

GOD of the LOWLY

Socio-Historical
Interpretations of the
Bible

Edited by

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and
Wolfgang Stegemann

God Of The Lowly Socio Historical Interpretations Of The Bible

Russell Pregeant



God Of The Lowly Socio Historical Interpretations Of The Bible:

God of the Lowly Willy Schottroff, Wolfgang Stegemann, 1984 **The Social Visions of the Hebrew Bible** J. David Pleins, 2001-01-01 J David Pleins presents a sociological study of the Hebrew Bible seeking to uncover its social vision by examining biblical statements about social ethics He does this within the framework provided by Israel's social institutions the social locations of its actors and the historical struggles for power and survival that are reflected in the transmission of the texts *Watchwords* Timothy Geddert, 2015-01-29 Mark has written a remarkable Gospel Deceptively simple on the surface its mystery and ambiguity have intrigued and challenged scholar and lay reader alike Through veiled clues controlled word usage and carefully contrived ambiguity Mark embeds profound theological reflections in the stories he tells The eschatological discourse Mark 13 is a prime example Modern scholars have attempted in vain to eliminate the ambiguities of Mark 13 Does Mark expect the End to come very soon What is the relationship between the Fall of the Temple and the End of the Age But the evidence indicates that Mark has deliberately produced the very uncertainty which has troubled scholars and which they want to eliminate In Mark attention is diverted from signs and evidences to the twin and inseparable themes of discernment and discipleship These themes are captured by the two primary watchwords of Mark 13 which call believers to understand the significance of events they experience and to serve and if necessary suffer faithfully in the unknown period before the return of the Son of Man In his communication techniques his content and his priorities Mark models himself after the Jesus he portrays He calls readers as Jesus called disciples to follow and to understand and sometimes to follow without understanding until the unknown future when the Son of Man will reveal in its fullness the Kingdom now secretly present for those with eyes to see and ears to hear **The Gospel of Matthew, vol. 1** Walter T. Wilson, 2022-11-29 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 Gospel of Matthew, vol. 2** Walter T. Wilson, 2022-11-29 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 Disciples in Narrative Perspective** Jeannine K. Brown, 2002 This study offers a narrative reading of Matthew arguing that the disciples frequently fail to understand Jesus his mission and his message The function of this portrayal for Matthew s story and in shaping his concept of discipleship is explored Paperback edition is available from the Society of Biblical Literature www.sbl-site.org **The marzēah in the Prophetic Literature** John McLaughlin, 2014-09-03 The marz a existed for 3000 years in the Semitic world but is only mentioned in the First Testament at Amos 6 7 and Jer 16 5 Other prophetic texts have been proposed as allusions that do not use the term but without using any consistent criteria This study analyzes those allusions in light of the extra biblical references The extra biblical marz a references indicate three consistent features upper class drinking within a religious context These elements provide the minimum criteria for evaluating possible allusions in the books of Amos Hosea Isaiah and Ezekiel plus the direct references at Amos 6 7 and Jeremiah 16 5 Combining all known references with the biblical allusions provides a single point of reference for future work on the marz a This volume will be of special value to those interested in ancient Semitic religion **Engaging the New Testament (paper edition)** Russell Pregeant, 1997-06-01 In addition to lucid introductions to each of the New Testament writings this book offers a comprehensive survey of approaches to biblical studies historical and cultural backgrounds the historical Jesus the rise of the resurrection faith and attention to extracanonical materials 63 illustrations 3 charts 6 maps **Ecclesiastes (Baker Commentary on the Old Testament Wisdom and Psalms)** Craig G. Bartholomew, 2009-06-01 Respected Old Testament scholar Craig Bartholomew coauthor of

the well received Drama of Scripture provides a careful exegetical reading of Ecclesiastes in this addition to the Baker Commentary on the Old Testament Wisdom and Psalms series Along with helpful translation and commentary Ecclesiastes considers the theological implications of the text and its literary historical and grammatical dimensions Footnotes deal with many of the technical matters allowing readers of varying levels of interest and training to read and profit from the commentary and to engage the biblical text at an appropriate level Pastors teachers and all serious students of the Bible will find here an accessible commentary that will serve as an excellent resource for their study

