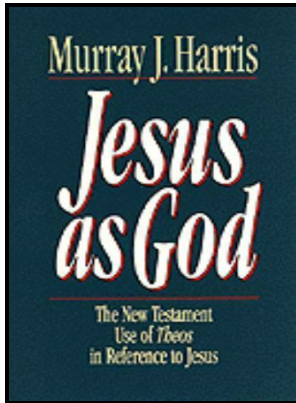


# Jesus as God - the New Testament use of theos in reference to Jesus

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Description: -

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 Notes: Includes bibliographical references (p. 319-348) and indexes.  
 This edition was published in 1992



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**Jesus as God: The New Testament Use of Theos in Reference to Jesus: Murray J. Harris: 9781606081082**

All sorts of philosophical ideas were in the air.

**Jesus As God : The New Testament Use of Theos in Reference to Jesus by Murray J. Harris (1992, Hardcover) for sale online**

We would, therefore, have to say that this means that the logos belongs to the same sphere as God; without being identified with God, the logos has the same kind of life and being as God.

**Jesus as God: The New Testament Use of Theos in Reference to Jesus**

Thus you are different from those women in your harlotries, in that no one plays the harlot as you do, because you give money and no money is given you; thus you are different. A clear distinction must be drawn between what the OT text meant to its authors and readers and how it was understood by the early Christians who lived after the advent of the Messiah and the coming of the Spirit.

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But will this line of argument do? Accordingly, most modern translations render it in all instances in such a way. This is a major work of scholarship from an outstanding able scholar. It was from this angle that the first christians formed their estimate of Jesus.

**JESUS AS GOD THE NEW TESTAMENT USE OF THEOS IN REFERENCE TO JESUS**

The more familiar one is with the Greek myths, the better he will understand our emphasis on their irrationality. That is, the earliest interpretation of the person of Christ found in the New Testament is predominantly not ontological but functional; and Oscar Cullman has stoutly maintained that the functional emphasis remained the dominant one through out the New Testament.

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