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The Ascents of James (Greek: Anabathmoi Iacobou) is the title of a lost work briefly described in a heresiology known as the Panarion (30.16.6-9), by Epiphanius of Salamis; it was used as a source for a polemic against a Jewish Christian sect known as the Ebionites.

~~Ascents of James - Wikipedia~~

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Song of Ascents is a title given to fifteen of the Psalms, 120–134
(119–133 in the Septuagint and the Vulgate), each starting with the
superscription Shir Hama'aloth (שִׁיר הַמַּאֲלוֹת šîr ha-ma'ălōt, meaning
"Song of the Ascents"), or, in the case of Psalm 121, Shir
Lama'aloth (שִׁיר לַמַּאֲלוֹת šîr la-ma'ălōt, "a song regarding ascents").

~~Song of Ascents — Wikipedia~~

Translations of the Latin and Syriac versions of the Ascents of
James. English rendition of the passages from book 1 of the Latin
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The Ascents of James, History and Theology of. a Jewish Christian Community. Scholars Press. Reviewed by Robert M. Price. In this comprehensive dissertation, van Voorst embarks on a history of the source criticism of the Pseudo-Clementines, detailing previous suggestions as to the existence and extent of possible Jewish-Christian source documents beneath the surface of what now appear as a pair of versions of a Hellenistic Christian picaresque novel.

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'The Ascent of James' is not so much history as it is the accepted legends of the second century "Jewish Christians" based on earlier documents of the community and oral tradition. It is fact mixed with interpretation, socialization and conflation; much of which this book clarifies.

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Brings James out of the shadows to show the important role he played in the beginnings of Christianity.

PREFACE. THE Author of this very practical treatise on Scotch

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Loch-fishing desires clearly that it may be of use to all who had it. He does not pretend to have written anything new, but to have attempted to put what he has to say in as readable a form as possible. Everything in the way of the history and habits of fish has been studiously avoided, and technicalities have been used as sparingly as possible. The writing of this book has afforded him pleasure in his leisure moments, and that pleasure would be much increased if he knew that the perusal of it would create any bond of sympathy between himself and the angling community in general. This section is interleaved with blank sheets for the readers notes. The Author need hardly say that any suggestions addressed to the case of the publishers, will meet with consideration in a future edition. We do not pretend to write or enlarge upon a new subject. Much has been said and written-and well said and written too on the art of fishing but loch-fishing has been rather looked upon as a second-rate performance, and to dispel this idea is one of the objects for which this present treatise has been written. Far be it from us to say anything against fishing, lawfully practised in any form but many pent up in our large towns will bear us out when we say that, on the whole, a days loch-fishing is the most convenient. One great matter is, that the loch-fisher is dependent on nothing but enough wind to curl the water, -and on a large loch it is very seldom that a dead calm prevails all day, -and can make his arrangements for a day, weeks beforehand whereas the stream-fisher is dependent for a good take on the state of the water and however pleasant and easy it may be for one living near the banks of a good trout stream or river, it is quite another matter to arrange for a days river-fishing, if one is looking forward to a holiday at a date some weeks ahead. Providence may favour the expectant angler with a good day, and the water in order but experience has taught most of us that the good days are in the minority, and that, as is the case with our rapid running streams, -such as many of our northern streams are, -the water is either too large or too small, unless, as previously remarked, you live near at hand, and can catch it at its best. A

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common belief in regard to loch-fishing is, that the tyro and the experienced angler have nearly the same chance in fishing, -the one from the stern and the other from the bow of the same boat. Of all the absurd beliefs as to loch-fishing, this is one of the most absurd. Try it. Give the tyro either end of the boat he likes give him a cast of ally flies he may fancy, or even a cast similar to those which a crack may be using and if he catches one for every three the other has, he may consider himself very lucky. Of course there are lochs where the fish are not abundant, and a beginner may come across as many as an older fisher but we speak of lochs where there are fish to be caught, and where each has a fair chance. Again, it is said that the boatman has as much to do with catching trout in a loch as the angler. Well, we dont deny that. In an untried loch it is necessary to have the guidance of a good boatman but the same argument holds good as to stream-fishing...

