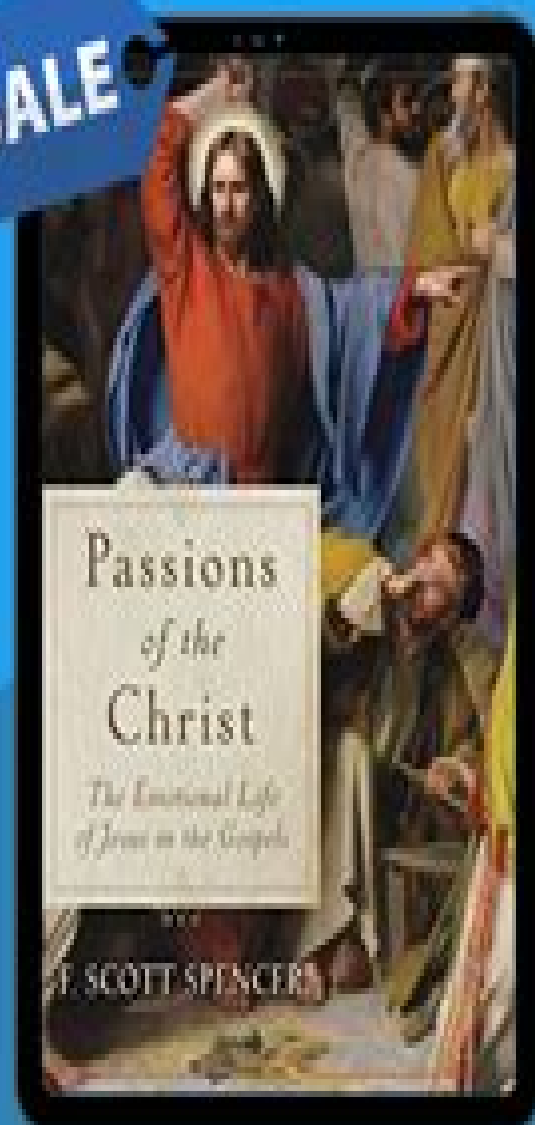


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Passion Narratives and Gospel Theologies Frank Matera,2001-06-28 Although the passion narratives of the synoptic gospels can be read as free standing narrative each one of them is the goal and climax of the Gospel story that precedes it In Passion Narratives and Gospel Theologies Frank Matera describes the intimate relationship between the theology of each of the synoptic gospels and its passion narrative Matera s study of the Markan passion narrative in light of the Gospel s theology shows that no one can confess that Jesus is the Son of God until he or she acknowledges Jesus as the crucified Messiah and no one can be Jesus disciple unless he or she accepts the scandal of the cross While the Gospel of Matthew continues to develop the great themes of Mark s gospel Matera argues that its passion narrative manifests a distinctive ecclesiological and ethical outlook in light of its unique gospel theology Finally Matera demonstrates how the Lukan passion narrative by presenting Jesus as a model of innocent suffering also contains a distinctive outlook in light of its gospel theology God s righteous suffer afflictions by trial and persecution Comprehensive in scope and clearly written Passion Narratives and Gospel Theologies provides a much needed introduction to the synoptic passion narratives and the theology of each evangelist It will be welcome by students and pastors

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The Passion of Jesus in the Gospel of Matthew Donald Senior,1990 The Word of the cross is a living word crying out for reinterpretation as life takes new shape and expression Reinterpreting the Gospel was particularly compelling for Matthew s church because his Christians lived in a time of profound transition The Passion of Jesus then was not simply a story of suffering out of the past but a point of identification for the Christians of Matthew s own time For us twentieth century Christians who also know the peculiar suffering and hope of living in an age that is both dying and being born the Passion of Jesus according to Matthew has special meaning The

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 sources available for historical Jesus research are in the Gospels themselves when interpreted in their early Jewish setting
 their picture of Jesus is more coherent and plausible than are the competing theories offered by many modern scholars So
 argues Craig Keener in *The Historical Jesus of the Gospels* In exploring the depth and riches of the material found in the
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 masterfully uses a broad range of evidence from the early Jesus traditions and early Judaism to reconstruct a fuller portrait of
 the Jesus who lived in history

Becoming John Kari Syreeni, 2018-10-18 In this new analysis of the Gospel of John Kari
 Syreeni argues that the gospel is a heavily reworked edition of an earlier Johannine work and that the original did not include
 Jesus' passion Syreeni theorizes that the original gospel ended at Chapter 12 with the notion of Jesus' disappearance from the
 world and that the passion narrative was incorporated by a later editor freely using the existing gospels of Mark and
 Matthew Syreeni suggests that the letters of John written after the predecessor gospels but before the final edition reveal a
 schism in the Johannine community that was caused by the majority faction's acceptance of Jesus' death and resurrection as it
 was then recorded in the new gospel By exploring the gospel's different means of legitimizing the passion story such as the
 creation of the Beloved Disciple to witness Jesus' passion and the foreshadowing of the resurrection of Jesus in the miracle of
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Sermons for the Christian

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, 1872 *Irony in the Matthean Passion Narrative* In Hee C. Berg, 2014 Irony is a rhetorical and literary device for revealing
 what is hidden behind what is seen This book provides a history of different definitions of irony from Aristophanes to Booth
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 Matthean Passion Narrative

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