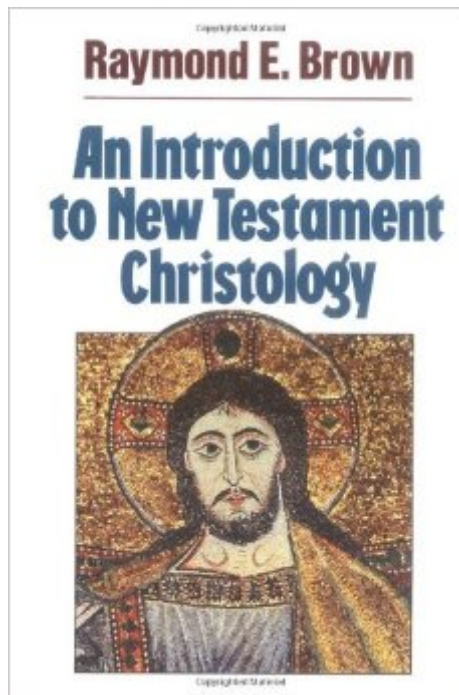


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# An Introduction To New Testament Christology



## Synopsis

The leading U.S. Catholic scholar on the Bible explores the identity of Jesus in the New Testament.

## Book Information

Paperback: 240 pages

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Average Customer Review: 4.6 out of 5 stars [See all reviews](#) (27 customer reviews)

Best Sellers Rank: #155,469 in Books (See Top 100 in Books) #200 in [Books > Christian Books & Bibles > Bible Study & Reference > Criticism & Interpretation > New Testament](#) #315 in [Books > Christian Books & Bibles > Theology > Christology](#) #1038 in [Books > Christian Books & Bibles > Bible Study & Reference > New Testament](#)

## Customer Reviews

Raymond Brown (1928-1998) was probably the best-known Catholic biblical scholar in the U.S. He was controversial because his views on the Bible were center to left, yet nonetheless his books earned the imprimatur of the Catholic Church and he even was appointed a member of the Pontifical Biblical Commission. While Fr. Brown appeared to support most of the Church's teaching, it's hard to imagine that his "critical" approach ever did much to increase the faith of Catholics. AN INTRODUCTION TO NEW TESTAMENT CHRISTOLOGY (1994) is an excellent introduction to Christology from the "centrist" perspective. Brown hits on many of the standard topics in Christology such as the "titles" of Jesus, the resurrection, the messianic expectations of the Jews, and the like. (It is an introduction and therefore does not cover topics that are found in longer works.) What is most frustrating is that while Brown discusses other views, he generally limits the options to the center/left perspective. For example, the synoptic gospels report that on at least three occasions Jesus predicted his death (Mk. 8:31; 9:31; 10:33-34 & par). What does Fr. Brown say about these? Well, "it is difficult to decide about Jesus' foreknowledge of his passion, crucifixion, and resurrection." [P. 49.] Now, if these predictions were simply "retrojected" by the early church, it is at least interesting to note that: (1) Jesus refers to himself as the "Son of man" in these passages - an expression which does not appear in the early church; and (2) there is no mention of the crucifixion

or the atonement in Mark, which one might expect if they were later theological reflections put in the mouth of Jesus. Considering that Mark was probably the first gospel written, such arguments should carry some weight.

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