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Synagogue A  
Critical Analysis  
Of Current  
Research  
**Reconstructing  
The First  
Century  
Synagogue  
A Critical  
Analysis Of  
Current  
Research**

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*The Jews of*

*Italy:*

*Antiquity*

*describes the*

*history of the*

*Jewish*

*presence on*

*the peninsula*

*during the*

*first seven*

*centuries,*

*from the days*

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*of the*  
Synagogue A  
Maccabees to  
Critical Analysis  
Pope Gregory  
Of Current  
Research  
the Great.

*This is a  
comprehensive  
study of the  
literary  
function of  
prayer in Luke-  
Acts,  
employing*

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Research

*narrative  
critical  
methodology  
and focusing  
on the theme's  
relation to  
Luke's histori  
ographical  
aims Holmas  
asserts that  
the  
distribution*

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The First Century  
of strategical  
Synagogue A  
ly-placed  
Critical Analysis  
prayer notices  
Of Current  
and prayers  
Research  
throughout  
Luke-Acts  
serves a  
twofold  
purpose.

First, it is  
integral to  
Luke's project

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*of*

Synagogue A  
authenticating  
Critical Analysis  
the Jesus-  
Of Current  
movement as  
Research

*accredited by  
Israel's God.*

*Holmas shows  
that Luke  
presents a  
consistent  
pattern of  
divine*

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Synagogue A  
Critical Analysis  
Of Current  
Research

*affirmation  
and  
redemption  
attending the  
tenacious  
prayers of the  
faithful ones  
throughout  
every major  
phase of his  
narrative - in  
turn*

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*demonstrating  
Synagogue A  
continuity  
Critical Analysis  
with the pious  
Of Current  
Israel of the  
Research  
past.*

*Secondly, most  
importantly  
the 'ultimate'  
purpose of  
Luke's  
emphasis on  
prayer is*



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## The First Century

*didactical. In  
Luke's gospel  
Jesus summons  
his disciples  
(and*

*implicitly his  
readers) to  
confident and  
persistent  
prayer before  
the Eschaton,  
assuring them*

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of God's  
Synagogue A  
Critical Analysis  
Of Current  
Research

Luke's  
historical  
account as a  
whole provides  
narrative  
reinforcement  
of this  
affirmation.

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*Just as God  
Synagogue A  
has been  
Critical Analysis  
Of Current  
Research  
consistent in  
responding to  
the diligent  
prayers of his  
faithful ones  
in recent  
history,  
satisfying and  
fulfilling  
Israel's hopes*

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*for redemption  
in the Jesus  
movement, he  
will assuredly  
secure*

*ultimate  
vindication at  
the end of  
time for those  
who persist in  
prayer. It was  
formerly the*

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Synagogue A  
Critical Analysis  
Of Current  
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*Journal for  
the Study of  
the New  
Testament  
Supplement, a  
book series  
that explores  
the many  
aspects of New  
Testament  
study  
including*

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*historical  
Synagogue: A  
perspectives,  
Critical Analysis  
social-  
Of Current  
scientific and  
Research  
literary*

*theory, and  
theological,  
cultural and  
contextual  
approaches.*

*The Early  
Christianity*

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*in Context*

*Synagogue A*  
series, a part  
of *JSNTS*,  
examines the  
birth and

development of  
early

*Christianity*  
up to the end  
of the third  
century CE.

The series

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The First Century

*places*

*Synagogue A  
Christianity  
Critical Analysis  
in its social,  
Of Current  
cultural,  
Research  
political and*

*economic  
context.*

*European*

*Seminar on*

*Christian*

*Origins and*

*Journal for*



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*the Study of  
Synagogue A  
the Historical  
Critical Analysis  
Jesus*

*Of Current  
Research  
Supplement are  
also part of*

*JSNTS.*

*A Land Like*

*Your Own*

*explores the*

*ways the Bible*

*has reused*

*previous*

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The First Century  
traditions and  
Synagogue A  
has  
Critical Analysis  
subsequently  
Of Current  
been reused by  
Research  
both Jews and  
Christians.

The ten essays  
included cover  
a broad range  
of topics in  
the Hebrew  
Bible, the New

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Testament, and  
Synagogue A  
subsequent  
Critical Analysis  
traditions,  
Of Current  
but they all  
Research  
highlight the  
many ways in  
which the  
traditions  
associated  
with Israel  
have impacted  
communities. A

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*Land Like Your*  
*Synagogue A*  
*Own will*  
*Critical Analysis*  
*Of Current*  
*Research*  
*involved in*  
*biblical*  
*studies*  
*(students and*  
*scholars*  
*alike) through*  
*its wide-*  
*ranging array*

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*of topics,  
highlighting  
how  
interconnected  
the many  
biblical  
studies  
subdisciplines  
truly are.*

*Revised and  
expanded  
thesis (Ph.D.)*

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The First Century  
– Duke  
University,  
Durham, NC,  
2008.

