Mike, it would be good if someone pencilled consecutive page nos in both sets as they are in the Archives – noting Walter Isaac's caution about displacement.

Then we could ask Armando to collect internal evidence to date pages 1972 or 1973 and send us his results.

Some of file called "1973" is obviously 1972, and some obviously 1973, but I only checked a few pages.

Note that whenever L gives the page no. of Method, the page belongs to 1973. The book was not yet out when he taught the 1972 course.

Fred

Jan. 20/99

This file is basically the 1972 Harvard course (H)
- w/ interpolations for 1973 Regis course (R)

first 1 students — R

2 pp issues — H (M.I.T. not out yet!)

Jan. 10/73 — R (dated)

Qn: how many pages are R? Certainly 3 pages.
2nd p: "last yr .. at Harvard .." )

Rest could nearly all be H.
Certainly at page in yellow tab: "Wisdom literature"

F.E.C.
Jan 11/99

Christology 1972 No. 602

Christology 1972 No. 602

Norman Perrin
Recent Trends in Research in the Christology of the NT
Essays in Divinity VI (1968) 217-235

1. An ever wider-spreading acceptance of the fact that the sayings of Jesus found in the Synoptic Gospels have a previous history in the tradition of the Church.
Hence what before was taken as evidence of Jesus' understanding of himself now primarily is evidence of of the early Church's self-understanding

2. Hence the history of the development of a saying is a history of the theological issues that concerned early Xtians
Today if a saying includes a definite Christology, it cannot without proof be attributed to Jesus himself 221
Christology is the response of Xtians to the preaching death and resurrection of Jesus

3. A major emphasis in recent work is the linking of developments in Christology with factors ar work in the life and experience of early Xtians
Fuller change from Acts 3, 20 to Acts 2, 36
From Jesus predestined by his resurrection to appear as the Christ at the Parousia
to Jesus already made Lord and Christ
Why? The delay of the parousia and the working of the Spirit in the Church 222

4. Impact of discoveries made at Qumran and at Nag Hammadi
Great deal of new information on the immediate environment of early Christianity in Judaism and in Hellenism
Fuller's chapters II - IV: the tools available for developing a Christology in pre-Christian Judaism, in Hellenistic Judaism, and in Hellenism

5. Transition from inquiry into Jesus Messianic consciousness

A. S. Peake, The Messiah and the Son of Man, Bulletin of John Rylands Library, 8(1924), 3-32

to the Christology implicit in his preaching of the kingdom of God

Many reasons at work: Messianic consciousness involves a lot of psychologizing about Jesus; such psychologizing is speculative; no concern for it in the sources; recent scholarship regards the more explicit chistological sayings as originating not with Jesus but with the early church
Implicit chiistological sayings contain a surprising amount of uniqueness, boldness, audacity: prodigal son implies a defence of his own eating with publicans and sinners by advancing the essential nature of the forgivingness of God; Abba; Fuller V.
Jesus could pray to Abba, could invite disciples to pray in similar fashion because they too received God's grace

Reginald H. Fuller
The Foundations of New Testament Christology
New York: Scri bner's, 1965

I. Introduction
1. Theological Presuppositions
Christology: the doctrine of Christ's person
Soteriology: the doctrine of Christ's work
Logically: Christ can save because of who he is
In NT: men are x confronted by a history of what Jesus has done
Their response to his doing, their understanding of it, is the development of Christology
Neufeld, The Earlieest Christian Confessions
Schlier, Zur Fruhgeschichte der Christologie QQ DD 51
It follows that Jesus self-understanding is prior to Christology, that the church's response to Jesus was not simply a repetition of Jesus self-understanding, that that response was not just to Jesus in his earthly history but also to the consequent and continuing life of the church

NB The Jesus of History and the Christ of Faith archaism anachronism
The Jesus of History is ambiguous: properly it means Jesus in so far as he is ascertainable by valid historical procedures; what is so known, is Jesus as he really was; but it need not be the whole of Jesus as he really was
The Christ of Faith also is ambiguous. One can conceive history through a confusion of historical experience and historical knowledge; and that confusion leads to scissors and paste history (Collingwood) and the exclusion of history becoming better known with the passing of time and fuller reflection on past experience. On the other hand, the distinction between historical experience and historical knowledge leaves full room fora continuing development of historical knowledge. On the former view the Christ of Faith, in so far as it goes beyond the Jesus of History, is a mistake; On the latter view, it is a possibility, at least inasmuch as the earlier layers implicitly contain a christology.

