

Read Book How Jesus Became God The Exaltation Of A Jewish Pre

Richard E. Rubenstein

Jesus of Nazareth, King of the Jews Paula Fredriksen.2012-11-07 Paula Fredriksen, renowned historian and author of *From Christ to Jesus*, begins this inquiry into the historic Jesus with a fact that may be the only undisputed thing we know about him: his crucifixion. Rome reserved this means of execution particularly for political insurrectionists; and the Roman charge posted at the head of the cross indicted Jesus for claiming to be King of the Jews. To reconstruct the Jesus who provoked this punishment, Fredriksen takes us into the religious worlds, Jewish and pagan, of Mediterranean antiquity, through the labyrinth of Galilean and Judean politics, and on into the ancient narratives of Paul's letters, the gospels, the Dead Sea Scrolls, and Josephus' histories. The result is a profound contribution both to our understanding of the social and religious contexts within which Jesus of Nazareth moved, and to our appreciation of the mission and message that ended in the proclamation of Jesus as Messiah.

Jesus, Interrupted Bart D. Ehrman.2009-03-03 Addresses the issue of what the New Testament actually teaches-- and it's not what most people think.

Misquoting Jesus Bart D. Ehrman.2009-10-06 When world-class biblical scholar Bart Ehrman first began to study the texts of the Bible in their original languages he was startled to discover the multitude of mistakes and intentional alterations that had been made by earlier translators. In *Misquoting Jesus*, Ehrman tells the story behind the mistakes and changes that ancient scribes made to the New Testament and shows the great impact they had upon the Bible we use today. He frames his account with personal reflections on how his study of the Greek manuscripts made him abandon his once ultraconservative views of the Bible. Since the advent of the printing press and the accurate reproduction of texts, most people have assumed that when they read the New Testament they are reading an exact copy of Jesus's words or Saint Paul's writings. And yet, for almost fifteen hundred years these manuscripts were hand copied by scribes who were deeply influenced by the cultural, theological, and political disputes of their day. Both mistakes and intentional changes abound in the surviving manuscripts, making the original words difficult to reconstruct. For the first time, Ehrman reveals where and why these changes were made and how scholars go about reconstructing the original words of the New Testament as closely as possible. Ehrman

makes the provocative case that many of our cherished biblical stories and widely held beliefs concerning the divinity of Jesus, the Trinity, and the divine origins of the Bible itself stem from both intentional and accidental alterations by scribes -- alterations that dramatically affected all subsequent versions of the Bible.

When Did Jesus Become God? Bart Ehrman, Michael F. Bird, Robert B. Stewart. 2022-10-25 How did early Christians come to believe that Jesus of Nazareth was the divine Son of God? This is the central question in this book. *When Did Jesus Become God?* is a transcribed conversation between Bart Ehrman and Michael Bird, with a helpful historiographic introduction by Robert Stewart that helps readers understand the conclusions reached by Ehrman and Bird. Ehrman contends that neither Jesus himself nor the apostles believed that Jesus was divine during Jesus' life; it was only after Jesus was crucified and the apostles began to have visions and revelations that they became convinced that Jesus was a godlike figure who was sent by God. Over an extended period of time, the early church solidified its belief that Jesus was God—first, with an inventive claim that Jesus was exalted to divinity, then later by seeing him as a preexistent angel become human. Bird disagrees. Based on different historiographic criteria and different readings of Scripture, he asserts that Jesus himself claimed to be the divine Son during his lifetime and that many of the apostles believed Jesus to be identified with God's own prerogatives and identity. In Bird's account of the early church, Jesus was the preexistent Son of God from the beginning, who then became human, exercised the role of Israel's Messiah, and was exalted as God the Father's vice-regent.

Resurrection Kevin Madigan, Jon Douglas Levenson. 2008-01-01 This book, written for religious and nonreligious people alike in clear and accessible language, Although this expectation, known as the resurrection of the dead, is widely understood to have been a part of Christianity from its beginnings nearly two thousand years ago, many people are surprised to learn that the Jews believed in resurrection long before the emergence of Christianity. In this sensitively written and historically accurate book, religious scholars Kevin J. Madigan and Jon D. Levenson aim to clarify confusion and dispel misconceptions about Judaism, Jesus, and Christian origins. Madigan and Levenson tell the fascinating but little-known story of the origins of the belief in resurrection, investigating why some Christians and some Jews opposed the idea in ancient times while others believed it was essential to their faith. The authors also discuss how the two religious traditions relate their respective practices in the here and now to the new life they believe will follow resurrection. Making the rich insights of contemporary scholars of antiquity available to a wide readership, Madigan and Levenson offer a new understanding of Jewish-Christian relations and of the profound connections that tie the faiths together.