The Book of Martyrs by John Foxe written in the 16th century has long been the go-to source for studying the lives and martyrdom of the apostles. Whilst other scholars have written individual treatments on the more prominent apostles such as Peter, Paul, John, and James, there is little published information on the other apostles. In *The Fate of the Apostles*, Sean McDowell offers a comprehensive, reasoned, historical analysis of the fate of the twelve disciples of Jesus along with the apostles Paul, and James. McDowell assesses the evidence for each apostle's martyrdom as well as determining its significance to the reliability of their testimony. The question of the fate of the apostles also gets to the heart of the reliability of the kerygma: did the apostles really believe Jesus appeared to them after his death, or did they fabricate the entire story? How reliable are the resurrection accounts? The willingness of the apostles to die for their faith is a popular argument in resurrection studies and McDowell offers insightful scholarly analysis of this argument to break new ground within the spheres of New Testament studies, Church History, and apologetics.

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In this meticulously researched study, David C. Sim reconstructs the Matthean community at the time the Gospel was written and traces its full history. Dr. Sim demonstrates that the Matthean community should be located in Antioch in the late first century, and he argues that the history of this community can only be understood in the context of the factionalism of the early Christian movement. He identifies two distinctive and opposing Christian perspectives: the first represented by the Jerusalem church and the Matthean community, which maintained that the Christian message must be preached within the context of Judaism; and the second represented by Paul and the Pauline communities, in which Christians were not expected to observe the Jewish law. Dr. Sim reconstructs not only the conflict between Matthew's Christian Jewish community and the Pauline churches, but also its further conflicts with the Jewish and Gentile worlds in the aftermath of the Jewish war.

The aim of this book is to challenge the common view that the epistle of James is a late Hellenistic Wisdom document that has little importance for our understanding of earliest Christianity. The author undertakes two main projects: first, an examination of the various assumptions about date, setting and content that have influenced how the letter of James has been interpreted; and second, a re-reading of the letter that seeks to uncover the special character of the epistle by stressing the fusion of its eschatological framework with its ethical instruction. The literary, cultural, and social contextualization of James that emerges sheds new light on this often neglected text and its place in early Christianity.

While the Christian tradition has subordinated John the Baptist to Jesus of Nazareth, John himself would likely have disagreed with that ranking. In this eye-opening new book, *John the Baptist in History and Theology*, Joel Marcus makes a powerful case that John

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saw himself, not Jesus, as the proclaimer and initiator of the kingdom of God and his own ministry as the center of God's saving action in history. Although the Fourth Gospel has the Baptist saying, "He must increase, but I must decrease," Marcus contends that this and other biblical and extrabiblical evidence reveal a continuing competition between the two men that early Christians sought to muffle. Like Jesus, John was an apocalyptic prophet who looked forward to the imminent end of the world and the establishment of God's rule on earth. Originally a member of the Dead Sea Sect, an apocalyptic community within Judaism, John broke with the group over his growing conviction that he himself was Elijah, the end-time prophet who would inaugurate God's kingdom on earth. Through his ministry of baptism, he ushered all who came to him—Jews and non-Jews alike—into this dawning new age. Jesus began his career as a follower of the Baptist, but, like other successor figures in religious history, he parted ways from his predecessor as he became convinced of his own centrality in God's purposes. Meanwhile John's mass following and apocalyptic message became political threats to Herod Antipas, who had John executed to abort any revolutionary movement. Based on close critical-historical readings of early texts—including the accounts of John in the Gospels and in Josephus's *Antiquities*—as well as parallels from later religious movements, *John the Baptist in History and Theology* situates the Baptist within Second Temple Judaism and compares him to other apocalyptic thinkers from ancient and modern times. It concludes with thoughtful reflections on how its revisionist interpretations might be incorporated into the Christian faith.

This volume, a part of the New Testament Library series, surveys the scholarly work that has been done concerning the book of John. J. Louis Martyn also provides his own reading of the forth Gospel. The New Testament Library offers authoritative commentary on every book and major aspect of the New Testament, as well as

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