

Matthew James And Didache Three Related Documents

Gender and Purity in the Protevangelium of James
 The Didache
 Baptized into God
 Reading the Epistle of James
 Vivid Rhetoric and Visual Persuasion
 The Cambridge Companion to the Apostolic Fathers
 Matthew, James, and Didache
 Sacra Pagina: James
 Why Bíos? On the Relationship Between Gospel Genre and Implied Audience
 Jews and Christians in the First and Second Centuries: How to Write Their History
 Now to God Who Is Able
 Educating Early Christians through the Rhetoric of Hell
 Jewish-Christian Relations
 The Scriptures of Israel in Jewish and Christian Tradition
 The Sermon on the Mount and Spiritual Exercises
 Matthew
 Early Christian Ethics in Interaction with Jewish and Greco-Roman Contexts
 The Things that Make for Peace
 Paul and the Gospels
 The State of New Testament Studies
 The Church of Antioch and the Eucharistic Traditions (ca. 35-130 CE)
 James among the Classicists
 The Love of Neighbour in Ancient Judaism
 Jewish, Christian, and Muslim Travel Experiences
 Salvation in Continuity
 Friendship or Enmity?
 Torah for Gentiles?
 Studies on Jews and Christians in the First and Second Centuries
 Studies in Matthew's Gospel
 "The Teaching of These Words": Intertextuality, Social Identity, and Early Christianity
 Jesus' Fulfilment of the Torah and Prophets
 Jesus Tradition in the Apostolic Fathers
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 The Didache
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 Matthew within Judaism

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Gender and Purity in the Protevangelium of James BRILL

"Parable research has to a large degree ignored the Sermon on the Mount (SM) and for its part, research into the SM has likewise left the parables by the wayside. However, the use of parabolic language in more than one third of the SM influences its interpretation and indeed opens up a new approach to it. In the current volume, Ernst Baasland focuses on this important factor, whilst also taking the rhetoric of Jesus' teaching into consideration. The author maintains that rhetorical features have a great bearing on the interpretation of the text with the overall structure illuminating the entire composition of the sermon. Fresh insights into its oration therefore serve to challenge the source problem in a new way. The religious and philosophical settings of this most well-known of Christ's preachings are clarified by its parables and rhetoric; and the sermon's Jewish background has often been investigated. While the author continues with that particular

task, he simultaneously affords more emphasis to the parallels in (Greek) Hellenistic literature. The combining of all these factors leads to a clearer comprehension of the Sermon on the Mount's philosophy of life and provides a better understanding of this classical text"--

The Didache Bloomsbury Publishing

Shawn J. Wilhite's commentary on the Didache complements the study of early Christianity through historical, literary, and theological readings of the Apostolic Fathers, seeking to be mindful of critical scholarship while commenting on a final-form text. The Didache includes a brief introduction to this relevant text, the use of Scripture by the Didachist, and the theology of the Didache. The commentary proceeds section by section with a close ear to the text of the Didache, relevant early Christian literature, and current scholarship.

Baptized into God Wipf and Stock Publishers

The triune God of justice has a mission in the world, which we are called to participate and partner in. The awesome nature of that mission and vision inspires and animates this volume, *Now to God Who Is Able*. An international array of Christian pastors, scholar activists, parachurch ministry

leaders, and community organizers reflect critically on the theological, biblical, contextual, and practical dimensions of what it means to bear witness of the gospel orientated and anchored in God's justice. Using a trinitarian framework within the prophetic call to do justice, love mercy, and walk humbly with God, this book speaks to the modern challenges and opportunities of the pastoral vocation, ecclesiology, hermeneutics, homiletics, ecumenism, theological education, and missional theology. Each essay and this book honor the more than four decades of ministry of Mark Labberton, who retired as president of Fuller Theological Seminary in 2023.

[Reading the Epistle of James](#) Liturgical Press

Foundational essays for students of New Testament epistles This accessible introduction to contemporary scholarship on the Epistle of James begins with chapters that consider possible sources and backgrounds used by the author of James, the genre and literary structure of the book, and its major theological themes. Building on this foundation, subsequent chapters examine James through social-scientific readings, perspectives of Latin American immigrants and the marginalized, and major recent developments in textual criticism. The final chapters in the volume

address the relationship between the epistle and the historical James, reception of the epistle in the early church, and major Catholic and Protestant interpretations of the book in the Reformation era. The contributions in this volume distill a range of important issues for readers undertaking a serious study of this letter for the first time. Features An introduction to contemporary scholarship on this important but often-overlooked text Clear explanations of all technical terms and themes In-depth discussions of the importance of Jewish Scripture and interpretative traditions, Greco-Roman philosophy and Jewish wisdom motifs, and biblical perspectives on justice, wealth, and poverty

