

Christology Ancient And Modern

The fourth-century Christian thinker, Gregory of Nyssa, has been the subject of a huge variety of interpretations over the past fifty years. Morwenna Ludlow analyses these recent readings, and asks: What do they reveal about modern and postmodern interpretations of the Christian past? What do they say about the nature of Gregory's writing?

Includes section "Reviews of recent literature."

What does it mean to be "truly human?" In *Christological Anthropology in Historical Perspective*, Marc Cortez looks at the ways several key theologians—Gregory of Nyssa, Julian of Norwich, Martin Luther, Friedrich Schleiermacher, Karl Barth, John Zizioulas, and James Cone—have used Christology to inform their understanding of the human person. Based on this historical study, he concludes with a constructive proposal for how Christology and anthropology should work together to inform our view of what it means to be human. Many theologians begin their discussion of the human person by claiming that in some way Jesus Christ reveals what it means to be "truly human," but this often has little impact in the material presentation of their anthropology. Although modern theologians often fail to reflect robustly on the relationship between Christology and anthropology, this was not the case throughout church history. In this book, examine seven key theologians and discover their important contributions to theological anthropology.

"Glen Scorgie's pioneer study of Orr as a theologian is a work long overdue. Scorgie's fascinating narrative makes plain the real distinction of Orr's mind. The present-day resurgence of the convictions that Orr championed suggests that in calling for continuity and combating theological novelty Orr had found the way of wisdom. . . . This book rehabilitates the doughty Glasgow professor as a thinker still to be reckoned with by those who care for Christian truth." -- J. I. Packer
Regent College

Vols. 2-6 include "Theological and Semitic literature for 1898-1901, a bibliographical supplement to the American journal of theology and the American journal of Semitic languages and literatures. By W. Muss-Arnolt." (Separately paged)

This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Matthew V. Novenson, ed., *Monotheism and Christology in Greco-Roman Antiquity* is a collection of state-of-the-art essays by leading scholars on views of God, Christ, and other divine beings in ancient Jewish, Christian, and classical texts.

In the first part of the sixth century, variant forms of Monophysitism existed. In 'Christology after Chalcedon', Iain Torrance provides a theological introduction and a translation of the letters between Severus of Antioch and Sergius the Grammarian. Severus was the Monophysite Patriarch of Antioch - a leader of the moderate Monophysites whose doctrine adhered more closely to Catholic teaching and whose primary divergence from orthodoxy was terminological. Though little is known of Sergius, it is apparent from his letters that he was a Monophysite of the more extreme sort. The correspondence between Sergius and Severus comprises three letters from Sergius, three replies by Severus, and an apology by Sergius.

This important book reassesses the classic Chalcedonian view of Jesus: "one person, two natures". It carefully rejects all forms of kenotic Christology and affirms that Jesus possessed and used all the divine attributes, in particular, that of omnipresence, arguing that evangelical scholars have abandoned this important truth. This has ramifications for our view of the Holy Spirit and of Christ's presence with his people. It challenges us to read the Scriptures again and to live in the presence of Jesus. - Publisher Commendation: "In this important study of orthodox Christology, Dr Zachariades develops an aspect of it that has generally been neglected. How should we understand the universal presence of the risen, ascended and glorified Christ? Starting with the controversies of the early church, he takes us through the questions involved in the discussion and points us to a deeper understanding of how Christ is both God and man at the same time."

Gerald L. Bray, Research Professor of Divinity, History and Doctrine, Beeson Divinity School, USA

This is a study of Spirit-Christology--a contemporary theological model of the relationship between Jesus Christ and the Holy Spirit. Del Colle measures this christological model against trinitarian theology and tests its viability. He investigates in particular the development of a Roman Catholic Spirit-Christology, which has arisen from within the modern neo-scholastic theological tradition. Contrary to other interpreters, Del Colle argues that an incarnational christology and a Spirit-Christology are not conflicting but complementary and that this is recognized by the older and deeper tradition. In conclusion, he seeks to demonstrate the productivity of the Spirit-Christological model in reference to three major areas of concern for contemporary systematic theology: cultural pluralism and diversity, emancipation and social praxis, and inter-religious dialogue.

Despite his vast importance to twentieth-century theology, Jurgen Moltmann's Christology has yet to receive the same level of in-depth exploration as other topics in his thought. Samuel Youngs addresses this lacuna, providing the first exhaustive analysis of Moltmann's doctrine of Christ, including its key developments and controversial elements. Youngs argues that Moltmann's doctrine of Christ is best understood as a unique variation of kenotic Christology. This vision of

Christ encapsulates not only a series of vibrant ethical and eschatological points, but also serves Moltmann's overarching theological goal of empowering a church that lives and ministers "under the cross." Part I highlights key facets of Moltmann's theological method before unfolding the range of diverse themes that characterize his Christology. Part II explores Moltmann's use of the "kenosis hymn" of Philippians 2, before interrogating Moltmann's relationship to christological tradition. Part III engages in an original systematization of Moltmann's Christology, centered on the theme of manifold, relational kenosis.