We Have Plenty Lorena M. Parrish,2025 In We Have Plenty Lorena Parrish traces the history of theologies of prosperity the ways such theologies appear in the Black church and the unique harms for Black women and communities Parrish then offers a womanist way forward a moral imagination for just social relations Jesus centered economic ethics and Black communal thriving

Canon Formation W. Edward Glenny,Darian Lockett,2023-01-12 Contributors to this volume examine the various collections of canonical sub units in the canon considering the state of the question regarding each particular collection The chapters introduce the issues involved in sub collections being accepted in the canon summarize the historical evidence of the acceptance of these collections and discuss the compositional evidence of canonical consciousness in the various collections The contributors consider paratextual evidence for example the arrangement of the books in various manuscripts the titles of the books and also include evidence such as the presence of catchwords framing devices and themes The book begins with a consideration of the two overarching collections the Old and New Testaments Next several sub collections within the Hebrew Bible OT are considered including the Torah Prophets the Megilloth the Twelve both in their Masoretic Text and Septuagint forms and the Psalter In addition sub collections in the New Testament include the four fold Gospel the Pauline Collection usually with Hebrews in the early manuscripts the function of Acts within the New Testament the Praxapostolos Acts along with the Catholic Epistles and the function of Revelation as the end of the canon

The Prophetic Vision and the Real Jesus Adrian M. Leske,2017-10-06 Using the method of intertextuality Adrian Leske has traced the growth of the prophetic vision from Amos to the Exile demonstrating how after the Exile the dominant influence on that vision down to the time of Jesus is the positive and new message of Deutero Isaiah With opposition from the Zadokite priesthood and exploitation from foreign rulers the prophetic and Levite communities find refuge in Upper Galilee and surrounding areas Using the Gospel of Matthew the most Jewish of the Gospels Leske demonstrates how that vision impacted the teaching of Jesus to these communities and how he perceived his mission as the Servant Son of man Understanding this prophetic vision and the Jewish nature of Matthew s Gospel brings new insights to Matthean Christology as well as the authorship and date of that Gospel in relation to the other Gospels

The Oxford Handbook of the Synoptic Gospels Stephen P. Ahearne-Kroll,2023 The Oxford Handbook of the Synoptic Gospels presents essays that push the field beyond the Synoptic Problem and theological themes that ignore the particularities of each Gospel The first section explores some of the traditional approaches of literary

dependence and engages with alternative ways to understand Synoptic relations while the second section treats a variety of historical literary and cultural phenomena important to the study of these Gospels Biblical Resistance Hermeneutics within a Caribbean Context Oral A. W. Thomas, 2016-04-08 The Bible is of central importance within Caribbean life but is rarely used as an agent for social change Caribbean biblical hermeneutics focus more on the meaning of biblical texts for today and less on the context in which the texts themselves were written Biblical Resistance Hermeneutics within a Caribbean Context offers a biblical hermeneutic that acknowledges the importance of the socio ideological interests theological agendas and social practices that produced the biblical texts as well as the socio cultural context of the contemporary reader The book examines the social context of post independence Caribbean and outlines the difficulties of biblical interpretation within Christian communities that descend from a history of slavery Current hermeneutical practices in the Caribbean are critiqued and a biblical resistant reading offered that enables the Bible to be used as a cultural weapon of resistance **The Cambridge Companion to the Hebrew Bible and Ethics** C. L. Crouch, 2021-01-21 Balances historical and contemporary concerns in an engaging and informative way drawing connections between ancient and contemporary ethical problems *Semeia 47* Elisabeth Schüssler Fiorenza, 2025-02-20 *Semeia 47* is a groundbreaking collection of essays that presents early work by African American and Asian biblical scholars whose influence on biblical hermeneutics pushed the academy beyond historical critical methods toward readings that engaged struggles for justice self determination and freedom Katie Geneva Cannon Kwok Pui Lan and Vincent L Wimbush explore theoretical frameworks for biblical interpretation Cheryl Townsend Gilkes Renita Weems Clarice J Martin and Sheila Briggs s readings of texts from Psalms Hosea Acts and Philippians demonstrate liberating responses that challenge Euro American interpretation and racial rhetoric **Beware the Evil Eye Volume 3** John H. Elliott, 2016-07-26 The Evil Eye is mentioned repeatedly throughout the Old Testament Israel s parabiblical writings and New Testament with a variety of terms and expressions The Old Testament Greek Septuagint contains no less than fourteen text segments involving some twenty explicit references to the Evil Eye Deut 15 9 28 54 56 Prov 23 6 28 22 Tob 4 7 16 Sir 14 3 6 8 9 10 18 18 31 13 37 11 Wis 4 12 4 Macc 1 26 2 15 Ep Jer 69 70 At least three further texts are also likely implied references to an Evil Eye 1 Sam 2 29 32 18 9 with some other texts as more distant possibilities The Evil Eye is mentioned also in the Old Testament Pseudepigrapha the Dead Sea Scrolls and the writings of Philo and Josephus all of which are discussed in the following pages Evil Eye belief and practice continued in the early Jesus movement Jesus mentions the Evil Eye on more than one occasion Matt 6 22 23 Luke 11 33 36 Mark 7 22 Paul makes explicit and implicit mention of the Evil Eye in his letter to the Galatians 3 1 4 12 20 Possible implicit references to the Evil Eye are also examined Both the common and the distinctive features of biblical Evil Eye belief are identified along with its operation on multiple levels biological physiological psychological economic social and moral and its serving a variety of purposes The numerous references to the Evil Eye in Israel s rabbinic writings and those of postbiblical Christianity second sixth centuries

