

Craig Blomberg, N.T. Professor of Denver Seminary says the following of Kennard's *Messiah Jesus: Christology in His Day and Ours*

“If there is both a unifying theme as well as a distinctive to Kennard's numerous self-contained chapters, it involves his copious references to Jewish backgrounds. The most relevant of these are discussed in the text itself, but the endnotes after each chapter are a gold mine of additional information with countless references to both Second Temple Jewish and post-Christian rabbinic literature...Some of the stronger treatments in the book include Kennard's studies on faith in the Synoptic Gospels, the ways in which Jesus made clean the unclean rather than contracting impurity from them, the distinctively Hebraic style and form of numerous teachings of Christ (especially his ethical injunctions), the intentional devices by which Jesus trained his disciples, the interpenetration of the various persons of the Trinity in the Johannine Farewell Discourse and Jesus' final prayer and their implications for believers' relationship with the Godhead, a *via media* in interpreting the parables (between detailed allegorizing and none at all) based on what the original audiences would have most likely understood, Jesus' emphasis on the relationship between God forgiving us and our forgiving others, a preterist-futurist approach to the eschatological discourse, the intertestamental developments of the concept of sacrifice, the centrality of Jesus' role as King in the Passion narratives, the impossibility of fairly excising final judgment from the message and mission of Jesus, the unity and diversity in Acts in the various speeches that present Jesus himself as the Gospel, and the evidence for Jesus as the God-man (still within a fully Jewish context) that would prepare the way for expanded Christological affirmations among the Patristic writers without distorting earlier generations' less elaborate beliefs.” Also reviewed in *New Testament Abstracts* 52(2008): 613.