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The Gospel behind the Gospels Mohr Siebeck

The introduction surveys recent scholarship on "Arianism" and offers a different perspective on approaching the fourth century. Chapter 2 focuses on Eusebius of Caesarea, especially Book X of the Ecclesiastical History and the Life of Constantine. Chapter 3 attempts to reconstruct the witness of an anonymous "Arian" chronicler. Chapters 4 and 5 analyze the roles of Rufinus and Philostorgius in establishing the historical narratives of the "Arian" controversy.

Mohr Siebeck

Drawing on historical insights, systematic reflections and empirical data, this book offers a substantive understanding of the complex relationship between religion and human rights and of the empirical impact of Christianity and Islam on the attitudes toward human rights, i.e. a human rights culture.

Early Christian Monastic Literature and the Babylonian Talmud Bloomsbury Publishing

A hundred years after A. Schweitzer's *Von Reimarus zu Wrede*, the study of the historical Jesus is again experiencing a renaissance. Ongoing since the beginning of the 1980's, this renaissance has produced an abundance of Jesus studies that also displays a welcome diversity of methods, approaches and hypotheses. The Handbook of the Study of the Historical Jesus is designed to create a means to handle the diversity and abundance. Drawing from first-class scholarship throughout the world, the four large volumes of the Handbook offer a unique assembly of leading experts presenting their approaches to the historical Jesus, as well as a thought-out compilation of original studies on a large variety of topics pertaining to Jesus research and adjacent areas.

The Cursed Christ Cambridge University Press

Can religions be compared? For decades the discipline of religious studies was based on the assumption that they can. Postmodern and postcolonial reflections, however, raised significant doubts. In social and cultural studies the investigation of the particular often took precedence over a comparative perspective. Interreligious Comparisons in Religious Studies and Theology questions whether religious studies can survive if it ceases to be comparative religion. Can it do justice to a globalized world if it is limited on the specific and turns a blind eye on the general? While comparative approaches have come under strong pressure in

religious studies, they have started flourishing in Theology. Comparative theology practices interfaith dialogue by means of comparative research. This volume asks whether theology and religious studies are able to mutually benefit from their critical and constructive reflections. Can postcolonial criticism of neutrality and objectivity in religious studies create new links with the decidedly perspectival approach of comparative theology? In this collection scholars from theology and religious studies discuss the methodology of interreligious comparison in the light of recent doubts and current objections. Together with the contributors, Perry Schmidt-Leukel and Andreas Nehring argue that after decades of critique, interreligious comparison deserves to be reconsidered, reconstructed and reintroduced.

The Gospel and the Gospels Routledge

The nine essays in this volume, written by leading international scholars in New Testament studies, examine in new depth the method of comparison so frequently deployed in the study of the New Testament. They raise and reflect on deep questions on the possibility and validity of such comparative exercise, on the methods that are most effective and intellectually defensible, on the purpose of such comparison, and on the perils and pitfalls in such exercises. Addressing these questions at both a theoretical, hermeneutical level, and through case-studies of actual examples, the book provides a much needed and up-to-date methodological resource for the numerous comparative projects spawned by New Testament studies throughout the world.

Jesus, Q, and the Dead Sea Scrolls BRILL

This book examines literary analogies in Christian and Jewish sources, culminating in an in-depth analysis of connections between Christian monastic texts and Babylonian Talmudic traditions.

Comparativism in Art History Otto Harrassowitz Verlag

First Published in 1990. Routledge is an imprint of Taylor & Francis, an informa company.

Reading J.Z. Smith Edward Elgar Publishing

The recovery of 800 documents in the eleven caves on the northwest shores of the Dead Sea is one of the most sensational archeological discoveries in the Holy Land to date. These three volumes, the very best of critical scholarship, demonstrate in detail how the scrolls have revolutionized our knowledge of the text of the Bible, the character of Second Temple Judaism, and the Jewish beginnings of Christianity.

Matthew, Paul, and the Anthropology of Law Mohr Siebeck

In this volume, Annalisa Phillips Wilson sheds new light on the much debated issue of Paul's inconsistency on the Jewish law by comparing his discourse on Jewish practices with Stoic ethical

reasoning.

