

## The Belly Myther Of Endor

This volume addresses the topics of collective memory and collective identity in relation to Deuteronomy and the Deuteronomistic History. The articles gathered here portray the fascinating relationship between memory and identity, and between history within Deuteronomy and the Deuteronomistic historiography as well as its proximate context. They present fresh and illuminating perspectives that, it is hoped, will inspire future research.

"The essays that comprise this volume were first presented ... at a seminar on Gregory of Nyssa that we convened in Oxford in 2016"--Page v.

This is the first full-length study of Demetrius of Alexandria (189–232 ce), who generated a neglected, yet remarkable hagiographic program that secured him a positive legacy throughout the Middle Ages and the modern era. Drawing upon Patristic, Coptic, and Arabic sources spanning a millennium, the analysis contextualizes the Demetrian corpus at its various stages of composition and presents the totality of his hagiographic corpus in translation. This volume constitutes a definitive study of Demetrius, but more broadly, it provides a clearly delineated hagiographic program and charts its evolution against a backdrop of political developments and intercommunal interactions. This fascinating study is a useful resource for students of Demetrius and the Church in Egypt in this period, but also for anyone working on Early Christianity and hagiography more generally.

This book breaks with three common scholarly barriers of periodization, discipline and geography in its exploration of the related themes of heresy, magic and witchcraft. It sets aside constructed chronological boundaries, and in doing so aims to achieve a clearer picture of what [went before], as well as what [came after]. Thus the volume demonstrates continuity as well as change in the concepts and understandings of magic, heresy and witchcraft. In addition, the geographical pattern of similarities and diversities suggests a comparative approach, transcending confessional as well as national borders.

Throughout the medieval and early modern period, the orthodoxy of the Christian Church was continuously contested. The challenge of heterodoxy, especially as expressed in various kinds of heresy, magic and witchcraft, was constantly present during the period 1200-1650. Neither contesters nor followers of orthodoxy were homogeneous groups or fractions. They themselves and their ideas changed from one century to the next, from region to region, even from city to city, but within a common framework of interpretation. This collection of essays focuses on this complex.

Contesting Orthodoxy in Medieval and Early Modern Europe

Studies in Honor of David E. Aune

The Mimesis of Tragedy and the Folly of Salvation in Early Christian Literature

Interpretations of 1 Kingdoms 28 in the Early Church

The Pericope of the Adulteress in Contemporary Research

The Unity of Christ

A Guide to the Literature and Its Background

Introducing and Recovering Theophilus's World

To celebrate the 25th anniversary of the journal Biblical Interpretation, a diverse group of innovative scholars come together in this collection of essays to examine and evaluate the present and future of biblical studies as an academic discipline.

This work by Stephen Chapman offers a robustly theological and explicitly Christian reading of 1 Samuel. Chapman's commentary reveals the theological drama at the heart of that biblical book as it probes the tension between civil religion and vital religious faith through the characters of Saul and David.

This book adopts a new approach to the classical world by focusing on ancient popular culture.

Apokatastasis (restoration) is a major patristic doctrine stemming from Greek philosophy and Jewish-Christian Scriptures. Ramelli argues for its presence and Christological and Biblical foundation in many Fathers, analysing its meaning and development from the birth of Christianity to Eriugena.

Interpreting the Gospel of John in Antioch and Alexandria

Say It Again, Sam

The Book of Magic

Heresy, Magic and Witchcraft

Ancient Apologetic Exegesis

Conceptions of "Gospel" and Legitimacy in Early Christianity

An Investigation into Paul's Rhetorical Strategies

The Form and Function of Hagiography in Late Antique and Islamic Egypt

No period of history was more formative for the development of Christianity than the patristic age, when church leaders, monks, and laity established the standard features of Christianity as we know it today. Combining historical and theological analysis, Christopher Beeley presents a detailed and far-reaching account of how key theologians and church councils understood the most central element of their faith, the identity and significance of Jesus Christ. Focusing particularly on the question of how Christ can be both human and divine and reassessing both officially orthodox and heretical figures, Beeley traces how an authoritative theological tradition was constructed. His book holds major implications for contemporary theology, church history, and ecumenical discussions, and it is bound to revolutionize the way in which patristic tradition is understood.

