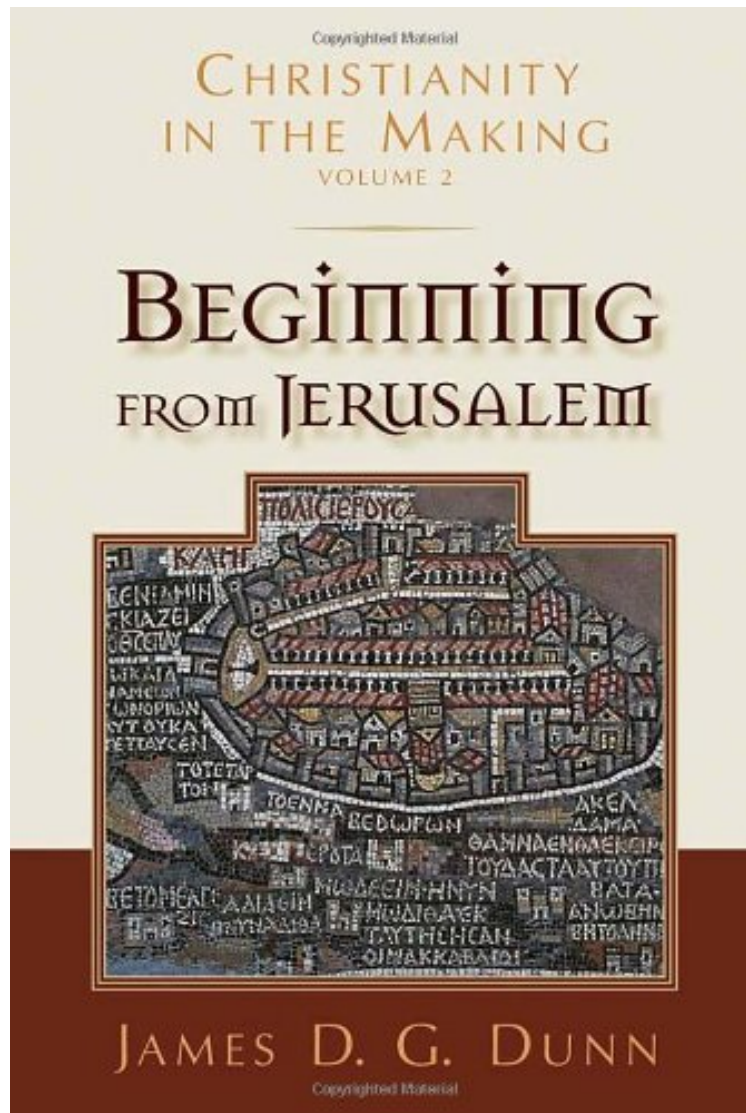


[Ebook free] Beginning from Jerusalem (Christianity in the Making, vol. 2)

Beginning from Jerusalem (Christianity in the Making, vol. 2)

James D. G. Dunn

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James D. G. Dunn : Beginning from Jerusalem (Christianity in the Making, vol. 2) before purchasing it in order to gauge whether or not it would be worth my time, and all praised Beginning from Jerusalem (Christianity in the Making, vol. 2):

10 of 10 people found the following review helpful. "...and to the ends of the earth." By Tod Stites Yes they began at Jerusalem, and were to bear witness to the ends of the earth (Acts 1:8). And getting to the end of this book at times seems less daunting, but the second volume of James Dunn's "Christianity In The Making" is well worth the effort. A comprehensive review would be exhaustive and lengthy, but Dunn provides fascinating ideas and observations for the