Lost Christianities Bart D. Ehrman. 2005-09-15 The early Christian Church was a chaos of contending beliefs. Some groups of Christians claimed that there was not one God but two or twelve or thirty. Some believed that the world had not been created by God but by a lesser, ignorant deity. Certain sects maintained that Jesus was human but not divine, while others said he was divine but not human. In *Lost Christianities*, Bart D. Ehrman offers a fascinating look at these early forms

of Christianity and shows how they came to be suppressed, reformed, or forgotten. All of these groups insisted that they upheld the teachings of Jesus and his apostles, and they all possessed writings that bore out their claims, books reputedly produced by Jesus's own followers. Modern archaeological work has recovered a number of key texts, and as Ehrman shows, these spectacular discoveries reveal religious diversity that says much about the ways in which history gets written by the winners. Ehrman's discussion ranges from considerations of various lost scriptures--including forged gospels supposedly written by Simon Peter, Jesus's closest disciple, and Judas Thomas, Jesus's alleged twin brother--to the disparate beliefs of such groups as the Jewish-Christian Ebionites, the anti-Jewish Marcionites, and various Gnostic sects. Ehrman examines in depth the battles that raged between proto-orthodox Christians--those who eventually compiled the canonical books of the New Testament and standardized Christian belief--and the groups they denounced as heretics and ultimately overcame. Scrupulously researched and lucidly written, *Lost Christianities* is an eye-opening account of politics, power, and the clash of ideas among Christians in the decades before one group came to see its views prevail.

How Jesus Became God Bart D. Ehrman.2014-03-25 New York Times bestselling author and Bible expert Bart Ehrman reveals how Jesus's divinity became dogma in the first few centuries of the early church. The claim at the heart of the Christian faith is that Jesus of Nazareth was, and is, God. But this is not what the original disciples believed during Jesus's lifetime—and it is not what Jesus claimed about himself. *How Jesus Became God* tells the story of an idea that shaped Christianity, and of the evolution of a belief that looked very different in the fourth century than it did in the first. A master explainer of Christian history, texts, and traditions, Ehrman reveals how an apocalyptic prophet from the backwaters of rural Galilee crucified for crimes against the state came to be thought of as equal with the one God Almighty, Creator of all things. But how did he move from being a Jewish prophet to being God? In a book that took eight years to research and write, Ehrman sketches Jesus's transformation from a human prophet to the Son of God exalted to divine status at his resurrection. Only when some of Jesus's followers had visions of him after his death—alive again—did anyone come to think that he, the prophet from Galilee, had become God. And what they meant by that was not at all what people mean today. Written for secular historians of religion and believers alike, *How Jesus Became God* will engage anyone interested in the historical developments that led to the affirmation at the heart of Christianity: Jesus was, and is, God.

American Jesus Stephen Prothero.2004-09-18 The Story of the Transformation of Jesus from Divinity to Celebrity The United States (it is often pointed out) is one of the most religious countries on earth, and most Americans belong to one Christian church or another. But as Stephen Prothero argues in *American Jesus*, many of the most interesting appraisals of Jesus have emerged outside the churches: in music, film, and popular culture; and among Jews, Muslims, Buddhists, and people of no religion at all. Popular revisions of Jesus are nothing new: Thomas Jefferson famously took scissors to the New Testament to produce a Jesus he could call his own. In Prothero's incisive chronicle, the emergence of a cult of Jesus--as folk

hero and commercial icon--is America's most distinctive contribution to Western religion. Prothero describes how Jesus was enlisted by abolitionists and Klansmen, by Teddy Roosevelt and Marcus Garvey. He explains how, in our own time, the proliferation of Jesus' image on Broadway stages and bumper stickers, on the cover of Time and on the Internet, in a Holy Land theme park and on a hot-air balloon, expresses the strange mix of the secular and the sacred in contemporary America. American Jesus is a lively and often witty work of history. As an account of the ways Americans have cast the carpenter from Nazareth in their own image, it is also an examination, through the looking glass, of the American character.

