

## The New Testament In Antiquity Chapter Summaries

"Magisterial. . . . A learned, brilliant and enjoyable study."—Géza Vermès, Times Literary Supplement In this exciting book, Paula Fredriksen explains the variety of New Testament images of Jesus by exploring the ways that the new Christian communities interpreted his mission and message in light of the delay of the Kingdom he had preached. This edition includes an introduction reviews the most recent scholarship on Jesus and its implications for both history and theology. "Brilliant and lucidly written, full of original and fascinating insights."—Reginald H. Fuller, Journal of the American Academy of Religion "This is a first-rate work of a first-rate historian."—James D. Tabor, Journal of Religion "Fredriksen confronts her documents—principally the writings of the New Testament—as an archaeologist would an especially rich complex site. With great care she distinguishes the literary images from historical fact. As she does so, she explains the images of Jesus in terms of the strategies and purposes of the writers Paul, Matthew, Mark, Luke, and John."—Thomas D'Evelyn, Christian Science Monitor Of all the texts in the Hebrew and Christian scriptures, perhaps no book has a more colorful history of interpretation than Isaiah. A comprehensive history of this interpretation between the prophet Malachi and the first days of Christianity, Joseph Blenkinsopp's *Opening the Sealed Book* traces three different prophetic traditions in Isaiah -- the "man of God," the critic of social structures, and the apocalyptic seer.

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Blenkinsopp explores the place of Isaiah in Jewish sectarianism, at Qumran, and among early Christians, touching on a number of its themes, including exile, "the remnant of Israel," martyrdom, and "the servant of the Lord." Encompassing several disciplines -- hermeneutics, the Dead Sea Scrolls, Second Temple studies, Christian origins -- *Opening the Sealed Book* will appeal to Jewish and Christian scholars as well as readers fascinated by the intricate and influential prophetic visions of Isaiah. Recent New Testament scholarship has raised the question of the effect of the New Testament on readers including an 'implied' reader. How did the New Testament affect ancient readers who rejected it? John Granger Cook contributes to the ongoing investigation of the relationship between Christianity and Greco-Roman antiquity. He addresses the response to the New Testament in the following authors: Celsus, Porphyry, the anonymous philosopher of Macarius Magnes, Hierocles, and Julian the Apostate. These authors are readers who found the New Testament to be a rejection of values they took to be fundamental in Greco-Roman culture. The works of these pagans exist in fragments preserved by Christian apologists who attempted to respond to their critique of Christian texts and practices. The doctrine of the resurrection, for example, contradicts the belief in reincarnation and an immortal bodiless soul. Apocalyptic texts rejected the eternity of the universe. Jesus was considered to be inferior to the heroes of Hellenistic culture such as Apollonius of Tyana who conducted themselves as philosophers should. Pagans were disturbed by the ability of Christian

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language to persuade people to join the movement. Both pagans and Christians made use of apologetic techniques designed to attract people to their respective positions. Rhetoric and literary criticism were tools that both used in their ongoing arguments. John Granger Cook makes use of these tools to analyze the texts of the pagan readers of the New Testament.

In *Intolerance, Polemics, and Debate in Antiquity* politico-cultural, philosophical, and religious forms of critical conversation in the ancient Near Eastern, Biblical, Graeco-Roman, and early-Islamic world are discussed. The contributions enquire into the boundaries between debate, polemics, and intolerance, and address their manifestations in both philosophy and religion.

*Miracles in Greco-Roman Antiquity* presents a collection in translation of miracle stories from the ancient world. The material is divided up into four main categories including healing, exorcism, nature and raising the dead. Wendy Cotter, in an introduction and notes to the selections, contextualizes the miracles within the background of the Greco-Roman world and also compares the stories to other Jewish and non-Jewish miracle stories of the Mediterranean world. This sourcebook provides an interdisciplinary collection of material which will be of value to students of the New Testament.

Making use of letters--both formal and personal--that have been preserved through the ages, Stanley Stowers analyzes the cultural setting within which Christianity arose. *The Library of Early Christianity* is a series of eight outstanding books exploring the Jewish

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and Greco-Roman contexts in which the New Testament developed.

I. Howard Marshall's New Testament theology guides students with its clarity and its comprehensive vision, delights teachers with its sterling summaries and perceptive panoramas, and rewards expositors with a fund of insights for preaching.

