

## Judio Marginal Meier John P Verbo

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For other people named John Meier, see John Meier (disambiguation). John Paul Meier (born 1942) is an American biblical scholar and Roman Catholic priest. He is author of the series A Marginal Jew: Rethinking the Historical Jesus (5 v.), six other books, and more than 70 articles for peer-reviewed or solicited journals or books.

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~~John P. Meier, a Catholic priest, is professor of New Testament at the University of Notre Dame. He is perhaps the foremost biblical scholar of his generatio...~~

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Como prometí en mi postal anterior paso a comentar –brevemente solo porque la obra es archiconocida– el segundo libro recomendado por James D. G. Dunn para estudiantes, el de John P. Meier, “Un Jesús marginal. Nueva visión del Jesús histórico”, obra aún no concluida del todo (quizás falte la confección de un par de volúmenes).

~~El segundo libro recomendado: “Un Judío Marginal”, de John ...~~

About this Item: VERBO DIVINO, 2020. Condition: Nuevo. John P. Meier se ocupa en este tomo III de Un judío marginal de la decisiva red de relaciones de Jesucristo con grupos e individuos judíos, demasiado a menudo desatendida en trabajos sobre el Jesús histórico.

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A marginal Jew : rethinking the historical Jesus by John P Meier ( Book ) 25 editions published between 1994 and 2007 in English and Undetermined and held by 176 WorldCat member libraries worldwide. The Anchor Bible reference library.

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John r Meier Un judío marginal Nueva visión del Jesús histórico, Tomo III: Compafieros y competidores EDITORIAL VERBO DIVINO Avda. Pamplona, 41 \ 31200 ESTELLA (Navarra) 2003. Editorial Verbo Divino Avenida de Pamplona, 41 31200 Estella (Navarra), España Teléfono: 948 55 65 11

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John P. Meier has 21 books on Goodreads with 2444 ratings. John P. Meier’s most popular book is A Marginal Jew: Rethinking the Historical Jesus, Volume I...

~~Books by John P. Meier (Author of A Marginal Jew)~~

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John P. Meier se ocupa en este tomo III de Un judío marginal de la decisiva red de relaciones de Jesucristo con grupos e individuos judíos, demasiado a menudo desatendida en trabajos sobre el Jesús histórico. Pero, además de poner el énfasis en las relaciones de Jesús, este tomo III está inextricablemente entrelazado con un segundo aspecto clave, que ha sido también pasado por alto en algunas obras modernas sobre el Jesús histórico: la naturaleza esencialmente judía de esas relaciones.

En este tomo IV, Meier aborda un nuevo asunto —las enseñanzas del Jesús histórico concernientes a la Ley mosaica y la moral— con el mismo rigor de que hizo gala en los tomos anteriores. Después de corregir conceptos erróneos respecto a la Ley mosaica en tiempos de Jesús, este volumen se ocupa de las enseñanzas de Jesús sobre importantes materias legales como el divorcio, los juramentos, el sábado, las leyes de pureza y los diversos mandamientos de amor contenidos en los Evangelios. Lo que resulta de la investigación de Meier es el perfil de un complicado judío palestino del siglo primero, que, lejos de intentar abolir la Ley, entró a fondo en debates concernientes a su observancia. Para Meier, sólo teniendo presente esta imagen del Jesús histórico tan interesado en cuestiones de la Torá se puede evitar el común error de construir teología moral cristiana so capa de estudiar «Jesús y la Ley».

Since the late nineteenth century, New Testament scholars have operated on the belief that most, if not all, of the narrative parables in the Synoptic Gospels can be attributed to the historical Jesus. This book challenges that consensus and argues instead that only four parables—those of the Mustard Seed, the Evil Tenants, the Talents, and the Great Supper—can be attributed to the historical Jesus with fair certitude. In this eagerly anticipated fifth volume of *A Marginal Jew*, John Meier approaches this controversial subject with the same rigor and insight that garnered his earlier volumes praise from such publications as the *New York Times* and *Christianity Today*. This seminal volume pushes forward his masterful body of work in his ongoing quest for the historical Jesus.

*Companions and Competitors* is the third volume of John Meier's monumental series, *A Marginal Jew: Rethinking the Historical Jesus*. A detailed and critical treatment of all the main questions surrounding the historical Jesus, *A Marginal Jew* serves as a healthy antidote to the many superficial and trendy treatments of Jesus that have flooded the market. Volume 1 laid out the method to be used in pursuing a critical quest for the historical Jesus and sketched his cultural, political, and familial background. Volume 2 focused on John the Baptist; Jesus' message of the kingdom of God; and his startling deeds, believed by himself and his followers to be miracles. Volume 3 widens the spotlight from Jesus himself to the various groups around him, including his followers (the crowds, disciples, the circle of the Twelve) and his competitors (the Pharisees, the Sadducees, the Essenes and Qumranites, the Samaritans, the scribes, the Herodians, and the Zealots). In the process, important insights into how Jesus contoured his ministry emerge. Contrary to the popular idea that he was some egalitarian Cynic philosopher with no concern for structures, Jesus clearly provided his movement with shape and structure. His followers roughly comprised three concentric circles. In the outer circle were the curious crowds who came and went. In the middle circle were disciples whom Jesus himself chose to share his journeys. The innermost circle was made up of the Twelve, i.e. twelve disciples whom Jesus selected to symbolize and begin the great regathering of the twelve tribes of Israel in the end time. Jesus made sure that the disciples in his movement were marked off by distinctive behavior and prayer. His movement was anything but an amorphous egalitarian mob. One reason why Jesus was so intent on creating structures and identity badges was that he was consciously competing against rival religious and political movements, all vying for influence. Jesus presented one vision of what it meant to be Israel. The Pharisees, Sadducees, Essenes, etc., all offered sharply contrasting visions for Israel to preserve its identity and fulfill its destiny. Perhaps the greatest mistake of some recent portraits of the historical Jesus, notably that of the Jesus Seminar, has been to downplay the Jewish nature of Jesus in favor of a vaguer and sometimes dubious setting in Greco-Roman culture. In the face of such distortions this volume hammers home the oft-mentioned but rarely fathomed slogan "Jesus the Jew."

Desde finales del siglo XIX, un gran número de estudiosos del Nuevo Testamento ha trabajado con la creencia de que, si no todas, la mayor parte de parábolas de los evangelios sinópticos son atribuibles al Jesús de la historia. En este quinto John Meier cuestiona ese concesos y defiende mediante una sólida argumentación que solo cuatro parábolas (El grano de mostaza, Los viñadores perverso, Los talentos y La gran cena) pueden ser asignadas al Jesús de la historia. El profesor Meier aborda el controvertido tema de las parábolas con el mismo rigor y la misma penetración que le granjearon elogios en los anteriores volúmenes de "Un judío marginal". Con este tomo trascendental, el autor enriquece todavía más su magistral obra y da un paso ingente en su continua búsqueda del Jesús histórico.

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