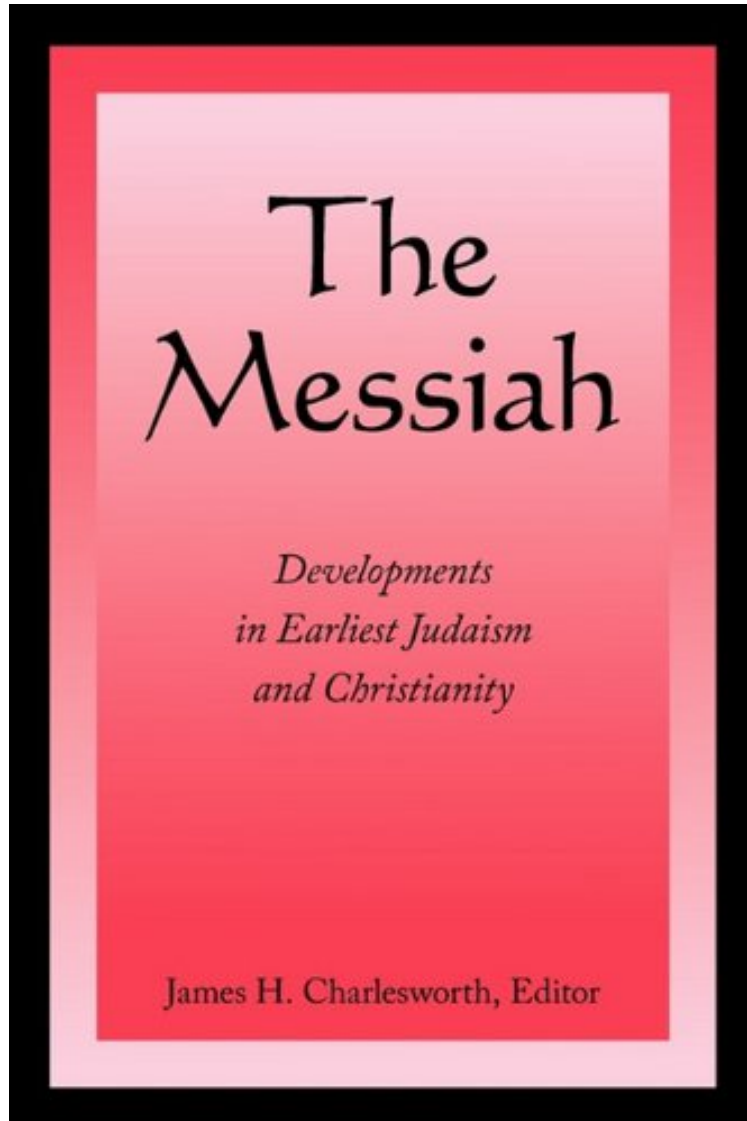



(Download pdf ebook) The Messiah: Developments in Earliest Judaism and Christianity

The Messiah: Developments in Earliest Judaism and Christianity

From Charlesworth James H

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From Charlesworth James H : The Messiah: Developments in Earliest Judaism and Christianity before purchasing it in order to gauge whether or not it would be worth my time, and all praised The Messiah: Developments in Earliest Judaism and Christianity:

5 of 5 people found the following review helpful. Almost 600 pages of essays on how the concept of the messiah grew. By Jeri This is a rich, meaty book filled with essays from various points of view on how the Jewish and later Christian ideas about a Messiah developed. As with most essay collections, some you will find brilliant; a number will