In antiquity, “son of god”—meaning a ruler designated by the gods to carry out their will—was a title used by the Roman emperor Augustus and his successors as a way to reinforce their divinely appointed status. But this title was also used by early Christians to speak about Jesus, borrowing the idiom from Israelite and early Jewish discourses on monarchy. This interdisciplinary volume explores what it means to be God’s son(s) in ancient Jewish and early Christian literature. Through close readings of relevant texts from multiple ancient corpora, including the Hebrew Bible, the New Testament, the Dead Sea Scrolls, Greco-Roman texts and inscriptions, early Christian and Islamic texts, and apocalyptic literature, the chapters in this volume engage a range of issues including messianism, deification, eschatological figures, Jesus, interreligious polemics, and the Roman and Jewish backgrounds of early Christianity and the authors of the Dead Sea Scrolls. The essays in this collection demonstrate that divine sonship is an ideal prism through which to better understand the deep interrelationship of ancient religions and their politics of kingship and divinity. In addition to the editors, the contributors to this volume include Richard Bauckham, Max Botner, George J. Brooke, Jan Joosten, Menahem Kister, Reinhard Kratz, Mateusz Kusio, Michael A. Lyons,

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Matthew V. Novenson, Michael Peppard, Sarah Whittle, and N. T. Wright.

The Book of Revelation is a disorienting work, full of beasts, heavenly journeys, holy war, the End of the Age, and the New Jerusalem. It is difficult to follow the thread that ties the visions together and to makes sense of the work's message. In *Manuscripts of the Book of Revelation*, Garrick Allen argues that one way to understand the strange history of Revelation and its challenging texts is to go back to its manuscripts. The texts of the Greek manuscripts of Revelation are the foundation for the words that we encounter when we read Revelation in a modern Bible. But the manuscripts also tell us what other ancient, medieval, and early modern people thought about the work they copied and read. The paratexts of Revelation—the many features of the manuscripts that help readers to interpret the text—are one important point of evidence. Incorporating such diverse features like the traditional apparatus that accompanies ancient commentaries to the random marginal notes that identify the true identity of the beast, paratexts are founts of information on how other mostly anonymous people interpreted Revelation's problem texts. Allen argues that manuscripts are not just important for textual critics or antiquarians, but that they are important for scholars and serious students because they are the essential substance of what the New Testament is. This book illustrates ways that the manuscripts illuminate surprising answers to important critical questions. We can learn to 'read' the manuscripts even if we don't know the language.

This collection of essays explores the rhetoric and practices surrounding views on life after death and the end of the world, including the fate of the individual, apocalyptic speculation and hope for cosmological renewal, in a wide range of societies from Ancient Mesopotamia to the Byzantine era. The 42 essays by leading scholars in each field explore the rich spectrum of

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ways in which eschatological understanding can be expressed, and for which purposes it can be used. Readers will gain new insight into the historical contexts, details, functions and impact of eschatological ideas and imagery in ancient texts and material culture from the twenty-fifth century BCE to the ninth century CE. Traditionally, the study of “eschatology” (and related concepts) has been pursued mainly by scholars of Jewish and Christian scripture. By broadening the disciplinary scope but remaining within the clearly defined geographical milieu of the Mediterranean, this volume enables its readers to note comparisons and contrasts, as well as exchanges of thought and transmission of eschatological ideas across Antiquity. Cross-referencing, high quality illustrations and extensive indexing contribute to a rich resource on a topic of contemporary interest and relevance. Eschatology in Antiquity is aimed at readers from a wide range of academic disciplines, as well as non-specialists including seminary students and religious leaders. The primary audience will comprise researchers in relevant fields including Biblical Studies, Classics and Ancient History, Ancient Philosophy, Ancient Near Eastern Studies, Art History, Late Antiquity, Byzantine Studies and Cultural Studies. Care has been taken to ensure that the essays are accessible to undergraduates and those without specialist knowledge of particular subject areas.

A study of the relationship between the New Testament writings and other literature of late antiquity. This comprehensive introduction identifies and describes the major literary genres and forms found in the New Testament and Early Christian non-canonical literature. Comparing them with those prevalent in Judaism and Hellenism, it sheds light on the conventions that the New Testament writers chose to follow.

