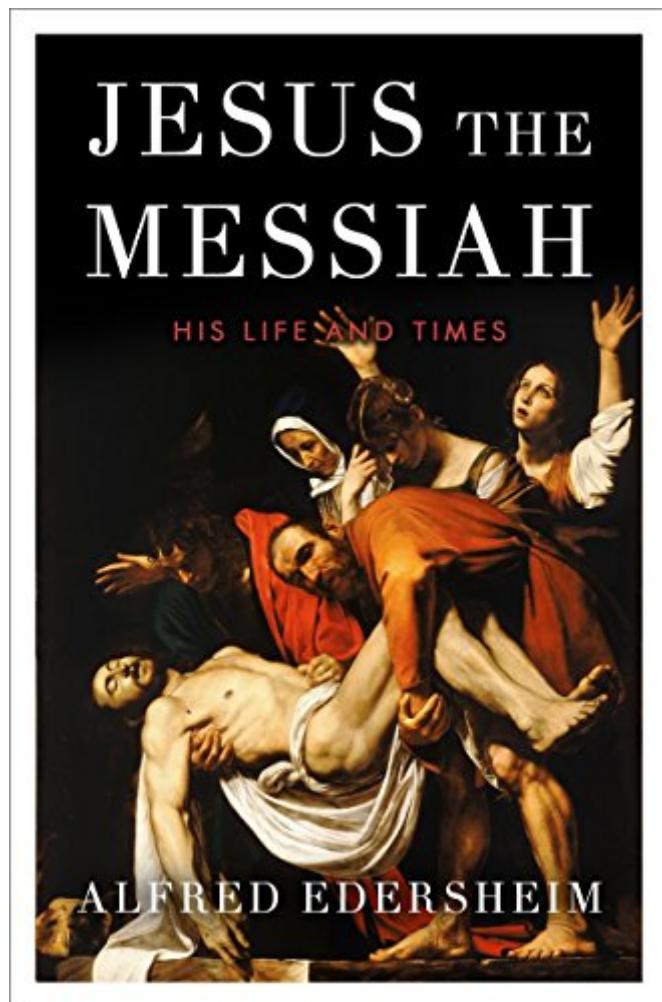


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# Life And Times Of Jesus The Messiah



## Synopsis

One of the most important, detailed works of history on the most important event in our history. The face of global politics, society, law, and belief changed irrevocably when Jesus of Nazareth was crucified. Through vivid, thoroughly painted historical research, you are invited to walk down the dusty streets of ancient Palestine, enter the dwellings, the Temple and the Synagogue, visit the Academy, market-place and workshops, associate with the locals in familiar discourse and discover the world that bore Jesus, and the world that decided to kill him. Across five books Edersheim attempts, with unflinching resolve, to construct a fresh, independent and impartial investigation into the historical development of philosophy and religion 2,000 years ago which bore the seeds of Christianity, and yet which was irreconcilably antagonistic to it. By analysing the leading figures of Church and State in Palestine, their views, teaching, pursuits, and aims; popular opinion, proverbs, customs and daily life, Edersheim hopes to produce a richer and clearer understanding of the life of 'Him Who is the Life of all our life.' A consideration of each passage from the gospels produces an informal commentary on the scripture, dismantling interpretations of previous scholars' whose evidence lacked context and was biased and fractured. Edersheim feels that as we transport ourselves into this historical scene, the Gospels become real; the people populating its pages become recognisable, speaking and acting how you would expect them to act, the scenarios and dramas playing out as products of a greater environment. Seven years of continual and earnest labour enabled Edersheim to construct, not only the frame in which to set the picture of Christ, but the very background of the picture itself. 'And now I part from this book with thankfulness to Almighty God for sparing me to complete it, with lingering regret that the task is ended...' Alfred Edersheim (7 March 1825 – 16 March 1889) was a Jewish convert to Christianity and a Biblical scholar. Born in Vienna, he was educated in the Talmud, Torah and Rabbinical languages, entering the University of Vienna in 1841. He emigrated to Hungary, becoming a teacher of languages before converting to Christianity, studying theology at Edinburgh's New College and the University of Berlin. In 1846 Alfred married and entered the ministry in the Free Church of Scotland. In 1875 he was ordained into the Church of England and was Curate of the Abbey Church, giving lectures on Judaism and Christianity at the University of Oxford. Edersheim died at Menton, France, on 16 March 1889. For details of other books published by Albion Press go to the website at [www.albionpress.co.uk](http://www.albionpress.co.uk). Albion Press is an imprint of Endeavour Press, the UK's leading independent digital publisher. For more information on our titles please sign up to our newsletter at [www.endeavourpress.com](http://www.endeavourpress.com). Each week you will receive updates on free and discounted ebooks. Follow us on Twitter: @EndeavourPress and on Facebook via <http://on.fb.me/1HweQV7>. We are

