

Kyrios

Dēmētrēs Kampourakēs

Kyrios Christos Wilhelm Bousset, 2013 In *Kyrios Christos*, Wilhelm Bousset argues that the Hellenistic Church's declaration of Jesus as Lord is a transformation of the pre-Christian Judaic community's understanding of Jesus as the Son of Man. This unique distinction between the primitive Palestinian community and Hellenistic Christianity reveals how the earliest Christian beliefs were informed by existing religious influences. A well-known classic, *Kyrios Christos* defined the research agenda for nearly a century concerning the belief in Jesus as Lord and Christ from the New Testament through Irenaeus and his contemporaries. Bousset's landmark, with a new introduction by Larry Hurtado, is now made available for a new generation of students and scholars seeking to delve further into the ancient world of the early Christians.

Early Narrative Christology Christopher Kavin Rowe, 2006 Despite the striking frequency with which the Greek word *kyrios*, Lord, occurs in Luke's Gospel, this study is the first comprehensive analysis of Luke's use of this word. The analysis follows the use of *kyrios* in the Gospel from beginning to end in order to trace narratively the complex and deliberate development of Jesus' identity as Lord. Detailed attention to Luke's narrative artistry and his use of Mark demonstrates that Luke has a nuanced and sophisticated christology centered on Jesus' identity as Lord.

The Lord of the Gospel of John Paul C.J. Riley, 2019-01-14 In the Gospel of John, one aspect of Jesus' divinity is his lordship. Paul C.J. Riley examines Jesus' lordship through the use of one Christological title, *kyrios*, a word which can be translated as Lord, master, owner or sir. Because *kyrios* is often used by characters in the narrative, Riley considers it from a narrative perspective. As a result, the first question he examines is how *kyrios* functions. In addition, due to textual variation for some occurrences of *kyrios*, the next question addressed is where *kyrios* is. From a firm narrative and textual foundation, the final question the author asks is what *kyrios* means. The answers to these three questions provide a comprehensive understanding of Jesus' divine lordship in the Gospel of John.

Jesus Kyrios A. van de Beek, 2002*

Theology of the New Testament Georg Strecker, 2000 Contents are the theological conceptions of the authors of the New Testament, considered from systematic viewpoints, in the following sequence: Paul, the synoptics (Jesus, the saying-source), the Johannine literature (including the Apocalypse of John), the deutero-Pauline writings, the catholic epistles.

O talantouchos kyrios Riplei Patricia Highsmith, Ephe Phyda, 1986

Ho kyrios diavolos prospherei taxidi Dēmētrēs Kampourakēs, 2005

Stewardship and the Kingdom of God Dennis J. Ireland, 2014-10-21 The parable of the unjust steward in Luke 16:1-13 is a unity which teaches faithful stewardship of material possession against an eschatological backdrop. This interpretation is confirmed by examination of the pericope itself and progressively wider levels of context within Luke's Gospel. Chapter one provides a history of recent interpretations of the parable (nineteenth and twentieth centuries) as background for the ensuing study. Detailed exegesis of Luke 16:1-13 itself is found in chapter two. The investigation is broadened in chapter three to include the immediate and broader literary contexts (Luke 15-16 and 9:51-19:44, respectively). Chapter four examines the theological context, in particular the themes of riches and poverty and the

kingdom of God. Chapter five summarizes the major conclusions of the book. The book is a thorough summary of the literature on the parable, the central section, and the themes of riches and poverty and eschatology in the third Gospel.

The Oxford Handbook of the Book of Revelation Craig Koester, 2020-06-12 The Book of Revelation holds a special fascination for both scholars and the general public. The book has generated widely differing interpretations, yet Revelation has surprisingly not been the focus of many single-volume reference works. The Oxford Handbook of the Book of Revelation fills a need in the study of this controversial book. Thirty essays by leading scholars from around the world orient readers to the major currents in the study of Revelation. Divided into five sections-Literary Features, Social Setting, Theology and Ethics, History of Reception and Influence, and Currents in Interpretation-the essays identify the major lines of interpretation that have shaped discussion of these topics, and then work through the aspects of those topics that are most significant and hold greatest promise for future research.

