

Jesus and the Peasants

Douglas E. Oakman

Jesus And The Peasants Matrix The Bible In Mediterranean Context

Craig A. Evans



Jesus And The Peasants Matrix The Bible In Mediterranean Context:

Jesus and the Peasants Douglas E. Oakman, 2008-01-01 While some of the chapters focus on systemic issues others probe the depths of individual Gospel passages The author's keen eye for textual detail archaeological data comparative materials and systemic overviews make this volume a joy for anyone interested in understanding Jesus in his own context The volume is organized into three interrelated parts 1 political economy and the peasant values of Jesus 2 the Jesus traditions within peasant realities and 3 the peasant aims of Jesus

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Anyone who has ever wondered why the Lord's Prayer asks for the gift of bread and the forgiveness of debts has got to read this book Anyone who has never wondered has even more cause to read this book Anyone curious about the real value of a denarius or Jesus's take on the morality of money or how many calories were necessary to keep from starving or how Jesus advised to resist an economic system geared for devouring widows houses anyone in short eager to learn of the day to day realities of first century Palestine as the matrix for Jesus's message can't get and read this book soon enough Behind the rich information on the peasant world of Jesus and his appeal to first century peasants is a constant hermeneutical question humming in the background what does this mean for us today What are those general human concerns that suggest some link or bridge between ancient Israelite farmers and urban yuppies How might a realist stance of reading find in the biblical experience and its symbols voices that speak about the essentially human The information that Oakman provides in these essays is essential for understanding the world of Jesus and his peasant perspective The moves Oakman suggests for bridging the gap from past to present are essential for keeping a reading of the Bible from becoming an exercise in canonical archaeology or an illusion that the Bible is hot off the divine press John H Elliott University of San Francisco Emeritus author of *Conflict Community and Honor*

Early Christian Care for the Poor K.C. Richardson, 2018-08-03 Beginning with Jesus's ministry in the villages of Galilee and continuing over the course of the first three centuries as the movement expanded geographically and numerically throughout the Roman world the Christians organized their house churches at least in part to provide subsistence insurance for their needy members While the Pax Romana created conditions of relative peace and growing prosperity the problem of poverty persisted in Rome's fundamentally agrarian economy Modeling their economic values and practices on the traditional patterns of the rural village the Christians created an alternative subsistence strategy in the cities of the Roman empire by emphasizing need rather than virtue as the main criterion for determining the recipients of their generous giving

Coping with Violence in the New Testament Pieter G.R. de Villiers, Jan Willem van

Henten,2012-01-20 The present publication aims to contribute to the recent scholarly debate about the interconnections between violence and monotheistic religions by analysing the role of violence in the New Testament as well as by offering some hermeneutical perspectives on violence as it is articulated in the earliest Christian writings Jesus and Magic

Richard A Horsley,2015-04-30 It has become standard in modern interpretation to say that Jesus performed miracles and even mainline scholarly interpreters classify Jesus s healings and exorcisms as miracles Some highly regarded scholars have argued more provocatively that the healings and exorcisms were magic and that Jesus was a magician As Richard Horsley points out if we make a critical comparison between modern interpretation of Jesus s healing and exorcism on the one hand and the Gospel stories and other ancient texts on the other hand it becomes clear that the miracle and magic are modern concepts products of Enlightenment thinking Jesus and Magic asserts that Gospel stories do not have the concepts of miracle and magic What scholars constructed as magic turns out to have been ritual practices such as songs incantations medicines potions and appeals to higher powers for protection Horsley offers a critical reading of the healing and exorcism episodes in the Gospel stories This reading reveals a dynamic relationship between Jesus the healer the trust of those coming for healing and their support networks in local communities Horsley s reading of the Gospel stories gives little or no indication of divine intervention Rather the healing and exorcism stories portray healings and exorcisms **Biblical Hermeneutics in Context and the Struggle for Meaning**

Aliou Cisse Niang,Andrew M. Mbuvi,Alice Yafeh-Deigh,Tinyiko Maluleke,Kenneth Ngwa,2024-10-24 The meaningful juxtaposition of academics experts with the day to day lives of nonacademics nonexperts has animated Gerald O West s work from the beginning Seeking to bridge this chasm West s approach of reading the Bible with the ordinary people typically marginalized communities became a core practice not only of his church work but of his scholarship West has been a strong proponent of taking seriously the ordinary reader as a viable and legitimate contributor to our understanding of biblical interpretation Not only does this undo the ivory tower elitism that tends to pervade academic halls of learning but it also reflects a form of scholarly humility that has been a mainstay of West s and should be perpetuated more broadly in biblical scholarship Jesus and His World