God's Problem Bart D. Ehrman.2009-10-13 One Bible, Many Answers In God's Problem, the New York Times bestselling author of *Misquoting Jesus* challenges the contradictory biblical explanations for why an all-powerful God allows us to suffer.

Jesus the Christ James E. Talmage.2022-05-29 The book was first published in 1915. Jesus the Christ is the classic presentation of the life and ministry of the Savior. It helps people get a deeper understanding of the subject and give inspiration to believers. This book is often used in ministry and for the preparation of sermons.

The Law in the Fourth Gospel Pancaro.2014-04-09

Jesus and the God of Israel Richard Bauckham.2013-09-01 *God Crucified and Other Essays on the New Testament's Christology of Divine Identity* The basic thesis of this important book on New Testament Christology, sketched in the first essay 'God Crucified', is that the worship of Jesus as God was seen by the early Christians as compatible with their Jewish monotheism. Jesus was thought to participate in the divine identity of the one God of Israel. The other chapters provide more detailed support for, and an expansion of, this basic thesis. Readers will find not only the full text of Bauckham's classic book *God Crucified*, but also groundbreaking essays, some of which have never been published previously

Did the First Christians Worship Jesus? James D. G. Dunn.2010-07-15 To answer the title question effectively requires more than the citing of a few texts; we must first acknowledge that the way to the answer is more difficult than it appears and recognize that the answer may be less straightforward than many would like. The author raises some fascinating yet vexing questions: What is worship? Is the fact that worship is offered to God (or a god) what defines him (or her) as G/god? What does the act of worship actually involve? The conviction that God exalted Jesus to his right hand obviously is central to Christian recognition of the divine status of Jesus. But what did that mean for the first Christians as they sought to reconcile God's status and that of the human Jesus? Perhaps the worship of Jesus was not an alternative to worship of God but another way of worshiping God. The questions are challenging but readers are ably guided by James Dunn, one of the world's top New Testament scholars.

Heaven and Hell Bart D. Ehrman.2021-03-23 Over half of Americans believe in a literal heaven, in a literal hell. Most people who hold these beliefs are Christian and assume they are the age-old teachings of the Bible. Ehrman shows that eternal rewards and punishments are found nowhere in the Old Testament, and are not what Jesus or his disciples taught. He

recounts the long history of the afterlife, ranging from The Epic of Gilgamesh up to the writings of Augustine, focusing especially on the teachings of Jesus and his early followers. Ehrman shows that competing views were intimately connected with the social, cultural, and historical worlds out of which they emerged. -- adapted from jacket

How on Earth Did Jesus Become a God? Larry W. Hurtado.2005-11-02 In *How on Earth Did Jesus Become a God?* Larry Hurtado investigates the intense devotion to Jesus that emerged with surprising speed after his death. Reverence for Jesus among early Christians, notes Hurtado, included both grand claims about Jesus' significance and a pattern of devotional practices that effectively treated him as divine. This book argues that whatever one makes of such devotion to Jesus, the subject deserves serious historical consideration. Mapping out the lively current debate about Jesus, Hurtado explains the evidence, issues, and positions at stake. He goes on to treat the opposition to -- and severe costs of -- worshiping Jesus, the history of incorporating such devotion into Jewish monotheism, and the role of religious experience in Christianity's development out of Judaism. The follow-up to Hurtado's award-winning *Lord Jesus Christ* (2003), this book provides compelling answers to queries about the development of the church's belief in the divinity of Jesus.

