Sira incorporates these exegetical traditions, however, in a theological framework that is slightly different from other Second Temple contexts, in which these exegetical traditions appear primarily as exhortations to law-keeping. By weaving together various portions of Scripture and their corresponding interpretive elements, Ben Sira calls his readers, like Simon, to keep their glory unblemished through obedience to the law and faithfulness to God. According to Ben Sira, yielding to the Tora is the type of faith and obedience that characterizes the path of wisdom, leading to the actualization of the eschatological promises to Abraham.

CBQ 70/1 (2008) 66–81

691 Markus Witte, Ist auch Hiob unter den Propheten? Sir 49,9 als Testfall für die Auslegung des Buches Jesus Sirach


NEW TESTAMENT EXEGESIS

Introduction – general

692 Peter Oakes (ed.), Book List 2009

This issue of JSNT presents a Book List, which contains 246 reviews of recently (2007/2008) published books on NT issues organized in following chapters: (1) New Testament General; (2) New Testament Topics; (3) Jesus; (4) Gospels; (5–17) New Testament Books in canonical order; (18) Judaism; (19) Graeco-Roman; (20) Early Christianity; (21) Language; (22) Textual Criticism; (23) Reception. Attached is a list of some further books not reviewed in this journal as well as the indexes of authors, titles, and the publishers.


This is a well-written textbook of New Testament introduction for the beginning student. Four appendices are added to enhance its value: a list of the Roman emperors from Augustus to Hadrian; the rise and fall of the Herodian dynasty; glimpses at ancient philosophers (19 philosophers are listed chronologically and briefly explained); examples of variants in the King James Version that lack support.


694 Charles B. Puskas, An Introduction to the Gospels and Acts

This is an introductory textbook on the canonical gospels (including John) and the book of Acts, complete with bibliographical notes. Key literary and theological themes are
isolated and discussed, research methods are summarized, and Luke-Acts is treated as a single work – all to the benefit of the student.


695 Klaus Haacker, Was zählt im Studium des Neuen Testaments? Blicke zurück und nach vorn

In his farewell lecture after teaching New Testament exegesis for more than thirty years, the author offers a critical evaluation of traditional training in this field within the German academic context. He calls for a revision of priorities with regard to the importance attributed to textual criticism in undergraduate studies and to literary criticism over against the interpretation of the extant texts. In view of the general decrease of Biblical and religious knowledge among students as in society at large he urges teachers of the New Testament to take nothing for granted. Instead of wasting time with controversial details or dated theories they ought to concentrate on the basics.


696 Walter Schmithals, Der Ausschluss der Christen aus der Synagoge und das Neue Testament

More than a few scriptures of the New Testament were written to cope with the situation that had arisen from the expulsion of the Jewish Christians from the synagogue. This treatise shows what significance must be attached to that event with regard to the gospel according to St. John, the synoptic sayings source, the collection of the Pauline letters, the epistle to the Hebrews and the gospel according to St. Matthew.

BThZ 25/1 (2008) 169–198

697 Vadim Wittkowsky, “Pagane” Zitate im Neuen Testament

In the New Testament there are quotations from pagan texts which are normally explained as a sign of Paul and Luke's acquaintance with Greek literature. A more accurate examination of the relevant texts shows, however, that each of these quotations makes more sense if considered against the background of early Jewish practice. The connection with pagan literature serves at the same time as an intertextual reference to Jewish polemics against paganism. This conclusion confirms once more the well-known thesis of M. Hengel, namely that there is no direct dependence of early Christianity on non-Jewish thought.

NT 51/2 (2009) 107–126

698 Birger Gerhardsson, Bekännelsetexten Shema‘ i urkristendommen

In the Jewish tradition three things were emphasized through the Shema‘-Prayer: One should obey God (1) with an undivided and unfeigned heart, (2) even if it costs one's life (soul), and (3) one should also place all outer resources (belongings and might) at his disposals. The author of this paper shows that a number of NT texts are formulated with this sophisticated midrashic interpretation of this prayer/creed as the formative principle. Most of the texts seem having been created by an Early Christian teacher with a scribal, probably Pharisaic, schooling. This man's teaching has been best preserved in the Matthean tradition. 1 Cor 13 shows that the ex-Pharisee Paul could allude to the learned interpretation of the Shema‘ in an independent way.

SEÅ 73 (2008) 65–86

699 David Crump, Are Practical Prayers Pagan Prayers?

Despite the Apostle Paul's encouragement to 'present your requests to God,' the NT contains few examples of petitionary prayer for the mundane concerns of daily life. The