did the earliest Christians come to see Jesus as a divine and preexistent being alongside God? Aquila Lee proposes that the root of preexistent Son

Christology is to be found in early Christian exegesis of the two messianic psalms (the catalyst) in the light of Jesus's self-consciousness of divine sonship and divine mission (the foundation).

King and Messiah as Son of God Adela Yarbro Collins 2008-11-03 This book traces the history of the idea that the king and later the messiah is Son of God, from its origins in ancient Near Eastern royal ideology to its Christian appropriation in the New Testament. Both highly regarded scholars, Adela Yarbro Collins and John J. Collins argue that Jesus was called "the Son of God" precisely because he was believed to be the messianic king. This belief and tradition, they contend, led to the identification of Jesus as preexistent,

personified Wisdom, or a heavenly being in the New Testament canon. However, the titles Jesus is given are historical titles tracing back to Egyptian New Kingdom ideology. Therefore the title "Son of God" is likely solely messianic and not literal. King and Messiah as Son of God is distinctive in its range, spanning both Testaments and informed by ancient Near Eastern literature and Jewish noncanonical literature.

The Trial and Death of Jesus Geert van Oyen 2006 What is the significance of the trial and death of Jesus in the Gospel of Mark? In its annual meetings the Mark Group of the Society of Biblical Literature studied the trial of Jesus in 2003 and the death of Jesus in 2004. Both speakers and audience expressed the desire to bring some

of the papers together in book form. The current volume fulfills this wish. The contributions presented here represent an up to date expression of one of the most important themes in Markan exegesis. The editors use the metaphor of a prism to illustrate the two sections of the book. Like a concave prism spreading light, the first section presents a range of understandings of the meaning of the death of Jesus. Like a convex prism focusing light, the second section uses multiple methodologies to focus attention on the trial of Jesus, particularly the charge of blasphemy. The papers together raise questions, challenge common views, and interrelate themes that push Markan scholarship forward.

Biblical Interpretation

in Early Christian Gospels Thomas Hatina 2008-10-18 The second title in a proposed five-volume work; volume two, following on from the volume on Mark's Gospel, concentrates on Matthew's Gospel. Contributors consider the function of embedded scripture texts in the context of the Gospels written and read/heard in their early Christian settings. The project is wide ranging, with essays on the function of scripture in the compositional history of the gospels and the collection is broad in scope as a result of current interest in the integration of methods (especially historical and narrative ones). Advancements over the last 20 years in the study of genre and narrative criticism have left a void in the study of the function of embedded biblical texts

in the Gospels. This collection of essays will move the study of scripture within scripture forwards.

Messianic Exegesis

Donald H. Juel

2017-06-30 Christians proclaimed Jesus as Messiah throughout their exegesis and thereby defined their emerging community through the way they read

Scripture.--Joel Marcus "Catholic Bible Quarterly"

Reading the Gospel of John's Christology as Jewish Messianism

Benjamin Reynolds

2018-07-26 The essays in Reading the Gospel of John's Christology as Jewish Messianism: Royal, Prophetic, and Divine Messiahs seek to interpret John's Jesus as part of Second Temple Jewish messianic expectations.

The Gospel and the Gospels Simon J.

Gathercole 2022-08-11 A

robust scholarly defense of the distinctiveness of the canonical Gospels. Is there anything that makes the four New Testament Gospels different from other early Christian Gospels? The tendency among biblical scholars of late has been to declare the answer to this question no—that the Gospels of Matthew, Mark, Luke, and John were grouped together by happenstance and are defended as canonical today despite there being no essential commonalities between them. Simon Gathercole challenges this prevailing view and argues that there are in fact substantial differences of theological content between the New Testament Gospels and noncanonical Gospels. Gathercole shows how the Gospels of Matthew, Mark, Luke, and John

each include four key points that also formed the core of early Christian preaching and teaching: Jesus's identity as messiah, the saving death of Jesus, the resurrection of Jesus, and Scripture's foretelling of the Christ event. In contrast, most noncanonical Gospels—like the Gospel of Thomas, the Gospel of Truth, and Marcion's Gospel—only selectively appropriated these central concerns of early Christian proclamation.