Vivid Rhetoric and Visual Persuasion Mohr Siebeck

What was the original purpose of the Gospel of Matthew? For whom was it written? In this magisterial two-volume commentary, Walter Wilson interprets Matthew as a catechetical work that expresses the ideological and institutional concerns of a faction of disaffected Jewish followers of Jesus in the late first century CE. Wilson's compelling thesis frames Matthew's Gospel as not only a continuation of the biblical story but also as a didactic narrative intended to shape the commitments and identity of a particular group that saw itself as a beleaguered, dissident minority. Thus, the text clarifies Jesus's essential Jewish character as the "Son of David" while also portraying him in opposition to prominent religious leaders of his day—most notably the Pharisees—and open to cordial association with non-Jews. Through meticulous engagement with the Greek text of the Gospel, as well as relevant primary sources and secondary literature, Wilson offers a wealth of insight into the first book of the New Testament. After an introduction exploring the background of the text, its genre and literary features, and its theological orientation, Wilson explicates each passage of the Gospel with thorough commentary on the intended message to first-century readers about topics like morality, liturgy, mission, group discipline, and eschatology. Scholars, students, pastors, and all readers interested in what makes the Gospel of Matthew distinctive among the Synoptics will appreciate and benefit from Wilson's deep contextualization of the text, informed by his years of studying the New Testament and Christian origins.

The Cambridge Companion to the Apostolic Fathers Mohr Siebeck

It is clear that according to Matthew's Gospel, Jesus came to "save his people from their sins" (1:21), to "give his life as a ransom for many" (20:28), to have his blood "poured out for many for the forgiveness of sins" (26:28). But if salvation as promised in 1:21 is achieved only through Jesus' death, asks Mothy Varkey, are the twenty-five preceding chapters merely preamble? Varkey argues, to the contrary, that the key theme of salvation in the Gospel is presented by Matthew as being in continuity with God's saving acts in the history of the Jewish people. Further, Varkey insists that, as a consequence of this theology of continuity, Jesus' death on the cross represents just one of the many ways in which the Gospel presents God's salvific deeds. The death of Jesus, while unique due to his ontological status as Son of God, should not be distinguished too sharply from his saving acts during his earthly ministry, which took the form of salvific teaching of the Torah, healings, exorcisms, and forgiving of sins. The result is a narrative emphasizing the continuity of salvation throughout Jesus life, reaching into Israel's past, and beyond into the work of the disciples.

Matthew, James, and Didache Mohr Siebeck

This study offers fresh insight into the place of (non)violence within Jesus' ministry, by examining it in the context of the eschatologically-motivated revolutionary violence of Second Temple Judaism. The book first explores the connection between violence and eschatology in key literary and historical sources from Second Temple Judaism. The heart of the study then focuses on demonstrating the thematic centrality of Jesus' opposition to such "eschatological violence" within the Synoptic presentations of his ministry, arguing that a proper understanding of eschatology and violence together enables appreciation of the full significance of Jesus' consistent disassociation of revolutionary violence from his words and deeds. The book thus articulates an understanding of Jesus' nonviolence that is firmly rooted in the historical context of Second Temple Judaism, presenting a challenge to the "seditious Jesus hypothesis"—the claim that the historical Jesus was sympathetic to revolutionary ideals. Jesus' rejection of violence ought to be understood as an integral component of his eschatological vision, embodying and enacting his understanding of (i) how God's kingdom would come, and (ii) what would identify those who belonged to it.

Sacra Pagina: James Mohr Siebeck

This book surveys the current landscape of New Testament studies, offering readers a concise guide to contemporary discussions. Bringing together a diverse group of experts, it covers research on the most important issues in New Testament studies, including new discipline areas,

making it an ideal supplemental textbook for a variety of courses on the New Testament. Michael Bird, David Capes, Greg Carey, Lynn Cohick, Dennis Edwards, Michael Gorman, and Abson Joseph are among the contributors.

