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The Gentile Mission in Old Testament Citations in Acts by ... Scholarship on the uses of the Old Testament in Luke-Acts has tended to focus upon the role played by the Old Testament in the development of the author's Christology. James Meek, however, draws out the theme of the Gentile mission in Acts as it relates to the Old Testament, and gives particular attention to four texts:13:47 (Isa 49:6); 15:16-18 (Amos 9:11-12); 2:17-21 (Joel 3:1-5 MT); 3:25 ...

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The Gentile Mission in Old Testament Citations in Acts. T ... This is a detailed study on the uses of the Old Testament in "Luke-Acts", focusing on the theme of the Gentile mission as it relates to the Old Testament.Scholarship on the uses of the Old Testament in "Luke-Acts" has tended to focus upon the role played by the Old Testament in the development of

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The Gentile Mission in Old Testament Citations in Acts ... McKnight (1991), among others, has documented the Pharisaic mission to the Diaspora, so a Jewish mission to the Gentiles, not just distant Jewish synagogues was not unthinkable in that historical period, given the population centers of Jews among Gentiles, in Antioch, Damascus, Edessa, Alexandria, Cyrene, Cyprus, Babylon, Rome, Athens, Ephesus, and Tarraco (Spain). John 7:35 acknowledges these teaching missions also by those outside the Jesus movement.

What is the basis for the mission to the Gentiles? | P.OST The Basis of Missions in the Old Testament. The gathering of over 14,000 students here is an indication to the world of Christian students' concern about evangelism and missions as an expression of their obedience to the Lord's Great Commission. This convention is a tremendous encouragement as well as a challenge to Christians all over the world. You have come here to study evangelism and missions, but more important to find out God's will for your life.

The Basis of Missions in the Old Testament | URBANA ... The missionary activity of the church and the purpose God revealed in the Old Testament are the same. God ' s purpose is clear in both the Old Testament (with the nation of Israel) and the New Testament (the church). God is the God of global purpose so we as Christians and His children are made to live with purpose. [1]

Old Testament and New Testament Missions –

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A study on the uses of the Old Testament in "Luke-Acts", focusing on the theme of the Gentile mission as it relates to the Old Testament. It argues that while there are similarities in the quotations in "Acts" with the Old Greek form of the cited texts, the argument never depends on distinctive readings of the Old Greek.

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The Gentile mission and St. Paul. Saul, or St. Paul (as he was later called), was a Pharisee who persecuted the primitive church. Born at Tarsus (Asia Minor), he had come to Jerusalem as a student of the famous rabbi Gamaliel and had harried a Christian group called by Luke the "Hellenists," who were led by St. Stephen (the first Christian martyr) and who regarded Jesus as a spiritual reformer sent to purge the corrupt worship of Jerusalem.

Christianity - The Gentile mission and St. Paul | Britannica

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About The Gentile Mission in Old Testament Citations in Acts

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Bird argues that Jesus was attempting to achieve and enact the restoration of Israel, and in continuity with other strands of Jewish belief, Jesus conceived of the restoration of Israel as resulting in the salvation of the gentiles. Jesus' mission was Israel-centric, but he espoused a view of restoration that was indebted to certain strands of Israel's sacred traditions where the gentiles are implicit beneficiaries of Israel's salvation.

Jesus and the Origins of the Gentile Mission (The Library ... The Gentile Mission in Old Testament Citations in Acts: Text, Hermeneutic, and Purpose: Meek, James A: Amazon.nl
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Scholarship on the uses of the Old Testament in Luke-Acts has tended to focus upon the role played by the Old Testament in the development of the author's Christology. James Meek, however, draws out the theme of the Gentile mission in Acts as it relates to the Old Testament, and gives particular attention to four texts: 13:47 (Isa 49:6); 15:16-18

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(Amos 9:11-12); 2:17-21 (Joel 3:1-5 MT); 3:25 (Gen 22:18).