Interreligious Comparisons in Religious Studies and Theology Wm. B. Eerdmans Publishing

Much post-Holocaust Jewish thought published in North America has assumed that the Holocaust shattered traditional religious categories that had been used by Jews to account for historical catastrophes. But most traditional Jewish thinkers during the war saw no such overwhelming of tradition in the death and suffering delivered to Jews by Nazis. Through a comparative reading of postwar North American and wartime Orthodox Jewish texts about the Holocaust, Barbara Krawcowicz shows that these sources differ in the paradigms—modern and historicist for North American thinkers, traditional and covenantal for Orthodox thinkers—in which they employ historical events.

Comparing Religions Konstanz University Press

In diesem Buch geht es um ein Phänomen, das als konstantes Element in der Geschichte des Christentums bezeichnet werden kann: Neuoffenbarungen. Denn der Kanonisierung der Bibel und dem kritischen Blick der kirchlichen Orthodoxie zum Trotz gab und gibt es immer wieder Menschen, die behaupten, dass sich ihnen Gottvater, Christus, der Heilige Geist oder andere Wesenheiten (Maria, Engel, Verstorbene) offenbart haben. Religionswissenschaftler haben das Thema bislang weitgehend ignoriert. Sie haben den Bereich des Christentums den Theologen überlassen und sich allenfalls mit frei flottierender Esoterik befasst. Theologen neigen ihrerseits dazu, Neuoffenbarungen apologetisch zu bekämpfen. Die vorliegende Untersuchung leistet daher einen wichtigen Beitrag zur religionswissenschaftlichen Erforschung des Themas. Im ersten Teil des Buches wird der Begriff „Neuoffenbarung“ aus verschiedenen religionswissenschaftlichen Perspektiven betrachtet. Zunächst wird untersucht, was die christliche Theologie unter „Offenbarung“ versteht. Danach werden die verschiedenen Termini analysiert, die für das Feld der außer- und nachbiblischen Offenbarungen kursieren (Neuoffenbarung, Privatoffenbarung, Channeling, Spiritismus, Prophetie u. v. m.). Anschließend werden jene Argumente referiert, die von Neuoffenbarunganhängern bzw. kirchlichen Apologeten ins Feld geführt werden, um die Legitimität von Neuoffenbarungen zu behaupten bzw. zu bestreiten. Dass Neuoffenbarungen gar nicht so neu sind, zeigt ein religionshistorischer Überblick. Denn der Anspruch, besondere Offenbarungen empfangen zu haben, lässt sich in jeder Epoche des Christentums nachweisen. Nachdem einige Exponenten des prophetischen Charismas als ideengeschichtliche Vorläufer und Geistesverwandte der modernen Neuoffenbarungen vorgestellt wurden, werden diese schließlich selbst in den Fokus genommen.

Das disparate Feld der Neuoffenbarungsträger des 19. und 20. Jahrhunderts wird anhand exemplarischer Gestalten in einer Typologie geordnet dargestellt. Um den Zitationszirkel zu durchbrechen, der sich offensichtlich im Diskurs etabliert hat, werden darin auch bislang weniger bekannte Neuoffenbarer vorgestellt. In einer Art Tiefenbohrung werden diese religionsphilosophischen, semantischen, historischen und systematischen Zugänge im zweiten Teil an der mexikanischen Neuoffenbarung „Das Buch des Wahren Lebens“ exemplifiziert. Die analysierende Darstellung beschränkt sich jedoch nicht auf ein isoliertes Objekt, sondern dies wird in einen komparatistischen Kontext gestellt: Zentrale Topoi des „Buches des Wahren Lebens“ (Christologie, Reinkarnationslehre, Kirchenkritik u. v. m.) werden zum einen in einer Synopse mit anderen Neuoffenbarungen dargestellt und zum anderen an der orthodoxen Theologie gespiegelt. Damit wird eine doppelte Differenz gezeigt: die Nähe/Ferne zu ähnlichen Phänomenen und die Nähe/Ferne zum kirchlichen Christentum.

