

# *Revelation, Truth, Canon and Interpretation*

STUDIES IN  
JUSTIN MARTYR'S  
DIALOGUE WITH TRYPHO



BY  
CRAIG D. ALLERT



# Revelation Truth Canon And Interpretation

**Scott Hahn**



## **Revelation Truth Canon And Interpretation:**

**Revelation, Truth, Canon and Interpretation** Craig D. Allert, 2015-12-22 This volume treats the concepts of revelation truth canon and interpretation as four pillars of early Christian theology Using Justin Martyr as a case study his Dialogue with Trypho is examined with a view toward discerning how a second century Christian father understands and develops these concepts Justin's intellectual background is discussed within the nuanced context of Middle Platonism Particular attention is paid to his use of biblical sources which is grounded in the foundational chapter on revelation in Justin Justin is placed within the wider context of theological developments in pre Nicene Christianity and includes a warning against judging Justin by anachronistic post Nicene developments

**Scriptural Interpretation and Community Self-Definition in Luke-Acts and the Writings of Justin Martyr** Susan Wendel, 2011-02-14 Although scholars often assume that Luke and Justin similarly claim the sacred texts of Jews for the non Jewish church this book offers a fresh analysis that uncovers significant differences between their respective depictions of the relationship between Christ believers and the Jewish scriptures

**The Christian Moses** Jaeda Charlotte Calaway, 2019-11-21 Two verses about Moses in the Bible have been the subject of debate since the first century In Exodus 33 20 God tells Moses that no one can see God and live but Numbers 12 8 says that Moses sees the form of the Lord How does one reconcile these two opposing statements Did Moses see God and who gets to decide The Christian Moses investigates how ancient Christians from the New Testament to Augustine of Hippo resolved questions of who can see God how one can see God and what precisely one sees Jaeda Calaway explains that the decision about whether and how Moses saw God was not a neutral exercise for an early Christian Rather it established the interpreter's authority to determine what was possible in divine human relations and set the parameters for the nature of humanity As a result Calaway argues interpretations of Moses' visions became a means for Jews and Christians to jockey for power allowing them to justify particular social arrangements relations and identities to assert the limits of humans in the face of divinity and to create an Other Seeing early Christians with new eyes The Christian Moses reassesses how debates on Moses' visions from the first through the fifth centuries were in reality debates on the boundaries of humanity

**The Evil Creator** M. David Litwa, 2021-05-18 This book examines the origins of the evil creator idea chiefly in light of early Christian biblical interpretations It is divided into two parts In Part I the focus is on the interpretations of Exodus and John Firstly ancient Egyptian assimilation of the Jewish god to the evil deity Seth Typhon is studied to understand its reapplication by Phibionite and Sethian Christians to the Judeo catholic creator Secondly the Christian reception of John 8 44 understood to refer to the devil's father is shown to implicate the Judeo catholic creator in murdering Christ Part II focuses on Marcionite Christian biblical interpretations It begins with Marcionite interpretations of the creator's character in the Christian Old Testament analyzes 2 Corinthians 4 4 in which the god of this world blinds people from Christ's glory examines Christ's so called destruction of the Law Eph 2 15 and the Lawgiver and shows how Christ finally succumbs to the curse of the Law