The Jewish Gospels Daniel Boyarin.2012-03-20 “[A] fascinating recasting of the story of Jesus.” —Elliot Wolfson, New York University In July 2008, a front-page story in the *New York Times* reported on the discovery of an ancient Hebrew tablet, dating from before the birth of Jesus, which predicted a Messiah who would rise from the dead after three days. Commenting on this startling discovery at the time, noted Talmud scholar Daniel Boyarin argued that “some Christians will find it shocking—a challenge to the uniqueness of their theology.” Guiding us through a rich tapestry of new discoveries and ancient scriptures, *The Jewish Gospels* makes the powerful case that our conventional understandings of Jesus and of the origins of Christianity are wrong. In Boyarin’s scrupulously illustrated account, the coming of the Messiah was fully imagined in the ancient Jewish texts. Jesus, moreover, was embraced by many Jews as this person, and his core teachings were not at all a break from Jewish beliefs and teachings. Jesus and his followers, Boyarin shows, were simply Jewish. What came to be known as Christianity came much later, as religious and political leaders sought to impose a new religious orthodoxy that was not present at the time of Jesus’s life. In the vein of Elaine Pagels’s *The Gnostic Gospels*, here is a brilliant new work that will break open some of our culture’s most cherished assumptions. “A brilliant and momentous book.” —Karen L. King, Harvard Divinity School “Raises profound questions . . . This provocative book will change the way we think of the Gospels in their Jewish context.” —John J. Collins, Yale Divinity School “It’s certainly noteworthy when one of the world’s leading Jewish scholars publishes a book about Jesus . . . Extremely stimulating.” —Daniel C. Peterson, *The Deseret News*

How Jesus Became Christian Barrie Wilson.2011-11-10 How the early Christians rewrote history, turning a Jewish teacher and messiah into a 'Christian' man-deity, bringing eternal life to all who believe We often forget the undeniable fact that Jesus was Jewish. He lived and died a Jew, teaching the religion of his forbears and living by the Torah. After his death

there was a 'Jesus movement' led by Jesus' brother James in Jerusalem and a 'Christ movement' led by Paul (who never met Jesus) in the Diaspora. The Christ movement deliberately sought to replace and destroy the Jesus movement. The battles of the Jewish community against the Romans, and the chaos after the destruction of the Temple in Jerusalem in AD 70, helped Paul and his party to seduce Jesus' followers away from the strictures of Judaism. Having killed off the historical Jesus, the new Christians turned the religion away from a traditional emphasis on behaviour into the most successful personality cult in recorded history.

Jews & Christians Speak of Jesus Arthur E. Zannoni.1994 This volume of essays is an example of something new and exciting that is going on in North America, especially between Jews and Christians. For the first time in almost two thousand years, Jews and Christians can sit down as equals around a table and reflect on their profound sameness and deep differences. In a real way, this book represents another step Christians and Jews have taken together on the new road to deeper understanding. The issues surrounding the Jewish Christian dialogue are legion?the State of Israel, the Holocaust (Shoah), and the Jewishness of Jesus, to mention only a few. Dialogue does not mean proselytizing or conversion; instead, each faith tradition recognizes and respects its own identity. Any notion that Christianity has replaced or superseded the Jewish people in God's plan of salvation is both inadmissible and repulsive to the dialogue. One, if not the central, issue facing serious dialogue between Christians and Jews is Jesus of Nazareth. How can both of these faith communities speak about the itinerant Galilean whose origins and early followers were Jewish and whose subsequent followers broke away from Judaism? This volume attempts to address this question.

Summary of Bart D. Ehrman's How Jesus Became God Everest Media.2022-04-04T22:59:00Z Please note: This is a companion version & not the original book. Sample Book Insights: #1 It is difficult to know where to begin when studying the New Testament. Should we start with the Apostle Paul, who wrote more of the books of the New Testament than any other author, or with the Gospels, which were written after Paul but discuss the life of Jesus, who lived before Paul wrote his letters. #2 Apollonius was a pagan philosopher who traveled around the Roman Empire preaching that humans should not be concerned about their earthly lives and material goods, but should instead live for what is spiritual and eternal. He gathered a number of followers around him who believed he was divine. #3 The life of the historical Apollonius, a Pythagorean philosopher, is not as important as the legends that sprang up about him and were widely believed among people of the time. His great philosophical insights led many people to believe that he could not have been a mere mortal. #4 The story of Apollonius is similar to the story of Jesus. He was a philosopher who taught that the human soul is immortal, and that the flesh may die but the person lives on. Not everyone believed him, but after he died, he appeared in a vision to a follower who doubted him.