*This volume  
gathers for  
the first time  
all of the  
primary source  
material on  
the early  
synagogues up*

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The First Century  
*through the*  
Synagogue A  
Second Century  
Critical Analysis  
C. E. Each  
Of Current  
Research  
entry contains  
bibliographic  
citations and  
interpretative  
comments. An  
Introduction  
frames the  
current state  
of synagogue

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Synagogue A  
Critical Analysis  
Of Current  
Research

*research,  
while  
extensive  
indices allow  
for easy  
location of  
specific  
allusions.*

*An Early  
History of the  
Jesus  
Tradition as*



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Material  
Synagogue A  
Artifact  
Critical Analysis  
Christian  
Of Current  
Research  
Origins and  
Hellenistic

Judaism

Synagogues in  
Germany

The Origin and  
Meaning of  
Ekklēsia in  
the Early

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*Jesus Movement  
Synagogue A  
Deuteronomy  
Critical Analysis  
and  
Christology in  
the Gospel of  
Matthew  
The Gospel of  
John in  
Christian  
History,  
(Expanded  
Edition)*

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*Ancient  
Synagogue A  
Critical Analysis  
Of Current  
Research*  
*Seating  
Capacities  
A Land Like*

*Your Own*

**This  
beautifully  
illustrated  
volume looks  
at the spaces  
created by and**

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for Jews in  
Synagogue A  
areas under  
Critical Analysis  
the political  
Of Current  
or religious  
Research  
control of

Muslims.

Covering  
regions as  
diverse as  
Central Asia,  
the Middle  
East, North

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**Africa and  
Spain, it asks  
how the**

**critical analysis  
of current  
architecture  
research**

**of synagogues**

**responded to**

**contextual**

**issues and**

**traditions,**

**and how these**

**contexts  
influenced the**

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**design and  
evolution of  
synagogues. As  
well as  
revealing how  
synagogues  
reflect the  
culture of the  
Jewish  
minority at  
macro and  
micro scales,**

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Synagogue A  
Critical Analysis  
Of Current  
Research

**from the city  
to the  
interior, the  
book also  
considers  
patterns of  
the  
development of  
synagogues in  
urban contexts  
and in  
connection**

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Synagogue A  
Critical Analysis  
Of Current  
Research

**with urban  
elements and  
monuments.  
Most  
interpreters  
of 1, 2, 3  
John believe  
that the  
author's  
opponents  
(called  
"antichrists"),**



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Critical Analysis  
Of Current  
Research

**“deceivers”,  
and “false  
prophets”)  
advocated  
gnostic or  
progressive  
doctrines that  
denied or  
downplayed the  
humanity of  
Jesus Christ  
and the**

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**importance of  
ethical  
behaviour, and  
eventually  
split the  
Johannine  
community.  
Against this  
consensus,  
Streett argues  
that the  
opponents are**

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former Jewish-  
Christians who  
have left the  
community to  
return to the  
synagogue  
after

renouncing

their belief

that Jesus is

the Jewish

Messiah.

**Messiah.**

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Critical Analysis  
Of Current  
Research

**Bernhard Lang,**  
known for his  
contributions  
over several  
decades to  
biblical  
anthropology,  
offers in this  
volume a  
selection of  
essays on the  
life and

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Synagogue A

**literature of  
the ancient  
Hebrews. The**

**subjects range  
from the**

**Hebrew God,  
the world-view  
of the Bible,**

**and the  
formation of  
the scriptural  
canon, to**

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**peasant  
poverty,  
women's work,  
the good life,  
and prophetic  
street  
theatre. The  
stories of  
Joseph,  
Samson, and  
the expulsion  
from Paradise**

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are told, and  
Synagogue A  
in a departure  
Critical Analysis  
from the Old

Testament, the  
Of Current  
priestly  
Research

origins of the  
Eucharist are  
considered.

Insight into  
the Hebrew  
mentality is  
facilitated by

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**the  
arrangement of  
the essays,  
reflecting the  
three strata  
of the ancient  
society: the  
peasants, with  
their common  
concerns of  
fertility and  
happiness;**



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Synagogue A  
Critical Analysis  
Of Current  
Research

**warriors,  
their martial  
pursuits, and  
the divine  
Lord of War;  
and the wise -  
prophets,  
priests, and  
sages.**

**In Synagogues  
in the Works  
of Flavius**

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**Josephus,  
Andrew Krause  
examines the h  
istoriographic  
al tendenz and  
spatial  
rhetoric of  
Flavius  
Josephus, in  
order to  
clarify how  
his writings**

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may be used  
responsibly in  
the

Synagogue: A  
Critical Analysis  
Of Current  
Research

reconstruction  
of first-  
century

synagogues.