Why Bíos? On the Relationship Between Gospel Genre and Implied Audience Baker Academic

The Protevangelium of James is arguably the earliest surviving source that exhibits profound interest in Mary, the mother of Jesus. Although frequently cited for later Christian reflections about Mary, gender, and virginity and its influence on popular Christian art, music, and literature, it is not well known outside academic circles and is rarely studied for its own sake. Lily C. Vuong offers a sustained analysis of the text's narrative and literary features in order to explore the portrayal and characterization of Mary through a focus on the theme of purity. By tracing the various ways purity is described and presented in the text, the author contributes to discussions on early Jewish and Christian ideas about purity, representations of women in the ancient world, the early history of Mariology, and the place of non-canonical writings in the history of biblical interpretation.

Jews and Christians in the First and Second Centuries: How to Write Their History Cambridge University Press

This volume aims to compare the author of Matthew's Gospel with a selection of contemporary Christian authors and/or texts. Recent Matthean scholarship has highlighted the distinctiveness of this early Christian writer by emphasising his clear Jewish perspective in addition to his Christian affiliation. He can accurately be perceived as both Jewish and Christian because he holds that Christian commitment demands both observance of the Mosaic Law and faith in Jesus as the Messiah. But if Matthew is distinctively Jewish and Christian, how does he compare with other early Christian writers? Much of the New Testament literature was composed by Paul himself or by his later followers, and these Christians held the view that the Mosaic Law no longer had relevance in the light of the Christ event. Other New Testament texts that are not Pauline, e.g. the Gospel of John and the letter to the Hebrews, appear to agree with Paul on this point. Consequently, Matthew stands apart from other texts in the canon with the possible exception of the letter of James. The volume will therefore establish the distinctiveness of Matthew by comparing his theological perspective with his major sources, Mark and Q, and with the two remaining Gospels, the Pauline epistles, the letter to the Hebrews and the epistle of James. The comparison of Matthew with non-canonical texts, the Didache and the letters of Ignatius of Antioch, is important because much work has been done in these areas recently. Given Matthew's distinctive portrayal of Jesus, a comparison of Matthew and the historical Jesus is also demanded in the context of this volume.

Now to God Who Is Able BRILL

In *Early Christian Ethics in Interaction with Jewish and Greco-Roman Contexts* experts from various fields analyze the process of transformation of early Christian ethics because of the ongoing interaction with Jewish, Greco-Roman and Christian traditions.

Educating Early Christians through the Rhetoric of Hell BRILL

These *Studies in Matthew's Gospel* by Wim J.C. Weren are the result of scholarly work carried out using recent methods in Biblical exegesis such as structural analysis, text semantics and intertextuality. Part One presents a new proposal regarding the macrostructure of Matthew's Gospel and discusses meanings of textual units from this Gospel on the basis of synchronic research. In Part Two, intertextual theories are described and practical tools are developed that enable us to identify various types of relations between texts from Matthew's Gospel and co-generic or co-thematic textual units from the Hebrew Bible, the Septuagint and early Jewish and early Christian writings. Part Three answers the question to what extent the ways in which the disciples are portrayed in Matthew is related to 'real' groups in the Matthean communities. The three successive steps are deliberately chosen and are in a complementary relationship to each other.

Jewish-Christian Relations Mohr Siebeck

A cutting edge introduction to a collection of early Christian writings that stem from a forgotten era in Christian history.

The Scriptures of Israel in Jewish and Christian Tradition Mohr Siebeck

"Sharing many traditions and characteristics, the Gospel of Matthew, the letter of James, and the Didache invite comparative study. In this volume, internationally renowned scholars consider the three writings and the complex interrelationship between first-century Judaism and nascent Christianity. These texts likely reflect different aspects and emphases of a network of connected communities sharing basic theological assumptions and expressions." "Of particular importance for the reconstruction of the religious and social milieu of these communities are issues such as the

role of Jewish law, the development of community structures, the reception of the Jesus tradition, and conflict management. In addition to the Pauline and Johannine "schools," Matthew, James, and the Didache may represent a third religious milieu within earliest Christianity that is especially characterized through its distinct connections to a particular ethical stream of contemporary Jewish tradition." "The contributors are Jonathan Draper, Patrick J. Hartin, John S. Kloppenborg, Matthias Konradt, J. Andrew Overman, Boris Repschinski; Huub van de Sandt, Jens Schroter, David C. Sim, Alistair Stewart-Sykes, Peter Tomson, Martin Vahrenhorst, Joseph Verheyden, Wim J. C. Weren, Oda Wischmeyer, Jurgen K. Zangenberg, and Magnus Zetterholm."--BOOK JACKET.