novice as well as the informed, so we may at least review a few of the salient features of this massive survey, with an eye on what other scholars think. *Dunn believes Christianity in its earliest days was characterized by considerable diversity(p.7/n14),contrary to the opinion of the more conservative Luke Timothy Johnson("The Real Jesus",p.118),and that the variety of terms used for the Christians indicates their inchoate character, so that earliest Christianity was not a single "thing"(p.16). Dunn thinks that while Acts wants to highlight the Christian sect's unity, the epistles of Paul tell a different tale, and "any suggestion that Christianity began with an idyllic apostolic age,with all apostles working in close harmony all the time, begins to look doubtful" (p.85/n126).In this outlook Dunn seems to be in agreement with Joseph Fitzmyer,who thinks that while Paul believed in one God, one Lord, and one Gospel, he could not bring himself to speak of "one church"(Anchor Bible vol.32, p.83). *Dunn sees a substantial gap between memories of Jesus' self-estimation and the proclamation of Paul(p.24-5),yet sees the apotheosis(glorification)of Jesus as having its origin in a Jewish matrix(p.27),and as having been already well-developed in the 40s of the first century(p.18/n75).This is a remarkable fact, since "in the faith of the (religious) community, the image of the founder usually takes on superhuman features", as with Zarathustra, Confucius, Mani, Muhammed and Buddha, but while these features took centuries to develop in the aforesaid examples, in the case of Jesus the process seems to have taken place almost overnight, in just a few years(Oepke in Theological Dictionary Of The New Testament vol.4,p.609-10). *Dunn sets aside the theories of some other scholars that Gnosticism had already developed to a substantial degree before the advent of Christianity(p.41-2),and in this he is in agreement with both Fitzmyer (Anchor Bible vol.31,p.404)and Oepke(Theological Dictionary Of The New Testament vol.3,p.582/n37),though it has been acknowledged that "proto-Gnostic" elements appear in many portions of the New testament (See Fitzmyer, Anchor Bible vol.31,p.404):(Meier,"A Marginal Jew" vol.1,p.156n85). *Dunn thinks the speeches in the early chapters of Acts have a primitive look but lack the theology of atonement(p.90-2),as observed also by Ben F.Meyer("The Aims Of Jesus",p.61)and Ernst Haenchen,who observes that the absence of atonement theology is true for Luke in general ("Acts Of The Apostles",p.131):(cf.Conzelmann, "Theology Of Saint Luke",p.201,228n1,230n1). *Dunn is uncomfortable with the idea of Jesus traditions owing their origins to the needs of the early Christian communities,in direct opposition to the form-critics(p.111/n236),beginning with Rudolf Bultmann,the chief pioneer of this school of thought("History Of The Synoptic Tradition",p.11, 374):(cf. Mack," The Lost Gospel",p.32). *Dunn thinks early church tradition is not associated with leading disciples (as noted also by Haenchen, "Acts Of The Apostles",p.35) because it was the tradition itself,not its carriers which bore the stamp of authority,citing rabbinic parallels(p.114-5).We might note that this brings to mind the observation of Burton Mack, that none of the disciples named by Paul or Mark are named in the Sayings Source Q("The Lost Gospel" p.234). *Dunn refutes the view that oral tradition blocks access to the historical Jesus(p.175n23),in disagreement with, among others, John Dominic Crossan ("The Birth Of Christianity",p.403). *As the Messianic proof-text of Psalm 16:8-11 is used only in Acts(2:25-28):(13:35):(p.90),Dunn thinks it was likely "tried and then discarded"(p. 190/n83),suggesting a possible shift of emphasis in the Christian message as the Christian target audience shifted, from promoting Jesus as the Messiah to Jews, to promoting Jesus as the path around full law-observance, for gentiles. *Dunn does not think Jesus was initially remembered for speaking of his parousia(the second coming of Christ):(p.225),and indeed it seems that in Q the "Son of Man" is to be "revealed"(Luke 17:30),not seen "coming"(James Robinson, "The Gospel Of Jesus",p.53), for "erchomai"("to come"), as used in the New Testament, often means "to come out in the open" or "to come forward publicly"(Schneider in Theological Dictionary Of The New Testament vol.2,p.667). *Dunn thinks the claim that God has "made (Jesus) Lord and Christ"(Acts 2:36) is unlikely to reflect "deep thinking" about the divinity of Jesus(p.220-1), since Jewish thought was already familiar with divine roles being attributed to mortals, as reflected in the visionary literature of the time(Jubilees 4.17-24): (First Enoch 12-16),as well as in the Dead Sea Scrolls(11Q Melch 13-14).In this Dunn differs with Fitzmyer(Anchor Bible vol.31,p.260-1) who thinks Acts 2:36 implies equality with God, and that the Christians took over and used titles applied to Jehovah and applied them to Jesus at an early date(but cf. Phil 2:6). *Dunn postulates that "confessional formulae" were translated into Greek very early for the "Hellenists" of the church at Jerusalem(cf.Acts 6:1),since he posits that these "Hellenists" were called such because they spoke only Greek(p.231).This would allow for the possibility that the dominical "logia",the sayings of Jesus, might also have been translated into Greek for the Hellenist members of the very early church, since Helmut Koester has opined that such a process must have taken place "several decades" before the earliest Gospel (Mark)was written(c.70 C.E.):("Introduction To The New Testament" vol.1, p.111). All these ideas are found in the first 20% of Dunn's work, and one could go on at great length extolling the great care and extreme erudition that has gone into "Beginning From Jerusalem". It is an essential resource for anyone who is serious about the study of earliest Christianity, but would also serve as a suitable reference source for the more casual student. I highly recommend it. Mustard Seed: On The Growth Of Earliest Christianity1 of 1 people found the following review helpful. I would recommend this book and the whole series for any graduate ...By SusanThis second book in the series Christianity in the Making covers the time period from the Ascension of Jesus to the destruction of the Second Temple by Rome in 70 C.E. Dunn meticulously works through the pertinent scriptural texts and other ancient manuscripts of the period in question, taking into account a massive amount of secondary literature, including archeological findings. I found Dunn's scholarly questions asked of