Christ Is King Joshua W. Jipp 2015-12-01 Until recently, many scholars have read Paul's use of the word *Christos* as more of a proper name ("Jesus Christ") than a title, Jesus the Messiah. One result, Joshua W. Jipp argues, is that important aspects of Paul's thinking about Jesus'

messiahship have gone unrecognized. Jipp argues that kingship discourse is an important source for Paul's christological language: Paul uses royal language to present Christ as the good king. Jipp surveys Greco-Roman and Jewish depictions of the ideal king and argues for the influence of these traditions on several aspects of Paul's thought: king and law (Galatians 5-6; Romans 13-15; 1 Corinthians 9); hymning to the king (Colossians 1:15-20); the just and faithful king; the royal roots of Paul's language of participation "in Christ"; and the enthroned king (Romans 1:3-4; 1 Corinthians 15:20-28). Jipp finds that Paul's use of royal tropes is indeed significant. Christos is a royal honorific within Paul's letters, and Paul

is another witness to ancient discussions of monarchy and ideal kingship. In the process, Jipp offers new and noteworthy solutions to outstanding questions concerning Christ and the law, the *pistis* Christou debate, and Paul's participatory language.

Christ Among the

Messiahs Matthew V.

Novenson 2012-04-17

Recent scholarship on ancient Judaism, finding only scattered references to messiahs in Hellenistic- and Roman-period texts, has generally concluded that the word 'messiah' did not mean anything determinate in antiquity. Meanwhile, interpreters of Paul, faced with his several hundred uses of the Greek word for 'messiah,' have concluded that *christos* in Paul does not bear its conventional sense.

Against this curious consensus, Matthew V. Novenson argues in *Christ among the Messiahs* that all contemporary uses of such language, Paul's included, must be taken as evidence for its range of meaning. In other words, early Jewish messiah language is the kind of thing of which Paul's Christ language is an example. Looking at the modern problem of Christ and Paul, Novenson shows how the scholarly discussion of *christos* in Paul has often been a cipher for other, more urgent interpretive disputes. He then traces the rise and fall of "the messianic idea" in Jewish studies and gives an alternative account of early Jewish messiah language: the convention worked because there existed both an accessible pool of linguistic resources and

a community of competent language users. Whereas it is commonly objected that the normal rules for understanding *christos* do not apply in the case of Paul since he uses the word as a name rather than a title, Novenson shows that *christos* in Paul is neither a name nor a title but rather a Greek honorific, like Epiphanes or Augustus. Focusing on several set phrases that have been taken as evidence that Paul either did or did not use *christos* in its conventional sense, Novenson concludes that the question cannot be settled at the level of formal grammar. Examining nine passages in which Paul comments on how he means the word *christos*, Novenson shows that they do all that we normally expect any text to do to count as a messiah text. Contrary to much recent research,

he argues that Christ language in Paul is itself primary evidence for messiah language in ancient Judaism.

The Messianic Hope

Michael Rydelnik

2010-10-01 In *The Messianic Hope*, book six of the New American Commentary Studies in Bible & Theology series, Jewish Studies professor Michael Rydelnik puts forth a thesis that the Old Testament was intended by its authors to be read as a messianic primer. He explains at length how the text reveals significant direct messianic prophecy when read in its final form. Users will find this topical study an excellent extension of the long-respected New American Commentary series.

Messianic Exegesis

Donald Juel 1988

Professor Juel defends a simple thesis: "The

beginnings of Christian reflection can be traced to interpretation of Israel's scriptures, and the major focus of that scriptural

interpretation was Jesus, the crucified and risen Messiah." He therefore proceeds to demonstrate how certain Old Testament texts came to be applied to Jesus as Christ. He argues that the interpretative application of such texts to Jesus was part of the interior logic of Christianity.

Jesus the Messiah in the Hebrew Bible

Eugen J. Pentiu 2006 *JESUS THE MESSIAH IN THE HEBREW BIBLE* deals with the messianic texts found in the Hebrew Bible.

Shifting away from conventional paradigms, Eugen Pentiu develops a new way of understanding the presence of Christ in the Old Testament. His approach is ontological, based on

the view that Jesus the Messiah was pre-existent, and he appeared in manifold forms throughout the Hebrew Bible prior to his human incarnation in the New Testament. This book provides an accurate exegetical basis for reviewing the prophetic indicators-- "as well as the literary explications--"of the relationship between the Old Testament prophecy and the New Testament fulfillment of Jesus the Messiah. Intended as primarily a pastoral work, based on theology and biblical exegesis, it contains' homiletic outlines and samples. Also included are the church Fathers' writings on the most important issues of hermeneutics. This book is a work of exegesis and biblical theology entwined with pastoral guidance. It will be a useful tool for both ministers and

faithful in their quest of Christ in the Old Testament.

