The Johannine Concept Of Truth And Its Implications For A

Do You Love Me? Sophia and the Johannine Jesus
Prayer in the New Testament
New Testament Ethics
The Johannine Epistles
The Interpretation of John
The Church Speaks
Texto und Untersuchungen zur Geschichte der altchristlichen Literatur
A Grammar of the Ethics of John
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In the Writings of John
Reformed Catholicity
Johannine Writings and Apocalyptic
Philosophy of Religion and the African American Experience
The Gospel of John : 2 Volumes
Theology of the New Testament
The Johannine Letters
The Dictionary Of The Bible
The Oxford Handbook of Johannine Studies
Johannine Literature
First, Second, and Third John
Journal of Biblical Literature
The Concept of Truth (ALTHEIA) in the Johannine Corpus with Special Reference to John 8:31-47
The Johannine World
Cynicism and Hope
Thiselton on Theology of the New Testament
The Johannine Letters
The Letters of John

Neither Jesus nor Paul developed a formal ethical system, yet each left a moral legacy that forms the core of New Testament ethics. In this book, Frank Matera examines the ethic found in the teachings of Jesus and Paul. He explores the broad range of moral concerns found in these writings and finds an identifiable unity that underlies the ethical teachings of both.

The contribution of the Johannine literature to the development of Christian theology, and particularly to Christology, is uncontested, although careful distinction between the implications of its language, especially that of sonship, in a first century 'Jewish' context and in the subsequent theological controversies of the early Church has been particularly important if not always easily sustained. Recent study has shaken off the weight of subsequent Christian appropriation of Johannine language which has sometimes made readers immune to the ambiguities and challenging tensions in its thought. The Oxford Handbook of Johannine Studies begins with chapters concentrating on discussions of the background and context of the Johannine literature, leading to the different ways of reading the text, and thence to the primary theological themes within them, before concluding with some discussion of the reception of the Johannine literature in the early church. Inevitably, given their different genres and levels of complexity, some chapters pay most if not all attention to the Gospel, whereas others are more able to give a more substantial place to the letters. All the contributors have themselves made significant contributions to their topic. They have sought to give a balanced introduction to the relevant scholarship and debate, but they have also been able to present the issues from their own perspective. The Handbook will help those less familiar with the Johannine literature to get a sense of the major areas of debate and why the field continues to be one of vibrant and exciting study, and that those who are already part of the conversation will find new insights to enliven their own on-going engagement with these writings.

This feminist approach to the Gospel of John explores the issue of the role of women in the Johannine Christian community. The author first examines in detail the relationship between the Jewish figure of Wisdom, known by the Greek name Sophia, and the Jesus of the Fourth Gospel. Secondly, he investigates what effect the use of a female figure as a basis for christological reflection have on the way in which women were portrayed in the Gospel. The deliberate choice of the feminine name Sophia caused problems for the writer of the Fourth Gospel in seeking to identify the exclusively female figure with the male Jesus.

The highly popular Sheffield New Testament Guides are being reissued in a new format, grouped together and prefaced by one of the best known of contemporary Johannine scholars. This new format is designed to ensure that these authoritative introductions remain up to date and accessible to seminary and university students of the New Testament while offering a broader theological and literary context for their study. Alan Culpepper introduces the Johannine Writings as a whole, illuminating their distinctive historical and theological features and their importance within the New Testament canon.

Planned and written specifically for teaching and preaching needs, this critically acclaimed biblical commentary is a major contribution to scholarship and ministry.

Rudolf Bultmann’s controversial program of demythologizing has been the subject of constant debate since it was first announced in 1941. It is widely held that this program indicates Bultmann’s departure from the dialectical theology he once shared with Karl Barth. In the 1950s, Barth thus referred to their relationship as that of a whale and an elephant: incapable of meaningful communication. This study proposes a contrary reading of demythologizing as the hermeneutical fulfillment of dialectical theology on the basis of a reinterpretation of Barth’s theological project.

Tricia Gates Brown employs the methodology of socio-scientific biblical criticism to investigate the pneumatology of John and Johannine Studies. She argues that the meaning of spirit in John and Johannine Studies is best understood using the anthropological model of brokerage. The model of patronage and its relevance to the socio-cultural world of John’s gospel is also discussed. Spirit in
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more deeply the transforming capacities of biblical texts, while his massive commentary on 1 Corinthians interpreted an
epistle. This volume collects many of Anthony Thistlethwaite’s more notable writings from some seven books and 70 articles, to
which he adds his own reappraisals of earlier work. It uniquely expounds the thought of a major contemporary British
thelogian through his own words, and includes his own critical assessments.

