



Dr. J. Brian Tucker

Professor. Author. Speaker.

My goal in teaching is to train students to not be like me, but to find what God's unique gift is for them. To help them become equipped and more effect in their unique approach to ministry in life.

- Social identity formation
- Greek and biblical languages
- Pauline studies and soteriology
- Exegetical Theology
- Pastoral studies
- Communicating biblical truth
- Apostolic Judaism and constitutions
- Spiritual formation and discipleship
- Ministry leadership

Recent Publications



“The Jerusalem Collection, Economic Inequality, and Human Flourishing: Is Paul's Concern the Redistribution of Wealth, or a Relationship of Mutuality (or Both)?”
J. Brian Tucker, Moody Theological Seminary



Biography

Dr. J. Brian Tucker is from Tennessee, but spent most of his life in between southeast Michigan and Ohio. He met his wife, Amber, while studying at Lee University. They were married in 1988 and now have four daughters, Ashley, Alexandria, Annaliese and Abigail. He received his Bachelors of Science from Lee College, his Masters from Liberty University, his M. Div. from Michigan Theological Seminary, his D.Min. from Michigan Theological Seminary, and his Ph.D. from the University of Wales, Lampeter. Starting out his career as a youth pastor in Ohio... [Read more >](#)





About

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Starting out his career as a youth pastor in Ohio, Dr. Tucker had many stops along his journey. From leading various evangelical churches from the pulpit, he also dedicated his musical talents to the church in the form of a worship pastor as well. Eventually, he made the career transition into teaching, so he could have a greater impact in the lives of those he spoke to. “When you're a pastor, you're communicating information that gets them through the week. When you're a teacher, you're communicating information that gets them through their life.”

Some of Dr. Tucker's favorite things include European League soccer, science fiction television, especially *Doctor Who*, and both playing and listening to jazz music.

His primary studies have been on social identity and how it relates to our relationship with Christ. Recent works of his include publishing the *T&T Clark Handbook to Social Identity in the New Testament*. His current role at Moody Theological Seminary is the program head for the Master of Divinity, as well as the Academic Dean of New Testament. He is an active member of many groups, including: Honorary Research Fellow, University of Wales, Trinity Saint David, Society of Biblical Literature, Chicago Society of Biblical Research, Institute for Biblical Research, and Evangelical Theological Society.





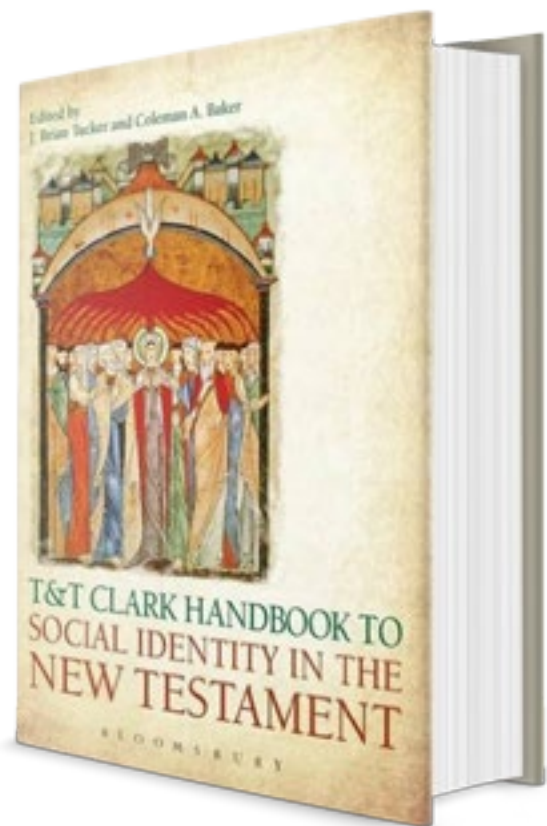
Work

As an active member of many societies and an intellectual, Dr. Tucker is constantly reviewing his peers’ books and publishing works. His recent books have all centered around his main passion, social identity and Christ. His writings are often published in a variety of journals, including *The Journal of Ministry and Theology*, *Journal of Beliefs and Values*, and *The Journal of Providence College and Seminary*.

In the fall of 2016, Dr. Tucker will be on sabbatical from the Seminary and working dutifully on his next book, due for publication in late-2017. In preparation for this time, Dr. Tucker will be traveling to Rome, Greece and Scotland over the summer of 2016 teaching and writing.

For more information about Dr. Tucker’s upcoming plans or questions about what you have read of his writings, please reach out with the *contact page*.