In Waters of  
the Exodus,  
Nathalie

LaCoste

examines the

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Diasporic  
Jewish  
community in  
Ptolemaic and  
Roman Egypt  
and their  
relationship  
to the hydric  
environment  
through a  
close study of  
four

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Critical Analysis  
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Research

**rewritings of  
the exodus  
narrative.  
Memories of  
Jesus in  
Place,  
Pilgrimage,  
and Early Holy  
Sites Over the  
First Three  
Centuries  
Traditions of**

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Synagogue A  
Critical Analysis  
Of Current  
Research

**Israel and  
Their  
Reception  
Cultural,  
Social, and  
Historical  
Contexts  
Prayer and  
Vindication in  
Luke - Acts  
Invention of  
the First-**

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Century  
Synagogue A  
Critical Analysis  
Of Current  
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**Century  
Synagogue  
Jewish  
Experiences  
with Water in  
Ptolemaic and  
Roman Egypt  
2007 - 2008  
The Theme of  
Prayer within  
the Context of  
the**

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Synagogue A  
Critical Analysis  
Of Current  
Research

**Legitimizing  
and Edifying  
Objective of  
the Lukan  
Narrative**

The theme of divine speech appears at the opening of the Hebrews (1.1-2) and recurs throughout the book, often in contexts suggesting connections to other areas of



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scholarly interest  
(christology,  
soteriology, cosmology,  
and the writer's  
understanding of the  
nature of his  
discourse). Griffiths  
begins with a  
consideration of the  
genre and structure of  
Hebrews (offering a  
new structural  
outline), concluding  
that Hebrews

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constitutes the earliest  
extant complete

Christian sermon and  
consists of a series of  
Scriptural expositions.

Griffiths then turns to  
consider Hebrews'  
theology of divine  
speech through an  
exegetical analysis of  
eight key passages  
(with particular  
attention to the  
writer's use of the

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terms *logos* and *rhema*), and finds that, for the writer, God's speech is the means by which the place of divine rest is accessed, and is supremely expressed in the person of his Son. Griffiths concludes that the writer presents his sermon as communicating the divine word and

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effecting an encounter between his hearers and the God who speaks. Analysis of the exegetical data shows that Hebrews presents God's word, which finds full expression in the incarnate Christ, as the central means by which salvation is made available and the place of divine rest is accessed. The study

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finds that the terms  
logos and rhema are

used with a high

degree of consistency

to signify forms of

divine speech, logos

usually signifying

verbal revelation (and

three times specifically

identifying the

author's own

discourse) and rhema

typically signifying

non-verbal revelation

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in the cosmos. The investigation leads to the ultimate conclusion that the author believes that, through his discourse, he himself communicates that divine word and effects an encounter between his hearers and the God who speaks.

An exploration of  
literary and

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archaeological  
primary materials and  
evidence available to  
draw conclusions on  
the forms and  
functions of the  
'synagogue' in the first  
century CE.

In *Invention of the  
first-century  
synagogue*, Lidia D.  
Matassa critically  
reevaluates the  
scholarship

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surrounding the identification of first-century synagogues at five key sites: Delos, Jericho, Herodium, Masada, and Gamla. These sites are consistently used in modern scholarship as comparators for all other early synagogues. Matassa reviews the scholarly discourse concerning



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each site, inspects each site, and examines the excavation reports in conjunction with a thorough analysis of the literary and epigraphic evidence.

She uncovers misunderstandings of the site remains by previous scholars and concludes that excavators incorrectly identified synagogues

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at Delos, Jericho,  
Masada, and

Herodium. After a  
clear review of the  
material evidence,  
Matassa concludes  
that the identification  
of a synagogue at  
Gamla may be  
correct.--Back cover.  
It has often been  
observed that Jesus'  
filial obedience is an  
important Matthean

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theme. In this work the author argues that the articulation of Jesus as Son of God in Matthew is significantly influenced by the Deuteronomic concept of obedient sonship. After noting the complexities of Matthew's use of Scripture – including the subtle ways he engages texts –

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Deuteronomy's pervasive influence in ancient Judaism and Christianity is considered. It is argued that the requirement of Israel's covenantal obedience as God's son(s) is a major concern in Deuteronomy, as well as in other Jewish and Christian texts that

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appear to echo Deuteronomy. Indeed, it is argued that a pattern can be detected in which the sonship of Israel is invoked either to summon Israel to obedience, or to rebuke the nation for disobedience. The author concludes that the necessity of Israel's obedient

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sonship is an important part of Matthew's interpretive milieu that derives ultimately from Deuteronomy, and our understanding of Matthean Christology is greatly enhanced when viewed in this context. This study may further help us understand why Matthew's concern

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with obedient sonship  
applies not only to  
Jesus uniquely, but  
also to the early  
Christian community.