John is an invitation to intimacy with the triune God which issues in (as indicated by words of the Second Vatican Council)
the relationship that God the Father wishes to have with people
who read and pray the Gospel into a deeper understanding of its spirituality and theology. After an Introduction ten themes
are chosen. These are Light, Life, Truth, Home, Joy, Peace, Freedom, Glory, Mission, Love. Together they represent the
themes of the Gospel of John are highlighted and held together. This creates a dynamic which is circular, drawing those
who read and pray the Gospel into a deeper understanding of its spirituality and theology. Afer an Introduction ten themes
are chosen. These are Light, Life, Truth, Home, Joy, Peace, Freedom, Glory, Mission, Love. Together they represent the
revelation that the evangelist elucidates, expressing the relationship that God the Father wishes to have with people
through His Son in the Holy Spirit. While drawing on the commentaries of scripture scholars and writings of theologians to
interpret the import of particular passages and verses, this is a study of the so-called “Spiritual Gospel”, an appellation that
has been attributed from the time of the Alexandrian school in the third century. Called to believe in Jesus the Word made
flesh and come to belong to the Father through the bond of love borne by the Holy Spirit the spirituality of the Gospel of
John is an invitation to intimacy with the triune God which issues in (as indicated by words of the Second Vatican Council)
bringing forth fruit in charity for the life of the world”. The book concludes with A Prayer to Jesus of John’s Gospel which
gathers together the ten themes that have been the focus (facets) of the study.

On the morning after they walked for miles through freezing rain to a prayer vigil outside the White House in March 2007, a
group of young war protesters listened to one last speech before heading home to Chicago. Peter Dula, who had served
with the Mennonite Central Committee in Iraq, spoke honestly about the caustic combination of guilt and disempowerment
the protesters were struggling with. He commended protesting and suggested resisting war taxes, then made two surprising
final recommendations: ride a bike and plant a garden. Electrified by Dula’s speech, the group wanted to talk more about
their disillusionment and to learn from their elders in activism and the church. So in November 2007 they hosted a
conference at Reba Place Church in Evanston, Illinois, where over two hundred people gathered to learn, worship, and
contemplate a more hopeful way. This volume is a collection of the major addresses from that conference. The contributors
suggest a new way to live in the tension between hope that things will improve and cynicism about whether they ever will.
While creating space for lament, they point toward a radical Christian faithfulness in neighborhoods and congregations that
can be both hopeful and profoundly political.

Taking as the determinative concept Jesus’ favourite name for God, Father, John interprets the ideal relationship of men to
God as that of spiritual children, having the Life - eternal - from the Father. According to John this life of sonship to God,
having a definite beginning other than the physical birth, and being manifested in very definite moral and spiritual qualities, defines the very being of a Christian. It is in the measure that one understands clearly, experiences personally and expounds persuasively this truth of Christian Sonship, that one lays hold upon the very heart of Christian faith and life. Hence this investigation of ours to find the formulas, the content and the meaning of the Jojannine doctrine of the divine sonship of Christians. When we start investigating the Jojannine doctrine of the divine sonship of Christians, we are confronted with certain questions regarding its nature and origin: Is the Jojannine concept of sonship something purely juridical or moral, or does it suppose an ontological reality? If it supposes such a reality, in what does it consist? How do men obtain this reality so as to become children of God?

Based on the latest text of the NIV, this updated commentary reflects the most current scholarship. This updated and revised Pillar commentary seeks to clearly explain the meaning of John's letters to teachers, pastors, and general readers looking for a reliable and trusted resource for personal study. Colin Kruse introduces the important issues involved in interpreting the Jojannine letters, gives verse-by-verse comments, and provides extensive discussion of John's major theological themes, including the real humanity of Christ, atonement, the role of the Spirit, Christian assurance, the meaning of koinonia, Christian love, and eternal life. Designed both for serious students and for general readers of the Bible, the Pillar New Testament Commentary volumes seek to make clear the meaning of the text of Scripture as we have it. The scholars writing these volumes interact with the most important, informed contemporary debate yet avoid undue technical detail. Their ideal is a blend of rigorous exegesis and exposition, scholarship and pastoral sensitivity, with an eye alert both to biblical theology and to the contemporary relevance of the Bible.

Ladd's magisterial work on New Testament theology has well served scores of seminary students since 1974. Now this comprehensive, standard evangelical text has been carefully revised by Hagner to include an update of Ladd's survey of the history of the field of New Testament theology, an augmented bibliography, and an entirely new subject index.

George L. Parsenios explores the legal character of the Gospel of John in the light of classical literature, especially Greek drama. Jojannine interpreters have explored with increasing interest both the legal quality and the dramatic quality of the Fourth Gospel, but often do not connect these two ways of reading John. Some interpreters even assume that the one approach excludes the other, and that John is either legal or dramatic, but not both. Legal rhetoric and tragic drama, however, were joined throughout antiquity in a complex pattern of mutual influence. To connect John to drama, therefore, is to connect John to legal rhetoric, and doing so helps to see even more clearly the pervasiveness of the legal motif in the Gospel of John. Tracing the legal character of seeking in Sophocles' Oedipus Rex, for example, sheds new light on the legal character of seeking in the Fourth Gospel, especially in the enigmatic comment of Jesus at John 8:50. New insights are also offered regarding the evidentiary character of the signs of Jesus, based on comparison with Aristotel's comments about signs and rhetorical evidence in both the Poetics and Rhetoric, as well as by comparison with plays by Aeschylus, Sophocles and Euripides. To call the signs of Jesus evidence, however, does not remove them from the dialectical tension inherent in Jojannine theology. If the signs are evidence, they are evidence in a world in which the basis of forming judgments has been problematized by the appearance of the Word in the flesh.

Horrible religious violence has marked the opening of the 21st century, but can the world's religions work together as a force for good? Dozens of experts in religion examine the meaning of religion in the aftermath of September 11 and answer this question.

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