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A History of the Mishnaic Law of Holy Things, Part 5 Jacob Neusner,2007-04-01 The history of Jews from the period of the Second Temple to the rise of Islam. From 'A History of the Mishnaic Law of Appointed Times, Part 1' This volume introduces the sources of Judaism in late antiquity to scholars in adjacent fields, such as the study of the Old and New Testaments, Ancient History, the ancient Near East, and the history of religion. In two volumes, leading American, Israeli, and European specialists in the history, literature, theology, and archaeology of Judaism offer factual answers to the two questions that the study of any religion in ancient times must raise. The first is, what are the sources -- written and in material culture -- that inform us about that religion? The second is, how have we to understand those sources in reconstructing the history of various Judaic systems in antiquity. The chapters set forth in simple statements, intelligible to non-specialists, the facts which the sources provide. Because of the nature of the subject and acute interest in it, the specialists also raise some questions particular to the study of Judaism, dealing with its historical relationship with nascent Christianity in New Testament times. The work forms the starting point for the study of all the principal questions concerning Judaism in late antiquity and sets forth the most current, critical results of scholarship.

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The Atonement in Lukan Theology John Kimbell,2014-10-02 In the past century of critical scholarship on Luke-Acts, it has

become commonplace to affirm that Luke attaches no direct soteriological value to the death of Jesus. More specifically, the scholarly consensus affirms that Luke-Acts does not present Jesus' death as an atonement for sin. Rather, Luke's soteriology is understood to center upon Jesus' resurrection and exaltation as Lord. In this careful thematic study of atonement theology in Luke's double-work, John Kimbell demonstrates that the value Luke attributes to the death of Christ has been underestimated. When all the data is considered, the death of Christ is given greater direct soteriological significance in the Lukan writings than scholarship has generally acknowledged. Specifically, the death of Jesus is portrayed by Luke as an atoning death that brings about the forgiveness of sins. This book does not deny the presence of other soteriological emphases. Nevertheless, it convincingly shows that atonement theology plays a fundamental role in Luke's soteriology, such that when this aspect is rejected or minimized, Luke's presentation of the cross and salvation is significantly distorted. Kimbell carefully interacts with the scholarly secondary literature on this subject, ensuring that any serious Christian reader will find this work stimulating and useful. Detailed exegesis is paired with careful attention to Luke's overall theological purposes. The result is that the reader will come away with a clearer understanding of Luke's writings and a deeper appreciation for the meaning of Christ's death.

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