

# Read Free READING BACKWARDS FIGURAL CHRISTOLOGY AND THE FOURFOLD GOSPEL WITNESS BY RICHARD B HAYS Free Download Pdf

Reading Backwards Echoes of Scripture in the Gospels Reconfiguring Thomistic Christology Characters and Characterization in Luke-Acts A Man Attested by God Christology in Mark's Gospel: Four Views Christological Rereading of the Shema (Deut 6.4) in Mark's Gospel Reading the Gospel of Mark in the Twenty-First Century Saving Images The Divine Christ (Acadia Studies in Bible and Theology) Zorg voor de ziel New Studies in Textual Interplay Evangelical Theology Themelios, Volume 41, Issue 3 Jesus the Eternal Son Echoes of Exodus The Messianic Theology of the New Testament The Divine Builder in Psalm 68 John Through Old Testament Eyes The Lord of the Gospel of John Indigenous People and the Christian Faith: A New Way Forward The Trinity and the Bible The Baptismal Episode as Trinitarian Narrative Jesus Monotheism The New Testament and the Theology of Trust In All the Scriptures The Bible and Baptism (A Catholic Biblical Theology of the Sacraments) The Voice of God in the Text of Scripture Son of God The Last Adam Jesus Christ as the Son of David in the Gospel of Mark Handbook on the Gospels (Handbooks on the New Testament) The Essential Trinity God the Son The State of New Testament Studies Everyday Glory The New Christian Zionism Jesus the God-Man The Embodied God Pro Ecclesia Vol 26-N4

One of the earliest Christian confessions—that Jesus is Messiah and Lord—has long been recognized throughout the New Testament. Joshua Jipp shows that the New Testament is in fact built upon this foundational messianic claim, and each of its primary compositions is a unique creative expansion of this common thread. Having made the same argument about the Pauline epistles in his previous book *Christ Is King: Paul's Royal Ideology*, Jipp works methodically through the New Testament to show how the authors proclaim Jesus as the incarnate, crucified, and enthroned messiah of God. In the second section of this book, Jipp moves beyond exegesis toward larger theological questions, such as those of Christology, soteriology, ecclesiology, and eschatology, revealing the practical value of reading the Bible with an eye to its messianic vision. The Messianic Theology of the New Testament functions as an excellent introductory text, honoring the vigorous pluralism of the New Testament books while still addressing the obvious question: what makes these twenty-seven different compositions one unified testament? The problem of Psalm 68:19 (Masoretic Text) in Ephesians 4:8 has a rich history of interpretation; particular focus has been placed on Jewish and Pauline interpretations of the psalm, and the Jewish exegetical tradition that reads Moses as the one who ascends Mount Sinai to receive and give the law. Todd Scacewater suggests a second tradition, henceforth unnoticed, that interprets Psalm 68 eschatologically. While both traditions are significant, Scacewater maintains that the eschatological tradition provides a better matrix through which to understand Paul's use of the psalm. Scacewater argues that another key for understanding Pauline use of the psalm is the divine builder topos, which is pervasive in the ancient Near East, utilized in Psalm 68, and evident in Paul's understanding of the psalm as he applies it to Christ, the eschatological divine builder. Discussing the context of Ephesians, the building of the Temple and the trope of the divine builder, and Psalm 68's position in early/late Judaism and Ephesians, Scacewater contributes to a new methodology for studying how the New Testament authors interpreted and appropriated Hebrew Scriptures. A New Testament commentary steeped in the Old Testament Through Old Testament Eyes is a new kind of commentary series that illuminates the Old Testament backgrounds, allusions, patterns, and references saturating the New Testament. These links were second nature to the New Testament authors and their audiences, but today's readers often cannot see them. Bible teachers, preachers, and students committed to understanding Scripture will gain insight through these rich Old Testament connections, which clarify puzzling passages and explain others in fresh ways. In *John Through Old Testament Eyes*, Karen Jobes reveals how the Old Testament background of the Gospel of John extends far beyond quotes of Old Testament scripture or mention of Old Testament characters. Jobes discusses the history, rituals, images, metaphors, and symbols from the Old Testament that give meaning to John's teaching about Jesus—his nature and identity, his message and mission—and about those who believe in him. Avoiding overly technical discussions and interpretive debates to concentrate on Old Testament influences, volumes in the *Through Old Testament*