Books



T&T Clark Handbook to Social Identity in the New Testament

Editors: J. Brian Tucker,
Coleman A. Baker

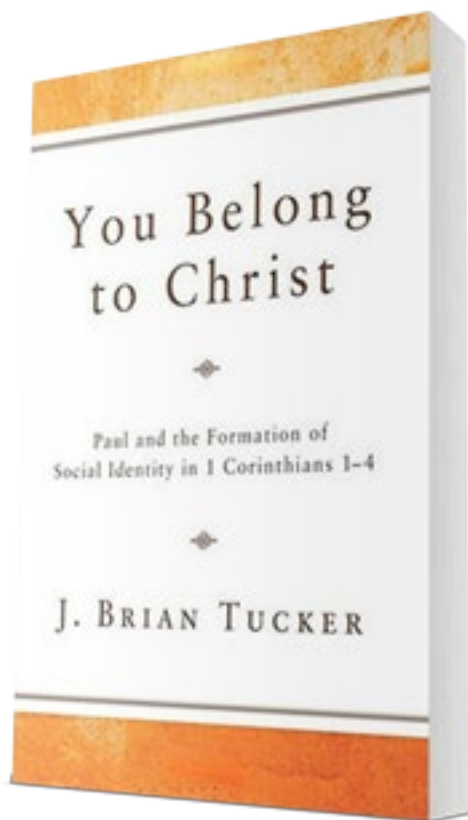
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*Remain in Your Calling:
Paul and the
Continuation of Social
Identities in 1 Corinthians*

Author: J. Brian Tucker

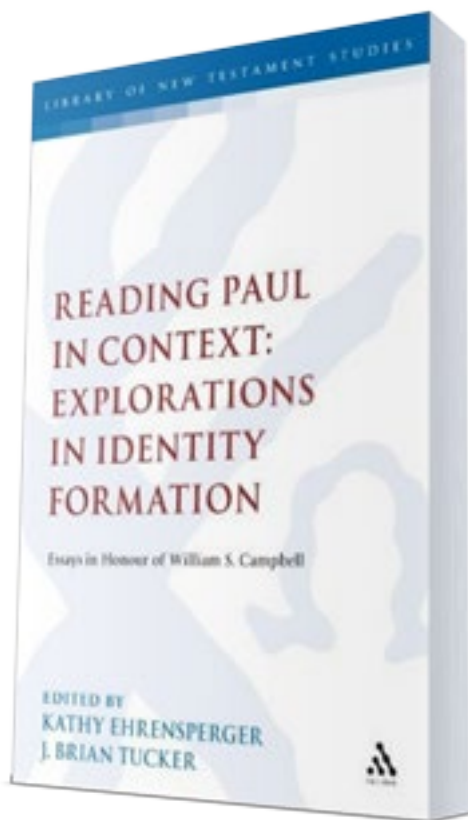
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*You Belong to Christ:
Paul and the Formation
of Social Identity in 1
Corinthians 1-4*

Author: J. Brian Tucker

View on Amazon



*Reading Paul in Context:
Explorations in Identity
Formation*

Editors: Kathy Ehrensperger,
J. Brian Tucker

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Journal Articles



“The Jerusalem Collection, Economic Inequality, and Human Flourishing: Is Paul's Concern the Redistribution of Wealth, or a Relationship of Mutuality (or Both)?”
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Blog

Review of ‘Paul within Judaism’

Monday, June 22, 2015

Nanos, Mark D. and Magnus Zetterholm, editors. *Paul within Judaism: Restoring the First-Century Context of the Apostle*. Minneapolis: Fortress, 2015. x + 350 pp. £25.99 (paperback), ISBN 978-1451470031.

What happens if interpreters do not assume that Paul left Judaism for Christianity? In the wake of the last thirty years of NT scholarship that focused on a more historically accurate understanding of Jewish patterns of life in the first century, Pauline scholars specifically have made steps forward in recovering a more contextually appropriate apostle Paul. However, many scholars do not think that these new insights have been taken far enough, and several of these are included in this crucial collection on Paul's context. Mark D. Nanos and *Magnus Zetterholm* have brought together several leading voices challenging interpreters to move beyond the well-worn terrain of both the ‘Old’ and ‘New’ Perspective on Paul. There is no one clear label for the views represented here.

Sometimes called the Radical Perspective on Paul, Beyond the New Perspective on Paul, or the Re-newed Perspective on Paul, scholars read Paul within second Temple Judaism in such diverse ways that some have simply given up on a label that could encompass them all. Nanos suggests ‘Paul within Judaism perspective’ as a workable title for this group (2).

The collection of essays, each structured around a different crucial research question, opens with an introduction written by *Mark D. Nanos*. In it, he describes the goal of these essays, many of which originated in the ‘Paul and Judaism’ section of the Society of Biblical Literature: ‘to interpret Paul within his most probable first-century context’ (2). He highlights the way this interpretative paradigm differs from existing perspectives and then provides a detailed summary of each of the chapters in the book.

Chapter 1, written by Magnus Zetterholm, provides an apt survey of the state of the question with regard to Paul within Judaism. He first highlights the all-too-close relationship between NT studies and theological normativity. This connection reinforces the binary relationship between Judaism and Christianity, the traditional Paul-against-Judaism framework. Zetterholm's purpose in this chapter is to explain why this binary relationship is mistaken and what has caused NT scholars to be influenced by it. He traces an incipient anti-Judaism from the original intra-Jewish polemic in 1 Thessalonians 2:14-15, to Ignatius and Justin, then to Augustine and Luther, and through to the Tübingen school whose discourse mixed with contemporaneous geo-political discourses that resulted in a Western orientation of opposition to Jews and Judaism. E.P. Sanders brought about a change in the traditional reception of Paul by going back to the Jewish sources. This was followed up by James D.G. Dunn and extended by several other contemporary scholars, one of the most important being William S. Campbell (2013). Zetterholm concludes the chapter with a discussion of Christianity as a third race. This view is one of the foundational elements of the traditional understanding of Paul as against Judaism, and Zetterholm offers several ideas in this section as ways forward for rediscovering a more historically-situated Paul, one who thought ‘he represented the perfection of Judaism’ such that ‘Jewish identity’ was not problematic for the movement (51, emphasis original).

