



Lukeacts And The Jews

Mikeal Carl Parsons



Lukeacts And The Jews:

Luke, Judaism, and the Scholars Joseph B. Tyson,1999 This survey of the history of critical scholarship on the Gospel of Luke and the Acts of the Apostles draws particular attention to the interpretation of Luke s treatment of Jews and Judaism It notes that the Holocaust was a major turning point in the history of New Testament scholarship **The Jews in**

Luke-Acts Jack T. Sanders,1987 Analyzes the hostile portrayal of the Jews in Luke Acts and points to its influence in the spread of anti Jewish sentiment among Christians Examines Luke s portrayal of various groups Jewish leaders the Jewish people the Pharisees and the outcasts and other peripheral elements in Jewish society Compares Luke s virulent Jew hatred with the milder attitude of other New Testament writers e g Matthew John Paul Rejects the view that the reason for Luke s hatred was Jewish persecution of Christianity rather it was Luke s identity problem as a Gentile Christian plagued by the opposition of both Jews and Jewish Christians to Gentile Christianity Luke-Acts and the Jews Robert Lawson

Brawley,1987 *Luke and Scripture* Craig A. Evans,James A. Sanders,2001-05-04 This is a fascinating lucidly presented work offering fresh insights into a number of key passages in the Gospel and showing the fruitfulness of examining Luke s usage in the light of Judaism Whatever their level of expertise students of Luke and of the use of Scripture in Scripture will find useful and challenging material in this comprehensive volume I Howard Marshall King s College Luke and Scripture is an important contribution to the study of comparative midrash and the role and function of authoritative sacred tradition in the life of the early Christian community This book sharpens the definition of midrash criticism in relation to other methods both in theory and practice and in the process sheds further light on Luke s understanding of Jesus the origin of early Christianity and his own experience in terms of Israel s sacred tradition and institutions Mikeal C Parsons Baylor University

Jewish Responsibility for the Death of Jesus in Luke-Acts Jon Weatherly,1995-01-01 For over a century New Testament scholars have explored the issue of possible antisemitism in Luke Acts especially because the author apparently blames the Jews for the death of Jesus This monograph offers a fresh analysis of this question revealing a different emphasis that among the Jews only those associated with Jerusalem especially the Sanhedrin are responsible for Jesus death Luke s Israel is in fact divided in response to Jesus not monolithically opposed to him Furthermore the ascription of responsibility to the people of Jerusalem in Acts widely regarded as a Lukan creation in fact is more likely to have been based on sources independent of the synoptics A consideration of ancient literature concerned with the deaths of innocent victims further suggests a likely Sitz im Leben for the transmission of material ascribing responsibility for Jesus death *Images of Judaism in Luke-Acts* Joseph B. Tyson,1992 *The Purpose of Luke-Acts* Robert Maddox,1982 **Luke and the People of God** Jacob Jervell,2002-01-15 In this book Jacob Jervell challenges two widely held theories about Luke that he was a representative of the institutional church and that his writing was directed primarily at Gentile readers He also presents much valuable insight into the growing pains of the early church especially the relationship of the Jews to the Jewish

Christians and the relationship of both these groups to the Gentiles **The Shape of Luke's Story** Robert C.

Tannehill,2005-11-01 Because of Luke s unique literary achievement in the Gospel of Luke and Acts these two works raise a variety of interesting and important issues for the exegete In this important collection of essays Tannehill demonstrates why he is has been in the forefront of Luke Acts research for more than three decades His nuanced approach to the intersection of literary theological and social features in the texts marks these as required reading for any interpreter of the gospels
Contents Part I Theology Poetry Rhetoric 1 The Mission of Jesus according to Luke 4 16 30 2 The Magnificat as Poem 3 What Kind of King What Kind of Kingdom 4 The Lukan Discourse on Invitations 5 The Story of Zacchaeus as Rhetoric 6 Repentance in the Context of Lukan Soteriology Part II Luke and the Jews 7 Israel in Luke Acts A Tragic Story 8 The Story of Israel within the Lukan Narrative 9 Rejection by Jews and Turning to Gentiles The Pattern of Paul s Mission in Acts Part III Acts as Narrative 10 The Functions of Peter s Mission Speeches in the Narrative of Acts 11 The Composition of Acts 3 5 Narrative Development and Echo Effect 12 Paul outside the Christian Ghetto Intercultural Conflict and Cooperation in Acts 13 The Narrator s Strategy in the Scenes of Paul s Defense Part IV Hermeneutical Experiments 14 Should We Love Simon the Pharisee Reflections on the Pharisees in Luke 15 Freedom and Responsibility in Scripture Interpretation 16 Cornelius and Tabitha Encounter Luke s Jesus Jerusalem, the Temple, and the New Age in Luke-Acts J. Bradley Chance,1988 Luke and the People of God Jacob Jervell,1972 **The Death of Jesus in Luke-Acts** Joseph B. Tyson,1986 **The Way**

