The Son Of Man Debate A History And Evaluation

King and Messiah as Son of God

The Expression Son of Man and the Development of Christology

The Son of Man in Myth and History

Eerdman’s Dictionary of Early Judaism

The Son of Man in Mark’s Gospel

The Son of Man Problem in Recent Research and Debate

A Comparative Handbook to the Gospel of Mark

An Oral Debate on the Coming of the Son of Man, Endless Punishment, and Universal Salvation

An Oral Debate on the Coming of the Son of Man, Endless Punishment, and Universal Salvation

The Son of Man Tradition

Biblical Interpretation in Early Christian Gospels Volume 1

The Current State of Research on the Son of Man Debate

The Son of Man Problem: Critical Readings

Jesus Remembered

Index to Periodical Literature on Christ and the Gospels

Jesus and the Gospels (2nd Edition)

Biblical Interpretation in Early Christian Gospels Volume 1

Behold, the Angels Came and Served Him

Writing on the Gospel of Mark

Naming Jesus

Authenticating the Words of Jesus

The Use of Scripture in the Markan Passion Narrative

The Son of Man Debate

Eschatology and the Saviour

The Present State of the “Son of Man” Debate

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The Role of Historical Presuppositions in the Son of Man Debate

Jesus as the Son of Man in Mark

Use of the Third Person for Self-Reference by Jesus and Yahweh

The Epistle to the Hebrews

Naming A Theology of the New Testament

Who is this son of man?

Vox Petri

Christology in the Making

Judge Jesus

The Son of Man in Contemporary Debate

The Vermes Quest

While an individual referring to themselves in the third person may sound unusual, this phenomenon (known as illeism) is consistently and extensively reflected in the direct speech of both Jesus and Yahweh. This in turn raises various questions: why are Jesus and Yahweh presented as speaking in such a manner? Who else employs illeism in the Bible? Does it occur in the Ancient Near Eastern texts, and, if so, who utilises it? And lastly, is there a relationship between the illeism as used by Yahweh, and the illeism as used by Jesus? Elledge addresses an issue in Biblical texts often neglects by scholarship: conducting an extensive survey of the use of illeism in the Bible and the Ancient Near Eastern Texts, and presenting evidence that this phenomenon, as used by Jesus, reflects both royal and divine themes that are apparent across several different religions and cultures. Through Elledge’s examinations of illeism in Classical Antiquity, Ancient Near Eastern texts and the Old and New Testament, this book provides a fresh perspective on the divine use of the third person, contributing substantial analysis to the on-going discussion of Jesus’ divinity and self-understanding.

The Son of Man sayings are some of the most contested sayings in the Gospels. They preserve a phrase employed by Jesus to refer to himself, yet the meaning of the saying in its various contexts has been hotly debated for centuries. Some identify allusions to other literature in the bible, including the book of Daniel. Others see it as simply being a strange rendering in Greek of an Aramaic phrase that was relatively commonplace. The history of research on these sayings is here presented by Benjamin E. Reynolds in a volume of critical readings, which provides access to over 50 years of scholarly research. These essays and articles include the most often cited articles that address the various aspects of the Son of Man debate. In addition to these most well-known pieces Reynolds includes carefully selected additional essays that allow readers to trace different developments in the debate and to provide an entry into the waters of ‘the Son of Man Problem’ and the numerous solutions that have been offered. Each section features an introduction and a section of annotated further readings.

Many scholars disagree about what was meant by Jesus’s intriguing self-designation ? ??? ? ???? ? ??????? (the Son of Man). This book attempts to find some clarity by working through every example of the phrase in the Gospel of Mark to determine how the phrase functions and what it means in that narrative. While every use of the phrase is self-referential and describes Jesus and his ministry, the analysis yields three main distinctions in use of the phrase as well as three significant unifying features. The book then moves to explore whether, despite of the skepticism of some scholars, there is some background for the phrase in the book of Ezekiel’s use of ????????????? (son of man) in relation to basic form and function and to thematic import.

This text is designed for students and academics studying the doctrine of the incarnation. James Dunn clarifies in detail the beginnings of the belief in Christ as the Son of God and discusses the historical context of such beliefs. Exploring key titles and passages within the New Testament, he argues that the incarnation cannot simply be understood in terms of the “myth of heavenly or divine being come to earth”, but should be grounded in the New Testament context of meaning.

F.F. Bruce’s study on the Epistle to the Hebrews is a contribution to The New International Commentary on the New Testament. Prepared by some of the world’s leading scholars, the series provides an exposition of the New Testament books that is thorough and fully abreast of modern scholarship yet faithful to the Scriptures as the infallible Word of God.

