

1. Record Nr.	UNINA9910461829803321
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Titolo	'Where the eagles are gathered' : the deliverances of the elect in Lukan eschatology // Steven L. Bridge
Pubbl/distr/stampa	London ; ; New York : , : Sheffield Academic Press, , [2003] ©2003
ISBN	9781441167033 9786613206794 144116703X
Descrizione fisica	1 online resource (196 pages)
Collana	Journal for the study of the New Testament. Supplement series ; ; 240 Library of New Testament studies
Disciplina	226.406
Soggetti	Electronic books.
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Description based upon print version of record.
Nota di bibliografia	Includes bibliographical references (pages [167]-180) and indexes. Includes bibliographical references (p. [167]-180) and indexes.
Nota di contenuto	<p>CONTENTS; Abbreviations; Preface; Introduction; Chapter 1; THE ENIGMA OF THE TO SAYING; 1. The Eschatological Discourse (Luke 17.22-37); 2. Proposed Meanings of the TO Saying; a. Indicative of the Disciples' Ignorance; b. Indicative of the Nature of Jesus' Return; c. Indicative of the Nature of the Final Judgment; d. Indicative of the Location of Jesus' Return; e. Indicative of the Location of the Final Judgment; f. In Reference to Those 'Left Behind'; g. In Reference to Those 'Taken'; 3. Summary and Thesis; Chapter 2; THE TO LOGION AND ITS IMMEDIATE CONTEXT (LUKE 17.11-18.14)</p> <p>1. The Literary Landscape of Luke's Eschatological Discoursea. The Grateful Samaritan (Luke 17.11-19); b. The Pharisees' Question (Luke 17.20-21); c. The Eschatological Discourse (Luke 17.22-37); d. The Vindication of the Widow (Luke 18.1-8); e. The Two Men in the Temple (Luke 18.9-14); 2. Synoptic Parallels to Luke's Eschatological Discourse; 3. Redaction-Critical Exegesis of Luke's Eschatological Discourse; a. The Disappearance and Revelation of the Son of Man (Luke 17.22-24); b. The Suffering of the Son of Man (Luke 17.25) c. The Day(s) of the Son of Man Likened to the Day(s) of Noah and Lot</p>

(Luke 17.26-30)d. Exhortation Concerning Evacuation 'on the day' (Luke 17.31-33); e. The Separation of Humanity (Luke 17.34-35); f. The Disciples' Question and the TO Saying (Luke 17.37); 4. Summary and Conclusion; Chapter 3; THE TOS IN ANTIQUITY; 1. The Meaning of TOs; 2. The Vulture as the Consumer of the Dead; a. Examples from Antiquity; b. The Exclusion of Eagles from this Role; c. The Appearance of TO in the Synoptic Tradition; 3. The Role of the Eagle as Transporter of the Soul; a. Egyptian Origin b. Syrian Transformationc. Greco-Roman Appropriation; d. Apotheosis in Luke 17.37?; 4. The Eagle as the Deliverer of the Elect; a. The Hero-Quest; b. The Zeus-Cult; c. Yahweh's Deliverance of Israel; 5. Summary and Conclusion; Chapter 4; THE INFLUENCE OF THE JEWISH DELIVERANCE TRADITION ON LUKE'S ESCHATOLOGICAL DISCOURSE (LUKE 17.22-37); 1. Exodus 19//Deuteronomy 32; a. Old Testament Typology; b. Passover Eschatology; c. Historical Exemplar; 2. 1 Enoch; a. 1 Enoch and Luke's Eschatological Discourse (Luke 17.22-37); b. 1 Enoch and the Vindication of the Widow (Luke 18.1-8) c. 1 Enoch and the Two Men in the Temple (Luke 18.9-14)3. The Testament of Moses; 4. The Testament of Judah; 5. The Post-Lukan Tradition; 6. Summary and Conclusion; Chapter 5; THE DELIVERANCE OF THE ELECT IN LUKE'S SYNOPTIC APOCALYPSE (LUKE 21.5-36); 1. Questions Concerning the Destruction of the Temple (Luke 21.5-7); 2. The Signs Preceding the Temple's Demise (Luke 21.8-11); 3. The Persecution of the Disciples (Luke 21.12-19); 4. The Destruction of Jerusalem (Luke 21.20-24); 5. The Eschaton (Luke 21.25-28); 6. The Parable of the Fig Tree (Luke 21.29-33) 7. Concluding Admonition (Luke 21.34-36)

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#### Sommario/riassunto

Although many scholars consider Luke 17:22-37 to be the most important eschatological passage in Luke-Acts, few agree on the precise meaning of the enigmatic proverb which forms its conclusion (Luke 17:37). Generally, Jesus' logion is taken to convey a macabre image of impending judgement. However, this study offers fresh literary, redactional, and historical evidence to suggest that Luke recast Jesus' saying in order to describe something much more glorious--the deliverance of the elect. Examination of the material elsewhere in Luke-Acts corroborates Luke's expectation of an ethereal reunion,

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