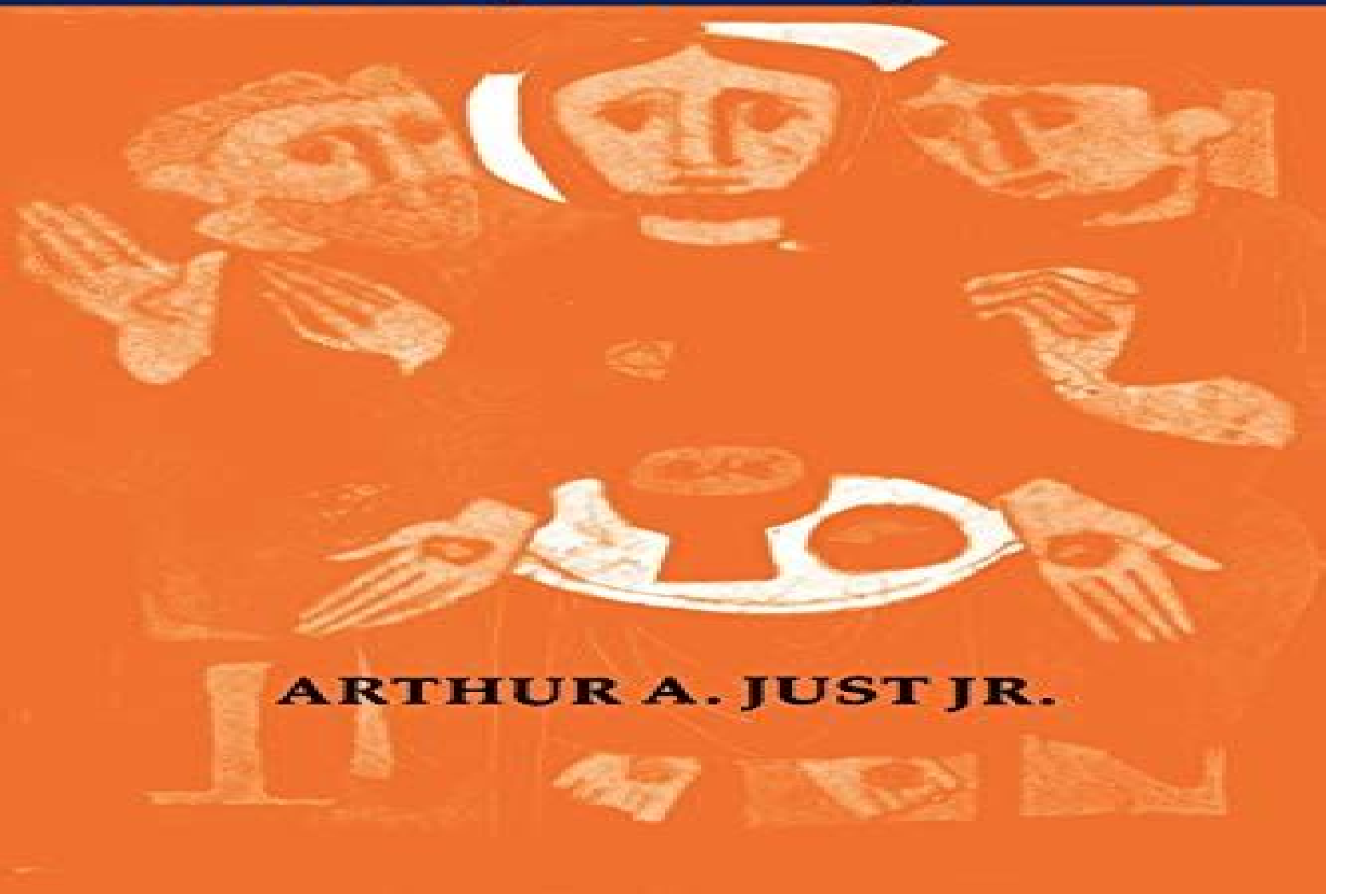


THE ONGOING FEAST

Table Fellowship and Eschatology at Emmaus



ARTHUR A. JUST JR.