According to Luke Paul Borgman,2006-03-10 Among the classics of ancient Greek and Jewish literature the story of Luke Acts has few rivals Yet we moderns miss much of the meaning of Luke s two part drama because we read it like any other text and not as it would have been heard by ancient listeners in public performance by a skilled storyteller The Way according to Luke unlocks the big picture of Jesus mission by attending to the repetition patterns and other clues of oral narrative In this single volume Paul Borgman lays out a holistic view of the organic unity between Luke and Acts while demonstrating that the meaning of Luke Acts is uniquely embedded in its narrative Borgman s distinctive work makes available both the satisfying pleasure of reading the Bible as great literature and the rewarding insight gained from receiving Scripture as it was originally delivered The Portrayal of the Jews in Luke-Acts Nicole Kelley,1996 **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 **Luke-Acts** Donald Juel,1983 Juel demands that Christians interpret Luke Acts together within the framework of the Jewish crisis literature out of which they came His hypothesis is that the best approach to understanding Luke Acts is to study them as a single entity from the perspective of the literary dimension of New Testament texts His reappraisal of Luke Acts is sensitive to the historical concerns as well as

the literary concerns He provides a comprehensive treatment showing how the two books are intricately and integrally connected

The Theology of the Acts of the Apostles Jacob Jervell, 1996-05-16 Who are the people of God Luke's purposes in the Acts of the Apostles are to identify the church to establish the legitimacy of its gospel and to demonstrate that God was an active force in history He wanted to show that the communities of Jewish and Gentile Christians are the true heirs of God's promises to Israel He gives the history of the early church from the last decades of the first century as the communities become separated from their Jewish origins and Paul plays the lead role Acts offers an apologetic for the mixed mission of the church to Jews and Gentiles Luke was an eyewitness to some of what he reports but his authorship and views have been questioned This is a theological interpretation of the history of the church within history Luke is an artist a narrator rather than a systematic theologian but writes about the roles of God Christ and the Holy Spirit and of the church

Luke and the Restoration of Israel David Ravens, 1995-12-01 Ravens argues that Luke's belief in God's restoration of Israel provides the key context for understanding Luke Acts His attitudes to Jews his surveys of Israel's history and his interest in the Samaritans combine to suggest his wider pre-Davidic view of Israel a view that becomes the pattern for the restored Israel under its Davidic king Luke's belief leads him to present Christology and atonement in ways that cohere with Jewish hopes and to correct apparently anti-Jewish elements in Paul's letters and Matthew's Gospel This theme also determines his account of the gentile mission and his pastoral concern for unity

Understanding Judaism and the Jews in the Gospel of John Nathan Thiel, 2024-10-02 Understanding Judaism and the Jews in the Gospel of John Polemic Tradition and Johannine Self Identity reopens the perennial question of the Fourth Gospel's perplexing characterization of the Jews According to the reigning paradigm the Gospel of John witnesses to a community's burgeoning sense of religious distinctiveness Ethnically Jewish believers in Jesus had begun to forge a new identity in contrast to the Jews Nathan Thiel assesses the weaknesses of the prevailing model arguing that the fourth evangelist still saw himself as living and working within the Jewish tradition Yet if the Gospel of John is the literary product of a self-consciously Jewish author why would he speak so often and so critically of the Jews Thiel considers the factors which have conditioned the evangelist's choice of terminology the Gospel's setting its intended audience and above all John's indebtedness to Scripture As a first-century Jew well-versed in Israel's sacred texts the evangelist has modeled his story of Jesus after patterns familiar to him from the Scriptures Scriptures in which Israelite authors consistently portray their ancestors as faithless despite God's powerful work on their behalf John is a relentless critic but such cutting theological assessment had long been part of Israel's counterintuitive way of telling its history

The Departure of Jesus in Luke-Acts Mikeal Carl Parsons, 1987

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Table of Contents Lukeacts And The Jews

1. Understanding the eBook Lukeacts And The Jews
 - The Rise of Digital Reading Lukeacts And The Jews
 - Advantages of eBooks Over Traditional Books
2. Identifying Lukeacts And The Jews
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Lukeacts And The Jews
 - User-Friendly Interface
4. Exploring eBook Recommendations from Lukeacts And The Jews
 - Personalized Recommendations
 - Lukeacts And The Jews User Reviews and Ratings
 - Lukeacts And The Jews and Bestseller Lists
5. Accessing Lukeacts And The Jews Free and Paid eBooks
 - Lukeacts And The Jews Public Domain eBooks
 - Lukeacts And The Jews eBook Subscription Services
 - Lukeacts And The Jews Budget-Friendly Options

6. Navigating Lukeacts And The Jews eBook Formats
 - ePub, PDF, MOBI, and More
 - Lukeacts And The Jews Compatibility with Devices
 - Lukeacts And The Jews Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Lukeacts And The Jews
 - Highlighting and Note-Taking Lukeacts And The Jews
 - Interactive Elements Lukeacts And The Jews
8. Staying Engaged with Lukeacts And The Jews
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Lukeacts And The Jews
9. Balancing eBooks and Physical Books Lukeacts And The Jews
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Lukeacts And The Jews
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Lukeacts And The Jews
 - Setting Reading Goals Lukeacts And The Jews
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Lukeacts And The Jews
 - Fact-Checking eBook Content of Lukeacts And The Jews
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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