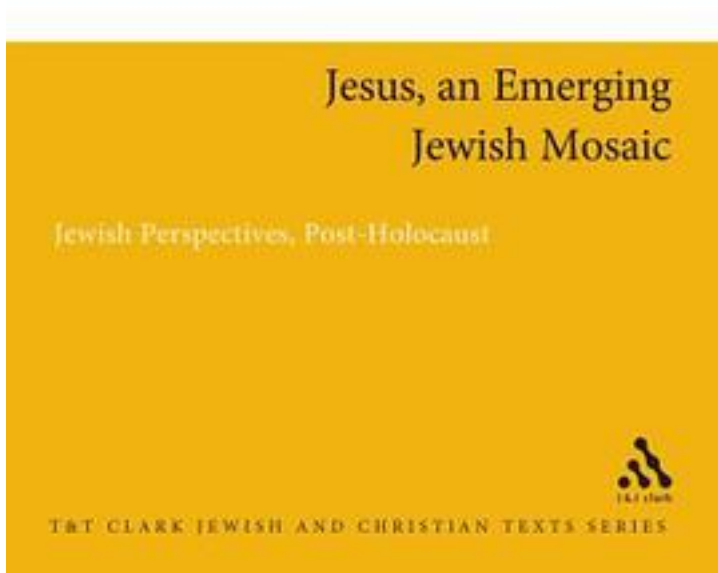


Jesus, an Emerging Jewish Mosaic

Daniel F. Moore



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This work documents the efforts of modern Jewish scholars to engage the historical Jesus and assesses their contribution to both critical scholarship and ecumenical endeavors. Since, Martin Buber in "Two Types of Faith" acknowledged Jesus as his "great brother," other Jewish writers have sought to ascertain a place for Jesus within the larger context of Jewish history. In the aftermath of the Shoah, specifically in the afflicted consciousness of humanity, Jew and Christian alike began to ask how this tragedy could have happened, especially among and against people of faith. In an effort to assure that such a tragedy never happens again, the focus of some fell upon Jesus, previously the obstacle to reconciliation, but now perceived as the obvious and most viable bridge to span the chasm and assuage the wound of anti-Jewish and anti-Christian sentiments. Still others chose to join and expand the academic quest for the historical Jesus, adding Jewish voices to the effort to explore more rigorously and objectively the figure of Jesus in historical writing. In this unique and illuminating volume, Father Daniel F. Moore presents the historical identity of Jesus through lens of such Jewish scholars as Schalom Ben-Chorin, David Flusser, Geza Vermes, and Jacob Neuser. This is a useful book for those interesting in ecumenical discourse and Jesus studies. This series focuses on early Jewish and Christian texts and their formative contexts; it also includes sourcebooks that help clarify the ancient world. Five aspects distinguish this series. First, the series reflects the need to situate, and to seek to understand, these ancient texts within their originating social and historical contexts. Second, the series assumes that it is now often difficult to distinguish between Jewish and Christian documents, since all early "Christians" were Jews. Jesus and his earliest followers were devout Jews who shared many ideas with the well-known Jewish groups, especially the Pharisees, the Essenes, and the various apocalyptic groups. Third, the series recognizes that there were (and still are) many ways of understanding authoritative literature or scripture. Therefore, we must not impose a static notion of "canon" on the early period of our culture and in turn denigrate some texts with labels such as "non-canonical," since such terms are anachronistic designations that were only later imposed on the early documents. Fourth, the series emphasizes the need to include all relevant sources and documents, including non-literary data, and that all important methodologies - from archaeology and sociology to rhetoric and theology - should be employed to clarify the origin and meaning of the documents. Fifth, scientific research is at the foundation of these publications which are directed to scholars and those interested in Jewish and Christian origins.

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