This completely revised and updated second edition of *The New Testament in Antiquity*

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skillfully develops how Jewish, Hellenistic, and Roman cultures formed the essential environment in which the New Testament authors wrote their books and letters. Understanding of the land, history, and culture of the ancient world brings remarkable new insights into how we read the New Testament itself. Throughout the book, numerous features provide windows into the first-century world. Nearly 500 full color photos, charts, maps, and drawings have been carefully selected. Additional features include sidebars that integrate the book's material with issues of interpretation, discussion questions, and bibliographies.

Bart D. Ehrman, the New York Times bestselling author of *Jesus, Interrupted* and *God's Problem* reveals which books in the Bible's New Testament were not passed down by Jesus's disciples, but were instead forged by other hands—and why this centuries-hidden scandal is far more significant than many scholars are willing to admit. A controversial work of historical reporting in the tradition of Elaine Pagels, Marcus Borg, and John Dominic Crossan, Ehrman's *Forged* delivers a stunning explication of one of the most substantial—yet least discussed—problems confronting the world of biblical scholarship.

*Urban Legends of the New Testament* surveys forty of the most commonly misinterpreted passages in the New Testament. These “urban legends” often arise because interpreters neglect a passage's context, misuse historical background information, or misunderstand the Greek language. For each New Testament text, professor David Croteau describes the popular, incorrect interpretation and then carefully interprets the passage within its literary and historical context. Careful attention is given to sound principles of biblical interpretation to guide readers through the process and reach a more accurate understanding of each text's meaning. With examples from the Gospels, Acts, the Epistles, and Revelation, *Urban Legends*

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of the New Testament will not only help readers avoid missteps in these forty texts but also provide a model for engaging in correct interpretation of other New Testament passages. The volume brings together essays that explore the topic of memory and remembrance in the ancient world, taking into account the Hebrew Bible (Deuteronomy, 1 and 2 Kings), ancient Judaism (1 and 2 Maccabees, Psalms of Solomon, Dead Sea Scrolls), the classical world, the New Testament (Jesus, Synoptic Gospels and Acts, Gospel of John, Pauline letters) and Early Christianity (Petrite tradition). The essays, which focus on a wide range of sources from antiquity, open up new questions about the social and religious function of memory. As a collection, they demonstrate how much social memory theory can contribute to the understanding of the ways ancient texts were, on the one hand, shaped by conventions of memory and, on the other hand, participated in and contributed to evolving strategies for reading "the past."

*Ancient Readers and their Scriptures* explores the ways that ancient Jews and Christians interpreted the Hebrew Bible in antiquity, focusing on the processes of reading that are preserved in the textual and material record of the corpora that engage Jewish scripture. This comprehensive classic textbook represents the most recent approaches to the biblical world by surveying Palestine's social, political, economic, religious and ecological changes from Palaeolithic to Roman eras. Designed for beginners with little knowledge of the ancient world, and with copious illustrations and charts, it explains how and why academic study of the past is undertaken, as well as the differences between historical and theological scholarship and the

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differences between ancient and modern genres of history writing. Classroom tested chapters emphasize the authenticity of the Bible as a product of an ancient culture, and the many problems with the biblical narrative as a historical source. Neither "maximalist" nor "minimalist" it is sufficiently general to avoid confusion and to allow the assignment of supplementary readings such as biblical narratives and ancient Near Eastern texts. This new edition has been fully revised, incorporating new graphics and English translations of Near Eastern inscriptions. New material on the religiously diverse environment of Ancient Israel taking into account the latest archaeological discussions brings this book right up to date.

To understand the breadth of the gospel's message, we need to perceive the full tapestry of Scripture. Using seven key sentences from the New Testament, Gary M. Burge demonstrates how the themes of fulfillment, kingdom, cross, grace, covenant, spirit, and completion set a theological rhythm for our faith, outlining the broader pattern of Scripture that illustrates what God has done—and is bringing to fulfillment—in Christ.