"Drawing insights from gender studies and the environmental humanities, Demonic Bodies analyzes how ancient Christians constructed the Christian body through its relations to demonic adversaries. Case studies on New Testament texts, early Christian church fathers, and "Gnostic" writings trace how early followers of Jesus construed the demonic body in diverse and sometimes contradictory ways, as both embodied and bodiless, "fattened" and ethereal, heavenly and earthbound. Across this diversity of portrayals, however, demons consistently functioned as personifications of "deviant" bodily practices such as "magical" rituals, immoral sexual acts, gluttony, and "pagan" religious practices. This demonization served an exclusionary function whereby Christian writers marginalized fringe Christian groups by linking their ritual activities to demonic modes of (dis)embodiment. Demonic Bodies demonstrates, therefore, that the formation of early Christian cultures was part of the shaping of broader Christian "ecosystems," which in turn informed Christian experiences of their own embodiment and community"--

Trafficking with Demons explores how magic was perceived, practiced, and prohibited in western Europe during the first millennium CE. Through the overlapping frameworks of religion, ritual, and gender, Martha Rampton connects early Christian reckonings with pagan magic to later doctrines and dogmas. Challenging established views on the role of women in ritual magic during this period, Rampton provides a new narrative of the ways in which magic was embedded within the foundational assumptions of western European society, informing how people understood the cosmos, divinity, and their own Christian faith. As Rampton shows, throughout the first Christian millennium, magic was thought to play a natural role within the functioning of the universe and existed within a rational cosmos hierarchically arranged according to a "great chain of being." Trafficking with the "demons of the lower air" was the essence of magic. Interactions with those demons occurred both in highly formalistic, ritual settings and on a routine and casual basis. Rampton tracks the competition between pagan magic and Christian belief from the first century CE, when it was fiercest, through the early Middle Ages, as atavistic forms of magic mutated and found sanctuary in the daily habits of the converted peoples and new paganisms entered Europe with their own forms of magic. By the year 1000, she concludes, many forms of magic had been tamed and were, by the reckoning of the elite, essentially ineffective, as were the women who practiced it and the rituals that attended it.

Whether he is asking about the role of New Testament exegesis among other academic disciplines, the suppression of anger in Pauline writings, or at what point came to designate a written Gospel, James A. Kelhoffer's patient and careful exegesis provides an intriguing lens through which to view early Christianity. Many struggles of early Christ believers, he finds, reflect intra-ecclesial struggles to establish the legitimacy of a view or a religious leader vis-a-vis competing ideologies or leaders. Those already familiar with Kelhoffer's Miracle and Mission (2000), The Diet of John the Baptist (2005) and Persecution, Persuasion and Power (2010) will find in this volume refreshing insights suggested but not developed in his other books.

A Critical Assessment from the New Testament to Eriugena

Demonic Bodies and the Dark Ecologies of Early Christian Culture

Platonists, Priests, and Gnostics in the Third Century C.E.

Letting the Other Speak

Magic, Ritual, and Gender from Late Antiquity to 1000

The Oxford Dictionary of the Christian Church

Present and Future of Biblical Studies

Ancient Divination and Its Reception

**This book** offers a synchronic exegesis of Saul's night visit to the witch of En-Dor (1 Sam 28:3-25), focussing on the web of repetitions of visual elements, of symbols, of sounds, of entire scenes, and of keywords. Kent shows how an artistry of repetition and non-repetition helps to build characterization, plot, and structure, as well as prophetic fulfilments, foreshadowing, and inter-textual warnings. In his argument Kent draws on theory from the study of narrative film and other areas of criticism to devise new tools for the practice of biblical exegesis. With new techniques, new questions arise that promise to keep the Hebrew Bible at the centre of contemporary theological study.