The quotations in Acts 13 and 15 receive greater attention because they explicitly address the issue of the Gentile mission (the two earlier texts anticipate it) and because of particular interpretive questions raised by these texts. Meek argues that while there are similarities in the quotations in Acts with the Old Greek form of the cited texts, the argument never depends on distinctive readings of the Old Greek. He therefore rejects claims that the author's use of Old Testament texts is dependent entirely on the Old Greek. He also maintains that all four quotations are used in a manner consistent with their sense in their original contexts, contrary to the common assertion that the New Testament commonly cites Old Testament texts without regard for original sense or context. His third principal argument is that these Old Testament quotations function as "proof from prophecy," contrary to the argument of some. In particular, they are cited to demonstrate the legitimacy of the Gentile mission as conducted by the early church and of the Gentiles' place among the people of God, showing these ideas to be central to the author's purpose.

Bird argues that Jesus was attempting to achieve and enact the restoration of Israel, and in continuity with other strands of Jewish belief, Jesus conceived of the restoration of Israel as resulting in the salvation of the gentiles. Jesus' mission was Israel-centric, but he espoused a view of restoration that was indebted to certain strands of Israel's sacred traditions where the gentiles are implicit beneficiaries of Israel's salvation. Since this restoration was already being partially realized in Jesus' ministry, it was becoming possible for gentiles to begin sharing in Israel's salvation in the

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present. Additionally, Jesus understood himself and his followers to be the new temple and the vanguard of the restored Israel who would appropriate for themselves the role of Israel and the temple in being a light to the nations. Thus, a gentile mission has its germinal roots in the aims and intentions of Jesus and was developed in a transformed situation by adherents of the early Christian movement.

Dr Wilson examines Jesus' attitude to Gentiles and concludes that not only did he fail to anticipate a historical Gentile mission, but that his eschatological expectations logically disallowed it.

Did Paul urge Christians to engage in mission? What would that have meant in his setting? What should the church be doing now? This essential study examines Paul's letter to the Philippians in its ancient Jewish context, making a convincing case that Paul expected churches to continue the work of spreading the gospel. Published in hardcover by Brill, it is now available as an affordable paperback.

How did a first-generation Jewish messianic movement develop the momentum to become a dominant religious force in the Western world? The essays here first investigate the roots of God's mission and the mission of his people in the Old Testament and Second Temple Judaism, specifically in the Psalms, Isaiah, and Daniel. The contributions then discuss the mission of Jesus, and how it continued into the mission of the Twelve, other Jewish believers (in the Gospels, General Epistles, and Revelation), and finally into Paul's ministry to the Gentiles documented in the book of Acts and his epistles. These essays reach backward into the background of what was to become the Christian mission and forward through the New Testament to the continuing

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Christian mission and missions today. The Library Of New Testament Studies

Walter Kaiser questions the notion that the New Testament represents a deviation from God's supposed intention to save only the Israelites. He argues that--contrary to popular opinion--the older Testament does not reinforce an exclusive redemptive plan. Instead, it emphasizes a common human condition and God's original and continuing concern for all humanity. Kaiser shows that the Israelites' mission was always to actively spread to gentiles the Good News of the promised Messiah. This new edition adds two new chapters, freshens material throughout, expands the bibliography, and includes study questions.

Essay from the year 2014 in the subject Theology - Biblical Theology, Trinity Theological College Perth, course: Theological Themes in Luke-Acts, language: English, abstract: This essay addresses the question: " How does Luke develop his defence of Paul ' s mission to the Gentiles? Can this teach us anything today for our understanding of our practice of cross-cultural mission? " In addressing the aforementioned question, this essay follows various stories and assertions in Luke-Acts that show his (Luke) development of the defence of Paul ' s Gentile mission. The literary and narrative study of the accounts on Peter, the Jerusalem Council and Cornelius, significantly help resolve the imminent and crucial theological and missiological approach to the Gentile mission. Luke develops the Gentile motif, which begins earlier on in the Gospel of Luke through Acts. He is without question setting up a platform for a Gentile mission agenda, even before Paul appears on the scene. Luke systematically addresses the vivid and crucial cosmographic and trans-historical movement of the missio-dei. This paper follows these arguments to see how Luke

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validates and defends Paul ' s mission to the Gentiles. Lessons learnt from Luke ' s validation of the Gentile mission will be applied for present day hermeneutical and cross-cultural missional approach. A conclusion will then be drawn.

Acts is the sequel to Luke's gospel and tells the story of Jesus's followers during the 30 years after his death. It describes how the 12 apostles, formerly Jesus's disciples, spread the message of Christianity throughout the Mediterranean against a background of persecution. With an introduction by P.D. James

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