Studying the theology of the New Testament can be a daunting task, even to the knowledgeable Bible student or pastor. Each of the twenty-seven books, written by various authors, has its own theological emphasis and nuances. How do we

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elicit a coherent message from such theological diversity, especially given that some of the theological statements in the New Testament seem to be at odds with one another? Is such an endeavor achievable or even valid? Theology of the New Testament takes a balanced approach in response to these challenges. Frank Thielman presents a theology of the New Testament that is careful to take into account the cultural and historical circumstances surrounding each book and the New Testament as a whole. He not only examines each book's theological content individually, but also in relation to the rest of the New Testament, particularly within each of the three theological units that comprise the New Testament: the gospels and Acts, the Pauline epistles, and the general epistles and Revelation. This canonical and synthetic approach honors both the theological diversity of the various books and the theological connections between the books. In the end, Thielman finds a unified theological vision of the New Testament, anchored in the centrality of Jesus Christ. Frank Thielman's *Theology of the New Testament* is an outstanding achievement. The book is marked by scholarly depth, exegetical rigor, and theological profundity. Both students and professors will profit immensely from this lucid treatment of the theology contained in the New Testament documents. Thomas R. Schreiner Professor of New Testament, The Southern Baptist Theological Seminary An

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accessible presentation of the key theological points of the New Testament books by an accomplished New Testament scholar and teacher. Its clear style, lucid organization, and sound theological insight make it a prime resource for serious students in both the academy and the church. Karen H. Jobes, PhD Associate Professor of New Testament, Westmont College

"Updated text and new maps bring this standard introduction up to date . . .

"Throughout Christian history, the works of Josephus have been mined for the light they shed on the world of the New Testament. Josephus tells us about the Herodian family, the temple, the Pharisees, the Sadducees, and the Essenes. He mentions James the brother of Jesus, John the Baptist, and even Jesus himself. In "Josephus and the New Testament," an internationally acknowledged authority on Josephus introduces this first-century Jewish historian to readers who want to begin to explore his witness to environment in which early Judaism and Christianity took shape.

The volume is a Festschrift offered to Charles Kannengiesser on the occasion of his 80th birthday and honours him for his numerous scholarly accomplishments. Its twenty-five contributions discuss some of the major issues pertaining to the reception and interpretation of the Bible in late antique Christianity and Judaism. They focus on the ways in which communities and individuals understood the

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Bible and interpreted its traditions to address their historical, social, and theological requirements. Since the Bible was by far the most important book during these centuries, a discussion of its influence in such contexts will illuminate significant aspects of the formation of western civilisation.

Marshalling previously untapped Christian materials, Bar-Asher Siegal offers radically new insights into Talmudic stories about Scriptural debates with Christian heretics.

The transformation of the Roman world from polytheistic to Christian is one of the most sweeping ideological changes of premodern history. At the center was sex. Kyle Harper examines how Christianity changed the ethics of sexual behavior from shame to sin, and shows how the roots of modern sexuality are grounded in an ancient religious revolution.

The New Testament in Antiquity Video Lectures, presented by scholars Gary Burge and Gene Green, skillfully develop how Jewish, Hellenistic, and Roman cultures formed the essential environment in which the New Testament authors wrote their books and letters.

The Dictionary of Daily Life in Biblical & Post-Biblical Antiquity is a unique reference work that provides background cultural and technical information on the world of the Hebrew Bible and New Testament from 4000 BC to

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approximately AD 600. Previously published in four individual paperback volumes, this one-volume ebook edition covers topics from A-Z. This dictionary casts light on the culture, technology, history, and politics of the periods of the Hebrew Bible and the New Testament. Written and edited by a world-class historian and a highly respected biblical scholar, with contributions by many others, this unique reference work explains details of domestic life, technology, culture, laws, and religious practices, with extensive bibliographic material for further exploration. There are 115 articles ranging from 5-20 pages long. Scholars, pastors, and students (and their teachers) will find this to be a useful resource for biblical study, exegesis, and sermon preparation.

Codex Sinaiticus, written in Greek in the fourth century, is the oldest surviving complete New Testament and one of the two oldest manuscripts of the whole Bible. Since 2002, a major international project has been creating an electronic version of the manuscript and this facsimile is based on that project. The facsimile reunites the text, now divided between the British Library, the National Library of Russia, Saint Catherine's Monastery (Mount Sinai) and Leipzig University Library.