A Fresh Look at the Doctrine of Christ, Essential for Modern Theological Work Christology was the central doctrine articulated by the early church councils, and it remains the subject of vigorous theological investigation today. The study of the doctrine of Christ is a field of broad ecumenical convergence, inviting theologians from all denominational settings to fruitful collaborative exploration. In the contemporary setting, it is especially crucial for theologians to investigate the scriptural witness afresh, to retrieve classical criteria and categories from the tradition, and to consider the generative pressure of soteriology for Christology proper. The first annual Los Angeles Theology Conference sought to make a positive contribution to contemporary dogmatics in intentional engagement with the Christian tradition. *Christology, Ancient and Modern* brings together conference proceedings, surveying the field and articulating the sources, norms, and criteria for constructive theological work in Christology.

Adoptionism—the idea that Jesus is portrayed in the Bible as a human figure who was adopted as God's son at his baptism or resurrection—has been commonly accepted in much recent scholarship as the earliest explanation of Jesus's divine status. In this book Michael Bird draws that view into question with a thorough examination of pre-Pauline materials, the Gospel of Mark, and patristic sources. Engaging critically with Bart Ehrman, James Dunn, and other scholars, Bird demonstrates that a full-fledged adoptionist Christology did not emerge until the late second century. As he delves into passages often used to support the idea of an early adoptionist Christology, including Romans 1:3–4 and portions of the speeches in Acts, Bird persuasively argues that early Christology was in fact incarnational, not adoptionist. He concludes by surveying and critiquing notable examples of adoptionism in modern theology.

Astrotheology: Science and Theology Meet Extraterrestrial Life looks at both ends of the telescope: the unfathomable reaches of cosmic space and the excited stirrings within the human psyche. It takes a scientist to explain what we are looking at. It takes a theologian to understand who is doing the looking. This book's scientific authors update readers on astrobiology's search for extraterrestrial life. Theologians add to the science a theological analysis of the place of space in understanding God's creative work, the prospects of sharing God's creation with extraterrestrial neighbors, and the question of whether one or many incarnations are required for cosmic redemption. Finally, these scholars lay the foundations for an ethic of space exploration. This book introduces a comprehensive astrotheology with an accompanying astroethic.

This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

In this work of *Christology*, Christoph Cardinal Schonborn, a world-renowned theologian, takes as his starting point the Apostle Paul's statement, "But when the time had fully come, God sent for his Son, born of woman, born under the law, so that we might receive adoption as sons" (Gal 4:4-5). Based on many years of lecturing on Christology, Cardinal Schonborn's work moves from the solid conviction of faith that Jesus of Nazareth is the Messiah of Israel, the Son of the Living God, through the development of the Church's understanding of this truth, to the consideration of contemporary issues and the views of various modern theologians. Cardinal Schonborn sees Christology as based on the original Illumination granted by the Father in manifesting his Son, which divides, as if through a prism, into a rainbow of Christological themes. "Christology," he writes, "in every phase of its development, follows its path by this light: 'in thy light do we see light' (Ps 36:10)." Christology is always faith seeking understanding—trying to understand that to which the believer already says, "Yes!" God Sent His Son has the comprehensiveness and scholarly precision of a textbook but the insights and personal relevance of a work of spirituality. It carefully explores ancient and medieval questions, but also modern issues of Christology.

Provides a comprehensive queer discussion of Christology, concluding with the view of Christ's person and work from a queer perspective. Suitable for undergraduate study.

Excerpt from *Christology and Personality: Containing I. Christologies Ancient and Modern, II. Personality in Christ and in Ourselves* I hope this is the last of the preliminary studies which I have found myself compelled to make in approaching the larger task which lies before me of writing, or attempting to write, what is commonly called a Life of Christ. It is necessary that I should make clear, as much to myself as to others, the broad lines of the conception which I have formed of the most central portion of my subject - that portion round which everything else really revolves. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

"A unique blend of biblical scholarship, the history of doctrine, and current theological inquiry. Schwarz makes a compelling case for a full-orbed understanding of the person and work of Christ in thoughtful give-and-take with reductionisms ancient and modern. As the fruit of decades of teaching the subject on two continents, this work will prove to be a durable contribution to the field."

Gabriel Fackre. -- Back cover of book.

