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Chapter 1 : Papers | The Doc File

6 Gabi Renz, "Nicodemus: An Ambiguous Disciple? A Narrative Sensitive Investigation," in *Challenging Perspectives on the Gospel of John*, ed. John Lierman (Tübingen, Germany: Mohr Siebeck,):

I am sure many people want to know this. The theologians and historians have had their go—many thousands of books attest to this—but what can archaeology contribute in the quest to find out more about the historical Jesus? Or can it provide us with unique, valuable information that can change substantially the way we perceive Jesus and his final days in Jerusalem as set forth in the Gospel accounts? I believe archaeology is an undervalued and untapped source of rich data on the historical Jesus, and I hope to show this in the pages of this book. Archaeology should be allowed its own voice alongside the information and ideas that emerge from the historical exegesis of the Gospels. They both have their problems: Archaeological remains may be too fragmentary or interpreted incorrectly; textual sources may be too garbled from transmission or replete with errors by copyists. Archaeology, therefore, should be used appropriately—neither to support and prop up the account of Jesus in Jerusalem nor to deny and viii Introduction tear down the historicity of that account. Archaeology can provide structured explanations and interpretations of specific events, such as the trial of Jesus, and these subsequently need to be tested and woven into the historical perspective. This is admittedly a difficult and complex task. Understanding the topography of Jerusalem and the layout of the city is essential. Also, having a good grasp of Jewish material remains of the first century is vital. Artifacts with inscriptions can be very helpful: A fragment of a block of stone from Caesarea bearing the name and exact title of Pontius Pilate is a major find and a boon for scholarship. A tomb with the name of Caiaphas on one of its ossuaries is yet another major archaeological discovery highlighting the Gospel story. The need to know more about the places in which Jesus spent his last critical days began a long time ago. This is clearly reflected in the constant flow of Christian pilgrims to the Holy Land and particularly to Jerusalem, which began in the fourth century and continues to the present day. Most worshippers desire to see with their own eyes the main sites associated with the Gospel stories: Introduction ix Inevitably, the same questions are asked by visiting pilgrims and travelers: How reliable are these traditional spots? How certain can we be that the authentic tomb of Jesus is indeed located at the Church of the Holy Sepulchre? In the nineteenth century, alternative locations for some of the secondary holy sites in Jerusalem were given by local guides and by resident clergy, resulting in a lot of confusion and some suspicion amongst those visiting the city. The discomfort pilgrims and travelers felt in having to make educated guesses is apparent in some of their travel accounts. However, this does not mean they always get what they want. From where have people derived information about the final days of Jesus? Visual reconstructions occasionally appear on the stage and the big screen. Thousands of scholarly studies have been written about Jesus the prophet and healer; his early mission around the Sea of Galilee; his x Introduction ideas, sayings, and eschatological messages; and his experiences with John the Baptist at the Jordan River. Scholars agree that none of the Gospels is an eyewitness account of the events it describes, since each was written almost forty to sixty years after the death of Jesus. And so, at best, the Synoptic Gospels Mark, Matthew, and Luke may be regarded as conveying oral tradition that was to some extent embroidered and embellished as part of the literary process. The Fourth Gospel John undoubtedly made use of a lot of historical data that were not available to the other three Gospel writers. The best way to get to some degree of truth about what actually happened, it has been argued, is through the careful historical and literary analysis of the Gospels and their possible sources. However, archaeology has quite a lot to offer, more so than has previously been realized. The scene of the trial is investigated and fresh archaeological discoveries are revealed for the first time. Knowing what the place of the trial looked like allows one to visualize the proceedings in a way not previously possible. A burial shroud from the first century, uncovered in Jerusalem, is compared to the famous Turin Shroud. Many new ideas and explanations have resulted from my personal quest to follow in the footsteps of the historical Jesus in Jerusalem. The reader may be astonished by some of

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these results. Archaeology is a lot of fun, but it is also meticulous detective work with a lot of dull recording, and there are many hours spent in dusty libraries. But you also get the exciting moment of discovery when suddenly out of the ground you lay your hands on a rare and unique artifact: There is also the feeling of high expectation when you open the door to an underground chamber and become the first to pass through its portals for thousands of years. Such moments bring a sublime feeling of exhilaration, with blood pounding in your head as you think about what you might find ahead. There is also danger. I have crawled through partly collapsed tunnels deep underground, some very narrow with very little room for maneuvering around, knowing that the oxygen might run out and the ceiling might suddenly cave in. Wild animals and insects also present a problem—I remember being chased by an angry wild boar and on another occasion by a swarm of stinging hornets, but usually it is just snakes and scorpions. There is further danger when working in areas where the military have left behind unexploded shells and other deadly devices, literally keeping you on your toes. But archaeology mostly consists of long seasons of backbreaking digging, meticulous recording procedures, sessions of post-excavation analysis, and days spent in research libraries fitting the pieces of evidence together. In my mind, Jerusalem is one of the most exciting archaeological sites in the world, with an amazing array of ancient remains underground. Some have already been uncovered; some await discovery. It is one of the most excavated places in Israel, even though large portions of the ancient city, hidden under modern houses and buildings, are inaccessible for digging purposes. I am fortunate to have spent some of my professional years digging into the depths of this amazing city, seeking out the vestiges of its past and fitting together history with xii Introduction archaeology. I have dug next to the palace of Herod the Great, where the trial of Jesus took place, and in the Church of the Holy Sepulchre, not far from the Tomb of Jesus. I have also made detailed archaeological studies of the underground cavities beneath the Temple Mount and a new survey of the Pool of Bethesda. I am now digging in the area of the Upper City, close to where Byzantine tradition places the House of Caiaphas. There are still major lacunae and uncertainties in our knowledge regarding the development of ancient Jerusalem, but, as we shall see, recent scientific archaeological excavations have been able to provide solutions to quite a few thorny historical difficulties. The problem is, the more we know, the more clearly we see the need to know more, and the questions we derive from the new archaeological data begin to multiply. And so the quest for exacting more knowledge from the ground goes on. In the past decades, many archaeological discoveries have fundamentally changed the way we perceive the appearance of the city where Jesus spent his final days. This book is the first to examine the final days of Jesus using the full array of archaeological finds dug up in Jerusalem. Some of my conclusions regarding Jesus and Jerusalem may be controversial, but readers should remember the dictum established by the master of detection, Sherlock Holmes: How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! Almost 2, years later the formidable presence of Jesus still lingers over the Old City, whether at the Garden of Gethsemane and the Mount of Olives, at the Stations of the Cross along the Via Dolorosa, or at the various shrines within the Church of the Holy Sepulchre. Walking the city streets are Christian priests and monks of different denominations: Souvenir shops have wall-to-wall icons and olivewood carvings depicting the Nativity and Calvary and are stocked with crucifixes, large baskets heaped with incense and candles, and various mementoes such as guidebooks and postcards of the Holy 2 th e fina l days of je sus Sites. Groups of Christian worshippers pass along the Via Dolorosa during Easter week carrying full-scale replica wooden crosses, singing and praying and with tears rolling down their cheeks. Jerusalem was and still is a city imbued with holiness and a sense of extreme tension, with ongoing battles between the liberal and free, the strict and authoritative. It is a place you thrive in or drown in; you can spout philosophy there or wander in lunacy. There is magic in its stones. Jerusalem is one of those special cities that many put on the list of places they most want to visit during their lifetime. In Gospel accounts, Jesus first visited the city as a child with his parents during one of the major Jewish festivities held there. Jesus climbed the steps leading into the Temple precinct, establishing his footsteps firmly in the history of the city; some would say that from that moment his fate was sealed. At the time of Jesus it was a place dominated by the Temple of God, and this

