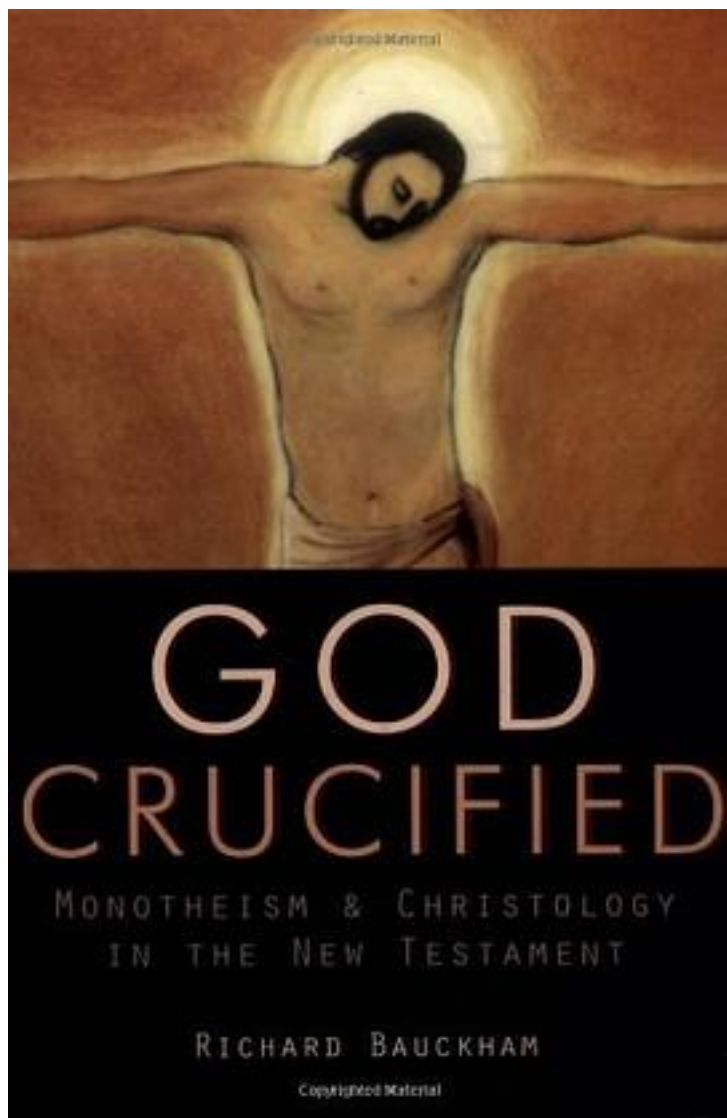


God Crucified



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Recent discussion of the interpretation of New Testament Christology has been closely linked with debate about the nature of Jewish monotheism in the period. This book argues that once Judaism's perception of the uniqueness of God is correctly understood, it becomes clear that the first Christians simply included Jesus in the unique identity of the God of Israel.

According to Richard Bauckham, the earliest Christology was already the highest Christology, a fully divine Christology entirely compatible with the Jewish monotheistic understanding of God. In place of the misleading categories of "functional" and "ontic" Christology, he argues that New Testament Christology is best viewed as a Christology of "divine identity." For such a Christology, the exalted christ and the earthly, crucified Jesus both belong to the unique identity of God. This approach, in turn, has important consequences for the New Testament's understanding of God. The divine identity _ who God truly is _ is to be seen in Jesus' humiliation, suffering, and death as well as in his heavenly glory.

Originating as the prestigious 1996 Didsbury Lectures, *God Crucified* makes a significant contribution to biblical studies of interest to Jews and Christians alike.

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Preface

1. Understanding Early Jewish Monotheism
2. Christological Monotheism in the New Testament
3. *God Crucified*: The Divine Identity Revealed in Jesus

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