Eyes series combine rigorous, focused New Testament scholarship with deep respect for the entire biblical text. *Pro Ecclesia* is a quarterly journal of theology published by the Center for Catholic and Evangelical Theology. In Mark's Gospel, the Shema language of Deut 6.4 is not merely reiterated in a traditional sense but reinterpreted in a striking way that links Jesus directly and inseparably with Israel's unique God. Such an innovative rereading of the Shema must be understood in light of (a) various elements involved in and surrounding each of the three monotheistic references (Mark 2.7; 10.18; 12.29) relating to their respective literary contexts, and (b) Mark's nuanced, complex, and even paradoxical portrait of Jesus' relationship to God throughout his gospel. John J.R. Lee shows that Mark's use of the one-God language implies that his Jesus is not merely one who, as a Shema-observant Jew, speaks on behalf of God but also one whose status and significance fundamentally correspond to those of Israel's unique deity. Markan scholars have noticed a proliferation of approaches to the study of the First Gospel, thus demanding a new assessment of the current research. Simple enumeration, however, is not enough. Since the beginning of the twenty-first century, there has been an increasing need to examine each method's added value to the better understanding of Mark's Gospel. In this volume, forty-two researchers reflect on the success of the various approaches. The book can be read as a dialogue between scholars. It integrates their reflections on methodology, specific passages, and particular topics of the Gospel. It also combines important aspects of the Gospel's history, narratology, reception, intertextuality, composition, and theology with themes such as the messianic secret, the Kingdom of God, the disciple's role, the passion, the resurrection, and its open ending. After almost two millennia, Mark's enigmatic story about Jesus has generated more interest than ever before. The volume contains the proceedings of the Colloquium Biblicum Lovaniense held at Leuven in July 2017. Unites eschatologically charged biblical Christology with metaphysical and dogmatic Thomistic Christology, by highlighting shared typological Christologies. A Development of the Doctrine of Scripture and Its Interpretation. In the case of engaging with Scripture in a way that allows it to speak to us we have a theological mandate to develop a doctrine of Scripture that recognizes both the written text and its divine authorship. The proceedings of the fourth annual Los Angeles Theology Conference focuses on the theological and doctrinal dimensions to the biblical texts, drawing on scholars of biblical studies and systematic theology in order to do so. The question that frames these discussions is, "How does the voice of God come to us in the text of Scripture?" The ten diverse essays in this collection include discussions on: Authorial intent. The reception and formation of the Bible as Christian Scripture. The relationship between Scripture and human identity. The hermeneutics of metaphor and theological method. Each of the essays collected in this volume engage with Scripture as well as with others in the field—theologians both past and present, from different confessions—in order to provide constructive resources for contemporary systematic theology and to forge a theology for the future. This is the first of a four-volume groundbreaking study of Christological origins. The fruit of twenty years research, *Jesus Monotheism* lays out a new paradigm that goes beyond the now widely held view that Paul and others held to an unprecedented "Christological monotheism." There was already, in Second Temple Judaism and in the Bible, a kind of "christological monotheism." But it is first with Jesus and his followers that a human figure is included in the identity of the one God as a fully divine person. Volume 1 lays out the arguments of an emerging consensus, championed by Larry Hurtado and Richard Bauckham, that from its Jewish beginnings the Christian community had a high Christology and worshipped Jesus as a divine figure. New data is adduced to support that case. But there are weaknesses in the emerging consensus. For example, it underplays the incarnation and does not convincingly explain what caused the earliest Christology. The recent study of Adam traditions, the findings of Enoch literature specialists, and of those who have explored a Jewish and Christian debt to Greco-Roman Ruler Cult traditions, all point towards a fresh approach to both the origins and shape of the earliest divine Christology. *Gain Insights on Mark's Christology from Today's Leading Scholars* The Gospel of Mark, widely assumed to be the earliest narrative of Jesus's life and the least explicit in terms of Christology, has long served as a worktable for the discovery of Christian origins and developing theologies. The past ten years of scholarship have seen an unprecedented shift toward an early, high Christology, the notion that very early in the history of the Jesus movement his followers worshipped him as God. Other studies have challenged this view, arguing that Mark's story is incomplete, intentionally ambiguous, or presents Jesus in entirely human terms. *Christology in Mark's Gospel: Four Views* brings together key voices in conversation in order to offer a clear entry point into early Christians' understanding of Jesus's identity: Sandra Huebenthal (*Suspended Christology*), Larry W. Hurtado (*Mark's Presentation of Jesus; with rejoinder by Chris Keith*), J. R. Daniel Kirk (*Narrative Christology of a Suffering King*), and Adam Winn (*Jesus as the YHWH of Israel in the Gospel of Mark*). Each author offers a robust presentation of their position, followed by lively interaction with the other contributors and one "last-word" rejoinder. The significance of this discussion is contextualized by the general editor Anthony Le Donne's introduction and summarized in the conclusion. The *CriticalPoints Series* offers rigorous and nuanced engagement between today's best scholars for advancing the scholarship of tomorrow. Like its older sibling, the *CounterPoints Series*, it provides a forum for comparison and critique of different positions, focusing on critical issues in today's Christian scholarship: in biblical studies, in theology, and in philosophy. As inheritors of Platonic traditions, many Jews and Christians today do not believe that God has a body. God is instead invisible and incorporeal,