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looming and majestic building was visible anywhere in the city. It was truly a City of the Temple. As a sensitive child fascinated with learning, Jesus would undoubtedly have been fully aware of the significance of Jerusalem as a place connected with some of the major events in Israelite history. It was here King David and King Solomon reigned; it was to this place that the Ark of the Covenant was brought; eventually the Temple of God was built on Mount Moriah; and it was in these city streets that the Israelite Prophets berated their people. It was a place, we may surmise, he very much wanted to be in because of his Jewish upbringing and his need to be close to the Temple of God, but the city also drew out his anger and compassion, and eventually brought him into conflict with the Jewish and Roman authorities. The crucifixion of Jesus was a traumatic event that eventually opened the door to the birth of Christianity. We will then consider the archaeological facts regarding the road Jesus took on his final trip to Jerusalem and the places he probably visited or passed en route. What many know from the Gospels is that Jesus spent his childhood and much of his formative life in Nazareth, a somewhat modest, small village nestling in the hills of Lower Galilee, and it was from there he set forth on his mission to Jerusalem. Animal husbandry would have been practiced as well. A few burial caves of the period, wine presses, and a stone-vessel industry are known from the vicinity of the village. Nazareth was by no means isolated and remote; it existed near the large and thriving town of Sepphoris, the restored capital of the tetrarchy of Herod Antipas, though its name is not mentioned in the Gospels. The bottom line is that everyone living in the village would have known each other. Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? Jesus also liked to quote Psalm The cost of traveling in those days was exorbitant and could not have been undertaken by everyone. Not only was there a loss of earnings for the period the family was away from home, but food had to be bought along the way, and inns and road tolls had to be paid for. Jerusalem was an expensive city to stay in and accommodations were dear, especially at the time of festivities. Hence, the family of Jesus cannot have been poor. What about the origins of the family of Jesus? Were they Judean or Galilean? But John is doubtful that anything good can come out of Nazareth. Has not the scripture said that the Messiah is descended from David and comes from Bethlehem, the village where David lived? Bethlehem was situated not in the Galilee but in Judea and was regarded as the ancestral town of King David. Matthew makes a point of emphasizing the link between Jesus and David in his genealogy at the beginning of his Gospel. Hence, there are two possibilities: First, that Jesus was born in Nazareth and came from a Galilean family of long standing. The idea is that the connection to Bethlehem was forced by certain Gospel writers to establish a firm genealogical link between Jesus and King David. Indeed, at one point Jesus was cast out of Nazareth in an undignified and positively murderous fashion:

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Chapter 2 : The Doctrine of Resurrection and the Challenge of Traditional Igbo - calendrierdelascience.com

Challenging perspectives on the Gospel of John. John's Gospel / Gary Burge --Nicodemus: an ambiguous disciple?: a narrative sensitive investigation / Gabi Renz.

Koester Luther Seminary, Follow this and additional works at: It has been accepted for inclusion in Faculty Publications by an authorized administrator of Digital Luther Seminary. For more information, please contact 2 Pages in Characters and Characterization in the Gospel of John. Edited by Christopher W. Koester

Characterisation is the art and techniques by which an author fashions a convincing portrait of a person within a more or less unified piece of writing. A major feature of characterisation in the Fourth Gospel is the depiction a person s relationship to Jesus. The way the writer carries out this task fits the overall purpose of the gospel itself. The writer tells of people in the story encountering Jesus in order that the readers themselves may believe that Jesus is the Christ, the Son of God, and that through believing they might have life in his name. The gospel s apparently simple statement of purpose, however, masks the theological complexity of the writer and the implications for our understanding of characterisation. One might expect the gospel to offer a clear set of alternatives, encouraging readers to emulate the people who respond positively to Jesus and to repudiate those who respond negatively. But in practice, the alternatives are not so clear-cut. Nicodemus is perhaps the most notable example of a character who confounds easy categorization, so that interpreters sometimes consider him a positive figure and sometimes a negative one. More importantly, the gospel s theological perspective assumes that faith is engendered through the activity of God, who sends the Son into the world. Accordingly, character portrayal not only deals with the way that people respond to each other but the way that God interacts with human beings. Dualism and the Problem of Ambiguity Studies of Nicodemus often point out that the gospel works with a dualistic worldview, which is prominent in the Nicodemus s initial encounter with Jesus 3: The passage refers to God and the world, to the heavenly realm above and the earthly realm below. It contrasts Spirit with flesh, light with darkness, belief with unbelief, and life with perishing. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* Philadelphia: Mohr Siebeck, , pp , esp. Later the Jewish authorities want to arrest Jesus, and Nicodemus points out the need to give someone a hearing before passing judgment, which again seems positive; and yet he stops without making a statement of faith, which can be seen as negative 7: At the end of the gospel Nicodemus entombs the body of Jesus with a hundred pounds of spice, which seems to be a gesture of honour, and yet readers are reminded that he first came to Jesus by night; and Nicodemus is assisted at the burial with someone who kept his faith in Jesus a secret. So what are readers to make of that? All situations are reduced to two clear-cut alternatives, and all the characters must eventually make their choice. So must the reader. Some see Nicodemus moving in a positive direction from his initial confusion at Jesus words 3: If he has any faith he keeps it hidden, so that he remains among the Jewish authorities who are condemned for clinging to the honour they receive from other human beings instead of seeking the glory that comes from God. They suggest that he hovers between the light of faith and the darkness of unbelief, attracted to Jesus and yet unable to commit himself. Given the assumption of a dualistic worldview, this ambiguity will also lead to a negative assessment: To be anything less than fully committed to the Johannine Jesus is to retain the damning and dangerous connections with darkness, the Jews, and the world. Nicodemus moves through the narrative with a foot in each world, and in this Gospel that is just not good enough. Moloney, *Glory not Dishonor: Fortress Press, ; J. Stranger from Heaven and Son of God. Cambridge University Press, , pp. Conway, Men and Women in the Fourth Gospel: Society of Biblical Literature, , pp ; S. Maritz 2 4* Literary studies have been supplemented by attempts to relate John s dualistic outlook and portrayal of Nicodemus to a reconstruction of the social context in which the gospel was composed. Some note that the conversation between Jesus and Nicodemus, which is set during Jesus ministry early in the first century, seems to reflect the Christian community s conflict with the synagogue later in the first century. The Johannine Jesus speaks as if he has already ascended to heaven, so that his words reflect a