inflicted by the creator Gal 3 13 A concluding chapter shows how still today readers of the Christian Bible have concluded that the creator manifests an evil character     *The Doubt of the Apostles and the Resurrection Faith of the Early Church* J. D. Atkins, 2019-08-02 Why do the Gospels depict the risen Jesus as touchable and able to eat J D Atkins challenges the common view that Luke 24 and John 20 are apologetic responses to docetism by re examining the redaction of the appearance stories in light of their reception among early docetists and church fathers Page 4 of cover     [Jesus' Death in New Testament Thought: Two-Volume Complete Edition](#) David A. Brondos, 2018-07-16 Jesus Death in New Testament Thought is unlike anything written on the subject to date It represents a radical break with the traditional models or theories of atonement based on ideas such as penal substitution participation in Christ and the Christus Victor motif claiming that all of these ideas as commonly understood are foreign to New Testament thought On the basis of his analysis of second temple Jewish thought Brondos demonstrates that for Jews in antiquity what atoned for sins and led people to be declared righteous in God s sight was not sacrifice suffering or death in themselves but the renewed commitment to living in accordance with God s will which they manifested by means of their sacrificial offerings and at times their willingness to endure suffering and death out of faithfulness to that will According to the thought of Jesus first followers in accordance with a divine plan conceived of before the ages in Jesus God had sent his Son in order to establish around him a community of people fully committed to practicing the love justice solidarity and righteousness associated with God s will for all Jesus dedication to this task led to confrontation and conflict with the powers and authorities of his day who sought to silence him by having him put to death Because he stood firm and remained faithful to that task rather than backing down from it he was crucified on a Roman cross Paradoxically however in this way he laid the basis for the existence of the community God had desired from the start stamping it forever as one to which no one could truly belong without assuming the same firm commitment to Jesus and everything for which he had lived and died Those who form part of this community living out of faith under Jesus as their risen Lord come to practice God s will as redefined through Jesus and on that basis are forgiven and accepted as righteous by God Thus by giving up his life out of love for others in faithfulness to the task his Father had given him Jesus has attained the redemption reconciliation cleansing and justification of those who now live under his lordship as members of the worldwide community of believers from all nations that God has established through him and his death in fulfillment of the promises that God had made of old to his people Israel In Volume 1 Brondos looks to the relevant texts from antiquity to trace the background and development of these ideas His argument will leave the reader with no doubt that Jesus first followers understood the salvific significance of his death or blood in the manner just outlined and therefore that the traditional interpretations of his death that have prevailed from patristic times to the present do not reflect faithfully their thought as we find it in the New Testament In Volume 2 Brondos examines the formulaic allusions to Jesus death that we find scattered throughout the New Testament and other early Christian writings so as to demonstrate that these are precisely the ideas that

lie behind those allusions At the same time through his analysis of the writings of Melito of Sardis and Irenaeus of Lyons he provides clear evidence that by the late second century ideas that are foreign to those texts began to be read back into them with the result that the original understandings of Jesus death that had developed among his first followers came to be replaced by other understandings that run contrary to their thought In his Conclusion Brondos argues that only by rejecting the traditional models of atonement and returning to the New Testament teaching on this central doctrine can the Christian church respond effectively to the crisis it faces today and bring about the restoration of the type of communities envisioned by Jesus and his first followers **From the Passion to the Church of the Holy Sepulchre** Jordan J. Ryan, 2021-01-14

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 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 Ryan s overarching aim is to construe these places as instantiations of what historian Pierre Nora has called lieux de m moires sites where memory crystallizes and where possible to track the course and development of the traditions underlying them from their genesis in the Gospel 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 *Jesus' Death in New Testament Thought Volume 2: Texts* David A. Brondos, 2018-04-25 Jesus Death in New Testament Thought is unlike anything written on the subject to date It represents a radical break with the traditional models or theories of atonement based on ideas such as penal substitution participation in Christ and the Christus Victor motif claiming that all of these ideas as commonly understood are foreign to New Testament thought On the basis of his analysis of second temple Jewish thought Brondos demonstrates that for Jews in antiquity what atoned for sins and led people to be declared righteous in God s sight was not sacrifice suffering or death in themselves but the renewed commitment to living in accordance with God s will which they manifested by means of their sacrificial offerings and at times their willingness to endure suffering and death out of faithfulness to that will According to the thought of Jesus first followers in accordance with a divine plan conceived of before the ages in Jesus God had sent his Son in order to establish around him a community of people fully committed to practicing the love justice solidarity and righteousness associated with God s will for all Jesus dedication to this task led to confrontation and conflict with the powers and authorities of his day who sought to silence him by having him put to death Because he stood firm and remained faithful to that task rather than backing down from it he was crucified on a Roman cross Paradoxically however in this way he laid the basis for the existence of the community God had desired from the start stamping it forever as one to which no one could truly belong without assuming the same firm commitment to Jesus and everything for which he had lived and died Those who form part of this community living out of

