



Which Jesus

SA Adler



Which Jesus:

Which Jesus? John Wick Bowman, 1970 Since the turn of the century when two German scholars Albert Schweitzer and Johannes Weiss dared to oppose the established view of Jesus numerous writers have leaped at the opportunity to present their own ideas about his unique character and status Although each based his study on scientific observation they all arrived at most diverse results Was Jesus the apocalyptic Son of man or more of an existentialist rabbi Was he a Nazorean Messiah scheming a Passionplot or do the Dead Sea scrolls hold some clue to his Essene like characteristics Was one author close to truth when he labeled Jesus a zealot and a revolutionary Or far from being any of these did Jesus bring back the long forgotten teachings of the early prophets the spirit of whom as portrayed by the Chasidim a people who have pursued a biblical way of life from time immemorial And if Jesus did represent this Hebrew prophet line how can we redefine certain terms like Hebrew Christian tradition kingdom of God promised land Arguments from such twentieth century scholars as Schweitzer Wrede Bultmann Schonfield Brandon Bornkamm Allegro Cllmann and Manson are reexamined but the author makes no attempt to settle the arguments once and for all The book is purposely left open ended as Jesus continues to challenge men with the mystery of his own identity

The Life of Jesus David Friedrich Strauss, 1913 **Miracles and the Kingdom of God** Myrick C. Shinall Jr., 2018-03-28 In the last decade or so scholarship on the miracles of Jesus has shifted from reconstructions of the historical Jesus to the questions of why and to what end early Jesus followers told stories about miracles Myrick Shinall contends that Mark and Q contain two distinct ways of remembering Jesus s miracles in relation to his proclamation of the kingdom of God He compares three cases of Mark Q overlaps which feature miracles the Beelzebul controversy the commissioning of the disciples and the testing or temptation narratives and finds that in Mark the miracles and the kingdom of God both point to Jesus identity as a divine figure whereas in Q Jesus and the miracles point instead to the coming kingdom of God Shinall further argues that these different views represent different strategies for creating group identities for Jesus followers strategies that came into conflict as the movement s identity coalesced At length he shows that the mix of high and low Christology in the Synoptic tradition requires reframing of the current debate over how early a high Christology developed in the nascent Jesus movement

The Life of Christ: Seed time. The first conflicts. The crisis, chapters 1-2 Bernhard Weiss, 1894 *The life of Jesus critically examined, tr. [by M.A. Evans]. Stereotyped ed., tr. by George Eliot* David Friedrich Strauss, 1898 **Christian Faith and Life**, 1926 The True Christian Gospel Orlando A. Robertson, 2012-09-07 The American Journal of Religious Psychology and Education, 1907 **The Indian Social Reformer**, 1925 **The Humanity of God** John Wright Buckham, 1928 *Echoes from Foreign Shores* Peyton L. Stanton, 1892 *My Religion* graf Leo Tolstoy, 1885 **The Eclectic Magazine of Foreign Literature, Science, and Art**, 1904 *The unity and harmony in God's word, as found in the Bible, the world, and man* John Coutts (of Highbury.), 1881 **A History of the New Testament Times** Adolf Hausrath, 1880 **The liturgical year, tr. by L. Shepherd.**

Continuation [by L. Fromage]. Prosper Louis P. Guéranger, 1883 *History of Christian Doctrine* George Park
Fisher, 1916 **Baptist Missionary Review**, 1915 **Who was Jesus Christ?** Stanley Alfred Mellor, 1921 *Christian*
Missions Bp. James Whitford Bashford, 1906

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