Craig A. Evans,2012-01-01 This fascinating work proves that you dont have to be either a scientist or a doubter to truly understand the times and places that populate the New Testament And you can conclude that the Bible s people and places really existed *The Parables of Jesus and the Problems of the World*

Richard Q. Ford,2016-09-09 Remarkable is how extensively in each parable Jesus provides a subtle but rich array of unexpected possibilities hidden within the hierarchies of power so commonplace in his world By doing so he profoundly addresses the perils inherent in the prerogatives of many of us living in today s world In these ancient interpersonal tragedies readers can discover modern global analogues where the powerful still control the powerless and where others of us immersed as we are in privilege are still willing to side with control *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 *Judging Q and saving Jesus - Q's contribution to the wisdom-apocalypticism debate in historical Jesus studies*. Llewellyn Howes, 2015-12-31 Judging Q and saving Jesus is characterised by careful textual analysis showing a piercing critical eye in its impressive engagement with the secondary literature and sharp insightful critique This book takes the stance that the hypothetical document Q can be reconstructed with sufficient precision and that this enables biblical scholars to study with confidence its genre and its thematic and ideological profile The genre issue is central to the book's overall structure and the alternative proposals are discussed at length and with sophistication The author's inference is that Q's macrogenre is sapiential with occasional insertions of apocalyptic microstructures and motifs This finding embodies progress in Historical Jesus studies An opposing trend has been to label Jesus an apocalypticist so that the great either/or of contemporary Jesus scholarship has been either eschatological or not an alternative that dates back to Albert Schweitzer The author finds that generally and even when used apocalyptically the term Son of Man tends to support arguments best understood as sapiential in outlook This is consistent with the sapiential genre of the document as a whole This finding is supported by the close and careful exegesis of Q 6:37-38 on not judging He reconstructs the original wording of this saying on not judging and explores the idea of weighing in judgment psychostasia determining in the end that the saying is entirely sapiential **Class and Power in Roman**

Palestine Anthony Keddie, 2019-10-03 Examines how socioeconomic relations between Judaeans elites and non-elites changed as Palestine became part of the Roman Empire **The Political Aims of Jesus** Douglas E. Oakman, 2012 Amid competing portrayals of the cynic Jesus the peasant Jesus and the apocalyptic Jesus the political Jesus remains a marginal figure Oakman argues that advances in our understanding of the political economy of Roman Galilee warrant a revival of Reimarus's understanding of Jesus as an instigator of revolutionary change *Understanding the Social World of the New Testament* Dietmar Neufeld, Richard DeMaris, 2009-10-29 The New Testament is a book of great significance in Western culture yet is often inaccessible to students because the modern world differs so significantly from the ancient Mediterranean one in which it was written It is imperative to develop a cross-cultural understanding of the values of the ancient Mediterranean society from which the New Testament arose in order to fully appreciate the documents and the communities that they represent Dietmar Neufeld and Richard E DeMaris bring together biblical scholars with expertise in the social sciences to develop interpretative models for understanding such values as collectivism kinship memory ethnicity and honour and to demonstrate how to apply these models to the New Testament texts Kinship is illuminated by analysis of the Holy Family as well as to

