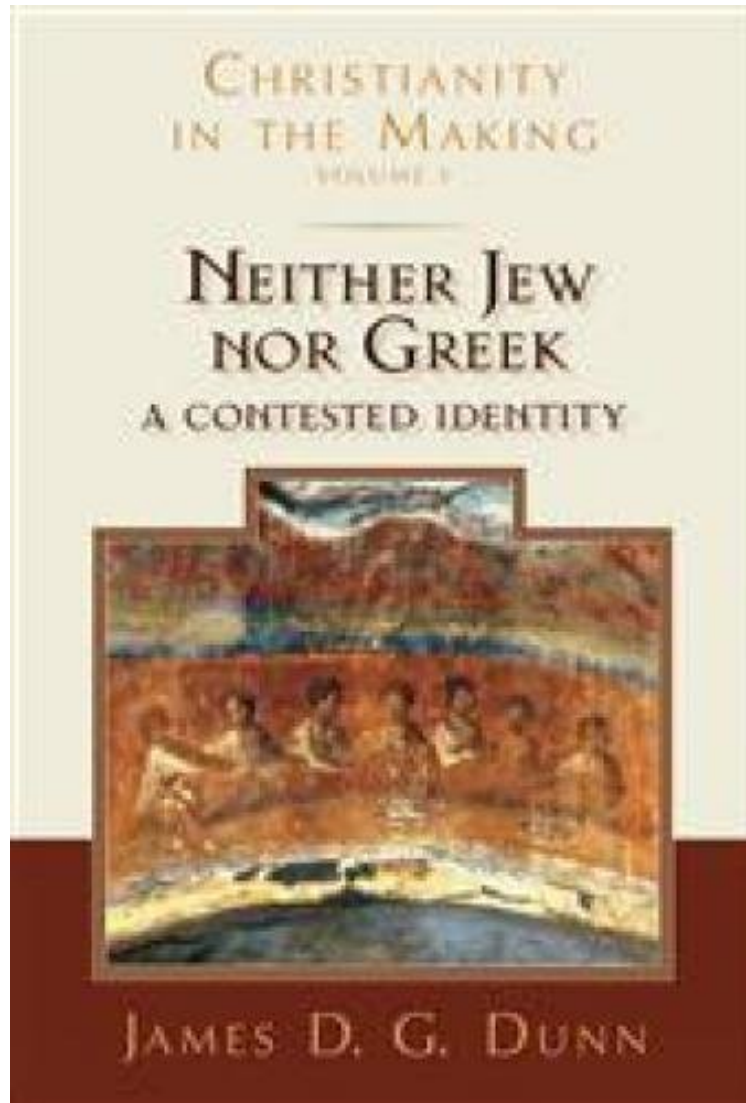


(Library ebook) Neither Jew nor Greek: A Contested Identity (Christianity in the Making, Volume 3)

Neither Jew nor Greek: A Contested Identity (Christianity in the Making, Volume 3)

James D. G. Dunn

**Download PDF | ePub | DOC | audiobook | ebooks*



[Download](#)

[Read Online](#)

#537980 in Books Dunn James D G 2015-12-06Original language:EnglishPDF # 1 9.30 x 2.30 x 6.20l, .0
#File Name: 0802839339816 pagesNeither Jew Nor Greek A Contested Identity Christianity in the Making
Volume 3 | File size: 75.Mb

James D. G. Dunn : Neither Jew nor Greek: A Contested Identity (Christianity in the Making, Volume 3)

before purchasing it in order to gage whether or not it would be worth my time, and all praised Neither Jew nor Greek: A Contested Identity (Christianity in the Making, Volume 3):

5 of 6 people found the following review helpful. Another Masterpiece! But some critical reflections...By

