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Nota di contenuto	Preface -- Abbreviations -- Translations -- Notes on Contributors -- 1 Introduction -- Matthew V. Novenson -- 2 The New religionsgeschichtliche Schule at Thirty: Observations by a Participant -- Larry W. Hurtado -- 3 The Universal Polytheism and the Case of the Jews -- Matthew V. Novenson -- 4 The Divine Name as a Characteristic of Divine Identity in Second-Temple Judaism and Early Christianity -- Charles A. Gieschen -- 5 Jesus' Unique Relationship with YHWH in Biblical Exegesis: A Response to Recent Objections -- David B. Capes -- 6 God and Glory and Paul, Again: Divine Identity and Community Formation in the Early Jesus Movement -- Carey C. Newman -- 7 Confessing the Cosmic Christ (1 Corinthians 8:6 and Colossians 1:15-20) -- Richard Bauckham -- 8 One God, One Lord in the Epistle of James -- Karl-Wilhelm Niebuhr -- 9 Between Jewish Monotheism and Proto-Trinitarian Relations: The Making and Character of Johannine Christology -- Jörg Frey -- 10 God and Christ in the Earlier Martyr Acts -- Jan N. Bremmer -- 11 Gnosis and the Tragedies of Wisdom: Sophia's Story -- PHEME PERKINS -- 12 The One God Is No Simple Matter -- April D. DeConick -- 13 How High Can Early High Christology Be? -- Paula Fredriksen -- Index of Ancient Sources -- Index of Modern Authors -- Index of Subjects.
Sommario/riassunto	In Monotheism and Christology in Greco-Roman Antiquity , Matthew V. Novenson brings together thirteen state-of-the-art essays by leading scholars on the various ways ancient Jewish, Christian, and classical

writers conceive of God, Christ, Wisdom, the demiurge, angels, foreign gods, and other divine beings. In particular, the book revisits the "early high Christology" debates of the 1990s, identifying the lasting contributions thereof as well as the lingering difficulties and new, emerging questions from the last thirty years of research. The essays in this book probe the much-touted but under-theorized distinctions between monotheism and polytheism, Judaism and Hellenism, Christianity and paganism. They show how what we call monotheism and Christology fit within the Greco-Roman world of which they are part.

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