Since the early 4th  
century, Christian  
pilgrims and visitors to  
Judea and Galilee have  
worshipped at and  
been inspired by  
monumental churches  
erected at sites  
traditionally connected

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with the life and ministry of Jesus of Nazareth. This book examines the history and archaeology of early Christian holy sites and traditions connected with specific places in order to understand them as interpretations of Jesus and to explore them as instantiations of memories of him.



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Synagogue A  
Critical Analysis

Ryan's overarching aim is to construe these places as instantiations of what historian Pierre Nora has called "lieux de mémoires," sites where memory crystallizes and, where possible, to track the course and development of the traditions underlying them from their genesis in the Gospel

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narratives to their eventual solidification in the form of pilgrimage sites. So doing will bring rarely considered evidence to the study of early Christian memory, which in turn helps to illuminate the person of Jesus himself in both history and reception.

A Guide to Research

*Page 66/198*

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Critical Analysis of  
Current Research  
From the Passion to  
the Church of the Holy  
Sepulchre

Design and Purpose in  
Ancient Rhetoric

A Source Book

Reading the Gospel in  
Light of Greco-Roman  
Culture

The Jerusalem Temple  
in Diaspora: Jewish  
Practice and Thought

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during the Second  
Temple Period

Critical Analysis  
The Church, Then and  
Now

**This interdisciplinary study focuses upon two conflicts within early Christianity and demonstrates how these conflicts were radically transformed by the Greco-Roman rhetorical and compositional practice**

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of mimesis—the  
primary means by  
which Greco-Roman  
students were taught  
to read, write, speak,  
and analyze literary  
works. The first  
conflict is the  
controversy  
surrounding Jesus's  
relationship with his  
family (his mother and  
brothers) and the  
closely related issue

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concerning his  
(alleged) illegitimate  
birth that is (arguably)  
evident in the gospel of  
Mark, and then the  
author of Matthew's  
and the author of  
Luke's recasting of  
this controversy via  
mimetic rhetorical and  
compositional  
strategies. I  
demonstrate that the  
author of our

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Critical Analysis  
of Current  
Research

**canonical Luke knew,  
vehemently disagreed  
with, used, and  
mimetically  
transformed  
Matthew's infancy  
narrative (Matt 1–2) in  
crafting his own. The  
second controversy is  
the author of Acts'  
imitative  
transformation of the  
Petrine/Pauline  
controversy—that, in**

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Synagogue A

**Acts 7:58—15:30, the author knew, disagreed with, used, and mimetically transformed Gal 1–2 via compositional strategies similar to how he transformed Matthew's birth narrative, and recast the intense controversy between the two pillars of earliest Christianity, Peter and**



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Paul, into a unity and  
Synagogue A  
harmony that,  
Critical Analysis  
historically, never  
Of Current  
existed.

The study of ancient  
Research  
Judaism has enjoyed a  
steep rise in interest  
and publications in  
recent decades,  
although the focus has  
often been on the ideas  
and beliefs  
represented in ancient  
Jewish texts rather

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**than on the daily lives  
and the material  
culture of  
Jews/Judaeans and  
their communities.**

**The nascent institution  
of the synagogue  
formed an increasingly  
important venue for  
communal gathering  
and daily or weekly  
practice. This  
collection of essays  
brings together a**

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**broad spectrum of new  
archaeological and  
textual data with  
various emergent  
theories and  
interpretative methods  
in order to address the  
need to understand the  
place of the synagogue  
in the daily and weekly  
procedures,  
community  
frameworks, and  
theological structures**

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The First Century  
in which Judaeans,  
Synagogue A  
Galileans, and Jewish  
Critical Analysis  
people in the Diaspora  
lived and gathered.

Research  
The interdisciplinary  
studies will be of great  
significance for  
anyone studying  
ancient Jewish belief,  
practice, and  
community formation.

In Christian Origins  
and Hellenistic  
Judaism, Stanley E.

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**Porter and Andrew W. Pitts assemble an international team of scholars whose work has focused on reconstructing the social matrix for earliest Christianity through reference to Hellenistic Judaism and its literary forms. Annotation The synagogue was one of the most central and**

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**revolutionary  
institutions of ancient  
Judaism leaving an  
indelible mark on  
Christianity and Islam  
as well. This  
commanding book  
provides an in-depth  
and comprehensive  
history of the  
synagogue from the  
Hellenistic period to  
the end of late  
antiquity. Drawing**

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**exhaustively on  
archeological evidence  
and on such literary  
sources as rabbinic  
material, the New  
Testament, Jewish  
writings of the Second  
Temple period, and  
Christian and pagan  
works, Lee Levine  
traces the development  
of the synagogue from  
what was essentially a  
communal institution**

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**to one which came to  
embody a distinctively  
religious profile.**

**Exploring its history  
in the Greco-Roman  
and Byzantine periods**

**in both Palestine and  
the Diaspora, he**

**describes the**

**synagogue's basic**

**features: its physical  
remains; its role in the**

**community; its**

**leadership; the roles of**



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rabbis, Patriarchs,  
Synagogue A  
women, and priests in  
Critical Analysis  
its operation; its  
liturgy; and its art.