and even though Christians believe that God can be seen in Jesus, God otherwise remains veiled from human sight. In this ground-breaking work, Brittany E. Wilson challenges this prevalent view by arguing that early Jews and Christians often envisioned God as having a visible form. Within the New Testament, Luke-Acts in particular emerges as an important example of a text that portrays God in visually tangible ways. According to Luke, God is a perceptible, concrete being who can take on a variety of different forms, as well as a being who is intimately intertwined with human fleshliness in the form of Jesus. In this way, the God of Israel does not adhere to the incorporeal deity of Platonic philosophy, especially as read through post-Enlightenment eyes. Given the corporeal connections between God and Jesus, Luke's depiction of Jesus's body also points ahead to future controversies concerning his divinity and humanity in the early church. Indeed, questions concerning God's body are inextricably linked with Christology and shed light on how we are to understand Jesus's own visible embodiment in relation to God. In *The Embodied God*, Wilson reframes approaches to early Christology within New Testament scholarship and calls for a new way of thinking about divine-and human-bodies and embodied experience. This study argues for the recovery of trust as a central theme in Christian theology, and offers the first theology of trust in the New Testament. 'Trust' is the root meaning of Christian 'faith' (pistis, fides), and trusting in God and Christ is still fundamental to Christians. But unlike faith, and other aspects of faith such as belief or hope, trust is little studied. Building on her ground-breaking study *Roman Faith and Christian Faith*, and drawing on the philosophy and psychology of trust, Teresa Morgan explores the significance of trust, trustworthiness, faithfulness, and entrustedness in New Testament writings. Trust between God, Christ, and humanity is revealed as a risky, dynamic, forward-looking, life-changing partnership. God entrusts Christ with winning the trust of humanity and bringing humanity to trust in God. God and Christ trust humanity to respond to God's initiative through Christ, and entrust the faithful with diverse forms of work for humanity and for creation. Human understanding of God and Christ is limited, and trust and faithfulness often fail, but imperfect trust is not a deal-breaker. Morgan develops a new model of atonement, showing how trust enables humanity's release from the power of both sin and suffering. She examines the neglected concept of propositional trust and argues that it plays a key role in faith. This volume offers a compelling vision of Christian trust as soteriological, ethical, and community-forming. Trust is both the means of salvation and an end in itself, because where we trust is where we most fully live. What the Gospels Tell Us about Who Jesus Is This clear, compact introduction surveys what the Gospels tell us about who Jesus is by exploring his teachings and actions in their contexts. Darrell Bock, a leading evangelical New Testament scholar who speaks and teaches around the world, and Benjamin Simpson treat the Gospels as reliable sources for a plausible portrait of Jesus. Condensing years of extensive study on the topic, this handy, readable textbook presents fresh ways to understand the Gospels, especially the Synoptics in comparison with John. This addition to *A Catholic Biblical Theology of the Sacraments* series provides readers with a deeper appreciation of God's gifts and call in the Sacraments through a renewed encounter with God's Word. New Testament scholar Isaac Morales, OP, offers a biblical theology of the initiatory rite of baptism that will be interesting and informative to the church catholic. Morales provides a synthetic biblical account of the sacrament of baptism, rooted in the rich water symbolism of the Old Testament and finding its full flourishing in baptismal participation in the saving events of Christ's passion, death, and resurrection as described in the New Testament. This book provides lay teachers with background and depth on topics taught frequently in the parish, making it suitable for classroom use and parish ministry. The series editors are Timothy C. Gray and John Sehorn. Gray is president of the Augustine Institute, which has one million subscribers to its online content channel, [Formed.org](http://Formed.org). Gray and Sehorn both teach at the Augustine Institute Graduate School of