

# The Christology Of Philippians 2 6 11 An Examination Of The Person And Work Of Christ

Where Christology Began-Ralph P. Martin 1998-01-01 One of the best known and most influential passages in the New Testament is the hymn of Philippians 2:5-11, which traces the dialectical path of Christ from preexistence--or pretemporal existence--to incarnation and exaltation. There is little agreement and a great deal of debate on this central text of Christian theology. In this book, an international group of scholars comment on the classic and current understandings of this passage, searching for insights into the ongoing exegetical inquiry.

The Christology of Philippians 2:6-11-Douglas Paul Anderson 1982

The Christology of Philippians 2: 5-11-Millard Ross Cherry 1956

Christology of Philippians 2-Michael Phelan 2004-09-01 Phelan examines of the person and work of Christ, based on the words of Paul in Philippians 2:6-11. The scope of this very brief passage of scripture is breathtakingly wide, the centerpiece being the death of Christ at Calvary. (Biblical Studies)

Philippians-Peter Oakes 2007-04-30 A case-study in modelling the social make-up of an early Christian community.

The Knowledge of Christ Jesus My Lord-Veronica Koperski 1996 Employing the traditional tools of historical-critical methodology as well as a selected mix of techniques from newer literary criticism, this book provides a close analysis of the syntactic and semantic content of Phil 3:7-11 in its immediate and broader context, concluding that this passage represents a very high christological statement on the part of Paul, and discusses some of the implications of these findings in regard to the interpretation of Phil 2:5-11, the wisdom ambience of the letters of Paul, and relevance for modern christologies. In Philippians 3:7-11, Paul makes a very strong statement about how much Christ Jesus means to him. This study seeks to demonstrate how the passage within its context gives expression to a high christological statement which is frequently disregarded in treatments of Pauline christology. Chapter One presents a concise summary of the history of exegesis of Phil 3:7-11 and identifies the elements present within that history which indicated the desirability of a more in-depth treatment. Chapter Two focuses on the entire letter to the Philippians as the context of interpretation of Phil 3:7-11, beginning with a discussion of the methodology employed in the remainder of the work. Chapter Three focuses on Phil 3:7-11, first considering the textual variants within these verses, then describing in detail the relation of the complex sentence consisting of vv. 8-11. Chapters Four and Five deal with those issues of semantics in vv. 8-11 which require more extensive treatment. Chapter Six returns to a consideration of the meaning of knowledge of Christ, concluding with a consideration of the results of this study for current discussions of New Testament Christology.

According to Paul-Joseph A. Fitzmyer 1993 A collection of eight essays, some new and some published elsewhere, that sets forth some of the important aspects of Paul the Apostle's mission and teaching. +

Towards a Contemporary Wisdom Christology-Aidan O'Boyle 2003 This study examines to what extent the Wisdom elements present in the Scriptures have been incorporated into some contemporary Catholic Christology in three language areas (English, French, and German). From each area some representative theologians have been chosen: German (W. Kasper, K. Rahner, E. Schillebeeckx); English (J. Dupuis, D. Edwards, E. Schussler Fiorenza); French (L. Bouyer, C. Duquoc, J. Moingt). Furthermore, the language of Wisdom is retrieved as a root metaphor generating new perspectives on issues facing with contemporary Christology, such as the call to justice, the feminist concern, the dialogue with other religions and presenting a face of God for the modern world.

The Influence of the Concept Son of Man on the Christology of Philippians 2:5-11-Stephen Bowser Pattee 1981

The Development of Christology During the First Hundred Years-Charles H. Talbert 2011-06-22 Part One comprises previously unpublished material; Part Two is a collection of previously published essays.

African Inculturation Theology-Emefie Ikenga Metuh 1996

Philippians 2:5-11-Takeshi Nagata 1985

Learning about Theology from the Third World-William A. Dyrness 1990 Designed to introduce Western Christians to discussions about theology going on in the Third World, this book gives major overviews of the theology of Africa, Latin America and Asia.