How Jesus Became Christian Barrie Wilson.2010-07-16 In How Jesus Became Christian, Barrie Wilson asks How did a

young rabbi become the god of a religion he wouldn't recognize, one which was established through the use of calculated anti-Semitism? Colourfully recreating the world of Jesus Christ, Wilson brings the answer to life by looking at the rivalry between the Jesus movement, informed by the teachings of Matthew and adhering to Torah worship, and the Christ movement, headed by Paul, which shunned Torah. Wilson suggests that Paul's movement was not rooted in the teachings and sayings of the historical Jesus, but solely in Paul's mystical vision of Christ, a man Paul actually never met. He then shows how Paul established the new religion through anti-Semitic propaganda, which ultimately crushed the Jesus Movement. Sure to be controversial, this is an exciting, well-written popular religious history that cuts to the heart of the differences between Christianity and Judaism, to the origins of one of the world's great religions and, ultimately, to the question of who Jesus Christ really was – a Jew or a Christian.

What Every Christian Needs to Know About the Jewishness of Jesus Rabbi Evan Moffic.2016-02-02 If you were to ask ten people, Who started Christianity? you might hear ten voices giving the same quick response: Jesus. But those ten people would be wrong. Jesus wasn't a Christian. Jesus lived and died as a Jew. Understanding the Jewishness of Jesus is the secret to knowing him better and understanding his message in the twenty-first century. Walking through Jesus' life from birth to death, Rabbi Evan Moffic serves as a tour guide to give Christians a new way to look at familiar teachings and practices that are rooted in the Jewish faith and can illuminate our lives today. Moffic gives fresh insight on how Jesus' contemporaries understood him, explores how Jesus' Jewishness shaped him, offers a new perspective on the Lord's Prayer, and provides renewed appreciation for Jesus' miracles. In encountering his Jewish heritage, you will see Jesus differently, gain a better understanding of his message, and enrich your own faith.

Did Jesus Exist? G. A. Wells.2010-11-02 Professor Wells argues that there was no historical Jesus, and in thus arguing he deals with the many recent writers who have interpreted the historical Jesus as some kind of political figure in the struggle against Rome, and calls in evidence the many contemporary theologians who agree with some of his arguments about early Christianity. The question at issue is what all the evidence adds up to. Does it establish that Jesus did or did not exist? Professor Wells concludes that the latter is the more likely hypothesis. This challenge to received thinking by both Christians and non-Christians is supported by much documentary evidence, and Professor Wells carefully examines all the relevant problems and answers all the relevant questions. He deliberately avoids polemic and speculation, and sticks so far as possible to the known facts and to rational inferences from the facts.

Jesus Bart D. Ehrman.1999-09-23 In this highly accessible discussion, Bart Ehrman examines the most recent textual and archaeological sources for the life of Jesus, along with the history of first-century Palestine, drawing a fascinating portrait of the man and his teachings. Ehrman shows us what historians have long known about the Gospels and the man who stands behind them. Through a careful evaluation of the New Testament (and other surviving sources, including the more recently

discovered Gospels of Thomas and Peter), Ehrman proposes that Jesus can be best understood as an apocalyptic prophet--a man convinced that the world would end dramatically within the lifetime of his apostles and that a new kingdom would be created on earth. According to Ehrman, Jesus' belief in a coming apocalypse and his expectation of an utter reversal in the world's social organization not only underscores the radicalism of his teachings but also sheds light on both the appeal of his message to society's outcasts and the threat he posed to Jerusalem's established leadership.

Paul Was Not a Christian Pamela Eisenbaum.2009-12-08 Pamela Eisenbaum, an expert on early Christianity, reveals the true nature of the historical Paul in *Paul Was Not a Christian*. She explores the idea of Paul not as the founder of a new Christian religion, but as a devout Jew who believed Jesus was the Christ who would unite Jews and Gentiles and fulfill God's universal plan for humanity. Eisenbaum's work in *Paul Was Not a Christian* will have a profound impact on the way many Christians approach evangelism and how to better follow Jesus's—and Paul's—teachings on how to live faithfully today.

No Ordinary Angel Susan R. Garrett.2008-01-01 In this provocative, intelligent, and highly original addition to the Anchor Yale Bible Reference Library, Susan R. Garrett argues that angel talk has never been merely about angels. Rather, from ancient times until the present, talk about angels has served as a vehicle for reflection on other fundamental life questions, including the nature of God's presence and intervention in the world, the existence and meaning of evil, and the fate of humans after death. In *No Ordinary Angel*, Garrett examines how biblical and other ancient authors addressed such questions through their portrayals of angels. She compares the ancient angel talk to popular depictions of angels today and considers how the ancient and modern portraits of angels relate to Christian claims about Jesus. *No Ordinary Angel* offers important insights into the development of angelology, the origins of Christology, and popular Western spirituality ranging from fundamentalist to New Age. In doing so, it provokes stimulating theological reflection on key existential questions.