The Dictionary of Jesus and the Gospels is unique among reference books on the Bible, the first volume of its kind since James Hastings published his Dictionary of Christ and the Gospels in 1909. In the more than eight decades since Hastings, our understanding of Jesus, the Evangelists and their world has grown remarkably. New interpretive methods illumined the text, the ever-changing profile of modern culture has put new questions to the Gospels, and our understanding of the Judaism of Jesus's day has advanced in ways that could not have been predicted in Hastings's day. But for many readers of the Gospels the new outlook on the Gospels remains hidden within technical journals and academic monographs. The Dictionary of Jesus and the Gospels bridges the gap between scholars and those pastors, teachers, students and lay people desiring in-depth treatment of select topics in an accessible and summary format. The topics range from cross-sectional themes (such as faith, law, Sabbath) to methods of interpretation (such as form criticism, redaction criticism, sociological approaches), from key events (such as the birth, temptation and death of Jesus) to each of the four Gospels as a whole. Some articles - such as the Dead Sea Scrolls, rabbinic traditions and revolutionary movements at the time of Jesus - provide significant background information to the Gospels. Others reflect recent and less familiar issues in Jesus and Gospel studies, such as divine man, ancient rhetoric and the chreiai. Contemporary concerns of general interest are discussed in articles covering such topics as healing, the demonic and the historical reliability of the Gospels. And for those entrusted with communicating the message of the Gospels, there is an extensive article on preaching from the Gospels. The Dictionary of Jesus and the Gospels presents the fruit of evangelical New Testament scholarship at the end of the twentieth century - committed to the authority of Scripture, utilising the best of critical methods, and maintaining dialog with contemporary scholarship and challenges facing the church.

An exposition of the major aspects of Christology

Christology, Ancient and Modern Explorations in Constructive Dogmatics Zondervan

The Incarnation, traditionally understood as the metaphysical union between true divinity and true humanity in the one person of Jesus Christ, is one of the central doctrines for Christians over the centuries. Nevertheless, many scholars have objected that the Scriptural account of the Incarnation is incoherent. Being divine seems to entail being omniscient, omnipotent and omnipresent, but the New Testament portrays Jesus as having human properties such as being apparently limited in knowledge, power, and presence. It seems logically impossible that any single individual could possess such mutually exclusive sets of properties, and this leads to scepticism concerning the occurrence of the Incarnation in history. A Kryptic Model of the Incarnation aims to provide a critical reflection of various attempts to answer these challenges and to offer a compelling response integrating aspects from analytic philosophy of religion, systematic theology, and historical-critical studies. Loke develops a new Kryptic model of the Incarnation, drawing from the Greek word *Krypsis* meaning 'hiding', and proposing that in a certain sense Christ's supernatural properties were concealed during the Incarnation.

In recent years, there has been considerable debate concerning the origin of divine Christology. Nevertheless, the proposed theories are beset with problems, such as failing to address the evidence of widespread agreement among the earliest Christians concerning divine Christology, and the issues related to whether Jesus' intention was falsified. This book offers a new contribution by addressing these issues using transdisciplinary tools. It proposes that the earliest Christians regarded Jesus as divine because a sizeable group of them perceived that Jesus claimed and showed himself to be divine, and thought that God vindicated this claim by raising Jesus from the dead. It also provides a comprehensive critique of alternative proposals, and synthesizes their strengths. It defends the appropriateness and merits of utilizing philosophical distinctions (e.g. between ontology and function) and Trinitarian concepts for explaining early Christology, and incorporates comparative religion by examining cases of deification in other contexts.

The doctrine of the *pactum salutis* (covenant of redemption) offers the idea of a covenant between the very persons of the Trinity for the redemption of humanity. The doctrine received most of its attention in seventeenth-century Reformed theology, and has been criticized and almost totally forgotten in dogmatics since the eighteenth century. Most recent Reformed dogmatics tend to ignore the doctrine or disparage it from biblical, trinitarian, christological, pneumatological, and soteriological perspectives - namely, the doctrine lacks scriptural basis; it is tritheistic; it leads to subordination of the Son; it omits the role of the Holy Spirit; and it applies a deterministic idea for the Christian life. The theologies of Witsius, Owen, Dickson, Goodwin, and Cocceius portray a very robust form of the doctrine. Witsius argues with the help of a peculiar methodology of cross-referencing and collation of related scriptural texts that the doctrine is firmly based on biblical exegesis that was passed on from the patristic era. The doctrine formulated by Owen endorses the doctrines of inseparable operations and *terminus operationis* so as to give deep insight into the Trinity. In Dickson's doctrine, the Son's voluntary consent and obedience to the will of the Father are highly emphasized. Likewise, Goodwin's depiction of the Holy Spirit secures the divinity of the Spirit as well as his indispensable role for the transaction and accomplishment of the *pactum*. The doctrine in the theology of Cocceius sheds much light on the vibrant dynamic of the Christian life in accordance with the *ordo salutis*. The doctrine of the *pactum salutis* of the five Reformed theologians clearly shows that the doctrine is both promised and promising for theology and the life of faith.

