

**Sparsa collecta, Part 3.
Patristica, Gnostica, Liturgica**

W. C. van Unnik

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A critical and exegetical commentary on the second epistle to the Corinthians. 1. Introduction and commentary on II Corinthians I - VII Margaret E. Thrall, 2000-11-21 Whether the Second Epistle of Paul to the Corinthians is a single document or a compilation of two or more and the question of Paul's relations with the Corinthian church between the despatch of the First and the composition of the Second letter or letters have been matters of debate since the eighteenth century Margaret Thrall's commentary engages with these and all the other issues associated with 2 Corinthians There follows a detailed verse by verse exegesis of chapters 1-7 which attempts to understand the viewpoint of the original readers of the text as well as Paul's own This volume covers many of Paul's writings which have evoked considerable scholarly interest in recent years This is an exemplary addition to the ICC series

Strangers in the Light Torrey Seland, 2021-09-20 The author of the present work wants to throw new light on the intended readers of 1 Peter by investigating what it could possibly mean that they were to live as Strangers in the Light It is argued that the author of 1 Peter considers his readers as living a life influenced by social circumstances very much comparable to those of the Diaspora proselytes to Judaism Hence similar discussions in Jewish Diaspora works can illuminate his descriptions and exhortations Among these Diaspora works the works of Philo of Alexandria should be drawn into the discussions in a much more comprehensive way than has been done so far In addition to a study of the role of Silvanus in the making of the letter this volume contains four studies that carry out what the author calls philonic readings of central issues of 1 Peter 2:5-11 The study will demonstrate the usefulness of Jewish diaspora works for understanding the social life of the early Christians

The Trial of St. Paul Harry W. Tajra, 2010-12-01 Reading Lucke-Acts in Its Mediterranean Milieu Charles H. Talbert, 2003-01-01 This book begins by offering a reading of the theological views of Luke Acts in terms of Peter J Rabinowitz's authorial audience and closes with reflections on how one might assess the historical value of Acts

New Readings in John Johannes Nissen, Sigfred Pedersen, 2004-10-27 This collection offers new studies on classical and modern problems in relation to the Fourth Gospel There are essays on John and the Synoptics and on John and the Qumran Scrolls Other essays present new literary approaches such as the question of the implied reader biblical imagery and irony and sectarianism Central theological issues are discussed including the problem of anti-Judaism the interpretation of the death of Jesus the concept of mission the relation between community and ethics and the understanding of God in the Johannine writings

Divine Initiative and the Christology of the Damascus Road Encounter Timothy W. R. Churchill, 2010-04-28 The Damascus road encounter between Jesus and Paul is foundational to understanding the early development of Christology and indeed Christianity since it is the first appearance of the post-ascension Jesus contained in the earliest Christian literature This study examines the encounter as it is described in Paul's epistles and the book of Acts Since Paul interprets his experience within the Jewish tradition this study begins with a survey of epiphany texts in the Old Testament and other ancient Jewish literature This reveals two new categories for appearances

of God angels and other heavenly beings Divine Initiative and Divine Response This survey also finds two distinct patterns of characterization for God and other heavenly beings These findings are then applied to Paul s accounts of his Damascus road encounter Paul depicts the encounter as a Divine Initiative epiphany This conclusion is significant since it argues against the current view that the encounter was a merkabah vision Paul s Christology in the Damascus road encounter is also significant since Jesus is characterized as divine Such divine characterization is not typical for heavenly beings in first century CE epiphany texts Thus a high Pauline Christology appears to be present at a very early point The three accounts of the Damascus road encounter in Acts also fit the pattern of Divine Initiative not merkabah and exhibit the high Christology of Paul s accounts In fact the three accounts in Acts are shown to form an intentionally increasing sequence culminating in the revelation that Paul was called to be an apostle by Jesus himself on the Damascus road *The Acts of Thomas*

Klijn,2003-07-01 This is the second edition of a book published as long ago as 1962 The at that time relatively young Dr A F J Klijn was brought up in the school of W C van Unnik and G Quispel both in Utrecht In his book about the Acts of Thomas he tried to demonstrate that this work cannot be reckoned among the Gnostic writings but belongs to the early Syriac or rather Eastern Christian tradition In the last decades much has been written about Syriac Christianity which made it necessary to rewrite the original introduction of this book The commentary has mainly been left as it was although many additions have been made to its great number of valuable references **Canonical Texts** Rein Fernhout,1994 This book introduces a new approach to the comparative study of sacred texts here the Christian Bible the Islamic Koran the Hindu Veda and the Buddhist Tipiaka The author demonstrates that in spite of their great differences these works show a fundamental analogy Considered as canonical within their own religious context each text possesses absolute authority in comparison with other authoritative texts from their respective religious traditions This fundamental analogy allows one to describe the growth and history of these canons step by step as a process that takes place in analogous phases that are clearly distinguishable The author follows a strictly phenomenological method he tries to understand the development of these canons in terms of a potential that lies within the phenomena themselves i e the texts while refraining in any way from assessing their claim to absolute authority In part I the author describes the development from the revelation of the texts to a climax with respect to reflection on the canons This climax has been reached in all four cases Part II investigates the crisis that these canons are currently undergoing as a consequence of the modern intellectual climate Can we expect that this crisis will be overcome by the canons And if so will they be in a position of mutual exclusion or will they form a sort of unity such as for example the Old and New Testament in the Christian Bible Finally the author traces what the religions themselves have postulated about the future of their respective canons The result is surprising the current crisis is only faint reflection of what according to age old predictions awaits the canons in the future **Christology, Controversy and Community** David G. Horrell,Christopher M.

Tuckett,2000-09-12 This collection of essays by an international team of prominent New Testament scholars is in honour of

David Catchpole recently retired from his position as the Saint Luke's Foundation Professor of Theological Studies at the University of Exeter UK. The essays represent a range of approaches and topics connected together by a focus on various kinds of christological claim whether by the historical Jesus in the Q tradition, John Paul or the synoptics and their connection with controversy and the construction of early Christian community. The contributors are Stephen Barton, Peder Borgen, Richard Burridge, Marinus de Jonge, James Dunn, Earle Ellis, Birger Gerhardsson, Michael Goulder, Morna Hooker, John Kloppenburg, Verbin, Robert Morgan, John Painter, Ronald Piper, Peter Richardson, Christopher Rowland, Graham Stanton, N. T. Wright and the editors.

Peoples and Places Matthew Hirt, 2022-05-27

Jesus's final command to his disciples was to make disciples of all nations. But who are the nations? How do we know we are being obedient to the task? Do our current lists of ethnolinguistic people groups sufficiently answer the question? For the last fifty years, missiologists and missionaries have discussed this topic, but much of the conversation has been focused on definitions that give little attention to biblical theology. When we explore how the Bible describes the nations, we find some other categories that have been overlooked, forgotten, or set aside in the development of missions strategy. Geography is one of these categories. However, this is not simply bringing current geo-political entities back into our missions strategy. Instead, Matthew Hirt is calling on missiologists, missions researchers, and missionaries on the field to discover how people groups identify their own geographies and in turn how that geography contributes to a people group's identity.

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