Ongoing Feast Table Fellowship And Eschatology At Emmaus

Luke Bretherton



Ongoing Feast Table Fellowship And Eschatology At Emmaus:

The Ongoing Feast Arthur A. Just, 1993 From the perspective of the Emmaus narrative in Luke 24 this study is a literary critical analysis of Jesus table fellowship as an expression of the eschatological kingdom The first time Jesus is recognized by faith as the crucified and now risen Messiah occurs at Emmaus through his teaching on the road and in the breaking of the bread Emmaus is the transition between the meals of Jesus and early Christian meals setting the pattern of Christian worship as one of word and meal , *Exclusion and Judgment in Fellowship Meals* Jamir Lanuwabang, 2017-03-31 In *Exclusion and Judgment in Fellowship Meals* Lanuwabang Jamir seeks to demonstrate that the tradition of fellowship meals in the ancient world form the background against which the Lord's Supper must be understood Similarly the basis of Paul's response to the situation in Corinth and his theology of the Lord's Supper is to be found in these traditions The role of the fellowship meal in Greco Roman and Jewish culture indicate that it was an important institution that played a pivotal role in the functioning of society Judgment was an integral part of the fellowship meal traditions and it made such meal practices all the more significant in ancient cultures For example Jamir reveals that social economic factors were only part of the problem in Corinth where differences in ideology were the underlying cause of divisions in the church Paul's response to the problem shows that he upheld the fellowship meal traditions linking sickness and death with the abuse of the Lord's Supper The concept of judgment in the Lord's Supper while based on the fellowship meal traditions has been redefined in the light of the Gospel tradition Fellowship and Food in the Kingdom Peter-Ben Smit, 2008 Revised version of the author's thesis doctoral Universit at Bern 2001 *The Kingdom according to Luke and Acts* Karl Allen Kuhn, 2015-04-14 This substantial reliable introduction examines the character and purpose of Luke and Acts and provides a thorough yet economical treatment of Luke's social historical and literary context Karl Allen Kuhn presents Luke's narrative as a kingdom story that both announces the arrival of God's reign in Jesus and describes the ministry of the early church revealing the character of the kingdom as dramatically at odds with the kingdom of Rome Kuhn explores the background literary features plotting and themes of Luke and Acts but also offers significant fresh insights into the persuasive force of Luke's impressively crafted and rhetorically charged narrative **"But God Raised Him from the Dead"** Kevin Anderson, 2007-02-01 *But God Raised Him from the Dead* is the first comprehensive study of Jesus resurrection in Luke Acts Through wide sweeping research and detailed exegesis Dr Anderson supports the claim that the resurrection of Jesus is the focus of the message of salvation in Luke Acts The study situates Luke's resurrection theology within Jewish and Hellenistic conceptions of the afterlife and addresses critical questions in Lukan studies such as the relationship between resurrection ascension and exaltation and the vital linkage between Jesus resurrection the hope of Israel and the final resurrection of the dead *But God Raised Him from the Dead* demonstrates how the resurrection of Messiah Jesus is indispensable to the major theological dimensions of Luke's narrative of God's saving action Jesus resurrection is a key component in the divine plan to raise up the Savior for Israel to

extend God's saving benefits to the ends of the earth and to guarantee the complete fulfillment of the hope of Israel and salvation of the people of God at the final resurrection of the dead Divine Visitations and Hospitality to Strangers in Luke-Acts Joshua W. Jipp, 2013-09-12 This study presents a coherent interpretation of the Malta episode by arguing that Acts 28:1-10 narrates a theoxeny that is an account of unknowing hospitality to a god which results in the establishment of a fictive kinship relationship between the Maltese barbarians and Paul and his God. In light of the connection between hospitality and piety to the gods in the ancient Mediterranean, Luke ends his second volume in this manner to portray Gentile hospitality as the appropriate response to Paul's message of God's salvation, a response that portrays them as hospitable exemplars within the Lukan narrative and contrasts them with the Roman Jews who reject Paul and his message.