Lent Through Eastertide-David L. Bartlett 2010-10 "Feasting on the Word offers pastors focused resources for Sermon preparation, written by companions on the way. With four different essays on each of the four biblical texts assigned by the Revised Common Lectionary, this series offers preachers sixteen different ways into the proclamation of God's Word on any given occasion. For each reading, preachers will find brief essays on the exegetical, theological, homiletical, and pastoral challenges of the text. The page layout is unusual. By setting the biblical passage at the top of the page and placing the essays beneath it, we mean to suggest the interdependence of these four approaches without granting priority to any one of them. Some readers may decide to focus on the Gospel passage, for instance, by reading all four essays provided for that text. Others may decide to look for connections between the Hebrew Bible, Psalm, Gospel, and Epistle texts by reading the theological essays on each one. Wherever they begin, preachers will find what they need in a single volume produced by writers from a wide variety of disciplines and religious traditions. These authors teach in colleges and seminaries. They lead congregations. They write scholarly books as well as columns for the local newspaper. They oversee denominations. In all these capacities and more, they serve God's Word, joining the preacher in the ongoing challenge of bringing that Word to life.... We have been honored to work with a multitude of gifted thinkers, writers, and editors. We present these essays as their offering-and ours-to the blessed ministry of preaching."-From the introduction by David L. Bartlett, Barbara Brown Taylor

New Testament Christological Hymns-Matthew E. Gordley 2018-08-07 We know that the earliest Christians sang hymns. But are some of these early Christian hymns preserved for us in the New Testament? Matthew Gordley takes a new look at didactic hymns in the Greco-Roman and Jewish world of the early church, considering how they might function in the New Testament and what they could tell us about early Christian worship.

The Humiliated and Exalted Lord-Donald Macleod 1993-12-01

Philippians-Gordon Zerbe 2016-11-01 What if rather than only reading Philippians, we allowed Philippians to read us? In this 31st volume in the Believers Church Bible Commentary series, New Testament scholar Gordon Zerbe challenges readers to allow Paul's prison letter to interpret our own lives—not by extracting lessons out of historical and cultural context but by imagining ourselves into the ancient Roman world . . . and back again.

Philippians 2 and Christology-Donald MacLeod 1976\*

The Oxford Bible Commentary-John Barton 2007-01-25 CD-ROM contains: Introductions and verse-by-verse commentaries to Genesis and Mark's Gospel -- Logos Library System.

The Reverse of the Curse-C. Marvin Pate 2000 "C. Marvin Pate demonstrates from the undisputed Pauline writings that wherever Paul employs the theme of wisdom, he does so to reverse the Deuteronomic curses and blessings. In accomplishing this, Pate highlights Paul's doctrine of justification, which signals the end of the Mosaic Law"--Page 4 of cover.

Philippians 2:5-11 and Its Christology-David Howard Ray 1979

The Son of Man as the Last Adam-Yongbom Lee 2012-07-01 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.

Christology From Within and Ahead-Mark Chan 2021-10-01 A hermeneutical Christology is developed, which takes into account the historical contingency of knowledge. Through the proposed models of Christology from within and from ahead, it underscores the role of tradition, experience and eschatology in the formulation of Christology.

Exploring Kenotic Christology-C. Stephen Evans 2006 This collection of essays, by a team of Christian philosophers, theologians, and biblical scholars, explores the viability of a kenotic account of the incarnation. Such an account is inspired by Paul's lyrical claims in Philippians 2:6-11 that Christ Jesus, though God in nature, 'emptied himself' or 'made himself nothing' by becoming human. The biblical support for such a view can be found throughout the four gospels and the book of Hebrews, as well as in other places. A kenotic account takes seriously the possibility that Christ, in becoming incarnate, temporarily divested himself of such properties as omnipotence, omniscience, and omnipresence. Several of the contributors argue that this view is fully orthodox, and that it has great strengths in giving us a picture of a God who is willing to become completely vulnerable for the sake of human beings, and one that is completely consistent with the very human portrait of Jesus in the New Testament. The proponents of kenotic Christology argue that the philosophical accounts of God's nature that have led to rejection of this theory ought themselves to be subjected to criticism in light of the biblical data. Some essays test the theory by raising critical questions and arguing that traditional accounts of the incarnation can achieve the goals of kenotic theories as well as kenotic theories can. The book also explores the implications of a kenotic view of the incarnation for philosophical theology in general and the doctrine of the Trinity in particular, and it concludes with essays that examine the validity of the ideal of kenosis for women, and a challenge to traditional Christology to take a kenotic theory seriously. Book jacket. Elenchus of Biblica-Robert Althann 2002-12-31

The Way of the Kenotic Christ-Samuel J. Youngs 2019-10-25 Despite his vast importance to twentieth-century theology, Jürgen Moltmann's Christology has yet to receive the same level of in-depth exploration as other topics in his thought. Samuel Youngs addresses this lacuna, providing the first exhaustive analysis of Moltmann's doctrine of Christ, including its key developments and controversial elements. Youngs argues that Moltmann's doctrine of Christ is best understood as a unique variation of kenotic Christology. This vision of Christ encapsulates not only a series of vibrant ethical and eschatological points, but also serves Moltmann's overarching theological goal of empowering a church that lives and ministers "under the cross." Part I highlights key facets of Moltmann's theological method before unfolding the range of diverse themes that characterize his Christology. Part II explores Moltmann's use of the "kenosis hymn" of Philippians 2, before interrogating Moltmann's relationship to christological tradition. Part III engages in an original systematization of Moltmann's Christology, centered on the theme of manifold, relational kenosis.

