

CONTENTS

Acknowledgements *page xv*

1	Introducing the Theories and Approaches Concerning the Origin of Divine Christology	1
	1.1 Significance of the Question	1
	1.2 Introducing Various Types of Theories Concerning the Origin of Divine Christology	3
	1.3 Introducing the Issue of Jesus' Self-Understanding	6
	1.4 The Approach of This Book	9
	1.5 Clarification of Key Terms	12
	1.6 An Overview of the Rest of This Book	21
2	The Highest Christology Was Present Among the Earliest Christians: The Evidences	24
	2.1 Introduction	24
	2.2 1 Corinthians 8:6	26
	2.3 Philippians 2:6–11	33
	2.4 Evidence from Devotional Practices	41
	2.5 Evidence from Expressions of Spiritual Desire for Christ	45
	2.6 Conclusion	47
3	Replies to Objections Involving Various Exalted Figures in Second Temple Judaism	48
	3.1 Introduction	48
	3.2 The Importance of the Creator–Creature Divide	53
	3.3 Concerning the Angel of the LORD	66
	3.4 Concerning Kings, Messiahs and Others	68

4	Replies to Other Objections Concerning the Highest Christology of the Earliest Christians	79
4.1	Concerning the Claim That According to Acts the Earliest Christians Did Not Worship Jesus	79
4.2	Concerning the Claim That Jesus Was Distinguished from and Subordinated to God	80
4.3	Concerning the Claim That Adoptionism/Exaltation Christology Was Present Earlier	83
4.4	Concerning the Claim That Jesus Was Regarded as Functionally Divine but Not Ontologically Divine	93
4.5	Concerning the Claim That Jesus Was Merely Venerated, Not Worshipped	94
4.6	Concerning the Claim That Sacrifice Is Never Said in the New Testament to Be Offered to Christ	95
4.7	Conclusion	97
5	The Extent of Highest Christology in Earliest Christianity	100
5.1	Introduction	100
5.2	The Argument for Widespread Extent	101
5.3	Is There Absence of Jewish Objection to Paul's Divine Christology?	103
5.4	Argument from Silence?	107
5.5	Reply to Objections by Bart Ehrman and Others	110
5.6	Examples of Theories Which Fail to Explain the Widespread Extent	114
5.7	Conclusion	131
6	The Best Explanation for the Origin of Highest Christology	134
6.1	Introduction	134
6.2	The Earliest Christians Were Evidently Concerned About Passing on the Traditions of Jesus' Teachings	134
6.3	The Difficulty of the Idea of Regarding a Human Jesus As Also Truly Divine	137
6.4	The Issue of Falsification of Jesus' Intention	140
6.5	The Best Historical Explanation for a Diversity of Other Peculiar Beliefs and Practices of the Earliest Christians Is That They Originated from Jesus	144

6.6	It Is Likely That Jesus Was Perceived to Have Given Clear Indications That He Regarded Himself as Truly Divine by a Significant Number of Disciples	146
6.7	The Role of Early Christian Thinking About Intermediary Figures	147
6.8	Is My Proposal Too Christocentric Rather Than Theocentric?	147
6.9	Conclusion	151
7	Assessing the Evidences for the Origin of Highest Christology in the Gospels	153
7.1	Introduction	153
7.2	Counter-Evidence in the Gospels?	153
7.3	Traces in the Gospels	159
8	Conclusion	194
	<i>Bibliography</i>	209
	<i>Scripture and Apocrypha Index</i>	232
	<i>Index of Other Ancient Sources</i>	240
	<i>Index of Authors</i>	242
	<i>Index of Subjects</i>	245