MichaelBelow I offer only criticisms, so please pardon the one-sided focus. My full twenty-page plus review is available elsewhere online. So readers are encouraged to read it if interested. Dunns greatest contributions also prove to be his most controversial. He is excellent at recognizing diversity within the New Testament, but too often he reads tension into early Christian history where some might wish for more evidence. The apostles are seen from the beginning to contradict one another, specifically on questions of Torah and Gentile inclusion. A more balanced reading of the literature is needed, one with a greater appreciation for unity. Is it right to see James and Peter competing with Paul, and their respective churches so aligning as well? Are the apostles indeed apostles in conflict? Baur himself would have been able to hold to such conclusions; he would only differ on the severity and chronology of the events. Given Dunns argument for competing apostolic missions in early Christianity, two questions quickly pronounce themselves: (1) In what meaningful way, given that the subgroups are moving in different, and at times contradictory, directions, are we witnessing Christianity as a unified movement? (2) And secondly, what effect would this diversity have upon Dunns previous work concerning tradition transmission as informal-controlled? If the controlling aspect of tradition transmission cannot produce more consistent agreement among the apostles, then in what meaningful way can we discuss Christianity as a holistic entity? Jewish Christianity need not be understood as evolving from the teachings of James and the Jerusalem Church in a linear fashion with the result that their espoused heresies are connected with Jerusalem as well. Regarding Pauls Judaizing opponents, it was observed that they need not be so closely connected with James, whom Paul himself recognizes as a pillar of the church, and recounts as a reliable witness of the resurrected Lord. Acts further demonstrates that James and Peter both supported the Gentile calling and mission of Paul. In his account of the parting of ways between Judaism and Christianity, and in his tracing of the hostility between the synagogue and the Church, Dunns diversity is on firmer ground. The expulsion of Christians from the synagogue is well attested in the sources. As the Church became more welcoming of Gentiles, Judaism increasingly distanced itself. The dilemma of Gentiles and their place within Christianity, however, is not seen as a divisive matter in the New Testament. It was a matter of concern, to be sure, but it was not one that fragmented the budding movement of Jesus followers. Contrastingly, the New Testament portrays the apostles working together with incredible diligence and unity in their proclamation of the Gospel. The apostles passed on the teachings of Jesus faithfully (as Dunn argues in his first volume), they established churches, struggled with synagogues, maintained Jewish moorings, Jewish Scriptures, the declaration of Jesus as the Jewish Messiah, avoided Jewish nationalism during the periods of revolt effectively making themselves traitors to their own countrymen and continued to patiently wait for and trust in the Messiah's promise of return, all within a hostile world full of Roman power and Greek paganism. 5 of 9 people found the following review helpful. What is there not to admire in the careful scholarship ...By James Garacia What is there not to admire in the careful scholarship of Professor Emeritus Dunn. He has devoted his life to untangling the threats of Christian Origins. I shall study this book -- and the other two of the trilogy -- until I die. James Garcia 1 of 3 people found the following review helpful. Lengthy, but outstanding in scholarship. Dr. Dunn ...By Carroll S. Rankin Jr. Lengthy, but outstanding in scholarship. Dr. Dunn has produced a fitting last book to his study of Christian origins.

The third and final installment of James Dunn's magisterial history of Christian origins through 190 C.E., *Neither Jew nor Greek: A Contested Identity* covers the period after the destruction of Jerusalem in 70 C.E. through the second century, when the still-new Jesus movement firmed up its distinctive identity markers and the structures on which it would establish its growing appeal in the following decades and centuries. Dunn examines in depth the major factors that shaped first-generation Christianity and beyond, exploring the parting of the ways between Christianity and Judaism, the Hellenization of Christianity, and responses to Gnosticism. He mines all the first- and second-century sources, including the New Testament Gospels, New Testament apocrypha, and such church fathers as Ignatius, Justin Martyr, and Irenaeus, showing how the Jesus tradition and the figures of James, Paul, Peter, and John were still esteemed influences but were also the subject of intense controversy as the early church wrestled with its evolving identity. Comprehensively covering an important, complex era in Christianity that is often overlooked, this volume is a landmark contribution to the field.

Anglican Theological "This study should be greeted with admiration for the immense learning evident within its pages and should be thoroughly engaged by anyone interested in the development of Christianity during the first two centuries." Craig S. Keener Asbury Theological Seminary "Here we have on full display the distilled fruits of decades of research and engagement by a mature scholar of the first rank. James Dunn engages a vast range of secondary and primary literature in a way that only a senior scholar can do, synthesizing the best insights, critically and meticulously evaluating all sources and hypotheses, and producing a masterpiece of erudition that will be foundational for future work on the subject. While respectfully interacting with a range of scholarship, this work also forges its own noteworthy conclusions, in the process sometimes challenging conventional assumptions from across the spectrum of scholarly opinion." Bruce Longenecker Baylor University "Calling this substantial book his 'farewell to the large undertakings of my writing career,' James Dunn compellingly engages developments in Christian identity from the

destruction of Jerusalem in 70 CE into the late second century. Neither Jew nor Greek is awe-inspiring in scope and majestic in execution. Like a peerless master taking his craft to new heights, Dunn accomplishes his task with the clarity of thought and expression that has been a hallmark of his long-standing career. This is both sweet vintage and astute valediction." J. R. Daniel Kirk Fuller Theological Seminary "In concluding his magnum opus, James Dunn offers a powerful account of how the earliest Jesus tradition and its various renderings by Jesus' first Jewish followers came to shape and be shaped by the movement that developed from 70 to 200 CE. Students and scholars alike will find much to appreciate, argue with, and learn from."