Research  
What emerges is a  
fascinating mosaic of a  
dynamic institution  
that succeeded in  
integrating patterns of  
social and religious  
behavior from the  
contemporary non-  
Jewish society while  
maintaining a

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distinctively Jewish  
Synagogue A  
character.

Reviewing what we  
now know about actual  
synagogues in the land  
of Israel and their  
public role in Jewish  
life and culture,  
Jordan J. Ryan shows  
that Gospel narratives  
placed in synagogues  
accurately reflect the  
ancient synagogue  
setting. He argues for

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**the historical  
plausibility of the  
setting of these  
narratives and  
suggests that  
synagogue research  
must be a starting  
point for their  
interpretation. He  
further argues that  
Jesus's efforts at the  
restoration of Israel  
were intentionally  
aimed at the**

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scholars have  
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brought together  
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a team of  
distinguished  
specialists to  
introduce the  
Jewish,  
Hellenistic, and  
Roman  
backgrounds  
necessary for

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*the early church.*

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will value this  
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followed by

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*those who have devoted a significant amount of time and energy in this research, especially those who have excavated in Galilee for many years. A key goal of this volume and its*

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*companion*

*volume devoted  
to the*

*archaeological  
record of towns*

*and villages is to  
make this*

*information easily  
accessible to New*

*Testament*

*scholars and*

*Mishnah scholars*

*not familiar with*

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*these materials  
while also usable  
to the average  
interested reader.*

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charts, and maps.*

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controversy  
between Jesus  
and the scribal  
elite begin? We  
know that it*

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*ended on a cross,  
but what put  
Jesus on the radar  
of established  
religious and  
political leaders in  
the first place?*

*Chris Keith  
argues that an  
answer to these  
questions must  
go beyond typical  
explanations such*

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*as Jesus's  
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alternative views  
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on Torah or his  
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miracle working  
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and consider his  
status as a  
teacher. Keith  
examines Jesus'  
own likely  
educational  
background, and  
situates Jesus  
within his first-*



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*century context,  
showing readers  
that some of the  
tensions between  
Jesus and the*

*scribal authorities  
may have  
originated in*

*Jesus' own lack of  
formal education.*

*Keith builds on  
his earlier work  
on Jesus' literacy*

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*and uses insights  
from memory  
theory and  
ancient media  
studies to*

*consider how  
Jesus' actions and  
teachings may  
have specifically  
been seen to  
challenge an  
elitist scribal  
culture.*

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*In The Origin and  
Meaning of  
Ekklēsia in the*

*Critical Analysis  
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Early Jesus*

*Movement, Ralph  
J. Korner*

*examines the use  
of ekklēsia in the  
context of Greco-  
Roman and  
Jewish*

*associations,  
Greek Imperial*

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poleis, Roman  
Imperial ideology,  
and early Jewish  
and Christ-  
follower literary  
works.*

*A contemporary  
of both Jesus and  
the apostle Paul,  
Philo was a  
prolific Jewish  
theologian,  
philosopher, and*

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*politician -- a  
fascinating,  
somewhat  
enigmatic figure  
-- who lived his  
entire life in  
Alexandria,  
Egypt. His many  
books are  
important sources  
for our  
understanding of  
ancient Judaism,*

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*early Christianity,  
and the  
philosophical  
currents of that  
time. Reading  
Philo is an  
excellent  
introductory  
guide to Philo s  
work and  
significance. The  
contributors -- all  
well-known*

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experts on Philo  
of Alexandria --  
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context, offer  
methodological  
considerations  
(how best to  
study Philo), and  
explore Philo's  
ongoing  
relevance and  
value (why  
reading him is

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Philo of

Alexandria  
Jewish Liturgy

Pauline Churches  
and Diaspora  
Jews

**The church is**

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*one of the  
most  
intriguing and  
significant  
institutions  
on earth.*

*Because its  
essence and  
character are  
so widely  
misunderstood,  
this is a*

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*timely book.  
The church is  
not a mere  
human  
institution,  
though it is  
made up of  
human beings  
in community.  
Its roles and  
responsibiliti  
es are*

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*momentous, but  
all the  
elements of  
its  
organization  
came about as  
the church  
developed and  
attempted to  
fulfill its  
divine  
mandate, not*