**How should Christians read the Old Testament today?** Answers to this question gravitate between two poles. On the one hand, some pay little attention to the gap between the Old Testament and today, reading the Old Testament like a devotional allegory that points the Christian directly to Jesus. On the other hand, there are folks who prioritize an Old Testament passage's original context to such an extent that it is by no means clear if and how a given Old Testament text might bear witness to Christ and address the church. **This volume** is a tribute to Willem A. VanGemeren, an ecclesial scholar who operated amidst the tension between understanding texts in their original context and their theological witness to Christ and the church. The contributors in this volume share a conviction that Christians must read the Old Testament with a theological concern for how it bears witness to Christ and nourishes the church, while not undermining the basic principles of exegesis. Two questions drive these essays as they address the topic of reading the Old Testament theologically. Christology. If the Old Testament bears witness to Christ, how do we move from an Old Testament text, theme, or book to Christ? Ecclesiology. If the Old Testament is meant to nourish the church, how do scriptures originally given to Israel address the church today? The volume unfolds by first considering exegetical habits that are essential for interpreting the Old Testament theologically. Then several essays wrestle with how topics from select Old Testament books can be read theologically. Finally, it concludes by addressing several communal matters that arise when reading the Old Testament theologically.

Despite the pervasive early Christian repudiation of pagan theatrical art, especially prior to Constantine, this monograph demonstrates the increasing attention of late-ancient Christian authors to the genre of tragedy as a basis to explore the complexities of human finitude, suffering, and mortality in relation to the wisdom, justice, and providence of God. The book argues that various Christian writers, particularly in the post-Constantinian era, were keenly devoted to the mimesis, or imaginative re-presentation, of the tragic dimension of creaturely existence more than with simply mimicking the poetics of the classical Greek and Roman tragedians. It analyses a whole array of hermeneutical, literary, and rhetorical manifestations of “tragic mimesis” in early Christian writing, which, capitalizing on the elements of tragedy already perceptible in biblical revelation, aspired to deepen and edify Christian engagement with multiform evil and with the extreme vicissitudes of historical existence. Early Christian tragical mimetics included not only interpreting (and often amplifying) the Bible's own tragedies for contemporary audiences, but also developing models of the Christian self as a tragic self, revamping the Christian moral conscience as a tragical conscience, and cultivating a distinctively Christian tragical pathos. The study culminates in an extended consideration of the theological intelligence and accountability of “tragic vision” and tragical mimesis in early Christian literary culture, and the unique role of the theological virtue of hope in its repertoire of tragical emotions.

In this engaging introduction to the New Testament, Professor Dale B. Martin presents a historical study of the origins of Christianity by analyzing the literature of the earliest Christian movements. Focusing mainly on the New Testament, he also considers nonbiblical Christian writings of the era. Martin begins by making a powerful case for the study of the New Testament. He next sets the Greco-Roman world in historical context and explains the place of Judaism within it. In the discussion of each New Testament book that follows, the author addresses theological themes, then emphasizes the significance of the writings as ancient literature and as sources for historical study. Throughout the volume, Martin introduces various early Christian groups and highlights the surprising variations among their versions of Christianity.

From Antiquity to the Enlightenment

Deuteronomy and the Deuteronomistic History in Their Context

Essays in Honor of Willem A. VanGemeren

Philosophical, Theological, and Historical Studies

Trafficking with Demons

The "Belly-Myther" of Endor

Popular Culture in the Ancient World

Celebrating Twenty-Five Years of Brill's Biblical Interpretation

*Uniquely authoritative and wide-ranging in its scope, The Oxford Dictionary of the Christian Church is the indispensable reference work on all aspects of the Christian Church. It contains over 6,500 cross-referenced A-Z entries, and offers unrivalled coverage of all aspects of this vast and often complex subject, from theology; churches and denominations; patristic scholarship; and the bible; to the church calendar and its organization; popes; archbishops; other church leaders; saints; and mystics. In this new edition, great efforts have been made to increase and strengthen coverage of non-Anglican denominations (for example non-Western European Christianity), as well as broadening the focus on Christianity and the history of churches in areas beyond Western Europe. In particular, there have been extensive additions with regards to the Christian Church in Asia, Africa, Latin America, North America, and Australasia. Significant updates have also been included on topics such as liturgy, Canon Law, recent international developments, non-Anglican missionary activity, and the increasingly important area of moral and pastoral theology, among many others. Since its first appearance in 1957, the ODCC has established itself as an essential resource for ordinands, clergy, and members of religious orders, and an invaluable tool for academics, teachers, and students of church history and theology, as well as for the general reader.*