Angels have been analyzed in Christological research due to their primary function as messengers and mediators between heaven and earth. Their role in the Gospel narratives, however, has been largely unexplored. Utilizing the Old Testament and sources from the Second Temple period to illustrate the variety of angel traditions, Bendoraitis identifies how these traditions are reflected in Matthew’s Gospel and interprets the passages in which angels appear or are represented, resulting in a detailed exegesis of those passages which specifically mention angels. Each reference is critically analyzed in view of its role in the Gospel’s narrative and in light of Matthew’s redactional hand. In addition, each chapter is accompanied by a discussion of relevant traditions of angels in order to illustrate how Matthew’s use of angels has facilitated his Gospel’s message. The examination concludes by postulating three factors in the inclusion of angel traditions in Matthew’s narrative, pertaining both to Matthew’s Christology and worldview.

Over the past two millennia, scholars have been debating over what was meant by the expression ‘the Son of Man’, which was used so
frequently by the itinerant Rabbi from Nazareth known as Jesus. The expression occurs 81 times in the Gospels, 77 of which come from Jesus (with two additional ones in indirect speech). Despite being used so frequently by Jesus, an explicit explanation is never given in the Gospels (or in any book of the New Testament) as to what Jesus meant by the designation of ‘the Son of Man.’ Nevertheless, if Jesus did use the term himself as a self-designation, examining it would perhaps allow one to gain more insight into Jesus’ self-understanding. Apart from revisions that were made since 2014, this book constitutes the thesis submitted for my M.A. in Religious Studies at Florida International University in 2014. The thesis is available for free here: https://digitalcommons.fiu.edu/cgi/viewcontent.cgi?article=2306&context=etd

This collection of essays is the second volume in a projected series of five volumes that gather together recent research by leading scholars on the narrative function of embedded Jewish scripture texts (quotations or allusions) in early Christian Gospels. While the contributors employ a diverse range of methods, their research is directed towards considering the function of embedded scripture texts in the context of the Gospels as self-contained narratives written and readheard in their early Christian settings. The essays are arranged according to their appropriate methodological categories.

Geza Vermes is a household name within the study of the historical Jesus, and his work is associated with a significant change within mainstream Jesus research, typically labelled ‘the third quest’. Since the publication of Jesus the Jew in 1973, many notable Jesus scholars have interacted with Vermes’s ideas and suggestions, yet their assessments have so far remained brief and ambiguous. Hilde Brekke Moller explores the true impact of Vermes’s Jesus research on the perceived change within Jesus research in the 1980s, and also within third quest Jesus research, by examining Vermes’s work and the reception of his work by numerous Jesus scholars. Moller looks in particular depth at the Jewishness of Jesus, the Son-of-Man problem, and Vermes’s suggestion that Jesus was a Hasid, all being aspects of Vermes’s work which have attracted the most scholarly attention. Moller’s research-historical approach focuses not only on the leading scholars of the field such as E.P. Sanders, J.D. Crossan, J.P. Meier and C.A. Evans, but also sheds light on underplayed aspects of previous research, and responds to the state of affairs for recent research by challenging the rhetoric of current historical Jesus scholarship.

The expression ‘Son of Man’, used in the Gospels almost exclusively by Jesus, has been the object of intensive study since the Protestant Reformation, yet scholars have come to no agreement on its origin or meaning. Research in this area has been described as ‘a veritable mine field’ and ‘a can of worms’. Because of the scope and complexity of the literature, no comprehensive survey of the subject has been written in the twentieth century. Delbert Burkett’s book fills this need. It provides a comprehensive historical overview of the debate from the patristic period to 1996, and gives an evaluation of that research and a summation of the present state of the question. Burkett concludes that despite nineteen centuries of ‘Son of Man’ study there is no consensus concerning the meaning or origin of the expression; the debate is therefore a prime example of the limits of New Testament scholarship.

Peter stands at the beginning of Christian theology. Christianity’s central confessions regarding the person of Jesus, the cross, salvation, the inclusive nature of the people of God, and the end of all things come to us through the apostle who was not only the church’s leader but also its first theologian. Peter is the apostle for the whole church and the whole church resonates with his theology. We sing his song, though we may not have glanced at the bottom of the page in the hymnbook to see who wrote the words and composed the tune. Peter is the ‘lost boy’ of Christian theology, a person overlooked as a theological innovator and pillar, but his rightful place is at the head of the table. If we look closely, however, we may recognize that he has been seated there all along.