The Law of Ancient Athens David Phillips, 2013-10-14 The Law of Ancient Athens contains the principal literary and epigraphical sources, in English, for Athenian law in the Archaic and Classical periods, from the first known historical trial (late seventh century) to the fall of the democracy in 322 BCE. This accessible and important volume is designed for teachers, students, and general readers interested in the ancient Greek world, the history of law, and the history of democracy, an Athenian invention during this period. Offering a comprehensive treatment of Athenian law, it assumes no prior knowledge of the subject and is organized in user-friendly fashion, progressing from the person to the family to property and obligations to the gods and to the state. David D. Phillips has translated all sources into English, and he has added significant introductory and explanatory material. Topics covered in the book include homicide and wounding; theft; marriage, children, and inheritance; citizenship; contracts and commerce; impiety; treason and other offenses against the state; and sexual offenses including rape and prostitution. The volume's unique feature is its presentation of the actual primary sources for Athenian laws, with many key or disputed terms rendered in transliterated Greek. The translated sources, together with the topical introductions, notes, and references, will facilitate both research in the field and the teaching of increasingly popular courses on Athenian law and law in the ancient world.

The Self in Understanding and Treating Psychological Disorders Michael Kyrios, Richard Moulding, Guy Doron, Maja Nedeljkovic, 2016-03-10 A unique exploration of how the 'self' influences psychopathology, psychotherapy, emphasizing the need to integrate self-constructs into evidence-based conceptual models.

The Second Epistle to the Corinthians Paul Barnett, 1997-04-17 This statement reflects the underlying purpose of The New International Commentary on the New Testament. Begun in the late 1940s by an international team of New Testament scholars, the NICNT series has become recognized by pastors, students, and scholars alike as a critical yet orthodox commentary marked by solid biblical scholarship within the evangelical Protestant tradition. While based on a thorough study of the Greek text, the commentary introductions and expositions contain a minimum of Greek references. The NICNT authors evaluate

significant textual problems and take into account the most important exegetical literature. More technical aspects – such as grammatical, textual, and historical problems – are dealt with in footnotes, special notes, and appendixes. Under the general editorship of three outstanding New Testament scholars – first Ned Stonehouse (Westminster Theological Seminary, Philadelphia), then F. F. Bruce (University of Manchester, England), and now Gordon D. Fee (Regent College, Vancouver, British Columbia) – the NICNT series has continued to develop over the years. In order to keep the commentary “new” and conversant with contemporary scholarship, the NICNT volumes have been – and will be – revised or replaced as necessary. The newer NICNT volumes in particular take into account the role of recent rhetorical and sociological inquiry in elucidating the meaning of the text, and they also exhibit concern for the theology and application of the text. As the NICNT series is ever brought up to date, it will continue to find ongoing usefulness as an established guide to the New Testament text.

O kyrios oultramer Eugenia Phakinou, 1992

(Yehovah) G Parke-Taylor, 1975-10 Biblical tradition asserts that the revelation of God to Moses in the burning bush involved also a declaration of the divine name, the Tet (represented by the letters Y, H, W, H), and its meaning. There are indications that the divine name was known prior to the time of Moses, although ultimate questions of origin and precise meaning are shrouded in obscurity. IN fact, even the exact pronunciation of the name (usually pronounced YAHWEH) is by no means certain. The author of *The Divine Name in the Bible* surveys the immense literature on this subject, and traces the use of various names for deity in Israel from patriarchal times onwards, with special attention to the significance of the Tetragrammaton, which in course of time, became the name by which the God of Israel was known. Various aspects of the theological meaning of the name in the Old Testament writings are explored. The Dead Sea Scrolls, the Jewish Talmudic literature, and later mystical writings are also examined. The translators of the Old Testament into Greek used *Kyrios* as the equivalent for YHWH - with implications for the New Testament understanding of the person of Jesus Christ, reflected also in subsequent Christological formulations.