Theology, which prepares students for Christian mission through on-campus and distance education programs. Like all skilful authors, the composer of the biblical books of Luke and Acts understood that a good story requires more than a gripping plot - a persuasive narrative also needs well-portrayed, plot-enhancing characters. This book brings together a set of new essays examining characters and characterization in those books from a variety of methodological perspectives. The essays illustrate how narratological, sociolinguistic, reader-response, feminist, redaction, reception historical, and comparative literature approaches can be fruitfully applied to the question of Luke's techniques of characterization. Theoretical and methodological discussions are complemented with case studies of specific Lukan characters. Together, the essays reflect the understanding that while many of the literary techniques involved in characterization attest a certain universality, each writer also brings his or her own unique perspective and talent to the portrayal and use of characters, with the result that analysis of a writer's characters and style of characterization can enhance appreciation of that writer's work. In *Reading Backwards* Richard B. Hays maps the shocking ways the four Gospel writers interpreted Israel's Scripture to craft their literary witnesses to the Church's one Christ. The Gospels' scriptural imagination discovered inside the long tradition of a resilient Jewish monotheism a novel and revolutionary Christology. Modernity's incredulity toward the Christian faith partly rests upon the characterization of early Christian preaching as a tendentious misreading of the Hebrew Scriptures. Christianity, modernity claims, twisted the Bible they inherited to fit its message about a mythological divine Savior. The Gospels, for many modern critics, are thus more about Christian doctrine in the second and third century than they are about Jesus in the first.

Such Christian "misreadings" are not late or politically motivated developments within Christian thought. As Hays demonstrates, the claim that the events of Jesus' life, death, and resurrection took place "according to the Scriptures" stands at the very heart of the New Testament's earliest message. All four canonical Gospels declare that the Torah and the Prophets and the Psalms mysteriously prefigure Jesus. The author of the Fourth Gospel puts the claim succinctly: "If you believed Moses, you would believe me, for he wrote about me" (John 5:46). Hays thus traces the reading strategies the Gospel writers employ to "read backwards" and to discover how the Old Testament figuratively discloses the astonishing paradoxical truth about Jesus' identity. Attention to Jewish and Old Testament roots of the Gospel narratives reveals that each of the four Evangelists, in their diverse portrayals, identify Jesus as the embodiment of the God of Israel. Hays also explores the hermeneutical challenges posed by attempting to follow the Evangelists as readers of Israel's Scripture--can the Evangelists teach us to read backwards along with them and to discern the same mystery they discovered in Israel's story? In *Reading Backwards* Hays demonstrates that it was Israel's Scripture itself that taught the Gospel writers how to understand Jesus as the embodied presence of God, that this conversion of imagination occurred early in the development of Christian theology, and that the Gospel writers' revisionary figural readings of their Bible stand at the very center of Christianity. This book surveys the current landscape of New Testament studies, offering readers a concise guide to contemporary discussions. Bringing together a diverse group of experts, it covers research on the most important issues in New Testament studies, including new discipline areas, making it an ideal supplemental textbook for a variety of courses on the New Testament. Michael Bird, David Capes, Greg Carey, Lynn Cohick, Dennis Edwards, Michael Gorman, and Abson Joseph are among the contributors. Israel's exodus from Egypt is the Bible's enduring emblem of deliverance. But more than just an epic moment, the exodus shapes the telling of Israel's and the church's gospel. In this guide for biblical theologians, preachers, and teachers, Bryan Estelle traces the exodus motif as it weaves through the canon of Scripture, wedding literary readings with biblical-theological insights. Hallur Mortensen examines the concept of God in Mark's Gospel, with particular emphasis on the baptismal scene of 1:9-11. This he closely relates to the beginning and end of the prologue (1:2-3 and 1:14-15) concerning the coming of the Lord, the gospel, and the kingdom of God. The allusions of the divine voice to Psalm 2 and Isaiah 42 reveal the function and identity of Jesus as the Son of God and thus also of God as the father of Jesus. The identity and descent of the Spirit at the baptism as an anointing is discussed in detail, and has a critical function in the coming of the kingdom and the defeat of Satan. These aspects are examined in the context of Jewish monotheism and what Hans W. Frei calls the "intention-action description" of identity - that 'being' is constituted by 'action' - and Mortensen thus argues that Mark's Gospel portrays a proto- and narrative trinitarian conception of God. *Zorg voor de ziel van Arjan Plaisier biedt inspiratie voor spiritueel leven vanuit de christelijke traditie. Is de ziel terug van weggeweest? Feit is dat in deze tijden waarin het bezield verband ontbreekt, veel mensen zoeken naar een vorm van spiritualiteit. Opvallend genoeg doen christelijk geloof en kerk daarin veelal niet mee. De christelijke traditie is echter bij uitstek spiritueel. Hier zijn onuitputtelijke bronnen te vinden voor hoofd en hart. Dit boek is bestemd voor ieder – binnen en buiten de kerk – die de zorg voor de eigen ziel serieus wil nemen en behoefte heeft aan verdieping en verbreding.