

Harris, Murray J. *Jesus as God: The New Testament Use of Theos in Reference to Jesus*. Grand Rapids: Baker Book House, 1992. 379 pp. \$24.99.

Murray J. Harris, Professor of NT Exegesis and Theology at Trinity Evangelical Divinity School, earned his Ph.D. under F. F. Bruce at the University of Manchester. In *Jesus as God*, he applies his internationally-recognized linguistic and exegetical skills to the examination of 17 biblical passages in which the term Θεός is associated with Jesus Christ (188).

Harris devotes a full chapter (chapters 2-11) to each of ten major passages: Jn 1:1, 18; 20:28; Acts 20:28; Rom 9:5; Tit 2:13; Ps 45:7-8 as quoted in Heb 1:8-9; 2 Pet 1:1; and 1 Jn 5:20. For each of these he discusses the grammatical, theological, historical, literary, and other issues that affect the interpretation of Θεός, weighs the pros and cons, and proposes a carefully-nuanced conclusion. Harris concludes that the use of Θεός as a title for Jesus Christ is "certain" in Jn 1:1 and Jn 20:28; "very probable" in Rom 9:5, Tit 2:13, Heb 1:8, and 2 Pet 1:1; "probable" in Jn 1:18, and "possible, but not likely" in Acts 20:28, Heb 1:9, and 1 Jn 5:20 (271). Chapter 12 considers more briefly seven other texts (Matt 1:23; Jn 17:3; Gal 2:20; Eph 5:5; Col 2:2; 2 Thes 1:12; and 1 Tim 3:16) that have occasionally been "adduced as evidence" for the use of Θεός as a christological title (255-56). Harris argues that "in none of these latter verses is a christological use of Θεός at all likely" (271). Rather, in these verses, Θεός is applied to God the Father, who manifests Himself through Christ.

In chapter 13, "Conclusions: *Theos* as a Christological Title," Harris suggests two main contributions that "Θεός christology" makes to general NT christology. The first is that "Θεός is a christological title that is primarily ontological in nature" (288). The application of Θεός to Jesus Christ asserts that Jesus is not merely "God-in-action or God-in-revelation but rather that he is God-by-nature" (291). Second, "while other christological titles such as κύριος and υἱός Θεοῦ imply the divinity of Jesus, the appellation Θεός makes that implication explicit" (293). Thus Harris finds "in the christological use of Θεός . . . both the basis and the zenith of NT Christology: the basis, since Θεός is a christological title that is primarily ontological in character; . . . the zenith, because Θεός is a christological title that explicitly and unequivocally asserts the deity of Christ" (299).

The work is completed by ample reference materials. In addition to copious footnotes, the text is supplemented by two appendices, "The Definite Article in the Greek NT: Some General and Specific Principles" and "An Outline of the NT Testimony to the Deity of Christ." Next comes a 30-page, small-print bibliography of some 900 entries. The final 30 pages provide separate indices to authors, subjects, Greek terms and phrases, and references from the OT, OT apocrypha, OT pseudepigrapha, NT, and "Other Ancient Authors and Writings."

The depth and breadth of Harris's scholarship, and the excellent reference materials included make this an impressive treatise indeed. It includes a wealth of material for seminarians, pastors, and scholars of christology.