Anders Runesson, in chapter 2, contends that existing scholarship has not attended closely enough to the terminology used to describe the earliest Christ-movement. His concerns relate primarily to the terms ‘Christians’, ‘Christianity’, and ‘church’. He sees these as anachronistic and too ideologically laden to be of much heuristic value. Furthermore, they reinforce a binary relationship with ‘Jews’, ‘Judaism’, and the ‘synagogue’ (54-55). This is not merely an esoteric, methodological discussion but one that, according to Runesson, influences the scholar's ability to conceive of different categories or schemas: ‘the words we use tend to control the way we think’ (57). Runesson, along with Nanos, suggests ‘Apostolic Judaism’ as a more proper term to describe this alternative vision of Judaism followed by those for whom Jesus is ‘a central figure in their symbolic universe’ and ‘a key for the interpretation of what it meant for them to adhere to Judaism’ (67-68). In a similar fashion, ‘church’ is deemed problematic. Runesson, rightly I think, points out that ekklēsia could refer to various ‘synagogue institutions’, and to translate it as ‘church’ implicitly argues for an early parting of the ways between Christianity and Judaism. Ekklēsia was, rather, Jewish sacred (and institutional) space (69 n. 32). Runesson, in many ways, sees problems similar to those brought to the fore in Zetterholm's chapter, those related to the contemporary context. The terms he critiques reinforce separate identities and non-overlapping institutional settings; however, these same terms did not have such implications in the first century. If interpreters follow Runesson's suggestion they open the possibility ‘to understand Paul as practicing and proclaiming a minority form of Judaism that existed in the first century’ (77).

Chapter 3, written by Karin Hedner Zetterholm, addresses the all-too-often misunderstood category of Torah observance in the first century. Hedner Zetterholm rightly notes that the idea that Paul continued to be Torah observant is a hallmark of the Paul-within-Judaism paradigm and rejected by the traditional perspective on Paul.

References:

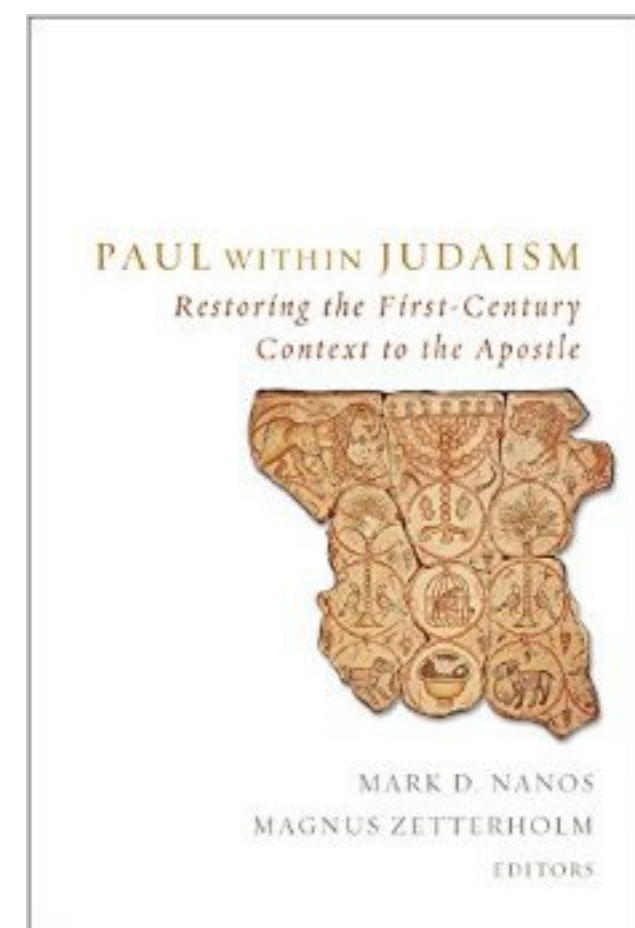
Campbell, William S. 2014. *Unity and Diversity in Christ: Interpreting Paul in Context*. Eugene, OR: Cascade.

Ehrensperger, Kathy. 2013. *Paul at the Crossroads of Cultures: Theologizing in the Space-Between*. London: T & T Clark.

Tucker, J. Brian, and Coleman A. Baker, editors. 2014. *T & T Clark Handbook to Social Identity in the New Testament*. London: T & T Clark/Bloomsbury.

Posted by *J. Brian Tucker* at *10:56 AM*

Tags: *Apostolic Judaism, Magnus Zetterholm, Mark Nanos, Paul*



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