early Christian organisations gender through a study of Paul's view of women and landscape and spatiality through a discussion of Jesus of Nazareth This book is the ideal companion to study of the New Testament *Always with Us?* Liz Theoharis, 2017-04-21 A strong theological call for ending the abomination of systemic poverty Jesus's words the poor you will always have with you Matthew 26:11 are regularly used to suggest that ending poverty is impossible that poverty is a result of moral failures and that the poor themselves have no role in changing their situation In this book Liz Theoharis examines both the biblical text and the lived reality of the poor to show how that passage is taken out of context distorted and politicized to justify theories about the inevitability of inequality Theoharis reinterprets the poor you will always have with you to show that it is actually one of the strongest biblical mandates to end poverty She documents stories of poor people themselves organizing to improve their lot and illuminates the implications for the church Poverty is not inevitable Theoharis argues It is a systemic sin and all Christians have a responsibility to partner with the poor to end poverty once and for all *Walking in Their Sandals* Markus Cromhout, 2010-06-01 This volume invites readers to walk in Israelite sandals that is to take a journey of the imagination and to immerse themselves in the identity values and institutions of first century CE Israelites with the help of contemporary social scientific studies and theories What emerges is that the Israelites did not practice a religion Rather they were an ethnos or as this book describes it an ethnic identity who lived out a particular way of life and culture the customs of the fathers It is to belong to a people who obtained their collective identity honor and sense of worth from their socialization and membership in Israel and from the social convention of loyalty to their rich cultural tradition It was to belong to a world or having a perspective on the world with its own quality of knowledge which among other things preferred collectivism over individualism and orthopraxy over orthodoxy *Outlandish* Derek Penwell, 2019-02-12 Jesus did everything wrong Poor judgment picking a team of disciples Ministering to the wrong people Angering the wrong people Having outrageous expectations of his followers Questionable teaching methods Allowing others to have unrealistic opinions about his mission A humiliating end followed by an improbable surprise ending And then somehow inspiring millions to attempt to change the world in his name Outlandish An Unlikely Messiah a Messy Ministry and the Call to Mobilize shows how Jesus's ministry flew in the face of conventional wisdom a ministry that would be described as misguided mistaken and miserable and succeeded beyond his wildest dreams Then fast forwarding two thousand years learn how that kind of ministry is sorely needed today and the political social and organizational lessons to be learned from Jesus's radically different ministry *For I Was Hungry and You Gave Me Food* Carol B. Wilson, 2014-02-17 In the first century endemic food shortages left 25 percent of the population below subsistence level and another 30 percent at risk of slipping below subsistence In the face of such serious food shortages the Gospel of Matthew advocates for a society in which all people can have access to sufficient food Matthew critiques first century practices and attitudes of both aristocrats and peasants that helped or hindered that goal It does this by depicting Jesus teaching and performing positive practices that

provided the Matthean community with an example to emulate as well as condemning some negative practices and attitudes For I Was Hungry and You Gave Me Food provides a pragmatic lens and a new descriptive paradigm of food access in the first century The perspective and model are useful for analyzing passages concerned with life and death issues of the Matthean community or situations for any other Christian community past or present Should not every person have enough food to sustain physical life

Q, the Earliest Gospel John S. Kloppenborg, 2008-10-03 Estimated to date back to the very early Jesus movement the lost Gospel known as Q offers a distinct and remarkable picture of Jesus and his significance and one that differs markedly from that offered by its contemporary the apostle Paul Q presents Jesus as a prophetic critic of unbelief and a sage with the wisdom that can transform In Q the true meaning of the kingdom of God is the fulfillment of a just society through the transformation of the human relationships within it Though this document has never been found John Kloppenborg offers a succinct account of why scholars maintain it existed in the first place and demonstrates how they have been able to reconstruct its contents and wording from the two later Gospels that used it as a source Matthew and Luke Presented here in its entirety as developed by the International Q Project this Gospel reveals a very different portrait of Jesus than in much of the later canonical writings challenging the way we think of Christian origins and the very nature and mission of Jesus Christ

Synoptic Problems John S. Kloppenborg, 2014-07-02 This volume contains a collection of twenty one essays of John S Kloppenborg with four foci conceptual and methodological issues in the Synoptic Problem the Sayings Gospel Q the Gospel of Mark and the Parables of Jesus Kloppenborg a major contributor to the Synoptic Problem is especially interested in how one constructs synoptic hypotheses always aware of the many gaps in our knowledge the presence of competing hypotheses and the theological and historical entailments in any given hypothesis Common to the essays in the remaining three sections is the insistence that the literature thought and practices of the early Jesus movement must be treated with a deep awareness of their social literary and intellectual contexts The context of the early Jesus movement is illumined not simply by resort to the literary and historical sources produced by Greek and Roman elites but more importantly by data gathered from documentary sources available in non literary papyri

The Wisdom of Jesus Charles W Hedrick, 2017-04-27 How would our understanding of Jesus change if we abandoned our preconceptions and focussed on his words alone How would this wisdom compare with that of ancient Israel and the early first century church Such questions pose serious difficulties Everything in the early Christian gospels is either derived from historical memory or is borrowed or invented argues Charles W Hedrick Of the many sayings attributed to Christ historians can only agree on a few as having been spoken by him and those few are far from certain In The Wisdom of Jesus Hedrick overcomes these challenges presenting a picture of Jesus as expressed through his own words The Jesus that emerges is a lower class man of the first century a complex figure who cannot be considered religious in a traditional sense Liberated from theological explanation and interpretation his discourse is revealed as belonging to the secular world and his concerns to be those of common life

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