This book is the first ever collection of scholarly essays in English devoted specifically to the theme of the expression ‘son of man’. It describes the major competing theories which have addressed questions such as: What is the original Aramaic expression which lies behind the Greek phrase, and what was its original connotation? How do the gospel writers use the expression ‘son of man’? Is it a Christological title, pregnant with meaning, much like the titles son of God, Christ/Messiah, and son of David? Is it used as a way of designating Jesus as a human being of unique redemptive significance? Or does it rather originate in a nuanced use (obscured in Greek translation) of an Aramaic expression used in place of the first person pronoun, as an indefinite pronoun, or for generic statements about human beings? Larry Hurtado and Paul Owen have brought together contributing scholars on the basis of their expertise in Aramaic, historical Jesus research, the son of man debate itself, and related fields of research.

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How do you understand the messianic judgeship of Jesus? Interpreting certain themes in the Gospels is often done through a twenty-first-century Western perspective. Judge Jesus will seek to help a modern reader of the Gospel of John see the concept of Jesus’s messianic judgeship through the eyes of a first-century Jewish audience. Judge Jesus will explore how the themes of judgment and messianic expectation throughout Early Judaism impacted how John’s Jewish audience would have understood the words of his Gospel. As a twenty-first-century interpreter of the Gospel of John, your studies will be greatly enhanced as you start to see these themes in the same way that John’s Jewish audience originally understood the words that he wrote.

This volume reviews the criteria, assumptions, and methods involved in critical Jesus research to clarify the procedures necessary to distinguish tradition that stems from Jesus from tradition and interpretation that stem from later tradents and evangelists, and to inquire into the various forces and situations that led to the emergence of the tradition as we have it.
In Christianity in the making, James D.G. Dunn examines in depth the major factors that shaped first-generation Christianity and beyond, exploring the parting of the ways between Christianity and Judaism, the Hellenization of Christianity, and responses to Gnosticism. He mines all the first- and second-century sources, including the New Testament Gospels, New Testament apocrypha, and such church fathers as Igituus, Justin Martyr, and Irenaeus, showing how the Jesus tradition and the figures of James, Paul, Peter, and John were still esteemed influences but were also the subject of intense controversy as the early church wrestled with its evolving identity.

This comparative handbook is intended to provide scholars of the New Testament with detailed, systematic and accurate resources concerning the Judaic context of the gospel of Mark. It aims to serve as a powerful tool to assist the reader - and commentator - in understanding and commenting on the gospel of Mark. Introductions are provided to help with issues of dating and the development of the literatures concerned. Possible interpretations are also presented, where suitable.

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This book traces the history of the idea that the king and later the messiah is Son of God, from its origins in ancient Near Eastern royal ideology to its Christian appropriation in the New Testament. Both highly regarded scholars, Adela Yarbro Collins and John J. Collins argue that Jesus was called “the Son of God” precisely because he was believed to be the messianic king. This belief and tradition, they contend, led to the identification of Jesus as preexistent, personified Wisdom, or a heavenly being in the New Testament canon. However, the titles Jesus is given are historical titles tracing back to Egyptian New Kingdom ideology. Therefore the title “Son of God” is likely solely messianic and not literal. King and Messiah as Son of God is distinctive in its range, spanning both Testaments and informed by ancient Near Eastern literature and Jewish noncanonical literature.

This volume updates Metzger's monumental "Index to Periodical Literature on Christ and the Gospels" with approximately 4,800 new references.

This work examines the effect of the use of scripture on the interpretation of the Markan passion narrative, Mark 14:1-15:47. In the methodically focused section which begins the work, Kelli O'Brien first defines the term allusion and the criteria by which allusions are established and then. She then tests the allusions suggested by previous scholars. For the trial and crucifixion scenes, only eleven references have sufficient verbal and other correspondence to be considered probable or certain allusions, out of the roughly 150 references suggested. The numbers for allusions in Mark 14:1-52 are similar. Demonstrable allusions are relatively few, too few to support the theory favoured by many that the passion narrative was constructed by means of allusions to Scripture. The work assesses the interpretive impact of the allusions on the Markan passion narrative, considering how those passages are treated in Jewish and Christian traditions potentially available to the author. Allusions interpret the Markan Christology, but they also interpret other aspects of the drama, such as the opponents in the Jewish trial and the offer of vinegary wine. Most importantly, allusions in the passion narrative indicate in what sense the author understood Jesus' death to be redemptive and that the “ransom” the Son of Man gives (Mark 10:45) is eschatological.