The Origin of Divine Christology Andrew Ter Ern Loke.2017-07-03 In recent years, there has been considerable debate concerning the origin of divine Christology. Nevertheless, the proposed theories are beset with problems, such as failing to address the evidence of widespread agreement among the earliest Christians concerning divine Christology, and the issues related to whether Jesus' intention was falsified. This book offers a new contribution by addressing these issues using transdisciplinary tools. It proposes that the earliest Christians regarded Jesus as divine because a sizeable group of them perceived that Jesus claimed and showed himself to be divine, and thought that God vindicated this claim by raising Jesus from the dead. It also provides a comprehensive critique of alternative proposals, and synthesizes their strengths. It defends the appropriateness and merits of utilizing philosophical distinctions (e.g. between ontology and function) and Trinitarian concepts for explaining early Christology, and incorporates comparative religion by examining cases of deification in other contexts.

Forged Bart D. Ehrman.2011-03-22 Bart D. Ehrman, the New York Times bestselling author of *Jesus, Interrupted* and

God's Problem reveals which books in the Bible's New Testament were not passed down by Jesus's disciples, but were instead forged by other hands—and why this centuries-hidden scandal is far more significant than many scholars are willing to admit. A controversial work of historical reporting in the tradition of Elaine Pagels, Marcus Borg, and John Dominic Crossan, Ehrman's *Forged* delivers a stunning explication of one of the most substantial—yet least discussed—problems confronting the world of biblical scholarship.

From Jesus to Christ Paula Fredriksen. 2008-10-01 Magisterial. . . . A learned, brilliant and enjoyable study.—Géza Vermès, *Times Literary Supplement* In this exciting book, Paula Fredriksen explains the variety of New Testament images of Jesus by exploring the ways that the new Christian communities interpreted his mission and message in light of the delay of the Kingdom he had preached. This edition includes an introduction reviews the most recent scholarship on Jesus and its implications for both history and theology. Brilliant and lucidly written, full of original and fascinating insights.—Reginald H. Fuller, *Journal of the American Academy of Religion* This is a first-rate work of a first-rate historian.—James D. Tabor, *Journal of Religion* Fredriksen confronts her documents—principally the writings of the New Testament—as an archaeologist would an especially rich complex site. With great care she distinguishes the literary images from historical fact. As she does so, she explains the images of Jesus in terms of the strategies and purposes of the writers Paul, Matthew, Mark, Luke, and John.—Thomas D'Evelyn, *Christian Science Monitor*

Introducing Paul Michael F. Bird. 2014-06-18 Many Christians who know and love the Bible think they know the apostle Paul. He's a theological master, a pastoral mentor, a spiritual adviser and a missionary hero. Yet just when we think we have him in our grasp, he slips through our fingers. At the point where we suppose we have finally understood him, Paul again confounds us. But he also beckons us to explore God's ways more deeply. Michael Bird suggests that if the Paul we claim to know looks and sounds a lot like us, it's probably a warning light that we don't know him as well as we think we do. But if we let Paul be Paul, allowing him to speak for himself in his language, on his terms and for his purposes, then we stand a chance of meeting him anew. *Introducing Paul* is an animated and penetrating survey of Paul's life and teaching. It covers all the basics students need, while offering new insights with a light touch. Blending life and study, Bird aims to get us excited about reading Paul's letters, sharing his gospel and living the Christian life the way he thought it should be lived. For beginning students and laypeople, *Introducing Paul* is a valuable entrance into the contemporary study of Paul.

The Passover Plot Hugh J. Schonfield. 2021-12-16 This is the new official Schonfield Trust edition of the *Passover Plot* which is probably one of the most controversial books on the role of Jesus the Messiah. Yet to say that, might detract from its scholarly attention to detail and its furnishing of new insights into the character of the Man who changed the world so radically. Thus it is a 'must read' for who are seeking a better understanding. Schonfield's aim in life was to build a bridge between peoples and he hoped that by digging into the facts behind the origins of Christianity, he would be able to uncover

the real Messiah, misrepresented since time immemorial. His sincere desire was that this understanding would bring together those who had so long been divided. Whilst his thesis that Jesus plotted his own crucifixion may seem far-fetched or even offensive at first, seen in the light of John's Gospel and the thinking of the times it provides food for thought to those with an open mind.