*A new English translation for scholars and students of church history Evagrius exerted a striking impact on the development of spirituality, of Origenism, and of the spiritual interpretation of the Bible in Greek, Syriac, and Latin Christianity. This English translation of the most complete Syriac version of Kephalaria Gnostika makes Evagrius Ponticus's thoughts concerning reality, God, protology, eschatology, anthropology, and allegorical exegesis of Scripture widely available. Features: English translation of the longer Syriac version discovered by Antoine Guillaumont Commentary provides an integrated analysis of Evagrius's ascetic and philosophical writings Extensive introduction on the importance of Evagrius and the context of his writings*

*The early modern period used to be known as the Age of Discovery. More recently, it has been troped as an age of invention. But was the invention/discovery binary itself invented, or discovered? This volume investigates the possibility that it was invented, through a range of early modern knowledge practices, centered on the emergence of modern natural science. From Bacon to Galileo, from stagecraft to math, from martyrology to romance, contributors to this interdisciplinary collection examine the period's generation of discovery as an absolute and ostensibly neutral standard of knowledge-production. They further investigate the hermeneutic implications for the epistemological authority that tends, in modernity, still to be based on that standard. The Invention of Discovery, 1500–1700 is a set of attempts to think back behind discovery, considered as a decisive trope for modern knowledge.*

*The "Belly-Myther" of EndorInterpretations of 1 Kingdoms 28 in the Early ChurchSociety of Biblical Lit*

*Proclaiming the Stories of Biblical Women*

*Papers Presented at the Fifteenth International Conference on Patristic Studies Held in Oxford 2007; Ascetica, Liturgica, Orientalia, Critica Et Philo*

*The Transmission of a Gospel Story*

*1 Samuel as Christian Scripture*

*Methodius of Olympus' Symposium and the Crisis of the Third Century*

*The Aesthetics of Hope in Late Greek Imperial Literature*

*A Theological Commentary*

*Sexuality and Difference in Early Christian Texts*

**Paul's complex argumentation for dissuading the Galatians from the demand of circumcision is to be understood in light of ancient (both Jewish and "pagan") rhetorical strategies that were commonly employed in agonistic discourse. Seon Yong Kim shows how Paul inevitably yet ingeniously adopted the curse themes, including a thoroughly negative picture of the Jewish law ("curse of the law") in order to agitate the mind and emotions of the Galatians and thereby dissuade them from the demand of circumcision. Because playing on the audience's fear was considered one of the most powerful tools for persuasion in ancient rhetoric, his contention was tailored and contextualized to become a shot aimed at agitating the pathos of his audience. Harnessing their fear of curses and their (former) religious formalism, Paul's intention was to win the minds of his audience from the grip of his opponents, who enjoyed a far better argumentative position.**

**This work compares the Minor Prophets commentaries of Theodore of Mopsuestia and Cyril of Alexandria, isolating the role each interpreter assigns the Twelve Prophets in their ministry to Old Testament Israel and the texts of the Twelve as Christian scripture. Hauna T. Ondrey argues that Theodore does acknowledge christological prophecies, as distinct from both retrospective accommodation and typology. A careful reading of Cyril's Commentary on the Twelve limits the prospective christological revelation he ascribes to the prophets and reveals the positive role he grants the Mosaic law prior to Christ's advent. Exploring secondly the Christian significance Theodore and Cyril assign to Israel's exile and restoration reveals that Theodore's reading of the Twelve Prophets, while not attempting to be christocentric, is nevertheless self-consciously Christian. Cyril, unsurprisingly, offers a robust Christian reading of the Twelve, yet this too must be expanded by his focus on the church and concern to equip the church through the ethical paideusis provided by the plain sense of the prophetic text. Revised descriptions of each interpreter lead to the claim that a recent tendency to distinguish the Old Testament interpretation of Theodore (negatively) and Cyril (positively) on the basis of their "christocentrism" obscures more than it clarifies and polarizes no less than earlier accounts of Antiochene/Alexandrian exegesis. The conclusion argues against replacing old dichotomies with new and advocates rather for an approach that takes seriously Theodore's positive account of the unity and telos of the divine economy and the full range of Cyril's interpretation.**

**This volume is a collection of newly published scholarly studies honoring Prof.Dr. David. E. Aune on his 65th birthday. These groundbreaking studies written by prominent international scholars investigate a range of topics in the New Testament and early Christian literature with insights drawn from Greco-Roman culture and Hellenistic Judaism.**