post-easter perspective 3: He seems to speak for the Johannine Christians when he says, We speak of what we know and bear witness to what we have seen 3: By addressing Nicodemus in the plural he censures the uncomprehending Jewish community when he says, you people do not receive our testimony 3: For some, this characterisation of Nicodemus is an appeal for outsiders to become insiders. To be born from above requires a decision to believe in the one sent from God and adherence to the community of such believers, publicly signified by baptism. The confusing conversation about new birth is construed as anti-language, which is meaningful to insiders but opaque to outsiders. From this perspective the social function of the language is to maintain the distinctive identity of the Johannine Christians over against the Jewish community and competing Christian groups. From a literary perspective, the characters who play positive roles in the story may exhibit significant shortcomings in both faith and understanding. For example, the Samaritan woman fails to comprehend what Jesus means by living water 4: She makes an evasive remark about having no husband 4: She invites her townspeople to Come and see a man who told me everything I have ever done, while adding a question that technically expects a negative answer, He cannot be the Christ, can he? Her role is certainly positive in that she is the catalyst for bringing others to meet Jesus, even though her final comments stop short of a clear statement of belief. The same mixed picture is true of the disciples. When Jesus turns water into wine they believe 2: Yet in Samaria they are as baffled about the nature of Jesus food as the woman is about his living water 4: When they go to town they merely return with lunch, whereas the woman brings the town to meet Jesus. The insiders may be called disciples but the woman who is an outsider actually does the work of a disciple by inviting others to Come and see 4: Repetitions and Variations in the Fourth Gospel: Westminster, , p Richard L. Rohrbaugh, What s the Matter with Nicodemus? A Social-Science Perspective on John 3: Distant Voices Drawing Near: Nicodemus and the Social Identity of the Johannine Christians, New Testament Studies 55 , pp 5 One might look for a more straightforward paradigm in the story of the man born blind, who is healed at the beginning of the episode and worships Jesus at the end 9: His final statement of faith makes him a very positive figure. But it is interesting to ask where he can actually be called a believer. Is it at the beginning, when he silently goes to the pool as directed by Jesus 9: Or when he acknowledges that the man called Jesus put mud on his eyes and told him to wash 9: In the middle of the story he calls Jesus a prophet 9: So are readers to think he is a believer only at the end, when he says, I believe 9: The gospel sometimes makes sharp contrasts between belief and unbelief, yet its characters often resist easy categorisation. If dualistic statements create clear categories like light and darkness, the gospel s approach to character portrayal recognizes that life is more complex. Readers cannot use the dualistic categories to define a character s response to Jesus without also asking how a character s response to Jesus might redefine the categories. These literary observations about the complexity in John s approach to characterisation can be correlated with a more multidimensional reconstruction of the gospel s social context. It seems likely that conflicts between the followers of Jesus and non-christian Jews contributed to the present shape of the gospel, which gives prominent attention to Jewish objections for the claims made about Jesus. At the same time, it recognizes that Jesus followers were initially drawn from the Jewish community like Nathanael the Israelite 1: Significantly, the gospel assumes that Scripture and Jewish tradition, rightly understood, bear witness to Jesus. Scenes in which Jesus is active in Samaria and the Greeks come to see him extend hope that some from the world will become part of the Christian community 4: The gospel distinguishes belief from unbelief and the community from the world, while recognizing that the situation is dynamic rather than static. The multidimensional portrayal of Nicodemus fits well within a situation where the community s boundaries must remain permeable. In his initial encounter with Jesus these dimensions unfold in concentric circles: At first readers see an individual Pharisee, who comes to Jesus by night and is addressed in the second person singular 3: In the middle of the episode the horizon expands as the language shifts into the first and second person plural, so that readers have the impression that Jesus speaks for one group we and addresses Nicodemus as the representative of another group you plural, 3: Koester, Symbolism in the Fourth Gospel: Meaning, Mystery, Community, 2d ed. Fortress Press, , pp , 6 the last part of the passage the language moves into the third

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person, so that readers can see how the encounter between Jesus and Nicodemus discloses the character of God's relationship to the world 3: The pattern is not unique to this passage. In the next chapter the Samaritan woman is introduced as an individual 4: When Nicodemus speaks of the impossibility of a man being born when he is old, he seems to characterise himself as someone well along in years 3: Although groups of Pharisees, Jews, and authorities are mentioned elsewhere in the gospel, Nicodemus is one of the rare Jewish leaders to be identified by name. The only other Jewish leaders who are named are the high priests Annas Whereas Jews and Pharisees commonly speak as a group, Nicodemus stands out as a figure with his own identity, and at times he will speak and act in ways that distinguish him from his peers. The singular suggests that Nicodemus is alone. The fact that Nicodemus comes at night 3: The tensions are heightened because it is not clear whether Nicodemus is coming out of the darkness to Jesus, who is the light, or whether Nicodemus remains cloaked in darkness even as he comes. The implications need to be worked out as the story progresses. The next dimension concerns Nicodemus's representative role, which is signalled by his initial words to Jesus, Rabbi, we know that you are a teacher who has come from God 3: Jesus picks up this dimension in the middle of the conversation when he uses the plural to tell Nicodemus, you people do not receive our testimony. If I told you people about earthly things and you people do not believe, how will you people believe if I tell you people about heavenly things? The implication is that Nicodemus's incredulity is typical of the group to which he belongs. What complicates interpretation is that the context identifies Nicodemus with two different groups.

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2 Culpepper, *Anatomy of the Fourth Gospel*, p. ; Gabi Renz, 'Nicodemus: An Ambiguous Disciple? A Narrative A Narrative Sensitive Investigation,' in John Lierman (ed.) *Challenging Perspectives on the Gospel of John* (WUNT 2/;

Zweitens beschreibt dieses Buch eine angemessene Definition einiger traditioneller Igbo-Werte, die auch die Eschatologie umfasst. One of the fruits of the council was openness; the church became docile to the values found in other religions to the advantage of the development of theology. This means that any theology in the present that takes the pastoral reforms of the council for granted risks the danger of compromising the real growth of the faith. In recognition of the values found in other religions, this book treats one of the topics of religious concern, the issue of eschatology. The author tries to define resurrection which is a Christian article of faith from the Igbo traditional perspective of Ilo-uwa reincarnation? In trying to make the clear distinction between the Asian form of reincarnation from Ilo-uwa, this thesis paid greater attention to the internal and external dynamics of the meaning of the concept Ilo-uwa. There are two major reasons for addressing this topic. The very first reason is complementarity. It is the opinion of the author of this book that there are certain values in African religions that could either enrich or compliment the Christian religious values, for instance, the belief in the living-dead. Secondly, this book suggests for the appropriate definition of some Igbo traditional values including eschatology. The survival of the Igbo Church depends on the understanding of some of these values and the practical way to do this is through evangelization via inculturation. Contents 1 General Introduction Origin and the Problems of Definition Judaism, Christianity and Islam are the three major religions that hold this opinion. Resurrection is not about an ordinary return to earthly life but it depicts the entry into a full realization of life. Other religions have different concepts of life after death. The relations of these other beliefs reincarnation with the concept of the resurrection remain ambiguous. Paul dedicated chapter 15 of 1 Corinthians to the treatment of resurrection. The Corinthian community is an aggregation of different opinions. Some within the community opined to resurrection whilst there are still some parts that rejected it 1 Cor That means resurrection is the cardinal belief and live wire of Christian existence and the foundation of its faith. The authenticity of this belief is also that of Christianity. According to Karl Barth, in the early days of his catechetical instruction in the Corinthian Church 1 Corinthians , Paul did not explicitly mention this vital teaching of the Christian faith until the fifteenth chapter of the first letter to the Corinthians. In this chapter, Paul gave it a comprehensive treatment. Like already implied, there could have been obvious reasons why he did not explicitly treat this topic before this chapter. However, it is important to know that Paul knew the spiritual 1 The following authors have extensively retreated resurrection. ZNW 83 , ; D. BiKi 52, , ; idem, Die angebliche enthusiastische oder spiritualistische Front in 1 Kor 15, in: The Studia Philonica Annual 13, , In his catechesis, especially at the beginning St. Paul was always using the metaphor of milk and solid food to teach his assembly. He compared the early Corinthian church with children who need milk more than solid food. Actually, he could not talk to them like people who have the spirit. He talked to them as children in the Christian faith. As children feeding on milk, they were not yet ripe for serious theological talk 1 Cor 3: Nevertheless, we will not forget the vibrant and warm spirit with which the Corinthian community accepted the Gospel. This warm spirit is what St. Paul also acknowledged in the early chapters of the epistle. This prosperity of spirit notwithstanding, Paul was quick to notice the intellectual skepticism of some of the proletariats of the Corinthian community 1 Cor 1: The complex composition of the Corinthian church did not stop philosophical and theological dialogue 2 nor did it prevent a didactic approach to the understanding of the mystery of which they were coheirs. The former depicts an act of standing up after having lain down to sleep the latter suggests the rising up again after death. There are arguments that this principal metaphor that describes what happens after death was foreign to the psych of the OT and that is why it took so long to develop. The other stream of argument upholds that the Egyptians, the Greeks and the Persian religions did not influence the independence of OT theology on the doctrine of the resurrection. However, the final