Cruciform Scripture Christopher W. Skinner, Nijay K. Gupta, Andy Johnson, Drew J. Strait, 2021-01-05 What does it mean to participate in the cruciform Lord Jesus Christ so that our life together becomes a living exegesis of the gospel? Michael Gorman has been tremendously influential in exploring this question within the New Testament, particularly in the letters of Paul, the Gospel of John, and the book of Revelation. His 2001 book *Cruciformity: Paul's Narrative Spirituality of the Cross* inspired a generation of scholars and was the first in a trilogy of New Testament theology devoted to exploring the role of the cross in participation in Christ and becoming the gospel in mission. Here is an assemblage of some of the best and brightest current New Testament exegetes honoring Gorman's work with contributions of their own, each of which further explores these three critical themes in various passages of the New Testament. *Cruciform Scripture* is more than a tribute to a giant of biblical scholarship. Its contributors, including N. T. Wright, Sylvia Keesmaat, and Richard Hays, are masters in their own right who offer incisive interpretations of essential themes of New Testament theology and the core concerns of Christian life in community. As they reason together in this volume, they amplify one another's voices as well as Gorman's modeling a way that careful reflection on Paul's determination to know nothing except Jesus Christ and him crucified can engender fruitful insights on the nature of discipleship. Contributors: Ben C. Blackwell, Sherri Brown, Frank E. Dicken, Dennis R. Edwards, Rebekah Eklund, Dean Flemming, Patricia Fosarelli, Stephen E. Fowl, Nijay K. Gupta, Richard B. Hays, Andy Johnson, Sylvia C. Keesmaat, Brent Laytham, Christopher W. Skinner, Klyne R. Snodgrass, Drew J. Strait, and N. T. Wright. The Hermeneutics of Social Identity in Luke-Acts Nickolas A. Fox, 2021-03-15 Luke Acts presents a vision of the kingdom of God and the early church in a program of decentralization that is a movement away from the centralized power structures of Judaism. Decentralization of the temple, land, purity laws, and even the people that seem to possess the power early in Acts (i.e., Peter and the other apostles) makes room for a move of radical inclusion. Luke demonstrates the Holy Spirit as the prime initiator of outward expansion of the kingdom of God, radically including and welcoming God-fearers, gentiles, an Ethiopian eunuch, and more. Fox argues that Luke Acts is purposed to create social identity in God-fearing readers using the rhetorical tools of the first century to communicate prescribed beliefs and norms, promise and fulfillment, and prototypes and exemplars. Each of these elements is

examined and traced through Luke's two volume work Cross-bearing in Luke Sverre Bøe, 2010 Luke records twice how Jesus called on people to take up or carry their crosses He also reports how Simon of Cyrene carried Jesus cross behind Jesus No metaphorical uses of the well known phenomenon of cross bearing were confirmed in any language prior to the Gospels The idiom was also unknown in Semitic languages What did a call to become a voluntary cross bearer sound like before the cross became kitsch In Luke's Gospel cross bearing is connected with self denial and hating one's family Not only the disciples but all are called on to take up their crosses Since cross bearing is a daily duty it can hardly refer to martyrdom and cannot be linked to imitation Sverre Boe argues that the cross signifies death through radical self denial but not as ascetic exercises His book includes a survey of the history of scholarship on the five Synoptic texts of cross bearing People of Bread Wolfgang Vondey, 2008 Wolfgang Vondey contends that the story of the church is a story of the people of bread The image of bread is one of the richest and at the same time one of the most neglected biblical images that speak to an ecumenical understanding of the church Drawing from scripture from writers of the early church and from cutting edge debates in contemporary scholarship Vondey unfolds the social moral missiological ecumenical and eschatological dimensions of the church based on the story of bread that far exceeds a eucharistic interpretation People of Bread speaks to a growing interest in an understanding of the church by addressing the widespread revival of the theological imagination