**Do the writings of the church fathers support a literalist interpretation of Genesis 1? Young earth creationists have maintained that they do. But are we correctly representing the Fathers and their concerns? This study from Craig Allert resets our understanding of early Christian interpretation and considers whether contemporary evangelicals may be more bound to modernity in our reading of Genesis 1 than we realize.**

**The Minor Prophets As Christian Scripture in the Commentaries of Theodore of Mopsuestia and Cyril of Alexandria**

## To Cast the First Stone Florilegium Complutense Elenchus of Bibilica The Christian Doctrine of Apokatastasis Studia Patristica

### Patristic Exegesis and Literal Interpretation

*Jeff Jay argues that the Gospel of Mark should be described as tragic because it elicits tragedy's recurring motifs and moods as well as a highly theatrical atmosphere. He thus revises the typical story of tragic drama's history, which portrays the Judeo-Christian tradition as inhospitable to tragedy because it emphasizes divine grace and justice.*

*Created as a companion guide to a Patristics textbook, From Nicaea to Chalcedon surveys a variety of writings to have occurred during one of the most significant periods in the formation of the Church, from 265-466. It does not aim to cover the subject as a textbook would, but aims to delve deeper into some of the characters who were involved with the Church or the Councils during this period. Beginning with Eusebius of Caesarea and the first council of the Church at Nicaea, and ending with Theodoret of Cyrhus, who is thought to have changed his view of Christology after the watershed Council of Chalcedon, this unique text surveys some of the most influential characters to have shaped Church history and the formation of doctrine. Surveying a mixture of significant literary figures, laymen, bishops and heretics this book presents biographical, literary-critical and theological information about each. They are chosen either because they are important to the history of doctrine, or because new material about them has thrown light upon their work, or because they will broaden the reader's understanding of the culture and history of the period or of live issues in the church at the time. Structured in five parts, each part deals with a period of time and a sequence of characters, so the book is easily followed in chronological order. Added to this, is the double bibliography, which in this edition is fully updated. Bibliography A details those texts in English of the original texts of antiquity, whilst Bibliography B provides details of publications in English, French and German which have appeared since 1960-2004 on or about the characters discussed in the body of the text.*

*The story of Saul and the woman at Endor in 1 Samuel 28 (LXX 1 Kingdoms 28) lay at the center of energetic disputes among early Christian authors about the nature and fate of the soul, the source of prophetic gifts, and biblical truth. In addition to providing the original texts and fresh translations of works by Origen, Eustathius of Antioch (not previously translated into English), and six other authors, Greer and Mitchell offer an insightful introduction to and detailed analysis of the rhetorical cast and theological stakes involved in early church debates on this notoriously difficult passage.*

*An early Christian dialogue with an all-female cast makes us rethink how literature was changing during the third century CE.*

*From Nicaea to Chalcedon*

*Early Christian Readings of Genesis One*

*Visions and Faces of the Tragic*

*Curse Motifs in Galatians*

*The Invention of Discovery, 1500-1700*

*Scholarly Traditions and Rhetorical Aims in the Homilies on Genesis*

*Collective Memory and Collective Identity*

*Interpreting the Old Testament Theologically*

As Christian leaders in the first through fifth centuries embraced ascetic interpretations of the Bible and practices of sexual renunciation, sexual slander—such as the accusations Paul leveled against wayward Gentiles in the New Testament—played a pivotal role in the formation of early Christian identity. In particular, the imagined construct of the lascivious, literal-minded Jew served as a convenient foil to the chaste Christian ideal. Susanna Drake examines representations of Jewish sexuality in early Christian writings that use accusations of carnality, fleshliness, bestiality, and licentiousness as strategies to differentiate the "spiritual" Christian from the "carnal" Jew. Church fathers such as Justin Martyr, Hippolytus of Rome, Origen of Alexandria, and John Chrysostom portrayed Jewish men variously as dangerously hypersexual, at times literally seducing virtuous Christians into heresy, or as weak and effeminate, unable to control bodily impulses or govern their wives. As Drake shows, these carnal caricatures served not only to emphasize religious difference between Christians and Jews but also to justify increased legal constraints and violent acts against Jews as the interests of Christian leaders began to dovetail with the interests of the empire. Placing Christian representations of Jews at the root of the destruction of synagogues and mobbing of Jewish communities in the late fourth and early fifth centuries, Slandering the Jew casts new light on the intersections of sexuality, violence, representation, and religious identity.