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establishment of the doctrine took place in the second century B. Since the body is a means by which one could be identified, the traditions claim that Jesus rose bodily though not a return to physical earthly life. The arguments have continued on both sides of pro and contra. This thesis tries to make clear the distinction inherent in the positions taken by various authors on the metaphors used in describing human final destiny. The metaphors are mainly about resurrection, reincarnation, immortality of the soul, transmigration of soul, resuscitation etc. The resurrection terminology does not amount to reincarnation, or the immortality of the soul. It is quite different from resuscitation of the corpse as in the case of the Lazarus. Unfortunately, the English language has no clear-cut distinction between resurrection and resuscitation. The two concepts are very much related. To draw a clear difference from these concepts two German concepts were used. The resurrection of Jesus is not a mere lease from the tomb 3 otherwise the Easter event will be simply a natural phenomenon. The discovery of the 3 For detail insight on the resurrection of Jesus and that of the dead see, Berger, K. NTS 31, , ; Berg, W. Unlike these other phenomena, the resurrected body has the ability to be with others in a way that is not limited by ordinary earthly conditions. Traditional religion was Nigeria major religion before its Islamization in the 13th century and Christianization in the 15th century. Their sacred groves with their totemic animals have been destroyed. Such a philosophy does not see any contradiction between attending Christian service and worshipping at the remaining shrines of the traditional deities. Dictionary of the New Testament, San Francisco, Various parts of Africa as well as the Nigeria nation did experience evangelization at different times. Some had early experience while many others only experienced missionary Christianity in much later years. Kenneth Enang, Nigeria, in: Where there are no shrines, some of the Independent Churches are providing alternatives. At present, it is very difficult to decipher their authentic belief. Given this scenario, the arising anxiety is whether Christianity was sufficiently planted in the Igbo African soil. In the alternative, whether Christianity in Igbo land is merely on a transitory stage or on a brief stopover between animism and secularism. What is the totality of religious belief if not the eschatology, the last events pertaining to the end of human history in which resurrection is a theme. It definitely becomes nonsensical to go forward with the problem this thesis wishes to address. This work focuses on the belief in life after death and human final destiny. The question of human final destiny remains a serious concern. The human mind has tried to address this. To do this it has developed different theories and different kinds of answers have equally evolved. These answers have come from philosophical and theological backgrounds, from atheistic and theistic standpoints. However, this does not mean there are no elements of the doctrine within its religious tradition. In fact, a particular concept within the Igbo traditional religion has helped my interpretation of the presence of eschatological belief within Igbo religion. Does this term ilo-uwa effectively compares with the idea of Christian resurrection? As it is, paying attention to the internal and external dynamics of the term is very important. The thesis distinguishes between ilo-uwa rebirth, reincarnation? Granted the Igbo concept explains the closeness between the visible and invisible world, the interest of this thesis is on the eschatological belief of the Igbo. Do they believe in reincarnation or resurrection? The inescapability of death challenges the value to human life. That death challenges life, this does not mean it reduces it. To think of life is to think of death and vice versa. To think death is to think of the resurrection, it is to think of life. Death has no different meaning from life and from the resurrection. The role death plays in human existence brings the issue of eschatology in focus. Every culture or tradition has its own different ways of assessing the world. Their Weltanschauung gives them foundation to believe what they hold. The Jewish world-view and experience influenced them in believing what they hold about eschatology. Jewish eschatology has helped in modifying the eschatological thought seen in both Christianity and Islam. The two religions have their roots in Judaism. Unlike Christianity and Islam, the Igbo religion is not directly rooted in the Jewish religion but like in these religions eschatology stands at the heart of Igbo traditional religious tenets. Religions that teach eschatology believe that it is the culmination of salvation. For the Igbo salvation is an inter-connectivity of existence, it implies fullness of life uju ndu , wholeness, wellness, blessed life uju ngozi , harmonious relationship with fellow human beings, the spirit world, and the whole cosmos. The

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missionaries actually did not in the real sense of the word introduced the idea of religion, nor the concept of God neither would it be credited to them that they introduced the concept of eschatology within the Igbo religion. Before the advent of the white Christian missionaries in the later part of the 19th century , the Igbo already shared in the religious sentiment for a concern of life after death, a universal phenomenon in the psyche of most world religions. This is because, like these other religions, the Igbo Ancestral Religion upholds the ultimate hope in the resurrection of the flesh.

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Chapter 4 : results in SearchWorks catalog

St. John's Gospel - Gabi Renz: Nicodemus. An Ambiguous Disciple? A Narrative Sensitive Investigation - Bill Salier: Jesus, the Emperor, and the Gospel According.

In the Old Testament election and chosenness were embodied by marriage and lineage. However, with the New Testament and the coming of Jesus, the idea of election is transformed as the presumed elect no longer live up to their name and the outsiders form new relationships with the divine, through faith and understanding. Throughout this paper I aim to explore the theme of election in the New Testament. This particular narrative is widely known and applauded for its rich educational and spiritual content. It is one of few dialogues in the Gospels that place Jesus alone with a woman figure which place it on a level of deep importance in terms of the socio-cultural contexts of the period and also in terms of gender relations in the Christian tradition. The theme of election and chosenness will be the lense through which this investigation will proceed. Finally the literary device of irony within the text will be analysed in order to highlight the transformation of the election theory which occurs in this Gospel, by the hands of the self proclaimed Messiah. This paper will draw mostly from the work of Frank Spina, R. Alan Culpepper and Joel S. Kaminsky as they attempt to find meaning and understanding in the word of the divine. The Gospel of John begins with a prologue outlining what is to come. It has been a topic of great disagreement and controversy. Kaminsky, in his publications has outlined a threefold election theory which catagorises people into the elect, the non- elect and the anti-elect, each playing a decisive role in the divine plan. Kaminsky calls on Will Herberg in his writings to outline the multifaceted nature of election. God is the God of all alike, and therefore, cannot make distinctions between nations and peoples. This distaste for the theme is reprised by Cott and Schwartz. University of Chicago Press, , p. But to all who received him, who believed in his name, he gave power to become children of God, who were born, not of blood or the will of the flesh or of the will of man, but of God⁴ The acceptance of Jesus by others is mirrored with the election of people by God. This is cleverly displayed by John through his narration of the three signs Jesus performs, namely turning water into wine 2: The second has similar results however it does not stir the same level of belief. These signs leave the readers wondering about the difference between the disciples and those who believe in the second sign. These signs, in terms of election, are foreshadowing devices of what is to come. The episodes of Nicodemus and the Samaritan woman serve to demonstrate the climax of the rejection and acceptance of the revelation of Jesus, which has direct implications in terms of chosenness. Schnakenburg eloquently describes this as follows: Not only does this contradict the Old Testament understanding of the chosenness as those whom belong to God but it also demonstrates the extent to which change occurs through the person of Jesus in this domain. Sheffield Academic Press, , p. Fortress Press, , p. Baker Academic, , p. Introduction and Commentary on Chapters , vol. Crossroad, , pp. The narrative of John 4: Galilee was the presumed location of safety for Jesus, despite the dangerous route that the entourage decided to take. This necessity is thought not only to apply to geographical reasoning but also something more meaningful. The location of this scene is of utmost importance to this paper as it clearly demonstrates the change that Jesus actualises in his mission of universal election. In John 3, the conversation, which transforms into a monologue, between Jesus and Nicodemus occurs in what would be presumed as the ideal setting, the temple in Jerusalem. The location of the dialogue is linked to the previously presumed elect, namely Joseph, the son of the Patriarch Jacob. Eerdmans Publishing Company, , p. It is also used to create an awareness of divine necessity, see 30, 9: By contrast to Nicodemus whom is named in the Gospel, the Samaritan woman is identified by her place of origin. The narrator reminds us that Jesus was alone. Spina offers many questions and notions of enquiry about why we are told Jesus is alone. The identity of the woman as a Samaritan is a clear concern for the author and the woman as her response makes clear the social and cultural boundaries of the locality. The parallels between those stories and the story of investigation here show how Jesus transforms the process of election from lineage and marriage to faith and understanding.