O kyrios chazulēs Roger Hargreaves, 1998

Lived Religion in the Ancient Mediterranean World Valentino Gasparini, Maik Patzelt, Rubina Raja, Anna-Katharina Rieger, Jörg Rüpke, Emiliano Urciuoli, 2020-04-06 The Lived Ancient Religion project has radically changed perspectives on ancient religions and their supposedly personal or public character. This volume applies and further develops these methodological tools, new perspectives and new questions. The religious transformations of the Roman Imperial period appear in new light and more nuances by comparative confrontation and the integration of many disciplines. The contributions are written by specialists from a variety of disciplinary contexts (Jewish Studies, Theology, Classics, Early Christian Studies) dealing with the history of religion of the Mediterranean, West-Asian, and European area from the (late) Hellenistic period to the (early) Middle Ages and shaped by their intensive exchange. From the point of view of their respective fields of research, the contributors engage with discourses on agency, embodiment, appropriation and experience. They present innovative research in four fields also of theoretical debate, which are “Experiencing the Religious”, “Switching the Code”, „A Thing Called Body“ and “Commemorating the Moment”.

Christ's Enthronement at God's Right Hand and Its Greco-Roman Cultural Context D. Clint Burnett, 2021-01-18 Given the dearth of non-messianic interpretations of Psalm 110:1 in non-Christian Second Temple Jewish texts, why did it become such a widely used messianic proof-text in the New Testament and early Christianity? Previous attempts to answer this question have focused on why the earliest Christians first began to use Ps 110:1. The result is that these proposals do not provide an adequate explanation for why first century Christians living in the Greek East employed the verse and also applied it to Jesus's exaltation. I contend that two Greco-Roman politico-religious practices, royal and imperial temple and throne sharing—which were cross-cultural rewards that Greco-Roman communities bestowed on beneficent, pious, and divinely approved rulers—contributed to the widespread use of Ps 110:1 in earliest Christianity. This means that the earliest Christians interpreted Jesus's heavenly session as messianic and thus political, as well as religious, in nature.

A Case for the Divinity of Jesus Dean L. Overman, 2009 Whether Jesus was really the Son of God or not is a central question for Christians—and one that has provoked heated debate since the time of Jesus' birth. Dean L. Overman examines the earliest Christian records to build a compelling case for the divinity of Jesus. Addressing questions raised by books such as Bart Ehrman's *Misquoting Jesus* and Elaine Pagels' *The Gnostic Gospels*, Overman builds a carefully reasoned case for Jesus truly being the Son of God.

Jesus and YHWH-Texts in the Synoptic Gospels Scott Brazil, 2024-02-21 Scott Brazil examines the frequent practice of applying Old Testament YHWH-texts to Jesus in the Synoptic Gospels. He argues that this YHWH-text phenomenon evidences a high Christology in the primitive church that traces back to Jesus himself. He thus finds in this Synoptic practice a stinging contradiction against the modern critical theory that a high Christology took many decades to develop in the early church and exists only in John among the canonical Gospels. Brazil surveys the Synoptic Gospels in canonical order, exegeting dozens of passages in which OT texts originally referring to YHWH are either clearly or most probably applied to Jesus. He observes the frequency, diversity, and ubiquity of the practice, as well as its wide range of OT source material and its parallel to the NT practice of applying OT messianic texts to Jesus. And from the data he offers several ramifications, including the early deliberate employment of YHWH-texts to Jesus, the likelihood that Jesus is the source of the practice, the high Christology of the Synoptics, and the redemptive-historical metanarrative that Jesus is the divine interpreter and central figure of the Jewish Scriptures. Ultimately, Brazil argues that understanding the prolific application of OT YHWH-texts to Jesus in the Synoptic Gospels cannot be neglected without truncating genuine NT Christology.

The Study of the New Testament Antonio Piñero, Jesus Peláez, 2019-11-26 The most thorough grounding available in the various disciplines of NT study, this is an invaluable tool for students, scholars and other serious readers of the earliest Christian writings. With a full survey of scholarship on each topic, in 600 packed pages the volume gives a reliable, in-depth presentation of: the history of interpretation – the NT canon – text criticism – the language of the NT – the historical and literary context – methods and approaches.

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Kyrios Introduction

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