With the publication of *Ritual Lament in Greek Tradition*, widely considered a classic in Modern Greek studies and in collateral fields, Margaret Alexiou

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established herself as a major intellectual innovator on the interconnections among ancient, medieval, and modern Greek cultures. In her new, eagerly awaited book, Alexiou looks at how language defines the contours of myth and metaphor. Drawing on texts from the New Testament to the present day, Alexiou shows the diversity of the Greek language and its impact at crucial stages of its history on people who were not Greek. She then stipulates the relatedness of literary and "folk" genres, and assesses the importance of rituals and metaphors of the life cycle in shaping narrative forms and systems of imagery. Alexiou places special emphasis on Byzantine literary texts of the sixth and twelfth centuries, providing her own translations where necessary; modern poetry and prose of the nineteenth and twentieth centuries; and narrative songs and tales in the folk tradition, which she analyzes alongside songs of the life cycle. She devotes particular attention to two genres whose significance she thinks has been much underrated: the tales (paramythia) and the songs of love and marriage. In exploring the relationship between speech and ritual, Alexiou not only takes the Greek language into account but also invokes the neurological disorder of autism, drawing on clinical studies and her own experience as the mother of autistic identical twin sons.

This volume places the New Testament letters squarely in the middle of all the

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important letter corpora of antiquity. Chapters cover the basic letter formula, papyrus and postal delivery, non-literary and diplomatic correspondence, Greek and Latin literary letters, epistolary theory, letters in early Judaism, and all the letters of the New Testament. Part I of each chapter surveys each corpus, followed by detailed exegetical examples in Part II. Comprehensive bibliographies and 54 exercises with answers suit this guide to student and scholar alike.

This book brings together sixteen studies by internationally renowned scholars on the origins and early development of the Latin and Syriac biblical and philosophical commentary traditions. It casts light on the work of the founder of philosophical biblical commentary, Origen of Alexandria, and traces the developments of fourth- and fifth-century Latin commentary techniques in writers such as Marius Victorinus, Jerome and Boethius. The focus then moves east, to the beginnings of Syriac philosophical commentary and its relationship to theology in the works of Sergius of Reshaina, Probus and Paul the Persian, and the influence of this continuing tradition in the East up to the Arabic writings of al-Farabi. There are also chapters on the practice of teaching Aristotelian and Platonic philosophy in fifth-century Alexandria, on contemporaneous developments among Byzantine thinkers, and on the connections in Latin and

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Syriac traditions between translation (from Greek) and commentary. With its enormous breadth and the groundbreaking originality of its contributions, this volume is an indispensable resource not only for specialists, but also for all students and scholars interested in late-antique intellectual history, especially the practice of teaching and studying philosophy, the philosophical exegesis of the Bible, and the role of commentary in the post-Hellenistic world as far as the classical renaissance in Islam.

It is often presumed that biblical redaction was invariably done using scribal methods, meaning that when editors sought to modify or compile existing texts, they would do so in the process of rewriting them upon new scrolls. There is, however, substantial evidence pointing to an alternative scenario: Various sections of the Hebrew Bible appear to have been created through a process of material redaction. In some cases, ancient editors simply appended new sheets to existing scrolls. Other times, they literally cut and pasted their sources, carving out patches of text from multiple manuscripts and then gluing them together like a collage. Idan Dershowitz shows how this surprising technique left behind telltale traces in the biblical text - especially when the editors made mistakes - allowing us to reconstruct their *modus operandi*. Material evidence from the ancient Near East and elsewhere further supports his hypothesis.

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Winner of the 2017 Manfred Lautenschlaeger Award for Theological Promise  
Winner of the 2017 The George A. and Jean S. DeLong Book History Book Prize  
The discovery of the Dead Sea Scrolls revealed a world of early Jewish writing larger than the Bible, from multiple versions of biblical texts to "revealed" books not found in our canon. Despite this diversity, the way we read Second Temple Jewish literature remains constrained by two anachronistic categories: a theological one, "Bible," and a bibliographic one, "book." *The Literary Imagination in Jewish Antiquity* suggests ways of thinking about how Jews understood their own literature before these categories had emerged. In many Jewish texts, there is an awareness of a vast tradition of divine writing found in multiple locations that is only partially revealed in available scribal collections. Ancient heroes such as David are imagined not simply as scriptural authors, but as multidimensional characters who come to be known as great writers who are honored as founders of growing textual traditions. Scribes recognize the divine origin of texts such as Enoch literature and other writings revealed to ancient patriarchs, which present themselves not as derivative of the material that we now call biblical, but prior to it. Sacred writing stretches back to the dawn of time, yet new discoveries are always around the corner. Using familiar sources such as the Psalms, Ben Sira, and Jubilees, Eva Mroczek tells an unfamiliar story about sacred writing not