faith under Jesus as their risen Lord come to practice God's will as redefined through Jesus and on that basis are forgiven and accepted as righteous by God. Thus by giving up his life out of love for others in faithfulness to the task his Father had given him, Jesus has attained the redemption, reconciliation, cleansing and justification of those who now live under his lordship as members of the worldwide community of believers from all nations that God has established through him and his death in fulfillment of the promises that God had made of old to his people Israel. In Volume 1 Brondos looks to the relevant texts from antiquity to trace the background and development of these ideas. His argument will leave the reader with no doubt that Jesus' first followers understood the salvific significance of his death or blood in the manner just outlined and therefore that the traditional interpretations of his death that have prevailed from patristic times to the present do not reflect faithfully their thought as we find it in the New Testament. In Volume 2 Brondos examines the formulaic allusions to Jesus' death that we find scattered throughout the New Testament and other early Christian writings so as to demonstrate that these are precisely the ideas that lie behind those allusions. At the same time, through his analysis of the writings of Melito of Sardis and Irenaeus of Lyons, he provides clear evidence that by the late second century ideas that are foreign to those texts began to be read back into them with the result that the original understandings of Jesus' death that had developed among his first followers came to be replaced by other understandings that run contrary to their thought. In his Conclusion Brondos argues that only by rejecting the traditional models of atonement and returning to the New Testament teaching on this central doctrine can the Christian church respond effectively to the crisis it faces today and bring about the restoration of the type of communities envisioned by Jesus and his first followers.

**Jeremiah's New Covenant** Joshua N. Moon, 2011-06-30

The struggle to read Jeremiah 31:31-34 as Christian Scripture has a long and divided history cutting across nearly every major locus of Christian theology. Yet little has been done either to examine closely the varieties of interpretation in the Christian tradition from the post-Nicene period to the modern era or to make use of such interpretations as helpful interlocutors. This work begins with Augustine's interpretation of Jer 31:31-34 as an absolute contrast between unbelief and faith rather than the now standard reading found in Jerome of a contrast between two successive religious/historical eras: one that governed Israel, the old covenant, and a new era and its covenant inaugurated in the coming of Christ. Augustine's absolute contrast loosened the strict temporal concern so that the faithful of any era were members of the new covenant. The study traces Augustine's reading of an absolute contrast in a few key moments of Christian interpretation: Thomas Aquinas and high medieval theology; then the 16th and 17th century Reformed tradition. The thesis aims at a constructive reading of Jer 31:31-34 and so the struggle identified in these moments in the Christian tradition is brought into dialogue with modern critical discussions from Bernhard Duhm to the present. Finally, the author turns to an exegetical argument for an Augustinian reading of the contrast of the covenants.

**Synopsis Purioris Theologiae / Synopsis of a Purer Theology**, 2014-09-11

This bilingual edition of the *Synopsis Purioris Theologiae* 1625 makes available for the first time to English readers a seminal

treatise of Reformed Scholasticism Composed by four professors of Leiden University Johannes Polyander Andreas Rivetus Antonius Walaeus and Anthonius Thysius it gives an exhaustive yet concise presentation of Reformed theology as it was conceived in the first decades of the seventeenth century From a decidedly Reformed perspective the Christian doctrine is defined in contrast with alternative or opposite views Catholic Spiritualist Arminian Socinian Both on the academic level and on the ecclesiastical level the Synopsis responds to challenges coming from the immediate context of the early seventeenth century The disputations of this first volume cover topics such as Scripture doctrine of God Trinity creation sin Law and Gospel Volume One was published in 2014 Volume Two came out in 2016 Volume Three the final volume is expected late 2019

**Jews and Christians - Parting Ways in the First Two Centuries CE?** Jens Schröter, Benjamin A. Edsall, Joseph Verheyden, 2021-08-23 The present volume is based on a conference held in October 2019 at the Faculty of Theology of Humboldt University Berlin as part of a common project of the Australian Catholic University the Katholieke Universiteit Leuven and the Humboldt University Berlin The aim is to discuss the relationships of Jews and Christians in the first two centuries CE against the background of recent debates which have called into question the image of parting ways for a description of the relationships of Judaism and Christianity in antiquity One objection raised against this metaphor is that it accentuates differences at the expense of commonalities Another critique is that this image looks from a later perspective at historical developments which can hardly be grasped with such a metaphor It is more likely that distinctions between Jews Christians Jewish Christians Christian Jews etc are more blurred than the image of parting ways allows In light of these considerations the contributions in this volume discuss the cogency of the parting of the ways model with a look at prominent early Christian writers and places and suggest more appropriate metaphors to describe the relationships of Jews and Christians in the early period

