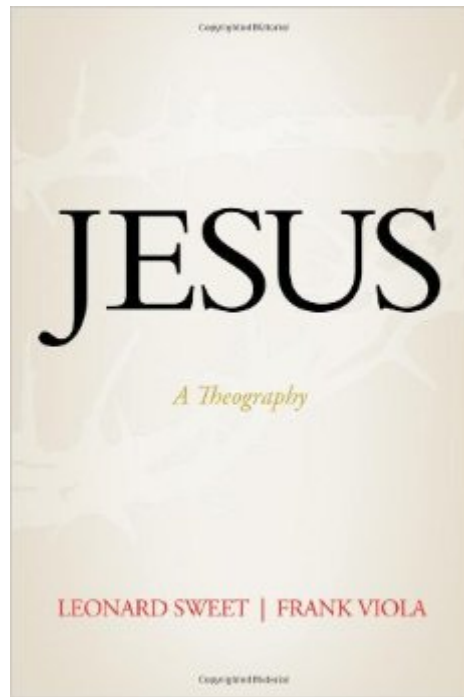


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Jesus: A Theography



Synopsis

Jesus says, "The Scriptures point to me" (John 5:39 NLT). But what does that mean exactly?

The twenty-seven books of the New Testament are largely a commentary on the Old Testament, and each part of the Bible is a signpost to Jesus. Once this is properly understood, everything changes, including our own identities. In this magisterial work you will discover a Jesus who is larger, more glorious, and more challenging than most of us have ever imagined. Biographies of Jesus generally have been written by those trying to investigate the historical Jesus with little attention given to the grand narrative of Scripture. On the flip side, those interested in tracing the theology of Scripture are typically disinterested in historical Jesus studies. These two approaches have yet to converge...until now. Jesus is written for the average reader as well as scholars.

Leonard Sweet and Frank Viola (authors of *Jesus Manifesto*) unfold the greatest story ever told in a fresh and invigorating way. So whether you are a seasoned Christian, a new believer, or someone who is intrigued by Jesus, this book unveils the discoveries of a lifetime, transforming the tired and familiar way we have read the Bible into an electrifying journey of rediscovering Christ. Introducing a new kind of Jesus biography. In this compelling work, authors Leonard Sweet and Frank Viola reclaim the entire Bible as a gripping narrative about Jesus Christ. Virtually every other "Jesus biography" begins with the nativity account in Bethlehem. In this groundbreaking book, Sweet and Viola begin before time, in the Triune God, and tell the complete interconnected story of Jesus from Genesis to Revelation. *Jesus: A Theography* is the first book ever written to combine historical Jesus studies with biblical theology, crafting together one breathtaking saga that tells the Jesus story in both Old and New Testaments. This flagship book demonstrates clearly that every bit of Scripture is part of the same stunning drama, what the authors refer to as the theography of Jesus Christ.

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Customer Reviews

I am not a writer, educator or a theologian for that matter, but I did want to make an honest observation about Frank Viola and Leonard Sweet's latest book. I have read all of Frank's books and only two of Leonard's. I must say that I was very eager to get this book. The email previews had me so excited that I purchased three of them in anticipation of giving two away. I enjoy the writing style of Frank's very much and have really enjoyed his insight in his past books but I do have a difficult time with Leonard's writing style. Knowing this I bought the books anyway. I also have to say that I have enjoyed many of the types and symbols these two authors have used in much of their past writing. However, in this particular book, I found it somewhat disheartening. By chapter three, I found the book to be somewhat disappointing. Chapter 3, pg. 41 takes place in the garden and is called the "microcosm of the cosmos". We are told here, "First God puts Adam there", and "to tend and keep it (the garden)." The authors then express how we are all gardeners, groundskeepers, housekeepers and so on. I get this and don't take issue with this. But when I got to page 43, the idea of (tend and keep) is expanded as our directive to have "dominion over creation" with a foot note on pg. 363 #11 suggesting the words conserve = tend the garden and conceive = till the garden as gentler translations of the Gen. 1:28 command to "have dominion over" and "subdue" the earth. The author then states a question he believes God will ask of us, "Part of each person's divine judgement includes the question: How have you cared for the earth?" This sounds more like a question some environmentalist guru would ask than what God might say. I will spare you all the transliteration of Gen.

Frank Viola and Leonard Sweet's words are just as poetically powerful as they are prophetic. In their new book, *Jesus A Theography* (2012) the authors articulate how the entire Biblical narrative is the story of Jesus Christ. Just as Elijah, Isaiah, and Jesus for that matter, called people back to the heart of God, Viola and Sweet have written a sequel to their first *Jesus Manifesto*, once again calling people to fix their attention on the heart of God, the person of Jesus. Not striving to write a biography, they have instead chosen to convey Christ through the story of God's interactions with humanity from the First Covenant all the way through the Second. From Genesis and the Garden of

Eden, to Golgotha, and into the New Jerusalem of eternity to come, every written word we have in Scripture points to the Living Word, the Logos, God Incarnate. As Augustine said, "In the Old Testament, the New is concealed, in the New, the Old is revealed." Separating the two Testaments is like cutting Jesus in half. As our Lord confidently, and scandalously, declared, "All Scripture points to me" (John 5:39). Jesus is the fulfillment of the law and prophets. The law has been completed in a life laid down with love on the cross. Viola and Sweet beautifully illustrate the majesty of Christ' prophetic and divine, self-actualization of the Bible's first 39 books, including His reenactments of the creation account, Israel's desert trial, and the Davidic lineage proving his Messianic title. The authors also review Jesus' "mission statement", his question based and parable style teaching, and healing ministry.

I received this Advanced Reader's Copy of *Jesus: A Theography* from Present Testimony Ministry as a part of Frank Viola's Book Launch Team. For the first time in a long time, I picked up a book to read on a topic of which I was very unaware: the presence of Jesus throughout the entire Bible. Over the years, I had heard about the idea of the pre-incarnate Jesus (which usually was just a checklist of "here's where Jesus appeared), but had not paid it much mind. Until now. The back cover of the book states that "Biographies of Jesus generally have been written by those trying to investigate the historical Jesus, with little attention given to the grand narrative of Scripture. On the flip side, those interested in tracing the theology of Scripture are typically disinterested in historical Jesus studies. These two approaches have yet to converge. . . until now." To combine these two ideas is fascinating to me, and to see how Sweet and Viola weave the narrative of Jesus from Creation to The Return of The King made me want to pick up my Bible and compare notes as I read along (in hindsight, having a Bible and a notebook to jot things down in while reading would be something that I highly recommend--simply highlighting text isn't enough!). I can't begin to imagine the amount of work that went into creating this book. The endnotes are extensive; there are over 80 in the introduction alone. I greatly appreciated that the authors did this; it shows they are willing to let anyone see what they used and where their ideas originated.

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