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 neglected 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 ongoing discussion of Jesus' divinity and self-understanding.

Jesus in His Jewish Context

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.

The Coming of the Son of Man

The Son of Man Problem in Recent Research and Debate

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 favored 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.

The Current State of Research on the Son of Man Debate

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

King and Messiah as Son of God

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' 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.

The Use of Scripture in the Markan Passion Narrative

Lucidly written, Vermes's newest work is addressed to all readers interested in ancient religions, history, and culture. A renowned scholar of ancient Judaism, he explores how Jesus and his followers fit into the Jewish world of Judea and Galilee. Vermes includes five new chapters in this revised edition that will not fail to stimulate discussion. With his sharp historical sense and unrivaled knowledge of ancient Judaism, Vermes opens new windows on Jesus, the Gospels, and earliest Christianity.
Baptist Traditions and Q

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.

The Son of Man Debate

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.

The Gospel According to Matthew

Most New Testament scholars today agree that Jesus used an enigmatic self-designation, bar nasha ("the Son of Man"), translated into Greek as ho huios tou anthropou in the Synoptic Gospels. In contrast, Paul, the earliest New Testament writer, nowhere mentions the phrase in his letters. Does this indicate that the Gospel writers simply misunderstood the generic sense of the Aramaic idiom and used it as a christological title in connection with Daniel 7, as some scholars claim? Paul demonstrates explicit and sophisticated Adam Christology in Romans 5 and 1 Corinthians 15. In contrast, there is no real equivalent in the Synoptic Gospels. Does this indicate that Adam Christology in Romans 5 and 1 Corinthians 15 was essentially a Pauline invention to which the Evangelists were oblivious? In this study Yongbom Lee argues that in addition to the Old Testament, contemporary Jewish exegetical traditions, and his Damascus Christophany, Paul uses the early church tradition--in particular, its implicit primitive Adam-Jesus typology and the Son of Man saying traditions reflected in the Synoptic Gospels--as a source of his Adam Christology.

Revelation

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.

The Role of Historical Presuppositions in the Son of Man Debate

Biblical Interpretation in Early Christian Gospels Volume 1

Authenticating the Words of Jesus

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.

The Son of Man Debate

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.

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

Many scholars disagree about what was meant by Jesus’s intriguing self-designation ? ???? ??? ???????? (the Son of M an). 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 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.

The Son of Man Tradition

Although it is a foundational confession for all Christians, much of the theological significance of Jesus’s identity as “the Son of God” is often overlooked or misunderstood. Moreover, this Christological concept stands at the center of today’s Bible translation debates and increased ministry efforts to Muslims. New Testament scholar D. A. Carson sheds light on this important issue with his usual exegetical clarity and theological insight, first by broadly surveying Jesus’s biblical name as “the Son of God,” and then by focusing on two key texts that speak of Christ’s sonship. The book concludes with the implications of Jesus's divine sonship for how modern Christians think and speak about Christ, especially in relation to Bible translation and missionary engagement with Muslims across the globe.

The Son of Man in Contemporary Debate

This book investigates the narrative function of the Old Testament characters in the Gospel of John. The fascinating thesis is that the Hebrew characters in John's narrative uniformly function as a witness for the messianic identity of Jesus. The Jewish scriptural traditions (Hebrew and intertestamental ones) are compared to shed light on John's indebtedness for its formation of his Christology. A compelling argument ensues, which informs our understanding, not only of the Gospel itself, but also of Jesus Christ revealed in the Gospel. COMMENDATION “Dr Ahn's thorough and careful study represents a solid contribution, from which many will benefit. All serious interpreters of the Johannine witness will want to refer to this work.” - Mark A. Seifrid, Southern Baptist Theological Seminary, USA

The Son of Man in Mark's Gospel

The earliest of the four Gospels, the book portrays Jesus as an enigmatic figure, struggling with enemies, his inner and external demons, and with his devoted but disconcerted disciples. Unlike other gospels, his parables are obscure, to be explained secretly to his followers. With an introduction by Nick Cave

The Christological Witness Function of the Old Testament Characters in the Gospel of John

'Behold, the Angels Came and Served Him'

The Son of Man Debate
Jesus the Son of God

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.

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

The publication of the King James version of the Bible, translated between 1603 and 1611, coincided with an extraordinary flowering of English literature and is universally acknowledged as the greatest influence on English-language literature in history. Now, world-class literary writers introduce the book of the King James Bible in a series of beautifully designed, small-format volumes. The introducers' passionate, provocative, and personal engagements with the spirituality and the language of the text make the Bible come alive as a stunning work of literature and remind us of its overwhelming contemporary relevance.

The Son of Man Problem: Critical Readings

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.

Writing on the Gospel of Mark

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 Ignatius, 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.

The Vermes Quest

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.

A Comparative Handbook to the Gospel of Mark

Tracing the powerful motif of the coming of the Son of man from Daniel through to Revelation, Andrew Perriman provides thought-provoking ideas about eschatological narrative. What was it like to hear the biblical proclamation of this coming for the first time in a cultural, political, and religious context very different from our own? How did early Christians think about the imminence of the promised day of the Lord? What difference did this message make to how they thought, lived, and spread the gospel message? This book engages the minds of jaded twenty-first-century postmoderns who have heard it all before. By seeing the fulfilment of much of New Testament apocalyptic in events of the first centuries, Perriman proposes that in some important sense we have moved beyond eschatology--into an age of renewed community and mission that is creational in its scope. The Coming of the Son of Man is important reading for those who want to engage in the debate concerning what church is--and will be.

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

The final book of the Bible, Revelation prophesies the ultimate judgement of mankind in a series of allegorical visions, grisly images and numerological predictions. According to these, empires will fall, the "Beast" will be destroyed and Christ will rule a new Jerusalem. With an introduction by Will Self.

Index to Periodical Literature on Christ and the Gospels

Who is this son of man?'

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.

Jesus Remembered

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.

An Introduction to the New Testament and the Origins of Christianity

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 failed to agree on its origin or meaning. 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 study fills this need. It provides a comprehensive historical overview of the debate from the patristic period to 1996, evaluates that research, and summarizes the present state of the question.

The Son of Man as the Last Adam

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.

The Son of Man as the Last Adam

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 Gospel According to Mark

Judge Jesus

Publisher Description

Vox Petri

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.

The Son of Man

Most New Testament scholars today agree that Jesus used an enigmatic self-designation, bar nasha ("the Son of Man"), translated into Greek as ho huios tou anthropou in the Synoptic Gospels. In contrast, Paul, the earliest New Testament writer, nowhere mentions the phrase in his letters. Does this indicate that the Gospel writers simply misunderstood the generic sense of the Aramaic idiom and used it as a christological title in connection with Daniel 7, as some scholars claim? Paul demonstrates explicit and sophisticated Adam Christology in Romans 5 and 1 Corinthians 15. In contrast, there is no real equivalent in the Synoptic Gospels. Does this indicate that Adam Christology in Romans 5 and 1 Corinthians 15 was essentially a Pauline invention to which the Evangelists were oblivious? In this study Yongbom Lee argues that in addition to the Old Testament, contemporary Jewish exegetical traditions, and his Damascus Christophany, Paul uses the early church tradition--in particular, its implicit primitive Adam-Jesus typology and the Son of Man saying traditions reflected in the Synoptic Gospels--as a source of his Adam Christology.