* The Trinity is foundational to Christian theology, with immense relevance for practical living. This volume offers trinitarian readings of each New Testament corpus and focuses on the importance of the doctrine for Christian life and ministry. *Indigenous People and the Christian Faith: A New Way Forward* provides detailed historical, cultural and theological background and analysis to a very delicate and pressing subject facing many people around the world. The book is "glocal": both local and global, as represented by international scholars. Every continent is represented by both Indigenous and non-indigenous people who desire to make a difference with the delicate problematics and relationships. The history of Indigenous people around the world is inextricably linked with Christianity and Colonialism. The book is completely interdisciplinary by employing historians, literary critics, biblical scholars and theologians, sociologists, philosophers and ordained engineers. The *Literary Intent* of the book, without presuming nor claiming too much for itself, is to provide practical thinking that will help all people move past the pain and dysfunction of the past, toward mutual understanding, communication, and practical actions in the present and future. A leading New Testament scholar provides an easy-to-navigate resource for studying and understanding the Gospels. Written with classroom utility and pastoral application in mind, this accessibly written volume summarizes the content of each major section of the biblical text to help students, pastors, and laypeople quickly grasp the sense of particular passages. The series, modeled after Baker Academic's successful *Old Testament Handbook* series, focuses primarily on the content of the biblical books without getting bogged down in historical-critical questions or detailed verse-by-verse exegesis. The book covers all four Gospels and explores each major passage, showing how Jesus is the central figure of each plot. It also unpacks how the Old Testament informs the Gospels. This volume features a body of work selected by Craig A. Evans, B. J. Oropeza, and Paul T. Sloan, designed to examine just what is meant by "intertextuality," including metalepsis and the controversial and exciting approach known as "mimesis." Beginning with an introduction from Oropeza that orients readers in a complex and evolving field, the contributors first establish the growing research surrounding the discipline before examining important texts and themes in the New Testament Gospels and epistles. Throughout, these

essays critically evaluate new proposals relating to intertextuality and the function of ancient Scripture in the writings that eventually came to comprise the New Testament. With points of analysis ranging from multidimensional recontextualization and ancient Midrash in the age of intertextuality to Luke's Christology and multivalent biblical images, this volume amasses cutting-edge research on intertextuality and biblical exegesis. How do we know and speak about God's relation to this world? Does God reveal himself through his creation? This book recaptures a Christian vision of all reality: that the world is full of divine signs that are openings into God's glory. Bringing together insights from some of the tradition's greatest thinkers--Edwards, Newman, and Barth--Gerald McDermott resurrects a robust theology of creation for Protestants. He shows how and where meaning can be found outside the church and special revelation in various realms of creation, including nature, science, law, history, animals, sex, and sports. For the past century, scholars have debated when and how a divine Christology emerged. This book considers the earliest evidence we have, the letters of Paul. David Capes, a veteran teacher and highly regarded scholar, examines Paul's letters to show how the apostle constructed his unique portrait of Jesus as divine through a rereading of Israel's Scriptures. This new addition to the Acadia Studies in Bible and Theology series is ideal for use in courses on Paul, Christology, biblical theology, and intertextuality. 