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*as forms given*  
Synagogue A  
*at its*  
Critical Analysis  
*founding.*  
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*These papers*  
*from a Bingham*  
*Colloquium at*  
*McMaster*  
*Divinity*  
*College treat*  
*the church*  
*"then" in*  
*studies of the*

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church in the  
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various parts  
Critical Analysis  
of the New  
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Testament  
Research  
canon,

followed by a  
historical  
study of the  
church under  
attack in  
places where  
it did not

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*survive. The  
latter part of  
the book  
contains  
essays by*

*several church  
practitioners  
from "now" who  
discuss their  
insights about  
and  
experiences*

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*with*

*postmodern*

*society, home*

*churches,*

*megachurches,*

*and the*

*missional*

*church. Such a*

*combination of*

*biblical*

*theology,*

*history, and*



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Critical Analysis  
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Research

*practice makes  
this a  
valuable book  
for scholars  
and  
practitioners,  
in fact, for  
all thinking  
members of the  
church founded  
by Jesus  
Christ.*

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***These***

***elaborate CAD-  
reconstruction***

***s, developed  
by Darmstadt***

***Technical***

***University,***

***provide a***

***representative***

***survey of the***

***architecture***

***of synagogues***

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*in Germany*  
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before their  
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destruction.  
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*What is more,  
they convey  
visual  
impressions of  
the diversity,  
the splendor  
and the  
significance  
of the*

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*synagogue in  
the history of  
German urban  
architecture  
from the early  
nineteenth  
century until  
1938. In doing  
so, they also  
demonstrate  
the potential  
of such media*

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*to contribute  
to a new  
culture of  
remembrance.*

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the first  
exhibition in  
2000 in Bonn,  
Germany, were  
resounding,  
with  
international*

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*praise for the  
quality of the  
simulations  
and their  
value as an  
instrument in  
the service of  
historical  
truth. This  
publication  
presents the  
results for*

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*the first time  
in print, to  
coincide with  
the launching  
of an*

*exhibition in  
Tel Aviv which  
will travel to  
New York, Los  
Angeles and  
further  
international*

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*This work  
provides a new  
starting point  
for studying  
the origins of  
church  
offices.*

*Alistair  
Stewart, a  
leading  
authority on*



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*early*  
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*Christianity*  
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Of Current  
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*meticulous*  
*scholar,*  
*provides*  
*essential*  
*groundwork for*  
*historical and*  
*theological*  
*discussions.*

*Stewart*

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*refutes a long-held consensus that church offices emerged from collective leadership at the end of the first century. He argues that governance by elders was*

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*unknown in the  
first  
centuries and  
that bishops  
emerged at the  
beginning of  
the church;  
however, they  
were nothing  
like bishops  
of a later  
period. The*

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*church offices  
as presently  
known emerged  
in the late  
second  
century.  
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debunks  
widespread  
assumptions  
and misunderst  
andings,*

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*offers*  
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*carefully*  
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*nuanced*  
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*readings of*  
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*the ancient  
evidence, and  
fully  
interacts with  
pertinent  
secondary  
scholarship.*

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*collection of  
essays,  
leading New  
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scholars*

*reassess the  
reciprocal  
relationship  
between  
Matthew and  
Second Temple  
Judaism. Some*

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*contributions*

*focus on the*

*relationship*

*of the*

*Matthean Jesus*

*to torah,*

*temple, and*

*synagogue,*

*while others*

*explore*

*theological*

*issues of*

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*Jewish and  
gentile  
ethnicity and  
universalism  
within and  
behind the  
text.*

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Hebrews  
examines a  
perennial  
topic in the*



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*study of the  
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Hebrews, its  
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structure and  
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purpose.*

*Michael Wade*

*Martin and*

*Jason A.*

*Whitlark*

*undertake at*

*thorough*

*synthesis of*

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*the ancient  
theory of  
invention and  
arrangement,  
providing a  
new account of  
Hebrews '  
design. The  
key to the  
speech's  
outline, the  
authors argue,*

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*is in its use*

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*of*

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*arrangement, a  
template*

*ubiquitous in*

*antiquity but*

*little*

*discussed in*

*modern*

*biblical*

*studies. This*

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arrangement  
accounts for  
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*pattern of  
alternating  
epideictic and  
deliberative  
units in  
Hebrews as  
blocks of*



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*of ancient  
Synagogue A  
rhetoric  
Critical Analysis  
(exordium,  
Of Current  
narratio,  
Research*

*argumentatio,  
peroratio),*

*with*

*epideictic*

*comparisons of*

*old and new*

*covenant repre*

*sentatives*

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(*narratio*)  
repeatedly  
enlisted in  
amplification  
of current  
Research

of what may be  
viewed as the  
central  
argument of  
the speech (*ar  
gumentatio*),  
the recurring  
deliberative