Taking a radical new approach to second-century theology, 'Ancient Apologetic Exegesis' examines the work of Saint Theophilus of Antioch, with a full understanding of the man and his times. The second century is often dismissed by theologians, despite a near-living memory of Jesus and his apostles from only a generation or two prior, but Stuart E. Parsons shows that a distinctive biblical exegesis was used by those second-century apologists who challenged Greco-Roman pagan religionists. Current literature misunderstands second-century exegetical approaches, but by looking behind anachronistic views of ancient genre, literacy, and rhetoric, we can rediscover a forgotten form of early Christian exegesis.

The people of the late ancient Mediterranean world thought about and encountered gods, angels, demons, heroes, and other spirits on a regular basis. These figures were diverse, ambiguous, and unclassified and were not ascribed any clear or stable moral valence. Whether or not they were helpful or harmful under specific circumstances determined if and what virtues were attributed to them. That all changed in the third century C.E., when a handful of Platonist philosophers—Plotinus, Origen, Porphyry, and Iamblichus—began to produce competing systematic discourses that ordered the realm of spirits in moral and ontological terms. In *Spiritual Taxonomies and Ritual Authority*, Heidi Marx-Wolf recounts how these Platonist philosophers organized the spirit world into hierarchies, or "spiritual taxonomies," positioning themselves as the high priests of the highest gods in the process. By establishing themselves as experts on sacred, ritual, and doctrinal matters, they were able to fortify their authority, prestige, and reputation. The Platonists were not alone in this enterprise, and it brought them into competition with rivals to their new authority: priests of traditional polytheistic religions and gnostics. Members of these rival groups were also involved in identifying and ordering the realm of spirits and in providing the ritual means for dealing with that realm. Using her lens of spiritual taxonomy to look at these various groups in tandem, Marx-Wolf demonstrates that Platonist philosophers, Christian and non-Christian priests, and gnostics were more interconnected socially, educationally, and intellectually than previously recognized.

The story of the woman taken in adultery features a dramatic confrontation between Jesus and the Pharisees over whether the adulteress should be stoned as the law commands. In response, Jesus famously states, "Let him who is without sin be the first to throw a stone at her." To Cast the First Stone traces the history of this provocative story from its first appearance to its enduring presence today. Likely added to the Gospel of John in the third century, the passage is often held up by modern critics as an example of textual corruption by early Christian scribes and editors, yet a judgment of corruption obscures the warm embrace the story actually received. Jennifer Knust and Tommy Wasserman trace the story's incorporation into Gospel books, liturgical practices, storytelling, and art, overturning the mistaken perception that it was either peripheral or suppressed, even in the Greek East. The authors also explore the story's many different meanings. Taken as an illustration of the expansiveness of Christ's mercy, the purported superiority of Christians over Jews, the necessity of penance, and more, this vivid episode has invited any number of creative receptions. This history reveals as much about the changing priorities of audiences, scribes, editors, and scholars as it does about an "original" text of John. To Cast the First Stone calls attention to significant shifts in Christian book cultures and the enduring impact of oral tradition on the preservation—and destabilization—of scripture.

*A Literary and Filmic Study of Narrative Repetition in 1 Samuel 28*

*Spiritual Taxonomies and Ritual Authority*

*Continuity and Conflict in Patristic Tradition*

*Textual Criticism and Dead Sea Scrolls Studies in Honour of Julio Trebolle Barrera*

*The Tragic in Mark*

*The New Testament and Early Christian Literature in Greco-Roman Context*

*Prophets and Profits*

*A New Translation of the Unreformed Text from the Syriac*

A nuanced study of early Christian exegesis Miriam DeCock analyzes four important early Christian treatments of the Gospel of John, including commentaries by Origen and Cyril from the Alexandrian tradition and the homilies of John Chrysostom and the commentary of Theodore of Mopsuestia, which represent Antiochian traditions. DeCock maintains that the traditional distinction between nonliteral and literal interpretations in these two early Christian centers remains helpful despite recent challenges to the paradigm. She argues that a major and abiding distinction between the two schools lies in the manner in which Alexandrian and Antiochian authors apply the gospel text to their respective communities. DeCock demonstrates that the Antiochenes find primarily literal moral examples and doctrinal teachings in John's Gospel, whereas the Alexandrians find both these and nonliteral teachings concerning the immediate situation of the church and of its individual members. Features An examination of each author's interpretations of a selection of texts Focused explorations of John 2; 4; and 9-11 in early Christian exegesis A study of early literal non-literal interpretations of John's Gospel

