The Son Of Man Debate A History And Evaluation | c6bf3d3ce7fde2bceb950b2072430163

Son of ManAn Oral Debate on the Coming of the Son of Man, Endless Punishment, and Universal SalvationThe Current State of Research on the Son of Man
DebateJesus’ Resurrection: Fact Or Figment?Theology and Christology in the Fourth GospelThe Sonship of ChristThe Son of GodAn Oral Debate on the Coming of the Son of Man, Endless Punishment, and Universal SalvationAn Introduction to the New Testament and the Origins of ChristianityJesus the Son of GodEnoch and the MessiahSon of ManChrist the LordThe Bible TranslatorThe Son of Man in Mark’s GospelThe Coming of the Son of ManDid the Resurrection Happen?The Son of Man in Contemporary DebateThe Son of Man DebateThe Son of Man as the Last AdamThe Son of Man Problem in Recent Research and DebateThe Gospel According to MarkThe Son of Man TraditionBible, Gender, SexualityThe Conflict of Ages, Or, The Great Debate on the Moral Relations of God and ManNew Synoptic StudiesThe Son of Man DebateWho is this son of man?RevelationJerusalem and ParousiaAn Oral Debate on the Coming of the Son of Man, Endless Punishment, and Universal SalvationThe Gospel According to MatthewThe Gospel According to JohnThe Son of Man Problem: Critical ReadingsNot Many of You Were Wise, Not Many of You Were Powerful, Not Many of You Were Noble BirthThe Role of Historical Presuppositions in the Son of Man DebateFour Powers in HeavenOrigins and MethodAn Oral Debate on the Coming of the Son of Man, Endless Punishment, and Universal SalvationThe Son of Man DebateRethinking the Gospel SourcesEdited by Paul Copan and Ronald Tacelli, this is a lively and provocative debate between Christian philosopher William Lane Craig and New Testament scholar and atheist Gerd Lüdemann on the historical truth of the resurrection. The final book of the Bible, Revelation prophesies the ultimate judgement of mankind in a series of allegorical visions, grisly images and numerical 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. Distinguished in the field of Enochic studies, Gabriele Boccaccini led the way in June 2005 at the Third Enoch Seminar, entirely devoted to the Book of Parables in light of Second Temple Judaism and Christian origins. The unusual and compelling collection of essays found here reflects the spirit of sharing and dialogue that has made these seminars so popular and intriguing to scholars throughout the world. This third collection of essays from these historic meetings contains the observations and contemplations of forty-four scholars, includes a helpful introduction by Boccaccini detailing the history of the movement, and ends with likely prospects for future research and an extensive bibliography compiled by associate editor Jason von Ehrenkrook for further study. Enoch and the Messiah Son of Man will be a significant contribution for the understanding and discussion of ancient Judaism. In Bible, Gender, Sexuality James Brownson argues that Christians should reconsider whether or not the biblical strictures against same-sex relations as defined in the ancient world should apply to contemporary, committed same-sex relationships. Presenting two sides in the debate -- “traditionalist” and “revisionist” -- Brownson carefully analyzes each of the seven main texts that appear to address intimate same-sex relations. In the process, he explores key concepts that inform our understanding of the biblical texts, including patriarchy, complementarity, purity and impurity, honor and shame. Central to his argument is the need to uncover the moral logic behind the biblical text. Written in order to serve and inform the ongoing debate in many denominations over the questions of homosexuality, Brownson’s in-depth study will prove a useful resource for Christians who want to form a considered opinion on this important issue. 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. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. This volume presents a collection of more than twenty articles prepared by members of the “SNTS Johannine Writings Seminar” between 1999 and 2004. The contributions deal with the ongoing methodological debates about the major Theological and Christological themes in the Gospel of John. 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. In this study of Matthew 24:1-26:1 Gibbs presents a narrative reading of Jesus' eschatological discourse. This work examines three disputed issues in the study of Q, the hypothetical source common to the Gospels of Matthew and Luke: its existence; its unity as a document; and the plurality of its wording. It evaluates the arguments for and against the existence of Q and concludes that some form of the Q hypothesis is necessary. It presents new evidence that most of the Q material existed as a single written source unified by recurring features of style and theme. Finally, it argues that differences between Matthew and Luke in the wording of Q were caused most often when one Evangelist replaced or combined Q with parallel material from another source. 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. Why is Christ called 'the Son of God'? Discover an answer so simple you'll wonder why you never saw it before, and so beautiful it'll take your breath away. What does the Bible mean when it calls Jesus "the Son of God"? Oh, no! Is this gonna be one those boring, hairsplitting theological exercises? Actually, no. In fact, if you will take this little journey with me to its end, you assure the rewards will be rich. You may even find yourself deeply moved by the beauty of God's character and awestruck by the utter genius of the biblical narrative. Even if you find the above question boring at first glance, I promise you our time together will not be boring in the least. 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 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. This book explores the influence of Daniel 7 on the Testament of Abraham, a late first-century Jewish text. Just as the early Jesus communities made use of apocalyptic passages, so, too, other Jewish communities, like that behind the Testament of Abraham, worked to interpret the same enigmatic passages. This intra-Jewish interest was rooted in pre-Christian speculations about exalted biblical figures and fuelled by a dependence on the same scriptures. Their diverse interpretations reflect the traditions held dear by each community and illustrate how they associated their revered figures with ambiguous biblical texts. Many scholars disagree about what was meant by Jesus's intriguing self-designation ὁ Υἱὸς τοῦ ἀνθρώπου (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 בֶן אדָם (son of man) in relation to basic form and function and to thematic import. 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. This book presents the full content of the third and final debate between philosopher Antony Flew—who was, until 2004, one of the world's most prominent atheists—and Christian philosopher Gary Habermas. Included as well are transcripts of the Q & A session with the audience afterward, a 2004 conversation between Habermas and Flew shortly after Flew's much-publicized change of position to theism, as well as editor David Baggett's assessment and analysis of the full history of Habermas and Flew's interactions. 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. This is a multi-view book in which representatives of differing viewpoints make a positive statement of their case, followed by responses from the others, and concluding with a rebuttal by the original author. The topic at hand in this book is the identity of Jesus (also known as Christology). What is the meaning of Jesus's identity as "the Son of God"? Charles Lee Irons argues that the title "Son of God" denotes his ontological deity from a Trinitarian perspective. Danny Andre Dixon and Dustin R. Smith challenge this view from two different non-Trinitarian viewpoints. Smith argues that Jesus is the authentically human Son of God, the Davidic Messiah, who did not possess a literal preexistence prior to his virgin birth. Dixon argues that Jesus is God's preexistent Son in the sense that God gave him life or existence at some undefined point prior to creation. The authors engage the topic from the perspective that reverences the authority and inspiration of Scripture as the final arbiter of this debate. The literature of early Judaism is also engaged in order to try to understand the extent to which the New Testament's Christology may have been influenced by or operated within the context of Jewish conceptions of divine secondary beings as agents of God. 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 subjects. 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, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. 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. 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. Publisher Description 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. 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 literature. 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. 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 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 fulfillment 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. Copyright code: c6bf3d3ce7fde2bceeb950b2072430163