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*summons for  
perseverance.  
Resolving a  
long-standing  
conundrum,  
this volume  
offers a  
hermeneutical  
tool necessary  
for  
interpreting  
Hebrews, as*



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*well as  
countless  
other speeches  
from Greco-  
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*antiquity.*

*Office and*

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*First*

*Christian*

*Communities*

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family, money,  
circumcision,  
Spirit, age, and  
death, Barclay  
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communities  
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the temple took  
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this liturgy come  
and what

challenges does it  
face today? Such  
questions and

many more,  
spanning the  
centuries and  
continents, have  
driven the study of  
Jewish liturgy. But



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**just as the liturgy  
has changed over  
time, so too have  
the questions**

**asked, the people  
asking them, and  
the methods used  
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**English. In this  
volume, Ruth  
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on Jewish liturgy,  
provides an  
annotated  
description of the  
most important  
books and articles  
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historically from  
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Second Temple  
period and the**

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itself and those  
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gathered in it; the  
daily, weekly, and  
festival liturgies  
and their  
components; home  
rituals and the life  
cycle; as well as  
questions of  
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performance and**

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and the early  
church or that of  
their Jewish**

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understand how  
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gathers four  
additional  
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into a single  
volume,  
augmenting the  
three published  
earlier in The  
Gospel of John in  
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(1978). In addition  
to the essays  
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**third edition of  
History and**

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Fourth Gospel**

**(2003), these two  
volumes preserve  
for later**

**generations the  
complete set of  
Martyn' published  
works on John. In a  
timely way, the  
publication of this  
volume follows the**

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which John Ashton  
regarded as the  
most important  
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the commentary of  
Rudolf Bultmann. It  
also follows the  
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of his second  
Synagogue A  
Johannine book,  
Original Analysis  
which serves as  
Of Current  
the core of the  
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present volume.

—From the Editor's  
Preface

**Akiva Cohen**  
investigates the  
general research  
question: how do  
the authors of  
religious texts  
reconstruct their

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**community identity  
and ethos in the  
absence of their  
central cult? His  
particular socio-  
historical focus of  
this more general  
question is: how  
do the respective  
authors of the  
Gospel according  
to Matthew, and  
the editor(s) of the  
Mishnah redefine**

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**their group  
identities following  
the destruction of  
the Second  
Temple? Cohen  
further examines  
how, after the  
Destruction, both  
the Matthean and  
the Mishnaic  
communities found  
and articulated  
their renewed  
community**

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bearings and a  
new sense of  
vision through  
each of their  
respective  
author/redactor's  
foundational texts.  
The context of this  
study is thus that  
of an inner-Jewish  
phenomenon; two  
Jewish groups  
seeking to  
(re-)establish their

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**community identity  
and ethos without  
the physical  
temple that had  
been the cultic  
center of their  
cosmos.**

**Methodology,  
Analysis and Limits  
Examining the  
Influence that  
Greco-Roman  
Mimesis May Have  
in the Composition**

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of Matthew, Luke,  
and Acts  
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Opponents in First  
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***the early***

***1950's. Each***

***annual volume***

***includes***

***approximately***

***2,000***

***abstracts and***

***summaries of***

***articles and***

***books that***

***deal with the***

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***Bible and related literature, including the Dead Sea Scrolls, Pseud epigrapha, Non-canonical gospels, and ancient Near Eastern writings. The***

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**abstracts -  
which may be  
in English,  
German, or  
French - are  
arranged  
thematically  
under  
headings such  
as e.g.**

**"Genesis",  
"Matthew",**

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**"Greek  
language",  
"text and  
textual  
criticism",  
"exegetical  
methods and  
approaches",  
"biblical  
theology",  
"social and  
religious**

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***institutions",***  
***"biblical***  
***personalities",***  
***"history of***  
***Israel and***  
***early***  
***Judaism", and***  
***so on. The***  
***articles and***  
***books that are***  
***abstracted***  
***and reviewed***

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***are collected  
annually by an  
international  
team of  
collaborators  
from over 300  
of the most  
important  
periodicals  
and book  
series in the  
fields covered.***

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***In  
Aposynagōgos  
and the  
Historical  
Jesus in John,  
Bernier argues  
that the  
Johannine  
expulsion  
passages  
could plausibly  
describe***

*Page 167/198*

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**events that  
occurred  
during Jesus'  
lifetime.**

**"But the Bible  
says" is a  
common  
enough refrain  
in many  
conversations  
about  
Christianity.**



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***The written  
verses of the  
four canonical  
Gospels are  
sometimes  
volleyed back  
and forth and  
taken as fact  
while the  
apocryphal  
and oral  
accounts of***