The Past is Prologue BRILL

Drudgerly Divine Routledge

Redescribing Christian Origins Oxford University Press
Drawing from Michel Foucault's understanding of power, David A. Kaden explores how relations of power are instrumental in forming law as an object of discourse in the Gospel of Matthew and in the Letters of Paul. This is a comparative project in that the author examines the role that power relations play in generating discussions of law in the first century context, and in several ethnographies from the field of the anthropology of law from Indonesia, Mexico, the Philippines, and colonial-era Hawaii. Discussions of law proliferate in situations where the relations of power within social groups come into contact with social forces outside the group. David A. Kaden's interdisciplinary approach reframes how law is studied in Christian Origins scholarship, especially Pauline and Matthean scholarship, by focusing on what makes discourses on law possible. For this he relies heavily on cross-cultural, ethnographic materials from legal anthropology.

Jonathan Z. Smith on Religion BRILL

One of the most influential theorists of religion, Jonathan Z. Smith is best known for his analyses of religious studies as a discipline and for his advocacy and refinement of comparison as the basis for the history of religions. Relating Religion gathers seventeen essays—four of them never before published—that together provide the first broad overview of Smith's thinking since his seminal 1982 book, *Imagining Religion*. Smith first explains how he was drawn to the study of religion, outlines his own theoretical commitments, and draws the connections between his thinking and his concerns for general education. He then engages several figures and traditions that serve to define his interests within the larger setting of the discipline. The essays that follow consider the role of taxonomy and classification in the study of religion, the construction of difference, and the procedures of generalization and redescription that Smith takes to be key to the comparative enterprise. The final essays deploy features of Smith's most recent work, especially the notion of translation. Heady, original, and provocative, *Relating Religion* is certain to be hailed as a landmark in the academic study and critical theory of religion.

Liebe als Agape Evangelische Verlagsanstalt

Over the course of a career of more than forty years, Jonathan Z. Smith was among the most important voices of critical reflection

within the academic study of religion, distinguishing himself as perhaps the most influential theorist of religion of the last half century. Among his significant body of work are essays and lectures on teaching and the essential role of academic scholarship on religion in matters of education and public policy. The interviews and essay published here display something of the dynamic, thinking-on-his feet liveliness that Smith brought to questions about the study of religion, his theoretical preferences, and his methods of teaching. With refreshing candidness and clarity, Reading J.Z. Smith offers an often provocative introduction to discussions on issues that still dominate the complex and continually changing critical conversations in the academic study of religion.

Vergleichen und Verstehen in der Religionswissenschaft

Vandenhoeck & Ruprecht

Jonathan Z. Smith (1938–2017) was unquestionably one of the most important and influential voices of critical reflection within the academic study of religion in the last century. His work explored the nature and history of religious phenomena across cultures—from ancient Jewish practices to Maori cults, from early Christianity to mass suicide in the twentieth century—while critiquing the assumptions underlying the very category of "religion." This important volume offers the first full critical assessment of the influence of Jonathan Z. Smith's thought on the subject of religion. Christopher I. Lehrich systematically examines and develops a critical overview that will assist others in engaging more fully with Smith's scholarship. This book is an essential reading for students and scholars interested in the work of Jonathan Z. Smith as well as the history of religion more broadly. *History, Metahistory, and Evil* University of Chicago Press
The studies in this volume examine the intersection of the Dead Sea Scrolls with early rabbinic literature. Methodological attention is paid to questions of the nature of sectarian and rabbinic law and narrative, and how they may elucidate one another. *Vergleichende Wissenschaften* Routledge

Bereits die postkolonialen Theorien der vergangenen Jahrzehnte haben das Konzept der Identität einer grundlegenden Kritik unterzogen. In ihrem Zentrum stand der Begriff der Differenz, der jedoch in vielfältiger Weise den kolonialen Denkformen verhaftet bleibt. Denn wo Alterität und Hybridität betont werden, verändern sich zwar die Gewichtungen, die leitenden Gegensätze bleiben aber erhalten. Die Kategorie der "Ähnlichkeit" eröffnet hier eine Alternative. Ziel des Bandes ist es, die Kategorie der "Ähnlichkeit" historisch wie systematisch auf ihre theoretische Reichweite hin zu überprüfen. "Ähnlichkeit" ist nicht nur ein heuristisches Konzept, sondern dient auch als Argument und Verhaltensorption auf der Ebene kultureller Praktiken. Deswegen stand der Begriff über längere Zeit in Misskredit. Er wurde verdächtigt, Vorstellungen der Assimilation und damit einer unter Zwang vorgenommenen Angleichung von Kulturen, Geschlechtern oder religiösen Überzeugungen zuzuarbeiten. Zudem verlegte man das Ähnlichkeitsdenken stets an einen anderen Ort und in eine andere Zeit, schrieb es primitiven Kulturstufen oder vormodernen Epochen und damit einer anderen "Ordnung der Dinge" (Foucault) zu, um es von einer rationalistischen Moderne abzugrenzen, die nur exakte Begriffe als gültig anerkennt. Ein Denken in Ähnlichkeiten widerspricht in der Tat dem Wunsch nach präziser Grenzziehung und genauer Definition. Diesen scheinbaren Mangel