**Letter and Spirit** Scott Hahn, 2005-11-08 The bestselling author of *The Lamb's Supper* continues his thoughtful exploration of the complex relationship between the Bible and the Catholic liturgy in a revelatory work that will appeal to all readers Scott Hahn has inspired millions of readers with his perceptive and unique view of Catholic theology and worship becoming one of the most looked to contemporary authorities in these areas In *Letter and Spirit* Hahn extends the message he began in *The Lamb's Supper* offering far reaching and profound insights into what the Bible teaches us about living the spiritual life For both Christians and Jews the texts of the Bible are not simply records of historical events They are intended through public recitations in churches and synagogues to bring listeners and readers into the sweeping story of redemption as it unfolds in the Bible Focusing on the Catholic Mass Hahn describes how God's Word is meant to open our eyes to the life giving power of the sacraments and how the liturgy brings about the actualization of the saving truths of Scripture *Letter and Spirit* is a stunningly original contribution to the field of biblical studies and will help Hahn's many loyal and enthusiastic readers understand the relationship between the Bible and the Mass in a deeper way

*Continuity and Discontinuity in Early Christian Apologetics* Jörg Ulrich, Anders-Christian Jacobsen, Maijastina Kahlos, 2009

This book contains the contributions to a workshop on apologetics in early Christianity which took place at the Fifteenth International Conference on Patristic Studies in Oxford in the summer of 2007. The workshop was arranged by scholars from Germany, Finland, and Denmark who had for some time worked together in a project on early Christian apologetics. The aim of the workshop was thus to present and discuss some of the results and still unsolved problems which arose from this project. The book presents the contributions to the workshop. Hereby the editors hope to reach a larger audience and thus to be able to further the discussion of the topic of early Christian apologetics.

Christ's Resurrection in Early Christianity Markus Vinzent, 2016-05-23. Why is the Resurrection of Christ so remote, almost non-existent in many early Christian writings of the first 140 years of Christianity? This is the first Patristic book to focus on the development of the belief in the Resurrection of Christ through the first centuries A.D. By Paul Christ's Resurrection is regarded as the basis of Christian hope. In the fourth century it becomes a central Christian tenet. But what about the discrepancy in the first three centuries? This thought-provoking book explores this core topic in Christian culture and theology. Taking a broad approach including iconography, archaeology, history, philosophy, Jewish Studies, and theology, Markus Vinzent offers innovative readings of well-known biblical and other texts, complemented by rarely discussed evidence. Christ's Resurrection in Early Christianity takes the reader on a fascinating journey through the wilderness of unorthodox perspectives in the breadth of early Christian writings. It is an eye-opening experience with insights into the craftsmanship of early Christianity and the earliest existential debates about life and death, death and life, all centred on the cross, on suffering, enduring, and sacrifice.

*How the Spirit Became God* Kyle R. Hughes, 2020-04-16. In *How the Spirit Became God*, Kyle Hughes tells the often neglected story of how and why the early church came to recognize that the Holy Spirit was a distinct divine person. While the subject of Christ's divinity is a popular topic in church and academy alike, the notion of the Spirit's divinity remains a mysterious yet intriguing question for many Christians today. Focusing on major pneumatological innovations from Pentecost through the Council of Constantinople in 381, Hughes examines how biblical interpretation and the lived experience of the Spirit contributed to the development of this important and yet often overlooked aspect of trinitarian theology. This important contribution not only explains from a historical yet accessible perspective the development of early Christian pneumatology but also challenges readers to apply these insights from the church fathers to engaging with the person of the Holy Spirit today.

*Israel's Lord* David E. Wilhite, Adam Winn, 2024-07-15. *Israel's Lord: YHWH as Two Powers in Second Temple Literature* addresses the nature of Jewish monotheism in Second Temple literature, advancing an argument that much of the literature reflects the existence of two powers in heaven that are both rightly understood as YHWH. To this end, Wilhite and Winn review various figures such as God's Word, God's Wisdom, the Angel of the Lord, the Son of Man, and others that bear features closely associated with the God of Israel. Using criteria related to these features, they argue that most, though not all, of these figures are rightly identified as the figure who appeared in Israel's scriptures and was called YHWH. Such a two-powers paradigm is relevant for



understanding early Christian commitments regarding Jesus The debate about Jesus divinity depends in large part on what options were available for the earliest Christians when considering his titles and status The authors contend that with such a two powers paradigm available to the earliest Christians it should inform any reading of New Testament texts and their varying depictions of Jesus as Lord