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. Christian Zionism is often seen as the offspring of premillennial dispensationalism. But the authors of this work contend that the biblical and theological connections between covenant and land are nearly as close in the New Testament as in Old. Written with academic rigor, this provocative volume proposes a place for Christian Zionism in an integrated biblical vision today. Addresses the issue of the precarious nature of Davidic sonship in the Gospel of Mark. Biblical interpretation is both a science and an art, and it has powerful implications for what we believe and how we apply God's Word. In this accessible introduction to biblical hermeneutics, Nicholas G. Piotrowski presents a contextualized approach that equips students, pastors, and thoughtful readers to build a strong foundation for interpreting the Scriptures. The claim that the events of Jesus life, death, and resurrection took place according to the Scriptures stands at the heart of the New Testament's message. All four canonical Gospels declare that the Torah and the Prophets and the Psalms mysteriously prefigure Jesus. The author of the Fourth Gospel states this claim succinctly: in his narrative, Jesus declares, "If you believed Moses, you would believe me, for he wrote about me" (John 5:46). Yet modern historical criticism characteristically judges that the New Testament's christological readings of Israel's Scripture misrepresent the original sense of the texts; this judgment forces fundamental questions to be asked: Why do the Gospel writers read the Scriptures in such surprising ways? Are their readings intelligible as coherent or persuasive interpretations of the Scriptures? Does Christian faith require the illegitimate theft of someone else's sacred texts? Echoes of Scripture in the Gospels answers these questions. Richard B. Hays chronicles the dramatically different ways the four Gospel writers interpreted Israel's Scripture and reveals that their readings were as complementary as they were faithful. In this long-awaited sequel to his Echoes of Scripture in the Letters of Paul, Hays highlights the theological consequences of the Gospel writers' distinctive hermeneutical approaches and asks what it might mean for contemporary readers to attempt to read Scripture through the eyes of the Evangelists. In particular, Hays carefully describes the Evangelists' practice of figural reading an imaginative and retrospective move that creates narrative continuity and wholeness. He shows how each Gospel artfully uses scriptural echoes to re-narrate Israel's story, to assert that Jesus is the embodiment of Israel's God, and to prod the church in its vocation to engage the pagan world. Hays shows how the Evangelists summon readers to a conversion of their imagination. The Evangelists' use of scriptural echo beckons readers to believe the extraordinary: that Jesus was Israel's Messiah, that Jesus is Israel's God, and that contemporary believers are still on mission. The Evangelists, according to Hays, are training our scriptural senses, calling readers to be better scriptural people by being better scriptural poets. Themelios is an international, evangelical, peer-reviewed theological journal that expounds and defends the historic Christian faith. Themelios is published three times a year online at The Gospel Coalition (<http://thegospelcoalition.org/themelios/>) and in print by Wipf and Stock. Its primary audience is theological students and pastors, though scholars read it as well. Themelios began in 1975 and was operated by RTSF/UCCF in the UK, and it became a digital journal operated by The Gospel Coalition in 2008. The editorial team draws participants from across the globe as editors, essayists, and reviewers. General Editor: D. A. Carson, Trinity Evangelical Divinity School Managing Editor: Brian Tabb, Bethlehem College and Seminary Consulting Editor: Michael J. 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Counterbalancing the recent trend toward early high Christology in such scholars as Richard Bauckham, Simon Gathercole, and Richard Hays, Kirk here thoroughly unpacks the humanity of Jesus as understood by Gospel writers whose language is rooted in the religious and literary context of early Judaism. Without dismissing divine Christologies out of hand, Kirk argues that idealized human Christology is the best way to read the Synoptic Gospels, and he explores Jesus as exorcist and miracle worker within the framework of his humanity. With wide-ranging exegetical and theological insight that sheds startling new light on familiar Gospel texts, *A Man Attested by God* offers up-to-date, provocative scholarship that will have to be reckoned with. This book provides a lively introduction to the exciting discipline of evangelical theology. Aligning with the global Lausanne Movement, the authors identify Scripture and mission as methodological centres of evangelical theology. Evangelical Theology highlights the key evangelical themes of atonement, conversion, justification, and sanctification, as well as recent developments around trinitarian theology and pneumatology. Gordon W. Lathrop explores the place of the Bible as the subject of critical exegesis in contemporary liturgy. The text is grounded in the life of the assembly and the role of intertextuality in its creation. Lathrop finds patterns in biblical narratives that suggest revising our models of the "shape" of liturgy (Dix, Schmemmann) and our understanding of baptism, preaching, Eucharist, and congregational prayer. *Saving Images* calls for a new, reconceived biblical-liturgical movement that takes seriously both biblical scholarship and the mystery at the heart of worship. To write on the Trinity is to enter a minefield of presuppositions—presuppositions of