Messiah, the Healer of the Sick Lidija

Novakovic 2003 Even though it is a well-known axiom that the Davidic Messiah was expected neither to do miracles nor to be a healer, Jesus in the Gospel of Matthew is addressed with the messianic title "Son of David" almost exclusively within the context of his healing activity. Lidija Novakovic tries to uncover the rationale of this extraordinary connection and claims that it can be found in Matthew's own skillful biblical interpretation.

God's Judgment through the Davidic Messiah

Myongil Kim 2020-10-02

This dissertation examines the role of the Davidic Messiah, who is the agent of God's judgment in Romans

1:18–4:25. It may be summarized in two theses: First of all, the Davidic Messiah was expected in the Old Testament and the Second Temple Jewish writings, which establish the foundation for Paul's Davidic Messiah Christology in Romans. Second, the language in the role of the agent of God's judgment cannot be identified with the term faithfulness.

Studies in Hermeneutics, Christology and

Discipleship Richard N. Longenecker 2004

Jesus Christ in World History Jan A. B.

Jongeneel 2009 Based on the author's thesis (Th.D.)--Leiden University, 1971.

John 11-21 Mary L. Coloe 2021-12-24 Teaching and researching the Gospel of John for thirty years has led author Mary L. Coloe to an awareness of the importance of the wisdom literature to

make sense of Johannine theology, language, and symbolism: in the prologue, with Nicodemus, in the Bread of Life discourse, with Mary and Lazarus, and in the culminating "Hour." She also shows how the late Second Temple theology expressed in the books of Sirach and Wisdom, considered deuterocanonical and omitted from some Bible editions, are essential intertexts. Only the book of Wisdom speaks of "the reign of God" (Wis 10:10), "eternity life" (Wis 5:15), and the ambrosia maintaining angelic life (Wis 19:21)—all concepts found in John's Gospel. While the Gospel explicitly states the Logos was enfleshed in Jesus, this is also true of Sophia. Coloe makes the case that Jesus's words and deeds embody Sophia throughout the narrative. At the

beginning of each chapter Coloe provides text from the later wisdom books that resonate with the Gospel passage, drawing Sophia out of the shadows.

Matthew's Non-Messianic Mapping of Messianic Texts

Bruce Henning
2020-11-16 In Matthew's Non-Messianic Mapping of Messianic Texts, Bruce Henning challenges the popular description of Matthew's use of fulfillment language as Christological to the more general category "broadly eschatological" by exploring case studies which map a messianic image to Jesus' disciples.

[Biblical Interpretation in Early Christian Gospels Volume 1](#) **Thomas Hatina** 2006-06-23 This collection of essays is the second volume in a projected series of five volumes that gather together recent research by leading scholars on

the narrative function of embedded Jewish scripture texts (quotations or allusions) in early Christian Gospels. While the contributors employ a diverse range of methods, their research is directed towards considering the function of embedded scripture texts in the context of the Gospels as self-contained narratives written and read/heard in their early Christian settings. The essays are arranged according to their appropriate methodological categories.

Jesus is the Christ: The Messianic Testimony of the Gospels

Michael F Bird 2012-06-01 Explains the importance of the title and role of Messiah in each of the Gospels and argues that Christianity was a messianic movement rooted in its Jewish context. **Michael Bird**

engages the subject of the messianism of the four Gospels. While the title and role of 'Messiah' ascribed to Jesus in the Gospels has long been regarded as a late add on, a fabricated claim, or an insignificant feature, Bird argues in contrast that the messianic claims are the most significant for the portrayal of Jesus.

Early Narrative

Christology: The Lord in the Gospel of Luke C.

Kavin Rowe 2006-01-01

Luke alone among the Gospel authors uses kyrios (Lord) programmatically and expansively to narrate the identity of Jesus. This study is the first comprehensive analysis of Luke's unique and complex use of kyrios in the whole of his Gospel. Detailed attention to Luke's narrative artistry and his use of Mark demonstrates that

Luke has a nuanced and sophisticated christology centered on Jesus' identity as Lord. *Paul's Glory-Christology*

Carey C. Newman

1991-11-01 By using methodology developed in semantics, semiotics, and more generally, literary theory, Newman examines the origin and rhetoric of Paul's Glory-Christology through studying the tradition-history of Glory in the Bible, examining Paul's letters and mapping out the rationale of Paul's strategy.

Renaming Abraham's

Children Robert B.

Foster 2016-07-25

In this study, Robert B. Foster explores the intersection between the interpretation of Scripture and the construction of communal identities. He argues that in Rom 9, Paul applies prophetic texts from Malachi, Hosea, and

Isaiah to the story of Abraham's children in Genesis. These interpretive maneuvers enable Paul to extrapolate from the patriarchal narratives a specific construal of election: it is the ironic privilege of being simultaneously God's chosen and rejected people. This understanding of election he in turn applies to Gentile Christ-followers, the remnant, and all Israel in order to build for them an all-encompassing yet differentiated Abrahamic identity for the messianic age.