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Basic Books, , pp. In this cleverly constructed ideal response, Spina identifies both the gender and ethnic concerns of the social setting in which this narrative takes place. This is a point of consideration when analysing the narrative. Freiburger Graphische Betriebe, , p. She responds in a matter of fact style after taking the phrase literally. She lacks the appropriate vessel to draw water and doubts his ability to provide water to her. Jesus will have to do something miraculous to draw water from this well, an act even greater than the great ancestor Jacob. Jesus immediately downplays his role as the Son of Man by stating that he is not greater than Jacob. The conversation at this point has taken a different direction. The water that Jesus will provide is not the water of this world. The water of this world quenches thirst in a temporal nature. In both episodes Jesus presents the opportunity to the person, Nicodemus and the Samaritan woman, to grasp at an understanding of God and faith. The difference which occurs in the episodes is the potential and willingness of the understanding, a key concept which implies the new theory of election as developed by Jesus. The Samaritan woman initially fails to understand. All Jewish pictorial religious language was full of this idea of the thirst of the soul which could be quenched only with the living water which was the gift of God. But the woman chose to understand this with an almost crude literalism. She was blind because she would not see. It is this light that permeates into the heart of the Samaritan woman later in the conversation, a light that Nicodemus fails to open his heart too and so remains in the darkness. She asks for this living water however she still understands it in a literal sense. She shows an openness to what Jesus has to say. Westminster, , 1: It is important to note that Jesus did not hold the woman with such a lowly status. Where commentators fail to evaluate the woman, Jesus ironically addresses her character and willingness to question and debate with him. The reader relates the time of these interactions as symbolic. Darkness is linked with Nicodemus and his inability to see the true meaning of Jesus; monologue and light which is linked with the Samaritan woman and her metanoia. She now questions him on the appropriate location of worship. However Jesus relativises this disagreement. It is at this point that for the first time ever Jesus announces himself as the Messiah, to an outsider. Jesus chose to reveal himself in the most blunt and direct manner to a Samaritan woman, an expected outsider. The Gospel begins as it means to continue with these dualistic images of light and darkness John 1: Jesus is portrayed as being from above whilst his opposition derive from below John 8: It is no surprise that these dualisms relate to the very real two tiered system of insider and outsider, elect and non-elect system of the Old Testament. Mohr Siebeck, , p. The first being Christian supersessionism which describes the Jewish people as rejected by God having been replaced by themselves in the body of the Church. The second and just as awkward in its existence, Jewish counter-supersessionism. Firstly, that Jesus has transformed the previously accepted notion of election which prompts those whom have presumed their inclusion in the elect to rethink as election is now for the wider community rather than a specific lineage. And secondly, that admittance to this elect community is gained through faith and understanding of the word of God. Through various commentators and theologians, with particular attention to the work of Frank Spina, the claim can be made that the person of Jesus not only transforms the theory of election and chosenness which exists in the Old Testament, but actively brings about such a development as seen in the story of the Samaritan Woman. Through the use of irony, dualistic imagery of light and darkness and the juxtapositioning of the episode with the Nicodemus narrative there is a clear shift from the presumed elect to the presumed outsider in terms of qualitative faith and understanding. The Samaritan woman takes her place amongst the newly elect whilst Nicodemus remains in the dark in a state of blindness of faith. A clear and decisive role is played out by Jesus in this transformation, a transformation which through the literary techniques of the fourth Evangelist are communicated to the contemporary community. He takes on the complete and whole rejection of humanity through being elected man and whilst being the elected God he therefore enters all humanity into salvation. Hendrickson Publishers, , p. Interpreting Biblical Texts Nashville:

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Chapter 5 : "White Noise" News / Via The Beardscratchers Compendium

An Ambiguous Disciple? A Narrative Sensitive Investigation - Bill Salier: Jesus, the Emperor, and the Gospel According to John Die Autoren der Beitrage in diesem Band bieten Studien zum Johannesevangelium, die aus einer Konferenz in Cambridge hervorgegangen sind.