' . . . as when iron is drawn to a magnet, camphor is sucked into hot air, crystal lights up in the Sun, sulfur and a volatile liquid are kindled by flame, an empty eggshell filled with dew is raised towards the Sun . . .' An odd feature of the Bible is that it is full of stories featuring forms of magic and possession - from Joseph battling with Pharaoh's wizards to the supernatural actions of Jesus and his disciples. As, over the following centuries, the Christian church attempted to stamp out 'deviant' practices, there was a persistent interest in magic that drew strength from this Biblical validation. A strange blend of mumbo-jumbo, fraud and deeply serious study, magic was central to the European Renaissance, fascinating many of its greatest figures. Brian Copenhaver's wonderful anthology will be welcomed by everyone from those with the most casual interest in the magical tradition to anyone drawn to the Renaissance and the tangled, arcane roots of the scientific tradition.

This systematic study of Chrysostom's Homilies on Genesis demonstrates the wide-ranging sources and techniques that undergird his exegesis, shedding new light on networks of Biblical learning in Late Antiquity. It shows the relationship between exegetical traditions and ethical evaluation in specific homiletic discourses, highlighting the importance of name and word meanings for Chrysostom.

This collection of papers to honour Julio Trebolle Barrera presents a selection of studies on different aspects of the text of the Bible (including the Septuagint) and the Dead Sea Scrolls, produced by leading scholars in the field.

*New Testament History and Literature*

*A Literary-Historical Interpretation*

*The Legacy of Demetrius of Alexandria 189-232 CE*

*Exploring Gregory of Nyssa*

*Evagrius's Kephalaia Gnostika*

*Chrysostom as Exegete*

*Slandering the Jew*

*This volume examines the ways in which divination, often through oracular utterances and other mechanisms, linked mortals with the gods, and places the practice within the ancient sociopolitical and religious environment. Whether humans sought knowledge by applying to an oracle through which the god was believed to speak or used soothsayers who interpreted specific signs such as the flight of birds, there was a fundamental desire to know the will of the gods. In many cases, pragmatic concerns – personal, economic or political – can be deduced from the context of the application. Divination and communication with the gods in a post-pagan world has also produced fascinating receptions. The presentation of these processes in monotheistic societies such as early Christian Late Antiquity (where the practice continued through the use of curse tablets) or medieval Europe, and beyond, where the role of religion had changed radically, provides a particular challenge and this topic has been little discussed by scholars. This volume aims to rectify this desideratum by providing the opportunity to address questions related to the reception of Greco-Roman divination, oracles and prophecy, in all media, including literature and film. Several contributions in this volume originated in the 2015 Classics Colloquium held at the University of South Africa and the volume has been augmented with additional contributions.*

*The contributors to this volume (J.D. Punch, Jennifer Knust, Tommy Wasserman, Chris Keith, Maurice Robinson, and Larry Hurtado) re-examine the Pericope Adulterae (John 7.53-8.11) asking afresh the question of the paragraph's authenticity. Each contributor not only presents the reader with arguments for or against the pericope's authenticity but also with viable theories on how and why the earliest extant manuscripts omit the passage. Readers are encouraged to evaluate manuscript witnesses, scribal tendencies, patristic witnesses, and internal evidence to assess the plausibility of each contributor's proposal. Readers are presented with cutting-edge research on the pericope from both scholarly camps: those who argue for its originality, and those who regard it as a later scribal interpolation. In so doing, the volume brings readers face-to-face with the most recent evidence and arguments (several of which are made here for the first time, with new evidence is brought to the table), allowing readers to engage in the controversy and weigh the evidence for themselves.*

*Letting the Other Speak helps pastors, Christian educators, professors, and theological students bring the stories of six controversial biblical women to congregations by surveying historical and contemporary exegetical work on each passage, modeling exegeting a congregation in preparation for moving from text to sermon, and providing two sample sermons, one prophetic and one pastoral, for each text.*