### **Tolstoy and the Religious Culture of His Time**

Inessa Medzhibovskaya, 2009-07-15 The first book length study on the subject in any language Tolstoy and the Religious Culture of His Time treats Tolstoy's experience as a massive philosophical and religious project rather than a crisis laden tragedy Inessa Medzhibovskaya explains the evolution of Tolstoy's religious outlook based on his ongoing dialogue with the tradition of conversion in Europe and Russia as well as on the demands of his own heart mind and spirit The author contextualizes Tolstoy's conversion comparing his pattern of religious conversion with that of other notable religious converts Saint Paul Saint Augustine Luther Pascal Rousseau as well with that of Tolstoy's countrymen Pushkin Gogol Chaadaev Stankevich Belinsky Herzen and Dostoevsky Stressing the importance of the religious culture of his time for Tolstoy this study investigates the nineteenth century debates that inspired and repelled Tolstoy as he weighed arguments for or against faith in his dialogues with the culture of his time covering widely differing fields and disciplines of experimental knowledge The author considers German Romantic philosophy the natural sciences pragmatist religious solutions theories of social progress and evolution and the historical school of Christianity Medzhibovskaya stresses the fact that influential intellectual currents were as important to Tolstoy as believers and nonbelievers were from and beyond his immediate environment The author argues that in this sense Tolstoy's conversion emerges as deeply intertextual and this surprising discovery should not diminish our trust in Tolstoy's sincerity during his religious evolution which occurred both spontaneously as well as deliberately The polyphony of discreet spiritual moments that Tolstoy created by fusing in his narratives of conversion religious and artistic realms is arguably his greatest contribution to spiritual autobiography

**Justification in the Second Century** Brian J. Arnold, 2017-02-20 This book seeks to answer the following question how did the doctrine of justification fare one hundred years after Paul's death c AD 165 This book argues that Paul's view of justification by faith is present in the second century a thesis that particularly challenges T F Torrance's long held notion that the Apostolic Fathers abandoned this doctrine The Doctrine of Grace in the Apostolic Fathers 1948 In the wake of Torrance's work there has been a general consensus that the early fathers advocated works righteousness in opposition to Paul's belief that an individual is justified before God by faith alone but second century writings do not support this claim Each author examined Clement of Rome Ignatius of Antioch Epistle to Diognetus Odes of Solomon and Justin Martyr contends that faith is the only necessary prerequisite for justification even if they do indicate the importance of virtuous living This is the first major study on the doctrine of justification in the second century thus filling a large lacuna in scholarship With the copious amounts of research being conducted on justification it is alarming that no work has been done on how the first interpreters of Paul received one

of his trademark doctrines It is assumed wrongly that the fathers were either uninterested in the doctrine or that they misunderstood the Apostle Neither of these is the case This book is timely in that it enters the fray of the justification debate from a neglected vantage point *Christians in Conversation* Alberto Rigolio, 2019-02-18 This book addresses a particular and little known form of writing the prose dialogue during the Late Antique period when Christian authors adopted and transformed the dialogue form to suit the new needs of religious debate Connected to but departing from the dialogues of Classical Antiquity these new forms staged encounters between Christians and pagans Jews Manichaeans and heretical fellow Christians At times fiction at others records of or scripts for actual debates the dialogues give us a glimpse of Late Antique rhetoric as it was practiced and tell us about the theological arguments underpinning religious differences By offering the first comprehensive analysis of Christian dialogues in Greek and Syriac from the earliest examples to the end of the sixth century CE the present volume shows that Christian authors saw the dialogue form as a suitable vehicle for argument and apologetic in the context of religious controversy and argues that dialogues were intended as effective tools of opinion formation in Late Antique society Most Christian dialogues are little studied and often in isolation but they vividly evoke the religious debates of the time and they embody the cultural conventions and refinements that Late Antique men and women expected from such debates **...And So They Went Out** Daphna Arbel, J.R.C. Cousland, Dietmar Neufeld, 2010-04-15 Series statement from preface p x

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