Clarendon Press, , paperback edition Edgar Henneke and Wilhelm Schneemelcher, trans. Robert McLachlan Wilson, 2 vols. Synthesis and Achievement, eds. Woods and David A. Wilfrid Laurier University Press, , pp. Mohr Siebeck, , pp. Texts, Intertexts and Contexts in Western Europe, ed. A Census, Subsidia Mediaevalia 21 Toronto: Pontifical Institute of Medieval Studies, Il titolo venne conseguentemente adottato da Carl Richard Unger nella sua prima edizione del testo. Bentzen, , pp. Brewer, , pp. I riferimenti che seguono sono alle pagine e ai rigi del testo di AM 4to edito da Unger. University of Siena, , pp. Clarendon Press, , p. University of Oregon, , p. Studiar i resensjonsmetodikk med grunnlag i Nidrstigningar saga, 2nd rev. Nordisk institutt, Universitetet i Bergen, , p. Aschehoug, , pp. Rosenkilde and Bagger, cols. I riferimenti a seguire sono ai fogli e ai rigi di Troyes Berlin, Staatsbibliothek, Preussischer Kulturbesitz, Theol. Cambridge, Trinity College. Odd Einar Haugen Stamtre og tekstlandskap: Studiar i resensjonsmetodikk med grunnlag i Nidrstigningar saga, 2. Il compilatore islandese evade il regolare corso della traduzione di T quattro volte, per integrare al testo alcuni dettagli assenti nel suo modello. Emerson and Bernhard McGinn Cornell: Cornell University Press, Arnoldo Mondadori Editore, Tutte le citazioni bibliche sono tratte da Biblia sacra Iuxta vulgatam versionem, eds. Boniface Fischer, Robert Weber et al. Rex Regum et dominus dominorum. Indossava una seconda veste intrisa di sangue, conduceva un grande esercito e tutti coloro che lo seguivano cavalcavano cavalli bianchi; erano vestiti di seta bianca ed erano molto luminosi. Re dei re e Signore dei signori. Il traduttore islandese anticipa Apocalisse I suoi occhi erano rossi come la fiamma del fuoco e sulla sua testa portava numerosi diademi sui quali vi erano scritti molti nomi, che nessuno conosce, se non egli stesso. Le truppe che si trovavano in cielo lo seguivano su dei cavalli bianchi, vestiti di un candido bisso bianco, ed egli aveva una veste, e sopra la sua vita vi era scritto Re dei Re e signore dei signori. Brill, , pp. Towards a Dialogue between Archeology and the History of Religion, ed. Norwegian University Press, , pp. Certe vita est Christus: Nec anima mortua est, nec Verbum mortuum est; caro mortua est, ut in ea mors moreretur. Mortem passus, mortem occidit; ad leonem escam in laqueo posuit. Piscis si nihil vellet devorare, in hamo non caperetur. Mortis avidus diabolus fuit, mortis avarus diabolus fuit. Crux Christi muscipula fuit: Venit, hausit et captus est. Iam in illius carne dicitur, quod in nostra in fine dicitur: Absorta est mors in victoriam [1 Corinzi Caro erat, sed corruptio non erat. Manente natura qualitas immunatur: Tangebatur, tractabatur, palpabatur, sed non occidebatur. Le altre occorrenze si trovano in Sermo Ubi Narratur miraculum de quinque panibus et duobus piscibus, PL 38, cols. Librairie Droz, , pp. Avendo sofferto la morte, uccise la morte. Il diavolo fu avido di morte, il diavolo fu avaro di morte. Ed ecco che Cristo risorse: University of Iowa Press, , p. The American Philosophical Society, , pp. Hic Qualiter a diavolo et a peccato redemit per mortem, in PL, Vol. Verlag Notring, , pp. Sul terzo concilio lateranense e sul nichilismo cristologico di Pietro Lombardo, si veda ad esempio Clare Monage, Orthodoxy and Controversy in Twelfth Century Discourse. Reitzel Forlag, , p. A Historical Encyclopedia, ed. Librairie Droz, , p. Aschehoug, , p. Saints, Lives and Cults in Medieval Scandinavia, ed. University of Toronto Press, , pp. Jacques-Paul Migne Paris, Vol. Jacques-Paul Migne Paris, , Vol. Adalbert Hamman Paris: University of Oregon, Katalog over AM Accessoria 7. The Apocalypse in the Middle Ages, eds. The Apocryphal New Testament: Clarendon Press, , paperback edition Biblia sacra Iuxta vulgatam versionem, eds. Deutsche Bibelgesellschaft, University of Siena, A Historical Encyclopedia, Vol. University of Iowa Press, Verlag Notring, pp. Studiar i resensjonsmetodikk med grunnlag i Nidrstigningar saga, 2. Nordisk institutt, Universitetet i Bergen, Healey, Antonette di Paolo. Synthesis and Achievement, ed. Wilfrid Laurier University Press, pp. Manuscripts of Evangelium Nicodemi: A Census, Subsidia Mediaevalia 21 Toronto: Pontifical Institute of Medieval Stu-

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dies, Texts, Intertexts and Contexts in Western Europe, ed. Towards a Dialogue between Archeology and the History of Religion, ed. Norwegian University Press, pp. Orthodoxy and Controversy in Twelfth Century Discourse. Origins of Icelandic Literature Oxford: Norges og Islands litteratur inntil utgangen av middelalderen, ny utg. Contested Creations in the Book of Job:

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Chapter 6 : calendrierdelascience.com - Horse Racing Nation - Online Racing

Nicodemus: an ambiguous disciple?: a narrative sensitive investigation / Gabi Renz -- Jesus, the emperor, and the Gospel according to John / Bill Salier. Review - Andy Naselli Gabi Renz's study allows both the positive and negative readings of Nicodemus narrative in John with the note that both readings do 'persuade the audience to.

One that protects freedom of speech, press, peaceful assembly, petition, and religion in the United States of America. Most patriotic or even marginally patriotic Americans know where this profound proclamation can be found. The next to last question is: American citizens are guaranteed freedom of religion and speech in what famous document? You stare at the four multiple choice answers on the screen, each one challenging you to choose itâ€ but only one is correct. You mull them over: No, it has to be part of the Constitution of the United States. Wait, could it be in Preamble to the Constitution? Of course, it must be the Bill of Rights? These rights and others are in the First Amendment, which is in the Bill of Rights. Your uncertainty turns to supreme confidence. The audience is going crazy. No, wrong, said many of the early Americans even after victory in the Revolutionary War won these rights from the British. Thus, Amendments were necessary, rather than repealing the Constitution itself. Only two choices â€ Yes or No. No need to guess, because practically everyone knows the answer. Either way, you win. With a growing smile on your face and without needing to exercise your option of calling a friend for their advice, you hold your answer with a dramatic, tension-building pause. You take a deep breath. After a long suspenseful exhale, you shout: At least one of them guarantees a wall of separation between Church and State. He smiles and begins to nod, then slowly shakes his head and frowns. You hear the impossible words that crush your dreams of instant wealth. It must be a stupid technicality. The game show is fixed. Everyone knows that either the Constitution or First Amendment or both dictate that Church and State must be separated. Dismayed, you head straight for your hotel where you will look up the First Amendment on your iPad. On your way you call your friend, whom you should have called on the show. She sadly reminds you that the earliest reference to actual separation of church and state comes from a revered, well-known American â€ Thomas Jefferson, President of the United States at the time. But not from the Constitution or the Bill of Rights or any other subsequent Amendment or from any federal or state law. With, however, an acknowledgment that many others see this differently. In fact, with the exception of abortion, same-sex marriage, and illegal immigration and lately, Donald Trump! That point has been accurately and adequately defended by a number of reliable historians and judicial experts. If so, to what extent? All the while remembering that the framers of the United States Constitution were heavily influenced by their reliance on Judeo-Christian principles and precedents given by God through his Word. I will, as much as possible, refrain from presenting my own opinions in so many words as to whether a wall should be erected, or already exists between Church and State. Instead, I prefer to present the Biblical evidence; to perhaps assist in forming your opinion if you have none, reinforce it, or possibly change your views on the subject. The Lord is for and against separation of Church and State! No, there are exceptions. Even though the sinner and the sin of the sinner are practically inseparable especially the consequences thereof , God loves the sinner but hates the sin. The answer is both yes and no because the answer is contingent upon two basic conditions: The primary purpose of the Pilgrims and Puritans leaving Europe was to gain freedom mainly from the tyranny of the Church of England but also the Roman Catholic Church. These two ecclesiastic institutions had exerted an inordinate amount of influence on the governments of several countries. Much of the time, the King or Queen of a nation vied for sovereignty against Popes or Cardinals; thus, their citizens became pawns in the deadly game of King versus Bishop. Whoever prevailed for however long resulted in either a State Church or a Church State. The only involvement of true believers was that of being seriously persecuted by State, Church, or both. Please, pause with me for this message: Will the ACLU ever realize that no one is really being persecuted, discriminated, deprived, harmed, injured or otherwise mistreated, except the Christians who the ACLU alleges are guilty of the aforementioned offenses?