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## Book Information

File Size: 4177 KB

Print Length: 740 pages

Publisher: Albion Press (May 12, 2016)

Publication Date: May 12, 2016

Sold by: Digital Services LLC

Language: English

ASIN: B01FN7W3YA

Text-to-Speech: Enabled

X-Ray: Not Enabled

Word Wise: Enabled

Lending: Not Enabled

Enhanced Typesetting: Enabled

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## Customer Reviews

The author did copious research for this book. I have learned so many things that I had never considered before concerning the culture of the time of Jesus on this earth: 1. There was a strong Greek influence in Jerusalem at the time of Jesus and that their philosophical reasoning greatly affected the rabbinic society and therefore the scriptures were interpreted in two ways--the original way which was in a more literal sense allowing scripture to explain itself and then the hellenistic approach which sought a deeper allegorical way of interpretation which led to a more opinionated interpretation. 2. The rabbinic ideal of the reason for a coming Messiah was completely contrary to what Jesus the Messiah actually came for, hence the Jews did not recognize Jesus as the True Messiah because He didn't fulfill their ideals of one. Jesus said that I come to seek and save the lost, He came in peace. The Jews were looking for a Nationalistic Messiah, one to get them out from under the oppression of Rome. By the way, Satan intends on producing in these end times a

nationalistic Messiah, the anti-christ who will claim to relieve the immediate and earthly problems of the world.3. The jews also had no concept of forgiveness of sins free and unconditional by God. Repentance for them meant to turn away from whatever sin that the person was committing. Repentance was works oriented , but Jesus offered a two fold deal: Jesus welcomed people to the Kingdom of God and forgave them of their sins...this concept was unheard of before His appearance and therefore contrary to rabbinical teaching.these are just a few things that i learned...there are many many more in this volume. the bottom line is that Jesus came and preached a whole new religion to the people.

Alfred Edersheim (1825-1889) was a Jewish convert to Christianity at age 19, and wrote other books (noted particularly for their explanation of Jewish history/customs) such as Bible History: Old Testament, The Temple, Sketches of Jewish Social Life, etc. He wrote in the Preface to this 1883 book, "The title of this book must not be understood as implying any pretence on my part to write a 'Life of Christ' in the strict sense... the materials for it do not exist... since Jesus of Nazareth was a Jew... it was absolutely necessary to view that Life and Teaching in all its surroundings of place, society, popular life, and intellectual or religious development... such a full portraiture of Jewish life, society, and thinking ... furnishes alike a vindication and an illustration of the Gospel narratives." (Pg. xi-xii)He states, "It was neither at the feet of Gamaliel, nor yet of Jewish Hellenism, that Saul of Tarsus learned the doctrine of original sin. The statement that as in Adam all spiritually died, so in Messiah all should be made alive, finds absolutely no parallel in Jewish writings. What may be called the starting point of Christian theology... is entirely unknown to Rabbinical Judaism." (Pg.

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