Jesus' Death in New Testament Thought-David A. Brondos 2018-04-25 An unprecedented rereading of the passages from the New Testament and other early Christian writings that ascribe saving significance to Jesus' death on the basis of an in-depth study of second-temple Jewish thought regarding atonement, sacrifice, suffering, and death. This 2-volume work is the result of over 40 years of research on the subject.

The Character and Purpose of Luke's Christology-Douglas Buckwalter 1996-08-28 An examination of Luke's carefully designed christology, showing that he portrays the exalted Christ as God's co-equal.

Philippians-Michael F. Bird 2020-05-07 Showcases integration of multiple methods as well as reflections on the reception of Philippians and its meaning for today.

Philippians-Linda L. Belleville 2021-03-30 In this accessible and erudite commentary, respected New Testament scholar Linda Belleville shows how Paul's letter to the Philippians provides a unique opportunity to see the similarities between the culture of his day and ours and to understand not only what is needed to cope in a hostile society but also to be bold in sharing the sole hope for our global world. The value that Paul placed in a heritage and accomplishments that exceeded his peers is now merely rubbish compared with knowing Christ and eternal citizenship in heaven. Philippians was written while Paul was imprisoned in the imperial barracks, awaiting the outcome of a life-or-death trial. His most beloved church was facing strong opponents without and selfish division within. Paul's foes were taking advantage of his forced absence to stir up fear and division. Paul's strategy is to remind the church of the reasons to rejoice and forgo selfish opinion differences. There is much cause to rejoice because, despite imprisonment, the gospel had reached the entire imperial guard and emboldened Christians everywhere to boldly proclaim Christ. To help them reject selfish attitudes, Paul reminds them of his own selflessness. Although Paul considered a death verdict as the personal gain of union with Christ, a life verdict is the Philippians' gain. Paul's ministry of preaching Christ will continue and his example of finishing the earthly race with integrity and joy will carry on. Yet, even in his absence, their best exemplar is Christ himself, who, while enjoying his heavenly riches, willingly took on the human condition with its pain, suffering, and death so that they might gain their own heavenly riches.

Philippians-John Paul Heil 2010 This volume employs a text-centered, literary-rhetorical, and audience-oriented method to demonstrate how the implied audience of Philippians are persuaded and exhorted by the dynamic progression of the letter's chiasmic structures to rejoice along with Paul and other believers in being conformed, with all of the broad implications of such conformity, to Christ. This reading assumes that Philippians is a single, unified letter written to be read and heard in a public setting as an oral performance substituting for the personal presence of the imprisoned Paul, and it proposes new chiasmic structures for the entire letter as a key to understanding it.

Paul-Stanley B. Marrow 1986 A major Pauline theology, the first to have come out in the Catholic area in recent years, which sheds light on and interprets Paul's theology by his letters, his life, and both against the background of his times.

Jesus Monotheism-Crispin Fletcher-Louis 2015-07-29 This is the first of a four-volume groundbreaking study of Christological origins. The fruit of twenty years research, Jesus Monotheism lays out a new paradigm that goes beyond the now widely held view that Paul and others held to an unprecedented "Christological monotheism." There was already, in Second Temple Judaism and in the Bible, a kind of "christological monotheism." But it is first with Jesus and his followers that a human figure is included in the identity of the one God as a fully divine person. Volume 1 lays out the arguments of an emerging consensus, championed by Larry Hurtado and Richard Bauckham, that from its Jewish beginnings the Christian community had a high Christology and worshipped Jesus as a divine figure. New data is adduced to support that case. But there are weaknesses in the emerging consensus. For example, it underplays the incarnation and does not convincingly explain what caused the earliest Christology. The recent study of Adam traditions, the findings of Enoch literature specialists, and of those who have explored a Jewish and Christian debt to Greco-Roman Ruler Cult traditions, all point towards a fresh approach to both the origins and shape of the earliest divine Christology.