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Yet, Muslim prayers are not only allowed in some schools and public places, they are encouraged by our United States President! That is the height of duplicity, but also a subject for another day. Does this additional condition mean that there is Church and there is State; and, like east and west, never the two shall meet? Or is it at face value simply saying what it appears to be saying? If so, then is a pastor of a local church permitted to speak Biblically on the subject of abortion to a high school class whose teacher invited the Pastor? Can a member of Congress, who supports marriage between one man and one woman, announce that belief as an invited speaker for a graduation ceremony of lawyers without someone playing the Church and State card? Can a business who owns their store and property put up a nativity scene? Give me one good reason, why not? Separation of Church and State? No, I asked for a good reason. Did I say earlier I would refrain from conveying my opinion? These are not opinions, they are simply observations! Besides, most of the Biblical evidence comes next week. Thomas Jefferson There is no language in the Constitution regarding the concept of Church and State separation. Nor does the First Amendment make such a statement. Instead, the First Amendment places all the responsibility and restrictions on the Government. Specifically, that our Government stay out of the business of establishing its governing body and functions on or through one or more religion. To also cease and desist from any interference with individuals or groups practicing their faith. Yet, the totally secular in our society want nothing more than to eliminate through the guise of tolerance and political correctness ALL vestiges of Christianity in ALL government, educational, and public places. Those who support their concept or definition of Church and State separation whether they know their history or not , do so primarily because of the now famous letter written by President Jefferson to the Danbury Baptists, a Christian congregation in Connecticut. This small congregation had become extremely concerned that the more populated and dominant Congregationalist Church, whose membership included politicians, could or would exercise usurp enough power to become like the Roman Catholic or Anglican Church in Europe. With the unimaginable and unacceptable potential for possible control of the United States Government. Congress was deprived of all legislative power over mere religious opinion, but was left free to reach only those religious actions which were in violation of social duties or subversive of good order. That is, to remove any verbal or visual references to God, Jesus, or the Christian faith in general. Which makes the contemporary application totally out of balance – one sided. Having said that, there is Biblical evidence to support the balanced view of some separation between Church functions and government functions within a nation, state, or city. Before we examine the Biblical historical evidence, we need to define Church and State. The definition of Religion will be indirectly included. A concept presented by none other than Messiah Jesus – actually, just one of many remarkable truths given to us by the Lord. Here is the setting: You teach the way of God truthfully. Now tell us what you think about this: Is it right to pay taxes to Caesar or not? This was one of those times. Here, show me the coin used for the tax. Personally, I run to Jesus, not away from him. Nevertheless, his response amazes me every time I read it. I would never have thought of such a reply. Once again, the religious leaders fell into their own trap. If so, how high should it be? After all, it is the Lord who sovereignly sets up and brings down rulers and governments. Ask God to help them; intercede on their behalf, and give thanks for them. Pray this way for kings and all who are in authority so that we can live peaceful and quiet lives marked by godliness and dignity. This is good and pleases God our Savior; who wants everyone to be saved and understand the truth. Definition of Church This is the most important thing to grasp of all. I have commented on this subject in a few previous articles, particularly one of the earliest Eye of Prophecy articles, The Woman and the Beast, Part IV published Nowhere in the New Testament do we find any evidence whatsoever that Jesus needed a seat of government, or permission from a king, or endorsement by ruling officials or religious leaders to fulfill his mission on earth. In fact just the opposite occurred: That will, in fact, happen one day when Christ returns to this earth. But the Old Testament was crystal clear that the Messiah must first suffer and die to liberate mankind from its worst tyranny – enslavement to sin; which is, after all, what produces the unjust and criminal conquest of rulers and nations against each other. Not to mention the devastation of individual lives resulting from greed, envy, lust, pride, theft, jealousy, immorality, sorcery,

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lying, and murder.

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Chapter 7 : Analysis | #totalhash

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In the midst of this examination and relevant to each of its parts has been the reign and death of King Josiah of Judah. Countless later authors have recounted or interpreted his story from both Jewish [1] and Christian [2] perspectives, but despite the vast amount of material written about Josiah, little is agreed upon beyond the fact that he died as a result of an encounter with Pharaoh Neco II [3] in BC. Following this assumption, many scholars focus only on the account they consider to be more reliable and construct their evaluation of Josiah solely on that basis. Before examining these accounts, however, a few issues must first be addressed. First, many scholars who are quick to point to contradictions between the Kings and Chronicles accounts do so because they have made prior assumptions concerning the low historical value of the biblical texts. For scholars operating from this perspective, any perceived discrepancies between the accounts in Kings and Chronicles are immediately used to argue the inaccuracy of one, or both, sources. Although this is a common approach in modern critical scholarship, Iain Provan devastatingly critiques it, pointing to the impossibility of proving the majority of historical claims and our fundamental inability to learn information about the past without accepting testimony from historical sources. During the repair work, the Book of the Law is found and read to Josiah who, upon hearing the words, humbles himself and tears his clothes. The Book is then read to the people and Josiah sets about to bring the city of Jerusalem, the territory of Judah and at least part of the territory of Israel in line with the commands of the book, ridding the land of idolatry and improper worship practices and re-instituting the Passover Feast. Josiah is then killed in an incident involving Pharaoh Neco at Megiddo, [14] and is laid to rest in Jerusalem. Admittedly, the accounts of Kings and Chronicles differ in some ways. During the work on the Temple, the Book of the Law is found and read to Josiah, who tears his clothes when he hears its contents because he realizes how unfaithful Judah has been and sends to Huldah the prophetess to hear a word from the LORD. In 2 Kings 23, Josiah establishes a covenant with the people to follow the LORD, and then begins a massive religious reform throughout Judah and parts of Israel, destroying anything related to idolatry or unapproved worship practices. A brief account of the Passover instituted by Josiah is then given 2 Kings. However, just because the two narratives differ in some details does not mean that they contradict each other and that one of them must be incorrect. Instead, David Washburn points out that the differences between the two indicate the different purposes for which they were written. A second supposed area of disagreement between the narratives in Kings and Chronicles is with regard to the description of the death of Josiah. Josiah is then placed in a chariot and brought back to Jerusalem for burial. Neco tries to prevent a battle with Josiah, sending messengers to him saying that Judah is not his enemy, that God has commanded him to hurry, and that if Josiah interferes he will be opposing God. After being shot and badly wounded by an archer 2 Chron. All of Judah and Jerusalem mourns the loss of their righteous king. Neco is trying to hurry 2 Chron. The biblical account portrays Josiah as a good and righteous king who brings about extensive religious reforms and leads his people into a renewed covenant with God, expanding the territory of Judah in the process. Unfortunately, for a brief moment Josiah seemingly forgot that his task was faithfulness to God rather than striving to achieve political dominance, and so he rushed to fight a battle that never should have happened, disregarding a warning from God in the process. The people of Judah mourned their king, and rightly so: Wrestling with the Problem of Evil? Delamarter traces the Josiah story through more than a dozen early Jewish texts including the Apocrypha, Pseudepigrapha, Septuagint, Vulgate, and early rabbinic writings in addition to the biblical texts. Essays on the Stone-Campbell Restoration Movement, ed. Wipf and Stock Publishers, , More Essays on the Comparative Method, ed. Moyer, and Leo G. Perdue Winona Lake, IN: Eisenbrauns, , , considers both accounts to be a manufactured version of reality with Josiah portrayed as being considerably more important than he actually was. Westminster John Knox Press, , Provan, the primary author of the chapters in question, describes the central nature of testimony to our

