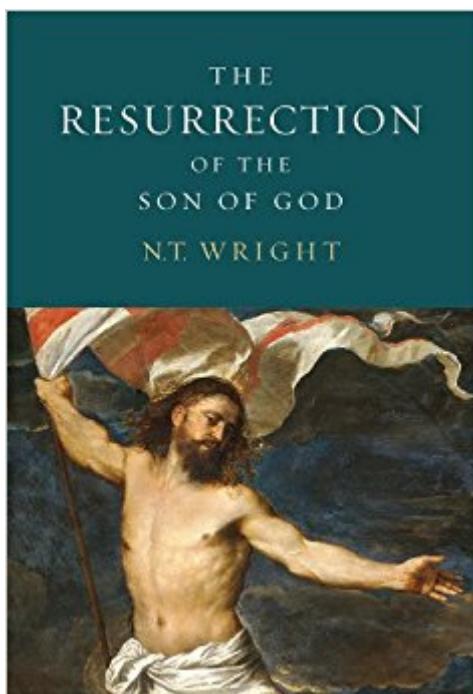


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The Resurrection Of The Son Of God (Christian Origins And The Question Of God, Vol. 3)



Synopsis

Why did Christianity begin, and why did it take the shape it did? To answer this question – which any historian must face – renowned New Testament scholar N.T. Wright focuses on the key points: what precisely happened at Easter? What did the early Christians mean when they said that Jesus of Nazareth had been raised from the dead? What can be said today about his belief? This book, third in Wright's series *Christian Origins and the Question of God*, sketches a map of ancient beliefs about life after death, in both the Greco-Roman and Jewish worlds. It then highlights the fact that the early Christians' belief about the afterlife belonged firmly on the Jewish spectrum, while introducing several new mutations and sharper definitions. This, together with other features of early Christianity, forces the historian to read the Easter narratives in the gospels, not simply as late rationalizations of early Christian spirituality, but as accounts of two actual events: the empty tomb of Jesus and his "appearances." How do we explain these phenomena? The early Christians' answer was that Jesus had indeed been bodily raised from the dead; that was why they hailed him as the messianic "son of God." No modern historian has come up with a more convincing explanation. Facing this question, we are confronted to this day with the most central issues of the Christian worldview and theology.

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Customer Reviews

while nodding in approval to what the other reviewers have said thus far:having devoured the first two works in Wright's *Christian Origins and the Question of God* series, i was eagerly anticipating

the third volume, which i expected to be on the life and theology of St. Paul; thus i was somewhat disappointed by the subject matter of the third volume when it finally (at last!) appeared. i kept asking myself (with my head slowly shaking), "an entire volume on the resurrection?" but my doubts were quickly laid to rest when i received the work. Wright offers us here a masterpiece on the resurrection, as theologically deep as it is historically broad in scope. Wright not only persuasively argues for the fact of the resurrection, but places it firmly in context as he brings to light the many aspects which constitute it, and upon which it bears definitive influence. the "world-affirming" nature of Wright's conclusions, which he highlights continually throughout the text, actually reminded me something of Maximus Confessor. which brings up my final point: N. T. Wright is an unusually excellent exegete. so often, New Testament exegetes are simply dull; such is not the case with Wright. his work is saturated in wit and laced with solid reason. one always leaves his work feeling somewhat "charmed". but the best thing about Wright, in my opinion, is that he is capable of actually being an exegete and a theologian at the same time (yes, this is in fact uncommon in our day and age).

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