2. The Plan of this Book
II_IV the threed successive environments in which Christianity operated: Palestinian Judaism, Hellenistic Judaism, the Graeco-Roman world
V since christology is a response to the earthly history of Jesus of Nazareth, V deals with that history
not a life of Jesus: commonly regarded as an impossible task
but what can be known of the works and works of Jesus, and what these words and works disclose about his self-inderstanding
Response of disciples to resurrection of Jesus and that of early palestinian Christianity in VI : use of tools from II
VII: Christian mission to Greek speaking Jews fmiliar with LXX use of tools from III
VIII christological formulations of Gentile mission use of tools IV

I, 3 Critical Presuppositions and Methods

NB from MIT

Theology is an ongoing process: presuppositions are the acquis: index of modern authors, six columns of fine print

Object: not the christology of the NT writers, but the christology of the traditions incorporated in their writings

Hence distinction between NT writer"s work and the prior formation

All new T writers in Greek and almost without exception are products of the gentile mission

What can be known of Jesus words and works, of early Palestinain christianity, of ~~Hellenistic~~ mission to Hellenistic Jews, has to be uncovered by critical ~~mmmmm~~ analysis and reconstruction = Uberlieferungsgeschichte = (RHF) traditio-history, traditio-historical method

Mark 65-70; Mt from Mark Q special Mt and Lk from Mk Q and special Luke, 70-100

The traditions in Mk and Q have passed thought the Palestinian and Hellenistic stages

From sayings of Jesus traditio-history eliminates
what was paralleled in Jewish (apocalyptic and rabbinic)tradition
what reflects the faith practice situations of the post-Easter church as known from sources outside the gospels
what could not be a development within Palestinian Judaism, does not use its categories, does not reflect the ~~style~~ the language and style of Aramaic

More detailed criteria beyond present scope

II. THE TOOLS: (1) PALESTINIAN JUDAISM

Messiah
Aon of God
Son of David
Son of Man
The Servant of the Lord
The Eschatological Prophet (46)
Rabbi
Mari
Appendix the EP t Qumran

III. THE TOOLS: (2) HELLENISTIC JUDAISM

Preliminary Considerations
Christos
Son of God (Messianic)
Son of David
Son of Man
The Servant
The E chatological Prophet (67)
Kyrios (Lord)
Son of God (Divine Man)
Wisdom (72)
Logos
The First or Heavenly Man
The High Priest

IV. THE TOOLS: (3) Hellenistic Gentile

Preliminary Consideratinns
The Imperial Cultus
The Mystery Religions
The Gnostic Redeemer Myth (93)
The Dinvine Man

Just dipping into theme; see bibliography Danielou Development 5
Chapters four and five

117 Angel one of the names given Christ up to fourth century
J Barbel & G Kretschmar

Sources OT
Later Juadiam
Hellenistic Judaism

119 Hermas: the glorious angel, the most venerable angel, the holy angel, the angel of the Lord

120 rods, crowns

122 six men and glorous and might man in meidst of them
arkhistrategos

125 bottowm Ebionites

128 bottom Ascension of Isaiah

129 Ascension of Christ

131 The Word and Gabriel

133 Second # and quote 10

134 Last paragraph 135 Tractatus contra Originem

136 the two cherubim over the mercy-seat

138 two versions of Irenaeus Demonstratio

142 bottowm: divine Spirit and spirits moving man
last # and quote

145 angel guardian of Temple, abandoning it at destruction,

146 Didascalia

Chapter five

Name: possibility of sharp attention; principle of revelation BL

150 John 12, 28 and 17, 5

151 I Clement first # two quotes

Send and third #

Last # and quote p. 152

153 Live 4 ff. "Bearing the Name"

153 ff. Name and baptism, Name and confessing the Name

158 Quote Gospel of Truth

159 Quote ditto

160 Quote ditto

163 Suggs: In Mt Christ is the Law; to 166; XX ArKHE and HMERA