the Scriptural text, and his proposed reconstructions of the historical context behind the text, both insightful and intriguing. I was able to use many of his questions and conclusions as background for a course I am teaching on the Acts of the Apostles. I would recommend this book and the whole series for any graduate theology library, and for any well educated person interested in the history and theology behind the New Testament and the early church. My only reservation is the length of the volume.³ of 3 people found the following review helpful. Excellent history of the life of Jesus and the early Christian church By William S. This book is academic and makes for slow reading, the reason for 4 not 5 stars. However, the discussion of early Christianity (30 CE to 100 CE) is very interesting. The book is the second in the trilogy on the life of Jesus and the early Christian church. This series is the most complete history I have found. If you are interested in the life of Jesus and the early history of the church, I highly recommend the first and second books. The third book is being release next month.

Beginning from Jerusalem covers the early formation of the Christian faith from 30 to 70 C.E. After outlining the quest for the historical church (parallel to the quest for the historical Jesus) and reviewing the sources, James Dunn follows the course of the movement stemming from Jesus beginning from Jerusalem. / He opens with a close analysis of what can be said of the earliest Jerusalem community, the Hellenists, the mission of Peter, and the emergence of Paul. Then Dunn focuses solely on Paul the chronology of his life and mission, his understanding of his call as apostle, and the character of the churches that he founded. The third part traces the final days and literary legacies of the three principal figures of first-generation Christianity: Paul, Peter, and James the brother of Jesus. Each section includes detailed interaction with the vast wealth of secondary literature on the many subjects covered.

"Dale C. Allison Jr."-- Pittsburgh Theological Seminary Mastery of the primary and secondary sources, creativity balanced by sound judgment, and breadth of treatment based upon thorough attention to the details: this is what we have come to expect from James Dunn, and this is what we have in this book. A magnificent review and evaluation of all the major critical issues regarding the first forty years of the Christian religion. Larry W. Hurtado-- University of Edinburgh This mega-study of earliest Christianity combines panoramic scope, attention to specific issues and relevant evidence, familiarity with current scholarship, and a readable style. The vigorous but cordial treatment of disputed matters will not always convince but is invariably stimulating. One can only admire the bold breadth of coverage. This is vintage Dunn, a harvest of his scholarly career. David P. Moessner--University of Dubuque Theological Seminary and University of Pretoria James Dunn's "Beginning from Jerusalem" is a teacher's dream come true. In this sequel volume to "Jesus Remembered," Dunn steers his readers through a whirlwind of beginnings in the most formative period of Christianity, 30-70 ce, visiting both New Testament scenes and significant Greco-Roman sites that bring those texts to life. But unlike the usual broad-brush approach to Christianity's origins, Dunn probes into the heartthrob of these texts such that his readers experience the historical surprises and existential mysteries of this emerging faith' as it pulsates from within Judaism and courses out into the Gentile world. . . . Combining both Dunn's enormous learning and his original insights, this very readable volume will quickly become the preferred textbook of university and seminary classes alike. "About the Author Widely regarded as one of the foremost scholars in the world today on the thought and writings of St. Paul, James D. G. Dunn is Lightfoot Professor Emeritus of Divinity at the University of Durham in England.