make you roll your eyes in exasperation. From the first, the early Christians proclaimed that Jesus was God. Martin Hengel points out that by 110 AD Pliny reports Christians sang hymns to Christ 'as though he were their God' and many Christians proved willing to die rather than curse Christ. In 132 AD Simon bar Kosiba asked Jewish Christians to either curse Christ or die. And in the Synoptics the "messianic claim of Jesus is a thread that runs through trial narrative to the title on the cross...basileus ton loudaion" (p 434). Hengel finds that "the Johannine Prologue, the letter to the Hebrews, and the letter to the Philippians shows...that christological thinking between 50 and 100 A D was much more unified in its basic structure...later developments are already...in the Philippian hymn..That more happened in the first twenty years than in the entire later centuries-long developments of dogma" (p 443). From the very earliest days of Christianity, believers insisted that Jesus was the Messiah. Paul refers to Jesus as Jesus Christ, as if being the Messiah were his last name. and "by the end of the thirties the members of the new Jewish sect in Antioch were called 'Christians'(p 444). Where did the Christians find the concept of the Messiah? Contrary to the arguments of scholars a century ago, the idea of a Messiah was not clearly defined in Second Temple Judaism. Charlesworth points out that there "was no common Jewish Messianic hope during the time of Jesus" (p 5). The references in the Old Testament were obscure. And not necessarily eschatological. Horsely finds that "In the literature of late Second Temple times there appears to be little interest in a 'Messiah'" (p 279), and the references that do exist are vague. Yet Borsch argues that "1 Enoch ...the Similitudes...were probably written before 100...or 70 AD...is probably evidence for non-Christian reflection on the figure from Dan. 7-13 (p 141). Nevertheless, by the middle of the first century, a number of prophets or prophet/pretenders appeared. Horsely says "The messianic and prophetic movements of late Second Temple times constituted widespread, organized popular resistance to Roman imperial rule" (p 294) leading to the Jewish revolt. J. D. G. Dunn's essay is outstanding. He brings together all the various strands of thought within Judaism that were seen as Messianic in Jesus. The Suffering Servant, the Son of Man in Daniel, a long history of prophets and signs, including the promise to bring together all the lost tribes. He points out that the centuries old "literary model envisages strata of tradition...(but), tracing the linear descent of tradition down through successively elaborated layers" (p 371) is being overthrown. It was a rickety house of cards now tumbled over and to be abandoned. Much more plausible is the new research into oral transmission. Oral tradition is the most important new idea in biblical scholarship. "In oral tradition we have to do with themes and formulae and core material which often remains constant while quite a wide range of variations are played on...tradition history analysis...need not consist solely of pressing back through different variations but can focus immediately on the more constant material. For the probability is that the more constant material is the living heart of the earliest recollections of Jesus" (p 371). 0 of 1 people found the following review helpful. Rationality on the March! By Alberich C'est magnifique!!! C'est formidable!!! And several of the participants were at the Library of Congress Symposium on the Dead Sea Scrolls, I believe in 1993-1994. ISBN: 08006256331 of 2 people found the following review helpful. Five Stars By BettoExcelent

The Messiah How did the Jews from 250 B.C.E. to 200 C.E. conceive and express their beliefs in the coming of God's Messiah? Why did the Jews closely associated with Jesus of Nazareth claim within ten years of his crucifixion in 30 C.E. that he indeed was the promised Messiah? An international team of prominent Jewish and Christian scholars discuss these and related questions in this volume that stems from the First Princeton Symposium on Judaism and Christian Origins. The book focuses on the historical and theological importance of the presence or absence of the term "Messiah" and messianic ideas in the Hebrew Scriptures, the New Testament, Philo, the Apocrypha, the Pseudepigrapha, Josephus, and the Dead Sea Scrolls. It clarifies the key issues to be discussed, illustrates the appropriate methodology shared by international experts, and concentrates on the perplexing questions regarding messianic beliefs in Judaism and Christianity before the close of the New Testament and the editing of the Mishnah. Contributors Hugh Anderson David E. Aune Matthew Black B. M. Bokser Peder Borgen F. H. Borsch James H. Charlesworth Adela Yarbro Collins Nils Alstrup Dahl W. D. Davies J. D. G. Dunn Robert G. Hamerton-Kelly Paul D. Hanson J. G. Heintz Martin Hengel Richard A. Horsley Donald H. Juel Burton L. Mack D. Mendels J. Priest J. J. M. Roberts L. H. Schiffmann Alan F. Segal S. Talmon J. C. VanderKam James H. Charlesworth is the George L. Collord Professor of New Testament Language and Literature and director of the Dead Sea Scrolls Project at Princeton Theological Seminary. He is noted for his research in Apocrypha and Pseudepigrapha of the Hebrew and Christian Bibles, the Dead Sea Scrolls, Josephus, the Historical Jesus, and the Gospel of John. He is a Founder and Veteran of the Enoch seminar and a member of the Advisory Board of the Journal *Henoch. Religion / Early Judaism and Christianity*