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Nota di bibliografia	Includes bibliographical references and indexes.
Nota di contenuto	Introduction -- The lexical and theological terms of the debate -- Perfection as glorification -- Perfection as cultic consecration -- Perfection as moral/ethical development -- Perfection as vocational/experiential qualification -- A new proposal : the material application of perfection as definitive attestation -- The technical usage of tekeiom in the non-literary papyri -- Perfection as definitive attestation -- Perfection as definitive attestation in relation to the christology of Hebrews -- Beneficent christology : the son's solidarity with the faithful -- Heracles imagery and the motif of divine beneficence -- The relevance of Heracles imagery for Hebrews' portrait of Jesus -- Christ's perfection as the philanthropia of the son attested and displayed -- Philanthropia as christological key : preliminary remarks -- Philanthropia as a human virtue -- Philanthropia as a divine virtue : the testimonies of Asclepius -- Philo and Philanthropia : a precedent for Hebrews' beneficent portrait of Christ -- Hebrews' relationship to Philo and hellenistic Judaism -- High priestly christology and divine beneficence -- A high priesthood of intimate presence -- Christ's self-commitment to the faithful and the perfection of divine solidarity -- The social setting and audience of Hebrews -- The literary character of Hebrews.

Sommario/riassunto

This monograph examines the concept of Jesus' perfection in the Epistle to the Hebrews in relation to the broader theological themes of divine beneficence and divine "philanthropia". Three times in Hebrews Jesus is described as being perfected (Hebrews 2:10, 5:9, 7:28), and in two of these instances (Hebrews 2:10, 5:8-9) the author explicitly links the theme of Jesus' suffering to the content of his perfection. By examining representative selections of Greek non-literary papyri, this study argues that the customary application of the Greek verb to denote the idea of legal notarization of a public document suggests the more comprehensive idea of official, definitive attestation. Informed by such a notion of perfection as official, definitive attestation, this study argues that the language of Christ's perfection in Hebrews functions as a christological grammar for reflecting upon the character of Christ. Far from being remotely transcendent, Jesus is characterized instead by divine beneficence and "philanthropia", by a motivation to draw near to the community of the faithful gathered around his memory. This study argues for the cogency of this proposal based on exegetical grounds, the literary character of Hebrews as an epistolary homily, and the social setting of Hebrews as one characterized by social distress and/or persecution in or near the vicinity of Rome.