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knowledge of the past and the inconsistency of scholars who unhesitatingly accept testimony from others on a daily basis in a variety of ways and then critically reject it in the case of the biblical texts. Campbell, Joshua to Chronicles: Westminster John Knox Press, , , states: Relatively recently, biblical scholarship has resumed the task of taking Chronicles seriously. Biblical and Comparative Perspectives, ed. Knoppers and Kenneth A. Yairah Amit et al. Eisenbrauns, , 97, argues that Josiah dying in peace was a conditional part of the prophecy that he forfeited by going up against Neco and ignoring the word of the LORD. In this interpretation, the focus of the prophecy would be on Josiah dying before the fall of Judah. Introduction and Commentary London: SCM Press, , , points out the theological rather than chronological emphasis of both Kings and Chronicles. This does not mean, however, that the accounts are contradictory. This agrees with Chronicles where it is stated in 2 Chron. For a good king such as Josiah, this prevents a problem: Refusing to do this, Josiah persists in going to battle, but when he does so, he sins by not listening to YHWH 2 Chron. Frost sees the Chronicles account as an unconvincing theological solution. This would be similar to an author saying that George Washington won a battle—no one would assume that the author was claiming that Washington won the battle on his own, but rather that he was in charge and was responsible for the result. Similarly, 2 Kings Why was it through the mouth of Neco, a foreign king, that Josiah was warned not to go into battle? Why was Josiah determined to enter into battle in the first place? However, the presence of unanswered questions is a basic part of historical study, and these by no means invalidate the biblical account. Asian American Biblical Interpretation, ed. Chalice Press, , Hutton, Fortress Introduction to the Prophets Minneapolis: Fortress Press, , and Malamat, , but the timeline of events is generally agreed upon. The idea of a power vacuum in Palestine following the death of Ashurbanipal is supported by the majority of scholars. The idea that Josiah could enter Assyrian territory in Samaria and destroy worship sites without there being any political implications is inconceivable. Essays on the Comparative Method, ed. Hallo, and John B. In taking action against Neco in BC, he was throwing his dice for Babylon against Egypt and Assyria, and may have hoped for control over Palestine after their defeat by Babylon. Egypt was the only obstacle that prevented the reality of claiming all of Syria-Palestine. Doubleday, , The implication is clear: Perhaps no other biblical character has been characterized by scholars in such radically different ways as Elihu. First, we will consider whether the Elihu speeches were an original part of the Book of Job or a later addition. Then the speeches themselves will be summarized in an attempt to determine what Elihu was trying to say and what theological contributions he makes. Before the character and role of Elihu in the Book of Job can be considered, the question regarding whether or not the Elihu speeches are an original part of the Book of Job must be addressed. Put simply, many scholars believe that the Elihu speeches as we have them now were not part of the original Book of Job. First, Elihu is mentioned nowhere in the Book of Job outside of his speeches in Job Second, the style of the Elihu speeches is different from the style used in the other parts of the book. However, even those scholars who agree that the Elihu speeches are in the wrong place disagree about where they should be located, [19] and this indicates the subjective nature of the argument. When the arguments against the authenticity of the Elihu material are considered individually, it is clear that they are not particularly strong and are easily rebutted. This leads to the conclusion that there is no compelling reason to consider the Elihu speeches as anything other than an original part of the Book of Job. What Does He Say?

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Chapter 8 : The Doc File: He Came To Jesus By Night: The Character Of Nicodemus In The Gospel Of John

In the Old Testament election and chosenness were embodied by marriage and lineage. However, with the New Testament and the coming of Jesus, the idea of election is transformed as the presumed elect no longer live up to their name and the outsiders.

In the process of revealing who Jesus is, the Fourth Gospel chronicles the interactions he has with several minor characters, and in so doing displays the different responses that people have to the works and character of Jesus. Of all the minor figures John introduces, few have been emphasized and written about as often as Nicodemus. His first and longest appearance is in John 3: He is mentioned a second time in John 7: Nicodemus appears a final time in John This paper will examine the words and actions of Nicodemus in the scenes in which he appears, and in the process, the conclusion which John wants his readers to draw concerning Nicodemus will become clear. However, this initial characterization is perhaps diminished by the fact that, unlike his colleagues, Nicodemus came to Jesus with what appears to be a genuine interest in and openness to his teachings. Those who draw more favorable conclusions about Nicodemus usually contend that the expression is simply a reference to the time of day⁹ or that Nicodemus was just visiting Jesus at the period of day that was best suited for theological discussion. It has also been suggested that Nicodemus visited Jesus at night in order to keep his visit secret from the other Pharisees,¹² but D. He distances himself from the other Pharisees by coming to Jesus, he is impressed with the signs that Jesus has performed, and he is openly curious about him and his teachings, but he also appears to be so baffled by those teachings that for now he remains, from a spiritual standpoint, in darkness. When the officers return empty-handed, implying that there is something special about Jesus, the Pharisees rebuke them and decry the supposed ignorance of the common people who do not know the law. As a Pharisee himself, Nicodemus is present in this gathering, and in John 7: The Pharisees respond toward Nicodemus in a mocking fashion in John 7: Search and see that no prophet arises from Galilee. Predictably, scholarly opinion is divided. For those who believe that Nicodemus ultimately falls short of being a disciple of Jesus, this passage supports their view in three ways. Joseph and Nicodemus are pictured as having come to a dead end; they regard the burial as definitive. From this reference, Bassler argues that whatever distance Joseph and Nicodemus are portrayed as having from their Jewish colleagues is somewhat negated by the care they show in adhering to Jewish burial customs: There, rather than being regarded as some type of inferior semi-believer, Joseph is described in Matthew As Carson points out, asking Pilate for the body of Jesus would have certainly made Joseph an outcast from the Sanhedrin, and the fact that Joseph and Nicodemus would have had servants helping them with the burial would have prevented it from being anything but a public act. If we are now meant to associate Nicodemus with Joseph, then it clearly seems to be a positive association. After all, John Finally, the argument that Joseph and Nicodemus burying Jesus according to Jewish customs somehow carries sinister connotations seems entirely baseless. After all, Joseph and Nicodemus were Jews; if they were going to bury someone, according to what other customs would they do so? In the context of the passage, the reference to Jewish burial customs makes more sense to explain the use of the immense quantity of spices brought by Nicodemus rather than to in some way remind readers that Nicodemus is not really a true disciple. When these arguments are removed a more positive reading of the passage emerges where Nicodemus is portrayed as a man who, though once a secret disciple, has now shed his inhibitions and courageously shows his devotion to Jesus publicly. Bruce points out, the massive amounts of spices brought forth by Nicodemus suggest a royal burial, but to Nicodemus, that is exactly what Jesus deserved. Based on these differing interpretations, some scholars propose that the character of Nicodemus is intentionally meant to be ambiguous, but that viewpoint only makes sense if the opposing interpretations of Nicodemus are equally valid. Is that the case? Although Nicodemus certainly appears out of the darkness as a mysterious figure in John 3, his subsequent appearances clarify who he is, as each scene portrays him in an increasingly positive light: A Social Science Perspective on

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John 3: Essays in Honor of Antoinette Clark Wire, ed. Liturgical Press, , Some scholars consider only John 3: Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* Philadelphia: Fortress Press, , Scholars Press, , Baker Academic, , Bauckham devotes an entire chapter of his book to exploring the references in rabbinic traditions to a Jerusalem aristocrat named Naqdimon Nicodemus ben Gurion. Based on repeated family names, Bauckham believes this man to be a family member probably a nephew of the Nicodemus described in the Gospel of John. Also, Bauckham mentions another rabbinic tradition that refers to a man named Naqqai, who is described as one of five disciples of Jesus. Eerdmans, , *A Literary and Narrative Exegesis of Jn. Lang*, , 72, Bruce, 81, mentions specifically that it is the wording of John 3: Homrighausen, and Karl J. Round Table Press, , *Gospel Advocate*, , , mentions that Jonah was from Galilee 2 Kings Sheffield Academic Press, , This can be seen clearly at the end of John 9, when after healing the man born blind, Jesus calls the Pharisees blind because they are unable to see the sign as evidence of who Jesus is.

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A Narrative Sensitive Investigation,' Challenging Perspectives in the Gospel of John, ed J. Lierman, (Tubingden, Mohr Siebeck,) B. Salier, 'Jesus, The Emperor, and The Gospel According to John,' Challenging Perspectives in the Gospel of John, ed J. Lierman, (Tubingden, Mohr Siebeck,) M. Silva, 'Approaching the Fourth Gospel.