The Sermon on the Mount and Spiritual Exercises BRILL

The author has chosen 1) to analyse the Eucharistic traditions of earliest Christianity; and 2) to trace their use within the church of Antioch, focusing on the following key texts: 1 Cor. 11.23-25, Matt. 26.26-29, Did. 9.1-10.6, and Iganatius, Phld. 4.1. Therefore, connecting the four Eucharistic texts to the early church of Antioch constitutes the main objective of this study. -- Introduction **Matthew** Xlibris Corporation

This dissertation reevaluates the tradition of Jesus' sayings in the Apostolic Fathers in light of the growing recognition of the impact of orality upon early Christianity and its writings. At the beginning of the last century it was common to hold that the Apostolic Fathers made wide use of the canonical Gospels. While a number of studies have since called this view into question, many of them simply replace the theory of dependence upon canonical Gospels with one of dependence upon other written sources. No full-scale study of Jesus tradition in the Apostolic Fathers has been published which takes into account the last four decades of new research into oral tradition in the wake of the pioneering work of Milman Parry and Albert Lord. Based on this new research, the present dissertation advances the thesis that an oral-traditional source best explains the form and content of the explicit appeals to Jesus tradition in the Apostolic Fathers that predate 2 Clement. In the course of the discussion, attention is drawn to the ways in which the Jesus tradition in the Apostolic Fathers informs our understanding of the use of oral tradition in Christian antiquity. *Early Christian Ethics in Interaction with Jewish and Greco-Roman Contexts* SBL Press

"I am in fundamental agreement with Bibliowicz's thesis (that the anti-Jewish polemic in the New Testament reflects debates between Jewish and Gentile followers of Jesus - not a polemic between Christians and Jews), and with the implications which he has drawn for Christian theology... May this book find a wide readership among people devoted to the cause of the healing of memories between Jews and Christians." —Peter C. Phan, Professor. Chair of Catholic Social Thought, Georgetown University; President of the Catholic Theological Society of America 'Standing on a brilliant and insightful reconstruction of Paul, and on a quite shocking (but perhaps compelling) reading of Mark—the author offers a number of original and, in some cases, quite compelling theoretical reconstructions of the context and purposes of early Christian texts... a work of sublime moral passion.' —David P. Gushee, Distinguished University Professor of Christian Ethics and Director, Center for Theology and Public Life, Mercer University. President-elect American Academy of Religion. Author of *Kingdom Ethics: Following Jesus in Contemporary Context* 'An intrepid excursion into the Christian discourse... The quest of an intellectual, a humanist... Interesting and, in fact overwhelming... A timely and honest engagement of the Christian texts, authors, and scholars by a Jewish intellectual.' —Burton L. Mack, - Professor of Early Christianity, Claremont School of Theology, California; author of *A Myth of Innocence: Mark and Christian Origins* "There is great merit to Bibliowicz's approach... I highly recommend this book for anyone interested in the Jewish-Christian dialogue.... Scholars may disagree with a number of Bibliowicz' conclusions, as I do with his interpretation of the Epistle to the Hebrews. But even in disagreeing, scholars in the field of Jewish-Christian studies, will learn new ways of challenging and thinking about old presumptions." —Eugene J. Fisher, Distinguished Professor of Theology, Saint Leo University. Former staff person for Catholic-Jewish relations for the U.S. Conference of Catholic Bishops, Consultor to the Vatican Commission for Religious Relations with the Jews, member of the International Catholic-Jewish Liaison Committee representing the Holy See. 'An important work... Sensitive and deeply researched... In the deepest sense, a profound theological work.' —Clark M. Williamson, Professor. Christian Theological Seminary, Indiana; author of *Way of Blessing, Way of Life: A Christian Theology* 'I very much appreciated the depth and scope of the scholarship, accompanied by the kind and humble spirit of the author...it may also prove to be one of the formidable and formative scholarly contributions of the decade for both biblical and historical scholars. ' —Michael Thompson, Professor. Religious Studies - Oklahoma State University 'In methodical and precise fashion Bibliowicz takes the reader through the relevant ancient Christian

