The purpose of this essay is to analyze early Christian worship and its Jewish background, anticipating useful information for our modern church worship. This study concerns the relationship between early Christian worship and Jewish worship, and deals with the similarities and differences in both. Accordingly, the essay deals primarily with the structures and figures of the worship delineated in the early writings.

The Jewish worship passed on to Christianity its forms of corporate service such as reading Scriptures, prayers of psalms, giving an exposition on prophetic books, etc. It is difficult to say that early Christians followed bodily form and exact order of worship to which they were accustomed in the synagogue. However, it is certain that many factors found in early Christian worship were not totally different from those in synagogue worship. Furthermore, they developed a variety of order and structure on the basis of the abundant and rich Jewish tradition that had been passed down by their forefathers. The tradition of table fellowship in the New Testament and the early Christianity that included the common meal, the tables of five thousand and four thousand people in the fields, the Last Supper, and the love feast, offered diverse meanings for the early Christian communities, which were distinguished from the traditional Jewish table fellowship. The essay suggests that the table fellowship in the early church contained the five meanings and functions: 1) Remembrance, 2) Reflection, 3) Resolution, 4) Rehabilitation, 5) Rehearsal.

초록

Introduction

Transferred Structure

Transformed Meaning

Jewish Passover

Christian Eucharist

Conclusion

BIBLIOGRAPHY

ABSTRACTS
Worship and the Question of Jewish Monotheism in the Greco-Roman Era. (pp. 23-37). Before we can determine whether various early Christian writings fit within Jewish monotheism as it was understood and practiced in the Greco-Roman period, we must determine whether and to what extent Judaism was in fact a monotheistic faith, and whether there was a unity or diversity of views on the matter. Rather than simply move directly into the evidence regarding the Roman era, it is crucial that we begin earlier, with a review of the evidence that Judaism was recognized by others in the Hellenistic age a Jewish Worship, Pagan Symbols, Zodiac mosaics in ancient synagogues. Walter Zanger May 27, 2020 54 Comments 18066 views Share. Many of the symbols included in the uppermost mosaic panel reaffirmed the Jewish nature of the synagogue at Beth Alpha: the Ark of the Covenant at the center (aron kodesh), eternal light (ner tamid), two seven-branched candelabra (menorot; plural, menorah), palm frond (lulav), citron (etrog), and an incense shovel (mahta). From these items it takes the type name of a synagogue

A Response to Dong Joo Kim/Seok Jae Jeon

참고문헌 (20)


로그인하시고 참고문헌 전체를 확인해 보세요.

이 논문을 인용한 논문 (0)

함께 이용한 논문 (0)

추천 논문 (5)

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리뷰 (0)

첫 리뷰를 남겨주세요.

리뷰 작성하기

DBpia 소개 | 이용약관 | 개인정보처리방침 | 계정문의 | 트라이얼신청

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The early Church in fact absolutely prohibited the making of zodiacs, and there is not one zodiac mosaic in a church that dates before the Middle Ages, and very few even then. The zodiac/horoscope perception is the antithesis and enemy of monotheistic religion. Before we can determine whether various early Christian writings fit within Jewish monotheism as it was understood and practiced in the Greco-Roman period, we must determine whether and to what extent Judaism was in fact a monotheistic faith, and whether there was a unity or diversity of views on the matter. Rather than simply move directly into the evidence regarding the Roman era, it is crucial that we begin earlier, with a review of the evidence that Judaism was recognized by others in the Hellenistic age. Many of the symbols included in the uppermost mosaic panel reaffirmed the Jewish nature of the synagogue at Beth Alpha: the Ark of the Covenant at the center (aron kodesh), eternal light (ner tamid), two seven-branched candelabra (menorot; plural, menorah), palm frond (lulav), citron (etrog), and an incense shovel (mahta). From these items it takes the type name of a synagogue panel. The early Church in fact absolutely prohibited the making of zodiacs, and there is not one zodiac mosaic in a church that dates before the Middle Ages, and very few even then. The zodiac/horoscope perception is the antithesis and enemy of monotheistic religion.