Writing With Scripture

Nathanael Vette

2022-02-24 Nathanael

Vette proposes that the Gospel of Mark, like other narrative works in the Second Temple period, uses the Jewish scriptures as a model to compose episodes and tell a new story. Vette

compares Mark's use of scripture with roughly contemporary works like Pseudo-Philo, the Genesis Apocryphon, 1 Maccabees, Judith, and the Testament of Abraham; diverse texts which, combined, support the existence of shared compositional techniques. This volume identifies five scripturalized narratives in the Gospel: Jesus' forty-day sojourn in the wilderness and call of the disciples; the feeding of the multitudes; the execution of John the Baptist; and the Crucifixion of Jesus. This fresh understanding of how the Jewish scriptures were used to compose new narratives across diverse genres in the Second Temple period holds important lessons for how scholars read the Gospel of Mark. Instead of treating

scriptural allusions and echoes as keys which unlock the hidden meaning of the Gospel, Vette argues that Mark often uses the Jewish scriptures simply for their ability to tell a story.

Abiding Words Alicia D. Myers 2015-04-01 A collection of essays by experts from around the world Like the other New Testament Gospels, the Gospel of John repeatedly appeals to Scripture (Old Testament). Preferring allusions and “echoes” alongside more explicit quotations, however, the Gospel of John weaves Scripture as an authoritative source concerning its story of Jesus. Yet, this is the same Gospel that is often regarded as antagonistic toward “the Jews,” especially the Jewish religious leaders, depicted within it. Features: Introduces

and updates readers on the question of John’s employment of Scripture Showcases useful approaches to more general studies on the New Testament’s use of Scripture, sociological and rhetorical analyses, and memory theory Explores the possible implications surrounding Scripture usage for the Gospel audiences both ancient and contemporary The Expression Son of Man and the Development of Christology Mogens Mueller 2014-10-20 'Son of Man' is practically the only self-designation employed by Jesus himself in the gospels, but is used in such a way that no hint is left of any particular theological significance. Still, during the first many centuries of the church, the expression as it was reused was given content, first literally as signifying Christ's

human nature. Later 'Son of Man' was thought to be a christological title in its own right. Today, many scholars are inclined to think that, in an original Aramaic of an historical Jesus, it was little more than a rhetorical circumlocution, referring to the one speaking. Mogens Müller's 'The Expression 'Son of Man' and the Development of Christology: A History of Interpretation' is the first study of the 'Son of Man' trope, which traces the history of interpretation from the Apostolic Fathers to the present, concluding that the various interpretations of this phrase reflect little more than the various doctrinal assumptions held by its interpreters over centuries.

Jesus' Cry From the Cross Holly J. Carey
2009-05-28 Using a

multi-level approach to Mark 15:34, and contra to the opinion of the majority of Markan scholarship, a contextual reading of Ps 22:2 does not serve to negate or dilute the presentation of Jesus as one in distress. Rather, such a reading enhances this aspect of his death by underscoring his identity as a Righteous Sufferer who experiences suffering but has the promise of vindication. The evidence that supports a contextual reading of the citation in the Markan narrative includes: (a) the importance of Jesus' impending resurrection/vindication and its foreshadowing; (b) the relatively consistent contextual use of the scriptures in the narrative prior to Mark 15:34; (c) the patterns of the textual and liturgical use of the psalms and the

presence of the motif of the Righteous Sufferer in Mark's socio-cultural milieu; (d) the presentation of Jesus as the Righteous Sufferer throughout the narrative; and (e) an exegesis of Mark 15:34 and the surrounding Markan passion-resurrection narrative with regard to the function of Ps 22 in the story of Jesus' death and resurrection. A test case of this argument is undertaken at the close of the book, when both Matthew and Luke's treatment of Ps 22 and other Righteous Sufferer language is considered, regarding their readings of Ps 22 in Mark as the earliest tangible evidence of the interpretation of this passage in his gospel. *The Way of the Lord* Joel Marcus 2004-11-09 The New Testament's messianic interpretation of the Old is an

important key to its theology. This book examines the way the author of the Gospel of Mark uses the Old Testament to convey the identity of Jesus. Studia Patristica. Volume XLIV Jane Baun 2010-05-05 Papers presented at the Fifteenth International Conference on Patristic Studies held in Oxford 2007 (see also Studia Patristica 45, 46, 47, 48 and 49). 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.