The Resurrection Of Christ Gerd Ludemann.2010-06-28 Lüdemann's *The Resurrection of Christ: A Historical Inquiry* talks straight, in an honest, open, direct way. He leads the lay reader through the maze of resurrection texts in a readable, even entertaining way. He has mastered an amazing quantity of ancient sources and scholarly literature, and published many highly-technical works. But here he writes simply, clearly, convincingly, in a way any intelligent reader can understand. He does not dodge issues or obscure problems with pious talk, but presses forward to the logical outcome in a way that brings the reader along with him.-James M. Robinson, Professor of Religion Emeritus, Claremont Graduate University, Director of the Nag Hammadi Project of the Institute for Antiquity and Christianity; Permanent Secretary of UNESCO's International Committee for the Nag Hammadi CodicesLuedemann's systematic analysis of both canonical and noncanonical texts coupled with his trenchant repudiation of fuzzy theological rhetoric challenges our understandings of both Christian origins and Christianity today. His answers will by no means find universal support, but his arguments deserve the attention of any interested in the often-uneasy relationship among fact, fiction, and faith.-A.-J. Levine, E. Rhodes and Leona B. Carpenter Professor of New Testament Studies, Vanderbilt University Divinity School and Graduate Department of ReligionAlthough the resurrection is the keystone dogma of Christian belief, and Sunday churchgoers rarely if ever think to question it, scholarly research shows with the utmost clarity that from a historical standpoint Jesus was not raised from the dead. In fact, it is almost universally recognized among scholars of New Testament textual criticism that the gospel narratives describing the resurrection appearances are not reliable eyewitness accounts, but expressions of faith written by the first Christian believers long after the death of Jesus.In this thorough exegesis of the primary texts dealing with the resurrection of Jesus, New Testament expert Gerd Lüdemann (University of Göttingen) presents compelling evidence that shows the resurrection was not a historical event and further argues that this development leaves little, if any, basis for Christian faith as presently defined.Beginning with Paul's testimony in 1 Cor. 15: 3-8, in which the apostle declares that Jesus has been raised on the third day in accordance with the scriptures, Lüdemann systematically evaluates every reference to Jesus' resurrection in the New Testament, as well as apocryphal literature. He examines the purpose of the text writers, the ways in which they reworked tradition, and the historical value of each account. Through this approach, he offers a reconstruction of the probable course of events as well as the circumstances surrounding Jesus' death on the cross, the burial of his body, his reported resurrection on the third day, and subsequent appearances to various disciples.Since the historical evidence leads to the firm conclusion that Jesus' body was not raised from the dead, Lüdemann argues that the origin of the Easter faith

must be sought in the visionary experiences of Christianity's two leading apostles. From a modern perspective this leads to the inescapable conclusion that both primary witnesses to Jesus' resurrection, Peter and Paul, were victims of self-deception. In conclusion, he asks whether in light of the nonhistoricity of Jesus' resurrection, thinking people today can legitimately and in good conscience still call themselves Christians. Gerd Lüdemann is a professor of the history and literature of early Christianity at the University of Göttingen, Germany. Professor Lüdemann's published conclusions about Christianity aroused great controversy in his native Germany, where the Confederation of Protestant Churches in Lower Saxony demanded his immediate dismissal from the theological faculty of his university. Despite this threat to his academic freedom, he has retained his post at

The Gospel According to John .1999 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 Gospel According to Mark .1999-01-01 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

How God Became Jesus Michael F. Bird, Craig A. Evans, Simon Gathercole, Charles E. Hill, Chris Tilling. 2014-03-25 In his recent book *How Jesus Became God: The Exaltation of a Jewish Preacher From Galilee* historian Bart Ehrman explores a claim that resides at the heart of the Christian faith— that Jesus of Nazareth was, and is, God. According to Ehrman, though, this is not what the earliest disciples believed, nor what Jesus claimed about himself. The first response book to this latest challenge to Christianity from Ehrman, *How God Became Jesus* features the work of five internationally recognized biblical scholars. While subjecting his claims to critical scrutiny, they offer a better, historically informed account of why the Galilean preacher from Nazareth came to be hailed as “the Lord Jesus Christ.” Namely, they contend, the exalted place of Jesus in belief and worship is clearly evident in the earliest Christian sources, shortly following his death, and was not simply the invention of the church centuries later.