theology, exegesis, grammar, logic, philosophy, etc. However, at the heart of God's self-revelation in the Bible is God's tri-unity, that God is three, Father, Son, and Holy Spirit. Confessional Christians would identify this claim, that God is Triune, as a necessary condition of true Christian faith. To be Christian is to follow Christ who is the 2nd person of the Trinity. Yet, does following this Christ mean following the 2nd hypostasis who is eternally begotten of the Father, sharing with him his *ousia*? That is a more difficult question, isn't it? Indeed, many faithful men and women in my life could not make heads or tails of the latter claim while worshipping and following the Christ of the former. So, what does it mean to be Trinitarian? This book is about that question, what does it mean to be a Christian who worships a triune God, to be a Trinitarian? Is the Trinity a doctrine, arrived at through second-order reflection on the Biblical data several hundred years after the canon closed, or is it something else? Is it, perhaps, a presupposition about the reality of God that has shaped the Christian imagination, that has shaped the framework Christians bring to the world, throughout created history? John's portrait of Jesus is breathtaking yet bewildering. In the first verse he's called "God." At the climax of the book he's worshiped as Lord and God (20:28). On the other hand, he says he can't do a thing without the okay of his Father (5:19, 30). How are we to understand this profound yet puzzling figure? Uniquely equipped as both a New Testament scholar and engaging pastoral communicator, Randy Rheaume shows how the contrasts in John's portrait of Jesus (especially his deity and his sonship) fit together and are meaningful and helpful for the Christian life. Is Jesus really God? If so, what difference does it make? How can he be God and yet in submission to God? Why didn't he ever say, "I am God! Worship me!"? How does the Son's role differ from the Father's? If God is more than one person, how do prayer and worship work? How can I know God better? What will make eternity with God so fun that we'll never get bored? Is the Trinity truly biblical? And where does the Holy Spirit come into the picture? Rheaume's exploration probes John's Gospel and provides profound insight into these and related questions. Adoptionism—the idea that Jesus is portrayed in the Bible as a human figure who was adopted as God's son at his baptism or resurrection—has been commonly accepted in much recent scholarship as the earliest explanation of Jesus's divine status. In this book Michael Bird draws that view into question with a thorough examination of pre-Pauline materials, the Gospel of Mark, and patristic sources. Engaging critically with Bart Ehrman, James Dunn, and other scholars, Bird demonstrates that a full-fledged adoptionist Christology did not emerge until the late second century. As he delves into passages often used to support the idea of an early adoptionist Christology, including Romans 1:3–4 and portions of the speeches in Acts, Bird persuasively argues that early Christology was in fact incarnational, not adoptionist. He concludes by surveying and critiquing notable examples of adoptionism in modern theology. There is much discussion today about how we are to understand the life of Jesus in the Gospels. What was Jesus doing between his birth and death and how does this relate to salvation? This book corrects the Christian tendency to minimize the life of Jesus, explaining why the Gospels include much more than the Passion narratives. Brandon Crowe argues that Jesus is identified in the Gospels as the last Adam whose obedience recapitulates and overcomes the sin of the first Adam. Crowe shows that all four Gospels present Jesus's obedient life as having saving significance. In antiquity, "son of god"—meaning a ruler designated by the gods to carry out

their will—was a title used by the Roman emperor Augustus and his successors as a way to reinforce their divinely appointed status. But this title was also used by early Christians to speak about Jesus, borrowing the idiom from Israelite and early Jewish discourses on monarchy. This interdisciplinary volume explores what it means to be God's son(s) in ancient Jewish and early Christian literature. Through close readings of relevant texts from multiple ancient corpora, including the Hebrew Bible, the New Testament, the Dead Sea Scrolls, Greco-Roman texts and inscriptions, early Christian and Islamic texts, and apocalyptic literature, the chapters in this volume engage a range of issues including messianism, deification, eschatological figures, Jesus, interreligious polemics, and the Roman and Jewish backgrounds of early Christianity and the authors of the Dead Sea Scrolls. The essays in this collection demonstrate that divine sonship is an ideal prism through which to better understand the deep interrelationship of ancient religions and their politics of kingship and divinity. In addition to the editors, the contributors to this volume include Richard Bauckham, Max Botner, George J. Brooke, Jan Joosten, Menahem Kister, Reinhard Kratz, Mateusz Kusio, Michael A. Lyons, Matthew V. Novenson, Michael Peppard, Sarah Whittle, and N. T. Wright.

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