Excerpt from An Oral Debate on the Coming of the Son of Man, Endless Punishment, and Universal Salvation: Held in Milton, Ind.; Oct; 26, 27, and 28, 1847 The subjects discussed in the following pages are of vast moment to all mankind. All others are insignificant in comparison thereunto. Is the doctrine of Endless Punishment a Bible truth? Or does it teach the Salvation of all mankind? Was the coming of Christ in Judgment, so often spoken of in the New Testament, to take place at the commencement or end of his reign? There is much debate on these grave sub jeeta. And well there may be, as all are deeply interested in knowing what is truth. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, imperfections may occur due to the age of the book, such as blemishes or missing pages. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

'Son of Man' is practically the only self-designation employed by Jesus himself in the gospels, but is used in such a way that no hint is left of any particular theological significance. Still, during the first many centuries of the church, the expression as it was reused was given content, first literally as signifying Christ's human nature. Later 'Son of Man' was thought to be a christological title in its own right. Today, many scholars are inclined to think that, in an original Aramaic of an historical Jesus, it was little more than a rhetorical circumlocution, referring to the one speaking, Mogens Møller's 'The Expression 'Son of Man' and the Development of Christology: A History of Interpretation' is the first study of the 'Son of Man' trope, which traces the history of interpretation from the Apostolic Fathers to the present, concluding that the various interpretations of this phrase reflect little more than the various doctrinal assumptions held by its interpreters over centuries.

Ladd's magisterial work on New Testament theology has well served scores of seminary students since 1974. Now this comprehensive, standard evangelical text has been carefully revised by Hagner to include an update of Ladd's survey of the history of the field of New Testament theology, an augmented bibliography, and an entirely new subject index.
Focusing on dialogue gospels and the 'Gospel of Mary', this book highlights the complexity and diversity of early Christian literature.

This book explores the development of a titular Christology within the narrative world of the Gospel of Mark. Preliminary attention is given to the historical background of various titles, but the primary focus is on the literary foreground. Broadhead analyses the distribution of various titles throughout the narrative, describes the associations established, and notes the level of confirmation offered. His major focus is on the development of each title within the larger literary strategy and the effect of this strategy upon the christological presentation. He concludes that such titles are not inherently christological, but become so within the literary world of the Gospel of Mark.

This collection of essays is the second volume in a projected series of five volumes that gather together recent research by leading scholars on the narrative function of embedded Jewish scripture texts (quotations or allusions) in early Christian Gospels. While the contributors employ a diverse range of methods, their research is directed towards considering the function of embedded scripture texts in the context of the Gospels as self-contained narratives written and read/heard in their early Christian settings. The essays are arranged according to their appropriate methodological categories.

The Dictionary of Early Judaism is the first reference work devoted exclusively to Second Temple Judaism (fourth century B.C.E. through second century C.E.). The first section of this substantive and incredible work contains thirteen major essays that attempt to synthesize major aspects of Judaism in the period between Alexander and Hadrian. The second — and significantly longer — section offers 520 entries arranged alphabetically. Many of these entries have cross-references and all have select bibliographies. Equal attention is given to literary and nonliterary (i.e. archaeological and epigraphic) evidence and New Testament writings are included as evidence for Judaism in the first century C.E. Several entries also give pertinent information on the Hebrew Bible. The Dictionary of Early Judaism is intended to not only meet the needs of scholars and students — at which it succeeds admirably — but also to provide accessible information for the general reader. It is ecumenical and international in character, bringing together nearly 270 authors from as many as twenty countries and including Jews, Christians, and scholars of no religious affiliation.

Craig Blomberg’s award-winning Jesus and the Gospels prepares readers for an intensive study of Matthew, Mark, Luke, John, and the events they narrate. Blomberg considers the historical context of the Gospels and sheds light on the confusing interpretations brought forth over the last two centuries. This second edition incorporates new scholarship, debate, critical methods, and the ongoing quest for the historical Jesus, and ensures the work will remain a valuable tool for exploring the life of Christ through the first four books of the New Testament.

Clare K. Rothschild offers the first comprehensive examination of why current models of Q feature traditions concerning John the Baptist both prominently and favorably. A close hermeneutical investigation of the NT Gospels, including literary phenomena such as the double attribution of sayings to John and to Jesus, contradictions among sayings of Jesus, and significant thematic continuities between Baptist traditions and Q sayings on topics such as the Son of Man and Kingdom of God, support the argument that at some point in the undoubtedly complex pre-history of its redactions Q existed as a source of Baptist traditions exclusively. This study also includes an important new interpretation of the Markan transfiguration narrative.

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