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bound in a Bible. In listening to the way ancient writers describe their own literature-rife with their own metaphors and narratives about writing-The Literary Imagination in Jewish Antiquity also argues for greater suppleness in our own scholarly imagination, no longer bound by modern canonical and bibliographic assumptions.

The New Testament in Antiquity is a textbook for college and seminary students penned by three evangelical scholars with over fifty years of combined experience in the classroom. Their challenge was to build a text that would be engaging, academically robust, richly illustrated, and relevant to the modern student. This book strikes a balance between being accessible to all students and challenging them to explore the depths of the New Testament within its cultural worlds. The New Testament in Antiquity carefully develops how Jewish and Hellenistic cultures formed the essential environment in which the New Testament authors wrote their books and letters. It argues that knowing the land, history, and culture of this world brings remarkable new insights into how we read the New Testament itself. Numerous sidebars provide windows into the Jewish, Hellenistic, and Roman worlds and integrate this material directly with the interpretation of the literature of the New Testament. This is an ideal introductory text for classroom use, with ample discussion questions and bibliographies.

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Klaus Wachtel has pioneered the creation of major editions of the Greek New Testament through a blend of traditional philological approaches and innovative digital tools. In this volume, an international range of New Testament scholars and editors honour his achievements with thirty-one original studies. Many of the themes mirror Wachtel's own publications on the history of the Byzantine text, the identification of manuscript families and groups, detailed analysis of individual witnesses and the development of software and databases to support the editorial process. Other contributions draw on the production of the *Editio Critica Maior*, with reference to the Gospels of Mark and John, the Acts of the Apostles, the Pauline Epistles and the Apocalypse. Several chapters consider the application of the Coherence-Based Genealogical Method. A wide selection of material is considered, from papyri to printed editions. The Greek text is analysed from multiple perspectives, including exegesis, grammar and orthography, alongside evidence from versions in Latin, Syriac, Coptic and Gothic. This collection provides new insights into the history of the biblical text and the creation, development, analysis and application of modern editions.

An exploration of the way in which early Christians engaged with the Roman intellectual elite and its highly sophisticated Graeco-Roman tradition. Roger Green examines the works of Juvenius, Sedulius, and Arator, and shows how they repackaged the New Testament as epic, to try to make a bridge between two very different cultures.

This verse by verse commentary presents the Gospel of Matthew as a counter-narrative that shapes the group of Jesus' followers as an alternative community able to resist the dominant authorities both in Rome and in the synagogue. The Gospel anticipates the time when Jesus will return and establish God's reign over all, including the powers in Rome. *Breaking Matthew*

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into five narrative blocks, Carter carefully considers historical, literary, cultural, and ecclesial factors as he explores the themes of marginality and power. A masterful introduction outlines these approaches and surveys other studies on Matthew.

Gunnar Samuelsson questions our textual basis for our knowledge about the death of Jesus. As a matter of fact, the New Testament texts offer only a brief description of the punishment that has influenced a whole world.

Sean A. Adams and Seth M. Ehorn have drawn together an exciting range of contributors to evaluate the use of composite citations in Early Jewish, Greco-Roman, and Early Christian authors (up through Justin Martyr). The goal is to identify and describe the existence of this phenomenon in both Greco-Roman and Jewish literature. The introductory essay will help to provide some definitional parameters, although the study as a whole will seek to weigh in on this question. The contributors seek to address specific issues, such as whether the quoting author created the composite text or found it already constructed as such. The essays also cover an exploration of the rhetorical and/or literary impact of the quotation in its present textual location, and the question of whether the intended audiences would have recognised and 'reverse engineered' the composite citation and as a result engage with the original context of each of the component parts. In addition to the specific studies, Professor Christopher Stanley provides a summary reflection on all of the essays in the volume along with some implications for New Testament studies.

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