gilt es jedoch theoretisch fruchtbar zu machen. Kulturtheoretische Konzepte haben sich an den Phänomenen zu orientieren, die sie beschreiben. Kulturelle Gegebenheiten eignen sich kaum für scharfe definitonische Abgrenzungen, sondern sind durch fließende Übergänge, vielfache Überlagerungen und breite Grenzsäume gekennzeichnet. Die spezifische epistemologische Leistungsfähigkeit der Kategorie "Ähnlichkeit" besteht gerade darin, den Umgang sozialer Akteure mit vagen Verhältnissen, diffusen Dynamiken und unscharfen Relationen in den Blick zu bekommen. Mit Beiträgen u. a. von Aleida Assmann, Jan Assmann, Rüdiger Görner, Ulrike Kistner, Albrecht Koschorke, Thomas Kirsch, Andreas Langenohl, Jürgen Osterhammel, Klaus Sachs-Hombach, Rudolf Schlögl.

Paul and the Jewish Law BRILL

Der inhaltlich stringente Sammelband beschreitet eine doppelte Kontextualisierungsstrategie: Zunächst werden die Rahmenbedingungen der Zeit Johann Jakob Wettsteins bedacht, in denen er sein wissenschaftliches Oeuvre verfasst hat. Das geschieht in zweierlei Hinsicht: zum einen in Beiträgen, die im strengen Sinn Aspekte aus der Vita Wettsteins analysieren und solchen, die in einem weiteren Bogen den kulturgeschichtlichen Kontext des 18. Jahrhunderts deuten. Zum anderen wird der Ertrag aus Wettsteins religionsgeschichtlicher Arbeitsweise für die Exegese der Apostelgeschichte zur Geltung gebracht. Die dabei verwendeten Voraussetzungen ähneln insoweit denjenigen aus dem ersten Block, als sie den kulturhistorischen Versteherahmen im Hellenismus der neutestamentlichen Zeitgeschichte gewinnbringend analysieren. So vereint die Person J. J. Wettstein alte und neue kulturhistorische Arbeit am Neuen Testament. Dabei treten vor allem die Kapitel 1–9 in den Vordergrund. Wettsteins innovative kulturhistorische Arbeitsweise wird für die Exegese der Apostelgeschichte fruchtbar gemacht und um zahlreiche neue Aspekte erweitert. Die Beiträge sind weitestgehend während zweier Tagungen in Halle (Saale) 2011 und in Leuven (2013) gehalten und durch weitere ergänzt worden. Mit Beiträgen von: Silvia Castelli, Detlev Dormeyer, Eva Ebel, Friederike Erichsen-Wendt, Craig Keener, Jan Krans, Manfred Lang, Bastian Lemitz, Nils Neumann, Christoph Schmitt-Maaß, Friedemann Stengel, Joseph Verheyden und Esther P. Wipfler. This focused collection of articles presents two ways for contextualizing Johann Jakob Wettstein's famous *Novum Testamentum Graece*. The first approach studies the intellectual and cultural framework in which Wettstein's oeuvre was produced and originally received, which includes both historical and art-historical components. The second approach studies its reception in the history of exegesis, mainly on the basis of specific passages from Acts 1–9. The volume illustrates the assets of Wettstein's innovative cultural-historical take on the biblical material and its influence on the exegesis of the Book of Acts up till today. The larger part of the essays were originally presented at conferences in Halle/Saale (2011) and Leuven (2013). They have all been revised and updated for publication and are complemented by some new ones.

Wissen um Religion: Erkenntnis - Interesse Evangelische Verlagsanstalt

This collection of studies in honor of François Bovon highlights the rich diversity found within early expressions of Christianity as evidenced in ancient texts, in early traditions and movements, and in archaic symbols and motifs.

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