BOOK JACKET *Luke 6:40 and the Theme of Likeness Education in the New Testament* Thomas W. Hudgins, 2014-01-07 What does Jesus mean when he says A disciple is not above his teacher but each disciple after being fully trained will be like his teacher Luke 6 40 This verse has been quoted cited and referenced in vast amounts of Christian education and discipleship literature Nevertheless the verse is nearly untouched in exegetical discussions with the exception of source critical analyses From this verse arises an undeveloped theme in the Gospel of Luke and the New Testament the theme of likeness education Using content analysis methodology Luke 6 40 one of the keystone passages in Christian education literature serves as the starting point for mining out the theme of likeness education in the New Testament This study consists of three concentric areas of investigation 1 Luke 6 40 and its immediate context 2 Luke Acts and 3 the New Testament corpus *The Inheritors of the [basileia Tou Theou]* Daniel Monikaraj, 2008 The Dubious Disciples J. David Woodington, 2020-08-10 The Dubious Disciples provides a literary examination of the four scenes of the disciples doubting the appearance of the resurrected Jesus in the canonical Gospels Each Gospel offers a unique account of this episode and the differences between them dramatically affect how readers evaluate the disciples actions and perceive the role of doubt in the Christian experience **Saved by Faith and Hospitality** Joshua W. Jipp, 2017-08-21 Too few Christians today says Joshua Jipp understand hospitality to strangers and the marginalized as an essential part of the church's identity In this book Jipp argues that God's relationship to his people is fundamentally an act of hospitality to strangers and that divine and human hospitality together are thus at the very heart of Christian faith Jipp first provides a thorough interpretation of the major

biblical texts related to the practice of hospitality to strangers considering especially how these texts portray Christ as the divine host who extends God's welcome to all people Jipp then invites readers to consider how God's hospitality sets the pattern for human hospitality offering suggestions on how the practice of welcoming strangers can guide the church in its engagement with current social challenges immigration incarceration racism and more Household Conversion Narratives in Acts David Matson, 1996-02-01 Using features of the narrative critical method this book offers an innovative approach to a notable phenomenon in the book of Acts the conversion of entire households to the Christian faith When viewed against the household mission of the seventy two messengers in Luke the stories of Cornelius Lydia the Roman jailer and Crispus comprise a pattern of evangelistic activity that provides a common framework for their interpretation Repetition and variation of the pattern offer important clues for the way each story functions within the wider context of Acts opening up new lines of interpretation as well as new levels of unity disunity between the Lukan writings **Bend Without Fear** Kuruvila Pandikattu, Rosario Rocha, 2003 *Luke* John T. Carroll, 2012-01-01 Authoritative commentary on the Gospel of Luke for the New Testament Library series *Hospitality as Holiness* Luke Bretherton, 2017-03-02 We live amid increasing ethical plurality and fragmentation while at the same time more and more questions of moral gravity confront us Some of these questions are new such as those around human cloning and genetics Other questions that were previously settled have re emerged such as those around the place of religion in politics Responses to such questions are diverse numerous and often vehemently contested Hospitality as Holiness seeks to address the underlying question facing the church within contemporary moral debates how should Christians relate to their neighbours when ethical disputes arise The problems the book examines centre on what the nature and basis of Christian moral thought and action is and in the contemporary context whether moral disputes may be resolved with those who do not share the same framework as Christians Bretherton establishes a model that of hospitality for how Christians and non Christians can relate to each other amid moral diversity This book will appeal to those interested in the broad question of the relationship between reason tradition natural law and revelation in theology and more specifically to those engaged with questions about plurality tolerance and ethical conflict in Christian ethics and medical ethics **Scripture Re-envisioned: Christophanic Exegesis and the Making of a Christian Bible** Bogdan Gabriel Bucur, 2018-11-05 Scripture Re envisioned discusses the christological exegesis of biblical theophanies and argues its crucial importance for the appropriation of the Hebrew Bible as the Christian Old Testament The Emmaus episode in Luke 24 and its history of interpretation serve as the methodological and hermeneutical prolegomenon to the early Christian exegesis of theophanies Subsequent chapters discuss the reception history of Genesis 18 Exodus 3 and 33 Psalm 98 99 and 131 132 Isaiah 6 Habakkuk 3 2 LXX Daniel 3 and 7 Bucur shows that the earliest most widespread and enduring reading of these biblical texts namely their interpretation as christophanies manifestations of the Logos to be incarnate constitutes a robust and versatile exegetical tradition which lent itself to doctrinal reflection apologetics polemics

liturgical anamnesis and doxology

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