The holy has been defined existentially and sociologically, and churches too often allow their expectations regarding holiness to be prompted by existential aspirations or the social mores of the Christian community. Perhaps it is not surprising that many view holiness as accidental or expendable, even as a legalistic and conformist posture opposed to the freedom of the gospel. But sanctification is one of the gifts of the gospel of Jesus Christ, so we must think about the way in which he makes his redeemed holy as a grace. Sanctification, the latest volume in the New Studies in Dogmatics series, patiently defines holiness in theological terms by tending to its connections with core Christian doctrines such as the character of God, the nature of creation, and the covenantal shape of life with God. It then considers the ways in which the gospel of Jesus not only prompts us to holy action but provides holiness as one of its blessings. Finally, it attends to the ways in which the gift of sanctification relates to various human instruments and means, so that we can appreciate its connection to human nature, creaturely responsibility, and the pedagogy of exemplars and of law. Sanctification offers a Christ-centered account of sanctification by viewing the doctrine within its wider canonical and creedal context, hoping to bring its distinctly Christian definition and thoroughly gracious character into greater relief. New

Studies in Dogmatics seeks to retrieve the riches of Christian doctrine for the sake of contemporary theological renewal. Following in the tradition of G. C. Berkouwer's *Studies in Dogmatics*, this series will provide thoughtful, concise, and readable treatments of major theological topics, expressing the biblical, creedal, and confessional shape of Christian doctrine for a contemporary evangelical audience. The editors and contributors share a common conviction that the way forward in constructive systematic theology lies in building upon the foundations laid in the church's historic understanding of the Word of God as professed in its creeds, councils, and confessions, and by its most trusted teachers. A thoroughly revised and expanded edition of this classic work to complete John McIntyre's trilogy in Christian doctrine: soteriology, pneumatology and Christology. McIntyre analyses the three classic christological formulations: the two-nature model with divine and human natures uniting in Jesus Christ; the psychological model, derived from the Chalcedonian understanding of the humanity of Christ, and from a strong devotional desire to know his mind; and the revelation model, which has dominated western Christology for most of the twentieth-century.

Who is Jesus? This is the fundamental question for christology. The earliest Christians used various titles, most of them drawn from the Old Testament or Hebrew Scriptures, to express their faith in Jesus. They called him prophet, teacher, Messiah, Son of David, Son of Man, Lord, Son of God, Word of God, and occasionally even God. In *Who Is Jesus?* Thomas Rausch, S.J., focuses on the New Testament's rich variety of christologies. *Who Is Jesus?* covers the three quests for the historical Jesus, the methods for retrieving the historical Jesus, the Jewish background, the Jesus movement, his preaching and ministry, death and resurrection, the various New Testament christologies, and the development of christological doctrine from the New Testament period to the Council of Chalcedon. Chapters are "The Three Quests for the Historical Jesus," "Methodological Considerations," "The Jewish Background," "Jesus and His Movement," "The Preaching and Ministry of Jesus," "The Death of Jesus," "God Raised Him from the Dead," "New Testament Christologies," "From the New Testament to Chalcedon," "Sin and Salvation," and "A Contemporary Approach to Soteriology." Thomas P. Rausch, SJ, PhD, is the T. Marie Chilton Professor of Catholic Theology at Loyola Marymount University in Los Angeles. A specialist in ecclesiology, ecumenism, and the theology of the priesthood, he has published eight books including the award-winning *Catholicism at the Dawn of the Third Millennium*, *The College Student's Introduction to Theology*, and *Reconciling Faith and Reason: Apologists, Evangelists, and Theologians in a Divided Church*, published by Liturgical Press. "

A properly ecumenical theology, T. F. Torrance believed, points the church to Christ as the only source and reality of its own unity. Its only hope for unity must be discovered in him and unveiled to the church, rather than pieced together and manufactured through ecumenical slogans and well-meaning intentions. Acting on this belief, Torrance initiated an international dialogue of Reformed and Orthodox Churches, which culminated when the World Alliance of Reformed Churches and the Orthodox Church issued a groundbreaking joint statement of agreement concerning the Trinity in 1991, a move beyond the filioque controversy that has divided East and West for a millennium. The current volume on T. F. Torrance and Eastern Orthodoxy continues the theological and ecclesial work of the reintegration of Western and Eastern traditions on a classical patristic foundation.

Brian Davies's book is the first to offer a modern, comprehensive presentation of the total thought of Thomas Aquinas, one of the greatest Western philosophers, and one of the greatest Christian theologians.

[Copyright: 80c50b79cf118f78924f06297531657d](#)