Royal Messianism and the Jerusalem Priesthood in the Gospel of Mark

Bernardo Cho 2019-04-18

Bernardo K. Cho investigates how Jewish messianism from the mid-second century BCE to the late first-century CE envisaged the proper relation between the

Israelite king and the Jerusalem priests in the ideal future, and then proceeds to describe how the Gospel of Mark addresses this issue in depicting Jesus. Cho responds to claims that the Markan Jesus regards the kingdom of God as fundamentally opposed to the ancient Levitical system, and argues that, just as with most of its related Jewish literature, the earliest Gospel assumes the expectation that the royal messiah would bring the Jerusalem institution to its eschatological climax. But Mark also depicts Jesus's stance towards the priests in terms of a call to allegiance and warning of judgement. Cho concludes that the Markan Jesus anticipates the destruction of the Jerusalem temple because the priests have rejected Israel's end-time ruler and thus

placed themselves outside the messianic kingdom.

Monotheism and Christology in Greco-Roman Antiquity

2020-08-25 Matthew V. Novenson, ed., *Monotheism and Christology in Greco-Roman Antiquity* is a collection of state-of-the-art essays by leading scholars on views of God, Christ, and other divine beings in ancient Jewish, Christian, and classical texts.

Text to Text Pours Forth Speech Robert L. Brawley 1995-12-22 "An excellent contribution to the developing study of intertextuality in biblical studies." -- *Religious Studies Review* "... a 'must' read for Luke-Acts scholars..." - *Theology Today* "Makes important contributions to the study of Luke and Acts, biblical studies generally, and the

growing body of literature on theory and method in biblical criticism... [A] fine and provocative piece of work." -- R. Alan Culpepper, Baylor University "This book makes a valuable contribution to the study of intertextuality..." -- Themelios

The Early Christian Community Douglas A. Hume 2011 Douglas A. Hume offers a narrative ethical reading of the passages depicting the early Christian community in Acts (2:41-47 and 4:32-35). He begins with a methodological exploration of how contemporary scholars may examine the impact of biblical narratives upon reader's moral imaginations. Given the presence of friendship language in Acts, the work subsequently launches into an

examination of this idiom in Greco-Roman philosophical and literary works by Aristotle, Plutarch, Diogenes Laertius, and Iamblichus. The author then proceeds to an exegetical examination of how friendship language is employed by Luke in the narrative summaries of Acts. This ethical reading of the Acts 2:41-47 and 4:32-35 incorporates multiple features of narrative criticism and asks such wide ranging questions as the use of emotion, point of view, and characterization to shape the reading audience's perception of God, the early Christian community, and other characters within the story of Luke-Acts. This study has implications for biblical studies, practical theology, and contemporary understandings of ecclesiology.

Writing the Gospels
Catherine Sider Hamilton
2019-02-21 In this book prominent biblical scholars engage with Francis Watson's most striking arguments on the creation of the gospels. Their contributions focus in particular on his argument for a fourfold gospel rather than four separate gospels, his argument against Q but for an early sayings collection, and on the larger landscape of Jesus studies, gospel reception and interpretation. The contributors ask whether, and in what ways, Watson's reorientation of gospel studies is successful, and explore its implications for research. Leading scholars including Jens Schröter, Margaret Mitchell, Richard Bauckham and many others provide a close critical

and creative engagement with Watson's work. More than merely a critical review of Watson's writing, this book carries forward his work with fresh treatments and provides an essential volume for students and scholars seeking to understand the landscape of gospel studies and to explore new directions within it.

Aspects of Coherency in Luke's Composite

Christology Daniel Gustafsson 2022-03-18

Messiah and Scripture J. Thomas Hewitt 2020-07-27

The Oxford Handbook of the Psalms William P. Brown 2014-05 An indispensable resource for students and scholars, *The Oxford Handbook of the Psalms* features a diverse array of essays that treat the Psalms from a variety of

perspectives. Classical scholarship and approaches as well as contextual interpretations and practices are well represented. The coverage is uniquely wide ranging.

The Firstborn Son in Ancient Judaism and Early Christianity Kyu Seop Kim 2019-01-28 This book offers a study of the meaning of the firstborn son in the New Testament paying specific attention to the concept of primogeniture in the Old Testament and Jewish literature.

Witnesses of the Messiah Stephen Pimentel 2002 Stephen Pimentel brings Luke's vision of the early Church to life, showing how God's actions in salvation history find their fulfillment in the Body of Christ.