CE together with the material evidence from this period are examined in volume 4 **The New Literary Criticism and the Hebrew Bible** J. Cheryl Exum, David J. A. Clines, 1993-09-01 The purpose of this original volume is to illustrate what has been happening recently in Hebrew Bible studies under the influence of developments in literary theory in the last couple of decades The methods and practice of reader response criticism and deconstruction as well as of feminist materialist and psychoanalytic approaches are represented here by essays from leading Hebrew Bible literary critics Alice Bach Robert Carroll Francisco Garcia Treto David Jobling Francis Landy Stuart Lasine Peter Miscall Hugh Pyper Robert Polzin and Ilona Rashkow together with the two editors present distinctive and eclectic essays on particular biblical texts introducing students and scholars to exciting new dimensions of biblical study Introduction to Old Testament Wisdom Anthony R. Ceresko, 1999-01-01 Introduction to Old Testament Wisdom provides comprehensive coverage of the wisdom literature within a liberative framework Ceresko introduces the books of Proverbs Job Ecclesiastes Qoheleth Sirach Ecclesiasticus and the Book of Wisdom showing the development and function of wisdom literature in the ancient world and within Israel both as a form of literature and as a guide for daily life He presents a general overview of the themes structure and historical background and looks closely at significant texts from each wisdom book BOOK JACKET Title Summary field provided by Blackwell North America Inc All Rights Reserved Aluta Continua Biblical Hermeneutics for Liberation Obvious Vengeyi, Joachim Kügler, 2013 This book was passed as a PhD thesis at Bayreuth University Germany The author challenges African Biblical scholars and Christian leaders to premise Biblical interpretation on the experiences of the often neglected underclasses The author argues that from a comparative historical cultural and material methodological point of view the experiences of the Zimbabwean underclasses whose collective ordeal is represented by the experiences of domestic workers are strikingly similar to those suffered by slaves among other underclasses in the biblical world In the same way religion was appropriated by the elite to validate oppression of the underclasses in the biblical world the author shows that since the colonial era Christianity in Africa through biblical interpretation among many other tactics has been an influential force on the side of the dominant class to advance their racial class and gender interests To date in Zimbabwe for example the Bible and religion in general is manipulated by the dominant minority to justify and entrench the exploitation of the majority underclasses On the other hand the author observes that the history of ancient Israel Roman colonial Palestine and colonial Zimbabwe evidences that when religion is appropriated and or the Bible is read and interpreted from the historical cultural and material conditions of the underclasses it can be a valuable resource not only for their mobilization to overthrow oppressive systems but also for justifying their resistance tactics Aluta Continua The Struggle goes on

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