
The sixteen essays honoring Professor Holmberg are by Byrskog on from memory to memoirs—tracing the background of a literary genre; W. S. Campbell on Gentile identity and transformation in Christ according to Paul; A. Y. Collins on baptism and the formation of identity; J. D. G. Dunn on the legal status of the earliest Christian churches; B. Gerhardsson on basic facts about the Synoptic parables—what they are and what they are not; J. M. Lieu on “their wives are as chaste as virgins, their daughters modest”—the role of women in early Christian apologetics; D. Mitternacht on Pope Benedict XVI’s historical validation of Jesus’ incarnation; H. Moxnes on constructing the Galilee of Jesus in an age of ethnic identity; B. Olsson on whether the Johannine Christians saw themselves as members of a renewed covenant—Jewish/Christian identity according to the Johannine letters; A. Runesson on whether there was a Christian mission before the 4th century—problematizing common ideas about early Christianity and the beginnings of modern mission; K. O. Sandnes on statues and identity—Dion of Prusa’s (Dio Chrysostom’s) Rhodian discourse (Or. 31) and the NT; M. Tellbe on Ephesus and power—early Christian textual prototypes of authority in a local perspective; G. Theissen on the letter to the Romans and Paul’s plural identity—a dialogical self in dialogue with Judaism and Christianity; T. Wasserman on the orthodox corruption of Scripture revisited; S. Westerholm on the Judaism that Paul left behind him; and Zetterholm on “Will the real Gentile-Christian please stand up!”—Torah and the crisis of identity formation.

GOSSPELS—ACTS


The revised, updated, and expanded version of a work first published in 1991, this volume first provides an introduction to the Synoptic Gospels: the origin and nature of the Synoptic Gospels, and the history of their interpretation and open questions. Then it presents chapters on the Gospels of Mark, Matthew, and Luke-Acts, respectively, with particular attention to their literary dimensions, structure, theology, and historical dimensions. Aguirre Monasterio is professor emeritus of theology at the University of Deusto, and Rodriguez Carmona is professor emeritus of NT on the theological faculty of Granada.


Allen, associate professor of homiletics and worship at Lexington Theological Seminary in Kentucky, describes his work as a hybrid of sorts, combining material found in different types of biblical, homiletical, and liturgical resources. The main part of the volume consists of a 24-page general introduction to Matthew’s Gospel (provenance, sociohistorical tensions, narrative structure, theological themes), overviews of the major sections of Matthew’s Gospel, and comments on the readings from Matthew’s Gospel assigned by the Revised Common Lectionary. He divides the Gospel into five major parts: beginnings—from Bethlehem to Nazareth (Mt 1:1–4:11); Capernaum-based ministry (4:12–18:35); traveling to Jerusalem (19:1–20:34); passion, death, and resurrection in and around Jerusalem (21:1–28:15); and beginning again in Galilee (28:16–20). Also included are lists of readings from Matthew in Year A of the RCL, readings from Matthew in the RCL in the order of Matthew’s narrative, and all passages in Matthew including those not used in the RCL.


Allen, professor of Preaching, Gospels, and Letters at Christian Theological Seminary in Indianapolis, seeks to spark conversations with Acts that respect the otherness of the text—the

The first volume in this project (2011) was described in NTA 56, p. 165. This volume first presents nine essays on reception and cultural hermeneutics—reading Mark and Matthew from the 1st to the 21st century: Becker on the reception of “Mark” in the 1st and 2nd centuries and its significance for genre studies; P. Luomanen on from Mark and Q to Matthew—an experiment in evolutionary analysis; B. T. Viviano on Who wrote Q?—the Sayings Document (Q) as the apostle Matthew’s private notebook as a bilingual village scribe (Mk 2:13-17; Mt 9:9-13); R. Falkenberg on Mt 28:16-20 and the Nag Hammadi Library—reception of the Great Commission in the Sophia of Jesus Christ; P. Widdicombe on the patristic reception of Matthew’s Gospel—the commentary of Jerome and the sermons of John Chrysostom; J. Verheyden on reading Matthew and Mark in the Middle Ages—the Glossa Ordinaria; M. Meiser on Protestant reading of Mark and Matthew in the 20th century; D. Dormeyer on a Catholic reading of Mark and Matthew in the 20th century; and Runesson on the use of Mark and Matthew in official church documents on Jewish-Christian relations. Then there are seven papers on history, meaning, and the dynamics of interpretation: A. Y. Collins on Mark and the hermeneutics of history writing; S. Westerholm on hearing the Gospels of Matthew and Mark; M. Müller on the place of Mark and Matthew in canonical theology—a historical perspective; J. C. Anderson on Mark and Matthew in feminist perspective—reading Matthew’s genealogy; H. Leander on Mark and Matthew after E. Said; T. Penner and C. Vander Stichele on reassembling Jesus—rethinking the ethics of Gospel studies; and M. P. Knowles on the interpretation of Mark and Matthew in historical perspective—the transfiguration as a test case.


The revised and updated English version of Hvor original var Jesus? (2011), this volume compares Jesus with related contemporary figures and explores how he may have differed from them. Written from a profoundly skeptical and critical attitude toward Christianity, it contends that the historical Jesus was an acute eschatological prophet and messianic pretender whose expectations of his own messianic enthronement and the establishment of God’s kingdom in Jerusalem were denied and disappointed by what really happened when he was executed. After a 24-page introduction, it presents a critical survey of modern Jesus research from Reimarus to 2012, offers a critical examination of previous proposals on the originality of the historical Jesus, offers a revised reconstruction of the eschatological project of the historical Jesus, and compares Jesus with related historical figures. Bilde, professor emeritus at Aarhus University in Denmark, concludes that Jesus is not only the best documented early Jewish eschatological prophet and messianic pretender but that his project and teaching as defined in this study must be described as original.