Christologies, Cultures, and Religions- 2015-10-08 Papers presented at the First Theological Forum of Mindanao (2014) Inter-religious and inter-cultural perspectives on how we view and understand Christ.

Contributors: Victor Aguilan Herbert T. Ale Mariano C. Apilado Pascal D. Bazzell Lee Joseph Custodio José M. de Mesa Edgar B. Ebojo Eleazar S. Fernandez (Foreword) Omar Abu Khalil Melba P. Maggay (Epilogue)

Muriel Orevillo-Montenegro Aldrin M. Peñamora Brian Powell Chiu Eng Tan Rico Villanueva Emo Yango

Recovering Historical Christology for Today's Church-Marvin Jones 2019-02-20 This book explains the basic tenets of Christology that a college student would encounter in a basic Christology class. The book is written

in three different sections. The first section focuses upon primary Christological passages, which include a limited survey of Christology in the New Testament. The second section reviews the Christological Councils, limited to the first four ecumenical councils (i.e., Nicea, Constantinople, Ephesus, and Chalcedon). The third section deals with the application of Christology, correlating the biblical witness with the councils, preaching Christology to a contemporary church, and summarizing the Christological content for the contemporary church. The book is a textbook for an introductory Christology class. As such, it will meet the needs of professors who are trying to find an introductory work that surveys the many aspects of teaching Christology. It will also be a valuable tool for pastors as an easy-to-read reference for sermon building and Sunday school lessons, and youth directors as an accessible tool to teach basic foundational Christological truths to their youth group.

The Trinity-White Op Thomas Joseph 2022 Examines the development of early Christian reflection on the Trinity, arguing that essential contributions of Patristic theology are preserved and expanded in the thought of Thomas Aquinas.

Paul's Language of Grace in its Graeco-Roman Context-James R. Harrison 2017-01-03 Paul's Language of Grace in Its Graeco-Roman Context was originally published by Mohr Siebeck in 2003 and is now reprinted by Wipf and Stock with a new introduction by its author, James R. Harrison. The book was the first major investigation of charis ('grace', 'favor') in its social, political, and religious context since G. P. Wetter's pioneering 1913 monograph on the topic. Focusing on the evidence of the inscriptions, papyri, philosophers, and Greek Jewish literature, Harrison examined the operations of the eastern Mediterranean benefaction system, probing the dynamic of reciprocity between the beneficiary and benefactor, whether human or divine. Before Paul's converts were first exposed to the gospel, they would have held a variety of beliefs regarding the beneficence of the gods. The apostle, therefore, needed to tailor his language of grace as much to the theological and social concerns of the Mediterranean city-states in his missionary outreach as to the variegated traditions of first-century Judaism. In terms of human grace, although Paul endorses the reciprocity system, he redefines its rationale in light of the gospel of grace and transforms its social expression in his house churches. The explosion of 'grace' language that occurs in 2 Corinthians 8-9 regarding the Jerusalem collection is unusual in its frequency in comparison to the honorific inscriptions, underscoring the apostle's distinctive approach to giving. Regarding divine beneficence, Paul accommodates his gospel to contemporary benefaction idiom. But he retains a distinctiveness of viewpoint regarding divine charis: it is non-cultic; it is mediated through a dishonored and impoverished Benefactor; it overturns the do ut des expectation ('I give so that you may give') regarding divine blessing in antiquity. Harrison's book still remains the authoritative coverage of the Graeco-Roman context of charis.

Union with Christ in the New Testament-Grant Macaskill 2013-11 This book is a study of the union between God and those he has redeemed, as it is represented in the New Testament. In conversation with historical and systematic theology, it is argued that this union is consistently represented by the New Testament authors as centring on the idea of a covenant, with believers' experience of God specifically mediated by Jesus, the covenant Messiah. His mediation of divine presence is grounded in his own being, in the redivinity and real humanity that theological traditions have affirmed, and is realised by the Holy Spirit, who unites believers to him in faith. His personal narrative of death and resurrection is understood in relation to the covenant by which God's dealings with humanity are ordered. When united to him, believers are transformed, not just morally or socially, but also in the life of their minds.

Physicalist Soteriology in Hilary of Poitiers-Ellen Scully 2015-04-13 In Physicalist Soteriology in Hilary of Poitiers, Ellen Scully presents Hilary as a representative of the "mystical" or "physical" trajectory of patristic soteriology and outlines the theological ramifications of Hilary's conviction that all humans are contained in Christ's incarnate body.

Paul's Divine Christology-Chris Tilling 2015-02-10

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