texts bearing on the question at hand. In so doing, he proposes an intriguing, compelling thesis. The book should prove to be a major voice in the ongoing debate.’ —Brooks Schramm, Professor of Biblical Studies, Lutheran Theological Seminary ‘Impressive work... With this impassioned study available to us, it will no longer be possible for us to ignore the unintended ways the unthinkable came to be and still say ‘we did not know.’’ —Didier Pollefeyt, Professor. Faculty of Theology and Religious Studies, Katholieke Universiteit Leuven Belgium; coauthor of Anti-Judaism and the Fourth Gospel and Paul and Judaism ‘An original and plausible claim that goes beyond most of modern scholarship... a solid contribution to the study of anti-Judaism in early Christianity.’ —Joseph B. Tyson, Professor. Religious Studies, Southern Methodist University; author of Marcion and Luke-Acts: A Defining Struggle ‘Well-researched and thorough. Intelligent and thoughtful... accessible, the argumentation compelling.’ —Michele Murray, Professor. Bishop’s University, Canada; author of Playing a Jewish Game: Gentile Christian Judaizing in the First and Second Centuries C.E. ‘A detailed and insightful exploration of the writings of the early Jesus movement... argues convincingly that the origins of Christian anti-Judaism are to be found among early non-Jewish followers of Jesus who were in conflict with Jesus’s disciples and first followers... a must read.’ —Tim Hegedus, Professor of New Testament, Waterloo Lutheran Seminary, Wilfrid Laurier University, Canada ‘Bibliowicz uses solid scholarship to engage large and difficult topics while managing to be balanced and clear... invites Christians to walk a deep journey toward truth... and suggests a compelling nuance that the conflicts in the early texts were between Jewish and Gentile followers of Jesus, not between Jews and Christians.’ —David L. Coppola, Executive Director, Center for Christian-Jewish Understanding, Sacred Heart University ‘A meticulous study... a mammoth

endeavor... goes beyond others in his interpretation of the evidence, tracing and documenting distinctions and tensions in the early Jesus movement.’ —N. A. Beck, Professor of Theology and Classical Languages, Texas Lutheran University; author of Mature Christianity in the 21st Century: The Recognition and Repudiation of the Anti-Jewish Polemic of the New Testament ‘The topics Bibliowicz engages are complex. Although some of his interpretations are controversial... Gentile Christians should set aside apologetical agendas and honestly ponder the challenges put forward by the author.’ —Dale C. Allison, Jr. Professor of New Testament, Princeton Theological Seminary; author of Constructing Jesus: History, Memory, and Imagination

The Things that Make for Peace Walter de Gruyter GmbH & Co KG

Dating from the first century, the Didache offers a unique window into early Jewish Christianity. Its Jewish-Christian author seeks to mediate the Torah for the text's gentile recipients, steering diplomatically between the Scylla and Charybdis of the Law-observing church in Jerusalem and Paul's more open teaching. The Didache is thus very clear that gentile believers do not need to convert to Judaism, but at the same time its author argues that the Torah - particularly the second table of the Decalogue - is universal. The Deuteronomic paradigm of the 'Way of Life' against the 'Way of Death' applies to all. In Torah for Gentiles? Daniel Nessim explores this juxtaposition in depth. How is Jesus' 'easy yoke' to be held alongside the strenuous commands of Mosaic Law? What does it mean to attain perfection? The path the Didache offers is not as straightforward as one might suppose, yet both Jews and Christians would recognize its moral basis as largely the same as that which underpins Judaeo-Christian values today. Moreover, the Christian community it describes, from a time when that community still looked very much to its Jewish forebears, makes

it a fascinating example of the origins of Christian life and worship.

Paul and the Gospels James Clarke & Company

The study analyses the current state of research on the synoptic problem and proves that the Synoptic Gospels were written in the Mark, Luke, Matthew order of direct literary dependence. Moreover, the work demonstrates that the Synoptic Gospels are results of systematic, sequential, hypertextual reworking of the contents of the Pauline letters. Accordingly, the so-called 'Q source' turns out to be an invention of nineteenth-century scholars with their Romantic hermeneutic presuppositions. Demonstration of the fact that the Gospels are not records of the activity of the historical Jesus but that they narratively illustrate the identity of Christ as it has been revealed in the person and life of Paul the Apostle will certainly have major consequences for the whole Christian theology.

[The State of New Testament Studies](#) BRILL

What, in Matthew's view, should a human being become and how does one attain that ideal? In *The Sermon on the Mount and Spiritual Exercises: The Making of the Matthean Self*, George Branch-Trevathan presents a new account of Matthew's ethics and argues that the evangelist presents the Sermon on the Mount as functioning like many other ancient sayings collections, that is, as facilitating transformative work on oneself, or “spiritual exercises,” that enable one to realize the evangelist's ideals. The conclusion suggests some implications for our understanding of ethical formation in antiquity and the study of ethics more generally. This will be an essential volume for scholars studying the Gospel of Matthew, early Christian ethics, the relationships between early Christian and ancient philosophical writings, or ethical formation in antiquity.

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