God Crucified Richard Bauckham. 1999 *God Crucified* presents a new proposal for understanding New Testament Christology in its Jewish context. Using the latest scholarly discussion about the nature of Jewish monotheism as his starting point, Richard Bauckham builds a convincing argument that the early Christian view of Jesus' divinity is fully consistent with the Jewish understanding of God. Bauckham first shows that early Judaism had clear ways of distinguishing God absolutely

from all other reality. When New Testament Christology is read with this Jewish context in mind, it becomes clear that early Christians did not break with Jewish monotheism; rather, they simply included Jesus within the unique identity of Israel's God. In the final part of the book Bauckham shows that God's own identity, in turn, is also revealed in the life, death, and exaltation of Jesus. Originating as the prestigious 1996 Didsbury Lectures, this volume makes a contribution to biblical studies that will be of interest to Jews and Christians alike.

Jesus Before the Gospels Bart D. Ehrman.2016-03-01 The bestselling author of *Misquoting Jesus*, one of the most renowned and controversial Bible scholars in the world today examines oral tradition and its role in shaping the stories about Jesus we encounter in the New Testament—and ultimately in our understanding of Christianity. Throughout much of human history, our most important stories were passed down orally—including the stories about Jesus before they became written down in the Gospels. In this fascinating and deeply researched work, leading Bible scholar Bart D. Ehrman investigates the role oral history has played in the New Testament—how the telling of these stories not only spread Jesus' message but helped shape it. A master explainer of Christian history, texts, and traditions, Ehrman draws on a range of disciplines, including psychology and anthropology, to examine the role of memory in the creation of the Gospels. Explaining how oral tradition evolves based on the latest scientific research, he demonstrates how the act of telling and retelling impacts the story, the storyteller, and the listener—crucial insights that challenge our typical historical understanding of the silent period between when Jesus lived and died and when his stories began to be written down. As he did in his previous books on religious scholarship, debates on New Testament authorship, and the existence of Jesus of Nazareth, Ehrman combines his deep knowledge and meticulous scholarship in a compelling and eye-opening narrative that will change the way we read and think about these sacred texts.

The Triumph of Christianity Bart D. Ehrman.2018-02-22 How did Christianity become the dominant religion in the West? In the early first century, a small group of peasants from the backwaters of the Roman Empire proclaimed that an executed enemy of the state was God's messiah. Less than four hundred years later it had become the official religion of Rome with some thirty million followers. It could so easily have been a forgotten sect of Judaism. Through meticulous research, Bart Ehrman, an expert on Christian history, texts and traditions, explores the way we think about one of the most important cultural transformations the world has ever seen, one that has shaped the art, music, literature, philosophy, ethics and economics of modern Western civilisation.

When Jesus Became God Richard E. Rubenstein.2000 A fascinating volume details the two priests--Arius and Athanasius--mortal enemies who became the major players in the fateful conflict in Christendom to decide whether Jesus was God or the holiest of men until the Reformation and Alexander, the powerful bishop of Alexandria, who was determined to find a speedy resolution. Reprint.

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The Orthodox Corruption of Scripture Bart D. Ehrman.1996-02-29 Victors not only write history: they also reproduce the texts. Bart Ehrman explores the close relationship between the social history of early Christianity and the textual tradition of the emerging New Testament, examining how early struggles between Christian heresy and orthodoxy affected the transmission of the documents over which many of the debates were waged. He makes a crucial contribution to our understanding of the social and intellectual history of early Christianity and raises intriguing questions about the relationship of readers to their texts, especially in an age when scribes could transform the documents they reproduced. This edition includes a new afterword surveying research in biblical interpretation over the past twenty years.

Reviewing **How Jesus Became God The Exaltation Of A Jewish Pre**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is truly astonishing. Within the pages of "**How Jesus Became God The Exaltation Of A Jewish Pre**," an enthralling opus penned by a very acclaimed wordsmith, readers embark on an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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