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***the life of  
Jesus are  
taken as mere  
oddities. Early  
thinkers inside  
and outside  
the community  
of Jesus-  
followers  
similarly  
described a  
contentious***

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***relationship  
between the  
oral and the  
written,  
though they  
often focused  
on the  
challenges of  
trusting the  
written word  
over the spoke  
n-Socrates***

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***described the  
written word  
an illegitimate  
"bastard"  
compared to  
the spoken  
word of a  
teacher.***

***Nevertheless,  
the written  
accounts of  
the Jesus***

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***tradition in  
the Gospels  
have taken a  
far superior  
position in the  
Christian faith  
to any oral  
tradition. In  
The Gospel as  
Manuscript,  
Chris Keith  
offers a new***

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***material  
history of the  
Jesus  
tradition's  
journey from  
voice to page,  
showing that  
the  
introduction of  
manuscripts  
played an und  
erappreciated,***

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*but crucial,  
role in the  
reception  
history of the  
gospel. From  
the  
textualization  
of Mark in the  
first century  
CE until the  
eventual  
usage of*

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***liturgical  
readings as a  
marker of  
authoritative  
status in the  
second and  
third  
centuries,  
early followers  
of Jesus placed  
the gospel-as-  
manuscript on***



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***display by  
drawing  
attention to  
the written  
nature of their  
tradition.***

***Many authors  
of Gospels saw  
themselves in  
competition  
with other  
evangelists,***

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**working to  
establish their  
texts as the  
quintessential  
Gospel.**

**Reading the  
texts aloud in  
liturgical  
settings and  
further  
established the  
literary**

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***tradition in  
material  
culture.  
Revealing a  
vibrant period  
of competitive  
development  
of the Jesus  
tradition,  
wherein the  
material  
status of the***

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**tradition  
frequently  
played as  
important a  
role as the  
ideas that it  
contained,  
Keith offers a  
thorough  
considerations  
of the  
competitive**

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**textualization  
and public  
reading of the  
Gospels.**

**This study  
argues that  
the Gospel of  
John's anti-  
Judaism can  
be well  
understood  
from the**

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*perspective of  
trends  
apparent*

*within the  
context of*

*broader Greco-  
Roman*

*culture. It  
uses the*

*paradigm of  
collective*

*memory and*

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**aspects of  
social identity  
theory and self-  
categorization  
theory to  
explore the  
theological  
and narrative  
functions of  
the Johannine  
Jews. Relying**

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*upon a diverse  
range of  
historical  
testimony  
drawn from  
Greco-Roman  
literature,  
inscriptions,  
and papyri,  
this work  
attempts to  
understand*



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***the social  
identities and  
social  
locations of  
Diaspora Jews  
as a first step  
in reading  
John's Gospel  
in the context  
of the political  
and social  
instability of***

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***the first  
century CE. It  
then attempts  
to understand  
John's  
theology, its  
portrayal of  
Jewish social  
identity, and  
the narrative  
and  
theological***

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***functions of  
“the Jews” as  
a group  
character in  
light of this  
historical  
context. This  
work attempts  
to  
demonstrate  
that while  
John’s***

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***treatment of  
Jews and  
Judaism is  
multivalent at  
both social  
and  
theological  
levels, it is  
primarily  
focused upon  
strengthening  
a Christologica***

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***lly centered  
Christian  
identity while  
attempting to  
mitigate the  
attractiveness  
of Judaism as  
a religious  
competitor.  
Scot McKnight  
here explains  
the Letter of***

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***James both in  
its own  
context and as  
it may be seen  
in light of***

***ancient  
Judaism, the  
Graeco-Roman  
world, and  
emerging  
earliest  
Christianity.***

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***From beginning to end, the book is shaped for pastors, teachers, and scholars.***

***McKnight is less interested in shedding new light on James than on***

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***providing a  
commentary  
for those who  
want to  
explain the  
letter and its  
significance to  
congregations  
and classes.  
This  
commentary is  
accessible to a***



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*broad*  
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*readership, at*  
Critical Analysis  
*once full of*  
Of Current  
*insight and of*  
Research  
*good sense*

*and wit that*  
*makes for*  
*good reading.*  
*The Letter of*  
*James is an*  
*especially*  
*helpful source*

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**for  
consultation  
as to what  
James is  
about.**

**They Went Out  
from Us  
Waters of the  
Exodus  
Hebrew Life  
and Literature  
Rethinking the**

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***Historicity of  
the Johannine  
Expulsion  
Passages  
Israel and the  
Nations in the  
First Gospel  
Seven  
Glimpses into  
the Johannine  
Community  
Selected***

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Bernhard Lang  
The First  
Thousand  
Years**

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Shadow of the  
Second Temple's  
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Reading Philo

Matthew within

Judaism